

HIGHER SECONDARY COURSE

Islamic History and Culture

XI



Government of Kerala
Department of General Education

Prepared by

State Council of Educational Research and Training (SCERT), Kerala
2026

The National Anthem

Jana-gana-mana adhinayaka, jaya he
Bharatha-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharatha-bhagya-vidhata
Jaya he, jaya he, jaya he,
Jaya jaya jaya jaya he!

Pledge

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders, respect and treat everyone with courtesy.

To my country and my people. I pledge my devotion.
In their well-being and prosperity alone, lies my happiness.

Higher Secondary Course | XI

Islamic History and Culture

Prepared by

State Council of Educational Research and Training (SCERT) Kerala

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Preface

This textbook introduces Higher Secondary First Year students to the rich and diverse history of Islam, one of the most influential civilizations in world history. It seeks to present the life, teachings, and legacy of Prophet Muhammad (PBUH), along with the development of Islamic society, culture, and governance across different regions and periods.

The chapters in this book—ranging from the early life of the Prophet, the formation of the first Muslim community, the expansion of Islamic empires, and the contributions of Islamic scholars—help students understand how Islamic ideas and institutions evolved over time. It also highlights the cultural, scientific, and intellectual achievements that shaped not only the Islamic world but also global civilization.

The subject further explores the core principles of Islam, including justice, compassion, equality, knowledge, and coexistence. These values are presented in a systematic and student-friendly manner to help learners appreciate their relevance in both historical and contemporary contexts. By engaging with these themes, students gain insight into how ethical and spiritual values can guide personal conduct and contribute to social harmony.

In today's world, marked by diversity as well as challenges such as conflict and misunderstanding, the study of Islamic history is highly significant. It promotes awareness, mutual respect, and a deeper understanding of different cultures and beliefs. This textbook aims not only to provide knowledge but also to encourage students to think critically, reflect on historical developments, and apply these lessons in their lives and society.

With love and regards,

Dr. Jayaprakash R. K.
Director, SCERT, Kerala

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Certain icons are used in this textbook for convenience



Additional Reading:
Not subject to evaluation



Learning
Activities

THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a ¹**[SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC]** and to secure to all its citizens :

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the ²[unity and integrity of the Nation];

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949 do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

1. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Sovereign Democratic Republic" (w.e.f. 3.1.1977)
2. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Unity of the Nation" (w.e.f. 3.1.1977)

01

ISLAMIC HISTORY AND CULTURE: A SOCIAL SCIENCE DISCIPLINE

Social Science

Social Science is the systematic study of the human societies and their inter-relationship of the ever-changing human world. The vast realm of the social science encompasses with different academic disciplines relating to the human life like Economics, Politics, History, Sociology, Geography, Anthropology, Philosophy, Psychology, Archaeology, Linguistics, Gender studies, Health, Mass communication, Management and Commerce etc and each provides comprehensive information pertaining to the discipline and its relationship with human life. It navigates for understanding diversity of the human societies, their structure, different institutions, different functions of human societies, behaviour, governance, law and orders, culture for gaining more about self-society and inter-society relationship around the world.



Find the major difference between natural science and social science and its disciplines.

<i>Natural Science</i>	<i>Social Science</i>
• <i>Physics</i>	• <i>Politics</i>



Definition

Obliviously social science refers to all kinds of systematic studies and information pertaining to society and human beings

“Social Science is the study of society and its chief aim is to help pupils to understand the world in which they have to live” J M Forester

“Social Sciences are those bodies of learning and study which recognize simultaneous and mutual action of physical and non-physical stimuli which produce social reaction.” James High:

Scope and Nature

The major importance of studying social science is indeed it enables human being to solve the issues and problems relating to the society, it helps in building a developing progressive society with high sense of civic responsibilities, generating critical thinking against oppressions, protecting democratic and human rights values, creating universal and trans-national brotherhood. It plays a vital role in the development of national integration, cultural synthesis and to a greater extent international social cohesion.

Why Study Humanities and Social Sciences?



Being a social animal, human beings must gain awareness of social evolution, diversity, Social Phenomena the heterogeneous nature of societies in order to develop positive character, traits and socialisation. In a broader sense, the study of humanities and social sciences helps us to understand institutional norms and orders influence in the human behaviour and societal relationships. Understanding the different dynamics of

the society is the driving force for achieving the sustainable development goals and better future. Public understanding of the social sciences is essential in the context of globalisation where interaction among the globally connected people is inevitable

Social sciences highlight the need for inter-disciplinary approaches to address different human life problems and challenges both at individual and social levels. They contribute to shaping a better life environment in the complex and competitive era of globalisation by protecting the traditions and cultural legacies. Studying social sciences impacts in the human development by enhancing cultural competence, strengthening civic engagement and nourishing social awareness and participation.



How can you address social isolation of the people through social interventions?

History

History is one of the major discipline of the social science which interpret and studies the past events of human life on the basis of evidence obtained from primary and secondary sources. The term 'History' derived from the Greek word 'Istoria' which means inquiry investigation, information, collecting together, that means collecting the past events of the human history and scientifically interpreting and informing it to the present and future generations. Herodotus, the Greek historian is known as the father of history by his pioneering attempt of recording the Greco-Persian war in 5th century BC.



Aristotle defines, "history is an account of the unchanging past"

E. H. Carr. "History is a link between the past and the present and unending dialogue between the past and the present"

"History is the central social science, of which all others must feed. It is basic to the social sciences in much the same way that mathematics is basic to the natural sciences." H C Darby



Through the investigation of past events of the human evolution and societies the historians try to understand the human societal changes and the different influencing factors. In other words, the history is the reconstructions of the past by the scholarly traits of the historian by rely on the narratives, archaeological monuments and excavations, written records, oral collections, myth and legends through the systematic heuristic and hermeneutics systematic scrutiny methods. History explores the past events, its cause and effects, and its impact on human life and societal chances by analysing these creates a better contemporary and future societies.



Create a local history through heuristic and hermeneutics analysis.

Islamic History

Islamic History is one of the academic disciplines of the social science and sub-part of the discipline History and it deals with the history and culture of

Islamic History and Culture

the Muslim community around the world from 6th century to present era. In the medieval period the centre of the world trade and commerce was rounded with mostly three seas, Mediterranean, Black Sea Res Sea and Indian Ocean. These water belts were controlled by the different Muslim dynasties in the Medieval period

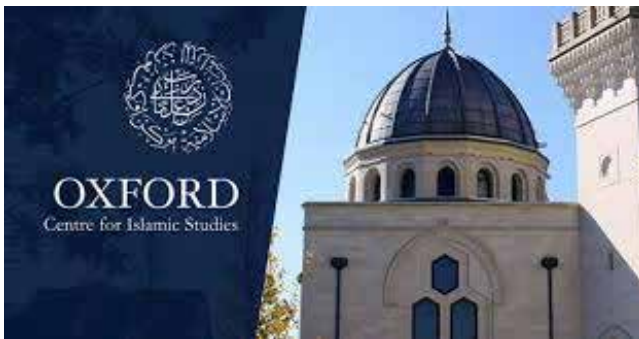


The wide area of the Islamic history encompasses like legacy and traditions of the Islamic civilization, formation of the Muslim society, spread of Islam all around the world, rise and fall of the different Muslim dynasties and empires, Intellectual contributions (Science and literature), art and architecture, theology, jurisprudence and religious

science, and contemporary and applied area such as the modern Arab world, Islamic banking and finance, gender studies, comparative religious studies and human rights in Islam.

Scope and Nature

The discipline of Islamic History imparts thorough insight to the historical and cultural aspects of the Muslim civilization around the world. Islam is the second



largest growing religion with approximately one-fifth of the world population. Obviously, this discipline is relevant, because it offers a comprehensive and secular interpretation of the development of Islam as a religion and a civilisation from its origin to the present. It drives as broad multi-disciplinary perspective provided by the different dynamic courses of studying.

Studying Islamic History and culture encourages the development of essential life skills, like analysing socio-political issues related to society with a reasonable understanding and finding value and ethical blended problem-solving methods. It brings broader academic discipline through the historical information of the Muslims all around the world. It provides holistic and comprehensive interpretations of the dynamic role of the Muslims and the Arab world in the caricature of the contemporary geo-political scenario.

Islamic History and Islamic Studies have outreached as an academic discipline in different national and international higher education institutions like Aligarh Muslim University, Jamia Milliyya Islamia, Jamia Hamdard. Madras

university etc. As part of the oriental and occidental studies this academic discipline is taught under different dynamic programs in the West and the East like UK, USA, Canada, Switzerland, France, Spain, Australia, Turkey, Malaysia, Brunei, Indonesia, Middle East and Arab nations etc. as part of the oriental studies.

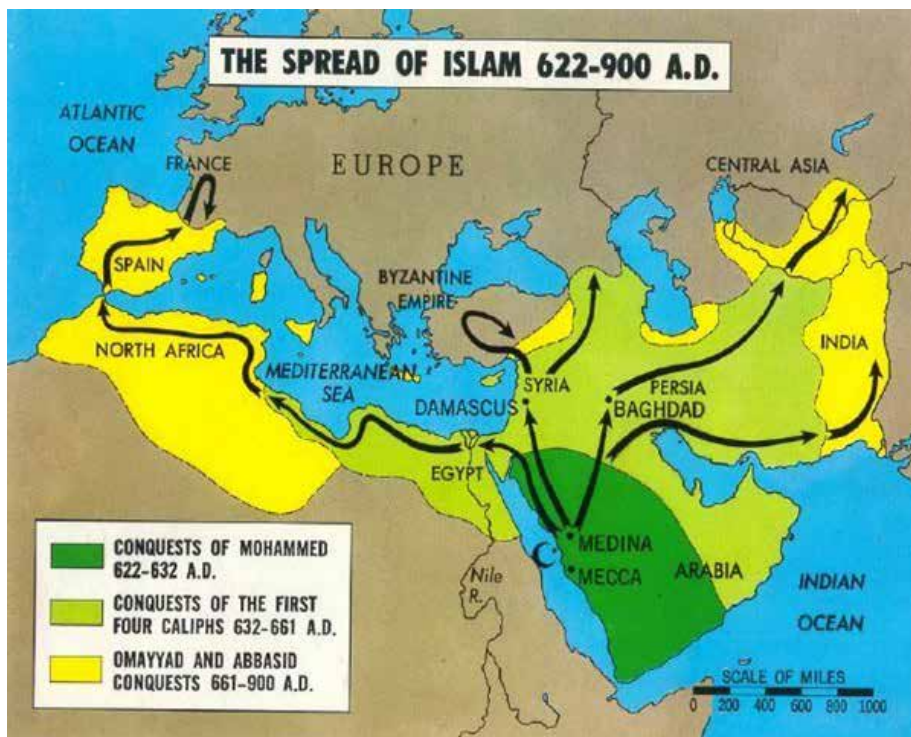
Like other social science disciplines, it has professional opportunities in domestic and abroad in the sectors of foreign affairs, immigration, defence, international trade, cultural affairs, and other career pathways like social work, Journalism, Media production, entrepreneurship etc.



List out the Islamic History/Islamic studies programs provided by National and International level universities.

World expansion of the Muslim Community

The religion of Islam spread from the Arabian peninsula to the different regions within a short span of time through multiple activities of the Muslims especially mercantile trade connections, missionary activities, formation of the dynasties and empires, conquest and synthesis and cultural transmission and through different Muslim religious and cultural institutions.



Map showing the spread of Islam in 622-900 CE

Trading Community and Silk Route

Silk route especially maritime route played vital role in the spread of the religion of Islam and the Muslim community in the regions lying between this route. It was the trade and commercial network of land and maritime connection between the east and the west from BCE (before christ era) to the Middle ages promoting multi-level interactions of the people from two sides of the globe politically, economically and culturally. The Arabs had mercantile and cordial connection with eastern regions especially in Indian and Malayan peninsulas from the ancient period. When Islam originated in the Arabian peninsula the new faith and religious practices of the Arabs was accepted by the inhabitants especially in the Indian and Malayan peninsulas on their long-time settlement of the mercantile practices and marriage connection with the indigenous women.



Map showing Silk Route

Conquest and political expansion

Another significant factor in the spread of Islam and the expansion of Muslim communities beyond the Arabian Peninsula was political expansion and conquest. Following military victories, new administrative systems were established in conquered territories. Overtime sections of the local population embraced Islam due to the social interaction, political integration, economic advantage and exposure to the Islamic belief and culture.

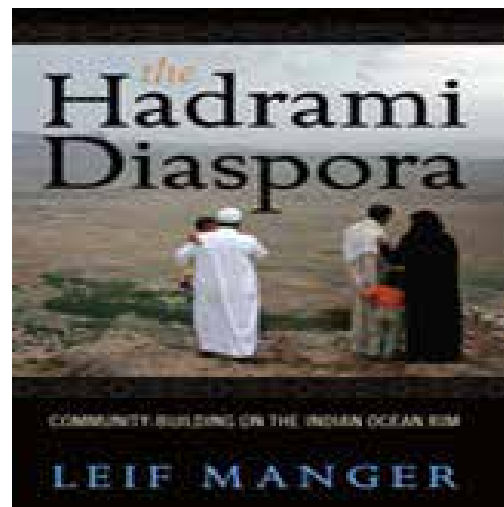
Missionary Activities

Missionary activities of the companions of the Prophet and his followers and other Muslim scholars in different ages are another influencing factor

stimulated for the spread of Islam. Prophet Muhammed had sent delegations and emissaries to the neighbouring emperors for introducing the new faith and inviting them to the fold of Islam. Arrival of Malik Ibn Dinar and his disciples in the Malabar coastal line of the Indian sub-continent and construction of mosques in the coastal line with the permission of local rulers is counted with the spread of Islam in Malabar.



The contributions of the Hadhrami diaspora from Hadramout, southern part of Arabian peninsula now in Yaman, is connecting with the spread of Islam across the Indian ocean regions as missionaries pursuing the trade opportunities. Even though they settled and tied with the local people of the migrant lands, they preserved their cultural identity and maintained strong connections with their home land and played a vital role in the success of maritime trade networks along the silk route trade.



Sufism

The life and teachings of the Sufi saints played a significant role in the spread of Islam across the world and they are integral part of Islam and guiding force of the Muslim communities and shaping the spiritual, social, cultural and political life of their followers. Shuharwardiya, Chishistiya, Qadiriya, Rifaiyya, Shadiliyya etc are the major Sufi orders contributed marvellously through their simple life, attractive teachings and pious activities of the spread of Islam where military force and political power had limited access. They could easily access the minds of the people through their lovable nature, social welfare services through their Khanqas and Ribat. In the Indian context Qutubudheen Bakthiya Khakki a prominent Sufi saint played a vital role in the propagation of Islam. Although he lived during the age of Delhi sultanate, his influence was primarily spiritual rather than political. through his teaching, Islam spread peace fully among the masses.



List out the different nations through which the silk rout was passing.

Find out the geo-political importance of the Karakoram passage, the modern extension of the ancient silk rout.

Contributions of the Islamic civilisation

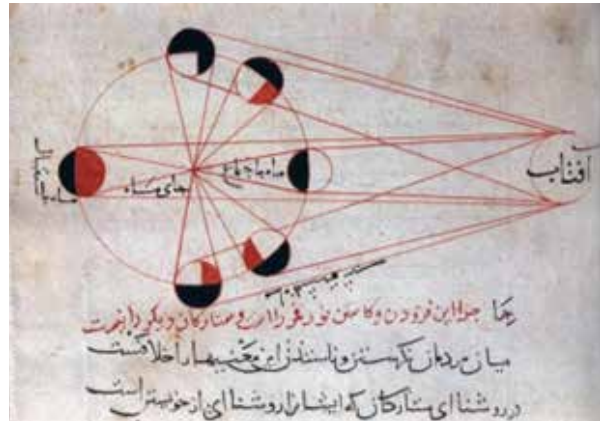
Primarily the Arabs were nomadic people and used to mercantile practices between the east and the west to meet their economic needs from ancient time. More than an economic belt this trans-national dynamic trade route was the meeting and fusion hub of the different cultures, civilisation and knowledge and also facilitated as transmitting tie of the different amalgamated culture and knowledge across the world. From the 8th to 13th centuries the central Asian region through which most of the silk route network was passing invaded by the Muslim dynasties under Umayyads and the Abbasids and they utilised these trade network for both trade and knowledge transmission. The scholar from different part of the world visited Baitul Hikma academy in Baghdad, the world-famous higher learning centre of the Middle age. Being primarily a translating centre, all most all the literature works from the different parts of the world brought in this world-hub of knowledge and the Persian and Arab scholars who were well versed in the different world languages translated these pearls of knowledge to Arabic and Persian languages.



All most all the available ancient Greek works especially medical, philosophical and astronomical works were preserved firstly in Syria through translation to Aramaic language and then Aramaic to Arabic and Persian languages in Baghdad supplementing and adding their observations after experimentation. Indian classical works like Siddhanta about mathematics, Astronomy and Astrology translated to Persian by Al Fazari, then they supplemented their knowledge in the academy of Baitul Hikma and introduced Indian numerals to the world through the Arab works and travellers. Likewise Indian Panchatantra translated in to Persian by Ibn Mukhaffa and he wrote Khalila Wa Dimna. Another influence of the Indian legacy helped to develop the 'Alf Laila Wa

lila' along with Persian tales 'Hazar Afsana' the ever-green classical work of the Arabic language was written under the Abbasids.

Later the major work also translated into different European languages in between the 10th to 13th centuries. Under Muslim dynasties of Spain and Sicily, they transmitted the ancient and medieval knowledge lore again across the world. Almagest was translated into Latin under Roger II and Optica of Ptolemy from Arabic to Latin by William I



Michael Scott, the Spanish Scholar under Muslim period, the founder of Latin Averroism translated Aristotle's De coelo et Mundo to Latin with commentaries of the Arab scholar Ibn Rushd. Gerard of Cremona translated Al Farghani's (Arab Scholar) version of Ptolemy's Almagest and Euclid's work Elements into Latin in 12th century C.E. Robert of Chester translated Khawarazmi's Algebra which was written based on the Indian Siddhanta are some among the testimonial of the preservation and transmission of the ancient knowledge to the modern world again in the medieval period.



Explore the knowledge expansion and cultural transmission during the medieval word

The term diaspora is widely used in contemporary world with different connotations depending on the context of dispersion and its meaning and definitions always fluctuating. Generally, diaspora refers the dispersion of the people either as the result of the forcible displacement or voluntarily with personal benefits from their home regions where they culturally and historically linked.



The Greek term first used in connection with the Jewish displacement to Babylon after the destruction of temple Jerusalem in 586 B.C. secondly used



“ The dispersion of Jews among the Gentiles after the Babylonian Exile, the aggregate of Jews or Jewish communities scattered “ in exile” outside Palestine or present-day Israel. Although the term refers to the physical dispersal of Jews throughout the world, it also carries religious, Philosophical, political and eschatological connotations inasmuch as the Jewish perceive a special relationship between the land of Israel and themselves.” (The New Encyclopaedia Britannica, Volume-4, Chicago)

likewise the second displacement of the Jews to Europe after the Roman destruction of the temple in Jerusalem in the first century C.E.

Muslim Diaspora

Muslim diaspora means immigration of the Muslims from their native lands to different parts of the world, where they maintain their religion, culture, and ethnic identity. Modern diaspora of the Muslims accelerated after the Second World War. This movement has occurred due to various factors such as trade, education, employment, political changes, colonialism and globalisation.

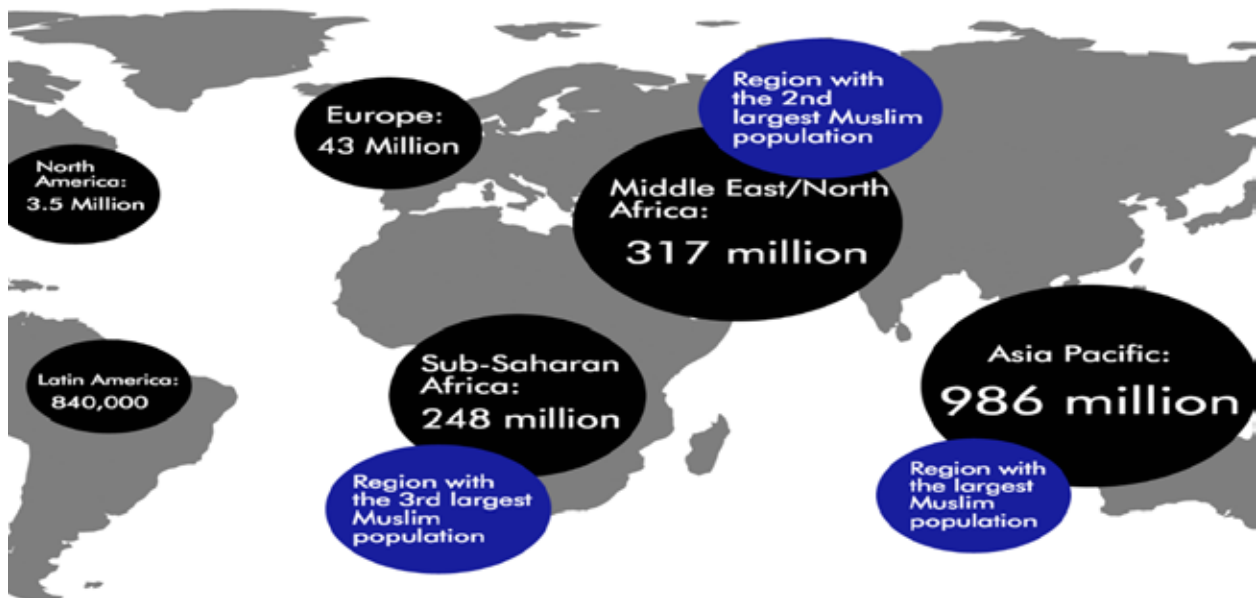
The Muslim diaspora to the Western regions especially in Europe are mainly for seeking better higher education facilities, safety and security, high income generated employment, Political and religious position in the native countries, impact of civil wars and Arab spring, tourism and entertainment perspectives, the high level of hospitality, multi-culturalism, economic and social structure and well-functioning of the government as well as the peaceful

life condition attracted the world Muslims to the western world especially to Europe.

Where the World's Muslims Live

Muslims in Middle East and North Africa make up only about 20% of the 1.6 billion Muslims worldwide.

the
Globalist



Data: The Global Religious Landscape, Pew Research Center.



Al Aqsa Mosque

The rapid increasing of the Muslim population in western region means that they are cordial with the western culture and adaptable with the living conditions. Sometimes they are incompatible with the western liberal values and confrontation with the stereotype policies, generally the Muslims all around the world preferring settlement in western world for different reasons. While amalgamating with the culture of the hosting countries the immigrant Muslims around the world keeping their indigenous culture. To a great extent, Muslims in the diaspora expect political participation, representation, visibility and equal rights in the host country, like native citizens, and they also develop a transnational Muslim identity rather than being treated only as a diaspora community.



*Find out the changing of the life structure of the diaspora Muslims in western world.
List out the problems of the different diaspora communities facing in the hosting countries*

02

ANCIENT ARABIAN CULTURE AND THE FORMATION OF THE MUSLIM SOCIETY

Geographical features of Arabia

Arabia is the largest peninsula in the world, situated in the south-west part of the Asian continent. It covers an area of about 1,027,000 square miles. Arabia is considered as the natural continuation of the Sahara desert. The peninsula slopes from the West to the Persian gulf and the Mesopotamian depression. It is one of the driest and hottest regions of the world and lies in the meeting place of three continents- Asia, Africa and Europe. The land of Arabia consists of deserts, semi deserts, mountains, plateaus, lowlands, steppe lands and oases. Mountain ranges run along along the coastal area of Red sea, the Persian gulf, and Indian ocean. The low coastal region along the Red sea is called Tihama.

The region located between the mountain ranges and the Red Sea coast is the most fertile part of Arabia. Important cities such as Makkah, Madinah, Taif, and Jeddah developed in this area, where population density was comparatively high. Arabia is also known as Jazeerat-ul-Arab. The inhabitants referred to their land by this name because it is surrounded by water on three sides on the west by the Red sea, on the east by the Persian gulf, and on the south by the Indian ocean while the northern side is bordered by the Syrian desert.

The vast region of Arabia was divided into several provinces, including Hijaz, Nejd, Yemen, Hadramout, and Oman. Makkah, Madinah, and Taif were the three chief towns of Hijaz. Northern Arabia is characterized by immense, trackless deserts, and about one-third of the peninsula is covered by sandy desert. The height of the mountains varies from region to region. In Midian,

Islamic History and Culture

the mountains rise to over 9,000 feet; in southern Yemen, they reach about 14,000 feet; and in the Hijaz region, the Al-Sara mountains rise to nearly 10,000 feet.



List the similarities and dis-similarities of Indian and Arabian peninsula.

Find the specialties of the geography of polar region.



Map showing Arabian Peninsula and Middle East

Desert divisions

About one-third of Arabian peninsula is covered by sandy desert. There are three important deserts in Arabia.



Map showing desert divisions of Arabia

A. The great Nufud

The Great Nufud is one of the driest deserts in Arabia, covering a vast area in northern Arabia. It consists of tracts of white and reddish sand blown into high banks. The region receives occasional rainfall. When sufficient rain falls, the desert is covered with a carpet of verdure, transforming it into a grazing ground for the camels and sheep of wandering Bedouins.

B. Al Dahna

Al Dahna is a belt of red sand that extends from the Great Nufud in the north to the Rub' al-Khali in the south, lying in the central part of southern Arabia. It receives seasonal rainfall and abounds in pasture, which attracts Bedouins and their cattle for several months each year. However, during the summer, some parts of the region become barren and almost lifeless. Southern Arabia, which includes Yemen, Hadramaut, and Oman, is densely populated and has been renowned since ancient times for its trade and agriculture. It is the most fertile region of the entire

Arabian peninsula. Owing to the richness and variety of its products, this region was known in ancient times as Arabia felix.

C. Rub Al Khali (The Empty Quarter)

Stretching from Al-Dahna in the north to Hadramaut in the south lies the vast desert known as Al-Rub' al-Khali. As its name suggests, it is an empty and desolate region. The desert receives neither seasonal nor occasional rainfall, and its climate is extremely hot and dry. Consequently, it is unfit for permanent human habitation.



Compare the climatic conditions of India and Arabia

Climatic condition of Arabia

Although the Arabian peninsula is surrounded by seas, it remains one of the hottest regions in the world. The coastal areas receive occasional rainfall between November and March, when monsoon winds blow from the Atlantic and Mediterranean regions, as well as moist winds from the Indian ocean



moving northward. However, these rains bring little moisture to the interior, as the coastal mountain ranges obstruct the movement of rain-bearing winds.

Flora of Arabia

The extreme dryness of the climate and the salinity of the soil prevent large-scale cultivation in Arabia. Nevertheless, small-scale agriculture has existed in certain parts of the peninsula. The frankincense tree was an important commercial resource and was widely grown in southern Arabia. Frankincense was used in religious centres and was highly valued in the ancient world. As noted by P. K. Hitti, “The chief attraction

for the Egyptians in South Arabia lay in the frankincense, which they prized highly for mummification, and in which that part of Arabia was particularly



Tree of frankincense



Frankincense

rich.” The people of southern Arabia formed an agricultural community, and several species of acacia are found in this region. Syria is considered the native land of the olive tree. Taif is well known for the cultivation of grapes and the production of wine. Several fruits are cultivated in certain parts of the Arabian Peninsula, including pomegranate, apple, apricot, almond, orange, watermelon, lemon and banana.

Dates

The climate and temperature of the Arabian peninsula are highly suitable for the growth and harvesting of dry fruits. Among Arabian flora, the date palm is regarded as the queen of Arabian trees. It produces the most common and highly valued fruit of the region. Together with milk, dates formed the staple diet of the Bedouins and were often their only solid food. The crushed stones of dates are used to prepare cakes that serve as the everyday feed for camels.

Among the Arab nomads, possession of the “two black things” (Aswadain) was considered a great aspiration. These two “blacks” refer to water and dates. Today, Arabia is the second-largest producer of dates in the world. Arab writers mention nearly a hundred varieties of dates found in and around Madinah. It is believed that the date palm was introduced from the north, particularly from Mesopotamia, where the palm tree had long been central to early human settlement.



Prophet Mohammed encouraged Muslims to break their fast by dates . He once said that if a person has some dates in his house he is not poor. Jami-i-Tirmidi 685



Find the similarity between coconut tree and date palm.

Fauna of Arabia

The animal kingdom of Arabia includes panthers, leopard, hynas, wolves, foxes, and lizards. In pre-Islamic poetry, there are descriptions of lions. Monkeys are found in the southern part of Arabia. Birds such as eagles of prey, bustards, falcons, hawks, and owls are also found in the region. Crows are abundant in the Southern part of Arabia. The Hud-Hud (hoop) is the common bird seen throughout the length and breadth of the Arabian peninsula. Birds such as lark, nightingale and pigeon occasionally appear in Arabia.

The important domestic animals in the Arabian peninsula are camel, ass, horse, the ordinary watch-dog, greyhound, mules, cat, sheep and goat. The desert also yield locusts ,which the Bedouin relishes, especially when roasted with salt. Locust plagues are reputed to appear every seventh year.

“Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit (tamr) par excellence.....the Prophet is reported to have enjoyed, ‘ Honour your aunt, the palm, which was made of the same clan as Adam”

P.K , Hitti P.19



To the Arabs, horse was a symbol of wealth and social status. Its feeding and care created many problems to the nomadic people of Arabia. Its value lay in its speed and performance and it was mainly used for racing and hunting.



To the Arabs, the camel, the “ship of the desert,” is the most useful animal. It was used as a vehicle and was the most important means of transportation. Without this animal, the desert could not be conceived as a habitable place. The camel was the constant companion of the Bedouin and his foster-father. He drinks its milk, eats its flesh, clothes himself with its skin, lives in tents made of its hair, and uses its dung as fuel. Arab life in ancient times totally depended on the camel. They used to refer to themselves as “the people of the camel.”

“The Arab prospers only where the camel prospers”

- Khalifa Umar



Inhabitation of Arabia

The inhabitants of Arabia belong to the Semitic race. The term Semitic is a collective name denoting the ancestors of the ancient Babylonians, Chaldeans, Amorites, Aramaeans, Phoenicians, Hebrews, and the Arabs. The word *Semitic* is derived from the Latin form of “Semite,” which appears in the Old Testament. *Semite* is the Latinized version of the proper name *Shem*, the son of the Prophet Noah, referred to in the Testament. The descendants of Shem are known as the Semites, or the people of Shem.

Historians differ in their opinions regarding the origin of the Semites—whether they came from East Africa, Mesopotamia, or the Arabian peninsula. Comparatively, the third argument, which considers Arabia as the cradle of the Semitic people, appears more credible than the other two. The physical and geographical conditions of Arabia might have compelled the people to migrate to different regions.

Arabia is basically a land of desert. The surface of Arabia is barren, and only the narrow margins of the coastal lines are inhabitable. When the population increased beyond the capacity of the habitable coastal line, the surplus might have migrated to the habitable regions.

The Bedouins

The inhabitants of Arabia fall into two main groups: the nomadic Bedouins of

northern Arabia and the settled people of southern Arabia. The northern Arabs were called *Moderates* or *Qaisites*, while the southern Arabs were known as Himyarites and Yemenites. The north Arabians led a nomadic way of life, an adaptation to the geographical conditions of the region. It represents the best adaptation to desert life. The scarcity of water and proper food, the scorching heat, and the trackless roads are reflected in the mental and physical make-up of the Bedouins. Generally, they led a tribal form of life. All the Bedouins belonged to one tribe or another. The tribe was the basic unit of their social structure. The members of the tribe were bound together by a strong patriotic feeling known as *Asabiyyah*. It signified unconditional loyalty to the tribe.

If any member of one tribe was ousted from the parent tribe, he would seek shelter in another tribe as a refugee member (*Mawali*). The Mawali of the tribe were those who were sheltered by the tribe. The members of the tribe were collectively called Banu, which means the children of the tribe.

Each tribe had its own code of conduct. No member of the tribe dared to violate it. Every tent represented a family. A number of families constituted a clan. A number of clans grouped together formed a tribe. Every tribe had a leader called *Sheikh*. He was the senior member of the tribe and was elected in a democratic manner.

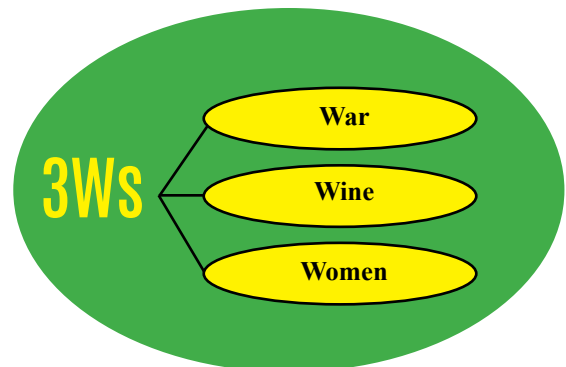
The principles of hospitality, enthusiasm, and manliness were considered the supreme virtues of the nomadic Arab people. The tribal people of Arabia thought that it was their divine duty to treat the guest kindly. Even if the guest was from an enemy tribe, he would be welcomed and treated gently for three days. The inter-tribal war was the order of the day. After each war, blood money (Fidyah) is collected by the winning tribe from the tribe that had suffered more casualties. They believed in the purity of blood.



Distinguish the tribal life of India and Arabia.

Hijaz on the eve of Islam-Jahiliyya Period

The period prior to the Prophethood in 610 AD was a time when the Arabs had no dispensation, no inspired prophets, and no revealed book to guide them. Though they believed in a supreme power, they worshipped many gods and goddesses. Thus, their religion was polytheistic in nature, and idolatry was widespread. Morality was at its lowest ebb. Besides war and brigandage, wine and women were their favourite pastimes. It earned the name 'Jahiliya' to this period (Age of Ignorance).



Ayyamul Arabs

Unlike South Arabia, the vast area of northern Arabia was populated by nomadic Arabs. The history of the Bedouins is largely the history of their inter-tribal wars, generally known as *Ayyamul* Arabs (the Days of the Arabs). These wars were mainly centred on the control of water resources and pastoral lands.

Brigandage (*Ghazw*) often led to inter-tribal warfare. The causes of these wars were generally trivial, and eventually, when the rival tribes became exhausted, they would come to terms with each other through the mediation of a third party. Arabia did not beget kings but produced heroes. Arabian poets never grew tired of singing about their glorious deeds.

Basus War

The Basus war was one of the most well-known conflicts of the *Ayyam al-‘Arab*, fought between the Christian tribes of banu Bakr and banu Taghlib. Remarkably, the war extended over a period of nearly forty years. The immediate cause of the conflict was a dispute over a camel named Basus, which belonged to an elderly woman of the banu Bakr tribe. The situation escalated when the camel was wounded by the chief of banu Taghlib, an act that was perceived as a grave affront to tribal honour. This incident triggered a prolonged cycle of vengeance, and the war persisted through repeated raids and acts of plundering carried out by both tribes.

Dahis Ghabrah

The Dahis–Ghabra’ war was a prolonged conflict of the *Ayyam al-‘Arab* fought between the tribes of ‘Abs and Dhubyān. It began with a dispute over a horse race involving Dahis and Ghabra’, where accusations of cheating wounded tribal honour. What started as a minor incident escalated into years of retaliatory raids, illustrating how the absence of central authority allowed small disputes to develop into prolonged tribal warfare in pre-Islamic Arabia.



Days of Bu’ath

Days of Bu’ath refer to a prolonged conflict between the Aws and Khazraj, the two leading tribes of Yathrib. Arising from long-standing rivalries and power struggles, the war lasted for several years and culminated in the battle of Bu’ath, which caused heavy losses on both sides, especially among their leaders.

Harbul Fijar

Ḥarb al-Fijar, commonly known as the Fijar war (the war of Transgression), earned its name because it was fought during the sacred months of the Arabs—Muḥarram, Rajab, Dhu al-Qa’dah, and Dhu al-Ḥijjah during which warfare was strictly prohibited according to established tribal

custom. Violating this long-respected convention was considered a serious moral and religious offence across Arabia. The war was fought between the tribes of Kinanah and Hawazin. The Quraysh tribe, being an ally of Kinanah, actively supported them in the conflict. As a member of the Quraysh, Muhammad, who was still very young at the time, is reported to have taken part in the war in a limited, non-combatant role. The conflict eventually ended through reconciliation efforts, which led to the formation of a moral alliance known as Hilf al Fudul, of which Muhammad was a member

Socio-Political condition

The social condition of Arabia during the pre- Islamic period was extremely deplorable. Constant tribal warfare, the absence of a central political authority, and the lack of a common moral and legal code contributed significantly to the moral and social decline of society. Slavery was widely practised and formed an integral part of the social system.



List out the social evils existing in our society.

Women occupied a particularly vulnerable position in pre-Islamic Arabian society. They were often treated as chattels, subject to the whims and authority of men, and were denied basic rights, including the right to inheritance. The birth of a female child was frequently regarded as a source of shame, and the practice of female infanticide was common.

Social life was largely dominated by what historians have often summarized as the three “Ws”—war, wine, and women—which reflected the prevailing patterns of violence, indulgence, and moral excess. Among the nomadic Arabs, practices such as polygamy and, in some cases, polyandry existed in various forms. There was no organized system of formal education, and literacy was limited to a small section of the population among the pagan Arabs. Nevertheless, despite these social shortcomings, the Arabs preserved the purity and richness of the Arabic language, which was transmitted orally through poetry and eloquent speech.



Beduin Arab Man

Religious Beliefs



Analyse the role of religion in our present life

The religious beliefs of the Bedouins represented one of the earliest and most primitive forms of Semitic religion. The pagan Arabs followed various superstitious beliefs and practices. Like other early communities, the Bedouins



Al Uzza

worshipped natural forces and elements of nature. Following this development, each tribe brought its own idols and installed them in tribal shrines.

Although the Arabs believed in an Almighty God, Allah, their religious life was largely polytheistic, influenced by cultural contacts with the Syrians and the Persians. Alongside the belief in a supreme deity, natural objects such as trees, wells, caves, and stones were regarded as sacred. These objects were worshipped either out of reverence or fear. The agricultural communities tended

to worship the sun, while pastoral groups associated their devotion with the moon.

Among their many deities, al-Lat, al-'Uzza, and Manat were regarded as the chief goddesses and occupied an important place in pre-Islamic Arabian religious life. Amr ibn Luḥayy is traditionally credited with introducing the idol of Hubal from Mesopotamia into Arabia. In short the Arabs of the day not practised monotheism(Thowhid), which is considered as the 'essence of Islam.'

Economic Conditions

Arabia was largely a desert land situated between two great empires—the Sassanid empire and the Byzantine empire. The Arabs of the northern regions were mainly engaged in trade, while those of southern Arabia were predominantly an agrarian community.

Slavery was not only a social institution but also formed the backbone of the economic life of the Arabs. Like cattle, slaves were regarded as a form of wealth, and the slave trade was widespread. Slaves were often brought from African regions for commercial purposes. Usury (interest) was another common economic practice, through which the upper and middle classes



Arab Carvan

frequently exploited the poor and the needy. As a result, there existed a wide gap between the rich and the poor.

Makkah occupied a significant position as a major centre of trade. It lay on important caravan routes and maintained active commercial relations with both the Sassanid and Byzantine empires.

Pre-Islamic Poetry: the Register of the Arabs

The poetic expressions of the pre-Islamic Arabian people are highly remarkable. Arabic literature came into existence with a powerful outburst of poetry. The Arabs were endowed with an extraordinary memory and possessed a deep passion for poetic expression. Poetic contests were held throughout Arabia, and poets enjoyed a position of great honour in society.



Analyse the role of religion in our present life

These pre-Islamic poems were preserved through memorization and transmitted by oral tradition for generations before being committed to writing in the third century C.E. Pre-Islamic poetry is therefore regarded as the “Register of the life of the Arabs,” as it provides an authentic and vivid record of their social, cultural, moral, and political life. Through poetry, the Arabs conveyed their ideas, values, and messages, making it the primary medium of expression and communication in pre-Islamic society.



*“It may be of these magnificent odes, as of the Iliad and Odyssey, that they are works of highly finished art, which could not possibly have been produced until the poetical art had been practiced for a long time”.
(A Literary history of the Arabs, p.XXII, R.A.Nicholson,)*

Qasida and Mu‘allaqat

Qasida (Ode)

The Qasida is a classical form of Arabic poetry, usually composed in a single mono-rhyme. It may be satirical, panegyric, or elegiac in nature. This poetic form developed in pre-Islamic Arabia and continued to flourish throughout Islamic literary history. A classical Qasida is an elaborately structured ode consisting of approximately sixty to one hundred lines, maintaining a single end rhyme throughout the entire poem.

Mu‘allaqat

Among the pre-Islamic Qasidas, the celebrated Mu‘allaqat, often referred to as the “Seven Suspended Odes,” occupy a place of special distinction. They are honoured throughout the Arab-speaking world as masterpieces of Arabic poetic composition. During the Jahiliya period, poetry competitions were held annually at the fair of Ukaz during the pilgrimage season in the month of Dhu al-Hijjah. According to tradition, the winning poems were written in golden letters on silk and hung on the walls of the Ka‘bah. The term Mu‘allaqat literally means “that which is hung or suspended,” reflecting this practice.

There were the seven suspended poems ('Sab'ul-Mu'allaqat') and the main

Poets are:

1. Imrul Qays
2. Labeeb bin Rabia
3. Tharafa bin al-Abad
4. Zuhair bin Abi Salma
5. Anthara bin Shaddad
6. Amr bin Kulthum
7. Harith bin Hillizah

Besides serving as an oracle, guide, orator, and spokesman of his tribe, the poet also functioned as the historian and intellectual authority of the community. The principal measures of a tribe's superiority were its military strength, the intellectual ability of its poet, and the numerical size of the tribe. The pre-Islamic poet was well versed in the genealogy and folklore of his people. Poets were highly honoured by the people and society

His poetry served as a record of the tribe's achievements, its battles, the rights of its members, and its claims over pastures and borderlands. During periods of inter-tribal warfare, one of the chief responsibilities of the poet was to ridicule rival tribes by exposing their weaknesses, thereby undermining their morale and strengthening the spirit of his own community.

Art and Architecture of Ancient Arabian Kingdom

The art and architectural styles of the ancient Arabian kingdoms reveal a complex synthesis of influences from Egypt and Mesopotamia, and later from the Classical and Mediterranean worlds, particularly evident in the Nabataean and South Arabian kingdoms. These external influences were adapted to local traditions, resulting in distinctive regional styles.



Discuss the excellence of the Indus Vally Civilisation.

One of the important features of this period was the use of fine Ashlar masonry, along with carved memorial stelae and decorative motifs such as Bucrania (stylised ox heads). Early monumental architecture included large-scale burial complexes and ceremonial stone structures known as Mustatils, which are among the earliest known ritual constructions in Arabia.

Ashlar masonry, consisting of carefully squared stone blocks, was a prominent feature of public buildings, temples, and monumental structures, while mud bricks were commonly used in residential architecture. Sculpture in the ancient Arabian kingdoms included memorial stelae and freestanding votive

statues. Public temples dedicated to Arabian deities were constructed with finely dressed stone and richly adorned with sculptural decorations.

Other significant archaeological remains include the Mustatils large ceremonial platforms and the artistic works discovered at Qaryat al-Faw, a major trading centre that flourished at the crossroads of important caravan routes. The Petra, the capital of the Nabataean Kingdom, is particularly renowned for its elaborate rock-cut architecture, monumental tombs, and richly decorated mansions, many of which included luxurious residential wings embellished with stucco and fresco paintings.



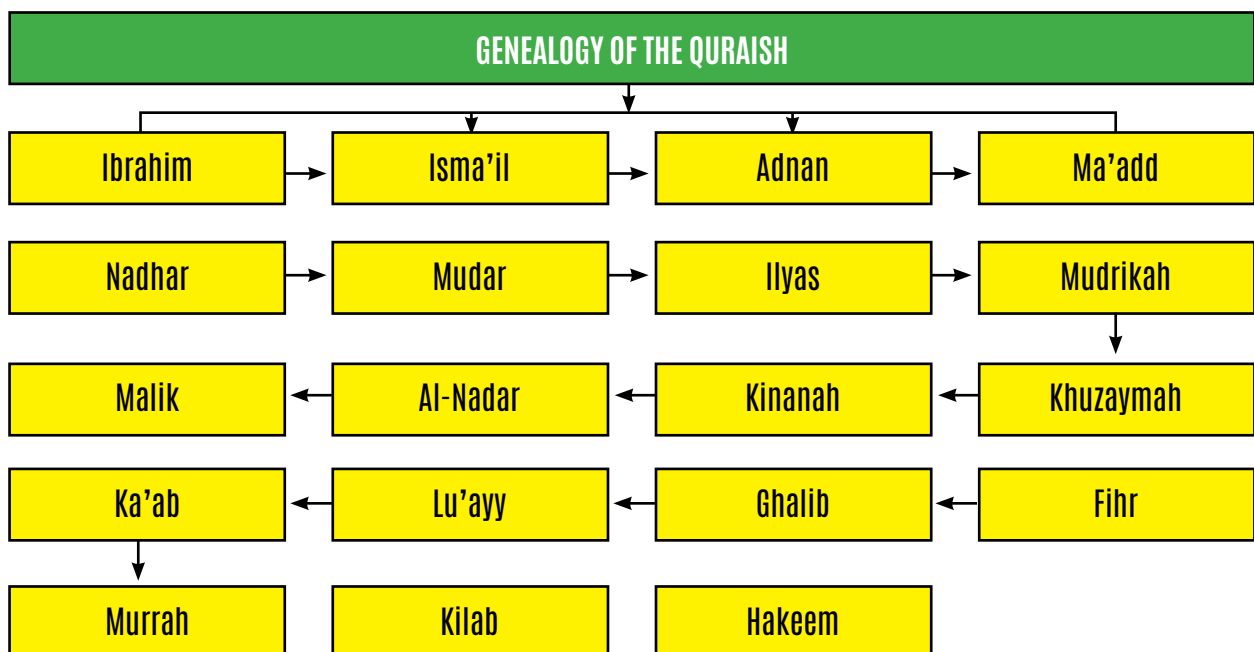
Site of Petra

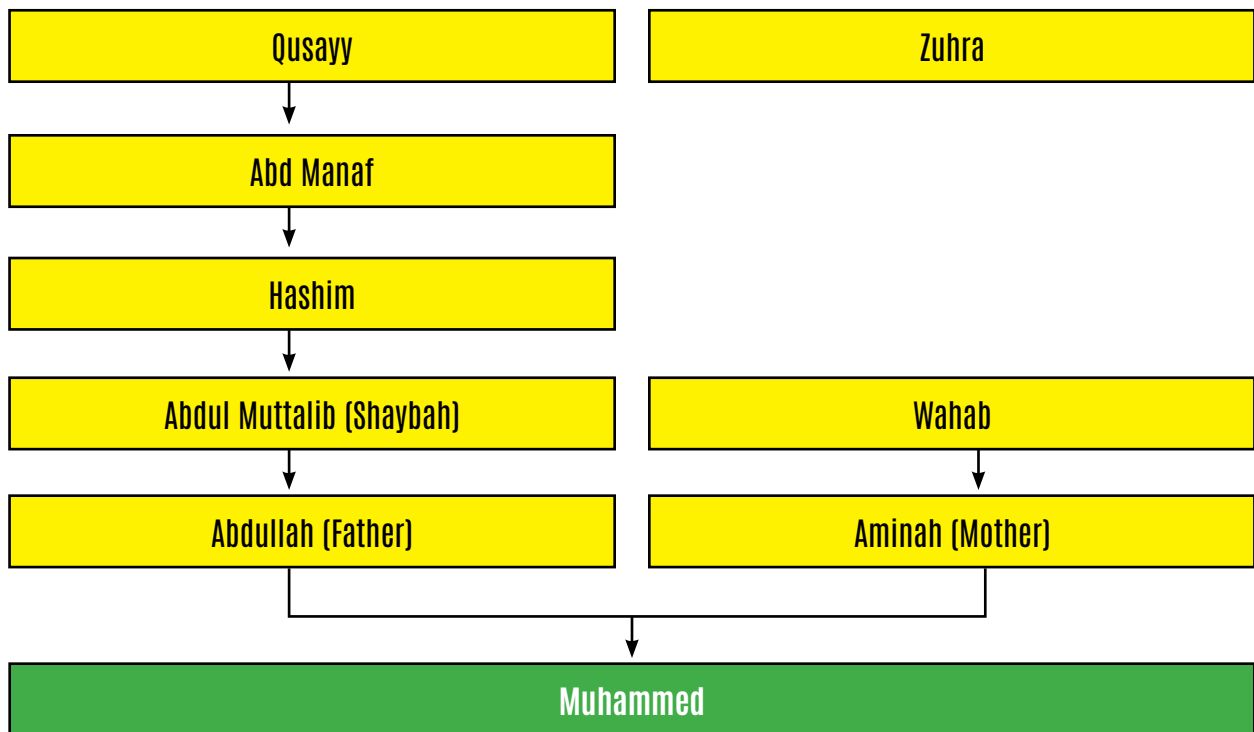


Site of Petra

Prophethood

The lifetime of Prophet Muhammad is regarded as the prophetic period in Islamic history. This period is conventionally divided into two phases—the Makkah period and the Madinah period, based on his migration (Hijrah) from Makkah to Madinah in 622 C.E.





Birth and early life of the Prophet Muhammed

Prophet Muhammad was born in 570 C.E. at Makkah, into the Hashim clan of the Quraysh tribe. His father, 'Abdullah, passed away before his birth, and his mother, Aminah, died when he was only six years old. Orphaned at an early age, Muhammad was first brought up by his grandfather 'Abd al-Muttalib, the respected chief of the Quraysh and one of the most influential figures in Arabia at the time.



Hilful Fuzul: A committee which tried to eliminate tribal enmity and to maintain peace and harmony among the tribes of Makkah. As a member of Hilful Fuzul Prophet Muhammed proved himself to be a social reformer through his services.

After the death of his grandfather two years later, Muhammad came under the care and protection of his uncle Abu Talib. At the age of twelve, he accompanied Abu Talib on a caravan journey to Syria. During this journey, a Christian monk named Bahira is said to have noticed signs of future prophethood in the young boy and advised his uncle to look after him carefully.



Halima: A Bedouin woman of Banu-Sa'ad. She was entrusted with the upbringing of the child Muhammed according to the custom of Arabs.

Although Muhammad was not formally educated and remained illiterate, in his boyhood he took the job of shepherd. At that time he was widely known for his integrity, honesty, and noble character. Owing to these qualities, the people of Makkah honoured him with the title al-Amīn, meaning “the most trustworthy.” He also took part in Hilf al-Fudul, an important alliance formed

by the tribes of Makkah to uphold justice and protect the oppressed, reflecting his early commitment to moral values and social justice.

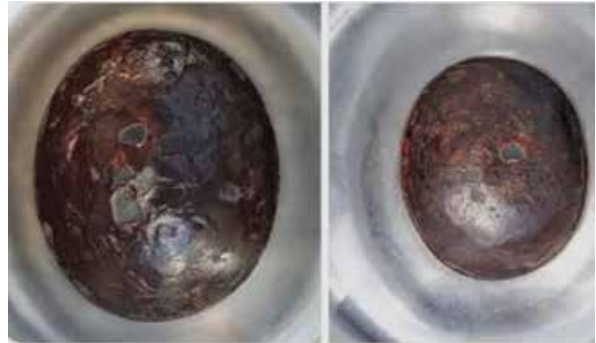
The noble qualities of Muhammad attracted Khadijah, a Qurayshite and a wealthy merchant widow who conducted her business independently. Impressed by his reputation for honesty and integrity, she appointed Muhammad as the manager of her trading caravan to Syria. He conducted her commercial affairs with remarkable skill and sincerity, which greatly impressed Khadijah and strengthened her admiration for his character and personality.

Eventually, with the consent of Abu Talib and her uncle 'Amr ibn Asad, Khadijah married Muhammad. At the time of their marriage, Muhammad was twenty-five years old and Khadijah was forty. Muhammad found in Khadijah a devoted and supportive wife, while Khadijah found in him a husband distinguished by honesty, sincerity, and moral excellence.

The couple had six children; however, except for a daughter named Faṭimah, all the others passed away. Faṭimah was later married to 'Ali ibn Abi Ṭalib, who went on to play a significant role in early Islamic history

Re-construction of Ka'aba

In 605 C.E., the Quraysh decided to rebuild the Ka'bah, which had been partially damaged by a flood. A serious dispute arose among the Quraysh over who should have the honour of placing the Black Stone. The conflict threatened tribal unity. To resolve the crisis, Muhammad was chosen as arbitrator. He placed the Black Stone on a cloth and asked representatives of all clans to lift it together. He then set the stone in its proper place, peacefully ending the dispute.



*Hajarul Aswad
(Black stone)*

Meditation and Revelation

The social disorders of the Jahiliyyah period deeply troubled the mind of Muhammad, leading him to seek a lasting solution. He developed a love for solitude and regularly retired to the cave of Hira, located on mount al-Nur near Makkah, where he spent one month every year in meditation for nearly fifteen years. He continued this practice for 15 years.

In the month of Ramadan, 610 C.E., while engaged in deep contemplation, he received the first divine revelation, marking the beginning of his prophethood at the age of forty. Deeply moved by the experience, Muhammad returned home and shared it with his wife Khadijah bint Khuwalid, who sought the counsel of her cousin Waraqat ibn Naufal. Drawing on his knowledge of earlier scriptures, Waraqat affirmed Muhammad's prophethood. Khadijah

became the first person to accept Islam, reassuring him that God had chosen him because of his noble character.



The angel Gabriel appeared and asked him “Read”. He was surprised and replied “I cannot read”. When asked for the second time Muhammed gave the same reply. Then the angel clasped him and released him. When the angel repeated for the third time, he asked “What shall I read?” The angel replied, *“Read, Read in the name of your Lord, the Creator, who created man of a clot of blood, Read! Your Lord is the most Gracious. It is He who taught man by the pen that which he does not know”*

(The Qur'an 96:1-5)



Cave of Hira

Among the earliest converts were ‘Ali ibn Abi Talib, Zayd ibn Hārithah, the Prophet’s daughters, and, outside his family, Abu Bakr, a close associate and respected merchant of Makkah.

During the first three years of his mission, the Prophet Muhammad preached his message in secret. Although the spread of Islam during this period was slow, it was steady. In 613 C.E., the Prophet began his public preaching by inviting the Quraysh and other people of Makkah to Islam.



The sermon at Mount Safa by the Prophet

“O! People of Quraish, tell me, O! men of Quraish if I were to tell you that I see cavalry on the other side of the mountain, Would you believe me?, They answered, Indeed, for we trust you and we have never known you tell a lie. Then Muhammed said, Know then that I am a warner and that I warn you of a severe punishment. O Banu Abdul Muthalib!, O Banu Manaf!, O Banu Zuhara, O Banu Taim!, O Banu Makhzum, O Banu Asad!, God has commanded me to warn you, my nearest kins men, that I can guarantee to you no good on earth or heaven unless you witness that there is no God but Allah. Abu Lahab, fat but quick temper as he was, arose and said, Woe to you on this day! Did you assemble us for this ?”.

(The life of Muhammad, M.H. Hykal)

Preaching and Resistance

At first, the Quraysh did not take the preaching of Prophet Muhammad seriously. Gradually, however, they began to oppose him as his message challenged their beliefs, customs, and social structure. The Prophet emphasized the oneness of God (Tawḥīd) and called for unity, equality, and justice among humankind. These teachings were strongly resisted by the Quraysh.

The most intense opposition came from the Umayyads, an influential clan of the Quraysh. As custodians of the Ka'bah, they derived considerable income from pilgrims and enjoyed a dominant position among the pagan Arabs. They feared that the spread of Islam would undermine both their economic interests and their political influence. Consequently, they were determined to suppress the new faith at any cost.

When attempts to halt the Prophet's mission failed, the Quraysh resorted to open persecution of Prophet Muhammad and his followers.



A Glimpse of Forgiving

One Day, the Prophet on his way back to Makkah, reached a valley with a lot of thorny trees. The God's Messenger dismounted there and sat in the shade of a tree on which he hung his sword. We too dispersed and sat in the shades napping. The Prophet summoned us and we saw him sitting with a Bedouin. The Prophet said: "This Bedouin took out my sword while I was sleeping and when I woke up I found him above my head with the unsheathed sword in his hand. 'Who would save you from me now?' he said. "God, I replied. The man sheathed his sword and here he is sitting with me. The Prophet did not punish him."

Sahih-al-Bukhari : Book 5, Vol 59.; Hadith:458)



Speech of Ja'far in the court of Najjashi

"O! King, we were plunged in the depth of ignorance and barbarism, we adored idols, we lived un chastely., we ate dead animals and we spoke abominations, we disregarded every feeling of humanities and the duties of hospitalities and neighborhood., we knew no law but that of the strong, when God raised among as a man, of whose birth truthfulness, honesty and purity we were aware, and he called us to the oneness of God and taught us not to associate anything with him, he forbade us the worship of idols., and enjoined us to speak the truth to be faithful to our trusts, to be merciful, and to regard the rights of neighbor. He forbade us to speak ill of women, or to eat the substance of orphans, he ordered us to fly from vices, and to abstain from evil, to offer prayers, to render alms, to observe the fast. We have believed in Him. we have accepted his teachings and his injunctions to worship God and not to associate anything with Him. For this reason, our people have risen against us, have persecuted us in order to make us forego the worship of God and return to the worship of idols, of wood and stone and other abominations. They have tortured us and injured us, until finding no safety among them, we have come to thy country, and hopes thou wilt protect us from their oppression",

Sirathu-Nabawiya 219-220; Ibn Hisham

Migration to Abyssinia (Ethiopia)

As persecution by the Quraysh intensified, Prophet Muhammad advised some of his followers to migrate to Abyssinia. In 615 C.E., Muslims migrated there in two groups—the first consisting of fifteen members (eleven men and four women), and the second comprising about one hundred. When Quraysh envoys

attempted to persuade Najashi to expel the refugees, the king summoned the Muslims to his court. Ja'far ibn Abi Talib eloquently explained the teachings of Islam, impressing Najashi, who rejected the Quraysh demand and assured the Muslims full protection in his kingdom.



Observe the map and find the following

- *find the location of Abyssinia*
- *the starting point of Abyssinian migration*
- *the Sea they covered*
- *the place where the migrants arrived*

This development further angered the Quraysh, who feared that the Muslims in Abyssinia might form a powerful rival community. They approached Abu Talib seeking a compromise with Prophet. But the Prophet was not ready to make any compromise with the idolators. He said 'Even if the Sun is placed on my right hand and the Moon in my left, I will not give up this mission.

In the sixth year of the Prophet's mission, two prominent Quraysh figures Hamzah ibn 'Abd al-Muttalib and 'Umar ibn al-Khattab embraced Islam. As Islam continued to spread in Makkah, Quraysh opposition also intensified, culminating in an organized campaign of social ostracism against the Muslims.

Despite continued opposition, Prophet Muhammad carried on his mission under the protection of his uncle Abu Talib. However, this protection ended with the sudden death of Abu Talib. Soon after, the Prophet suffered another great loss with the death of his wife Khadijah. With the passing of these two key supporters, the Prophet became more vulnerable to Quraysh hostility. The year 619 C.E. is therefore remembered as the "Year of Sorrow" ('Am ul-Huzun).

During this period, Abu Lahab, a bitter opponent of Islam, emerged as a leading figure among the Quraysh, making Makkah increasingly unsafe for Islamic preaching. Seeking a more receptive audience, the Prophet travelled to Ta'if, where he spent about ten days preaching his message. However, influenced by the Quraysh, the people of Ta'if rejected him and drove him out of the city. The Prophet subsequently returned to Makkah in the same year.

Pledges of Aqba (621 C.E-622 C.E)

A delegation of six members from the Khazraj tribe of Yathrib met Prophet Muhammad after hearing about his message. Deeply moved by his teachings, they embraced Islam and promised to meet him again during the next pilgrimage season before returning to their homeland.

During the following pilgrimage in 621 C.E., a group of twelve individuals from Yathrib ten from the Khazraj and two from the Aws met the Prophet at 'Aqabah. They pledged to uphold moral and religious conduct, including abstaining from theft and adultery, refraining from killing their children, avoiding false accusations, obeying the Prophet, and performing righteous



Map showing the Hijra



Aqaba Mosque

deeds. This agreement is historically known as the first Pledge of ‘Aqabah. Following this pledge, the Prophet sent Muṣ‘ab ibn ‘Umayr to Yathrib to teach the new converts the basic principles and practices of Islam.

In 622 C.E., a larger delegation consisting of seventy-three people from Yathrib met the Prophet at ‘Aqabah. They formally accepted Islam and invited the Prophet to migrate to their city. They assured him of complete loyalty, protection, and support for both himself and his followers. This agreement, known as the Second Pledge of ‘Aqaba, marked a decisive turning point in early Islamic history and paved the way for the Hijrah.

03

EMIGRATION AND FOUNDATION OF ISLAMIC STATE

Hijra - Identity Existence of the Muslims (Formation of the Muslim identity)

The Hijra (migration) of the Prophet Muhammad from Makkah to Yathrib (known as Madinah after the Hijra) in 622 CE is the remarkable turning point in the history of Islam. It was not merely the physical re-location of the Muslims from the persecution of the Makkan hostile tribes, but a profound transformation of the Muslim community into the distinctive political, social, and religious identity. Yathrib forwarded peaceful and favorable situation for the propagation of Islam throughout the Arabian peninsula. The marvelous impact of the Hijra is the revolutionary change of the tribal socio-political structure to the synthesis of diverse unity in the folder of the Islamic faith.



List out the major crisis facing the refugees in the hosting places

- *Shelter*

- *Livelihood*

-
-
-
-
-
-

Reconciliation and Formation of the Community



Muhajir

The migrant people from Makka to Yathrib who left everything and properties in Makkah for the sake of Islam

Ansar

The inhabitants of Yathrib who forwarded all kinds of help to the Muhajirs, each Ansar shared half from whatever they have to each Muhajir

The pioneering task of the Prophet Muhammad just after the Hijra was the unification of the different heterogeneous groups and hostile tribes. The

Prophet used the reconciliation method for uniting them and initiated the tie-up between the ever-warring hostile tribes of Yathrib Aws and Khazraj who invited the Prophet and the Muslims to Yathrib. By forming new bond of the brotherhood and manliness between the Muhajirs and Ansars the Prophet Muhammad broke the pagan tribal blood bond of Assabiya and generated a new kind of social cohesion among his followers. Comparatively the Makkan tribal people was more pagan and hot-tempered than that of the Yathrib people who conducted settled life. The brotherhood established by the Prophet in between the two was an unique bond in the history of the world and in respect of the sincerity of the fraternization.

After the reconciliation the Prophet created the Muslim community (Al Ummah) under the banner of Islam with wisdom, patience and the teachings of the Prophet Muhammad leaving their tribal feuds, racial and social discrimination.

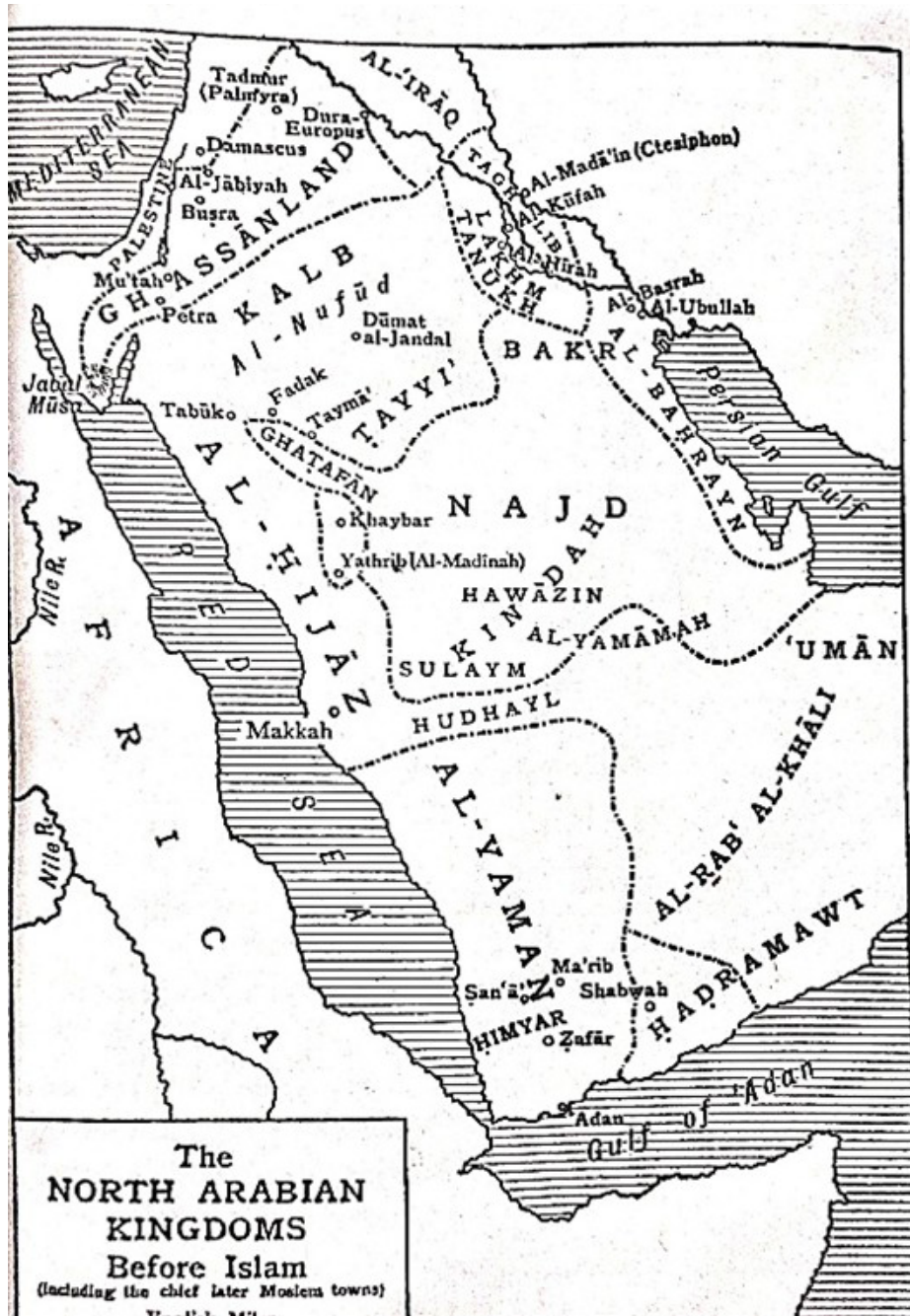
Madinath-un-Nabi

The name of the city of Yathrib change to Madinath-un-Nabi (City of the Prophet) by the people as the respect and reverential to the Prophet Muhammad. Leading tribes of Yathrib appeal and invited the Prophet to reside along with them as mediator in Yathrib, the region was devastated by the prolonged internal tribal feuds and wars and kept in constant disorder and unrest. After the Hijra the major tribes of Yathrib Aws and Khazraj got a good strong personality as they were seeking to mediate between them and establish peace in their land. They cordially received the Prophet and the Muslims and provided all kinds of facilities to the Muhajirs in Yathrib for life and missionary activities. By renaming Yathrib as Madinath-un-Nabi they expressed their unbounded gratitude and unconditional obedience, devotion and commitment to the authority of the Prophet Muhammad

Establishment of a State in Madinah

After the amalgamation of the multi-cultured people of Yathrib and Makkah the Prophet Muhammad replaced the Arabian tribal polity with establishment of the new state Madinah as capital and Prophet Muhammad as the head of the state. Like sophisticated Roman and Persian empires unification of the people with other political elements than that of blood bond had never familiarized with the Arabian people. In this new political structure, the all

inhabitants of Madinah both the Muslims and the non-Muslims alike were treated as the citizens of the Madinah state.



Map of Madinah- taken from the work, *History of the Arabs*, P. K. Hitti, 10th Ed. P. 69.

Diplomatic treaty with the Jews

The Jews of Madinah especially the leading Jewish tribes. Banu Qaynuqa, Banu Nadhir and Banu Qurayza themselves approached the Prophet Muhammad to avoid bloodshed and they agreed the terms and conditions of the head of the Islamic state and concluded a pact:

- Muslims and Jews shall live as one people
- Each party shall keep to its own faith, neither shall interfere with that of the other
- In the event of the war with a third party, each is bound to come to the assistance of the other, provided the latter were aggrieved and not the aggressors
- In the event of an attack on Madinah both parties shall unite in defending it
- Peace when desirable shall be made in consultation with each other
- Madinah shall be regarded by both as sacred all bloodshed being forbidden there
- The Prophet shall be the final court of appeal in case of dispute

There was no force to be employed by the Prophet as an ideal statesman for the promulgation of his faith or oppressive policies towards the people who were not ready to accept his religious ideology. Later these Jewish tribes themselves violated the pact with the Prophet and state of Madinah and sided with the enemies of the Madinah state. By taking strict action and punishment against the Jews for their pact violation the Prophet exposed his community the responsibility of the statesman.

Toleration policies to non-Muslim people of Madinah

Prophet Muhammad put forward a new idea of religious toleration in to practice in the Arabian peninsula. He considered all people, both the Muslim Ummah and the Non-Muslim as the citizen of the Islamic state and promised protection of life, status and properties of the followers of the other religions in the same way as he does in the case of the Muslims. He allowed them the follow their religion and conduct their religious ritual and practices freely and, in more extent, permitted them construct their religious sanctuaries for their deities. He granted special concession and to the Christian people under the Islamic State.

Similar concession was granted by the Prophet to Zoroastrian people living under the protection of the Islamic state of Madinah. He promised protection with regard of their lives, properties, the lands, plains, pastures and hills they possess and freedom of its usage. The Islamic state would leave them free and prevent the offenses from others, and not show hostility to them by insult or by using force.



Conduct a class room debate on the religious tolerance of the Islamic Republic of Madina based on the quotation.

Madinah Charter (Sahifat Ul Madinah)

Law and order of the Madinah state

With the establishment of the nascent Islamic state in Madinah, the Muslim began to undergo\ life according to the civil criminal laws of Islam under the statesmanship of the Prophet. The Hijra was not simply a refugee journey from Makkah to Yathrib, but a transition from weakness to strength, from persecution to protection, and from isolation to organized community life. It gave Muslims their distinct identity, political existence, and global mission, making it one of the greatest turning points in the entire history of Islam. For the smooth functioning of the Islamic state of Madinah with heterogeneous people Muhammad had to mention clearly and transparently the rights, duties and responsibilities



Madinah Charter

of the different people residing in Madinah. Prophet Muhammad designed a political arrangement for the existence of the Islamic state put forwarded certain conditions and clauses with the non-Muslims people of Madinah which collectively known as the Madinah charter or Sahifat Madinah. In other words, it was law and order or the constitution for the civil society formulated under the nascent state of Islam by all inhabitants of Yathrib

Prophet Muhammad regulated his political arrangements and drafted a law and order between the people migrated from Makkah and Yathrib. The Charter of Madinah laid the foundation for peaceful coexistence, defining the rights and duties of Muslims, Jews, and other communities. Thus, Hajrah strengthened the collective identity and existence of Muslims as an independent religious and political community. The Charter ensured the rule of law, mutual cooperation, social justice, and collective security and responsibilities while accepting Prophet Muhammad as the supreme authority and final judge in all disputes.

The illustrious charter contains total fifty-three clauses. It had major two parts: first related the Muhajirs and Ansars, and the second portion related to

the Jews. The main clauses of the Charter clearly defined the rights and duties of all communities residing in Madinah and declared brotherhood among them. The Jewish tribes were granted complete religious autonomy along with political protection. All groups were bound together for the defense of Madinah against foreign attacks. Each tribe was responsible for paying blood money and ransom according to its own tradition. No criminal would be given protection, and no group was allowed to help the enemies of the state. The authority to declare war and peace rested solely with the Prophet. Disputes among the communities were to be referred to him for final judgment. Madinah was declared a sacred city where violence and bloodshed were prohibited, and special emphasis was laid on the protection of the oppressed and the maintenance of law and order.

Bringing political stability, the Charter of Madinah played a decisive role in the future development and victory of the Islamic state. As the continuation of the charter the Prophet concluded several treaties with the neighboring tribes such as Banu Madlaj, Banu Damra and Johaina as link of the charter of Madinah. The collective defense system protected the nascent Islamic state from external threats, and laid the foundations of Islamic governance based on justice, equality, consultation, and tolerance.

Important provisions of Madina Charter

1. This is a document from Muhammad the Prophet, governing relations between the believers i.e. Muslims of Quraish and Yathrib and those who followed them and worked hard with them. They form one nation- Ummah.
2. In case of war with anybody they will treat their prisoners with kindness and justice common among believers. (Not according to pre-Islamic notions where the rich and the poor were treated differently).
3. Each tribe will decide the blood money within themselves, according to their existing custom.
4. A believer will not make the freed man of another believer as his ally against the wishes of the other believers.
5. The Believers who fear Allah, will oppose the rebellious elements and those that encourage injustice or sin, or enmity or corruption among Believers.
6. Protection (when given) in the name of God will be common. The weakest among Believers may be given protection (In the name of Allah) and it will be binding on all Believers.
7. Those Jews who follow the believers will be helped and will be treated with equality. (Social, legal and economic equality is promised to all loyal citizens of the state).
8. No Jew will be wronged for being a Jew.

9. The enemies of those Jews who follow us will not be helped
10. The peace of the believers of the state of Madina cannot be divided. There should not be division among the citizen in respect to war and peace.
11. When going out on expeditions, a rider must take his fellow member of the army- share his ride.
12. When you differ on anything (regarding this document) the matter shall be referred to God and the Prophet.
13. The Jews will contribute towards the war when fighting alongside the believers.
14. The Jews of Banu Awf will be treated as one community with the believers. The Jews have their religion. This will also apply to their freed man. The exception will be those who act unjustly and sinfully. Doing so they wrong themselves and their families.
15. Those in alliance with the Jews will be given the same treatment as the Jews.



Compare the Madina charter provisions with Right and Duties of the citizen of the contemporary India.

Defensive conflicts with the Makkan tribes

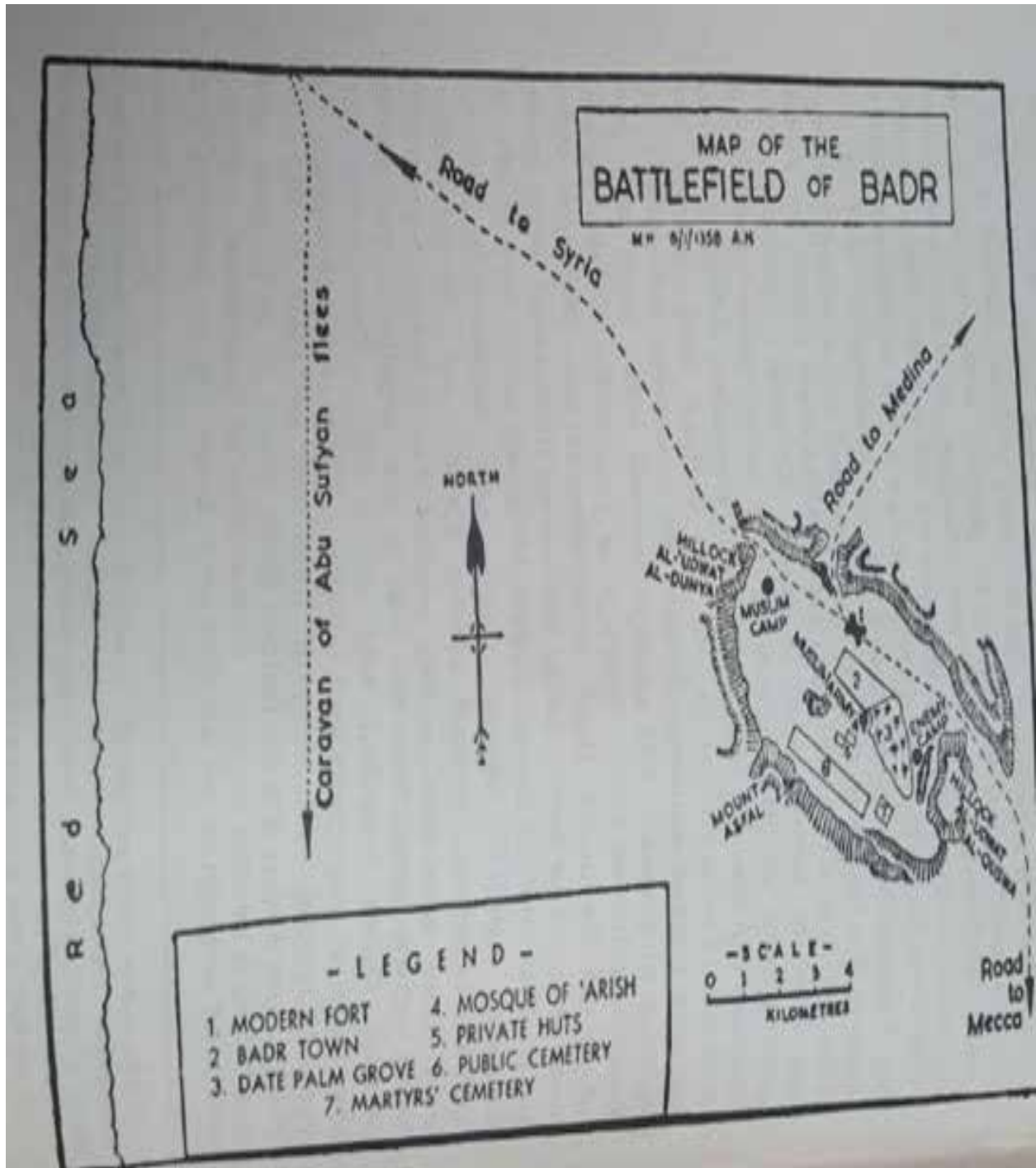
After the Hijra and the formation of the Islamic state republic in Medinah under the leadership of the Prophet Muhammad, the Makkan tribes especially the Quraish increased their menace with the Muslim. They could not tolerate with the peaceful life situation of the Muslims and spread of Islam and the upset Quraish began to deliberately creating skirmish and disputes with the Muslim residing in the border of Makkah. For protecting the Madinah state and the Muslim Prophet Muhammad as a farsighted statesman

The Battle of Badr took place in Made diplomatic alliance with the different clan of the Makkan tribes who share the border of Madinah whenever the Islamic state face attacks from Makkan tribes. The growing hostilities of the Quraish against the Islamic state finally culminated in the series battles initiated from 624 C. E. onwards.

Battle of Badr (The fight for existence) 624 CE

The first direct fight of the Muslims with the Quraish in 624 CE. at Badr the place lying in the cross roads of Makkah, Madinah and Syria, the mercantile caravan route from Makkah to Syria. After the Hijra the Makkan tribes were very anxious about the plundering attack of the Madinah Muslim towards their mercantile troops. Like so, In 624 CE a huge mercantile caravan of the Makkan tribes under the leadership of Abu Sufyan on their return journey to Makkah got message that the Muslim were mustering in the cross road

of Madinah to attack and seize the trade wealth. Abu Sufyan sought military help from Makkan tribes and the Quraysh marched with a strong-armed force of about 1000 men under Abu Jahal with the intention of the destroying the growing Islamic state of Madinah. The Makkan army encamped at valley of Badr, knowing this message the Prophet immediately arranged a force of 313 Muslims and marched to Badr, eighty miles away from Madinah with poorly equipped force to meet the strong force



Map, from the book, *Battle fields of the Prophet*, by Muhammad Hamidulla, Kitab Bhavan , New Delhi, p. 26

Thus, the battle of Badr took place on 17th of Ramadan, 2 AH (624 CE) and became a defensive and decisive struggle for the survival of Islam and Madinah State. The Muslims vigorously fought for the sake of existence and they acknowledged that if they were defeated by the Quraish the religion of Islam also rooted out from the world forever. The escaped Abu Sufyan with caravan travelled towards Makkah and reached safely. The Muslim side boosted with the discipline, morale and consciousness of the existence. Finally, the well-armed Makkan army defeated by the Muslim force and their leader Abu Jahal was killed. By the end of the battle, around seventy Quraysh soldiers including Umayyah bin Khalaf, Utba Ibn Rabiah and Shaybah, etc. were killed and seventy were taken as prisoners, while only fourteen Muslims attained martyrdom.

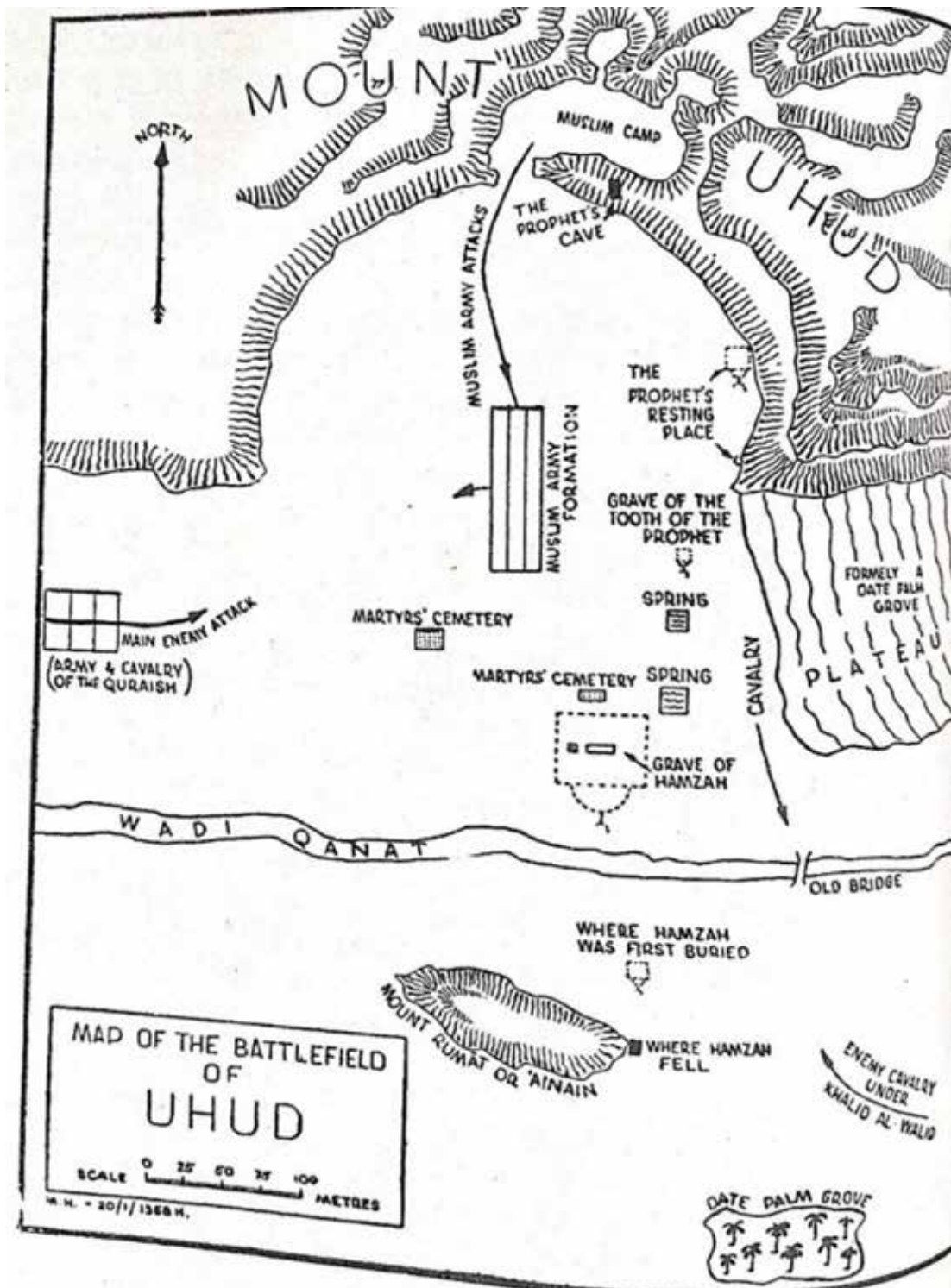
After the Badr battle the power of the Islamic state was recognized throughout and some of the tribes began to keep diplomatic alliance with the new political power of Madinah. The confidence of the Muslims increased for facing any kinds of crisis and attack against them and their political entity and farther expansion of Islam.

The Battle of Uhd 625 CE

It was second confrontation engaged with the Muslim with the Makkan tribes in 625 CE and was as a continuation of the skirmish that began after the Battle of Badr. The Quraish were exhausted with the humiliated failure of the battle of Badr and they provoked for further encounter. So they enforced with an army of about 3,000 warriors under the leadership of Abu Sufyan and encamped in the valley of Uhd. Hearing the Quraish advancement, the Prophet mustered with Muslim soldiers of 1000 and set out towards Uhd. Unfortunately, on the way to the battlefield, Abdullah ibn Ubayy, the hypocrite leader and his 300 followers withdrew, leaving only 700 Muslims to face the enemy near mount Uhud. Abdulla ibn Ubayy was the ally of the Jewish tribe banu Qainuqa which was expelled by the Prophet from Madinah on their pact violation of Madinah charter rising the dispute with the Muslims by misbehaving a Muslim woman in market. The Prophet placed 50 archers from his army on a small hill to guard the rear of the Muslim army and strictly instructed them not to leave their position under any circumstances of the war.

When the Muslim close to the victory, the Quraysh forces started retreating from the battle field for reducing further casualties. Seeing this, most of the archers disobeying the Prophet's command left their post from Uhd hill to collect war booty. Observing the bare-soldiers in Uhd hill from long distance, the retreated Quraish force returned back to the valley of Uhd under Khalid bin Walid led a sudden attack from behind the hill. The Muslim force could not face the sudden unprecedented attack of the enemies and they scattered in the battle field. turning the last course of the battle failure. As a result, the Muslims suffered heavy losses 70 were martyred including Hazrat Hamza

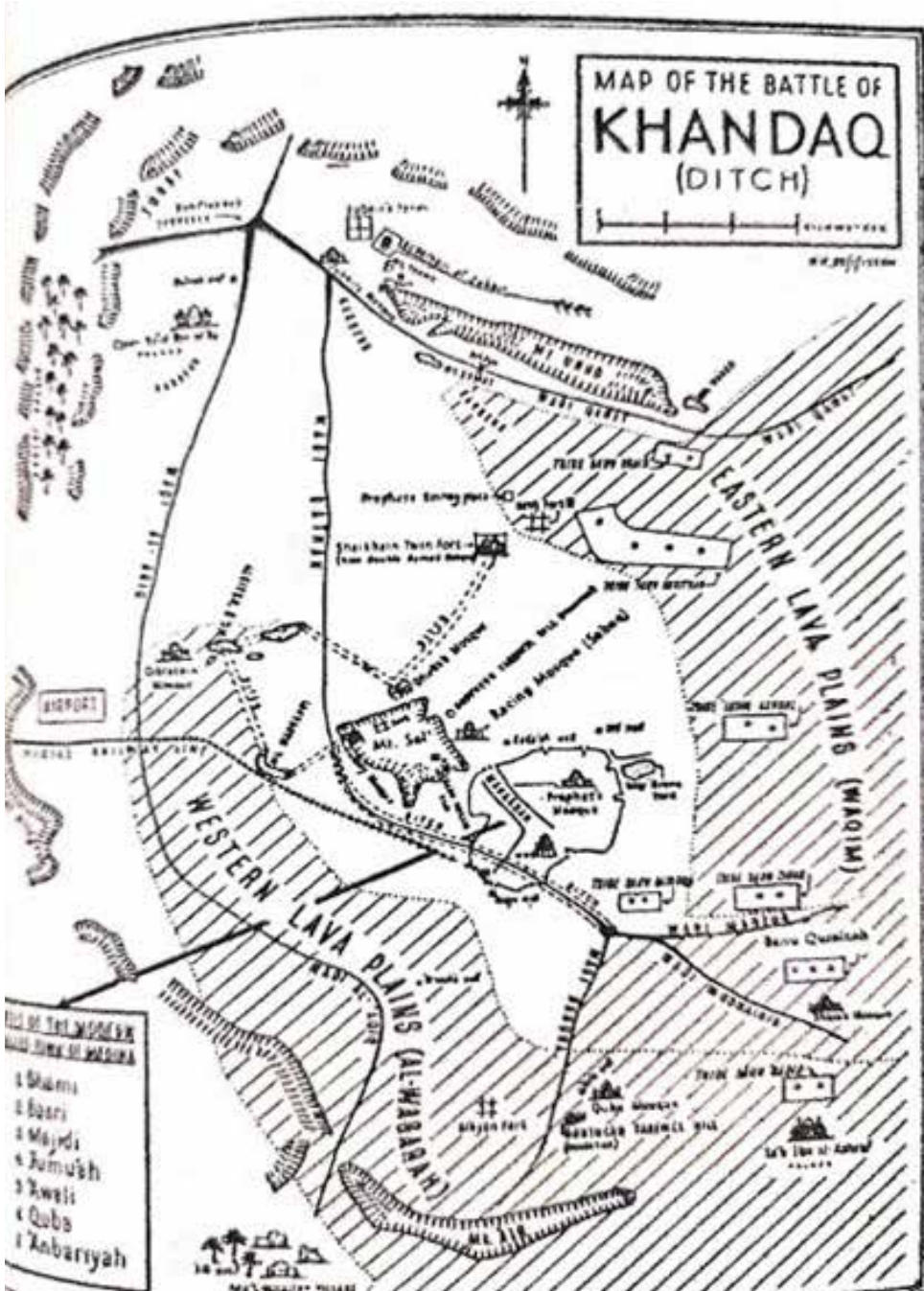
and the Prophet himself was injured, and a rumor was spread that he had been killed. Although the battle of Uhd ended with no victory to the both sides of the Muslims and the Quraish, it taught the Muslim force the war discipline of the importance of obedience of the army leader till the end of the battle.



Map, from the book, *Battle fields of the Prophet*, by Muhammad Hamidulla, Kitab Bhavan, New Delhi, p. 44

Ditch strategy for defending the Quraish Besiege of the Madinah state 627 CE

The Battle of the Ditch, also known as the Battle of the Trench (battle of Khandaq or Ahzab), was fought in 627 CE between the Muslims of Madinah with a powerful coalition of Quraysh and their allies from Makkah (Ghatfan tribe) and Madinah especially the expelled Jewish tribes from Madinah state such as Banu Qainuqa and Banu Nadhir. After their defeat at the battle of Uhud, the Quraysh sought to destroy the state of Madinah. They formed the



Map, from the book, Battle fields of the Prophet, by Muhammad Hamidulla, Kitab Bhavan , New Delhi, p. 67

combined force approximately 10000 soldiers and encamped near the lower side of Uhd to prevent the Muslim force from taking adventurous position and besieged the city of Madinah. Defending Madinah the Prophet arranged the Muslims force with around 3000 men.

Facing this enormous threat the Persian origin Salman al-Farsi suggested an unfamiliar defensive strategy of digging a trench (ditch) around the exposed sides of Madinah where the enemy force camped. This innovative tactics prevented the enemy cavalry entering Madinah and attacking directly. The siege lasted for nearly one month the enemy camp disturbed with lack of resources, water and food. Unfortunately, a severe storm at night destroyed the enemy tents and they forced to retreat and hence the Muslims achieved victory without a full-scale battlefield clash.

The failure of the Ahzab force weakened the Quraish army and they never enforced for the further attack towards the Muslim and the state of Madinah. The Quraysh lost their military prestige, Political dominance in Arabia, confidence in defeating Islam by force and finally they realized the power of the state of Madinah. To the Muslim side it was counted as great victory without fighting and casualties and strengthened the authority of the Muslim state and spread of the faith of Islam throughout Arabian peninsula and increased the status of the Prophet Muhammad as diplomatic statesman.



Analyze the nature of the causes and course of the of the early encounters of the Prophet Muhammed with the Makkah.

Diplomacy of the Prophet as an ideal statesman

The Prophet Muhammad was a shrewd and gifted statesman as well as a religious leader and law giver. He could deal and tackle difficult situations with vigorous ability. he expressed the skill of an experienced politician even compromising basic principles of Islam temporarily when dealing with the enemies and opponents. The Prophet had to face confrontations with four major enemies like, Hippocrates, Jews of Madinah, The Quraish and the other tribes of Makkah. Some of the confrontation disputes ended with the direct expeditions and war and with triumph of the Muslims. At the same time some historical events reveal the strategy and farsightedness of the Prophet as a statesman who knows every pulse of the characteristics of the Arabian people. The events after the Ahzab incident shows the shrewdness of the Prophet and his preference for general policy to overwhelm the enemy but not to annihilate them.

Pact of Hudaibiya 628 CE

The treaty of Hudaibiyah was a pivotal moment in early Islamic history. It was the treaty signed between the Prophet Muhammad and the Quraysh of

Makkah in 628 CE. When the Muslim thought they became enough strong to deal with the Quraish, the Muslim appeal the Prophet for performing Hajj pilgrimage to Makkah. Considering the right of the Muslim to perform their religious ceremony, the Prophet set out pilgrim journey with about 1400 Muslim from Madinah towards Makkah. When the Quraish were informed about the journey they decided to prevent the entry of the troop to Makkah with their force. So the Muslims wheeled and camped at Hudaibiya, boarder of Makkah and tried to convince the Quraish their Hajj intention. Taking the stubborn decision of the Quraish the Prophet conducted a series of negotiations to solve the problem tactfully.

Lastly Uthman Ibn Affan, was appointed as the spokesman from the Muslim side by the Prophet. When the return of Uthman delayed a rumor spread among the Muslims that he had been murdered. The Prophet summoned his followers near the tree, named Ridwan and declared pledge that they would not return to Madinah without vengeance for the blood of Uthman. It was latter known as Bai'th Ridwan (pledge of Ridwan). Alarming the pledge the Quraish ended the negations forwarding some clauses and conditions to the Prophet.

The eminent persons like Umar from the Muslim denied to the unfavorable clauses and denied the Prophet to sign the pact. As a farsighted leader, Prophet Muhammad accepted all clauses which were directly unfavorable to the Muslim, but indirectly would be favorable in future. These clauses and condition later known as Hudaibiya pact in history. When the scribe of the Prophet began to write the treaty, as messenger of the God, the Quraish objected the term. Even Umar denied the objection Prophet as an ideal stateman he continued with the Quraish will and negotiated for settlement. And he was ready to accept unfavorable term of the treaty because the Muslims were rising power and nothing wrong inn accepting the terms in an unfavorable situation.

- I. The two parties were to abandon hostilities against one another for ten years
- II. Muslims should return this year and come for pilgrimage of the Kaabah next year keeping their swords sheathed and stay for just three days
- III. The Arab tribes will be free to enter alliance Muhamad and the Makkans as they desired
- IV. If any person from Makkah entered Madina without the permission of his parents, he wil be sent back.
- V. If anybody from Madinah entered Makkah without the permission of his parents he will not be sent back.

The Hudaibiya pact marked the first formal recognition of the Muslim community in Madinah as a legitimate political and religious entity by the Quraysh and the Makkan tribes and this official recognition elevated the status of the Muslim community throughout the Arabian peninsula. The treaty brought an end to continuous warfare, providing a crucial period of peace and stability. The Prophet could consolidate his power with internal civil arrangements in Madinah, facilitated for the spread of Islam and the tribes began to enter in the fold of Islam massively. The Muslims were allowed to perform Umrah and other religious ceremonies at Kaabah fearlessly and finally the diplomacy of the Prophet as a powerful statesman recognized by the Arabian peninsula. The Prophet began to send emissaries to the foreign ruler by inviting them to Islam especially to neighboring Byzantine and Persian rulers.

Just after two years of the Hudaibiya treaty, the Quraish themselves violated the clause of the treaty in aiding their allies against a Muslim-allied tribe, provided the Prophet Muhammad with the just cause to march on Makkah two years later and ended with the bloodless conquest.

Battle of Muata against the foreign force 628 CE

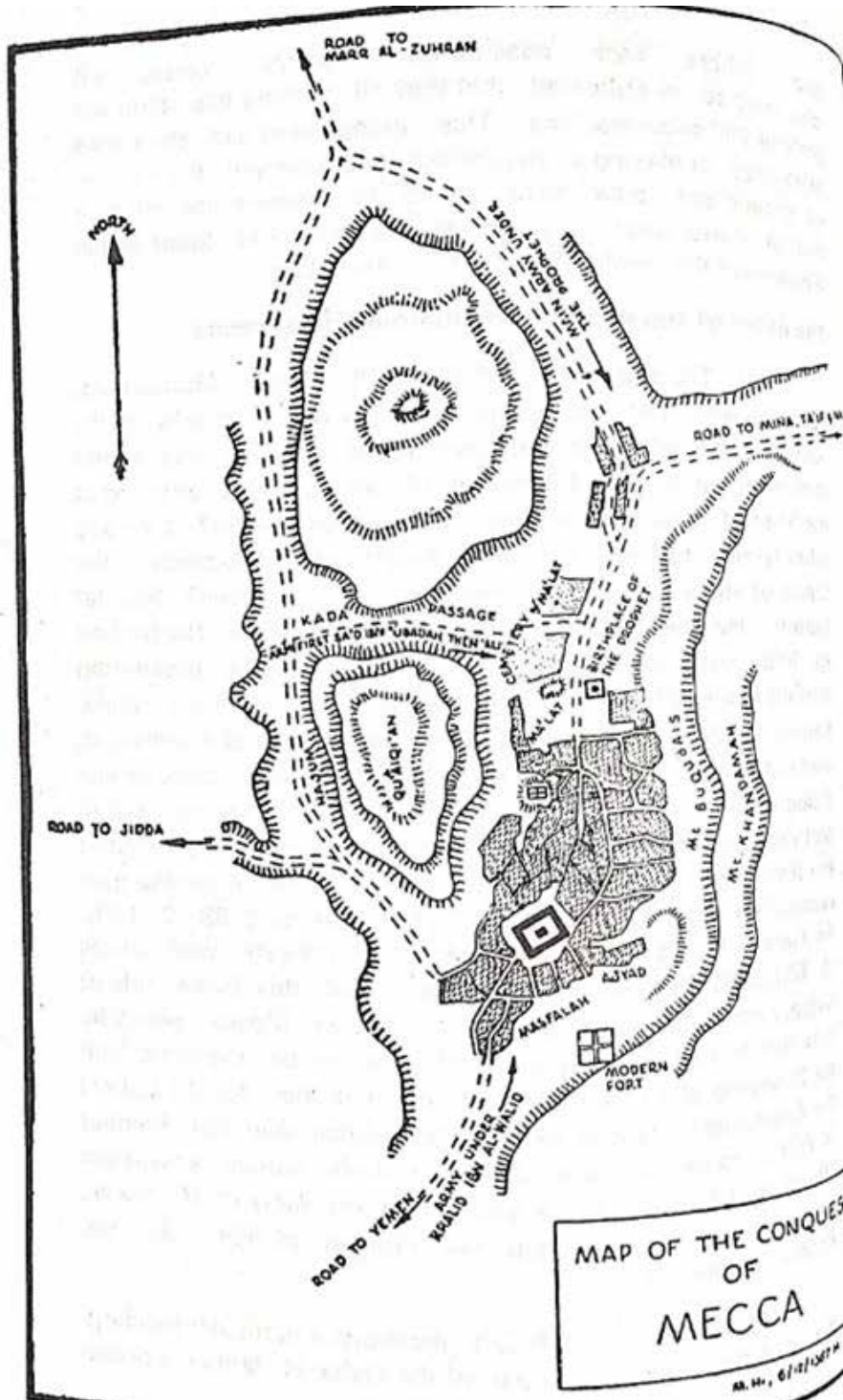
Soon after the Hudaibiya treaty the Prophet began to send envoys to the neighboring rulers in and beyond the Arabian peninsula inviting them to the new faith of Islam. The Ghassanid ruler, Shurahbel, ridiculed the invitation of the Prophet and murdered his envoy. In retaliation the Ghassanid force were defeated by the Muslims of Madinah. And the Muslims pursued the retreating Christian force and met them in Muata, the southern part of Dead Sea. The Muslim soldiers could not face the sophisticated strong Byzantine army of Theodorous. Even though the Muslims force mustered with supplementary force under Khalid Ibn Walid, they could not overpower the Christian force, but their effort counted as great success in the history of Islam and Khalid was called as ‘Sword of Allah’

The Bloodless Conquest of Makkah 630 CE

It was the expedition initiated by the Prophet Muhammad as the statesman of the Madinah with 10000 soldiers against the Quraish on their violation of the clause of the Hudaibiya pact in 630 CE. The previous battles were fought near Madinah to defend the state from enemies exposes the farsightedness of the Prophet. But Makkan expedition mobilized by the Prophet after consolidating Madian state by utilizing the peace circumstance of Hudaibiya pact. The treaty stipulated that Arab tribes could ally with either party without fear of aggression. However, the Banu Bakr, an ally of the Quraysh, violated this truce by attacking the Banu Khuzzah, the ally tribe with the Muslims.

Prophet demanded to choose anyone of the three options to the Quraish instead of military attack and liquidation the bloodshed such as sufficient

ransom to the causalities of the Khuzaah or retreat from the allyship of the banu Bakr, or declare the Hudaibiya pact null and void. The Quraysh echoes third one and nullified the pact by supporting the aggression. The Prophet ordered the army to set out Makkah and wanted his troops to light ten thousand camp fires display of overwhelming strength of the Muslim force. The Quraish army exhausted with the strength of the Muslims and they began



Map, from the book, Battle fields of the Prophet, by Muhammad Hamidulla, Kitab Bhavan, New Delhi, p. 88

to deteriorated, Observing the dangerous situation Abu Sufyan, the long-time head of the Makkah opposition approached Prophet and surrendered to the Prophet accepting the faith of Islam then all the Makkan people continued the same. The Prophet then issued a momentous declaration of general amnesty, a principle virtually unknown in the context of ancient warfare: anyone who sheltered in the Kaaba, anyone who entered Abu Sufyan's house, or anyone who simply remained peacefully in their own home would be safe.

The most significant act following the entry was the purification of the Kaaba from polytheistic activities and re-established as the center of monotheism. The he annexed the Makkah with the state of Madinah and became the sole authority of the Arabian peninsula and the fame of the Madinah state reached far and wide beyond the Arabian land.

The Battle of Hunain 630 CE

The Battle of Hunain took place shortly after the conquest of Makkah. Following the consolidation of Makka the Prophet sent emissaries to the tribes Hawasin and Thaqif inviting them to Islam. They ridiculed the offer and challenged the Prophet for armed struggle and they jointly mustered army against the Muslim. Accepting the challenge and marched with 13000 soldiers to the valley of Hunain, located between Makkah and Taif. The initial assault caused panic among the Muslims, and many soldiers fled.

Prophet Muhammad, however, stood firm with a small group of loyal companions. Inspired by his leadership, the Muslims regrouped and launched a counterattack. The battle soon turned in favor of the Muslims. The Prophet treated the captives with fairness and compassion, and many of them freed and embraced Islam. The victory at Hunain was decisive and the Muslims gifted with a lot of wealth and possessions as booties. which were distributed among the soldiers.

The Tabuk Expedition 631 CE

It was the continuation of the Muata expedition conducted by the Prophet against the Christian ruler who questioned the suzerainty of the Madinah state. In the norther boarder, the Christian rulers disturbed the Arab people residing the boarders. After the Makkan consolidation as dynamic statesman Prophet Muahmmmed decide to continue the military force against the Christian for the vengeance of his envoy and adopted son Zaid Ibn Haritha and mustered with 30000 soldiers under the leadership of the Prophet and marched to Syria and encamped at Tabuk, the mid-way lying between Madinah and Damascus. Initially some of the Muslim disappointed with the expedition because there was harvest season in Madinah but they finally ready to leave their harvesting benefit for the sake of the protection of their domain demonstrating their discipline and commitment.

It was challengeable expeditions to the Muslims and they faced hardships in the journey because of the geographical distance from Madinah, scarcity of water and famine in the summer season. The Muslim force waited for two days in Tabuk camp and returned to Madinah without fighting because the Byzantine ruler withdrew from the fighting fearing the strength of Madinah State. Some Christian tribes accepted Islam and agreed to pay annual tribute to the Muslims the denied ruler of Dumatul Jandal defeated by Muslim army under Khalid and also agreed the sovereignty of the Madinah state. Even though the Byzantine governor of Syria collected a huge force against the Prophet, the Prophet was not ready to continue the encounter with the Byzantines because his Tabuk expedition was with the intension of the protecting the frontiers of Madian in northern side and he returned back to Madinah after creating a favorable and peaceful circumstance to the frontier Muslims. It was the last military campaign of the Prophet Muhammad.



Collect some of the Glimpses of the Statesmanship of the Prophet Muhammed from his different biographical texts.

Prophet and the Jewish tribes-Attachments and Detachments

The Jewish people constituted major part of the population of among the inhabitants of Yathrib on the eve of the arrival of the Prophet. Banu Qaynuqua, Banu Nadhir and Banu Qurayza were the leading Jewish tribes and they expected the promised Prophet among them as Jews. Unfortunately, Muhammad recognized as the Prophet they could not tolerate with him and when he reached Madinah for the sake of their existence they seek alliance with the Prophet. For the social construction of the Madinah people the Prophet accepted their appeal and made diplomatic pact with the Jewish tribes and reserved major portion of the Madinah Charter mentioning how Madinah state and Jewish people cooperate each other for security of Madinah. Initial stage the Jewish people kept silence in the growth of the Madinah state flaming their menace in the mind. Prophet Muhammad invited them to Islam but a few accepted to the call and majority adopted defiant attitude and resorted to subversive activities against the Muslims as well they regarded themselves as superior people.

After the battle of Badr some of them, they began to express their hostile attitude towards Islam engaging some sort of anti-Muslims activities against the provisions of the Madinah Charter and in secret the Jewish people made alliance with the Makkan tribes. After Badr, Kaab Ibn Ashraf, Jewish poet composed some pungent verses satirizing the Muslims visiting the Quraish in Makka. Prophet took strict action against him and later the Prophet expelled the Jewish tribe Banu Qaynuqua from Madinah on the dispute risen between the Muslims and Banu Qaynuqua in connection with the misbehaving of their

member against a Muslim woman in Market. Abdulla Ibn Ubayy, the hypocrite leader who had diplomatic alliance with the Banu Qainuqa withdrew from the Muslim side during the time of battle Uhd. In addition to this, Banu Nadir, the Jewish tribe had secretly helped the Quraish on the occasion of Uhd. Prophet ordered them ultimatum to vacate from Madinah. Initially they refused but the Prophet besieged their settlement and they forced to leave Madinah to Khayber, Syria on their violation of the treaty with the Prophet. After the expulsion, Banu Qainuqa and Banu Nadir settled in Khayber and jointly began their hostile attitude against the Muslim

During the occasion of the Khandaq incident, the Jewish tribe within and around Madinah collaborated with the Makkan troops against the Muslim. The remain Jewish tribes in Madinah Banu Quraiza adopted neutral position without helping the Muslim against the Madinah charter and they treacherously aided the Ahzab group. Prophet expressed his statesmanship after the Trench incident; he besieged the settlements of the Quraiza and subjugated them. This alarmed in among the Jews of Khyber, they planned to take revenge for the ill treatment of the Muslim against the Quraiza. With the indirect help they sent military expedition against the Muslims. The Prophet led force and besieged the Jewish strongholds for twenty days and lastly, they surrendered and accepted the term of the Prophet.

In the initial stage of the formation of the Madinah state the Prophet kept cordial relationship towards the Jewish tribes and promised all kinds of freedom and treated them as the citizens likewise the Muslims and imparted special grants and expressed religious tolerance giving permission to built their religious sanctuaries in Madinah state. When they began to violate the treaty conditions of the Madinah Charter adopting violent and hostile attitude against them in more extent they secretly federated with the Makkan enemies against the sovereignty of the Madinah State, the Prophet as a statesman take strict actions and punishments against the treaty.



Conduct a class room debate about the topic 'Prophet and the Jews-co-operations and contradictions.

War Ethics of Islam

The clauses of the state constitutional document of Madinah clearly showed that the Prophet is handling the statesmanship of the institution o danger and aggression from Makkah and also from the other parts of Arabia and would adequately safe guarded. One of the most important items of this agreement was that Madinah was declared a city of peace whose sanctity must be preserved by its inhabitants at all coasts. Throughout the armed conflict between the Muslims of Madinah and the Quraysh of Makkah and other enemies, the Prophet Muhammad demonstrated the war principles and ethics of the Islam.

- **Defensive perspective**

Islamic law legitimizes to wage war only defensive purpose that means defense of life, defense of the faith, defense of the state, defense of the weaker section of the society, defense of the peace and tranquility in the society.

- The decision of the war should be collective, that mean the battle should be for the common and not for individual traits. It is the duty of every Muslims society to take part in the battlefield when attacked.

- **Moderate**

When Muslims fight, they should not extend the miseries of war unnecessarily. They are ordered not to transgress limits by being cruel or revengeful. Prophet advised his followers not to wound in the face of the enemies and not their eyes during the battle field.

- **No war with unequal force**

Prophet strictly prohibited war to non-combatants and those outside the battle field should not be molested. Likewise cruel and inhuman methods of weapon not be used

- Booties of war- Out of the fifth, one share is assigned to the state treasury for general purpose that means for the use of the needy, orphans and the wayfarer. And marked the practical socialism of Islam and remain four shares divided among the warriors
- The soldiers should obey all the instruction of the army leaders and commanders without any hesitation and selfishness till the end of the war and declaration of the destiny of the war and not lapse the discipline.
- Services of the women were permitted by the Prophet in the war field for nursing the wounded soldiers as well as other arrangements for the battle field. the services rendered by Safiya, sister of Hamza, Ayisha, Ummu Sulaim in the battle field of Uhd were noteworthy. In the expedition to Khybar, a large number of Muslim women participated with the Muslim force for servicing them and the Prophet gave them a share of the booty.
- **Consultation** - The democratic pattern always followed by the Prophet before taking every decision in all matters regarding the state of Madinah and also in the military expeditions. Adopting the opinion of Salman Farsi that digging the trench in the open side of Madinah exposes the inclusiveness of the State.
- Meanwhile the course of the war, if the opposite party express their weakness and forwards reconciliation and peace alliance the Muslim force should suspend further advancement and express the readiness for negotiations.

- Prophet strictly prohibited to fight against the co-supporters of enemies in the battle field like women, elderly person and children. He also advised the Muslims never attack the cattle, and other animal accompanied with the enemy force.
- The Prophet strictly abandoned destroying the agricultural fields and harvesting areas of the enemies during the military advancement and also not to cut-off the trees, water resource and also not polluted them denying its usage to the enemies. After the subjugation of the Jews in Khybar, the Prophet as their request allowed them to retain their agricultural lands and groves as tenants.
- Before the actual fighting, the enemies should give chances and option for some days for surrender or expressing their loyalty to justice. Even if they were not ready for the any bloodless option then the Muslim force as last resort can decide actual fighting.

- **Respectable treatment towards the dead bodies of enemies in the battle field**

Prophet strictly advised his followers to keep standards of humanity, dignity, and justice in dealing with both the dead bodies of the enemy and the prisoners of war. At the time in between the tribal wars, it was common that brutality, mutilation of bodies, and merciless killing of captives were common practices in Arabia, the Prophet set completely new moral guidelines for warfare.

- After the battle of Badr, the bodies of the fallen Quraysh leaders were found scattered on the battlefield. The Prophet strictly forbade mutilation of the dead as the form of revenge. Instead of disrespect or desecration, he ordered that the dead bodies of the enemies be handled with dignity. The bodies of Quraysh leaders were placed in a dry well in Badr that means properly buried giving a message to his followers. His actions clearly established that even the bodies of enemies deserve respect after death.
- **New status to the captives or the prisoners of war**

It was the new experience to the people of Madinah the treatment of the captives with humanistic approach. It was the Arabian tribal customs the prisoners were harshly treated and made slaves. Regarding the prisoners of war, the Prophet took humanitarian approach from Badr onwards, about seventy Quraysh fighters were captured. The Prophet illustrated his companions about their fate. Those prisoners who could afford ransom were released after payment. Those who were poor were given a humanitarian alternative if they could teach Muslim to read and write; they would be set free. This decision not only showed kindness but also promoted education in Madinah. During their captivity, the Prophet strictly commanded the Muslims to treat the prisoners well. The companions obeyed this order and forwarded the captives better facilities and prisoners later testified whether they were treated with extraordinary kindness and respect. Realizing the humanistic approach many of them converted to the fold of Islam.



Analyse the expansion of the Muslim reign in the light of the war ethics forwarded by the Prophet Muhammed.

Baith ul Mal-Public Treasury of the State

The Arabs were mainly mercantile people who accepted trade as their means of livelihood after plundering. The ancient Arabs were main stakeholders of the Silk route because they were the connecting people of the goods from the east and the west through Silk route. They hardly knew the system of the collection of the economic resource and spend it for the public needs. As the nomadic people the Arabs had no saving habit because they were kept only the basic way-fare and the basic thing for daily life. Comparatively the Yathrib people were conducting more civilized life than that of the Makkan pagans and they used to cultivate some of the food grains in the suitable valleys of Yathrib.

After Hijra the Prophet introduced the Arabs a new political system of a central governed administration confederated reign with the support of the different people. Likewise, the people introduced in first time in Arabia a public monetary system for handling the economic need of the state and the people. It was named as Baithul Mal or Public treasury for collecting and dispersing the resource. The Prophetic model extended beyond individual transactions to establish a welfare state in Madinah, focusing on social security and equitable resource distributional and guaranteed basic needs to all. The state was responsible for ensuring that all citizens had their basic needs to met, including food, shelter, and medical care. Prophet strictly prohibited all kinds of economic exploitations prevailing in Arabia especially Usury and interest instead Prophet insist the people to earn their livelihood themselves through transparent and legal manners and not depend others. As the mercantile people the Prophet-maintained market and business regulation for smooth functioning of the transactions.

The initial charge of the Baith ul Mal was entrusted to Bilal to handle the revenue with the ordnance of the Prophet. The Prophet did not allow nothing resource locked up but he insisted spend it among the needy and not to fear the shortage. Prophet as a statesman advised the safeguard of the Baithul Mal to offer loans and receive the loans from the people to the treasury. During the early days of the Madinah state there were sources of the revenue collection to the Baithul Mal mainly such as:

- Zakat (Alms Giving)- Mandatory annual tax given by the Muslims generally 2.5 % of their all properties and income to the Baith ul Mal for distribution to the Zakath recipients. It became mandatory to the Muslims and religious duty after the second year of Hijra.

- Jizya (Poll Tax)- It was levied from the non-Muslim citizens of the Madinah state in lieu of the military service, the state will protect the life, honour, status and properties. They were exempted from Jizya if they participated in the battles protecting the Madinah sovereignty.
- Ushr (Land tax) tax on crops(its levied 10 percentage of the produced)
- Kharaj (Land tax of the non-Muslims)-the institution was prevailing among the Persians and the Romans. It was introduced by the Prophet after the expedition to Khybar against the Jews. The Prophet allowed them to continue the possession of their agricultural land and also fixed half of their productions in the agricultural lands as tribute.
- Ghanimat (War booties)- The properties, animals and articles left by the enemies in the battle field- four-fifth of the total booties were distributed among the soldiers participated in the fight and one-fifth was deposited to the Baitul Mal for the public.
- Al Fay (Confiscated lands)- It is applied to the lands in the annexed territories to the Madinah state the income of the land was utilized for the general purpose and the Madinah people.
- Waqf (Endowments)- It was religious endowment was promoted by the Prophet where assets like land, buildings, or funds are donated for perpetual charitable use providing communal benefit

The wealth distribution of the Baith ul Mal for the public use and welfare of the citizens of Madinah by equitable manners of distribution The economic vision of Prophet Muhammad and Islam integrates moral values with economic activity, viewing resources as a trust from God, and holding individuals accountable for their economic conduct towards society.

Last sermon of the Prophet Muhammad: A Human right declaration

The Prophet Muhammad performed only one Hajj in his life span and it is famous in the history of Islam with speech he delivered during the Hajj at Arafa as the human rights forward by Islam to the mankind. The Hajj of the Prophet is known as the fare-well pilgrimage in 632 A.D. This pilgrimage is known as the “Farewell Pilgrimage” because the Prophet hinted that it might be his last public appearance in such a large gathering This address is not only a cornerstone of Islamic teachings but is also widely regarded as the first comprehensive declaration of human rights in the world. Prophet laid down universal principles of justice, equality, dignity, and human welfare that remain relevant even in the modern age. When the Prophet Muhammad announced his intention to perform Hajj, thousands of Muslims from different parts of Arabia gathered in Madinah to accompany him. More than 1,24,000 believers joined this final pilgrimage, making it a grand demonstration

of unity, faith, and obedience to Allah. During this journey, the Prophet personally demonstrated the rituals of Hajj, ensuring that future generations would follow them correctly.

The sermon was not limited to Muslims alone; it contained guidance for all humanity, crossing barriers of race, color, and nationality. One of the central themes of the sermon was the sanctity of human life and property. The Prophet declared that just as the day of Arafat, the month of Dhul Hijjah, and the city of Makkah are sacred, the life, wealth, and honor of every human being are also sacred. This was a revolutionary declaration in a society that was previously marked by tribal wars, revenge killings, and injustice.



The Farewell Sermon of Prophet Muhammad



All praise is due to the God. We praise Him, we seek His help and His forgiveness, and we seek refuge the God from the evil of our souls and from our bad deeds. Whomsoever the God guides, none can misguide him, and whomsoever He allows to go astray, none can guide him. I bear witness that there is no god but Allah, alone without partner, and I bear witness that Muhammad is His servant and His Messenger. O people, listen to me carefully, for I do not know whether I shall ever meet you again at this place after this year. Therefore, listen to what I say to you very carefully and take these words to those who could not be present here today. O people, just as you regard this month, this day, and this city as sacred, so regard the life, property, and honour of every Muslim as sacred. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt

you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any injustice. Allah has judged that there shall be no usury. All interest due to Abbas ibn Abdul Muttalib is waived completely. Every right arising out of homicide in the pre-Islamic days is henceforth waived, and the first claim of blood I abolish is that of the son of Rabiah ibn al-Harith. O people, the devil has despaired of ever being worshipped in this land of yours, but he is content that he be obeyed in matters other than that which you hold as insignificant, so beware of him in your religion.

O people, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Treat your women well and be kind to them, for they are your partners and your committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, and that they never be unchaste. O people, listen to me seriously, worship Allah, perform your five daily prayers, fast during the month of Ramadan, give your wealth in zakat, and perform Hajj if you can afford it. All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. A white person has no superiority over a black person, nor does a black person have any superiority over a white person, except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Therefore, do not wrong yourselves.

O people, remember one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone. O people, no Prophet or messenger will come after me, and no new religion will be born. Reason well, therefore, O people, and understand the words I convey to you. I leave behind me two things: the Qur'an and my Sunnah, and if you follow these you will never go astray. All those who listen to me shall pass on my words to others, and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed Your message to Your people.

Then the Prophet raised his forefinger and said: O Allah, bear witness. O Allah, bear witness. O Allah, bear witness.



Compare the Human Right Declaration of the Prophet in his last Sermon with the Magna Carta and Universal Declaration of Human Rights of UN.

Magna Carta	Universal Declaration of Human Rights (UDHR) of UN	Human Rights Declaration of Islam min 632 A.D.

Equality and the End of Racial Discrimination

The Most important messages of the farewell sermon is that it considered as the declaration of absolute human equality. The Prophet stated that all human beings are descendants of one common father and he was created from clay. Therefore, no Arab is superior to a non-Arab, and no white person is superior to a black person except by piety and good conduct. This message struck at the very root of racism, caste systems, and racial discrimination, centuries before the modern world began to speak about equality. This teaching laid the foundation for a society based on justice, moral character, and spiritual merit rather than race, wealth, or social status.

Rights of Women

The farewell sermon also gives extraordinary importance to the rights and dignity of women. In that period the women were treated vulnerably and their living condition was very pathetic. the Prophet Muhammad declared that women have rights over men just as men have rights over women. He instructed men to treat women with kindness, fairness, and respect and ensured protection of women with dignity, security, and emotional well-being within the family and society. These teachings transformed the status of women and granted them legal, social, and economic rights that were far ahead of their time.

Economic Justice and Abolition of Exploitation

Another landmark feature of the farewell sermon was the abolition of interest (usury) and economic exploitation. The Prophet abolished all forms of interest and he initiated from his own Hashim family the abolition that justice in Islam applies equally to all without favoritism.

Fundamental right to live

He also abolished blood feuds and revenge killings that were common in Arabian society. By doing this, the Prophet established peace, security, and the rule of law.

Brotherhood and Social Responsibility

The Prophet Muhammad emphasized the concept of Muslim brotherhood and social responsibility. He instructed people to return trusts to their rightful owners and to avoid oppression and injustice. He made it clear that every individual is accountable for his or her actions before the God. This sense of accountability created a moral foundation for a just society.

Labors' right

The Prophet was the first leader who declare the right of the labors and dignified the service of the human being to other one for the sake of livelihood

and wage. He demanded the employer to give just wage to the employees just after their service before swept down. In more extent he insisted the employer to provide all suitable living conditions of shelter, food and cloths as like themselves and beware of the rights of the employees.



The First Declaration of Human Rights

- *The Farewell Sermon is rightly regarded as the first charter of human rights because it guaranteed:*
- *The right to life and security*
- *The right to property and honor*
- *Equality of all human beings*
- *Rights of women*
- *Economic justice*
- *Abolition of racial discrimination*
- *Freedom from oppression and exploitation*
- *Accountability and moral responsibility*

These principles were declared centuries before modern human rights documents such as the Magna Carta, the American Declaration of Independence, and the United Nations Declaration of Human Rights. In short, the Farewell Pilgrimage and the Sermon at Mount Arafat represent the peak of the Prophet Muhammad's mission. In a single address, he laid down universal principles that form the foundation of justice, peace, and human dignity. The sermon continues to inspire millions across the world and serves as a timeless reminder that Islam stands for equality, compassion, and the protection of human rights. As the first complete declaration of human rights in history, the Farewell Sermon remains a guiding light for humanity in every age.

Abolition of Tribal Asabiya

One of the important features of Islam was 'Universal Brotherhood of Islam' always given importance to social equality. Tribal enmity was prevailed in Arabian society. But the Prophet replaced tribal division and made new laws

and customs religiously bonded community, governed by God's law. He introduced social and moral uniforms in the society. Justice was given importance. He established a peaceful and diverse society. In order to establish a peaceful and pleasant relationship between the Muslims and the other communities in Madinah. Concept of Monotheism (Thouhid) The basic principle of Islam was oneness of God. But Arabian society at that time worshiped different Gods and Goddesses. After Prophet hood Muhammed strongly propagated Monotheism. That created enmity and majority of the people- Quraish never accept this new belief. After the conquest of Makkah in the year 630 CE Prophet demolished all deities in Ka'abah.



Articles of Faith

Beliefs in:

- *Oneness of God*
- *The Angels of God*
- *The Scriptures of God*
- *The Prophets of God*
- *The day of Judgment*
- *The supremacy of God's will (predestination)*



Five Pillars of Islam

The five pillars of Islam remain the core and obligatory practices of Muslims

1. The profession of Faith

A Muslim is one who proclaims “there is no God but Allah and Muhammed is the messenger of God”. It affirms Islam’s absolute monotheism, an uncompromising faith in the oneness of God. The second part of the confession of faith is the affirmation of Muhammed as the messenger of the God, the last and final Prophet.

2. Prayer

Five times each day, Muslims are called to worship God by Muazzin (caller to prayer) from Mosques. Muslims individually or in group, can perform their prayers (Salath- Arabic, Namaz-Persian). The times of the prayer are daybreak, noon, mid-afternoon, sunset and late evening. Ritually, Prayer is preceded by ablutions (Wudu) that cleans the body. A special feature of the Friday prayer is a sermon (Khutuba) preached from a pulpit (Mimber).

3. Almsgiving (Zakat)

All capable adult Muslims are obliged to pay Zakat in accordance with their wealth. A certain percentage of the accumulated wealth and assets is to be given to the poor. During the period of Islamic rule zakat was collected from individuals and distributed to the deserving people under the supervision of the State.

4. The Fast of Ramdan

Every year during the month of Ramdan, Islam prescribes a rigorous fast during the month of Ramdan, the ninth month of the Islamic calendar. All adult Muslims in good health should observe from dawn to sunset, abstinence, not only from food, drink and sexual activity but also from all kinds of wrong doings. The month of Ramdan comes to an end with a great celebration, Eid-ul-Fitr.

5. Pilgrimage: The Hajj

Ramdan is followed by the beginning of the pilgrimage season. Every adult Muslim who is physically and financially able is expected to perform the annual pilgrimage (Hajj) to Makkah at least once in his or her lifetime. The Hajj takes place during the 12 th month, Dhul Hajj of the Hijra calendar. 10 th Dhul Hajj is another day of celebration Eid-ul- Adha.

Emancipation of Slavery

Pre-Islamic Arabia practiced slavery. But Islam strongly against this practice. He significantly improved the conditions of slaves and created a framework for their eventual emancipation through a combination of reforms and incentives. He forbade calling slaves “My slaves” and directed to call “My lad”. He given inheritance rights to slaves. Female slaves in Islamic History served various roles, including domestic labor concubinage and entertainment. But Islamic law regulated their status and a slave woman who born her owners child gained special protection and was freed upon his death.

Social Revolution

Prophet Muhammad was a great social revolutionist. He implemented many social changes in the society. He raised social equality and justice. He also put forward many radical changes in the pagan Arabian society. Reducing slavery, emancipation of woman abolishing many inhuman practices and caste less and tribe less society formed. He changed entire dark society into illuminating and powerful one, without any social barriers. Really, he was a moral and social leader to whole world.

The demise of Prophet Muhammed

Two months after the farewell pilgrimage Prophet gave an order for Syrian expedition. Before the completion of this expedition, he fell ill with fever and severe headaches. His illness lasted for about 13–14 days and breathed last at the house of Aysha. The death of Prophet Muhammad marks one of the most significant and emotional moments in Islamic history. After the completion of farewell pilgrimage, the Prophet continued to guide the Muslim community. Because of illness, he appointed Abu Bakr to lead the congregational prayers—an act that later held great significance in the question of leadership. Even in intense pain, the Prophet gave final advice to the Muslims, urging them to maintain prayer, treat others kindly, remain united and ensuring his followers did not treat his own grave as a place of worship. On Monday, 12th Rabi-al-Awwal, 11 AH (8 June 632 CE), the Prophet Muhammad passed away at the age of 63. His final words reflected his devotion to God and concern for his followers. The news of his death shocked the entire Muslim community. Many companions were unable to accept it at first, including Umar ibn al-Khattab. It was Abu Bakr who addressed the people firmly, declaring: “Whoever worships Muhammad, Muhammad has died; but whoever worships Allah, The God is ever-living and never dies.” The Prophet was buried in the same room where he passed away, which later became part of Masjid al-Nabawi in Madinah. His death marked the end of prophethood but not the end of Islam. It led to the beginning of the Caliphate, ensuring the continuation of Islamic governance and guidance after him. The death of Prophet Muhammad was not just the loss of a leader but the departure of the final Messenger of God. Yet, through the Qur’an, his teachings (Sunnah), and the unity of the Ummah (The society), his mission continues to guide humanity. The economic concept inspired by Prophet Muhammad and enshrined in Islam is fundamentally based on principles of justice, equity, and moral responsibility, aiming for the welfare of the entire community (Ummah) rather than just individual profit maximization.

04

ESTABLISHMENT OF THE KHILAFAT (632-661 CE)

The Khilafat (Caliphate), meaning “Representative to the Prophet of God,” was established in 632 CE in Arabia following the death of Prophet Muhammad. The first four rightly guided Caliphs (Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Talib) were selected through a process of community consensus and consultation (Shura). The Caliph served as both the political head of state and the religious leader of the Muslim community (Ummah). Essential qualities for the office included a profound knowledge of Islam, impeccable justice, personal piety, moral integrity, and the competence to govern and protect the realm in accordance with Islamic law (Sharia).



- *Discuss the different types of Government in contemporary world*
- *Collect the various interpretations related to Abu Baker and his relation with Prophet.*

Election of Abu Bakr and Consolidation of Islamic state

Upon the death of the Prophet Muhammad in 632 CE, the nascent Muslim community in Madinah faced an immediate political succession crisis. Prior to the Prophet’s funeral, a gathering was convened at the Saqifah of Bani Sa’idah, where leaders of the Ansar (the Madinian supporters) discussed selecting one of their own, Sa’id ibn ‘Ubaidah, to lead the polity.

Learning of this assembly, prominent Muhajirun (Makkahn companions) including Abu Bakr, ‘Umar ibn al-Khattab, and Abu ‘Ubaidah ibn al-Jarrah arrived. Abu Bakr addressed the gathering, asserting leadership should remain within the Prophet’s tribe of Quraysh. He nominated both ‘Umar and Abu ‘Ubaidah, but ‘Umar swiftly rejected this, instead taking Abu Bakr’s hand and

pledging his own oath of allegiance (Bay'ah). This pivotal act at the Saqifah led to Abu Bakr's recognition as the first Caliph (Representative), securing the community's unity through a rapid process of consultation and consensus.

After discussions, Abd al-Rahman ibn Awf, Uthman and other senior companions pledged their allegiance to Abu Bakr, who was consequently acknowledged as the first Khalifa (Caliph), or "Representative," to lead the Muslim state. Abu Bakr assumed the Caliphate during a period of profound instability. The unity of the nascent Islamic state faced imminent fragmentation, as several tribes renounced their political allegiance and some individuals even claimed prophethood, leading to a series of conflicts known as the Ridda Wars (Wars of Apostasy). Through determined military and political action, Abu Bakr succeeded in suppressing these rebellions, thereby preserving the political and religious integrity of the community.

The meaning and responsibilities of the title of Khalifa were profoundly defined in Abu Bakr's inaugural address. He emphasized that his authority was not absolute but derived from guiding the community according to the Quran and the Prophet's example. He stated, "Obey me as long as I obey God and His Messenger, but if I disobey God and His Messenger, you owe me no obedience." This established a core principle of early Islamic governance: the Caliph was a leader bound by divine law, tasked with maintaining justice, collective welfare, and the security of the Ummah.

Refutation of Zakat

Following the death of the Prophet Muhammad, some Arabian tribes, such as the Abs and Dubyan near Madinah, challenged the authority of the new Caliph, Abu Bakr. While affirming their commitment to prayer, a deputation from these tribes declared they would no longer pay the religious alms tax, Zakat.

Though some of Abu Bakr's companions advised leniency, the Caliph refused to compromise on a fundamental pillar of Islam. He firmly responded that he had no authority to waive a divine obligation. Anticipating military confrontation after the deputation departed, Abu Bakr ordered defensive preparations. He posted protective units around Madinah under the command of prominent companions, including Ali ibn Abi Talib, al-Zubayr ibn al-Awwam, and Talha ibn Ubaydullah. When the tribes eventually launched a surprise attack, the Muslim defenses successfully repelled it, upholding the integrity of the Islamic state and its laws.

The Apostasy Movement and the Ridda Wars

Following the death of the Prophet Muhammad in 632 CE, numerous tribes across Arabia sought to break away from the political and religious authority of Madinah. This widespread secession, known as the Ridda (Apostasy), involved the rejection of the nascent Islamic state's leadership. In some

cases, individuals even arose claiming prophethood for themselves. Caliph Abu Bakr decisively confronted this crisis, launching a series of military campaigns collectively termed the Ridda Wars. These conflicts successfully re-established the centralized authority of the Muslim community in Madinah and preserved its unity.



Map showing Venue of Ridda wars



Observe the map and locate the important places of the appearance of the false prophets in an outline map of Arabia.

Aswad al-Ansi: The Early Apostate Claimant

Al-Aswad al-'Ansi, a chieftain of the 'Ans tribe in Yemen, was among the first to claim prophethood following Muhammad's final illness. He asserted he received divine revelation and, by collaborating with disaffected Persian governors and local nobles, seized control of Najran and much of Yemen in 632 CE.

The Prophet Muhammad dispatched Mu'adh ibn Jabal and other companions to counter this rebellion. However, before the Prophet's death, al-Aswad was assassinated in Sana'a by a coalition of former supporters and Muslim agents. Owing to the vast distance, the news of his death reached Madinah after Abu Bakr had assumed the Caliphate, marking one of the initial challenges of the Ridda period.

Tulayha

Tulayha ibn Khuwaylid, a chief of the Banu Asad tribe in the Najd region, declared himself a prophet even during the lifetime of Muhammad. Following

the Prophet's death, his claim gained significant momentum. Tulayha was joined by the powerful Ghatfan tribe under the leadership of Uyyaynah ibn Hisn. Tulayha's forces posed a major threat to the stability of the nascent Islamic state.

In 632 CE, the renowned Muslim general Khalid ibn al-Walid was dispatched by Caliph Abu Bakr to confront the rebellion. Khalid defeated Tulayha's coalition decisively at the Battle of Buzakha. Following his defeat, Tulayha fled, later surrendered, and ultimately converted to Islam, fighting alongside Muslim armies in the subsequent conquests of Persia.

Musailima and Sajjah

Sajjah bint al-Harith, from the predominantly Christian tribe of Banu Taglib in central Arabia, emerged as a leader during the Ridda (Apostasy) wars. Commanding a force of warriors, she moved towards Yamama, the stronghold of the powerful false prophet Musailima of the Banu Hanifa tribe. Their meeting resulted not in conflict but in a marriage, strategic political and military alliance. This union was intended to consolidate their rebellious forces against the Caliphate in Madinah. The alliance was short-lived; following Musailima's decisive defeat and death at the Battle of Yamama, Sajjah eventually submitted and embraced Islam.

Battle of Yamama

The final and most decisive confrontation of the Ridda Wars was the Battle of Yamama in 632 CE. The Muslim army, commanded by Khalid ibn al-Walid, faced the powerful forces of the false prophet Musailima of the Banu Hanifa tribe. While historical estimates of army sizes vary, Musailima's forces were formidable, bolstered by the support of his tribe. Sajjah, who had allied with Musailima, was not arrested during the battle but submitted to Muslim authority after Musailima's defeat.

The battle was fiercely contested. After initial heavy losses, Khalid ibn al-Walid's tactical leadership ultimately secured a complete victory for the



Map showing Yamama battle field

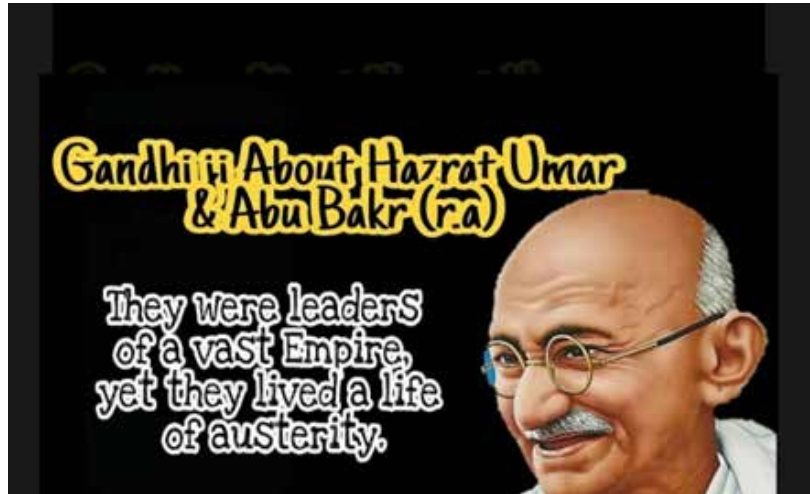
Muslims. Musailima was killed on the battlefield, crushing the most significant military threat to the Caliphate and ensuring the consolidation of the Islamic state in Arabia.

Following a caliphate of approximately two years and three months, Caliph Abu Bakr al-Siddiq fell ill and died in August 634 CE (13 AH).

Umar Ibn Al Khathab(634-644 CE)

On his deathbed, Caliph Abu Bakr, after consultations with the senior companions, formally nominated Umar ibn al-Khattab as his successor. This nomination was subsequently ratified by the community's pledge of allegiance. Following Abu Bakr's death in 634 CE, Umar assumed leadership as the second Caliph.

His reign is noted for two defining parallel achievements: the dramatic expansion of Muslim rule beyond the Arabian peninsula through major conquests, and the creation of a sophisticated, centralized administrative system to govern the rapidly growing Islamic state.



Analyse the specialities of the rule of Khaliph Umar by conducting different jernals.

Expansion of the Islamic state under Umar

The fertile northern and eastern fringes of the Arabian Peninsula were controlled by the two great powers of the era: the Byzantine (Eastern Roman) Empire in the northwest (Levant) and the Sassanian (Persian) Empire in the northeast (Mesopotamia). As the nascent Islamic state in Madinah consolidated its power after the Ridda wars, both empires perceived its unifying ideology and growing military strength as a direct threat to their influence over the Arabian frontier. This tension escalated into a series of initial military confrontations along their borders.

Conflict with the Byzantine and Sassanian Empire

Caliph Umar ibn al-Khattab fundamentally transformed the foreign policy he inherited. While initial, smaller-scale hostilities with the Byzantine and Sassanian (Persian) empires had begun, Umar adopted a decisive strategy of systematic expansion in response to their threats.

A series of initial engagements occurred along the Persian frontier. Muslim forces achieved victory at the Battle of Namaraq (634 CE) but suffered a defeat at the Battle of the Bridge (Jisr) in October 634 CE, where the Persian

Muslim conquest of Persia



Map showing Byzantine and Persian Empire

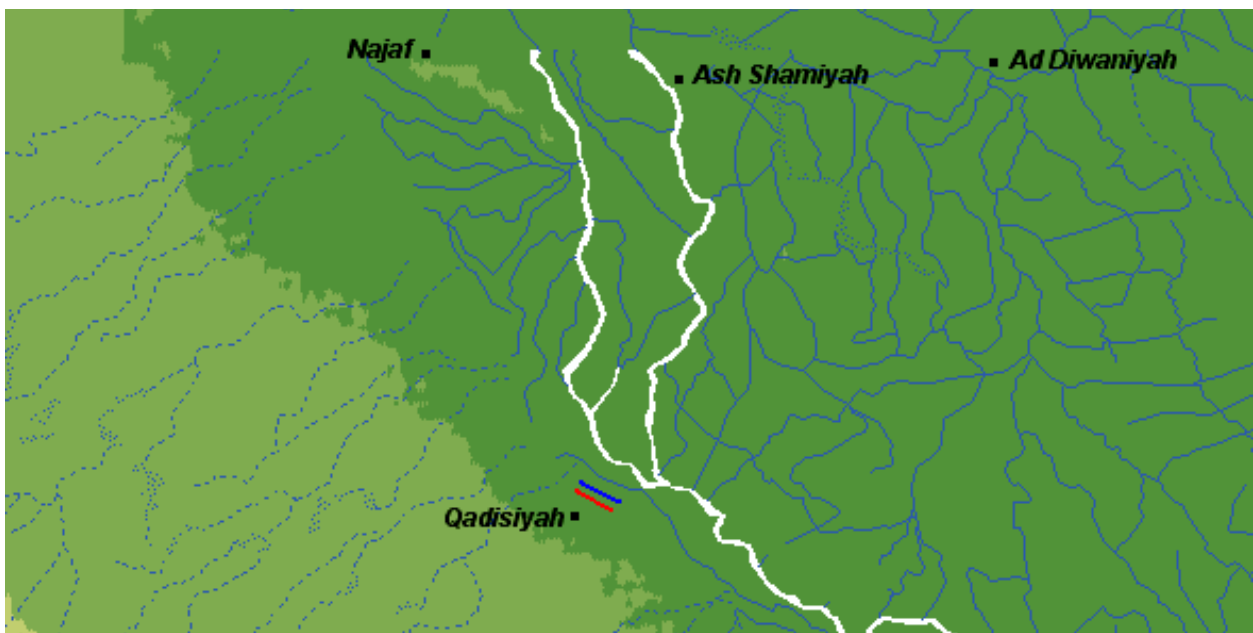
army effectively used war elephants. However, in 635 CE at the battle of Buwayb, Muslim forces under Al-Muthanna ibn Haritha secured a significant victory, avenging the prior defeat and re-establishing momentum.

These early battles were primarily defensive raids. Under Umar's leadership, strategy evolved into full-scale invasion. He mobilized large armies with the clear objective of conquering the Sassanian empire, a campaign that culminated in the decisive Battle of al-Qadisiya in 636 CE.

Battle of Qadisiya

In response to the Muslim advance, the Sassanian empire mobilized a major army. Caliph Umar ordered a full-scale confrontation. The two forces met at al-Qadisiyyah in 637 CE, where a fierce, multi-day battle ensued. Under the skilled command of Sa'd ibn Abi Waqqas, the Muslim army achieved a decisive victory.

Following this triumph, the Muslim forces advanced to the Sassanian imperial capital, Ctesiphon (al-Mada'in), and captured it. The fall of the capital marked a catastrophic blow to the Sassanian Empire, leading to its eventual collapse and the incorporation of its heartland into the expanding Islamic state.



Map showing Qadisiya battle field

Battle of Yarmuk

Hostilities with the Byzantine Empire escalated into a series of battles along the frontier. The Muslim general Khalid ibn al-Walid led successful campaigns in Syria, culminating in the capture of Damascus in 635 CE. In response, Emperor Heraclius assembled a large Byzantine army to repel the invasion.

The decisive confrontation occurred at the Battle of the Yarmuk in 636 CE. After a fierce engagement, the Muslim forces achieved an overwhelming victory, leading to the consolidation of Islamic control over Syria.

Following the collapse of Byzantine authority, Jerusalem surrendered peacefully in 638 CE to Caliph Umar ibn al-Khattab himself, following a negotiated agreement with the city's Christian patriarch.

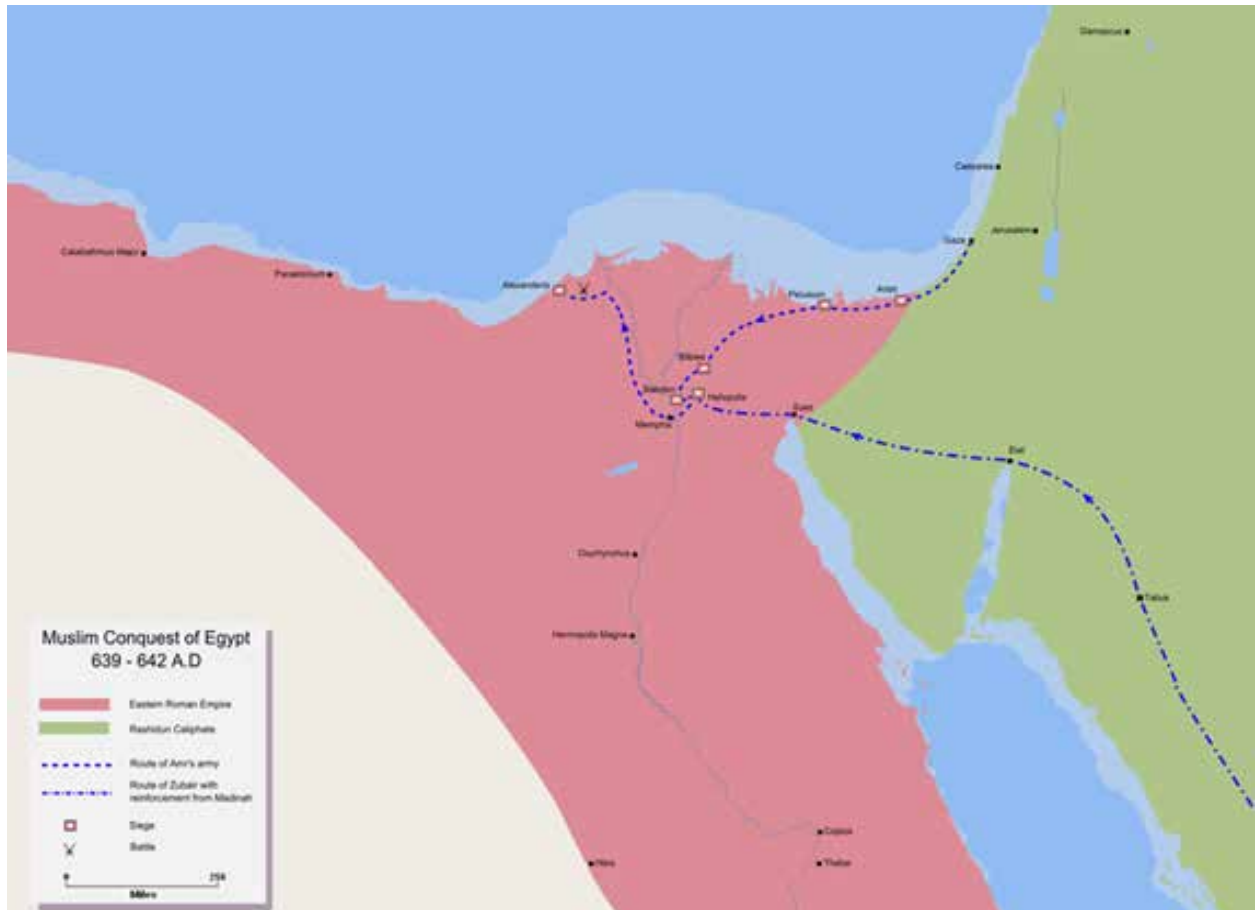


Map showing Yarmuk battle field

The Conquest of Egypt

Seeking Caliph Umar's permission, Amr ibn al-As led a Muslim army across the Sinai desert into Byzantine Egypt in 640 CE. After initial victories, he established a permanent military garrison at Fustat, adjacent to the Roman fortress of Babylon, which became the new administrative center.

The Muslim forces then besieged the heavily fortified port of Alexandria. After a prolonged resistance, the city surrendered in 641 CE. This conquest ended Byzantine dominion over Egypt, securing a vital province for the Islamic state and paving the way for the subsequent spread of Islam and Arab culture in North Africa.



Map showing Egypt under Amr Ibn Aas

Administration of Umar

Caliph Umar oversaw the transformation of the burgeoning Muslim conquests into a centralized state. Recognized as a foundational administrator, he established systems that integrated efficiency, justice, and welfare as core governing principles. He structured the state by creating new provinces with appointed governors, maintaining a strong central authority in Madinah. Key institutions were founded, including the Diwan (a state registry for pensions and salaries), the Bait ul-Mal (public treasury), and an independent judiciary. His governance was characterized by personal accountability, direct access for citizens, and a consultative approach (shura). Umar implemented significant social and economic reforms, such as land distribution policies, the establishment of garrison cities, and a comprehensive social security system for the poor, elderly, and orphans. His administration sought to realize the Quranic ideals of justice and equitable stewardship, leaving an enduring legacy for Islamic governance.

Majlis-ul-Shura

Caliph Umar systematically developed and formalized the Majlis al-Shura, or consultative council, an institution first utilized by his predecessor, Abu Bakr. Comprised of the most prominent companions of the Prophet, such as Ali ibn Abi Talib, Uthman ibn Affan, Abu Ubaidah ibn al-Jarrah, Talhah, al-Zubayr, and Abd al-Rahman ibn Awf, this body functioned as a core advisory council for the state.

The Shura was regularly consulted on critical matters of governance, including military strategy, jurisprudence, and fiscal policy. Its regular sessions, often held in the mosque, served a function analogous to a modern cabinet, providing collective counsel to the Caliph. Umar's consistent reliance on this council established a powerful model of consultative leadership within the Islamic political tradition.

His accessible and just governance earned him deep public respect and the enduring title Amir al-Mu'minin (Commander of the Faithful). While operating within the historical context of 7th-century Arabia, Umar's administration is widely recognized for embedding principles of consultation, accountability, and public welfare into the structures of the early Islamic state.

Provincial Administration under Umar

To ensure efficient governance of the rapidly expanding state, Caliph Umar organized the Islamic commonwealth into several provinces, including Makkah, Madinah, al-Jazira, Basra, Kufa, Palestine, and Egypt.

Each province was placed under a governor, known as a Wali or Amir. Appointed directly by the Caliph, the governor served as the head of civil administration, the military commander, and the religious leader within his province. He remained fully accountable to the central authority in Madinah.

For more localized administration, provinces were subdivided into districts. District officers, called Amils, were responsible for tax collection, justice, and public order. These officials were also appointed by the Caliph, following consultation with his advisory council, the Shura.

Revenue Administration

To systematically manage the state's finances, Caliph Umar established the Diwan, a central finance department modeled on existing Persian administrative practices. This institution standardized revenue collection and distribution across the expanding empire.

The primary sources of state revenue were:

- i. **Zakat:** The obligatory alms tax levied on the wealth of Muslim citizens, assessed on cash, agricultural produce, and livestock.

- ii. **Kharaj:** A land tax imposed on conquered territories, calculated based on the fertility and productivity of the soil and often paid in installments.
- iii. **Jizya:** A poll-tax levied on non-Muslim adult males (Dhimmis) in return for their exemption from military service and the state's guarantee of protection for their lives, property, and freedom of worship.
- iv. **Ghanima:** Spoils of war, with one-fifth allocated to the state treasury.
- v. **Fay:** Income from state-owned properties and resources.

All revenues were consolidated into the Bait ul-Mal (Public Treasury). Umar ensured these funds were used for communal welfare, financing public works like roads, canals, and bridges. He also implemented significant land reforms and invested in irrigation projects to promote agricultural development and economic stability..

Military Administration

Recognizing the demands of an expanding empire, Caliph Umar implemented significant reforms to organize and professionalize the armed forces. He established a standing regular army, salaried by the state treasury (Bait ul-Mal), supplemented by volunteer irregular units mobilized during major campaigns.

The army was primarily composed of infantry and cavalry, with camels used extensively for strategic mobility. Soldiers received regular pay and a share of the spoils of war (Ghanima). To ensure centralized control, all senior generals and commanders were appointed directly by the Caliph, maintaining loyalty to the central authority in Madinah.

Judicial Administration

Caliph Umar was a staunch advocate for justice. To ensure its impartial administration, he formally separated the judiciary from the executive branch. He appointed independent judges, known as Qadis, in provincial towns. These Qadis operated with full judicial autonomy, free from the influence of provincial governors, and were directly accountable to the Caliph.

Beyond legal reforms, Umar established a comprehensive social welfare system. He instituted state pensions for retired officers, disabled soldiers, and the physically handicapped. His administration also undertook the construction of mosques, schools, and orphanages. To ensure economic stability, he implemented a rationing system for the fair distribution of food grains.

Introducing Hijra Calender

Hijra calendar in commemoration of the decisive turning point in the course of Islam. It was officially declared as the calendar of the Islamic state under

the Second Khalifa Umar in 634 CE and counted Hijra 1, (A.H. 1 After Hijra) from 622 CE corresponding year of the Gregorian calendar. Hijra calendar basically counted the days on the basis of the curving or waxing and waning phases of visible part of the moon that approximately 29.5 days cycle of in the Gregorian calendar.



Compare the administrative systems of Umar with Indian Administrative system.

Assassination of Khalifa Umar

In 644 CE (23 AH), Caliph Umar ibn al-Khattab was assassinated in Madinah. The assailant was a Persian slave named Firoz, also known as Abu Lu'lu', who attacked Umar with a dagger during the morning prayers. The motive stemmed from a personal grudge against Khalifa. Umar succumbed to his wounds three days later, marking the end of his ten-year reign.

Uthman ibn Affan (644-656 C.E)

On his deathbed, Caliph Umar nominated an electoral council (Shura) of six senior companions: Abd al-Rahman ibn Awf, Sa'id ibn Zayd, al-Zubayr ibn al-Awwam, Uthman ibn Affan, Ali ibn Abi Talib, and Talha ibn Ubaydullah. After deliberations, Abd al-Rahman ibn Awf withdrew his own candidacy to mediate. Following extensive consultation with prominent community and tribal leaders, he designated Uthman ibn Affan as the third Caliph, a choice ratified by public allegiance.



Observe the crisis of the different government in the world and the protest against its rulers

Challenges and Opposition

Uthman's caliphate lasted twelve years. The first half was marked by peace and further territorial expansion. Subsequently, significant opposition arose from various provinces, fueled by several key grievances:

- i. **Charges of Nepotism:** Uthman faced widespread criticism for appointing relatives to key governorships, such as Marwan ibn al-Hakam as his chief adviser and al-Walid ibn 'Uqba to Kufa, while recalling respected commanders like Amr ibn al-As and Sa'd ibn Abi Waqqas. Opponents alleged these appointments prioritized kinship over merit and competence.
- ii. **Alleged Financial Mismanagement:** He was accused of misusing the public treasury (Bait ul-Mal), including granting generous gifts and lands to family members. His reliance on Marwan, in particular, was viewed as enabling corruption and alienating early Muslim settlers in the garrison towns.

iii. Misinterpretation of Quranic Compilation: A major point of contention was Uthman's order to produce a single, standardized codex of the Quran. To eliminate variant readings, he ordered unauthorized copies to be burned. This act was misrepresented by his opponents as the "burning of the Quran" itself, rather than an effort to preserve its textual integrity.

Revolt against Uthman

Opposition to Caliph Uthman crystallized into an open revolt, significantly fuelled by the agitation of Abdullah ibn Saba, a figure associated with early sectarian dissent. He found support among prominent dissenters, including Muhammad ibn Abu Bakr. This discontent spread to major garrison cities like Kufa, where public denunciations of the Caliph became widespread.

Eventually, coordinated groups of rebels from Egypt, Kufa, and Basra converged on Madinah. They besieged Uthman's residence, demanding his abdication. Uthman refused to step down or use forceful suppression, leading to a prolonged stand off that ended with his assassination in 656 CE.

Assassination of Khalifa Uthman

During the siege of the Caliph's residence in Madinah in 656 CE, several prominent companions, including Ali ibn Abi Talib, Talha ibn Ubaydullah, and al-Zubayr ibn al-Awwam, posted their sons among the guards to protect Uthman. Despite this defence, a group of conspirators from the besieging forces managed to gain entry.

They found the Caliph reciting the Quran. According to historical accounts, a rebel named Al-Ghafiki seized Uthman, after which several assailants stabbed the aged Caliph, killing him. His assassination marked a catastrophic turning point, directly triggering the first major civil war within the Muslim community..

Ali Ibn Abi Thalib (656-661)

Following the assassination of Caliph Uthman in 656 CE, the Muslim community in Madinah faced immediate political crisis and sought a leader to restore stability. Ali ibn Abi Talib, a close companion and cousin of the Prophet, was widely regarded as the most eminent and qualified figure. After initial reluctance, he was urged by a gathering of prominent companions (Ansar and Muhajirun) and citizens to accept the leadership.



Prepare a class room debate topic on Internal strife of different nations in contemporary world.

In the Prophet's Mosque in Madinah, key supporters formally pledged their allegiance to him as the fourth Caliph. However, his succession was immediately contested by other powerful figures, including Mu'awiyah ibn

Abu Sufyan, the governor of Syria, and Aisha, the Prophet's widow, leading to the first civil war in Islamic history.

The Civil Wars

Ali ibn Abi Talib assumed the Caliphate in 656 CE amidst profound crisis. The state was fractured following Uthman's assassination, with deep divisions emerging within the Muslim community. Three primary factors contributed to this instability:

- i. **Political Alliances:** Key supporters of Ali, such as Malik al-Ashtar and Muhammad ibn Abu Bakr, had been involved in the opposition to Uthman. This association, regardless of Ali's personal stance, allowed his enemies to portray his rule as being built upon rebellion.
- ii. **Demand for Retribution:** Mu'awiyah ibn Abu Sufyan, the powerful governor of Syria and Uthman's kinsman, publicly demanded justice for the murdered caliph. He effectively mobilized Syrian opinion by displaying Uthman's blood-stained shirt, framing Ali as complicit for failing to apprehend the assassins.
- iii. **Questioned Legitimacy:** Several prominent companions, including Talha ibn Ubaydullah and al-Zubayr ibn al-Awwam, initially pledged allegiance to Ali but later withdrew their support. Their primary grievance was Ali's refusal or political inability to immediately prosecute Uthman's killers, which they saw as a failure of his fundamental duty.

Ali's foremost task was to restore unity and state authority. However, bringing the murderers to justice proved immensely difficult, as the conspirators were embedded within the armies and populations of Egypt, Iraq, and Arabia, making them politically untouchable without triggering wider conflict. This dilemma defined his caliphate and led directly to the First Fitna (civil war).

Battle of Camel (Battle of Jamal)

When Caliph Ali refused to immediately punish the assassins of Uthman, his opponents Talha ibn Ubaydullah and al-Zubayr ibn al-Awwam mobilized opposition against him. They departed for the strategic city of Basra to raise forces. En route, they encountered Aisha, the Prophet's widow, who was returning from pilgrimage. Shocked by Uthman's murder and Ali's inaction, she joined their cause and returned with them to Makkah.

Ali, desiring to avoid conflict, attempted negotiation, but these efforts failed. The opposing armies met near Basra in 656 CE, resulting in the Battle of the Camel. The battle derived its name from Aisha's presence on the battlefield in a litter atop a camel, which became a focal point for her forces.

Ali's army emerged victorious. Both Talha and al-Zubayr were killed, and the confrontation resulted in heavy casualties among the Muslims. Following the

battle, Ali treated Aisha with respect, sending her back to Madinah under the escort of her brother, Muhammad ibn Abi Bakr. To consolidate his position closer to his support base, Ali subsequently moved the capital of the Caliphate from Madinah to Kufa.

Battle of Siffin (657)

The conflict between Caliph Ali and Mu'awiya ibn Abi Sufyan, the powerful governor of Syria and a kinsman of Uthman, centred on the demand for justice. Mu'awiya insisted Ali apprehend Uthman's assassins or accept responsibility for the murder. In response, Ali ordered Mu'awiya to resign his governorship and pledge allegiance. Mu'awiya refused, and after failed negotiations, both armies marched to confront each other.

They met at Siffin, on the banks of the Euphrates, in 657 CE. After weeks of indecisive fighting, Ali's forces gained a clear advantage. Facing imminent defeat, Mu'awiya's army raised copies of the Quran on their lances, calling for the dispute to be settled by God's book rather than combat.

This appeal caused division within Ali's ranks. A significant faction, later known as the Khawarij (those who went out), pressured him to accept arbitration. Reluctantly, Ali agreed to a truce. A two-man arbitration tribunal was formed: Abu Musa al-Ash'ari represented Ali, and 'Amr ibn al-'As represented Mu'awiya.

The arbitrators met in 658 CE. Their initial agreement was to depose both claimants, allowing a new caliph to be chosen by consensus. Abu Musa publicly announced Ali's deposition first. However, in a decisive manoeuvre, 'Amr ibn al-'As then upheld Mu'awiya's claim, declaring him the rightful leader. This breach of the agreed procedure rendered the arbitration invalid, shattered the truce, and plunged the caliphate into further conflict, ultimately strengthening Mu'awiya's political position.



Map showing battle field of Siffin



Map showing battle field of Siffin

Emergence of the Kharijites

Ali's acceptance of the arbitration at Siffin had a profound and unintended consequence. A large faction of his most zealous supporters viewed the act of submitting a divinely appointed Caliph's authority to human judgment as a grave sin against God's sovereignty. They seceded from his army, declaring the slogan "Judgment belongs to God alone".

This group became known as the Kharijites (al-Khawarij, "those who went out"). Under leaders such as Abdullah ibn Wahb al-Rasibi, they adopted a radical ideology, asserting that any Muslim who committed a major sin was an apostate. They declared both Ali and Mu'awiya as transgressors for their participation in the arbitration.

Ali was forced to confront this new internal threat. The two sides met at the Battle of Nahrawan in 658 CE, where Ali decisively defeated the Kharijite army. However, this victory did not eradicate the movement. The Kharijites survived as a persistent and militant opposition, and their ideology would ultimately lead to Ali's assassination in 661 CE.

Assassination of Ali

The Kharijites, though militarily defeated at Nahrawan, were not eradicated. Adhering to their radical doctrine, they considered Ali, Mu'awiya, and their arbitrators as apostates deserving of death. In January 661 CE, while Ali was walking to the mosque for dawn prayers in Kufa, a Kharijite conspirator named Abd al-Rahman ibn Muljim struck him on the head with a poisoned sword.

Ali succumbed to his wounds two days later. His assassination marked the end of the Rashidun (Rightly Guided) Caliphate and directly paved the way for Mu'awiya ibn Abi Sufyan to consolidate power and establish the Umayyad Caliphate.

Features of the Khilafat

1. Election of Khalifa

The Caliph (Khalifa) was the political and administrative successor to the Prophet Muhammad, possessing no prophetic function. His primary religious duties were to lead the community in prayer, especially the Friday congregational prayer (Jumu'ah), and deliver the sermon (Khutbah).

As the head of state, the Caliph served as the commander-in-chief of the military, appointing generals and directing campaigns. He also acted as the chief judge and the supreme civil authority, responsible for administering justice and governing in accordance with Islamic law (Sharia).

The Caliph was ideally chosen through a process of consultation (Shura) and community consensus, culminating in a public pledge of allegiance (Bay'ah). While his authority was extensive, it was not considered absolute; it was bound by the principles of the Quran and the Sunnah, with the obligation to govern justly and consult with qualified advisors.

2. Functions of Shura

The Shura was a consultative council composed of senior companions and elders renowned for their wisdom, piety, and knowledge. Its members ideally embodied the same qualities required of the Caliph.

- The Caliph was expected to consult the Shura on major state affairs, including:
- The dispatch of armies and appointment of military commanders.
- The selection of provincial governors and senior officials.
- Fiscal policies, such as tax levies and the salaries of soldiers and civil servants.
- The creation of new administrative posts.

The Shura was an advisory body, not a sovereign legislature. Its counsel was not legally binding but carried immense moral and political weight. Governance functioned through a relationship of mutual respect and understanding between the Caliph and the council, with the Caliph retaining final executive authority.

Role of the Shura: The consultative council (Shura), comprised of senior companions, served as a formal body for deliberation. The Caliph was expected to consult its members on major state affairs, though he retained final executive authority.

This framework fostered a culture where the leadership was accessible and answerable to the community, operating within the bounds of Islamic law.

3. The Secretariat

During the caliphate of Abu Bakr, the administration was highly informal, with no elaborate bureaucracy. All state affairs were conducted directly under the Caliph's personal supervision. However, as administrative demands grew, Abu Bakr pragmatically delegated responsibilities to trusted close associates.

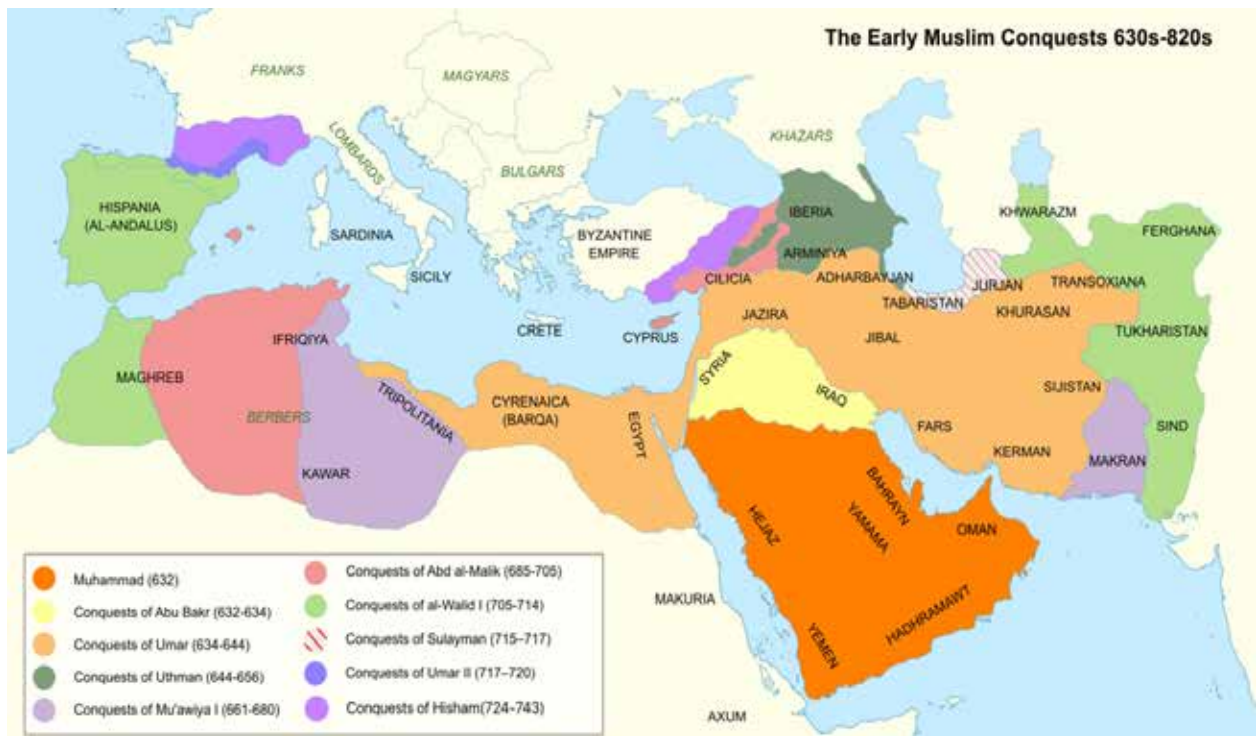
Umar ibn al-Khattab was frequently consulted on matters of administration and justice. Zaid ibn Thabit, renowned for his literacy and for compiling the Quranic text, was entrusted with the critical tasks of record-keeping, official correspondence, and managing the public treasury (Bayt ul-Mal). This delegation to specialists established the

foundation for the more formal and complex administrative systems developed under Caliph Umar.

4. Bait ul-Mal or Public Treasury

The concept of a communal treasury originated during the time of the Prophet Muhammad, where funds from sources like the spoils of war (Ghanima) and charity (sadaqah) were collected and distributed. Abu Bakr continued this practice in a similarly simple, informal manner.

A major administrative reform occurred under Caliph Umar ibn al-Khattab. Following the significant influx of revenue from conquests, he formally established a centralized Bait ul-Mal (House of Wealth) in Madinah around 636–637 CE. He appointed Abdullah ibn Arqam as its chief officer (Sahib al-Mal), assisted by Abd al-Rahman ibn Sari and Mu'ayyib. This institution systematically managed state income (from taxes like kharaj and jizya) and expenditures. After covering provincial and public works costs, surplus revenue was sent to this central treasury. The early Caliphs were noted for their personal austerity, administering this vast public trust while leading simple lives.



Map showing the Rashidun Territory

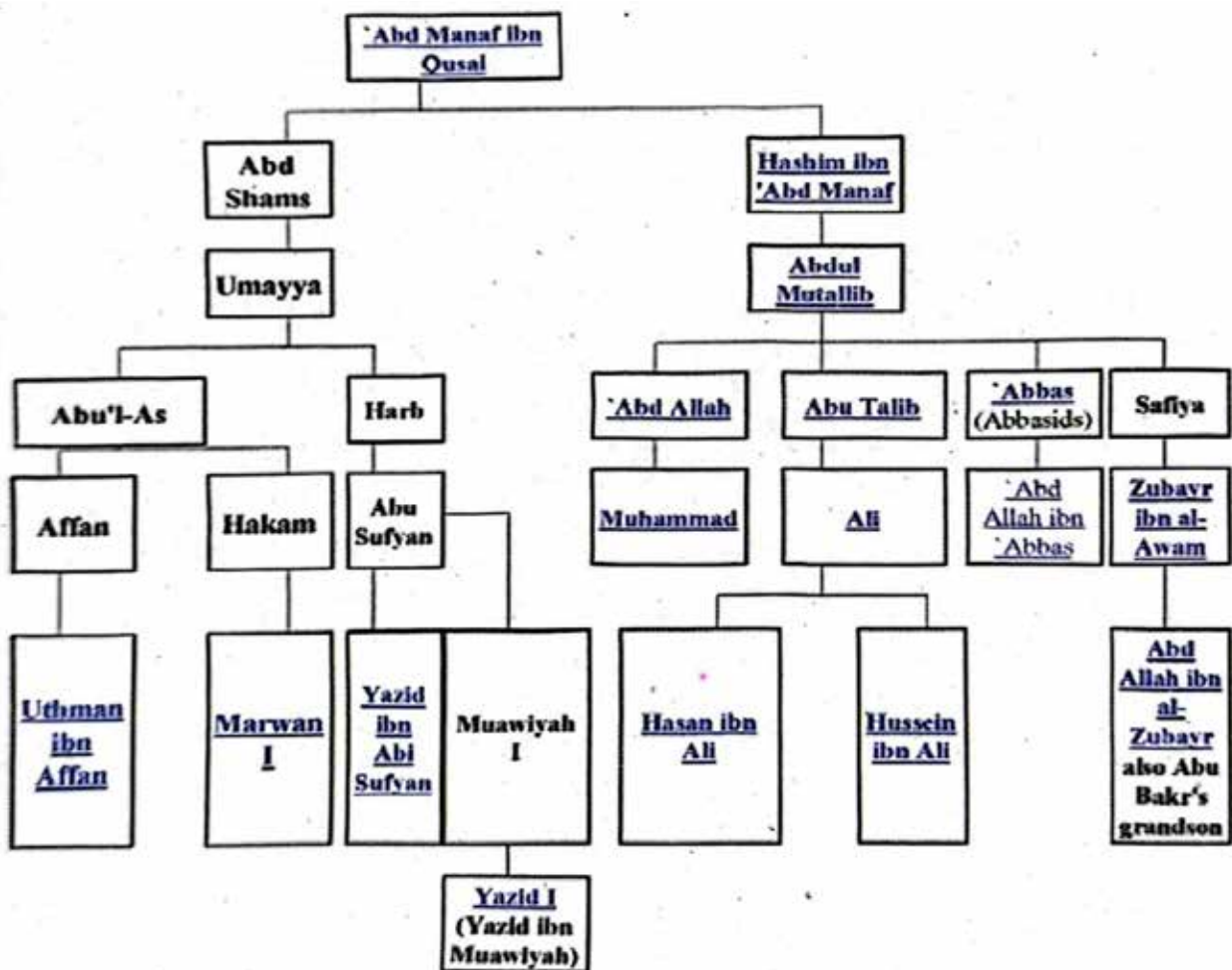
5. Freedom of Expression and Equality

The governance of the early Rashidun Caliphs was guided by Islamic principles of justice and consultation. While not a modern democracy, the system incorporated significant mechanisms for public accountability.

- i. **Equality Before the Law:** The caliphs emphasized that all Muslims, regardless of tribal or social status, were subject to the same legal principles derived from the Quran and the Prophet's example (Sunnah).
- ii. **Public Accountability:** Citizens had a recognized right to address the Caliph directly, question his decisions, and demand justice. Historical accounts record instances where the Caliphs, including Umar ibn al-Khattab, were publicly challenged and corrected in the mosque.

05

THE Umayyads (661-750 CE)



Genealogy of Umayyads

The Umayyad Caliphate marked a decisive phase in early Islamic history by transforming the Muslim polity from a community-based caliphate into a powerful imperial state. Established in 661 C.E. after the end of the Rightly Guided Caliphate, the Umayyad dynasty was founded by Muawiyah ibn Abu Sufyan, who shifted the capital of the Islamic world to Damascus. This move symbolized a new administrative and political orientation, drawing upon existing Byzantine and Persian models of governance.

Under the Umayyads, the Islamic empire expanded rapidly, stretching from the Iberian Peninsula in the west to Central Asia in the east. The dynasty played a crucial role in consolidating Muslim rule over vast and culturally diverse territories, standardizing administration, introducing Arabic as the official language of the state, and developing an organized system of taxation and governance. At the same time, Umayyad rule reflected the tensions of its age, particularly between Arab elites and non-Arab Muslims, and between hereditary monarchy and earlier Islamic ideals of leadership.

Despite these challenges, the Umayyad dynasty left a lasting legacy in statecraft, urban development, and Islamic culture, laying the foundations upon which later dynasties—most notably the Abbasids—would build

Muawiyah Ibn Abu Sufyan (602–680 C.E.)

Mu'awiyah Ibn Abu Sufyan occupies a pivotal place in Islamic history as the founder of the Umayyad Caliphate and the architect of the first stable imperial system in the Muslim world. His political career spanned the formative decades of Islam, during which the Muslim community transitioned from a leadership chosen by consensus to a hereditary monarchy. His reign (661–680 C.E.) laid the administrative, military, and diplomatic foundations of the Umayyad state.

Early Life and Conversion to Islam

Mu'awiyah was born around 602 C.E. in Makkah into the powerful Umayyad clan of the Quraysh tribe. His father, Abu Sufyan ibn Harb, was initially a leading opponent of Islam. Mu'awiyah embraced Islam after the conquest of Makkah in 630 C.E. Following his conversion, he became one of the scribes of Prophet Muhammad, gaining early experience in administration and governance.

Mu'awiyah's rise to political prominence began during the caliphate of Umar ibn al-Khattab, who appointed him the Governor of Syria in 639 C.E. After the death of his brother Yazid ibn Abu Sufyan, Mu'awiyah consolidated his authority over the region.

The assassination of Uthman ibn Affan in 656 C.E. triggered the first civil war. As a close relative of 'Uthman, Mu'awiyah demanded justice for the slain caliph and refused to recognize 'Ali ibn Abi Talib until the perpetrators were punished.

This conflict culminated in the battle of Siffin (657 C.E.), followed by arbitration, which weakened 'Ali's position. After the assassination of 'Ali in 661 C.E., his son Hasan ibn 'Ali abdicated in favour of Mu'awiyah. This event, known as the Treaty of 661 C.E., brought unity to the Muslim world and marked the beginning of Umayyad rule.

Treaty with Hasan ibn 'Ali

One of Mu'awiyah's most significant steps toward restoring peace was his agreement with Hasan ibn 'Ali. After briefly assuming the caliphate in 661 C.E., Hasan renounced his claim in favour of Mu'awiyah to prevent further bloodshed among Muslims. This agreement, often referred to as the Treaty of 661 C.E., brought an end to the first Civil War. As a result, the year 661 C.E. came to be known as the 'Ām al-Jama'ah (the Year of Unity), symbolizing the reunification of the Islamic state under a single authority.



Map showing the Siffin field

Muawiyah as an Administrator

The caliphate of Mu'awiyah marks a turning point in Islamic history. With his accession in 661 C.E., following the assassination of 'Ali ibn Abi Ṭalib, Mu'awiyah established the Umayyad Caliphate and laid the foundations of a stable and centralized imperial administration. His rule brought political unity after years of civil war and transformed the caliphate into an organized state.

Establishment of Central Authority

After assuming power in 661 C.E., Mu'awiyah shifted the capital of the Islamic state from Kufa to Damascus, which was strategically located and administratively experienced due to its Byzantine past. From Damascus, he exercised strong central control while allowing provincial governors considerable autonomy, provided they remained loyal to the caliph.

Administrative Reforms

Mu'awiyah introduced a highly organized bureaucratic system inspired partly by Byzantine and Persian models. He strengthened the Diwan system (government departments), including:

- Diwan al-Kharaj (revenue and taxation),
- Diwan al-Jund (military administration),
- Diwan al-Rasa'il (state correspondence),
- Diwan al-Barid (postal and intelligence service).

The Barid system, expanded during his reign, served not only as a postal network but also as a means of gathering intelligence from distant provinces, enabling the caliph to maintain close supervision over governors.

Mu'awiyah appointed capable and loyal governors, often from the Umayyad family or trusted allies. Governors were responsible for law and order, tax collection, and military command. While they enjoyed wide powers, they were kept under strict observation through regular reports. This balance between control and flexibility ensured administrative efficiency across a vast empire.

A major achievement of Mu'awiyah's administration was the development of a strong standing army and navy. While still governor of Syria, he had organized a naval force. As caliph, he expanded it further, enabling Muslim naval expeditions against Byzantine territories, including attacks on Cyprus (649 C.E.) and Constantinople (674–678 C.E.). These efforts secured Muslim dominance in the eastern Mediterranean.

Mu'awiyah ruled with political pragmatism. He maintained public order through firm administration but avoided unnecessary confrontation. He allowed Qadis (judges) to administer justice according to Islamic principles while respecting local customs where appropriate. His governance emphasized stability over idealism, ensuring peace after years of internal conflict.

One of the most significant and controversial administrative decisions of Mu'awiyah was the nomination of his son Yazid ibn Mu'awiyah as heir in 676 C.E. This marked the formal introduction of hereditary succession into the caliphate, departing from the earlier elective principle. While this ensured continuity and prevented immediate civil war, it also generated opposition and long-term political consequences.

Mu'awiyah died in 680 C.E. in Damascus, after ruling the Islamic state for nearly nineteen years as caliph. His death marked the end of an era of consolidation and the beginning of new challenges under Yazid I.



Map Showing the territorial expansion of the Umayyad Empire

Expansion of the Islamic State

The expansion of the Islamic state under Mu'awiyah marks an important phase in Islamic political and military history. Following his accession to the caliphate in 661 C.E. Mu'awiyah focused on restoring stability, strengthening administration, and resuming territorial expansion that had slowed during internal conflicts. His reign continued the expansionist policy initiated by his predecessors, consolidating earlier conquests while extending the boundaries of the Islamic state on both land and sea.

Before embarking on large-scale conquests, Mu'awiyah prioritized internal consolidation. He reorganized provincial administration, and ensured the loyalty of governors in key regions such as Syria, Egypt, and Iraq. This political stability enabled the caliphate to redirect its energies toward external expansion of the state.

In the eastern provinces, Muslim authority was reasserted and expanded beyond earlier frontiers. Between 662 and 671 C.E., Umayyad forces advanced into Khurasan, Sijistan, and parts of Transoxiana, consolidating control over territories that had earlier witnessed unrest. Campaigns were carried out against local rulers in regions around Balkh, Bukhara, and the Oxus basin, securing tribute and extending Islamic political dominance, though full cultural integration developed gradually in later periods.

In the west, Mu'awiyah strengthened Muslim control over Egypt and pushed further into Ifriqiya (modern Tunisia). In 670 C.E., the Muslim general Uqbah ibn Nafi founded the city of Kairowan, which became a major military base and center for further expansion in North Africa. This development marked a significant step toward the later Umayyad conquests of the Maghrib.

One of Mu'awiyah's most notable contributions to expansion was the development of a strong Muslim navy. Building on earlier efforts, he organized naval expeditions against the Byzantine Empire. Muslim fleets launched regular raids on Byzantine coastal regions and islands in the eastern Mediterranean.

The most ambitious campaign was the siege of Constantinople (674–678 C.E.), where Umayyad naval and land forces attempted to capture the Byzantine capital. Although the siege was ultimately unsuccessful, it demonstrated the growing military reach of the Islamic state and forced Byzantium into a temporary peace agreement in 679 C.E., under which it agreed to pay tribute.

Along the northern frontiers, Umayyad armies conducted annual summer and winter raids into Anatolia between 663 and 680 C.E., weakening Byzantine defenses and securing strategic border zones. Muslim influence was also strengthened in Armenia and the Caucasus, where local rulers acknowledged Umayyad authority.



Muawiyah was not only the first Arab ruler but also a very influential Arab King.

- P K Hitti

Features of Umayyad Caliphate



Compare the major differences between Democratic rule and Kingship.

When Muawiyya took charge of Khalifah, he introduced some drastic changes in Islamic political structure.

- A. Republic was changed into monarchy.
- B. Personalisation of Baith Al Mal.
- C. Freedom of expression curtailed.
- D. Shura(advisory body) was abolished .
- E. Hereditary succession was introduced.
- F. He established the new capital city at Damascus
- G. Islamic navy introduced.
- H. System of affixing seal introduced for first time.
- I. Re-emergence of racial discrimination.

(The advent of the Umayyad dynasty witnessed the re-emergence of racial discrimination which was abolished by the prophet.

Yazid I (680-683 C. E)

Yazid I, the second ruler of the Umayyad Caliphate, ascended the throne in 680 C.E. following the death of his father Mu'awiyah. His accession marked a major turning point in Islamic political history, as it confirmed the transition of the caliphate from an elective system to a hereditary monarchy. This change, though administratively practical, generated serious opposition among several sections of the Muslim community who viewed it as a departure from earlier Islamic principles of leadership.

Accession and Opposition

Yazids nomination had already been arranged during Mu'awiyah's lifetime, but his legitimacy was not universally accepted. Prominent figures such as Hussain ibn 'Ali, 'Abdullah Ibn Zubair, and others refused to pledge allegiance. Their opposition was rooted not only in political concerns but also in moral and religious objections to hereditary succession and to Yazids personal conduct, which critics described as inconsistent with the ethical ideals expected of a caliph.

The Tragedy of Karbala



Seminar topic on What makes a historical event a tragedy, and why does it continue to influence people today.

The most defining and tragic episode of Yazid I's reign was the Battle of Karbala (680 C.E.) which ended with the martyrdom of Hussain- the beloved grandson of the Prophet Muhammad. The battle was not a sudden or isolated event; rather, it was the outcome of a series of political, moral, and social developments that unfolded after the establishment of Umayyad rule. The tragedy reflected deep tensions within the early Muslim community concerning leadership, legitimacy, justice, and the nature of Islamic governance.

At the same time, the people of Kufa were deeply dissatisfied with Umayyad rule. Their grievances were intensified by the harsh and authoritarian governance of the Umayyad governor 'Ubaidullah ibn Ziyad. The Kufans resented political repression, economic exploitation, and the absence of just leadership.

Believing that Hussain embodied the moral and spiritual qualities necessary for leadership, the Kufans sent numerous letters and messengers to him. These communications assured him of mass support and loyalty, urging him to come to Kufa and accept the position of caliph. The letters emphasized that the people were united behind him and ready to defend him against Umayyad authority.

The events leading to the Battle of Karbala began with the mission of Muslim ibn 'Aqil, whom Hussain ibn 'Ali sent to Kufa to assess the sincerity of the Kufan invitation. Initially, Muslim ibn 'Aqil received strong public support, and thousands pledged



allegiance to Hussain. Encouraged by this response, Muslim sent a favourable report, prompting Hussain to begin his journey towards Kufa.

However, the situation in Kufa soon changed. The Umayyad governor 'Ubaidullah Ibn Ziyad adopted harsh measures, including intimidation, bribery, and the use of force, to suppress the movement. As a result, popular support for Muslim ibn 'Aqil collapsed. He was arrested and executed in September 680 C.E., bringing Kufa firmly under Umayyad control.

Unaware of these developments, Hussain continued his journey with his family and a small group of followers. Acting on Ibn Ziyad's orders, an Umayyad force of about 4,000 soldiers, led by 'Umar ibn Sa'd, was dispatched to intercept him. On 2 Muḥarram 61 A.H. (2 October 680 C.E.), Hussain was stopped on the plains of Karbala, near the banks of the Euphrates.

Even at this critical stage, Hussain sought to prevent bloodshed. He proposed three peaceful alternatives: that he be allowed to return to Makkah or Madinah, that he be permitted to meet Yazid personally in Damascus, or that he be allowed to serve in a frontier region of the Muslim state. These proposals were rejected by Ibn Ziyad, who demanded unconditional surrender.



Map showing the location of Karbala

With all possibilities of compromise exhausted, the conflict became inevitable. Thus, on 10 October 680 C.E. (10th Muharram,) , the standoff ended in tragedy. Vastly outnumbered and denied access to water, Hussain and his companions refused to pledge allegiance to Yazid, whom they regarded as an unjust ruler. Their steadfastness led to their martyrdom, including that of Hussain himself, while the women and children of his household were taken captive. The killing of the Prophet's grandson profoundly shocked the Muslim community and stirred deep moral anguish.

Consequences of the Karbala Tragedy

The massacre of Hussain ibn 'Ali and members of the Prophet's family marked a decisive turning point in Islamic history. The event deepened the political and ideological rift between the Umayyad caliphate and the Hashimites, eventually contributing to the decline and downfall of Umayyad rule. The tragedy of Karbala was later used by Shia groups as a powerful symbol in their political and religious movements, highlighting resistance against injustice. Most significantly, the Karbala incident intensified divisions within the Muslim community, leading to the permanent emergence of two major sects Shias and Sunnis and remains one of the most tragic and influential events in Islamic history.



SHIISM:-

- The word Shia is derived from Shiath Ali (the partisans of Ali).
- Shiism was strengthened on October 10, 680 A.D. (10th Muharram 61 A.H) after the tragedy of Karbala
- Every year 10th Muharram is observed by the Shia Muslims as the day for mourning over the bloodshed of Hussain .

Internal Revolts and Instability

Yazid's reign was further marked by serious internal unrest. In Madinah, opposition to Umayyad rule culminated in the battle of Al-Ḥarraḥ (683 C.E.), during which Umayyad troops suppressed a revolt with considerable violence. Shortly afterward, Umayyad forces laid siege to Makkah in an attempt to crush the challenge posed by Abdullah Ibn Zubair. During this conflict, the Ka'bah was damaged, an incident that further alienated many Muslims and intensified criticism of Yazid's rule.

Nature and Character of His Rule

Politically, Yazid struggled to maintain unity within the rapidly expanding Islamic empire. His short reign of just three years was dominated by revolts, civil strife, and moral outrage. While Umayyad administrative structures continued to function, his leadership failed to command broad acceptance. In Islamic historiography especially in Shi'i and many Sunni sources Yazid is often portrayed as a ruler whose actions, or failure to restrain his governors, led to some of the darkest episodes of early Islamic history. After a short reign of three years, Yazid I died in 683 C.E., and his death plunged the Umayyad state into a period of further instability.

Abdul Malik Ibn Marwan (685-705)

Abdul Malik came to power after the death of his father Marwan I in 685 A.D. He was a great ruler of Umayyad dynasty. At the time of the accession he faced many powerful enemies like Al Muqtadir, Ibn Zubair and Byzantines. He faced a lot of difficulties but he gave first importance to the consolidation of the empire.

In Iraq Al Muqtadir ibn Abi Ubaid formed a party of Ali's supporters to avenge the assassination of Hussain. Al Muqtadir fought against Umayyad governor Ziyad on the bank of the river Euphrates. The Battle is called the battle of Ainul Wada. In this battle Muqtadir crushed the Umayyad's army and killed governor Ziyad then he was declared the Khalifah of Kufa.

Similarly, in Madinah Abdullah ibn Zubair proclaimed himself as Khalifah.

Thus there were three Caliphs in Islamic world.

- Abdul Malik (Syria and Egypt)
- Abdullah ibn Zubair (Basra, Makkah and Medinah)
- Al Muqtadir (Kufa, Mosul, northern provinces of Azerbaijan and Armenia)

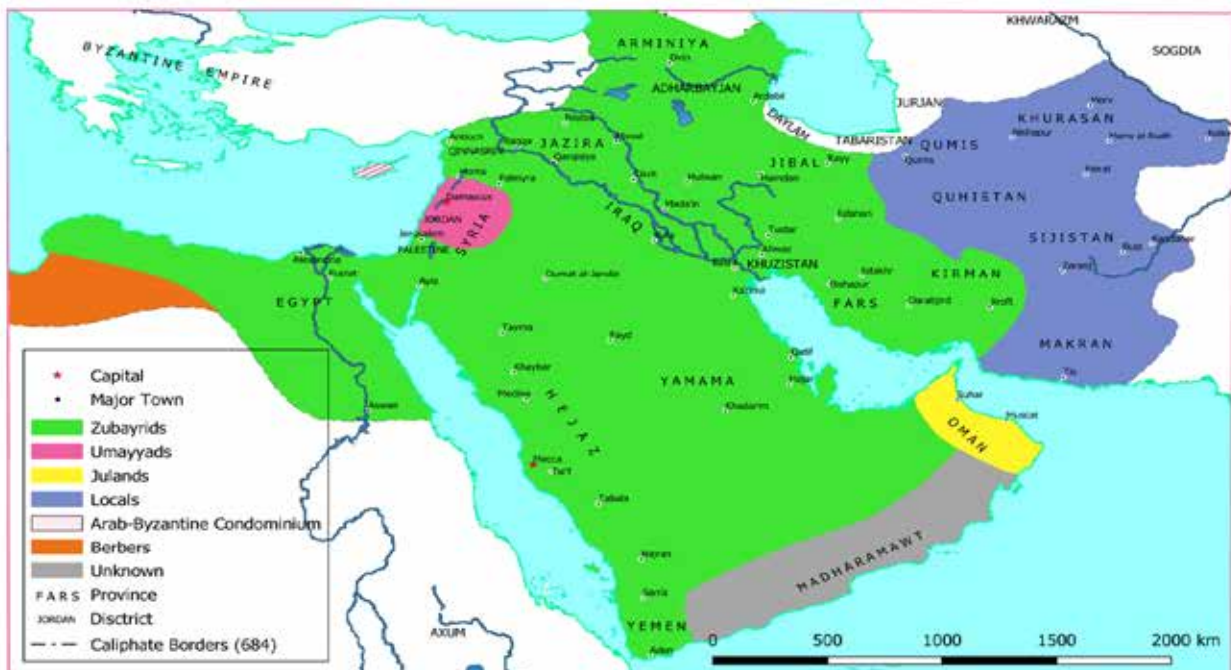
In this triangular conflict the next contest took place between Ibn Zubair and Muqtadir, Ibn Zubair appointed his brother Musaab as the commander against Muqtadir. In the battle of Kufa in 687 AD Muqtadir was defeated and killed.

Islamic History and Culture

After the elimination of Muqtadir two Caliphs remained in the field Abdullah Ibn Zubair and Abdul Malik. Abdul Malik sent an army to Makkah under Hajjaj Ibn Yousuf to force him to submit. Makkah was again besieged and Ibn Zubair was killed in 692 AD .Thus Abdul Malik become the undisputed monarch of the Islamic world.



Map showing Islamic State after the Karbala Tragedy



Map showing the initial stage of the rule of Abdul Malik

Reforms of ‘Abdul Malik



- *What problems existed before the reforms of Abdul Malik?*
- *What changes did Abdul Malik introduce?*
- *How did this reform strengthen the empire?*
- *Were the reforms Political, Economic or Religious in nature?*

I. The Arabicization Policy

The policy of Arabicization introduced by ‘Abdul Malik ibn Marwan stands as one of the most far-reaching administrative reforms in Islamic history. Implemented during a period of political consolidation, this policy aimed at strengthening central authority, unifying the empire, and giving the Islamic state a distinct cultural and administrative identity.

When ‘Abdul Malik came to power, the administration of the vast Umayyad Caliphate relied heavily on pre-Islamic bureaucratic systems. Greek was used in Syria, Persian in Iraq and Iran, and Coptic in Egypt. This linguistic diversity created administrative inefficiency, weakened central control, and allowed non-Muslim officials to dominate state offices. ‘Abdul Malik recognized that political unity required administrative and linguistic unity.

The Arabicization policy involved replacing Greek, Persian, and Coptic with Arabic as the official language of administration across the empire. Government records, tax registers, official correspondence, and legal documents were all translated into Arabic. This reform was carried out gradually but firmly, ensuring continuity while asserting central authority. Arabic-speaking Muslim officials were increasingly appointed, reducing dependence on older Byzantine and Sassanian bureaucratic elites.

II. Improvement of the Arabic Script

The reign of ‘Abdul Malik marked a decisive stage in the standardization and development of the Arabic script, transforming it from a flexible regional writing system into a clear and authoritative medium suitable for administration, religion, and culture. These reforms were closely connected with his broader policies of Arabicization and state consolidation.

Before the late 7th century, the Arabic script lacked uniformity and precision. Early Arabic writing did not use diacritical dots or vowel signs to distinguish similar letters or guide pronunciation. Native Arabs could understand texts through context, but the rapid spread of Islam brought many non-Arab converts. This made accurate reading, especially of the Qur’an, difficult and prone to error.

By the accession of 'Abdul Malik , Arabic had become the language of administration and religion throughout the empire. To address these challenges, he promoted standardization of the script. Scholars such as Nasr ibn 'Asim and Yahya ibn Ya'mur contributed to the systematic use of diacritical dots and refined vowel marks, ensuring clearer writing and correct Qur'anic recitation.



New Arabic script of Abdul Malik

III. Arabicization of Coinage

Closely linked to administrative reform was the Arabicization of currency. The Arabicization of coinage under 'Abdul Malik ibn Marwan was a landmark reform that strengthened the political, economic, and religious identity of the Umayyad Caliphate. Before this reform, Islamic lands used Byzantine and Sassanian coins bearing foreign religious symbols. Around 696–697 C.E., 'Abdul Malik introduced a uniform Islamic currency of gold dinars and silver dirhams inscribed in Arabic with Qur'anic verses and declarations of monotheism, replacing images and crosses. This reform ensured monetary independence, standardized trade, reinforced Arabic as the language of governance, and symbolized the sovereignty and Islamic character of the Umayyad state.



Coins of Abdul Malik

IV. Development of the Postal System

The development of the postal system (Barid) under 'Abdul Malik was a major administrative achievement of the Umayyad Caliphate. As the empire recovered from civil wars, he strengthened the Barid to centralize authority and improve governance. Before his reign, the postal system was loosely organized and slow, inherited from Byzantine and Persian models. To ensure effective administration, 'Abdul Malik reorganized and expanded the Barid.



The reformed Barid became a state-controlled network linking Damascus with major provinces such as Egypt, Iraq, Arabia, and Khurasan. Relay stations with fresh horses or camels enabled rapid transmission of official messages. Beyond communication, the Barid also functioned as an intelligence system. Postal officials reported on governors, military affairs, taxation, and public order, allowing the caliph to maintain close supervision over the provinces and respond swiftly to unrest.

*Postal system of
Abdul Malik*

V. Tax Reforms under 'Abdul Malik

The tax reforms of 'Abdul Malik ibn Marwan were central to strengthening the financial and administrative stability of the Umayyad Caliphate. Before his reign, taxation varied across regions and was influenced by Byzantine and Sassanian practices, leading to confusion and inequality.

Hence 'Abdul Malik introduced measures to standardize taxation. Tax records were translated into Arabic as part of the Arabicization policy, enabling better central supervision. The land tax (kharaj) was

reorganized and assessed more systematically, while efforts were made to distinguish clearly between Jizyah and Zakat .

VI. Architecture

The reign of ‘Abdul Malik ibn Marwan marks a decisive phase in the development of Islamic architecture. Under his patronage, architecture became a powerful instrument of religious symbolism, political legitimacy, and cultural integration.

The Dome of the Rock (691–692 C.E.)

The most significant architectural achievement of ‘Abdul Malik’s reign was the construction of the Dome of the Rock in Jerusalem, completed between 691 and 692 C.E. Built on the Haram al-Sharif, the structure is the earliest surviving monumental building in Islamic architecture. Unlike later mosques, the Dome of the Rock was conceived as a shrine rather than a congregational mosque, commemorating the sacred site associated with earlier prophetic traditions.



*Dome of the Rock
at Jerusalem*

Architecturally, the building reflects a creative synthesis of Byzantine and Islamic elements. Its octagonal plan, central dome, marble columns, and extensive use of mosaics reveal clear Byzantine influence, while the Arabic inscriptions proclaiming the oneness of God and rejecting Trinitarian beliefs assert a distinct Islamic theological identity. This marked the first large-scale use of Qur’anic inscriptions as a decorative and ideological feature in Islamic architecture.

Military Conquests and Achievements

The reign of Abdul Malik also marks a decisive phase in Umayyad history, as he not only restored political unity but also laid firm military foundations that enabled later territorial expansion. Through strategic warfare, firm leadership, and capable commanders, ‘Abdul Malik transformed the Umayyad Caliphate into a centralized and resilient imperial power.

- In 692 C.E., the Umayyad forces defeated the Byzantines at the Battle of Sebastopolis, weakening Byzantine control in Anatolia.
- The Umayyad army conducted regular raids into Asia Minor, strengthening the frontier defences and asserting Umayyad military superiority.

- In 695 C.E., he appointed Ḥassan ibn al Nu‘man to lead campaigns against Byzantine and Berber resistance.
- The decisive capture and destruction of Carthage in 698 C.E. ended Byzantine rule in the region and firmly established Muslim dominance in Ifriqiya(Modern Tunisia).

Abdul Malik died in the year 705 A D, after a glorious reign of 21 year. Abdul Malik’s regarded as the real founder of the Umayyad dynasty and he was known as the Father of Kings (Abu al-Muluk) because four of his sons became caliphs after him: Al Walid I, Sulayman, Yazid II, and Hisham, establishing a strong hereditary dynasty and ensuring his lineage’s continued rule over the Umayyad Caliphate.

Al Walid Ibn Abdul Malik (705-715)



- *What factors made expansion possible during Al Walid’s rule?*
- *How did strong administration support military success?*
- *What was the significance of the conquest of Spain?*
- *How did the expansion influence trade and cultural exchange?*
- *Observe the map and find the location of Central Asia, Sind, Spain*

Al Walid ibn ‘Abdul Malik Ibn Marwan was one of the most powerful and accomplished rulers of the Umayyad Caliphate. He succeeded his father ‘Abdul Malik and ruled from 705 to 715 C.E., governing from Damascus. Al Walid inherited a stable and centralized state and expanded it to its greatest territorial extent while also investing heavily in public welfare, architecture, and administration.

Territorial Expansion

The reign of Al Walid represents the high point of territorial expansion in early Islamic history. Inheriting a strong and well-organized state from his father ‘Abdul Malik Ibn Marwan, Al Walid combined military ambition with administrative stability, enabling the Islamic Empire to expand simultaneously in the east, west, and Central Asia. His

reign transformed the Umayyad Caliphate into a vast transcontinental empire stretching from the Atlantic coast of Iberia to the borders of China.



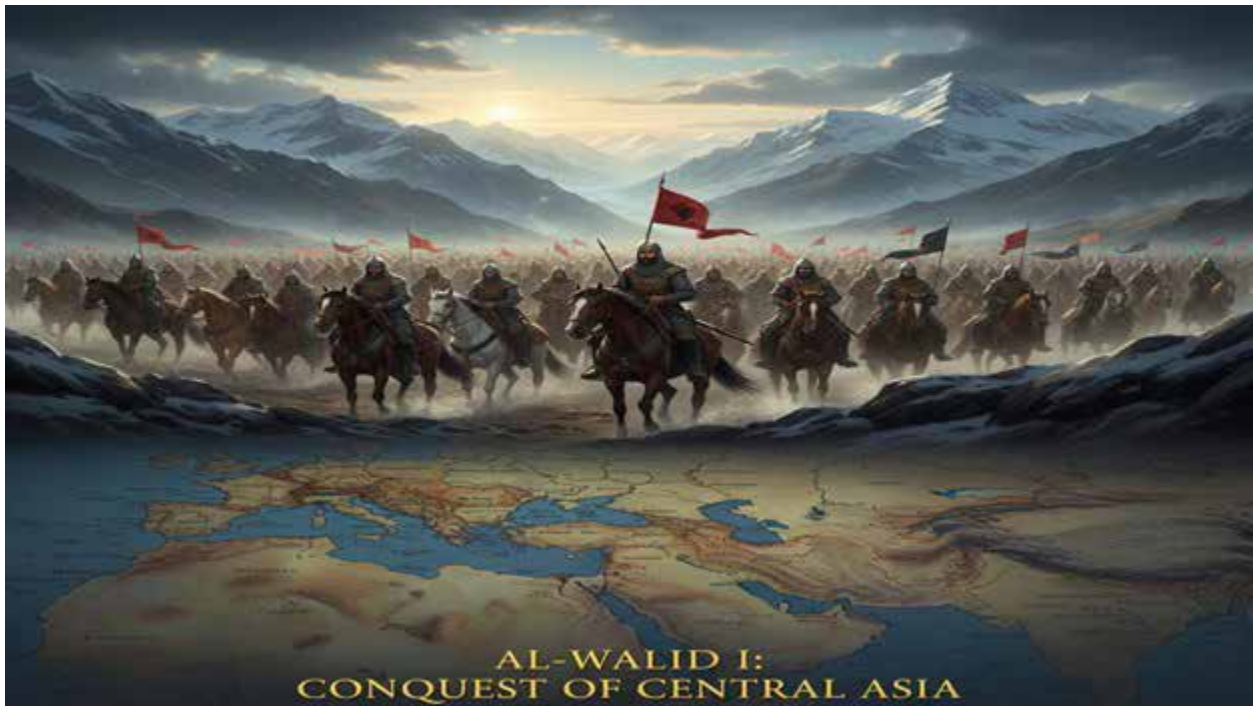
Map showing Umayyad empire under Al Walid I

A. Eastern Expansion: Central Asia (714 C.E.)

During the reign of Al Walid, the eastern frontiers of the Islamic Empire witnessed rapid and well-organized expansion. In 705 C.E., he appointed Qutayba ibn Muslim as governor of Khurasan, entrusting him with the task of extending Umayyad authority beyond the Oxus River into Transoxiana, a region of immense strategic and economic importance.

Between 706 and 709 C.E., Qutayba ibn Muslim led successful campaigns against Bukhara, a major political and commercial centre of Central Asia, overcoming local resistance and establishing the Umayyad control through military garrisons and administrative measures.

In 711–712 C.E., he captured Samarkand, a key Silk Road city, using both military force and diplomacy, thereby securing an important centre of international trade. From 713 to 715 C.E., Qutayba advanced into Farghana and regions near the Chinese frontier, extending Muslim influence deep into Central Asia and establishing Umayyad authority through alliances, tribute, and strategic military presence.



*Conquest of the
Central Asia*

B. Expansion into the Indian Subcontinent: Sindh (712 C.E.)

One of the most significant achievements of Al Walid's reign was the Umayyad expansion into the Indian subcontinent. This campaign was undertaken in response to repeated acts of piracy against Muslim traders along the Arabian Sea and the refusal of the ruler of Sindh, Raja Dahir, to provide redress. In 711 C.E., Al Walid appointed Muḥammad ibn



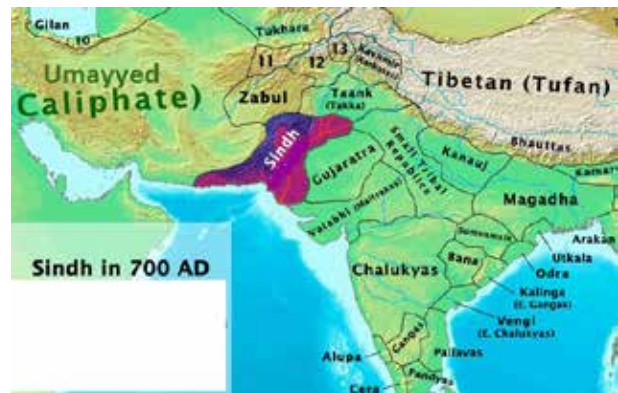
Qasim, a young but capable general, led a military expedition into Sindh. In 711 C.E., Muḥammad ibn Qasim landed near the port city of Debal, an important coastal stronghold. After a determined siege.

Conquest of the Sindh

Arabs Conquest of Sindh- 712 AD& Its Impact



Map showing the Sindh



Map showing the Sindh

Debal was captured, marking the first major Muslim victory in the region. This success opened the gateway for further inland expansion. In 712 C.E., Muslim forces advanced along the Indus Valley, capturing key towns such as Nerun and Sehwan, and decisively defeating Raja Dahir near the banks of the Indus River. The fall of Multan later in 712 C.E. meant that Sindh had come firmly under Umayyad control.

C. Western Expansion: North Africa and Spain (711C.E.)

Under the caliphate of Al Walid, Umayyad expansion in the western regions reached a decisive and historic phase. In North Africa, the process of consolidation was carried forward under the able

governorship of Musa Ibn Nusair, who successfully subdued resistance in the Maghreb and integrated Berber tribes into the Islamic military system. This consolidation created the political and military base for further expansion beyond the African mainland.



Conquest of the Spain

In 711 C.E., Musa Ibn Nusair dispatched his trusted commander Tariq Ibn Ziyad with a force largely composed of Berber soldiers. Tariq crossed the Strait of Gibraltar later known as Jabal Tariq (Gibraltar) and landed on the Iberian peninsula. In the same year, Umayyad forces defeated the Visigothic king Roderic at the battle of Guadalete (711 C.E.), a decisive victory that shattered Visigothic political authority.

Following this triumph, Muslim armies advanced rapidly into the interior of Iberia. Between 711 and 713 C.E., major cities such as Cordoba and



Map showing the Muslim Spain



Toledo, the Visigothic capital, fell into Muslim hands with relatively limited resistance. In 712 C.E., Musa Ibn Nusair himself crossed into Iberia to support Tariq, and together they completed the conquest of key regions, including Seville and Merida. By 714 C.E., most of the Iberian peninsula later known as Al-Andalus had come under Umayyad control.



Map showing the Morocco and Gibraltar

Umayyad Architecture under Al Walid

The reign of Al Walid represents the golden age of Umayyad architectural activity. Building upon the political stability and administrative foundations laid by his father 'Abdul Malik, Al Walid transformed architecture into a powerful expression of imperial authority, religious devotion, and cultural synthesis. His construction program was unprecedented in scale and ambition and left a lasting imprint on the Islamic urban and religious architecture.

A. The Great Mosque of Damascus (706–715 C.E.)

The most celebrated achievement of Al Walid was the construction of the Great Mosque of Damascus. Begun in 706 C.E. and completed shortly before his death in 715 C.E., Al Walid employed skilled craftsmen

Islamic History and Culture

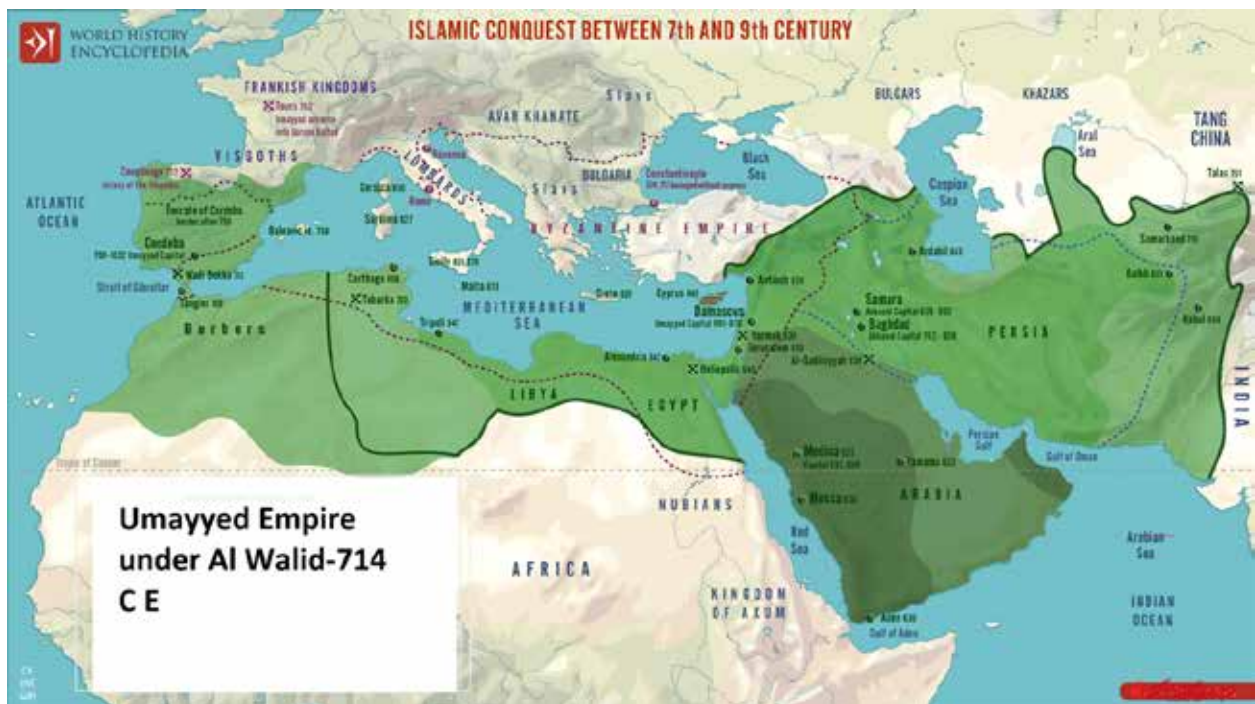


Umayyad Mosque in Damascus

from across the empire, including Byzantine mosaic artists, resulting in lavish gold mosaics depicting paradisaical landscapes. The mosque established the standard congregational mosque plan and symbolized the Umayyad Caliphate's confidence as a world power.

Thus the period of Walid witnesses the great expansion of the empire. Under him Islamic political boundary

reached its zenith unseen since of the time of Umar ibn al-Khattab. The eventful rule of Walid ended with his death in 715 A.D. Walid was succeeded by his brother Suleyman, (715-717). Suleyman gained the title "key of blessing" and he nominated his cousin Abdul Aziz as his successor.



Map showing the Umayyad Empire under Al Walid

Umar Ibn Abdul Aziz (717-720 CE)

Umar Ibn Abdul Aziz, often called Umar II, was the eighth caliph of the Umayyad Caliphate and is widely regarded as the most just and reform-



Discussion

- Why is Umar ibn Abdul Aziz often compared to the Rightly Guided Caliphs?
- How did his tax reforms benefit non-Arab Muslims?
- Why was his reign short but historically significant?

minded ruler of the Umayyad period. Born in 682 C.E. at Madinah, he was a great-grandson of the second Rightly Guided Caliph ‘Umar Ibn Khaṭṭab, from whom he inherited a strong sense of justice, moral discipline, and piety. His caliphate (717–720 C.E.) marked a rare return to the ethical ideals of early Islam within an otherwise dynastic system. From the beginning of his rule, he rejected royal luxury, returned confiscated properties to the public treasury (Bayt al-Mal), and adopted a simple lifestyle, setting a powerful personal example.

Administration of ‘Umar Ibn Abdul Aziz

The administration of ‘Umar Ibn Abdul Aziz was marked by justice, moral integrity, and a conscious return to the principles of early Islamic governance. One of his foremost administrative reforms was the re-establishment of Shura (the consultative council), through which he sought advice from scholars and pious individuals, thereby limiting arbitrary rule and strengthening collective decision-making.

He also reorganized the public treasury (Bayt al-Mal), ensuring that it functioned solely for public welfare. ‘Umar Ibn Abdul Aziz strictly avoided using even a single coin from the treasury for personal or family purposes, setting an unprecedented example of honesty and accountability in Umayyad administration. His personal lifestyle remained simple, reflecting his belief that rulers are servants of the people rather than beneficiaries of state wealth.

A significant moral reform introduced during his reign was the abolition of the long-standing practice of publicly denigrating ‘Ali and members of the Prophet’s family, which had continued since earlier Umayyad times. Instead, he restored dignity to the Ahl al-Bayt and appointed their members to responsible administrative positions, helping to heal deep political and sectarian wounds within the Muslim community.

Alongside ethical reforms, ‘Umar II gave considerable attention to public welfare and infrastructure. During his short reign, numerous schools, roads, bridges, and hospitals were constructed or restored, improving education, communication, and healthcare across the empire. These measures reflected his vision of governance as a moral trust aimed at social justice and the well-being of all subjects.

Religious policy of Umar Ibn Abdul Aziz

A. Revival of Islamic Ethics and Justice

‘Umar Ibn Abdul Aziz sought to reverse the moral decline and political excesses that had crept into Umayyad administration. His religious policy was centered on justice, piety, and accountability before God. He emphasized that the caliph was not a monarch ruling by privilege, but as a servant of God responsible for ensuring justice among the people. He

lived a simple life, returned personal wealth acquired unlawfully, and set an ethical example for governors and officials.

B. Equality of Muslims and Treatment of Mawali

One of the most significant aspects of his religious policy was his approach toward non-Arab converts (Mawali). Earlier Umayyad rulers had often treated them as second-class Muslims, continuing to levy jizyah even after their conversion. Around 718 C.E., 'Umar Ibn Abdul Aziz abolished this discriminatory practice, declaring that anyone who embraced Islam was equal to Arab Muslims in religious and legal terms. This policy encouraged large-scale voluntary conversions and strengthened the universal character of Islam.

C. Promotion of Islamic Learning and Sunnah

'Umar Ibn Abdul Aziz played a crucial role in the preservation of the Hadith. Recognizing the danger of losing the Prophet's traditions, he ordered scholars most notably Ibn Shihab al-Zuhri to begin the systematic collection and recording of Hadith. This initiative, undertaken around 719 C.E., laid the foundation for later Hadith compilations and had a lasting impact on Islamic scholarship.

D. Religious Tolerance and Just Governance

In line with Islamic principles, his policy emphasized fair treatment of non-Muslims (Ahl al-Dhimma). He ensured that Christians and Jews were protected in their religious practices and were not subjected to unjust taxation or oppression. Temples and churches were safeguarded, and governors were warned against religious coercion, reflecting the Qur'anic principle of "no compulsion in religion."

E. Opposition to Injustice and Sectarian Hatred

'Umar Ibn Abdul Aziz also attempted to heal divisions within the Muslim community. He discontinued the official cursing of 'Ali ibn Abi Talib in Friday sermons a practice introduced earlier for political reasons and replaced it with Qur'anic recitations promoting unity. This act significantly reduced sectarian hostility and restored moral dignity to public worship.

'Umar Ibn Abdul Aziz is remembered as the most just and pious ruler of the Umayyad dynasty, often called the "Fifth Rightly Guided Caliph" for his moral integrity and reformist spirit. He worked to restore Islamic principles by ending unjust taxation, improving the status of the Mawali, curbing luxury at court, and emphasizing accountability and social justice. His sudden death in 720 C.E., cut short a remarkable reform movement. Despite his brief reign, his legacy endures as a model of ethical governance, compassion, and justice in Islamic history.

Development of Administration under the Umayyad Dynasty



Analytical Task

- *What was the structure of the Umayyad Administrative system?*
- *Was the Umayyad administrative system suitable for modern times?*
- *What changes were introduced by Umayyad rulers in administrative system?*

The administrative system of the Umayyad Caliphate represents a crucial stage in the evolution of Islamic governance. Emerging after the period of the Rightly Guided Caliphs, the Umayyads transformed the Islamic state from a relatively simple polity into a centralized imperial administration capable of ruling vast and diverse territories. This transformation took place between 661 C.E., when Mu'awiyah assumed the Caliphate, and 750 C.E., when the Umayyad rule came to an end.

A. Centralization of Authority (from 661 C.E.)

The process of administrative centralization began with the accession of Mu'awiyah in 661 C.E.. He shifted the capital of the Caliphate to Damascus, which was strategically located and already equipped with administrative experience inherited from Byzantine rule. Under the Umayyads, the Caliph emerged as the supreme political, military, and administrative authority.

To strengthen central control, the Umayyads introduced a hereditary principle of succession, ensuring political stability and continuity of governance. The Caliph exercised direct control over appointments, finances, and military affairs, reducing the autonomy enjoyed by provincial leaders during earlier periods. Regular salaries were introduced for officials, and a disciplined bureaucracy was developed to ensure loyalty to the central authority. This strong centralization enabled the Umayyads to maintain order across a vast empire stretching from Spain to Central Asia.

B. Provincial Administration

The Umayyad Empire was divided into major provinces such as Syria, Egypt, Iraq, Khurasan, and North Africa. Each province was governed by a Wali (governor) appointed directly by the caliph. Governors held wide-ranging powers, including civil administration, tax collection, military command, and maintenance of law and order. In many cases, trusted members of the Umayyad family or loyal supporters were appointed to these positions to prevent rebellion and ensure loyalty to the central government.

Provincial administration was closely supervised through regular reporting and inspection. The governors were assisted by local officials responsible for revenue, justice, and military organization. While provinces enjoyed limited administrative flexibility, ultimate authority rested with the Caliph, reinforcing the centralized nature of Umayyad rule. This system allowed efficient governance but also led to resentment due to excessive control and favoritism.

C. Revenue Administration

The Umayyads developed a well-organized revenue system to sustain its vast empire. The administration combined earlier Islamic practices with Byzantine and Persian models to ensure regular income for the state, army, and public works.

The main sources of revenue were Kharaj (land tax on agricultural lands), jizyah (poll tax on non-Muslims), and 'Ushr (tithe on Muslim produce and trade), along with customs duties and war booty. Revenue collection was managed through the Diwan al-Kharaj.

Under governors like Ḥajjaj Ibn Yusuf, revenue assessment became more systematic but often harsh. Although the Umayyad revenue system ensured financial stability and imperial expansion, unequal taxation especially of non-Arab Muslims created resentment and contributed to the dynasty's decline, culminating in its overthrow in 750 C.E.

D. The Diwan System: Structure and Functions

To support centralized rule, the Umayyads expanded and systematized the Diwan (bureaucratic department) system, which became the backbone of state administration.

i. Diwan Al-Jund (Military Department)

This department maintained records of soldiers, regulated military salaries, and managed the distribution of war booty. It ensured the maintenance of a standing army essential for the expansion and internal security.

ii. Diwan Al-Kharaj (Revenue Department)

Responsible for state finances, this department supervised the collection of land tax (Kharaj), poll tax (Jizyah), and other revenues. It played a vital role in sustaining the army and administrative machinery.

iii. Diwan Al-Rasail (Chancellery)

This office handled official correspondence, drafting decrees and administrative orders. It ensured uniformity, clarity, and authority in official communication.

iv. Diwan Al-Barid (Postal and Intelligence Department)

The Barid system served both as a postal service and an intelligence network. It enabled the caliph to receive regular reports on provincial conditions and the conduct of governors.

v. Diwan Al-Khatam (Seal Department)

This department authenticated official documents by affixing the state seal, preventing forgery and ensuring administrative discipline.

E. Judicial Administration

Judicial authority was exercised by Qadis, appointed by the caliph or provincial governors. Although political authority remained centralized, Islamic law increasingly guided judicial decisions, contributing to social order and legal consistency.

The Umayyad dynasty established a highly centralized and bureaucratic system of administration supported by an efficient provincial structure and an organized Diwan system. Through administrative reforms, the Umayyads laid the foundations of imperial Islamic governance, profoundly influencing later dynasties, especially the Abbasids.



Map showing the early Muslim Conquest (630-820 CE)

Decline of the Umayyad Empire



Discussion

- Was internal weakness more important than external attack ?
- How did discrimination against Mawali affect stability of Umayyad empire?
- What lessons can modern states learn from this decline

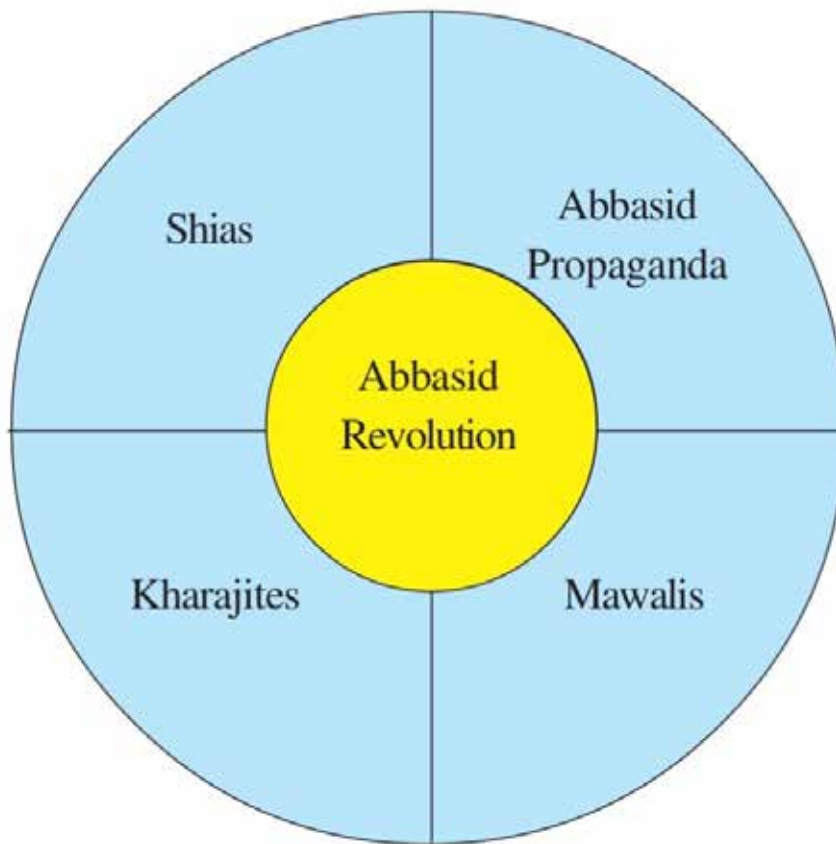
The Umayyad Dynasty declined due to internal divisions among Arab tribes and between Arab and non-Arab Muslims (Mawali), political instability from succession disputes and powerful governors, widespread social and religious inequality, financial strain from lavish spending, and costly military failures.

There are many reasons for the fall of the Umayyad.

- i. The later Umayyad Khalifahs lived in luxury, and they were attracted more to music, dance and poetry than to the Quran and state affairs. The system of Haram was developed in Umayyad period and many of the rulers were under the influence of concubines.
- ii. The practice of some old deep - rooted national distinction (Asabiya) re-emerged in Umayyad period. North Arabian and South Arabians continued their old rivalry .
- iii. Lack of definite law of succession also led to disturbance .According to Arabian tribal law seniority was the one of the main quality of leader but the Arabian principle of seniority in succession stood against the natural ambition of the ruler to pass the power to his son.
- iv. The total objection of the Shiats witnessed the fall of Umayyad dynasty. The Shi'its never approved Umayyad as Khalifah. The whole hearted devotion to the descendants of the Prophet made them the focus of popular sympathy those who were politically, economically or socially dissatisfied with rule of Umayyad.
- v. The non-Arab neo Muslims (Mawali) especially Persian Muslims were dissatisfied the Umayyad rule because they were compelled to paid to Jizya (a tax intended for non-Muslims), so they were also against the Umayyad rule.
- vi. The Persian people represent a higher and more ancient culture but they enjoyed low status under Umayyad.
- vii. Kharijets were also against the rule of Umayyad.
- viii. After the tragedy of Karbala many peoples of Kufa were opposed Umayyad.
- ix. Rise Abbasids.

The Abbasids soon become the leaders of anti-Umayyad movement and they were led a revolt against Umayyad's and Shias and Abbasids were reached in a coalition and they revolted against the Umayyads. Abu Muslim Khurasani the Abbasid agent of Khurasan led the revolt against Umayyad and succeeded defeating governor of Kufa on 747 A.D. After the fall Kufa, Marv the capital city of Khurasan also captured by Abbasids in 749. On 30th October 749 the Abbasid leader Abul Abbas declared as a Khalifah .In January 750 Marwan II the last ruler of Umayyad advanced with 12000 men against to the Abbasid

agitation. Abbasid were led by Abdullah Ibn Ali, both army met on the bank of Zab, so the battle known as battle of Zab, it was final blow to Umayyad Khilafat of Damascus.



Map showing The Umayyad Empire in 750 CE



Map showing the territory of Umayyad Empire

06

THE POLITICAL HISTORY OF THE ABBASIDS AND THE MUSLIM SPAIN

The Abbasid caliphate (750 C.E. to 1258 C.E)

The Abbasid Caliphate established in 750 C E represents one of the most influential and intellectually vibrant periods in Islamic history. The Abbasids claimed descent from ‘Abd al-Muṭṭalib, the uncle of the Prophet Muhammad. This close familial connection to the Prophet gave the Abbasids strong moral and religious legitimacy, especially among groups dissatisfied with Umayyad rule.

Abul Abbas Assafah (750-754 CE)

Abul Abbas was the founder and first caliph of the Abbasid Caliphate, ruling from 750 to 754 C.E. His accession to the caliphate marked the end of Umayyad rule and the beginning of a new phase in Islamic history, characterized by a shift in political power, social policy, and administrative outlook.



The Abbasid Revolution

The rise of Abul Abbas was the direct outcome of the Abbasid revolution, a well-organized political and military movement that began in Khurasan. Under the leadership of Abu Muslim Khurasani, Abbasid propaganda spread widely, using the slogan of restoring leadership to the “House of the Prophet.” The movement skillfully united diverse groups under a common cause, symbolized by the Abbasids’ adoption of black banners, which became the emblem of revolution against the Umayyads.

The decisive moment came with the defeat of the Umayyad caliph Marwan II at the Battle of the Zab in 750 C.E. This victory effectively ended Umayyad political authority in the eastern Islamic world.

Proclamation as Caliph

Following the collapse of Umayyad power, Abul Abbas was proclaimed caliph in Kufa in 750 C.E. His title al-Saffah, meaning “the Blood-Shedder,” reflected both the violent nature of the revolution and his determination to eliminate Umayyad resistance. During his short reign, he ordered severe reprisals against surviving Umayyad princes to prevent any future challenge to Abbasid authority. While harsh, these measures succeeded in consolidating Abbasid rule.



Atrocities against the Umayyad family – Genocide

Abdullah ibn Ali, the governor of Syria invited all the Umayyad princes in Damascus, about eighty in number to an official feast. A band of executioners entered the banquet hall and massacred the Umayyad princes. Abdu Rahman, a grandson of Umayyad caliph Hashim was the only Umayyad prince to escape from this massacre.



Conduct a discussion on Genocide in Modern world

Abu Jafar Al-Mansur (754–775 C.E.)

Abu Ja‘far al-Manşur (the victorious) was the second caliph of the Abbasid dynasty, ruling from 754 to 775 C.E. He occupies a central place in Islamic history as the true builder and consolidator of the Abbasid state. While the Abbasid revolution had succeeded in overthrowing Umayyad rule, it was al-Mansur who transformed a fragile revolutionary movement into a stable and enduring imperial system. Through firm governance, political foresight, and administrative discipline, he laid the foundations of Abbasid authority on a permanent and institutional basis.

Internal challenges and Consolidation of Power

A. Rival Claims within the Abbasid Family

One of the earliest and most dangerous challenges to Al Mansurs authority came from within the Abbasid family itself. His uncle Abdullah Ibn Ali, who had played a key role in overthrowing the Umayyads, claimed the caliphate and rose in rebellion shortly after 754 C.E. This internal power struggle posed a grave threat to the unity of the new regime.

Al Mansur dealt with this challenge decisively. He entrusted the suppression of the revolt to Abu Muslim Al Khurasani, whose forces defeated Abdullah Ibn Ali in 755 C.E. By eliminating this rival, Al Mansur firmly established his authority within the Abbasid house.

B. The Problem of Abu Muslim Al Khurasani

Despite his role in saving the caliphate, Abu Muslim himself soon became a major internal threat. As the architect of the Abbasid revolution

in Khurasan, he enjoyed immense popularity and commanded strong loyalty among soldiers and administrators. Al Mansur viewed this independent power base as a direct danger to central authority.

In 755 C.E., Al-Manşur summoned Abu Muslim to Iraq and had him executed. Though controversial, this act was a turning point: it removed a potential rival and signalled that ultimate authority rested solely with the caliph. This decision enabled Al-Manşur to centralize power and prevent the emergence of semi-autonomous military leaders.

C. Alid and Shi'ite Uprisings

Another serious internal challenge came from revolts led by members of the Alid family, descendants of 'Ali Ibn Abi Ṭalib, who believed that leadership of the Muslim community rightly belonged to them. The most notable of these were the uprisings of Muḥammad al-Zakiyyah in Madinah and his brother Ibn Abdullah in Basra in 762–763 C.E. Al Mansur handled it firmly and saved the Abbasid Caliphate.

D. The Rawandiyya Uprising

The Rawandiyya uprising was an early internal challenge during the reign of Abu Jafer Al Mansur. The Rawandiyya were a radical religious group from Khurasan who had initially supported the Abbasids but later developed extremist beliefs, including attributing divine qualities to Abbasid leaders. When Al Mansur rejected these claims, the group turned hostile and launched a revolt in Baghdad in 758 C.E. By the order of caliph the revolt was suppressed.

E. Campaigns in Tabaristan (Caspian Region)

Tabaristan, a mountainous and semi-independent region south of the Caspian Sea, posed another challenge. Local rulers resisted Abbasid authority and taxation. Between 760 and 764 C.E., Abbasid forces conducted sustained military operations in the region. By 764 C.E.,

F. Abbasid–Byzantine Frontier Campaigns

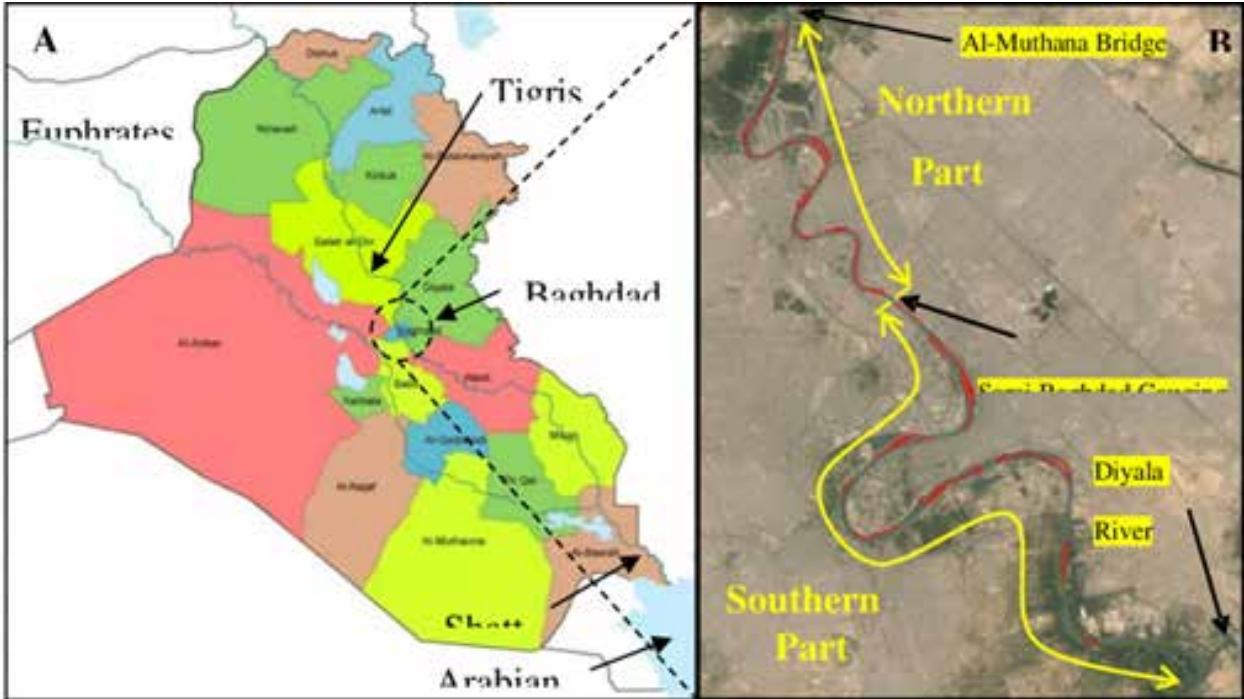
On the north-western frontier, Al Mansur continued military pressure against the Byzantine Empire, though without large-scale invasions. In 772–773 C.E., Abbasid armies launched raids (sawa'if) into Byzantine Anatolia to maintain strategic pressure and secure frontier zones. These campaigns were intended more to defend borders and assert Abbasid strength than to pursue permanent conquest.

G. Campaigns in Africa and the Western Provinces

During the reign of Al Mansur, Africa (Ifriqiyah) remained a troubled province due to tribal unrest and repeated Kharijite revolts. Between 758 and 761 C.E., rebellions seriously threatened control over major centres such as Kairowan.

H. Baghdad as the Abbasid Capital

The establishment of Baghdad as the capital of the Abbasid Caliphate marked a decisive moment in Islamic political and cultural history. The city was founded in 762 C.E. Al Mansur, who sought to create a new administrative and intellectual centre that would symbolize Abbasid authority.



Map of the city of Baghdad



Observe the map and find the location of City of Baghdad.

Al Mansur personally selected the site of Baghdad on the banks of the Tigris River, The city was officially named Madinat al-Salam (City of Peace).

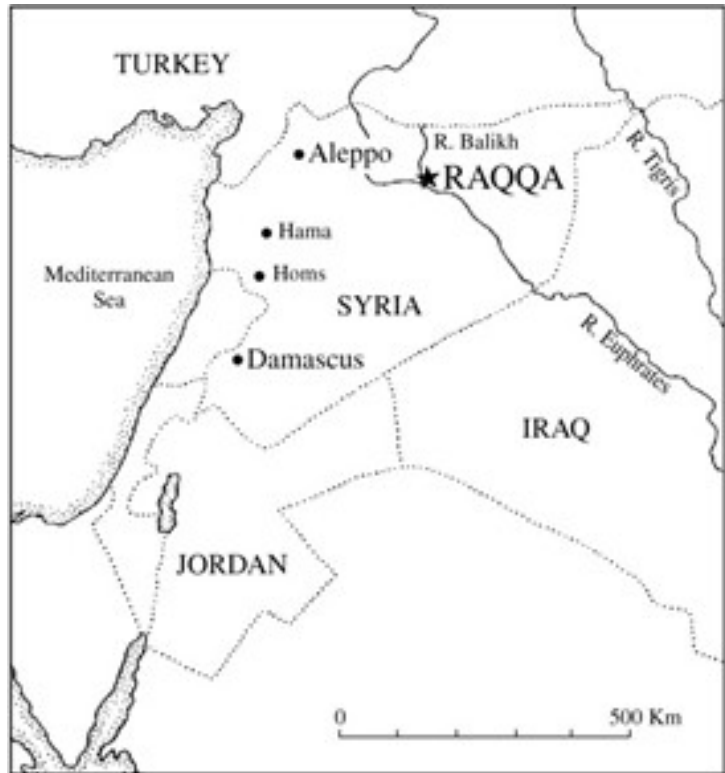
Baghdad was designed as a circular city, a unique architectural innovation in Islamic urban planning. At its centre stood the caliph's palace (the Golden Gate Palace) and the Great Mosque, symbolizing the unity of political and religious authority. Surrounding this core were administrative offices, military quarters, markets, and residential areas, all enclosed by massive double walls and guarded gates.

The city soon developed into a cosmopolitan metropolis, attracting scholars, merchants, artisans, and officials from diverse cultural and ethnic backgrounds. Its planned layout, strong fortifications, and efficient administration reflected Abbasid ideals of order, authority, and intellectual leadership.

I. Foundation of Al-Rafiqa (Raqqa)

In addition to Baghdad, Al Mansur also founded another important city named Al-Rafiqa in 772 C.E. Al-Rafiqa was built adjacent to the older city of Raqqa, on the banks of the Euphrates river, in present-day Syria. Like Baghdad, al-Rafiqa was carefully planned and fortified, reflecting Abbasid urban ideals.

The primary purpose of founding al-Rafiqa was strategic and military. Its location allowed the Abbasids to maintain control over Syria and the Byzantine frontier. The city served as an important administrative and military base and later gained prominence under Abbasid caliphs who used it as a residence and military headquarters.



Map City of Rafiqa (Raqqa)



Observe the map and find the location of Rafiqa.

Death and Legacy of Al Mansur

After a reigning period of about 21 years Al Mansur died in 775 C.E. while performing the pilgrimage to Makkah. By the time of his passing, the Abbasid state had transformed from a revolutionary movement into a stable and centralized empire. The legacy of Al Mansur is foundational to Abbasid history. He is widely regarded as the true architect of the Abbasid state, as it was under his rule that effective administrative structures were established. He strengthened central authority, reorganized the financial system, curbed regional rebellions, and reduced the power of rival factions, ensuring the survival and continuity of Abbasid rule.

Al Mansur was succeeded by his son Al Mahdi(775-785) and Mahdi followed by his son Hadi. After a short rule he died in 786 C E

Harun Al Rasheed(786–809 C.E.)

Harun Al Rasheed was one of the most celebrated rulers of the Abbasid Caliphate, reigning from 786 to 809 C.E. His caliphate is widely regarded

as the golden age of Abbasid rule, marked by political strength, economic prosperity, cultural brilliance, and intellectual advancement. Under his leadership, the Abbasid empire reached the height of its power and prestige, with Baghdad emerging as the foremost centre of learning and civilization in the medieval world.

Rise and Fall of the Barmakids (786–803 C.E.)

The Barmakids were one of the most influential families in the history of the Abbasid Caliphate, and their rise and fall formed a major episode during the reign of Harun Al Rasheed, the Barmakids played a crucial role in shaping Abbasid administration, culture, and governance during the late eighth and early ninth centuries.

A. Rise of the Barmakids

The rise of the Barmakids began under earlier Abbasid caliphs but reached its height after 786 C.E., when Harun Al Rasheed ascended the throne. The family, especially Yahya Ibn Barmak and his sons Faḍl and Jaʿfar, occupied key positions as viziers, governors, and advisers. Entrusted with wide administrative powers, they effectively managed the empire's finances, provincial administration, and military affairs.

The Barmakids were known for their efficiency, learning, and patronage of scholars, poets, and scientists. Their support contributed significantly to the intellectual and cultural flourishing of Baghdad. Under their guidance, the Abbasid administration became more centralized and professional, helping Harun Al Rasheed maintain stability and prosperity across a vast empire.

B. Causes of Their Downfall

Despite their achievements, the growing power of the Barmakids gradually became a source of concern. Their immense wealth, popularity, and near-independent authority led to resentment among rival court factions. Over time, the Barmakids came to be viewed not merely as servants of the caliph but as power brokers in their own right.

In 803 C.E., Harun Al Rasheed abruptly ordered the dismissal of the Barmakids. Their properties were confiscated, and prominent members of the family were imprisoned. Historians have offered various explanations for this sudden fall, including fears of political rivalry, accusations of administrative overreach, personal grievances involving Jaʿfar al-Barmak and the caliph's desire to reassert absolute authority.

The Alid Risings

One of the most notable Alid uprisings during Harun Al-Rasheed's reign was led by Yahya ibn ʿAbd Allah in Daylam and Tabaristan around 792–793 C.E.

Yahya, a descendant of Ḥasan ibn ‘Alī, gained significant popular support due to widespread resentment against Abbasid officials and taxation policies. His movement alarmed the Abbasid court because it combined religious legitimacy with regional discontent.

The brutal handling of the revolt led many surviving Alids to flee to distant regions such as North Africa, where they later founded independent Alid states, including the Idrisids dynasty.

The Kharijites

Between 786 and the late 790s C.E., Kharijite revolts broke out intermittently in regions such as Khurasan and southern Iraq, where Abbasid control was weaker. These uprisings disrupted local administration and trade. Harun Al Rasheed responded firmly by sending military forces to suppress the rebellions, restoring order by the end of the decade.

Suppression of Rebellions in Syria

During the reign of Harun Al Rasheed, Syria remained a sensitive region due to lingering Umayyad influence. In 796 C.E., Umayyad sympathizers and local Arab tribes rose in rebellion in Damascus and nearby areas, opposing Abbasid authority, heavy taxation, and control from Baghdad.

African Conquests and Control under Harun Al-Rasheed

During the reign of Harun Al Rasheed, the Abbasid caliphate strengthened its control over North Africa, especially the province of Ifriqiya. Ongoing rebellions weakened Abbasid authority in the region between 789 and 800 C.E. To restore stability, Harun Al Rasheed appointed Ibrahim ibn al-Aghlab as governor in 800 C.E.

Ibrahim suppressed revolts and ruled Ifriqiya with considerable autonomy while recognizing Abbasid authority, leading to the establishment of the Aghlabid Dynasty (800–909 C.E.). This policy secured Abbasid influence in North Africa without continuous military campaigns and ensured political stability in the region.

Abbasid–Byzantine Relations under Harun al-Rashid

The reign of Harun Al Rasheed coincided with a critical phase in Abbasid–Byzantine relations, marked by frequent military confrontations, shifting diplomacy, and the assertion of Abbasid power on the international stage. During this period, the Abbasid caliphate and the Byzantine empire were the two dominant powers of the Near East, competing for influence along their shared frontier in Anatolia.

A. Early Conflicts and Abbasid Supremacy (786–797 C.E.)

Soon after his accession, Harun Al Rasheed adopted an assertive policy toward Byzantium. Abbasid forces launched repeated campaigns into

Byzantine territory, particularly in Asia Minor, capturing frontier fortresses and asserting military dominance. During the reign of the Byzantine empress Irene of Athens (797–802 C.E.), the Abbasids achieved notable success. In 797 C.E., following a major Abbasid campaign, the Byzantine government agreed to pay an annual tribute to the Abbasid caliphate as an acknowledgement of Abbasid military superiority.

B. War with Emperor Nikephoros I (802–811 C.E.)

The situation changed dramatically after Nikephoros I came to the Byzantine throne in 802 C.E. Nikephoros refused to continue paying tribute and openly challenged Abbasid authority. In response, Harun Al Rasheed personally led large-scale military expeditions against Byzantium between 803 and 806 C.E.

The most significant campaign occurred in 806 C.E., when Abbasid forces captured several important Byzantine strongholds, including Heraclea. Faced with overwhelming pressure, Nikephoros was compelled to sue for peace and temporarily agreed to resume payments. These campaigns represented the peak of Abbasid military power against Byzantium and reinforced Harun Al-Rasheed's reputation as a formidable ruler.

C. Diplomacy and Strategic Balance

Despite frequent warfare, Abbasid–Byzantine relations under Harun Al Rasheed were not purely hostile. Periods of truce, prisoner exchanges, and diplomatic negotiations were common, reflecting pragmatic statecraft on both sides. The frontier became a militarized but relatively stable zone, where neither empire could achieve permanent dominance.

Greatness of Harun Al-Rashid

A. Vastness of the Empire

During Harun Al-Rasheed's reign, the Abbasid empire reached the height of its territorial expansion. It extended from North Africa and Al Andalus (Spain) in the west to Central Asia and the borders of India and China in the east. This vast empire brought together diverse peoples, cultures, and economic regions under a single political authority, with Baghdad as its magnificent capital. The ability to govern such an extensive territory reflects Hārūn al-Rashīd's political strength and administrative competence.

B. Public Works and Administrative Reforms

Harun Al Rasheed undertook numerous public works to improve the welfare of his subjects. Roads, canals, bridges, mosques, hospitals,

and inns for travellers were constructed or renovated during his reign. Irrigation projects improved agricultural productivity, especially in Iraq. These initiatives not only strengthened the economy but also demonstrated the caliph's concern for public welfare and effective governance.

C. Economic Prosperity

The Abbasid Empire enjoyed remarkable economic prosperity under Harun Al-Rashid. Agriculture flourished due to efficient irrigation systems, while trade expanded along international routes linking the Islamic world with India, China, Africa, and Europe. Baghdad became a global commercial centre, known for its bustling markets and wealth. State revenues increased, ensuring a well-filled treasury that supported public services, scholars, and artists. This economic stability was a major foundation of the empire's strength.

D. Peace and Order

Harun Al Rasheed maintained peace and internal order throughout most of his reign. A well-organized administrative system and judiciary ensured justice and law enforcement across the empire. Although some regional revolts occurred, they were effectively controlled. His firm but balanced rule provided security for trade, travel, and daily life, allowing culture and learning to flourish in a stable environment.

E. Patronage of Art, Literature, and Learning

One of the most celebrated aspects of Harun Al-Rasheed's greatness was his patronage of art, literature, and learning. Scholars, poets, physicians, and translators received generous support from the state. His reign laid the foundations for the great translation movement, later expanded under his son Al-Ma'mun. Baghdad emerged as the intellectual centre of the medieval world, and Abbasid court culture became legendary, later reflected in works such as *The Arabian Nights*.

Legacy of Harun Al-Rasheed

When Harun Al Rasheed died in 809 C.E., he left behind a lasting legacy as the ruler who presided over the golden age of the Abbasid state. His reign strengthened the political authority of the Abbasid caliphate, consolidated administration, and transformed Baghdad into the foremost centre of learning, trade, and culture in the medieval world. By patronizing scholars, artists, and translators, he laid the foundations for the great intellectual flowering that continued under his successors.

At the same time, his rule revealed the complexities of empire, including court rivalries and unresolved succession issues that later weakened Abbasid

unity. Nevertheless, Harun Al Rasheed is remembered as a symbol of justice, prosperity, and cultural brilliance, whose reign profoundly shaped Islamic civilization and influenced political thought, governance, and intellectual life for centuries.

Al Mamun (813–833 C.E.)

Accession and Early Challenges

The early reign of Al-Ma'mun was marked by severe political instability and civil strife, posing one of the greatest challenges in Abbasid history. Although he formally became caliph in 813 C.E., the years between 809 and 813 C.E. were dominated by a destructive civil war that threatened the unity and survival of the Abbasid Caliphate.

A. Civil War Between Al Amin and Al Ma'mun (809–813 C.E.)

After the death of Harun Al Rasheed in 809 C.E., the empire was divided between his sons. Al-Amin, ruling from Baghdad, was named caliph, while Al-Ma'mun governed Merv as heir-apparent. Political rivalry soon escalated into open conflict when al-Amin attempted to exclude Al-Ma'mun from succession.

The resulting civil war devastated the empire. Baghdad suffered prolonged siege and destruction, provincial loyalties fractured, and central authority collapsed. In 813 C.E., Al-Amin was defeated and killed, allowing Al-Ma'mun to assume undisputed authority. However, victory left behind a fractured empire in urgent need of reconciliation and stability.

B. Legitimacy Crisis and Opposition in Baghdad (813–819 C.E.)

Despite becoming caliph, al-Ma'mun faced resistance from Abbasid elites in Baghdad, who resented his Persian supporters and his decision to rule initially from Merv. Baghdad remained politically restless, with revolts and rival claimants emerging between 814 and 819 C.E. This period exposed a serious legitimacy crisis, as many Arabs viewed Al-Ma'mun as distant from the Abbasid heartland.

To deal with this situation, Al-Ma'mun followed a policy of political reconciliation. In 817 C.E., he appointed 'Ali al-Riḍa, a descendant of the Prophet Muhammad, as his successor in an effort to reduce tensions between the Abbasids and the Shia supporters of the Prophet's family. Although this decision faced strong opposition in Baghdad and was later, he died at Tus which later became Mashhad, Iran.

Insurrections in Egypt

During the reign of al-Ma'mun, Egypt experienced serious unrest due to weakened central authority after the Abbasid civil war, heavy taxation, and

administrative corruption. Between 814 and 827 C.E., repeated revolts by local leaders and military factions disrupted governance and reduced state revenue.

To restore order, al-Ma'mun personally intervened and travelled to Egypt in 827 C.E.. Through firm military action and administrative reforms, he suppressed the rebellions and re-established Abbasid control. By 828 C.E., stability was largely restored, reaffirming the authority of the caliph over the province.

Intellectual Development of the Abbasid Empire under Al Mamun

The reign of Al Mamun represents the intellectual zenith of the Abbasid empire. More than any other Abbasid ruler, Al Mamun consciously transformed learning into a state-supported and state-directed enterprise. Knowledge was no longer confined to private circles or individual scholars; instead, it became an institutional and public pursuit encouraged by the caliph himself. Under his enlightened patronage, science, philosophy, literature, and rational inquiry flourished, making Baghdad the foremost centre of learning in the medieval world.

A. Patronage of Knowledge and Scholars

Al Mamun firmly believed that reason and revelation were complementary, not contradictory. This conviction shaped his intellectual policies. He extended generous patronage to scholars of diverse backgrounds Muslims, Christians, Jews, Persians, and Syrians selecting them on the basis of intellectual merit rather than religious or ethnic identity. Scholars were granted stipends, official recognition, and positions within the administration, which allowed them to pursue learning without economic insecurity.

His court became a vibrant intellectual centre where theology, philosophy, medicine, mathematics, astronomy, and natural sciences were actively discussed. This atmosphere encouraged free inquiry and critical thinking, qualities that were rare in the medieval world and which distinguished the Abbasid intellectual climate under Al Mamun.

B. Assembly of Learned Men

One of the most distinctive features of Al Mamun's reign was the regular assembly of learned men at the royal court. These gatherings brought together theologians, philosophers, physicians, astronomers, linguists, historians, and jurists. Subjects of discussion ranged from Qur'anic interpretation and Islamic theology to Greek philosophy, logic, mathematics, and the natural sciences.

C. Translation Movement and Bayt al-Hikmah

The most celebrated achievement of Al Mamun's reign was the expansion of the Bayt al-Hikmah (House of Wisdom). Originally established as a royal library, it was transformed under Al Mamun into a grand academy of translation, research, and higher learning. By the early ninth century, it had become the intellectual heart of the Abbasid Empire.

The Legacy of Al Ma'mun

Al Ma'mun was one of the most intellectually distinguished rulers of the Abbasid dynasty. A strong patron of learning, he encouraged philosophy, science, and rational theology, and supported the great translation movement centered in Baghdad, making the city a leading center of world scholarship. His reign strengthened administration and enhanced the cultural prestige of the caliphate.



Conduct a discussion on Administration of Modern India.

Features of Administration under the Abbasids

The rise of the Abbasid Caliphate marked a decisive transformation in the administrative history of the Islamic world. They developed a highly centralized, bureaucratic, and cosmopolitan system of governance. Drawing inspiration from Persian (Sassanian) administrative traditions while retaining Islamic principles, the Abbasids laid the foundations of a sophisticated imperial administration that governed a vast and diverse empire for nearly five centuries.

A. Centralization of Power and the Caliphate

Under the Abbasid regime, the caliph was the supreme authority of the Islamic state. He combined political, administrative, religious, and judicial powers. The caliph supervised the central administration through appointed officials and departments. He appointed governors, military commanders, judges, and viziers to run the empire. All authority, even when delegated, formally flowed from the caliph. Religiously, he acted as the guardian of Islam and the protector of Islamic law (Shariah). He also served as the supreme commander of the armed forces and oversaw justice and finance. Above all, the caliph symbolized unity and continuity of Islamic authority across the empire.

B. The Office of the Wazir

Under the Abbasids, the office of the wazir became a key institution in imperial administration. The vizier acted as the chief executive

officer and the principal link between the caliph and the government departments. He supervised the diwans and ensured the smooth functioning of finance, military, and administrative affairs. The vizier was responsible for implementing the caliph's policies and coordinating between central and provincial authorities. This office helped reduce the administrative burden on the caliph. The Wazierate promoted specialization, efficiency, and continuity in governance. The Barmakid family played an important role in strengthening the institution. They introduced Persian administrative practices and encouraged merit-based appointments. As a result, Abbasid administration became more professional and systematic.

C. The Diwan System (Government Departments)

The Abbasids developed a highly organized Diwan system, which formed the backbone of their administration. Each diwan functioned as a specialized government department, allowing the vast empire to be governed efficiently. This system reduced administrative confusion, encouraged specialization, and ensured effective coordination between the central government and the provinces. Many officials were professionally trained, and the inclusion of Persians and other non-Arabs reflected the Abbasids' inclusive and cosmopolitan approach to governance.

- i. Diwan al-Kharaj (Department of Revenue):
- ii. Diwan al-Jund (Department of the Army):
- iii. Diwan al-Barid (Postal and Intelligence Department):
- iv. Diwan al-Rasa'il (Department of Correspondence):

This diwan handled official state correspondence, decrees, treaties, and diplomatic communications. Skilled scribes prepared documents in refined Arabic, preserving clarity and authority in government communication. The department also maintained state records, contributing to administrative order and continuity.

D. Provincial Administration under the Abbasids

The Abbasid Empire was divided into provinces governed by Amīrs or Wālis appointed by the caliph. These governors exercised civil and military authority, including maintaining law and order and collecting taxes. To prevent misuse of power, they were closely supervised by the central government through the Barid, a postal and intelligence network that reported on provincial affairs. Financial officials and judges were often appointed separately to limit the governor's authority. This system helped maintain unity, control corruption, and prevent rebellion, especially during the early Abbasid period.

E. Judicial Administration

The Abbasids gave special importance to justice and Islamic law. The office of Qaḍi al-Quḍat (Chief Justice) was institutionalized during the reign of Harun Al Rasheed ensuring uniform application of Islamic law throughout the empire. Judges were appointed based on scholarship and moral integrity, strengthening public trust in the administration.

F. Revenue and Economic Administration

Abbasid revenue administration was systematic and efficient. Taxes such as Kharaj (land tax), Jizyah (poll tax on non-Muslims), and Zakat were carefully regulated. Agricultural expansion, improved irrigation, and flourishing trade during the 9th century greatly increased state income, enabling the caliphate to fund public works, the army, and institutions of learning.

G. Military Administration

The Abbasids gradually moved away from tribal Arab armies and introduced professional standing forces, including Turkish slave soldiers (Mamluks) from the 9th century onward, especially under al-Mu‘taṣim (r. 833–842 C.E.). While this strengthened military efficiency, it later contributed to political instability as military commanders gained excessive influence.

The Abbasids developed a highly centralized and sophisticated administrative system that transformed the Islamic state into a well-organized empire. They strengthened the authority of the caliph, formalized the office of the vizier, and expanded specialized government departments (diwans) for efficient governance. A systematic provincial administration and an effective postal–intelligence network ensured close supervision of distant regions. Overall, Abbasid administrative reforms laid a lasting foundation for later Islamic systems of governance.

Crisis and Collapse of Abbasid Rule

The decline of the Abbasid Caliphate was a gradual and complex process that unfolded over several centuries, finally culminating in its collapse in 1258 C.E. No single factor was responsible; rather, a combination of political weakness, social tensions, economic problems, and external invasions steadily undermined Abbasid authority.

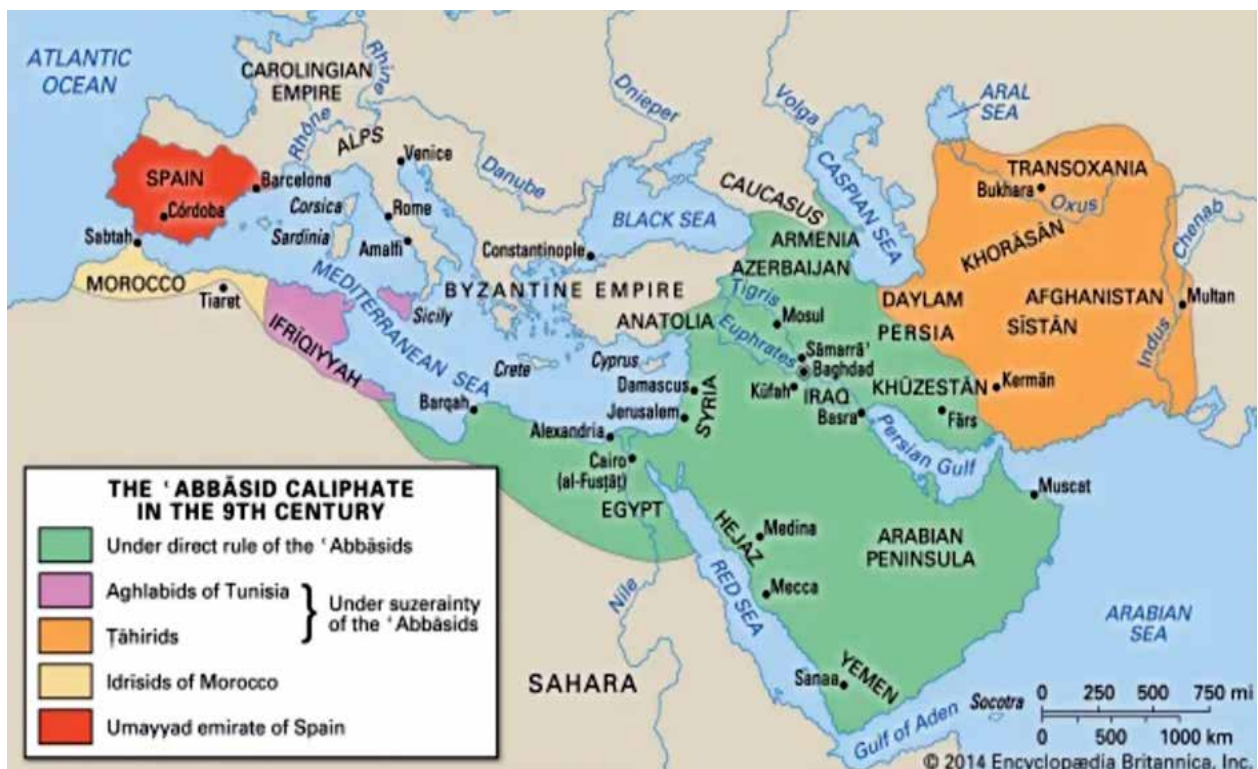
One of the major causes was the weakness of the later Abbasid caliphs, especially after the 9th century. Many caliphs lacked administrative ability and depended heavily on viziers, military commanders, and court officials, which reduced the authority of the central government. Closely connected to this was the luxurious lifestyle of the later caliphs, who became absorbed

in court pleasures and neglected the responsibilities of governance, further alienating the population.

The absence of a clearly defined rule of succession created repeated conflicts within the ruling family. Rival claimants to the throne often fought each other, leading to civil wars and political instability. This internal weakness was intensified by the formation of Turkish bodyguards from the 9th century onward. These Turkish soldiers gradually gained immense political power, frequently controlling or even deposing caliphs, thereby reducing them to mere figureheads.

Social and religious divisions also played a crucial role. Persistent enmity between Sunnis and Shias weakened the unity of the Muslim community and led to frequent revolts and opposition movements. At the same time, the dissatisfaction of non-Arab Muslims resurfaced, as many felt excluded from real political power despite the Abbasids' early promise of equality. The decline of Arab factional unity and moral values further weakened the social foundations of the empire.

Administratively, the Abbasids failed to effectively integrate conquered territories into the empire. Over time, this led to the rise of petty and semi-independent dynasties such as the Aghlabids, Tulunids, and Buyids (9th–10th centuries), who ruled in the name of the Abbasid caliph but exercised real independence. As a result, Abbasid authority was increasingly limited to Baghdad and its surrounding regions.



Abbasid rule in 9th Century

Economic difficulties also accelerated the decline. Frequent epidemics, agricultural decline, and disruptions in trade weakened state revenue. Combined with excessive court expenditure and military costs, these factors led to a serious economic crisis, making it difficult for the state to maintain administration and defence.

Finally, foreign invasions delivered the fatal blow. The most devastating was the Mongol invasion led by Hulagu Khan, who sacked Baghdad in 1258 C.E. The city was destroyed, its population massacred, and the last Abbasid caliph executed. This event marked the formal end of Abbasid political power in Baghdad and closed a significant chapter in Islamic history.

Thus, the decline of the Abbasids was not sudden but the result of long-term political decay, social divisions, economic weakness, and external pressure. Together, these factors transformed a once-powerful empire into a fragile state, ultimately leading to its collapse in 1258 C.E.



Locate the major cities and the extend of Abbasid empire in an outline map of Eurasia.

The Umayyads in Spain: From Emirate to Caliphate

The establishment of the Umayyad emirate of Cordoba in 756 C.E. marked a decisive turning point in the history of Islamic Spain (Al Andalus). It not only ensured the political survival of the Umayyad dynasty after their overthrow in the East but also signalled the emergence of a new and independent centre of power in the western Islamic world. Following the Abbasid caliphate revolution in 750 C.E., the Umayyads were almost entirely eliminated from political life in the Middle East. However, their legacy did not disappear; instead, it was revived and reshaped in Iberia.

The Iberian peninsula had already come under Muslim rule beginning in 711 C.E., and over the following decades, it developed into a culturally diverse and strategically important frontier province of the Islamic empire. Yet political instability, tribal rivalries among Arab factions, and tensions between Arab and Berber groups weakened central authority in the region. In this environment of uncertainty and fragmentation, the arrival of Abdurahman I in 755 C.E. provided both leadership and legitimacy.

By proclaiming himself Amir in 756 C.E., 'Abdurahman I established an independent Umayyad state in Al Andalus. Although he did not initially claim the title of caliph, his rule effectively challenged Abbasid supremacy and laid the foundations for a politically autonomous and culturally vibrant Islamic civilization in medieval Spain. The creation of the emirate thus reshaped the balance of power within the Islamic world and paved the way for the later proclamation of the Caliphate of Cordoba in 929 C.E.

Old Names of Spain

Greeks –
Iberia

Romans –
Hispania

Muslims –
Andalusia

Genealogical table of the Umayyid Amirs of Spain

Hisham
Muawiya
Abdu Rahman I [756-788]
Hisham [788-796]
Hakam I [796-822]
Abdu Rahman II [822-852]
Muhammad I [852-886]
Munzix [886-888]
Abdullah [888-912]
Muhammed
Abdu Rahman III [912-929]
(Caliph) [929-961]



Map of the city of Baghdad



Locate the major cities and extend of Umayyad Caliphate in an outline map of Spain.

Abdurahman I (756–788 C.E.) and the Establishment of the Umayyad Emirate in Al Andalus(Spain)

Abdurahman I was the founder of the Umayyad Amirate in Al Andalus and one of the most remarkable figures in early Islamic history. He was born in 731 C.E. into the ruling family of the Umayyad Caliphate in Damascus. After the Abbasid revolution of 750 C.E., which overthrew the Umayyads, he narrowly escaped the massacre of his family and fled westward. Following several years of exile in North Africa, he crossed into Al Andalus in 755 C.E. There, he skillfully united rival factions and defeated the local governor in 756 C.E., establishing himself as Amir of Cordoba. His rule marked the beginning of an independent Umayyad state in Spain, separate from Abbasid authority in Baghdad. Through administrative reforms and military consolidation, he stabilized the region and strengthened central authority. His reign laid the political and cultural foundations for the later flourishing of Islamic civilization in Al Andalus.

In 750 C.E., the Umayyad caliphate was overthrown by the Abbasid revolution. The new rulers carried out systematic reprisals against surviving Umayyad princes. Among the few who escaped was 'Abdurahman I, a grandson of the Umayyad caliph Hisham. Then about twenty years old, he fled Damascus in 750, narrowly evading capture along the Euphrates. His survival was not only a personal triumph but the seed of a new Umayyad state in the West.

Crossing to Al Andalus and Seizure of Power (755–756 C.E.)

In 755 C.E., ‘Abdurahman crossed into Al Andalus, landing on the southern coast. The province had been ruled by competing Arab factions since the conquest of 711, with tensions between Yemeni and Qaysi groups and between Arab elites and Berber soldiers. Exploiting these divisions, he rallied clients and tribal allies. On 15 May 756 C.E., at the Battle of al-Musara near Cordoba, he defeated the governor Yusuf al-Fihri and proclaimed himself Amir of Al Andalus. With this victory, the Umayyad Emirate of Cordoba was born—politically independent of the Abbasid caliphs in Baghdad.

Early Challenges and Opposition

The establishment of Umayyad rule in Al Andalus after 756 C.E. did not immediately guarantee stability. ‘Abdurahman I faced persistent rebellions and factional rivalries that threatened the survival of the newly founded Umayyad Amirate of Cordoba.

Fihrid and Arab Tribal Revolts

The most immediate opposition came from supporters of the former governor Yusuf al-Fihri and rival Arab tribal factions, particularly the Yemeni and Qaysi groups. Although Yusuf was defeated at the Battle of al-Muṣara in 756 C.E., his supporters continued to resist Umayyad authority in various regions. ‘Abdurahman dealt with these revolts through a combination of military force and political negotiation. He reorganized the army, strengthened loyal Syrian contingents, and distributed key administrative posts to trusted supporters. By balancing tribal interests and suppressing rebellious leaders, he gradually reduced factional instability.

Berber Unrest

Berber groups, who had played a crucial role in the initial conquest of Spain in 711 CE, often felt marginalized by Arab elites. Socio-economic grievances and tribal rivalries led to sporadic unrest. ‘Abdurahman responded by integrating Berber leaders into military and administrative structures where possible, while firmly suppressing armed revolts. His policy aimed at preventing large-scale insurrection without alienating this important segment of the population.

Christian Frontier Pressures

In the north, Christian rulers and frontier lords sought to test the strength of the new emirate. Occasional incursions and local uprisings required sustained military vigilance. ‘Abdurahman organized defensive campaigns and maintained garrisons in strategic frontier towns, thereby consolidating control over vulnerable regions and discouraging external aggression.

Charlemagne's Invasion of Al Andalus (778 C.E.)

During the reign of 'Abdurahman I, the stability of the Umayyad Amirate in Al Andalus faced an external challenge from Charlemagne, the powerful ruler of the Frankish Empire. In 778 C.E., Charlemagne intervened in northern Spain at the invitation of certain Muslim governors who were in revolt against Umayyad authority, hoping to expand Frankish influence south of the Pyrenees.

However, the campaign did not achieve lasting success. Charlemagne failed to secure firm alliances or major territorial gains, and his army eventually withdrew. During the retreat, his rear guard was famously ambushed by Basque forces at the Battle of Roncevaux Pass, an event later immortalized in European legend.

The suppression of internal rebellions played a decisive role in enabling 'Abdurahman I to expand and consolidate his nascent Amirate across Al Andalus. By firmly crushing revolts—such as those led by supporters of Yusuf al-Fihri and the Abbasid backed challenger Al-'Ala' ibn Mughith Abdurahman eliminated rival claimants and sent a clear message that centralized authority would not be compromised.

His approach was not based solely on force. Alongside decisive military action, he adopted a policy of reconciliation and inclusion. Former opponents were sometimes pardoned and appointed to administrative positions, provided they pledged loyalty to Cordoba. This strategy reduced the likelihood of recurring uprisings and transformed potential enemies into allies. By reorganizing the army and placing trusted commanders in key cities such as Toledo, Seville, and Zaragoza, he ensured that rebellion-prone regions were closely monitored and effectively governed.

Death and Legacy

'Abdurahman I was the founder of Umayyad rule in Al Andalus and one of the most determined rulers of early Islamic Spain. The thirty-two years of his reign, from 756 to 788 C.E., were devoted by 'Abdurahman to consolidating his power through military strength and political skill.

He suppressed rebellions, reorganized the administration, and strengthened Cordoba as the capital. The construction of the Great Mosque symbolized his legitimacy and vision. He died in 788 C.E., leaving behind a stable and enduring Umayyad state in Spain.



In 763 CE Al Mansur, the Abbasid Caliph sent a force under Ala b Mughis Yashubi to drive away Abdu Rahman from Spain. The battle took place at Seville. The Abbasid forces were defeated. After this battle, Abdu Rahman I came to be known as 'Falcon of Spain'.

Abdurahman II (822–852 C.E.)

‘Abdurahman II, known as al-Awsat (“the Middle”), succeeded his father Al Hakam I in 822 C.E. as the fourth Amir of the Umayyad Amirate of Cordoba.

Accession and Political Context (822 C.E.)

When ‘Abdurahman II assumed power in 822 C.E., the emirate had already weathered decades of tribal unrest and factional rivalry. Nevertheless, pockets of instability remained, particularly in frontier regions and among local aristocracies resistant to Cordoba’s centralized control. The new emir inherited a relatively stable state but faced the ongoing task of reinforcing unity and projecting authority across diverse territories.



Early Internal Challenges

One of the primary internal challenges during his reign was the persistence of local rebellions and regional dissent.

- *Unrest in Toledo: Toledo had long been prone to unrest. Though major uprisings had occurred earlier, the Amir had to maintain strong garrisons and oversight in the region to prevent renewed rebellion.*
- *Muwallad and Mozarab Tensions: A movement later known as the “Martyrs of Cordoba” (beginning in 850 C.E.) reflected growing religious tensions among segments of the Christian (Mozarab) population. Although this development intensified toward the end of his reign, it illustrated the delicate balance required in a multi-religious society.*
- *Administrative Reforms: To ensure stability, ‘Abdurahman II strengthened bureaucratic institutions, reinforced taxation systems, and appointed loyal officials in key provinces.*

External Challenges and Military Campaigns

Externally, his reign was marked by confrontations with northern Christian kingdoms and maritime threats.

A. Northern Christian Kingdoms

The Kingdom of Asturias posed a continuous challenge along the northern frontier.

- During 825–838 C.E., a series of frontier campaigns sought to assert Umayyad authority and repel incursions.
- Though no decisive territorial conquest was achieved, these expeditions maintained defensive strength and demonstrated the emirate’s resilience.

B. Viking Raid (844 C.E.)

A dramatic episode occurred in 844 C.E., when Viking raiders attacked the western coast of Al Andalus and briefly seized Seville. The Amir

responded swiftly: Umayyad forces defeated the Vikings near Tablada, expelled them from Seville, and strengthened coastal defences thereafter. This event led to the development of a more organized naval and coastal security system, marking an important administrative adaptation.

He died in 852 C.E., leaving a strengthened and culturally vibrant emirate to his successor. His reign stands as a transitional phase in Andalusí history—bridging early consolidation with the later zenith of Umayyad power that would culminate in the proclamation of the Caliphate of Cordoba in 929 C.E.

Abdurahman III (912–961 C.E.)

‘Abdurahman III stands as one of the most powerful and transformative rulers in the history of Islamic Spain. He ascended the throne of the Umayyad Emirate of Cordoba on 16 October 912 C.E., at the age of twenty-one, following the death of his grandfather ‘Abdullah. He inherited a fractured polity: powerful frontier lords defied Cordoba, tax revenues were uneven, and central authority had eroded. He was the first caliph of the Umayyad rule in Spain, thereby formally transforming the Emirate of Cordoba into the caliphate of Cordoba. From the outset, he adopted a program of restoration, military pacification, fiscal regularization, and symbolic renewal of Umayyad prestige.

Here is a descriptive answer suitable for exams on the internal and external challenges faced by Abdurahman III in Spain (Al Andalus)

Internal Challenges

When Abdurahman III became Emir in 912 CE, Al Andalus was politically unstable and fragmented. Central authority had weakened, and many provincial governors acted independently. Several regions refused to pay taxes and openly challenged the authority of Cordoba.

The most serious internal revolt was led by Umar ibn Hafsun. He controlled large parts of southern Spain and ruled from the strong fortress of Bobastro. His rebellion lasted for many years and attracted Muslims and Christians who were dissatisfied with Umayyad rule. Suppressing this revolt required continuous military campaigns.

There were also ethnic tensions among Arabs, Berbers, and Muladies (local converts to Islam). Tribal rivalries and social divisions created instability and weakened unity within the state.

Thus, Abdurahman III first had to restore internal order before strengthening the kingdom.

External Challenges

Externally, Al Andalus faced constant threats from the Christian kingdoms of northern Spain, especially the Kingdom of Leon, Kingdom of Navarre,

and Kingdom of Castile. These kingdoms launched frequent raids along the frontier regions. Border warfare was continuous, and maintaining military strength was essential.

Another major external threat came from the Fatimid Caliphate in North Africa. The Fatimids claimed the title of Caliph and challenged Umayyad authority. They competed for control of Morocco and Mediterranean trade routes, creating political and religious rivalry.

In addition, coastal areas sometimes faced naval attacks from northern raiders and rival powers.

Through strong leadership and military campaigns, Abdurahman III suppressed internal rebellions, defeated his external enemies, and restored stability. In 929 CE, he declared himself Caliph, elevating Cordoba to one of the most powerful and prosperous states in medieval Europe.

Proclamation of the Caliphate (929 C.E.)

On 16 January 929 C.E., Abdurahman III formally assumed the caliph title Al-Nasir li-Din Allah (“Defender of God’s Religion”), thereby transforming the Umayyad Emirate of Cordoba into the Caliphate of Cordoba. This proclamation marked a decisive turning point in the political and religious history of Al Andalus. By claiming the title of Caliph, Abdurahman asserted not merely independence, but full sovereignty—placing himself on equal footing with the Abbasid Caliph in Baghdad and the Fatimid Caliph in North Africa.

The decision carried profound ideological implications. At a time when the Islamic world was divided among rival claimants to universal leadership, the Andalusí proclamation presented the Umayyads of the West as legitimate successors of early Islamic authority. It reinforced dynastic continuity with the Umayyad legacy of Damascus and symbolically restored their prestige after the Abbasid overthrow of 750 C.E. The adoption of the caliph title also strengthened internal unity by elevating the ruler’s religious status, thereby consolidating loyalty among diverse Arab, Berber, and muwallad communities.

Administratively, the proclamation enhanced central authority. Coins were minted in the caliph’s name, the Friday khutbah (sermon) was read in his title, and diplomatic correspondence reflected his new status. This shift elevated Cordoba into one of the principal capitals of the Islamic world. The declaration thus crowned years of military reconquest and internal stabilization, transforming Al Andalus from a peripheral emirate into a powerful and ideologically confident caliphate.

Urban development reflected both political ambition and cultural refinement. In 936 C.E., al-Nāṣir initiated the construction of Madinat al-Zahra, a magnificent palace-city located a few miles outside Cordoba. Designed as the ceremonial and administrative heart of the caliphate, it symbolized Umayyad authority, wealth, and architectural sophistication. Its grand halls, gardens, and administrative complexes projected the image of a confident and centralized state.

The Great Mosque of Cordoba was also expanded and beautified, reinforcing religious legitimacy and enhancing the spiritual prestige of the capital. These architectural projects were not mere displays of luxury; they embodied the caliph's vision of a powerful, orderly, and culturally vibrant society. Through effective governance, economic vitality, and monumental urban planning, 'Abdurahman III elevated Cordoba into one of the greatest cities of medieval Europe and the Islamic world.

Diplomacy and Prestige

Under Abdurahman III, diplomacy played a key role in strengthening the Caliphate of Cordoba. He exchanged embassies with the Byzantine Empire and maintained balanced relations with the Christian kingdoms of Leon, Navarre, and Barcelona, combining military strength with negotiated treaties. These diplomatic efforts enhanced his international recognition and countered rival powers such as the Fatimids. Foreign envoys were received with impressive court ceremonies, reflecting Cordoba's political stability and cultural refinement. As a result, Cordoba emerged as one of the most prestigious and influential capitals of medieval Europe.

Death and Legacy (961 C.E.)

Abdurahman III died on 15 October 961 C.E., after nearly 49 years of rule (as emir and then caliph). He left a powerful, centralized caliphate to his son Al HakamII. His reign marked the zenith of Umayyad authority in the West ending chronic rebellions, asserting caliph sovereignty in 929, and establishing a durable framework of military, fiscal, and urban institutions that defined the Golden Age of Al Andalus

Al HakamII (961–976 C.E.)

Al HakamII, the son and successor of 'Abdurahman III, ascended the throne of the Caliphate of Cordoba on 15 October 961 C.E. He inherited one of the most powerful and centralized states in the western Islamic world, a caliphate that had achieved political consolidation and international prestige under his father. Yet the task before him was not merely to maintain this legacy but to



Al Zahra Palace

preserve stability in a realm whose unity depended upon strong leadership and careful administration.

From the outset, Al Hakam II demonstrated a temperament markedly different from that of his father. Whereas ‘Abdurahman III had built the caliphate through relentless military campaigns and political consolidation, Al Hakam was inclined toward scholarship, intellectual refinement, and administrative order. Nevertheless, he fully understood that cultural advancement required political security. The early years of his reign demanded vigilance, as transitions of power often encouraged unrest among frontier commanders, ambitious nobles, and rival factions within the military elite.

Internal Challenges at the Beginning of His Reign

When Al Hakam II ascended the throne in 961 C.E., he faced the delicate task of preserving the authority established by his father. Some frontier commanders and aristocratic factions tested the resolve of the new caliph, expecting a period of weakness during the transition of power. There were minor disturbances in the northern frontier regions and within sections of the military elite who sought greater influence. However, Al Hakam responded with firmness and diplomatic tact, confirming loyal governors in their posts while ensuring close supervision of provincial administration. His calm yet decisive leadership prevented large-scale rebellion and preserved internal unity.

Foreign Relations and Military Campaigns

In foreign policy, Al Hakam II maintained active engagement with both Christian and Muslim powers. On the northern frontier, the Kingdom of Leon and the County of Castile posed intermittent threats. Between 963 and 966 C.E., Umayyad forces conducted several successful campaigns to secure border territories and reaffirm Andalusí supremacy. Fortresses were strengthened, and frontier defences reorganized to deter incursions.

Diplomatically, Al Hakam maintained cordial relations with the Byzantine Empire, continuing the exchange of embassies initiated during his father's reign. These diplomatic ties enhanced Cordoba's international prestige and reinforced its position as a major Mediterranean power.

In North Africa, he sought to counter the influence of the Fatimid Caliphate, supporting Umayyad allies in the Maghrib to prevent Fatimid expansion westward. Though direct conquest was limited, his policies ensured Andalusí influence across parts of the western Mediterranean.

Legacy

Al Hakam II died in 976 C.E., leaving behind a prosperous and intellectually vibrant caliphate. Though his successor would face increasing political

instability, Al-Hakam's reign is often regarded as the cultural zenith of Umayyad Spain. His balanced governance, diplomatic skill, and extraordinary patronage of knowledge earned him a lasting reputation as a ruler who valued learning as highly as power.

In the history of Al Andalus, Al Hakam II stands not only as a caliph but as a scholar-ruler whose devotion to books and education shaped the intellectual heritage of medieval Europe.

The Petty Muslim States of Spain (Muluk al-Tawa'if) 1031–1090 C.E.

The "Petty Muslim States of Spain" refers to the period following the collapse of the Caliphate of Cordoba in 1031 C.E., when political authority in Al Andalus fragmented into numerous small, independent principalities known as the Taifa (party or faction) kingdoms. What had once been a unified and powerful caliphate became divided into more than twenty rival states, each ruled by local dynasties, military commanders, or aristocratic families.

Background: From Civil War to Fragmentation (1009–1031 C.E.)

The roots of the Taifa period lie in the civil wars of Al Andalus (civil war) between 1009 and 1031 C.E. After the death of the powerful chamberlain Al Mansur (Almanzor) in 1002 C.E., central authority weakened. Competing Umayyad claimants, military factions, and provincial elites struggled for control. In 1031 C.E., the caliphate was formally abolished in Cordoba, ending nearly a century of Umayyad caliph rule and ushering in the era of political fragmentation.



Major Taifa Kingdoms and Dynasties

The Taifa states were diverse in character, ranging from culturally refined courts to militarily fragile regimes.

A. Seville (Banu 'Abbad), 1023–1091 C.E.

One of the most powerful Taifa states was ruled by the Banū 'Abbād dynasty. Under al-Mu'tadid (r. 1042–1069) and al-Mu'tamid (r. 1069–1091), Seville expanded its influence over Cordoba and parts of southern Spain. The court became famous for poetry and patronage of scholars. However, its rivalry with Christian kingdoms forced it to seek North African assistance.

B. Toledo (Banu Dhi al-Nun), 1018–1085 C.E.

The Taifa of Toledo controlled central Spain. Despite internal cultural vitality, it faced increasing pressure from Christian forces. In 1085 C.E., Toledo was captured by King Alfonso VI of León-Castile, marking a turning point in the Christian Reconquista.

C. Zaragoza (Banu Hud), 1039–1110 C.E.

Located in the Upper March near the Ebro frontier, Zaragoza became an important northern Taifa. It navigated a delicate balance between paying tribute to Christian rulers and resisting direct conquest.

D. Badajoz (Banu al-Aftas), 1022–1094 C.E.

This western Taifa, bordering Christian territories, experienced frequent warfare and diplomatic maneuvering.

E. Granada (Banū Ziri), 1013–1090 C.E.

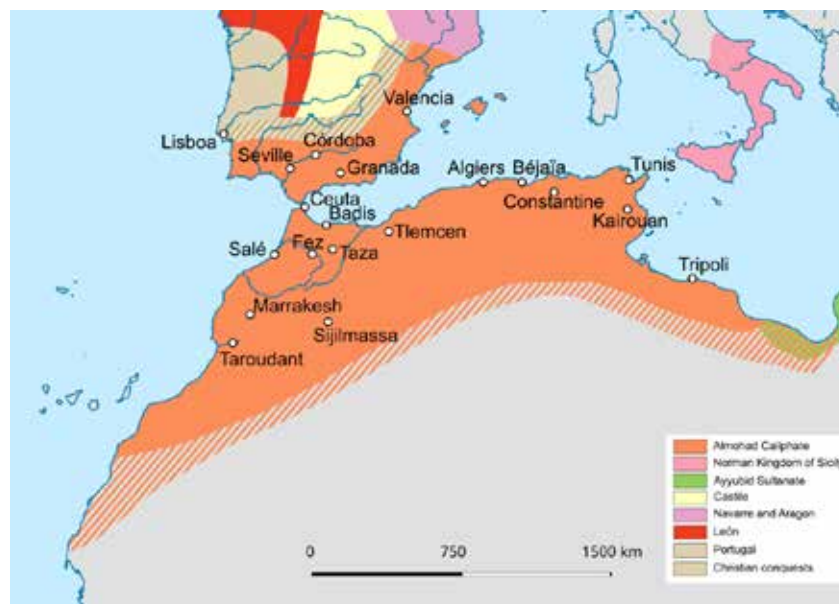
Granada emerged as a significant southern kingdom ruled by the Zirid dynasty. Though militarily limited, it maintained political autonomy for decades.

Political and Military Characteristics

The Taifa rulers often competed among themselves, weakening collective defence. Instead of unity, rivalry prevailed. Many paid *parias* (tributes) to Christian kingdoms in exchange for temporary protection. This policy, though pragmatic, drained economic resources and strengthened Christian expansion.

The fall of Toledo in 1085 C.E. alarmed the Taifa rulers. Unable to resist independently, several—including Seville—invited the North African Al Moravid dynasty (Al Murabit) for assistance. The Al Moravids defeated Alfonso VI at the Battle of Zallaqa in 1086 C.E. but soon annexed the Taifa kingdoms themselves, ending the first Taifa period by 1090–1091 C.E.

The Later Muslim Dynasties of Spain: Al Moravids, Al Mohads, and the Nasrids of Granada



Map Al Mohads territory



Find the location of major petty dynasties of Spain.

After the fragmentation of Muslim Spain into the Taifa kingdoms in 1031 C.E., the political unity that had once characterized the Caliphate of Cordoba completely disappeared. Instead of a strong centralized authority, Al Andalus was divided into numerous small and often rival principalities ruled by local dynasties. These Taifa rulers frequently competed among themselves for territory, prestige, and resources, weakening collective defence. Many of them were compelled to pay heavy tributes to the expanding Christian kingdoms of Leon, Castile, and Aragón in order to secure temporary protection.

This internal disunity significantly strengthened the Christian Reconquista. The capture of Toledo in 1085 C.E. by Alfonso VI marked a turning point, demonstrating the vulnerability of Muslim Spain. Faced with mounting external pressure and unable to present a united front, several Taifa rulers sought military assistance from powerful Muslim reform movements in North Africa.

It was under these circumstances that three major Berber dynasties, the Al Moravid dynasty, the Al Mohad Caliphate, and later the Amirate of Granada, intervened in Iberian affairs. The Al Moravids first entered Al Andalus in 1086 C.E., temporarily restoring unity and halting Christian advances. They were succeeded by the Al Mohads in 1147 C.E., who revived Muslim power for a time but ultimately suffered defeat at Las Navas de Tolosa in 1212 C.E. After the decline of Al Mohad authority, the Nasrids of Granada established a smaller yet resilient Muslim kingdom in 1238 C.E., preserving Islamic rule in southern Spain until its final fall in 1492 C.E.

A. The Al Moravids (Murabit) Dynasty (1086–1147 C.E.)

The Al Moravid dynasty emerged in the western Sahara among the Ṣanhāja Berber tribes in the early 11th century. Founded around 1040 C.E. as a religious reform movement under the leadership of ‘Abd Allāh ibn Yasin, the Al Moravids sought to purify Islamic practice, enforce strict Sunni orthodoxy according to the Maliki school, and eliminate what they perceived as moral laxity. From their desert base, they expanded rapidly across Morocco, capturing key cities such as Sijilmasa and later Marrakesh (founded in 1062 C.E.), which became their capital and administrative centre.

Decline and fall of Muslim Spain

The decisive moment in their history came after the fall of Toledo to Alfonso VI of Castile in 1085 C.E. This event exposed the weakness of the divided Taifa kingdoms and alarmed Muslim rulers across Al Andalus. In response,

several Taifa princes invited the Al Moravid leader Yusuf ibn Tashfin to assist them against the Christian advance.

Yusuf crossed the Strait of Gibraltar in 1086 C.E. and defeated Alfonso VI at the Battle of Zallaqa (Sagrajas) on 23 October 1086 C.E. This victory temporarily halted the Reconquista and enhanced Al Moravid prestige. Although Yusuf initially returned to North Africa, he soon realized that the internal rivalries and political instability of the Taifa states made long-term defense impossible without direct control. Between 1090 and 1094 C.E., the Al Moravids systematically deposed Taifa rulers in Seville, Granada, Badajoz, and other cities, incorporating their territories into a unified Al Moravid state.

By the early 12th century, Al Moravid authority weakened due to military setbacks, economic strain, and dissatisfaction among Andalusí populations. At the same time, a new reformist movement, the Al Mohad caliphate, arose in North Africa, criticizing Al Moravid rigidity and claiming greater religious legitimacy.

Facing mounting internal revolts and external pressure, the Al Moravid dynasty collapsed in 1147 C.E., when the Al Mohads captured Marrakesh and assumed control. Their fall marked the end of Al Moravid rule in both North Africa and Spain, but their intervention had prolonged Muslim rule in Al Andalus by nearly half a century and temporarily restored unity during a critical period of Christian expansion.

B. The Al Mohads (Muwahhid) Dynasty (1147–1238 C.E.)

The Al Mohads Caliphate arose in North Africa in the early 12th century as a powerful religious and political reform movement. Founded by Ibn Tumart around 1121 C.E., the movement emphasized uncompromising monotheism (tawhīd), moral reform, and strict adherence to Islamic principles. After Ibn Tumart's death in 1130 C.E., leadership passed to 'Abd al-Mu'min, who transformed the movement into a vast empire. By 1147 C.E., the Al Mohads had overthrown the Al Moravids in Marrakesh and soon extended their authority into Al Andalus, presenting themselves as both political unifiers and religious reformers.

Decline

After Las Navas de Tolosa in 1212 C.E., internal revolts, dynastic disputes, and economic strain weakened Al Mohads authority. Provincial governors declared autonomy, and Andalusí territories fragmented once again. By 1238 C.E., most of Muslim Spain had fallen under Christian rule, leaving only the Nasrid kingdom of Granada as the final Muslim stronghold.

Thus, the Al Mohads represent both a revival and a turning point in Andalusi history: they temporarily restored Muslim unity and prestige, but their defeat in 1212 marked the decisive acceleration of the Reconquista.

C. The Naṣrids of Granada (1238–1492 C.E.)

The last Muslim dynasty in Spain was the Amirate of Granada, founded in 1238 C.E. by Muḥammad Ibn Al-Aḥmar. Emerging in the aftermath of Al Mohads decline, the Naṣrid state consolidated control over Granada, Malaga, and Almería, forming a compact but strategically defensible kingdom in south eastern Iberia. Though territorially small compared to earlier Muslim empires, Granada survived for more than two and a half centuries, demonstrating remarkable political adaptability and resilience.

Political Survival and Statecraft

Unlike the expansive ambitions of the Al Moravids and Al Mohads, the Naṣrids adopted a pragmatic and flexible political strategy. Recognizing the growing power of the Christian kingdoms, particularly Castile, they entered into tributary arrangements, agreeing to pay annual tribute in exchange for protection and relative autonomy. This policy, though sometimes criticized as a sign of weakness, allowed Granada to preserve its internal governance and avoid immediate conquest.

The Naṣrid rulers skillfully exploited rivalries among Christian powers, forming shifting alliances when advantageous. They also strengthened defensive structures, constructing and reinforcing fortresses along mountainous frontiers. The rugged terrain of Granada, combined with strong fortifications, provided natural and strategic advantages that helped prolong Muslim rule.

However, internal politics were often unstable. Court rivalries, succession disputes, and factional conflicts occasionally weakened the kingdom. Despite these challenges, capable rulers managed to maintain continuity for generations.

The Fall of Granada (1492 C.E.)

By the late 15th century, the Amirate of Granada was politically fragile and internally divided. The marriage of Ferdinand II of Aragon and Isabella I of Castile in 1469 C.E. unified the powerful crowns of Aragon and Castile, creating a formidable Christian alliance determined to complete the Reconquista. Meanwhile, Granada was weakened by dynastic struggles within the Naṣrid family. Rival factions supported different claimants to the throne, including Abu al-Ḥasan ‘Ali, his brother Al-Zaghal, and his son Boabdil (Muḥammad XII). These internal conflicts severely undermined coordinated resistance.

The Granada War (1482–1492 C.E.) unfolded gradually as Christian forces captured strategic towns such as Ronda (1485 C.E.), Málaga (1487 C.E.), and Almería (1489 C.E.). Each loss further isolated Granada city and weakened its defensive network. Boabdil himself was captured by Castilian forces in 1483 C.E. and later released under conditions that deepened divisions within the Naşrid leadership. By the end of the decade, Granada stood as the last Muslim stronghold in Iberia.

The final siege of Granada began in 1491 C.E. Christian forces established a permanent military camp, Santa Fe, outside the city walls, tightening the blockade and cutting off supplies. Facing famine, exhaustion, and no realistic prospect of relief, Boabdil negotiated surrender terms. On 2 January 1492 C.E., he formally handed over the keys of the Alhambra Palace to Ferdinand and Isabella, marking the definitive end of Muslim political rule in Spain after nearly eight centuries.

The Treaty of Granada initially guaranteed religious freedom, protection of property, and respect for Islamic customs. However, within a few years these terms were gradually violated. Policies promoting conversion intensified, leading to forced baptisms by the early 16th century. Many Muslims, known as Moriscos after conversion, later faced suspicion, persecution, and eventual expulsion in the early 17th century.

The fall of Granada was not merely a political event but a civilization turning point. It symbolized the completion of the reconquista and reshaped the religious and cultural landscape of Spain. At the same time, it marked the conclusion of a rich chapter of Andalusí history, whose architectural, intellectual, and artistic legacy, especially embodied in the Alhambra, continues to testify to the enduring influence of Islamic civilization in Iberia.

The Collapse of Umayyad Power in Islamic Spain

The decline of Umayyad rule in Al Andalus was gradual rather than sudden. The Caliphate of Cordoba, established in 929 C.E. by ‘Abdurahman III, had reached its height in the 10th century, enjoying political stability, military strength, and cultural brilliance. However, the system depended largely on strong and capable rulers.

After the death of Al HakamII in 976 C.E., authority weakened, and real power shifted to ambitious ministers such as al-Mansur (978–1002 C.E.). Following his death, factional rivalries intensified, and the state entered a period of instability. The civil war led to devastated Cordoba and shattered central authority.

By 1031 C.E., the caliphate was formally abolished, and Al Andalus fragmented into rival Taifa kingdoms. The decline thus resulted from weak leadership, political factionalism, and internal disunity rather than immediate external conquest.

Causes of Decline

A. Weak Successors after Al Hakam II (976 C.E.)

The decline began after the death of Al Hakam II in 976 C.E. His heir, Hisham II, was only a child when he ascended the throne. Real power fell into the hands of the ambitious chamberlain Al-Mansur (Almanzor). Although Al-Mansur (r. 978–1002 C.E.) strengthened the military and launched successful campaigns against Christian kingdoms, his dominance sidelined the Umayyad caliph and weakened dynastic authority. After his death in 1002 C.E., and that of his sons shortly thereafter, the political structure he had created quickly unraveled.

B. The Civil Wars of Al Andalus (1009–1031 C.E.)

The most decisive factor in the collapse was the civil war known as the Fitna of Al Andalus, which began in 1009 C.E. Rival claimants to the throne, military factions, Berber troops, Slavic guards, and Arab aristocrats struggled for control. Cordoba itself was sacked more than once during this chaotic period. The authority of the caliph was reduced to a symbolic title as regional leaders declared independence.

By 1031 C.E., the Umayyad caliphate was formally abolished, and Al Andalus fragmented into numerous petty kingdoms known as the Taifa states.

C. Military Factionalism and Ethnic Rivalries

The Umayyad army had become increasingly dependent on Berber and Slav mercenaries during the late 10th century. While these troops were effective in battle, they developed their own political ambitions. Rivalries between Arab elites, Berbers, and Slavic military slaves created instability. Instead of uniting to defend the state, factions fought for influence within the capital, accelerating political breakdown.

D. Economic Strain and Administrative Corruption

Continuous military campaigns during the late 10th century placed heavy financial burdens on the treasury. Maintaining large standing armies and court expenditures strained state finances. During the civil war period (1009–1031 C.E.), taxation systems collapsed in many regions, trade was disrupted, and economic confidence declined. Provincial governors often withheld revenue, further weakening central authority.

E. Over-Centralization and Court Intrigues

The concentration of power in Cordoba, while effective under strong rulers like 'Abdurahman III, became a weakness under ineffective successors. Court intrigues, conspiracies, and rapid changes of caliphs

during the Fitna undermined public confidence in Umayyad legitimacy. Between 1009 and 1031 C.E., multiple rulers were proclaimed and deposed, revealing the fragility of dynastic stability.

F. External Christian Pressure

Although the main cause of decline was internal disunity, Christian kingdoms in northern Spain took advantage of Muslim weakness. During the civil war, Christian rulers intervened in Andalusí politics, supporting rival factions in exchange for tribute or territory. The loss of frontier stability further exposed the vulnerability of the once-powerful caliphate.

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