

# As Seera Watthareekh

(Seera and History)

Text Book for  
Final Certificate Examination of Islamic Studies  
(*Ahadhiyyah, Al Quran Schools*)

السيرة والتاريخ

الكتاب المقرر لشهادة الإمتحانات النهائية

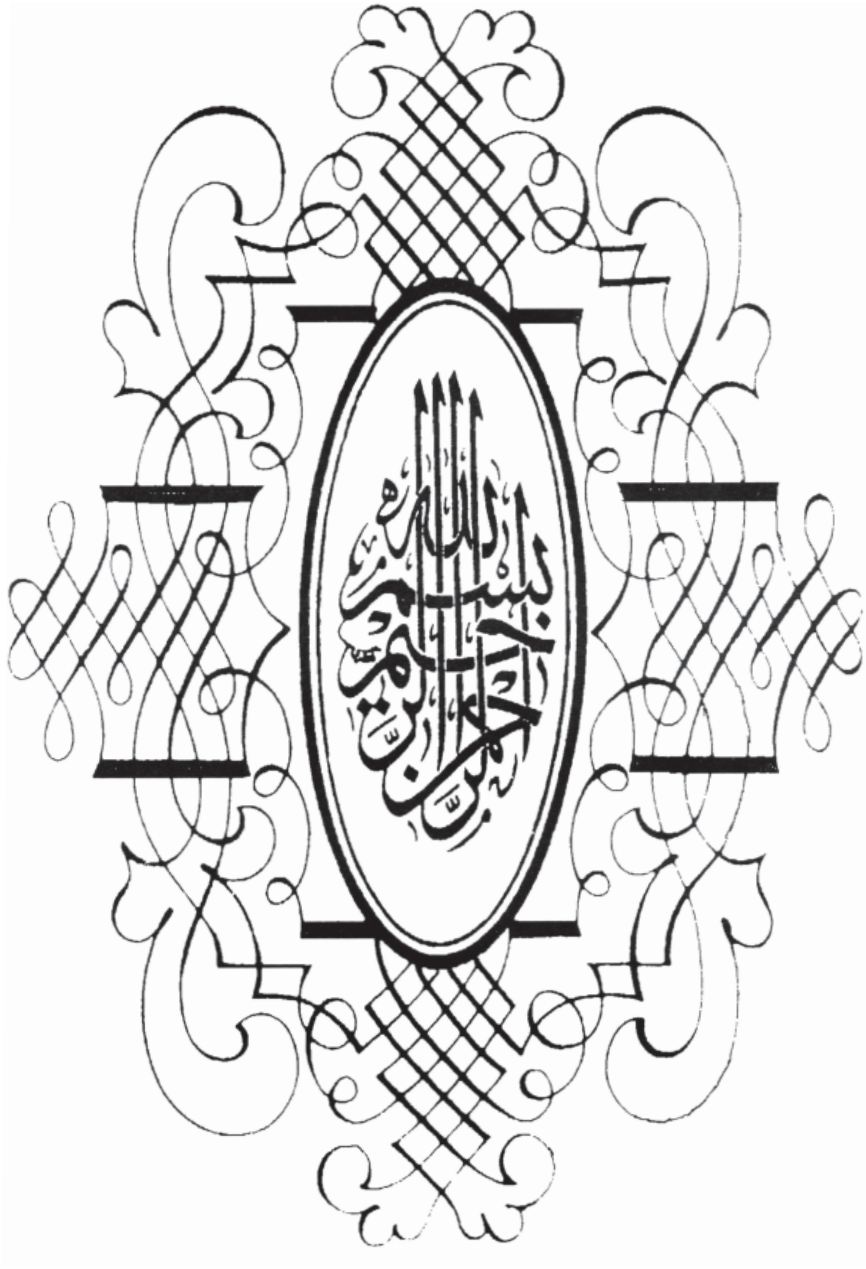
للمدارس القرآنية والأحدية الإسلامية

إصدار: إدارة الشؤون الإسلامية

كولومبو-سريلانكا

Published by :  
Department of Muslim Religious and Cultural Affairs  
No. 180, T. B. Jayah Mawatha,  
Colombo 10,  
Sri Lanka.







**Advice and Guidance** : **Dr. M. A. M. Shukry**  
Director  
Jaamiya Naleemiya Institute

**Ash Sheikh A. C. Aghar Mohammed (Naleemi)**  
Deputy Director  
Jaamiya Naleemiya Institute  
Deputy President  
All Ceylon Jammiathul Ulama

**Ash Sheikh Y. L. M. Navavi (Naleemi)**  
Former Director  
Department of Muslim Religious and Cultural Affairs

**Ash Sheikh M. H. M. Zameel (Naleemi)**  
Former Director  
Department of Muslim Religious and Cultural Affairs

**Ash Sheikh M. R. M. Malik (Naleemi)**  
Director  
Department of Muslim Religious and Cultural Affairs

**Member of Writers  
in Tamil Language** : **Al Haj M. I. M. Ameen (M. A.)**  
Former Senior Lecturer  
University of Peradeniya

**Ash Sheikh Jawfer Hussain (M.Phil.)**  
Senior Lecturer,  
Eastern University

**Al Haj M. M. M. Sabir (M. A.)**  
Lecturer  
University of Colombo

**Ash Sheikh N. Gafoordeen (M. Phil.)**  
Lecturer  
University of Colombo

**Ash Sheikh U. L. A. Ameer**  
Lecturer  
University of Colombo

**Ash Sheikh Nawas Sanoordeen (M. A.)**  
Teacher Advisor

- Mr. M. S. M. Busary B. A. Hons.**  
Al Azhar Central College  
Thihariya
- Ash Sheikh A. Mihlar (M. A.) (Naleemi)**  
Zahira College  
Colombo
- English Translation** : **Mr. Seyed Zafarullah Khan**  
English Trained Government Teacher (Rtd)  
Accredited Media Consultant  
Copywriter and Graphic Designer
- Team of Editors** : **Dr. M. A. M. Shukry**  
Director,  
Jammiah Naleemiya Institute
- Mr. M. M. Shazuly B. A. Social Sci. (Ind.)**  
English Trained Teacher (Rtd)  
Principal  
Amal International School
- Mrs. A. I. Fathima (B. Ed)**  
English Trained Teacher,  
Muslim Ladies College  
Colombo 04
- Title** : **As Seera Watthareekh**  
**(Seera and History)**  
The Text Book for Final Certificate Examination of  
Islamic Studies  
(*Ahadhiyyah, Al Quran Schools*) On Islamic Studies
- Editor** : **Al Haj Moulavi M. H. NoorulAmeen (Nadvi) B.A. (Cey.)**  
Assistant Director  
Department of Muslim Religious and Cultural Affairs
- Publisher** : **Department of Muslim Religious and Cultural Affairs**  
No. 180, T. B. Jayah Mawatha,  
Colombo 10
- Print** : **Department of Government Printing**  
No. 118, Dr. Danister De Silva Mawatha,  
Colombo 08
- First Edition** : **2017**
- Copyrights** : **Department of Muslim Religious and Cultural Affairs**
- ISBN

## **The Message from the Honourable Minister of Posts, Postal Services & Muslim Religious Affairs**

Sri Lanka is the country that gives a prominent place and takes various steps to impart religious studies. One of the steps is to introduce Sunday religious classes for Buddhists, Hindu, Christian and Muslim children to gain knowledge of their own religions. It paved the way to conduct these religious classes at the respective places of worship, public Schools and private institutions.

Further, the government has been assisting these religious Schools by conducting the programme of teacher training, supplying teachers' guide books, syllabus, text books, students' uniforms and paying teachers' book allowance annually. It is praiseworthy that the Department of Muslim Religious and Cultural Affairs is looking after the interest of the Muslim Religious Schools called as Ahadhiyyah Schools Island wide and provide the above stated facilities.

Supplying proper text books and teachers' guide books to these Schools is indispensable for the success at all levels of education system.

The Department of Muslim Religious and Cultural Affairs has taken steps to publish text books for the upper level of exams conducted by the Department of Exam since 2008, namely Ahadhiyyah Schools' Final Examination and Dharmacharya (Teachers) Exam. Although they have printed and supplied a considerable number of the books in this regard the department is still in the process of publishing rest of the books in the coming years.

As the Minister responsible for Muslim Religious and Cultural Affairs, I am indeed happy about the performance of the Department. I thank all in the Department for their contribution for the success of the tasks entrusted to them.

**Al Haj M. H. Abdul Haleem (M.P.)**  
Minister of Posts, Postal Services and  
Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,  
No. 310, D.R. Wijewardena Mawatha,  
Colombo 10.

## **Message from the Honourable Deputy Minister of Posts, Postal Services and Muslim Religious Affairs**

At a time when people belonging to all four major religions of Sri Lanka are making efforts to make an ethical society with icons of multi religious and cultural symbols. I feel it is a great privilege in expressing my message of greeting when the Department of Muslim Religious and Cultural Affairs is publishing syllabus and syllabus based text books for the students of Islamic Religious Schools called Ahadiya Schools.

It is our duty to contribute through our ministry to fulfill this long standing need and enable the teachers and students to carry forward their educational task.

I strongly feel that the development of a country can last long only when the development is combined with social development along with economic and political development.

If we have to safeguard the moral standards of our society, Religious and Cultural welfares must also be taken care of. The service rendered by schools such as Ahadiya in protecting religious and cultural traditions is invaluable.

By training children from their tender ages to live with religious principles, we can expect to create a new generation that will protect the moral traditions of our country.

In a country like ours where people of multi-cultural religious communities live, it is a great service rendered by these religious schools to enable Buddhists, Hindus, Muslims and Christians to provide their respective religious knowledge and experience to their children.

I wish to express my thanks to the Department of Muslim Religious and Cultural Affairs and all those who participated in the task.

**Duleep Wijesekara (M.P.),**  
Deputy Minister of Posts, Postal Services & Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,  
No. 310, D.R. Wijewardena Mawatha,  
Colombo 10.



## **Message of the Secretary, Ministry of Posts, Postal Services & Muslim Religious Affairs**

Religious Education plays a vital role in creating an ethical, well-disciplined just society. If we could inculcate religious thoughts in the minds of children from their childhood it would not be difficult to make better social atmosphere always. Religious education is a medium to offer useful experiences. It is a difficult task to impart religious education along with the formal education focused on tests and exams. As a complement to this formal education, religious education conducted on Sundays have yielded great success in this field.

Separate religious schools have been operating in Sri Lanka in order to develop the religious knowledge and religious atmosphere among each and every child either Buddhist, Hindu, Muslim or Christian children. Providing equal facilities for the children of each and every religion and catering to a long standing need for syllabus based text books have been published by the government and distributed among students of Muslim Religious Schools under the patronage of the Department of Muslim Religious & Cultural Affairs.

I would like to express my sincere gratitude to all who are actively engaged in the exercise of providing ten text books for *Deeniyath* Certificate Exam which is an equivalent to *Dharmacharya* and *Ahadiya* (Daham) Final Certificate of Exams in Muslim Religious Schools.

**D. G. M. V. Hapuarachchi,**  
Secretary,  
Ministry of Posts, Postal Services and Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,  
No. 310, D.R. Wijewardena Mawatha,  
Colombo 10.

## **Message from the Director of the Department of Muslim Religious and Cultural Affairs**

At a time when religious, spiritual and cultural renaissance is much needed for the country and the world, the department of Muslim Religious and Cultural Affairs has prepared a set of text books in English for the benefit of the students and teachers of Ahadiyya School. I consider it a privilege to praise their efforts with a complimentary message.

Ahadiyya schools have been functioning successfully in our country over the past fifty years. It is commendable that the department has provided a proper syllabus for the betterment of the Ahadiyya schools. This offers an opportunity for implementation of the same syllabus of studies in all the Ahadiyya schools in the island.

In order to avail the right benefit from the syllabus, the publication of text books is Tamil for the FCEI and IDCE exams is a matter of praiseworthiness. These publications will be of great value for the students who pursue their Islamic education in Tamil at the Ahadiyya schools and their teachers.

I understand that the government has spent approximately four million rupees for the translation of these text books into English for the benefit of students who follow their education in the English medium at the Ahadiyya schools.

I thank the team of writers and translators and the staff of the department who rendered their services for the efforts of organizing these text books.

I sincerely pray to the Almighty Allah for the optimum benefit from these text books for the students and teachers of all Ahadiyya schools in the island.

**Ash Sheik M. R. M. Malik,**  
Director,  
Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs,  
No. 180, T. B. Jayah Mawatha,  
Colombo 10.

## **Message from The Former Director of the Department of Muslim Religious and Cultural Affairs**

Today's world is suffering from spiritual poverty and emptiness. It will not be an exaggeration of the facts if we say that the fundamental reason for all the problems of the world now is the spiritual degradation and its consequence of moral and ethical decay.

We are witnessing a draw back in spiritual, ethical and moral spheres because of the influence of anti-religious policies such as materialism, consumerism and secularism. The society that worships knowledge now ignores spiritualism. The society that takes care about the body, forgets about the hear. The Society that loves the world, rejects the world after death.

It should be mentioned that Ahadiya schools jointly with Arabic Colleges that are the training centres create a religious based society capable of guiding mankind with knowledge, expertise and personality to face anti-social challenges.

Ahadiya schools have been functioning for more than fifty years in Sri Lanka. Everyone knows that the Department of Muslim Religious and Cultural Affairs has published complete syllabus for guiding these schools properly.

In order to gain the full benefit of the syllabus, the department has arranged to publish the necessary text books for Religious School Final Exam and Islamic Deeniya Certificate Exam. I am happy at this occasion in expressing my thanks to the committee members compiling these books, the team of editors, and to our Assistant Director As sheik M. H. Noorul Ameen for his continued efforts and to all those who contributed their share for this task. I pray to Almighty Allah to accept their deeds and reward them all.

**Ash Sheik M. H. M. Zameel,**  
Former Director,  
Department of Muslim Religious and Cultural Affairs.

## **Message from the Former Director of the Department of Muslim Religious and Cultural Affairs**

Islam is a way of life. It is important to acquire the knowledge of Quran and Hadees if a person is to live as a Muslim. The prophet's sayings such as 'Seeking knowledge is mandatory for every Muslim' and 'The best person among you is the one learns the Quran and teaches it to others' insist the importance of it. Ahadiya school is a very good means to learn Islam during young age in Sri Lanka. It is a well known fact that the Department of Religious and Cultural Affairs has been doing a commendable service towards the development of Ahadiya Schools. The services rendered annually by the Department of Religious and Cultural Affairs are a great support to the growth of Ahadiya Schools.

Some of the services are designing the syllabus from pre-grade to the university for 14 years, organizing the Final Certificate Examination of Islamic Studies and the Islamic Deeniyyath (Dharmacharya) Final Examination through the Department of Examinations, conducting in district levels workshops and seminars for Ahadiya teachers, providing payment to the teachers for book purchase and providing uniforms to them.

Publishing Text Books according to the national curriculum is a milestone in the history of Ahadiya Schools.

I am highly delighted to see the fulfillment of the first phase of the unanimous appeal of the Ahadiya society. It must be commended that four books are published on Aqeeda, Masaadhirus Sharia, Fiqhul Islam, Seera wath Tharikh, and Akhlaq for the Ahadiya Final Certificate Examination. For Deeniyyath Final Examination, in addition to these four books another two books on Arabic and Islamic Literature are published. I firmly believe that these efforts will continue under the leadership of the new director.

Ash Sheik M.H.Noorul Ameen, Assistant Director who was actively engaged in this task from its inception, the staff of the Department, the Panel of writers and editors deserve my thanks. May Allah accept their endeavors. I consider it a great opportunity granted by Allah for me to serve with them in this task.

I am prepared to render my service in this regard in all possible means.

I pray for the blessings of Allah to all of you.

Ameen!

**Ash Sheik Y. L. M. Navavi,**  
Former Director,  
Department of Muslim Religious and Cultural Affairs.

**Message from the President of the  
Ceylon Islamic Instructions Society Limited,  
Central Federation & Ahadhiyyah Schools in Sri Lanka**

**Bismillah Hir Rahuman Nir Raheem .....**

It gives me immense pleasure to send this message on the occasion of the publication of the Sinhala & English translation of the Tamil version of the Ahadhiyyah Text Book for Ahadhiyyah Final Examination & Ahadhiyyah Dheeniyath (Dharmacharya) Examination,

These publications complement in a very significant manner the available material for students of Ahadhiyyah.

These publications are sponsored and financed by the Department of Muslim Religious & Cultural Affairs who have in the recent past come to the aid of The Ceylon Islamic Instructions Society Limited ( Central Federation of Ahadhiyyah Schools in Sri Lanka ).

In addition, the Department of Muslim Religious & Cultural Affairs had taken up many issues with the relevant Authorities on our behalf, after representation being made, in respect of Ahadhiyyah Schools System and we appreciate and remember with gratitude their untiring efforts in resolving our issues.

Since the establishment in 1951, the Ahadhiyyah Schools activities, being accepted and acknowledged by the Community as essential to the community, have continued to grow in strength by the voluntary and motivating efforts of its functionaries as well as the tremendous support and enthusiasm of its sponsors.

**Al Haj M. Shibly Aziz, PC**  
President,  
The Ceylon Islamic Instructions Soc. Ltd.,  
Central Federation of Ahadhiyyah Schools in Sri Lanka.

## **Forward Note**

All Praise belongs to Almighty Allah. Alhamdulillah.

"I have only created Jinns and men, that they may serve Me" (AI-Quran 51: 56)

The purpose of creating mankind in the world is to obey the commands of Allah and follow the foot steps of the life of the Prophet (peace be upon him) properly and return to Allah. As slaves of Allah, every Muslim should live his life with righteous deeds and spiritual thoughts. This is evident from the saying of the Prophet Muhammed (peace be upon him), "If Allah desires good for a person in this world, he grants him clear understanding of religion" (AI-Hadeeth)

According to the above divine verses and the teachings of the Prophet (peace be upon him), living according to the religion is compulsory. As such, to live with the qualities of fear of God, patience, tolerance, morality and good dispositions, it is important to receive religious education properly. There is no doubt in the fact that receiving a good religious education will guide a person to live as a true Muslim. It is commendable that in order to build up such a righteous society, many Islamic Sharia Education Institutes and private organizations are doing their part islandwide.

Focused on the above purpose, we appreciate the efforts of the chairman of Central Ahadiya Federation and their administrative team in implementing plans for the enhancement of the Ahadiya education for more than six decades.

The constructive activities undertaken by the Department of Muslim Religious and Cultural Affairs for this purpose are noteworthy.

The department takes keen interest especially to enhance the standard of education in Islamic educational institutes such as Ahadiya Schools, Arabic Colleges and Quran Madrasas and expand their physical resources. The department has implemented many plans for the benefit of the students also. In this regard the department took its foremost task of publishing the syllabus for these institutes in 2003 for the first time and allocated fund and made arrangements to conduct the Ahadiya Final Certificate Examination in 2005. It also made arrangements to conduct the Deeniyath Dharmacharya Exam through the Department of Examination in 2008. A comprehensive Syllabus for grade one onwards was prepared and published in all three languages in the same year.

This department also provides books and uniforms to Ahadiya teachers every year and arranges workshops and seminars for them.

The students who wanted to sit for the Ahadiya Final Certificate Examination and Deeniyath Examination had difficulties without proper text books. Taking this into account, our department embarked on a task in creating text books for these examinations.

I express my warm gratitude to the former Directors of the department Ash Sheikh M.I.Ameer, Ash Sheikh Y.L.M. Navavi and Ash Sheikh M. H. M. Zameel for pioneering the efforts and advising with the necessary guidance and to the present Director of the department Ash Sheikh M. R. M. Malik for implementing the tasks necessary for the speedy realization of our efforts.

My heartfelt thanks also go to the Director of Nalimiya Institute Dr. M.A.M. Shukry and the Deputy Director of Nalimiya Institute As Sheikh A.C.Aghar Mohammed for their advice, guidance and consultation in designing and publishing these text books.

My heartiest and sincere thanks to the team of translators and editors for their remarkable effort taken in succeeding this task.

- Mr. Seyed Zafarullah Khan, English Trained Government Teacher (Rtd.), Accredited Media Consultant, Copywriter & Graphic Designer - Translator
- Dr. M. A. M. Shukry, Director, Jammiyah Naleemiya Institute - Editor.
- Mr. M. M. Shazuly B. A., Social Sci. (Ind), English Trained Teacher (Rtd.), Principal, Amal International School - Editor
- Mrs. A.I. Fathima (B. Ed.), Special Trained Teacher, Muslim Ladies College, Colombo 04 - Editor

After successfully publishing the text books in Tamil in 2015 , now is a great pleasure to fulfil the requirements of the English medium students by publishing the following text books in English for their benefit:

1. Aqeedah and Masadhirus Sharia ( Islamic Principles and Sources of Jurisprudence for FCEIS)
2. Al Fiqhul Islam ( Islamic Jurisprudence for FCEIS)
3. Al Akhlaqul Islamia (Islamic Ethics for FCEIS)
4. As Sheera Wathareeq (Islamic History for FCEIS)
5. Aqeedah and Masadhirus Shari a (Islamic Principles and Sources of Jurisprudence for IDCE)

6. Al Fiqhul Islam ( Islamic Jurisprudence for IDCE)
7. Al -Akhlaq wassuluq ( Ethics and Sociology in Islam IDCE)
8. As Sheera Wathareeq (Islamic History for IDCE)
9. Al Adabul Islami (Islamic Literature for IDCE)
10. Al Lukathul Arabia wa Ah Kabuth Thajweed (Arabic Language and the Rules of Recitation )

My sincere thanks go to As Sheik M.M.M. Mufthi (Naleemi), Mrs. Mirsiya Thajudeen (Financial Assistant), Mrs. Faheema Junaideen (Former Management Assistant), Al Haj A.A. M. Azrin (Store Keeper), Miss M. N. F. Farmila (Management Assistant) and all others in the department who sincerely contributed for the successful outcome of the publication in many ways.

I also sincerely request you to send your opinions and suggestions for the enhancement of the text books on the second publication to the department.

May Allah accept the sincere efforts made by all for this cause and bless us with His rewards. Ameen !

**Al Haj Moulavi M. H. Noorul Ameen,**  
Assistant Director,  
Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs,  
No. 180, T. B. Jayah Mawatha,  
Colombo 10.



# **As Seera Watthareekh**

**(Seera and History)**

**Text Book for**  
**Final Certificate Examination of Islamic Studies**  
*(Ahadhiyyah, Al Quran Schools)*



## CONTENTS

	<i>Page</i>
1. Ayyamul Jahiliya	
(i) Introduction	01
(ii) The Economic Situation of Arabia during Jahiliya	03
(iii) The Social Situation during Jahiliya	05
2. Life of the Prophet before Prophethood	
(i) Lineage and Family of the Prophet	16
(ii) Childhood of the Prophet	18
(iii) Livelihood of the Prophet	21
(iv) His Youth and Marriage	23
3. Life in Makkah after the Prophethood	
(i) The first revelation and the prophethood	25
(ii) Migration to Abyssinia	30
(iii) The Incident at Taif	34
(iv) Aqaba Agreement	35
(v) Mhiraj	38
(vi) Hijrat of the Prophet to Madina	40
4. Rise of Islam in Madina	
(i) Brotherhood of Ansar and Muhajir	45
(ii) The Charter of Islamic Allance	46
(iii) The Battle of Badr	48
(iv) The Ahzab invasion	50
(v) The Battle of Khaibar	51
(vi) Treaties	53
(vii) The Farewell Pilgrimage	59
5. The Examples and Distinctions of the Comparisons.....	
(i) Who are the Companions of the Holy Prophet	62
(ii) The Lives and Examples of the mothers of Believers	66
6. Al Kulafa-e- Rashideen	73
(i) Hazrat Abu Bakr	74
(ii) Hazrat 'Umar ibn al-khattab (Rali)	77
(iii) Hazrat Usman Ibnu Affan	84
(iv) Hazrat Ali Ibnu Abu Thalif	86

	<i>Page</i>
7. Umayyad and Abbasid Rule	
(i) Advent of the Umayyad Rule	87
(ii) The Siege of Constantinople	93
(iii) The Tragedy of Karbala	94
(iv) Caliph Abdul Malik	97
(v) Caliph Walid Ibnu Abdul Malik	100
(vi) Caliph Umar Ibnu Abdul Azeez	102
(vii) The Abbasid Caliphs - Al Mansoor	105
(viii) Harun-al-Rasheed	106
(ix) Ma'mum Al Rasheed	108
(x) The History of Baithul Muqaddas	109
8. Islam in Sri Lanka	
(i) Introduction of Islam in Sri Lanka	114
(ii) The Social and Cultural Contributions of Muslims	119
(iii) The Economic Role and Contributions of Muslims	120
(iv) The Political Role of Muslims in Sri Lanka	121
(v) The Role of Muslims in the Medical Field	122
9. The Contribution of Muslims for Science	
(i) Medical Field	125
(ii) Astronomy	129
(iii) Geography	132
(iv) History	136
(v) Science	137
10. The Pious Savants of Islam	
(i) Imam Abu Hanfa	141
(ii) Imam Malik Ibnu Anaas	141
(iii) Imam Abu Abdillah Muhammedibni Idrees Al Shafie	142
(iv) Imam Abu Abdillah Ahmed Ibnu Hanbal	143
(v) Imam Abu Abdillah Muhammed Ibnu Ismael Buhari	144
(vi) Imam Abu Hasan Muslim Ibnu Hajjathuri Qushari	145
(vii) Imam Abi Dawood and Imam Thirmadi	146
(viii) Imam Nasace and Imam Ibnu Majah	146
(ix) Imam Ghazzah	148
(x) Imam Abdul Qadir Jeelani	149
(xi) Imam Abul Hasan As Shaduli	151

## INTRODUCTION TO THE BOOK

Islam and Islamic civilization are inseparable from one another. This book on Islamic history has been written by taking all aspects of history including Islamic civilization, history and the contribution of Muslim intellectuals and scholars to history.

This is a text book for the subject of As Seera Watthareekh for the students sitting for **Islamic Deeniyath (Dharmacharya) Certificate Examination.**

This book incorporates the history of the Islam since Jahaliya period and covers exciting events of history of Islam including the contribution of Muslims to science and philosophy. The contents are arranged to meet the requirements of the candidates facing the examination. Although the book is prepared for students of a certain level, still the book is useful for those who are below and above the prescribed level for gaining insight into the history of Islam.

This book has been written by professionals well versed in their areas of knowledge for its authenticity.

The contents of the books are confined appropriately to the prescribed syllabus of the Department of Muslim Religious and Cultural Affairs.

It is great that this book provides an opportunity to learn Islamic history.

On behalf of the preparatory team of the book,

**Al Haj M.I.M.Ameen,**  
Former Senior Lecturer,  
The University of Peradeniya, Kandy.



## **1.Ayyamul Jahiliya**

The word ‘Jahiliya’ comes from the root word ‘Jahal’. This word has deep meanings including ignorance, indiscipline, ignoring truth, scandal, quarrel, savagery and incivility. Since the Arab people who lived between the period of the appearance of Christianity and Islam possessed almost all of these evil qualities, this period has been called the time of Jahiliya in Arabic language – meaning the Time of Ignorance.

Before Islam, especially after the coming of the Prophet Isa (Alai), the guidance of the messengers of Allah was not available and a consequence the life style of the people was full of ignorance devoid of religious knowledge and ethics. That is why historians call this period the period of ignorance. The one hundred and fifty years preceding the time of Prophethood is identified as Jahiliya period. The historian Hitti indicates in his book ‘The History of Arabs’ that the period of one century before birth of the prophet could be defined as the Jahiliya period.

During this time technical science and architecture were being introduced to some extent. Language skills and poetic versatility were grown up to a commendable level. Therefore to define Jahiliya as a period of ignorance or dark period is partly incorrect. On the other hand it is appropriate to use in the broader senses of the word as mentioned above.

During the Jahilliya period the people had an uncivilized behavior and conduct without proper thinking or ethics. The saying of the Holy Quran, “because of the evil deeds hands of men earned; conflicts have appeared on the earth and the sea” can be appropriate for this period.

### **Arabia before Islam**

#### **Geographical Position of Arabia**

Arabia is a peninsula in the Asian continent. The borders of Arabia then were as follows:

Northern border	The Syrian Desert and part of Iraq
Southern border	The Indian Ocean and the Arabic Sea
Eastern border	The Persian Gulf, the rivers Euphrates and Tigris.
Western Border	the Red Sea and the Sinai Desert

Arabia is situated in a strategically important geographical point. On one side it is surrounded by the desert land and on other three sides surrounded by sea. The two prominent empires of Rome and Persia were close to Arabia. Since the resources of Arabia were poor, these empires did not take any interest in ruling over it.

Arabia is the centre joining three continents. By Land African continent can be reached on its north western direction and Europe on its North west direction whilst the Asian region can be reached from its eastern direction. Not only that, the peninsula is connected with all three continents by sea route as well. Therefore except the northern part of Arabia all other parts of Arabian shores facilitated human contacts by sea.

The Arabian Peninsula was ideally suited for the divine message to reach world wide.

## **The Provinces**

### **1. Hijaaz**

Hijaaz is situated in the north of Arabia. Tihamah is a district of the province of Hijaaz. The cities of Makkah and Madinah are situated in this district in Hijaaz. The first Ka'ba constructed on the earth is also situated in Makkah. The city is called 'Ummul Kura' or the mother of all cities. This was one of the important transit centres of the trade route going through Arabia between the Roman Empire and the South East Asian countries even before the advent of Islam. Madinah and Thayeb were other important centres of the transit routes.

### **2. Najd**

The province is at the centre of the peninsula. It is a prosperous area with ample land and water resources. This is situated at a height of about 4000 feet above sea level and is surrounded by sands on three borders. On the northern side is the Syrian Desert and on the north east, the Iraqi desert. Stretching from the Hejaz mountain ranges in the east to Bahrain and the Al Aqs Desert of the Persian Gulf, this province is a hard land comprising deserts and mountain slopes. There are oases spread in between the deserts giving shelter for the travelers. Yamama and Riyadh are cities located in this province.

### **3. Umman**

This province is situated in the gulf shore of the Indian Ocean. On its east is the gulf of Umman and the north is Bahrain. On to the western



border is located the Danab desert and to the south is found the province of Hadramaut. Muscat is the capital of the province. The sea side of the province has a prosperous resourceful land area. Today it is a separate country with landscapes of mountains and rocks. Mineral sources of iron, lead, copper, sulfur and fragrant materials such as sandalwood and eagle wood are amply found and produced.

#### **4. Hadramaut**

This area is situated to the east of Yemen. Earlier this was part of Yemen. The Indian Ocean is the border in the south and the east of this country. On the western side Yemen is the border whilst in the north Oman is located. This is a province with large production of honey and has a landscape of mostly mountains and a small area of sands.

#### **5. Yemen**

This province is situated in Southwest part of Arabia. At times this area is called Thihama along with Hejaz. This is popular for business prosperity and wealth. It is bordered by the Indian Ocean in the south and by the Red sea in the west. On the north is situated the provinces of Hejaz and Najd and in the east Hadramaut province. Outsiders are attracted to this province for its rich mineral resources of gold, copper and benzene. Many traders from other countries visited Arabia because of this. This is considered an area that attracted foreigners to Arabia. Small rivers and streams abound here. The popular city Eden is located in the province whilst the capital has been Sana'a from times immemorial.

**On the basis of its geography Arabia can be divided into north Arabia and South Arabia.**

**The Economic Situation of Arabia during the Jahiliya period.**

Compared with the neighboring countries the economy of Arabia was very weak. The northern part was developing in trade while the southern part was agrarian. The Arabs of those days earned their wealth in the following three ways:

##### **1. Trade**

This was the main occupation of the Arabs, especially of the Makkan Quraish people. The city of Makkah was a centre point of trade. Even there was a taxing system from foreign traders for protecting them from theft and robbery whilst they were occupied with their trade in Makkah. On

account of such trade activities a part of the population was prosperous. There was also a harsh system of money lending on interest in Arabia. The Jews who lived in Arabia followed this occupation of lending money on interest.

## **2. Agriculture-Cultivation of crops**

Animal Farming and crop agriculture were in practice. Breeding of sheep and camel were an important farming practice and date was the main agricultural crop in Arabia. Other sub crops were also cultivated for food and trade.

In the economic sphere of the Arabs, dates and camels were like their both eyes. Dates fulfilled half of their economy and camels fulfilled the other half. Date was the staple food of the Bedouins. In the area of date cultivation they had developed to the extent of utilizing artificial insemination of crops for better production.

## **3. Animal Farming**

The important role played by camels in their economic life can be estimated by the thousand and more names attributed to the camels by the Arabs. The proverb, "There is life for Arabs where there is life for the camel", illustrates the greater economic importance and reliance of camels in the lives of the Arabs. It is worth noting what Professor Philip Khuri Hitti says in his book 'The History of the Arabs': The camel was useful in a multitude of ways to the Arabs -"The Camel is the food of the Bedouin ; the vehicle during the journey; the beast of burden; a friend in solitude; the dowry of marriage; the ship of the desert; the wealth of the Sheik; the feast for the friend; the skin as their dress and the roof of their tents; its shit as fuel for the hearth; its urine an oil for the head and medicine for disease" In the economic circle the horse also had an important role to play.

The horse was used for their journey and battles. It was also used for robbing by the gangs who earned their living by robbing the traders on their trade routes. The Najd area of Arabia was very famous for horse breeding. The horse was considered an important asset of the wealthy. It was employed for hunting and speedy travelling. It played a major role in the battle fields and sports.

#### **4. Cultivation of Crops**

Part of the food requirements of Makkah and Madinah was procured from the city 'Taeef'. Vegetable, Grapes, Apples, Pomegranate, orange, plantains, apricots were cultivated here. Dates grew profusely in Hijaaz. Wheat cultivation was undertaken in Yemen and some other desert areas.

#### **5. Cottage Industries**

Cottage industries such as Clothes Washing and Skin Drying could be mentioned. There were some other cottage industries connected with their life styles and trades. The skilled people mostly settled permanently in cities that were developed and opportunities were there to employ their skills. The resources in Arabia were limited and there was no centralized authority or entrepreneurs to take initiative in a larger scale to develop industries in Arabia.

### **The Social Situation during Jahiliya**

The population of the people during the period Jahiliya in Arabia was around 150,000 and it could be categorized into two main groups

- 1. The desert dwellers called 'Bedouins'**
- 2. The town dwellers called 'Halaris'**

#### **The Bedouin – The Desert Dwellers**

This economically backward and less civilized people were the majority of the Arab population. They did not have permanent dwellings for living. Breeding sheep was the occupation of these people who changed their dwellings often. They moved from place to place for water and grass land for their sheep. With strong physique they at times involved in robbing the trade caravans. Without education they had not a slight idea about civilization.

These Bedouin lived in separate groups. These groups were called 'Kabila' and their leaders were called Sheikh. They were chosen from those who were elderly and respected by their society with courage and a sense of justice. Each group was concerned about safeguarding its honour. As a result there were feuds and fights among these groups. Robbing and fighting with one another was a common occurrence.

## **Halaris the -Town Dwellers**

Halaris were the people who lived in areas with land and water resources. They lived in permanent houses. They were better than Bedouin in economy, education and civilization. But these town dwellers also inherited the characteristics of the Jahiliya. These town dwellers were found mostly in Yemen and Hadramaut areas. Most areas in Hejaz were populated by Bedouin. The town dwellers also lived in a few places here and there in Hejaz. Makkah was a city of town dwellers.

On the economic scale the Arabian society could be divided into four strata:

1. The Aristocrats
2. The Middle Class
3. The labourers
4. The Slaves

The people in the aristocratic strata were feudal lords with the possession of lands. They were Halaris. They fulfilled their tasks with the help of labourers and slaves.

The people economically in the middle level were of the middle class. The labourers lived below the line of poverty. They labored hard to find their daily bread. The slaves were without any freedom or any assets. Their masters had a right over them and they had to work as per the command of the masters and the masters had the right to punish them fatally.

According to the social status the Arabian community was divided into three levels.

1. The free people
2. The Slaves
3. Mawalis – The Freed Slaves

The Free people enjoyed the highest place in society. The social leaders called ‘Sheikhs’ were chosen from them. A person becomes a slave when captured during war or bought in the slave market. There was no respect for them in the society. They belonged to their masters as an asset. Since their master could sell them to others for money or set them off free without money, they were totally at the mercy of their masters for their life or death. Those who were set free from slavery were called Mawalis and they were not considered equal to those who were born free.

## **Culture and the influence of Literature**

Although the Arabs at that period were not civilized or developed there was a cultural side to their life. There were people amongst them with the ability to read. The learned were respected and literature played an important role in their lives. The poets were greatly honored and poetry was highly appreciated. They believed that the poet was possessed of an evil spirit and looked at him with awe. The perceived connection of him with the evil spirit raised his level higher than others. This way the poets commanded an astonishing power since the belief of the then Arabs was that devils and genies exceeded the humans in power. That is why every Arab tribe used to celebrate with joy if a poet appeared amongst their own people. Professor Nicholson narrates in his book 'The Literary History of the Arabs', "When the Arab tribes come to know that there is a poet amongst the people, all the nearby people would gather at his house cheering the man and would greet the family for the good fortune to the family"

Most of them were adept in singing poems extempore. Even though the Arab desert was dry the hearts of the Arabs were not dry. Poems sprang out of their hearts as streams of sentimental expressions. They sang poems to match the foot steps of the camel. Poems born in this way were called 'Rajs'.

The poems preceding Islam can be categorized as 'Finalized' and 'not finalized'. The first type of poems was further divided as 'Saja' and 'Rajs'. Saja is a poem without stanzas but made up of verses comprising syllables of rise and fall. They were able to be sung with music. Rajs are reviewed poems of Saja composed with stanzas. A composition of poetry with different types of poems is called the finalized poetry. The poetry collections of Muallakath , Mufalliath and Hamaza belong to the finalized poetry.

Every year in the literary celebrations held at places called Ukkaz and Dul Majaas, Arabic poetry contests never fail to take place. All the famous poets in the Arab world would take part in such contests and the winners would have their poems, hung on the walls of the sacred Ka'ba, inscribed in gold. Such acclaimed poems were called Mualakaat. There were seven such Mualakaat hung on the walls of the Ka'ba. Poets named Imraul Khais, Jazzaaz, Muhalhil and Anthrah were famous among the Arabs for their excellence in poetry. Imraul Khais was hailed as the King of poets among all the poets. His poems are helpful in getting an insight to measuring the development and reform of Arab poems before Islam.

Not only talented poets but there were wise people like Aktham, Hajeeb and Hinda. Some Arabs were eloquent in speech. When we look into all these characteristics it is obvious the pre-Islamic Arabs were not fully ignorant.

As far as the hearts of the Arabs were concerned the penetration power of the words of poetry were stronger than the power of arrows. In the frequent tribal battles, the words of the poet were more effective than the weapons of the fighters. That is why the prophet admonished his followers, "Give the Quraish a forceful reply with poems because for them it is sharper than the end of a lance" (Buhari).

During the period of Jahiliya the prose had not developed much. The literature of poetry only had progressed well. The themes of the poems were for most parts - love, war, hunt, woman and drink. The Jahiliya period had grown up in poetic literature to the extent of being called the golden period of poetry in Arab Literature. Hence Hazrat Omar said that the poetry was a record of the lives of the Arabs"

The revelation to the Prophet, Al Quran, was revealed in a unique style - in between prose and poetry. It excelled all the literary creations of the Jahiliya period in all aspects. Even today among the Arab literatures the Holy Quran stands out as a unique incomparable book of revelation.

### **The Abject Condition of Women during Jahiliya Period**

Women were treated lowly in the Jahiliya society. Some Arab tribes even buried their female children for poverty and other reasons of tribal honour. Notorious in this wicked conduct were the people belonging to the tribes of Rafeea, Mular and Thameem.

The Holy Quran portrays the attitude of these people when a female child is born: *"When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on?"* (Al Quran 16: 58-59)

The Holy Quran also admonishes, *"Kill not your children for fear of want: we shall provide, sustenance for them as well as for you. Verily killing of them is a great sin"* (17:31)

When asked what the greatest sin was, the prophet mentioned as first the association of partners with Allah and as second the killing of one's child according to Al-Hadeeth books Buhari and Muslim.

The above verses from the Holy Quran and saying of the prophet indicate the practice of killing one's child existed in pre-Islamic Jahiliya society.

There were also many wrongful and disgusting practices regarding women in the Jahiliya society.

1. After the death of the father, the eldest son of the man from his other marriage used to marry his step widowed step mother.
2. The relatives of the husband prohibited and stopped the widow from going back to her family after the death of her husband.
3. Keeping two sisters of birth as wives at the same time.
4. Calling one's wife as equal to one's mother under the prevailing method of "Lihar" and neither divorcing her nor having any marital relationship with her making her suffer in a limbo
5. Denial of any share of inheritance to women.

### **The Aberrant Marriage Practices during the Period of Jahiliya**

1. **Nihah As-Shaheeh** : A person will marry a woman after negotiation with the guardian or parents of the bride.
2. **Nikah Al-Isthifla** : A husband allowing his wife to have marital relationship with a better man possessing knowledge, heroism or other attributes in order to make her pregnant and give birth to a child with such noble attributes.
3. **Nikha Al-Dawadi** : A woman would have intercourse with as many as ten men and would give birth to a child. She would point out to a person as the father after the birth and that man would be recognized as the father of that child.

Further there were other practices of marriages called, Al Mutha (temporary marriages) Al Faqaya and Ash Shear. Islam allowed only the first type of marriage

practice and forbade all other evil practices. The Prophet and his ancestors were born through the first type of noble marriage practice. Allah blessed the prophet with a noble lineage of birth from pure marriage relationship.

### **The Religious Beliefs and Traditions**

On the basis of religious beliefs the population could be divided as follows:

1. Mushrik
2. Saabieens
3. Majoozis
4. Yahoodis
5. Nasaaras
6. Hanifs

### **Mushriks**

This group associated partners of deities to Allah in their worship and belief. Majority of the then Arabia belonged to this group. Most of Quraishi people of Makkah were idol worshippers. The idol worship was introduced to Arabia more than three hundred years before the birth of the Holy Prophet. Before this introduction the Arabs had abided by the religion of Hazrat Ibrahim. Amr Ibnu Luhai, the leader of the tribe named 'Kusaaha', on his visit to Syria became attracted to the idol worship practiced there and brought with him an idol called 'Hubal' and placed it in Holy Ka'ba and initiated and abetted the evil practice of idol worship in Makkah.

Eventually there were about 360 idols kept in the Ka'ba for worshipping. Hubal remained as the head idol among all of the idols. Hubal was carved out with expensive red stones and both its sides were two deer kids carved out of gold. Surrounding these idols were the other 360 idols of worship. Even though the people attached themselves to the religion of Hazrat Ibrahim, over a period of time aberration of innovation took place in their practices. With the introduction of idol worship in their religious practices they deviated from the pure religion of Hazrat Ibrahim different forms of worshipping the idols gradually grew in the community:

- (i) Prostrating before idols by keeping one's head on the floor in front of them
- (ii) Taking refuge closer to them
- (iii) Circumambulating the idols.



- (iv) Offering food for them
- (v) Making a vow in front of them for the prosperity in livestock and cultivation.

The Holy Quran states as follows regarding the idols during the time of Hazrat Noah and the time of Jahiliya.

1. “Have ye seen Lat, and Uzza and another, the third (deity), Manat?” (53: 19-20)
2. “And they have devised a tremendous plot. And they have said (to each other), ‘Abandon not your gods: Abandon neither Wadd nor Suwa, neither Yaguth nor Yauq, Nor Nasr”

The Quraish people also worshipped two deities named ‘Al Jibd’ and ‘Aththahood’. The idols of the time of Hazrat Noah were buried. They used to dig them out and employ them for worshipping.

Whilst indulging in idol worship the Quraish used to perform the religious duties of the religion of Ibrahim, Haj and Omra in a distorted pattern. They used to observe religious practices such as circumambulation of the sacred Ka’ba, halting at Arafat and Mustalifa, sacrificing animals and honouring Ka’ba.

The Ka’ba established by Hazrat Ibrahim as the centre of oneness of God became the centre of Shirk or rejection of the oneness of God. Almost every day idols were worshipped as deities. People circumambulated the idols naked. Whistling, horning and clapping the people cheered such practices. The blood of the sacrificed animal was smeared on the walls of the Ka’ba and the flesh was spread on the floor. These practices were done as mere rituals without any meaning and spiritual significance.

Even while indulging in such irreligious rituals contrary to the teachings of Hazrat Ibrahim, these people still possessed the belief that Allah is the creator. The Holy Quran illustrates this fact clearly, **“If thou ask them, who it is that created the heavens and the earth, they will certainly say, “Allah”, say: “Praise be to Allah!” But most of them know not.”** (31: 25)

But they believed that those idols would intervene and make recommendations to Allah on their behalf.

On this matter the Holy Quran further reveals, “They serve, besides Allah, what can hurt them not nor profit them, and they say: “These are our intercessors with Allah: Say: *“Do ye indeed inform Allah of something He knows not, in the heavens or on earth? Glory to Him! And far is He above the partners they ascribe (to Him) (10: 18)*

### **Sabieens (The Star Worshippers)**

These people believed in the oneness of God. They also held the belief regarding Risaalath but they did not have proper understanding about it. They were indeed a minority in Arabia. The Holy Quran has mentioned about these people in some instance when referring to Yahoodis and Nasaaras.

### **Majoozis or Zoroastrians**

They were people who used to worship Fire. Only a small community lived in Arabia. In the neighbouring country of Persia they flourished. Since the Arabs had trade contacts with Persia, they were aware of them and their rituals.

### **Yahoodis or Jews**

They followed the interpolated and altered form of Tawrath and lived in Madinah and its surroundings. They were the progeny of Israel and lived in Egypt with influence. When they were oppressed beyond all limits by the ancestral community of Egypt, Kipths and Firoun the emperor, they were saved from the oppression by Allah through his law giving prophet Moosa. After the death of Hazrat Moosa, they settled down in several places in Asia. The state named yahoodia founded by them in Palestine were degraded and destroyed by Alexander and the Romans. They formed their settlements in several areas of the Arab peninsula. Banu Khainuka, Banu Quraila and Banu Naalir were Jewish tribal settlements formed in Yathrib. Being a community with wealth they exercised great influence among the Arabs. They mostly earned their income from lending money on interest. They had the idea that the time for the advent of a divine prophet was ripe and expected him to appear among the Jews. But on the contrary when the divine prophet appeared among the Arabs, they became jealous and out of envy inflicted troubles on the prophet and even tried to murder him.

### **Nasaaras or Christians**

These people, who followed the interpolated and altered version of the original Injeel, lived in Madinah and in its environments. The religion was introduced in Syria and Palestine by the Roman emperor Constantine in

A.D. 326. Gradually this population of Christians expanded to Najd, Yashrib and Najran. The Arabs who accepted the trinity, spread this message among other Arabs during fairs and other events. Through them the other Arabs became aware of concepts like 'Judgment Day', 'Accountability of Deeds', 'Paradise' and 'Hell'. Kus Ibnu Saida and Umaiya bin Abusallath were Christian poets who lived in Arabia. Abraha who ruled Yemen in A.D.525 was also a Christian.

### **Hanifs or Hanifiyoon**

These were the people who kept away from idol worship and other sinful deeds that were prevalent in the Arab society. Although they knew that there was a religion revealed to Hazrat Ibrahim, they did not have proper knowledge and explanation about it. The number of people belonging to this category was very small. The following people were noteworthy:

- The famous orator Kus Ibnu Saida al Iyadi
- Zaid ibnu Amribnu Nufail
- Abdullah bin Jahs
- Usman bin Huwaris
- Umaiya bin Abu Sallath

### **Characteristics of the Arabs**

#### **Some Superstitions connected with their religious belief**

- Seeking Sooth saying and omen by shooting arrows
- Trusting palmistry and horoscope
- Belief in Clairvoyance
- Holding Astrology in high esteem
- Belief in omen prediction by birds
- Seeing daily predictions
- Sacrificing animals for the peace of the soul of the dead

#### **Wicked Behaviours**

- Robbing the way farer and Theft
- Taking Revenge
- Consumption of Alcohol
- Gambling

- Burying the female children alive
- Fornication and Adultery
- Tribal Wars

### **Good Characteristics**

- Sense of Justice
- Honouring the promise
- Protecting Self-Respect
- Ambition
- Patience in adversity
- Abiding by Leadership
- Hospitality
- Courage in war
- Unstinted Determination of the mind
- Looking after the poor
- Sincerity and Honesty
- Passion for freedom

### **The Political Situation During the Jahiliya**

During the period of Jahiliya there were two prominent Empires outside Arabia.

- The Persian Empire in the East
- The Roman Empire in the West

Although Arabia was situated in between these two great empires, the royal administrative systems were not followed in Arabia. It was because the sense of tribe and ethnicity dominated the people. The situation in the Hijaaz province where the Prophet was born remained free from the administrative structures of the empires.

In the east in Heera and in the west in Gazzan there were small rulers governed under the control of the Roman government.

In the absence of a central government, Arabia still had a type of locally evolved administrative system. Under this system the people living in the society shared certain responsibilities.

Examples:

1. The family of Banu Jumh - Responsible for omen forecastings
2. The family of Banu Zahm - Responsible for taking care of the Sacrificial animals and settling disputes.
3. The family of Banu Tahmin - Collecting fines
4. The family of Banu Aadhee - Message dispatching

The application of certain terms signifies the existence of an administrative system or framework:

- (a) Dharul Nadwa – Consultation Council, similar to the parliament of today
- (b) Liwa – Denotes the flag and leadership in a war
- (c) Hijaba – the action of covering the Ka’baa
- (d) Zikaaya – Water supplying to the pilgrims
- (e) Rifaadaa – Supplying of food to the pilgrims

So there are evidences indicating the existence of an administrative framework in Makkah in spite of the fact that there was no centralized authority or government.

## **2. THE LIFE OF THE PROPHET BEFORE PROPHETHOOD**

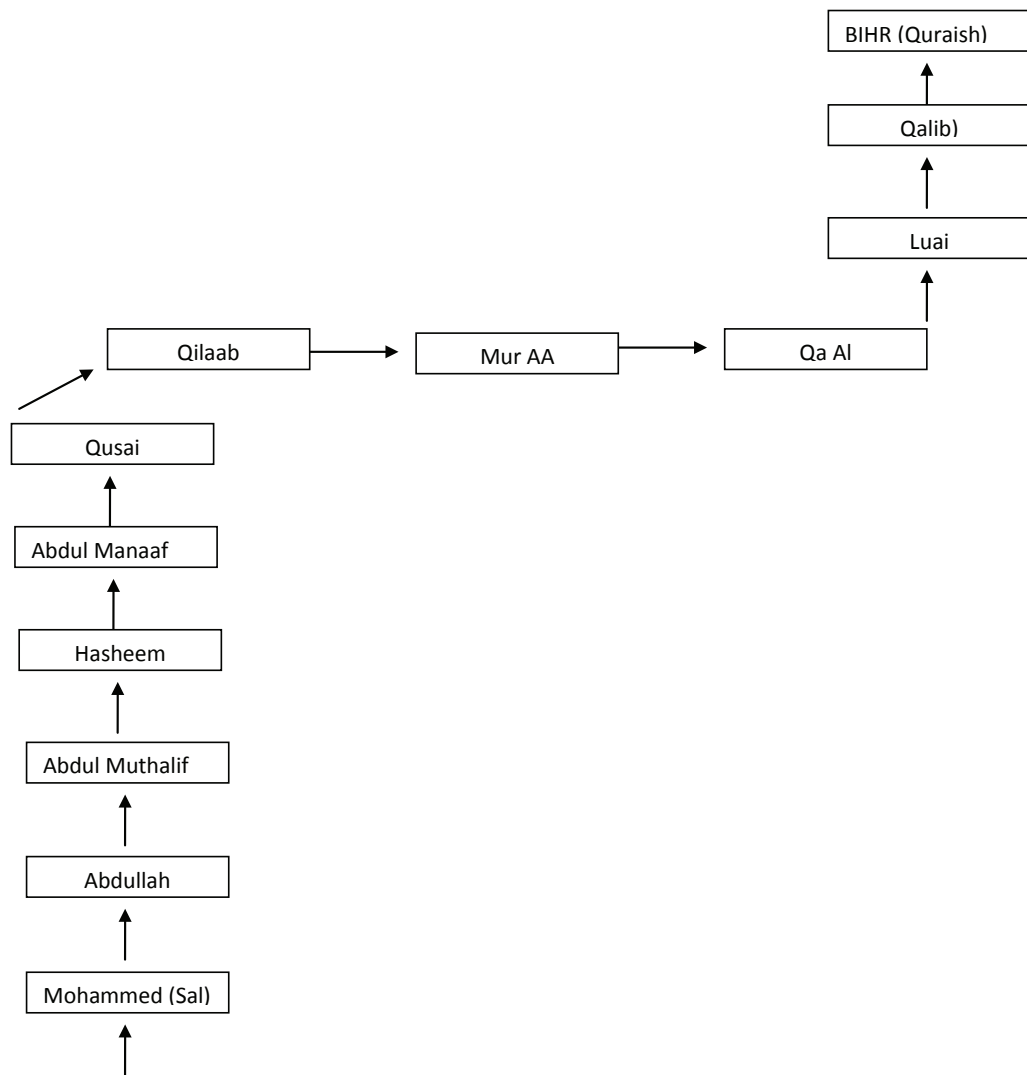
### **Lineage and Family of the Prophet**

The Holy Prophet was born into a highly honoured family of Banu Hasheem in the Arab society. The family Banu Hashimite was a branch of Quraish tribe who were held in high esteem by the rest of the Arabs.

The family of the prophet was called Banu Hasheem named after the great grand father of the Holy Prophet Hashim Ibnu Abdul Manaaf.

At the time of the birth of the prophet, the Quraish only exercised authority in Makkah. They were on the lineage of Behran. He was considered to be living in the third century A.D. belonging to the lineage of Maa Adin who was the son of Adnan coming on the lineage of the Prophet Hazrat Ismael (Alai). The Quraish tribe was proud of their lineage and occupied a honoured status among the Arabs. The following Al-Hadeeth sheds light on this aspect, “Verily! Allah chose Ismael among the sons of Ibrahim. From the descendants of Ismael, He chose Kinaana. From the descendants of Kinaana He chose the tribe Quraish. From the Qurains tribe He chose the clan Banu hasheem. From the family of Banu Hasheem He chose me as His Messenger.” (Muslim)

### The Chart of Lineage of the Holy Prophet:



### The Event of the ‘Elephant Forces’

The marriage between the parents of the Prophet, Abdullah and Ameena took place one year before Elephant Forces raided mecca. His father Abdullah passed away two months before the birth of the prophet in Yathrib. He left five camels, some sheep, and a slave woman called ‘Ummu Aiman’ as the only inheritance for the family.

Prophet Mohammed was born on the 12<sup>th</sup> of Rabiul Awwal on a Monday morning, calculated as A.D. 571 April 22, at Makkah on the Elephant year ( Amul Feel).

## **Irahasaat**

There were many miracles before and during the birth of the Holy Prophet Mohammed (Peace be upon him). The Miracles attributed to the Prophet before their birth is called Irahasaath in Arabic language. The Irahasaath attributed to the Prophet Mohammed (Peace be upon him) are as follows:

1. The destruction of the forces of Abraha by the small birds called Ababeel (Al Quran 105: 01-05)
2. The assault on Jinns approaching the heaven by flaming fires ( Al Quran 72: 08-09)
3. A radiance of light accompanying him during his birth (Musnad, Ahmed)
4. Fourteen rooms collapsed in the royal palace of the Persian emperor during the time of his birth. (Thalayilun Nubuwa)
5. The temples situated in the city Sawa to the north of Iran collapsed. (Thalayilun Nubuwa)
6. Milk started secreting profusely when the lean and weak foster mother started to breast feed him. (Seera Ibnu Hishaam)

## **Childhood of the Prophet**

It was the general custom of the Arabs living in towns to send their children away to Bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert whereby they would develop a robust frame and acquire the pure speech and manners of Bedouins.

The Prophet was later entrusted to Haleema bint Abi Dhuaib from Bani Sa'd bin Bakr. Before handing over the prophet to Haleema he was breastfed by the slave woman of Abu Lahab, namely Thuwaibathul Aslaamiya. Since the prophet was the sole child to the parents, he had no brothers or sisters by birth. But through Haleema and Thuwaiba he had several foster brothers and sisters. Traditions delightfully relate how Haleema and the whole of her household were favoured by successive strokes of good fortune while the baby Mohammed lived under their care. Due to this fortune brought to them by the child, they loved him immensely and were reluctant to return the baby to the mother after the contracted period of two years.

When they took him back to his mother, they requested her earnestly to have him stay with them and benefit them by the good fortune and blessing he had brought



them. They persisted in their request which they substantiated by their anxiety over the child catching a certain infection peculiar Makkah.

Although Aameena was enthusiastic to have her baby with her she reluctantly accepted their request taking into account the risk for the baby in catching an infection that time. So the Prophet stayed with Haleema till he was four years.

As related by Shahih Muslim, when he was playing with other children at the age of four, the angel Gabriel came down and ripped open his chest and took out the heart. He then extracted the blood-clot out of it and said, "This was the part of Satan in thee". And then he washed it with the water of Zamzam in a good basin. After that the heart was joined together and restored to its place. The boys and playmates came running to his foster mother crying "Verily! Mohammed (Peace be upon him) has been murdered" They all rushed towards him and found him all right only his face was pale and white.

After this incident, Haleema was worried about the boy and returned him to his mother with whom he stayed until he was six.

### **The Death of his mother**

In respect of the memory of her late husband, Aameena decided to visit his grave in Madinah. She set out to cover a journey of 500 kilometers with her orphan boy, woman servant Umm Aymaan and her father in law Abdul Muthalib. She spent a month there and then journeyed way back to Makkah. On the way, she had a severe illness and died in Abwa on the road between Makkah and Madinah.

At that time the age of the Prophet was only six. Now he was an orphan without parents.

Abdul Muttalib brought the boy to Makkah. He had warm passions and affection towards the boy, his orphan grandson, whose recent disaster of his mother's death added more to the pains of the past. Abdul Muttalib was more passionate with his grandson than with his own children. He never left the boy a prey to loneliness, but always preferred him to his own kids.

Ibnu Hashim reports: A mattress was put in the shade of Al-Kaba for Abdul Muthalif. His children used to sit around that mattress in honour of their father, but Mohammed (Peace be upon him) used to sit on it. His uncles would take him

back, but Abdul Muttalib would say, “Leave my grandson. I swear by Allah that this boy will hold a significant position”

When the prophet was eight years, two months and ten days old, his grandfather Abdul Muttalib passed away. In accordance with his wish before death, the charge of the child was now passed on to his uncle Abu Tallib, who was the brother of the Prophet’s father. Abu Tallib took care of the child with love and affection. The good manners and intelligence of the prophet attracted Abu Tallib and he also preferred his brother’s son to his own sons and took the child with him wherever he went.

### **The youthful days of the Prophet**

When the Messenger of Allah was twelve years old, he went with his uncle Abu Talib on a business journey to Syria. When they reached Basra they met a monk called Bahira (Georges), who showed great kindness, and entertained them lavishly. He had never been in the habit of receiving or entertaining them before. He readily recognized the Prophet and while taking his hand uttered: “This is the master of all humans. Allah will send him with a message which will be a mercy to all beings.” We have got advised Abu Talib to send the boy back to Makkah and not to take him to Syria, for fear of the Jews. Abu Talib obeyed and sent the prophet back to Makkah with some of his men servants.

### **Harbul Fijar**

A sacrilegious war broke out between Quraish and Banu Kinaana on the one side and Qais ‘Ailan tribe on the other. It was thus called because the inviolable were made violable, the prohibited months being included. This war in history has been called the war of the wicked. The prophet was only fifteen years during this war. The prophet took part as a helper on the side of the Quraish but did not take part in the fighting itself.

### **Hilful Fulool –The Confederacy**

Because of the terrifying consequences of the wicked war (Hilful Fijar), the Quraish leaders decided to avoid such disasters in the future. For this purpose they formed a confederacy for suppressing violence and injustice, and vindicating the rights of the weak and the destitute among themselves. This confederacy was called Hilbul Fulool. The service from this confederacy was extended even to outsiders of Makkah. In fact the spirit of this confederacy and the deliberations therein marked a complete departure from the pre-Islamic tribal pride. The Prophet also actively

participated in the event and later recalled this, “I witnessed a confederacy in the house of Abdullah bin Jadan. It was more appealing to me than herds of cattle. Even now in the period of Islam I would respond positively to attending such a meeting if I were invited.” This shows the attachment of the prophet to his society and his sense of social unity and respect for human rights and justice.

### **Livelihood of the Prophet**

Although the Prophet was an orphan after losing both his parents at a tender age, he never had the habit of pleading for his livelihood. Instead he occupied himself in being a shepherd and earned his livelihood. When once the Holy Prophet said, “Allah never sent a Prophet without giving him the training of shepherding the sheep”. His companions queried whether he too undertook such a task. The prophet said, “I worked as a shepherd for the Makkahn people for a kiraat ( a small amount of money)” (Buhari)

Why did Allah give the experience of a shepherd to the prophets? Indeed the experience of controlling and guiding the sheep is similar to a leader’s task in guiding his folk in the right direction.

The Prophet who worked as a shepherd in his small age, later took up trade, the customary occupation of the Quraish tribe. Two of his journeys on trade are note worthy. One was his journey to Syria at the age of 12 and then his return. The other was his travelling on trade to Syria when he was 25 years of age.

On the second occasion he went as a trade partner of Lady Khadeeja, who had a flourishing business in Makkah at that time. On that journey Lady Khadeeja was represented by her slave Mysara.

### **The Characteristics of Prophet Mohammed (Peace be upon him)**

Prophet Mohammed (Peace be upon him) was the embodiment of great qualities of character. The Holy Quran proclaims his character with praise, “*And verily, you (Mohammed) are on an exalted standard of character*” (68:04)

## **Speaking the Truth and Honouring the Trust**

Prophet Mohammed (Peace be upon him) possessed an excellent moral character and admirable attributes. There was no bad quality or character to be found in him. His disposition was always pleasant and perfect. Allah blessed him with the natural traits and attributes of tolerance, forgiveness and patience during tribulations. He was an extensively generous person at all times of his life whether in prosperity or adversity.

Hazrat Jabir (Rali) narrated, “The Prophet would never deny anything he was asked for” (Shahih al Buhari)

He remained a person of justice, morally upright, truthful and trustworthy. Even his enemies knew about his excellent moral qualities. He earned the trust of the people even before being appointed as a divine apostle by Allah. His people called him ‘the trustworthy’ (Al Ameen). During the days of Jahiliya too, people used to flock to him seeking his mediation in their disputes trusting his sense of justice and fair play.

His youngest wife Hazrat Ayesha claimed, “He would repair his own shoes and re-stitch his own torn clothes. Like one of you doing his housework, the prophet used to attend to household chores. He was humane. He cleaned his own clothes. He would milk the goat and attend to all his personal work himself.” (Miskaath) The Prophet was always cheerful, easy, pleasant tempered and lenient. He was never rude nor clamorous or indecent.

He never spoke other than what was good and divinely desirable. When he spoke, his listeners would attentively listen to him casting down their heads. He who talked in his presence would be listened to by everybody till he finished his talk. The messenger of Allah used to laugh at what they laughed at and admired at what they used to admire at. He would always show patience with a stranger’s harshness of talk.

He used to say, “When you see a person seeking an object earnestly, assist him to get his need. And never ask for a reward except from the reward-Giver, i.e. Allah” (As Shifa)

He would never choose a separate place for him in a gathering but would be seated with all others and talk to every one.

He never discriminated the people on account of their wealth but treated the rich and the poor alike.

His laughter was no more than a smile. His speech, which was decisive, it was neither excessive nor incomplete.

On the whole the Prophet was ornamented with peerless attributes of perfection. His beloved wife Ayesha commented, “Whenever he is given the opportunity to choose between two affairs, he always chooses the easiest and the most convenient. But if he is certain that is sinful, he will be as far he could be from it. He has never avenged himself; but when the sanctity of Allah is violated he would, that would be for Allah’s, not for himself. He is the last one to get angry and the first to be satisfied. His hospitality and generosity were matchless. His gifts and endowments manifest a man who does not fear poverty” (Shahih Al Buhari)

### **His youth and Marriage**

Lady Khadeeja belonged to the Quraish tribe. She was a person with great qualities of ethics and morality. Broadminded and generous. She was a beautiful widow whose hand was sought in marriage by many high ranking lords of the day. But she ignored all these requests and was attracted to the noble qualities of the Holy Prophet as a young man renowned as ‘Al Ameen (the trustworthy) and As Sadeeq ( the truthful)’ among the Arabs.

Lady Khadeeja decided that a person with such qualities only suited her. According to the customs of the day marriage discussions were held. The wedding took place with presence of the brothers of the father of the prophet, including his guardian Abu Thalib.

During the marriage Prophet Mohammed (Peace be upon him) was younger than Lady Khadeeja. After the marriage the prophet did not take part in her trade directly. But she endowed the prophet with her wealth in his tasks of good deeds.

Their marital life expanded for 25 long years. They had four daughters namely, Zainab, Rukaia, Ummu Qulzum and Fathima. Two sons named Qaseem and Abdullah were born to them. The Prophet also had another son called Ibrahim through his marriage to the Egyptian woman Mariathul Qithiya.

## **The Renovation of the Ka'ba**

An incident in the life of Prophet Mohammed (Peace be upon him) when he was 35 years illustrates his wisdom and his passion for peace.

At that time the Quraish rebuilt the Ka'ba. When the construction work was going ahead, the time came for the placement of the sacred Hazrul Aswath stone on the wall of Ka'ba. There was a dispute as to who would place this traditional piece of stone on the sacred wall of the Ka'ba. All the tribal leaders claimed this privilege to themselves and the work came to a standstill. Then there were signs of a conflict getting out of control. At the end it was decided to abide by the decision of the first person to enter the Ka'ba through the Babusshaiba entrance. The Prophet got the opportunity to enter Ka'ba first on the next day dawn. Hence the prophet was endowed with the opportunity to decide about this task.

The Holy Prophet displayed a large heartedness and foresight in uniting the disputing tribes. The prophet spread his over coat on the floor and kept the hazrul Aswath on it and asked all the tribal leaders to hold at the corners of the cloth and raise it. When they raised the cloth, the prophet placed the stone at the proper place. The wisdom and intelligence of the Holy Prophet averted a crisis among the tribes because of the dispute.

### 3. LIFE IN MAKKAH AFTER THE PROPHETHOOD

#### The First Revelation and the Prophethood

Prophet Mohammed (Peace be upon him) was concerned about the life of the Makkahns and his heart was restless about the moral evils and idolatry that were rampant among his people and he found himself helpless in rectifying the evil practices. He used to pass long hours in solitude meditating and speculating over all aspects of creation around him. The meditative temperament helped to widen the mental gap between him and his compatriots. He used to provide himself with barley porridge and water and then head to his favourite resort, a cave named Hira in the mountain Al-Noor. Privacy and detachment from the impurities of life were two indispensable prerequisites for the prophet's soul to come into close communion with the Unseen Power that lies behind all aspects of existence in this infinite universe.

When he was forty, the age of complete perfection at which prophets were always ordered to disclose their Message, signs of his Prophethood started to appear and he used to experience visions for six months.

At length, Angel Gabriel came to him and said, "Recite". "I cannot recite" the prophet said. Later he described the event, "Then he took me and squeezed me vehemently and then let me go and repeated the order "Recite". "I cannot recite" said I, and once again he squeezed me and let me till I was exhausted. Then he said: 'Recite'. I said, 'I cannot recite.' He squeezed me for a third time and then let me go and said:

***"Read! In the Name of your Lord, Who has Created, has created man from a clot. Read! And your Lord is the Most Generous" (96:1-3)***

He repeated these verses and trembling with fear returned home to his wife and said, "*Cover me ...Cover me*".

He apprised Lady Khadijah (Ral) of the incident in the cave and added that he was horrified. His wife tried to soothe him and reassured him saying, "Allah will never disgrace you. You unite the blood relations; you bear the burden of the weak; you help the poor and the needy, you entertain the guests and endure hardships in the path of truthfulness.."

She set out with the prophet to her cousin Waraqa bin Nawfal bin Asad Adul Uzza' who had embraced Christianity in the pre Islamic period, and used to write the Bible in Hebrew. After listening to the Prophet about his experience, Waraka Bin Nawfal declared, "That is 'Namus' the angel who is entrusted with divine secrets that Allah sent to Moses. I wish I were younger. I wish I could live up to the time when your people would turn you out"

After a long pause of any divine inspiration he received the following verses from Allah when he was covering himself after seeing Gabriel sitting on a chair between the earth and the sky.

Allah revealed: ***"O you (Mohammed (Peace be upon him)) enveloped (in garments)! Arise and warn! And your Lord magnify! And your garments purify! And Keep away from Ar Rujz (the idols)"*** (74:1-5)

After that the revelation started coming strongly, frequently and regularly.

### **The Propagation of Islam**

After being convinced of his role as a divinely appointed Prophet to mankind, he started his preaching of Islam secretly. In the initial stages he preached to his immediate family and his close friends. He invited them all to Islam. Accepting the invitation of the Prophet, his beloved wife Lady Khadeeja (Ral), his close friend Hazrat Abu Bakr(Ral), His cousin Hazrat Ali (Ral), His foster son Hazrat Zaid ibnu Haritha (Ral), the Abesinian slave Hazrat Bilaal (Ral) accepted Islam and became first Musllims. Following this all the daughters of the Prophet also became Muslims. By conveying this message of Islam to his friends, persons such as Hazrat Uduman (Ral), Hazrat Zubair (Ral), Hazrat Thalha (Ral), Hazrat Abdul Rahman bin Hauf (Ral) and Hazrat Sa'ad bin Abi wakkas (Ral) accepted Islam. By the efforts of these people who accepted Islam, Other people like Hazrat Ammar (Ral), Hazrat Habbab (Ral), Hazrat Arkam (Ral), Hazrat Said bin Zaid (Ral), Hazrat Adullah bin Masood (Ral), Hazrat Uduman bin Malwoon (Ral), Hazrat Abu Ubaida bin Jarrah (Ral), Hazrat Suhaib (Ral) ar Roomi (Ral) accepted Islam. The family members and close friends were the first to accept Islam in the initial stage of the preaching. They were the people fully aware about the personal life, family life and social life of the prophet. They were convinced of this character as a person with honesty and purity in all aspects of life and was sure that he would not mislead the people.



The first three months the Islamic preaching took place in secret. The call unto Islam assumed a clandestine form so that the Makkahns should not be enraged by the unexpected surprise. The Messenger of Allah and his companions went into a mountain valley to pray secretly. Abu Talib once saw the Messenger of Allah and Hazrat Ali praying, and he asked them what they were up to. When he got to know that it was an obligatory prayer, he told them to stay constant in their practice. The house of Hazrat Arkam (Ral) was used by the Prophet as a training centre for the newly embraced people to Islam.

### **Open Call to Islam**

When the Holy Prophet received the revelation, ***“And warn your tribe (O Mohammed) of near kindred”*** (26: 214), he invited all the family members of his grandfather and conveyed the divine message that they would be victorious in this world and the next world if they accepted Islam. At that time Hazrat Ali who was only 13 years came forward and pledged his assistance to the Holy Prophet. All others jeered and taunted the prophet and left the place rejecting his call.

Taking up the Jahiliya tradition of warning people about a forthcoming danger from the top of a mountain, the prophet ascended Mount As-Safa and called: “O Bani Adi” and continued when they assembled, “You see, if I were to tell you that there were some horsemen in the valley to raid you, will you believe me?” They said, “Yes, we have never experienced any lie from you.” He then proceeded to tell, “I am a Warner to you before a severe torment.” At that Abu Lahab promptly replied: “Perish you all the day! Have you summoned us for such a thing?” On that account, Allah revealed the following verse to the Prophet immediately, ***“Perish the two hands of Abi Lahab...”*** (111.1)

### **Consequences of the Call to Islam**

Following the command of Allah to ***“Proclaim openly, that which ye are commanded, and turn away from the polytheists”*** (15:94), the prophet started calling people to the truth openly. He commenced discrediting the superstitious practice of idolatry, revealing its worthless reality and utter impotence, and giving concrete proofs that idolatry per se or taking it as the media through which an idolater could come in contact with Allah, is manifest falsehood. The Makkahns on their part, burst into outrage and disapproval. Mohammed (Peace be upon him)’s words created a thunderbolt that turned the Makkahn time-honoured ideological life upside down. The Quraish were offended and were apprehensive of the prophet’s mission. They were also concerned that their social status and high places in which they are held would be lost.

They attacked Muslims. They even attacked the Prophet and his friends. When a new Muslim called Abu Sha Alaa(Ral) tried to calm the Quraish he was seriously injured. He died in the cause of Islam. This was the first sacrifice of blood in the cause of Allah in the annals of Islam. The persecution by the Makkahn continued and many harassments and tortures of new converts were continued unabated. Lady Sumayya (Ral) was also murdered by the Makkahn rejecters.

They vehemently opposed the preaching of Islam and conspired many ways to stop the preaching of the Prophet.

They hired poets to compose degrading and scoffing and laughter-instigating poems to discredit the Prophet. When this attempt to ridicule the prophet did not succeed, they wanted to manipulate the people against him by calling him a soothsayer, a person possessed of evil spirits, a magician and an insane.

The Prophet's mind was in distress at their scoffing, degrading, ridiculing, belying and laughter-instigating manners, all of which leveled at the new converts in general, and the person of Mohammed (Peace be upon him) in particular, with the aim of dragging the spirit of despair into their morale, and slackening their ardent zealotry.

But Almighty Allah encouraged the prophet during such situations with revelations such as, ***“We do indeed know How thy heart is distressed at what they say. But celebrate the praises of thy Lord and be of those who prostrate themselves in adoration. And serve they Lord until there come unto thee the Hour that is Certain”*** (Al Quran 15: 97-99)

Allah comforted the prophet with His divine verses:

***“By the pen and the by which men write, thou art not, By the Grace of thy Lord, Mad or Possessed. Navy verily for thee is a reward unfailing. And surely thou hast sublime morals. Soon with thou see and they will see, which of you is afflicted with madness”*** (Al Quran 68:1-5)

Allah encouraged the mission of the prophet with such divine verses and the Prophet continued his preaching without any compromise.

When the Quraish found all their false propaganda and evil designs were not successful in putting a stop to the new faith, they started to harm the Muslims by inflicting physical attacks. The sinister attacks increased day by day in various forms.

One day the prophet was praying in Ka'ba. One Ukaba Ibnu abee Mueed put a cloth around the neck of the prophet and dragged. At that time, Hazrat Abu Bakr (Ral) came to the spot and pushed aside Ukaba and saved the prophet.

On another occasion when Hazrat Abu Bakr (Ral) gave an open call to the Quraish to join the ranks of Muslims ; he was severely attacked and was unconscious throughout the day.

Hazrat Habbab of Banu Thameed (Ral) tribe was made to sleep on fire cinder and tortured. The entire family of Hazrat Ammar Bin Yaasir (Ral) became victims of torture by the Quraish. Hazrat Bilaal (Ral) was made to lie on the burning sand with a heavy rock stone on his chest as a severe punishment for accepting Islam.

Despite all these persecutions and physical harms perpetrated on them by the infidels, the number of believers increased to the surprise of the unbelievers. So they conspired to divert the attention of the prophet from his preaching tasks. They came to the prophet and offered several concessions and incentives to the prophet if he would abandon his preaching of Islam. The told him, "if you are after wealth; we will make you wealthy, if your purpose is position and power; we will make you our leader, If you are suffering from a sickness from evil spirits; we will spend our wealth to cure it by a good physician". The Prophet did not accept any of these and persisted in his divine call to Islam.

Then they went to Abu Thalib and requested him to accept Ammar Ibnu Mugaira as his foster son in place of Mohammed and hand over Mohammed (Peace be upon him) to them. When all these efforts to stop the prophet did not materialize, they became frustrated and insisted on to Abu Thalib strongly, "We cannot tolerate this any more. Either you stop your foster son Mohammed (Peace be upon him) from this preaching of a new religion or you give him up".

Abu Thalib also lost patience and called his foster son and advised him to give up this call to Islam and informed him he could not longer tolerate this conflict with the Quraish. But the Prophet would not submit to these demands, he declared firmly, "Even if you keep the Sun in one hand, and the moon on the other hand, I will never give up my principles"

Seeing the firmness of the Prophet, Abu Thalib changed his mind and told the prophet, "Be firm in your principles. I will be of help to you".

On seeing the steadfastness of the Muslims and the growth of their religion, the Quraish increased their persecution of the believers more than ever. When such opposition to Islam and oppression of his people grew, the prophet made efforts to protect them.

### **Migration to Abyssinia**

The prophet did not possess the power to protect Muslims from the persecution and torture of the Quraish. Therefore the Prophet advised his followers to seek refuge in Abyssinia, a country situated across the red sea.

Following this advice as a first attempt, totally fifteen believers, eleven men and four women, decided to migrate to Abyssinia across the red sea.

When this group of believers reached the red sea two commercial ships were about to leave the shore. They paid the fare of five dirham per person and reached the Abyssinian shore.

Hazrat Umar (Ral), once an arch enemy of Islam, finally embraced Islam after being convinced by the recitation read out to him by his sister who had already been converted to Islam, "Verily! I am Allah! None has the right to be worshipped but I. Worship me and offer prayers perfectly, for my remembrance" (Al-Quran 20:14) The conversion of Hazrat Umar (Ral) was a real triumph for the cause of Islam. Upon his conversion, Umar said to the prophet, "I swear by Allah who has sent you with the Truth, that we will leave our concealment and proclaim our noble cause publicly." Muslims started their worship inside the Ka'ba and preached Islam openly in Makkah, and even dared retaliate against some of the injustices done to harm them.

When three months passed after their arrival in Abyssinia, they heard the news of one prominent Arab leader, Hazrat Umar (Ral) accepting Islam. Then they thought they could live in Makkah without fear and returned to Makkah. But to their surprise the ground situation in Makkah had become worse and it was difficult to live in Makkah. So they again returned to Abyssinia secretly along with some more Muslims, totally altogether eighty three persons. This incident in the history of Islam is called the 'First Hijrat' or 'First Migration'.

When the Quraish came to know that the people who had migrated to Abyssinia were living happily with safety, their envy surfaced. They dispatched Abdullah bin Rabi'a and Amribnu 'Aaz as their representatives with valuable gifts to meet the

king and make their complaint about the new religion. Before meeting the king, these two people met the priests and prominent people of the court and offered the gifts to them and gained their support. On the next day, they had an audience with the king and apprised him of the situation in Makkah and demanded the believers be extradited from Abyssinia and handed over to them.

The King was a man of justice and therefore he wanted an inquiry held before returning the refugees. He called the believers to his court and informed them of the accusations leveled against them by the Quraish and called for their explanation.

The leader of the emigrants, Ja'far bin Abi Talib stood up and addressed the king in the following words: "O king! we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity, we ate the dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighbourhood were neglected; we knew no law but that of the strong, when Allah raised among us a man, of whose birth, truthfulness, honesty and purity we were aware; and he called to the Oneness of Allah, 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 the neighbours and kith and kin; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. We have believed in him, we have accepted his teachings and his injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among these men, we have come to your country, and hope you will protect us from oppression"

The king was very much impressed by these words and asked the Muslims to recite some revelations from Allah to the messenger.

Ja'far bin Abi Talib (Ral) recited the opening verses of Sura Maryam wherein is told the story of the birth of both John and Jesus Christ, down to the account of Mary having been fed with the food miraculously.

Thereupon the king Negus was moved to tears and exclaimed, "It seems as these words and those which were revealed to Jesus are the rays of light which have radiated from the same source"

Turning to the crest fallen envoys of Quraish, he said, “ I am afraid, I cannot give you back these refugees. They are free to live and worship in my realm as they please”

On the morrow, the two envoys again went to the king and complained that the followers of Mohammed (Peace be upon him) blasphemed Jesus Christ. Again the Muslims were summoned and asked about Jesus. Ja’far again stood up and replied,” We speak about Jesus as we have been taught by our Prophet. That is, he is the servant of Allah, His Messenger, His spirit and His words breathed into virgin Mary” The king at once remarked, “Even so do we believe. Blessed be you, and blessed be your master.” Then turning to the frowning envoys and to his bishops who got angry, he said, “You may fret and fume as you like but Jesus is nothing more than what Ja’far has said about him.”

The King then assured the Muslims of full protection. He returned to the envoys of Quraish, the gifts they had brought with them and sent them away. The Muslims lived in Abyssinia unmolested for a number of years till they returned to Madinah.

It should also be mentioned that the king accepted Islam and when he passed away in Abyssinia after some time the prophet offered funeral prayers for him in Madinah.

The emigration of Muslims to Abyssinia illustrates the firmness of faith and the preparedness of them to sacrifice for the sake of Islam. For the principles of their faith, they gave up their wealth, comfort, homes, families, relations and the birth places readily without a second thought.

Losing all patience against the prophet, the polytheists laid a carefully studied plan to kill the prophet and banded together to put their plan into effect.

Under these circumstances a pact was drawn up between Banu Muttalib and Banu Hashim to immunize Mohammed (Peace be upon him) and shield him against any treacherous attempt to kill him. The polytheists were baffled and at a loss as to what course they would follow to get rid themselves of this obstinate and relentless preaching of the prophet that appeared to shatter to pieces their whole tradition of life in Makkah. They were verily aware that their blood would flow profusely in the valleys of Makkah if they went ahead with the plan to kill Mohammed (Peace be upon him).

So the pagans of Makkah held a meeting in a place called Wadi Al-Muhassab and formed a confederation hostile to both Bani Hahim and Bani al Muttalib. They

unanimously decided to cut all relationship with the Banu Hashim and Bani Al Muttalib. They imposed a ban on business and marriage dealings with them. All social relations, visits and even verbal contact with Mohammed (Peace be upon him) and his supporters discontinued. The articles of their proclamation, which had provided for merciless measures against Bani Hashim were committed to writing by an idolator, Bagheed bin Amir bin Hashim and then suspended in Al-Ka'ba. All the other clans and tribes agreed to abide by this decision. The prophet invoked Allah's imprecations upon Bagheed, whose hand was later paralyzed.

Abu Talib wisely and quietly took stock of the situation and decided to withdraw to the valley on the eastern outskirts of Makkah. Banu Hashim and Banu Al-Muttalib were thus confined within a narrow pass called Shib of Abu Talib from the beginning of Muharram, the seventh year of Mohammed (Peace be upon him)'s mission till the tenth year, viz., a period of three years. It was stifling siege. The supply of essentials was almost stopped and people in confinement faced great hardships. The idolaters used to buy whatever food commodities entered Makkah lest they should leak to the people of Ash-Shi'b, who were so overstrained that they had to eat the leaves of trees and skins of animals. Cries of little children suffering from hunger used to be heard clearly and some hard heartened Makkahns cheered at this. Nothing reached them except some meager qualities of food were smuggled in by some compassionate Makkahns. During the 'prohibited months' – when hostilities traditionally ceased, they would leave their confinement and buy food coming from outside Makkah.

Hakeem bin Hizam was once on his way to smuggle some wheat to his aunt Khadijah (Ral) when Abu Jahl intercepted and wanted to debar him. Only when Al-Bukhtari intervened, did Hakeem manage to reach his destination. Abu Talib was greatly concerned about the safety of his nephew and he took measures to trick a potential assassin by changing the resting places of the prophet frequently. Under such circumstances, the prophet persisted in his line of preaching and his courage never weakened. He continued to go to Al-Ka'ba and to pray publicly. He used every opportunity to preach to outsiders who visited Makkah for business or on pilgrimage during the sacred months and special seasons of assemblies.

Witnessing the dedication towards their cause during such hardship, some people were motivated to embrace Islam.

This situation ultimately created dissension amongst the various Makkahn factions, who were tied with the besieged people by blood relations. After several discussions the pact was broken when pressure started to mount from disagreeing



groups. Also Abu Talib conveyed to the Quraish that his nephew had received a revelation that ants had eaten away all their proclamation that smacked of injustice and aggression except those parts that bore the name of Allah. He also contended that he would be ready to give Mohammed (Peace be upon him) up to them if his words proved untrue, otherwise, they would have to recant and repeal their boycott. When al Mut'im went to examine the parchment, he discovered ants had eaten all parts except the part containing the name of Allah.

Finally the proclamation was abrogated and Mohammed (Peace be upon him) and the other people with him were permitted to leave Ash-Shi'b and return to their homes.

### **The Incident of Taif**

As the persecution of Quraish continued to mount, the prophet lost trust on the Makkahns and wanted to take his message to people outside Makkah. He prepared to visit the neighbouring town of Taieef to declare his call of Islam. Taieef was a prosperous town about thirty kilometers away from Makkah. The people who lived there enjoyed wealth and facilities. Expecting these people would listen to his call, on the tenth year of his prophethood accompanied by his foster son Zaid bin Haritha (Ral), journeyed to Taieef. On his way wherever he met people he preached them Islam and went towards Taieef.

At first the Prophet met with three people belonging to the clan of Umair of Takeeb tribe. These people exercised authority on all the clans living in Taieef. Explaining about the task of calling people to Islam the Prophet requested these people to give help to his preaching work. But the reply by these people distressed the heart of the prophet. One of them said, "If Allah has indeed sent you as a prophet, I would tear the cloth covering the Ka'ba. Another one flew into a rage and jeered, "Doesn't Allah have any one better than you to be sent as a Messenger?" The third one was sarcastic and told," By Allah, I cannot talk to you either way! If you are actually a prophet sent by Allah, I do not deserve to talk to you; on the other hand if you a liar, I do not wish to talk with such a liar"

Although these replies pained the heart of the prophet, he still tolerated them with patience. But without being content with these verbal attacks, they incited the children around there to stone the prophet and chased him away from the town. He was weary and wounded but confident of the help of his Lord. According to Ibnu Sa'ad the Prophet stayed at Taieef for ten days. Then he went to a village called Naqla a few miles away from Makkah and stayed there for a few days. Then he returned to Makkah and commenced preaching his message of Islam again.



## **Aqaba Agreement**

### **Political Background**

The prophet continued his efforts for the propagation of Islam far and wide and longed for a proper place where his followers could live safely. On such a mission he went to Ta'eb. Although this was not successful, the prophet did not give up his efforts of finding new pastures for Islam. He contacted the tribal delegations of Aws and Ghazraj who had come to Makkah for pilgrimage. When these contacts became stronger, he made an agreement with these tribes in a place called Akaba. This agreement is called the Aqaba Agreement in the annals of Islam. This is the most important political agreement entered into by the prophet for the social organization and the safety of the Muslim community.

During this time there was no central authority worth calling as a government in controlling and administrating the people in Makkah or Yathrib. The important tribes living in both these cities controlled their respective people only and competed with each other to over power the other.

But after the proclamation of prophethood most tribes and clans in Makkah were united in opposing the newly rising faith. As some of these tribes exercised control over the administration of Makkah, its resources and manpower, they also wielded a tremendous influence out side Makkahn in other towns. These tribes and clans hated Muslims and Islam and were forcing the Muslims to give up Islam and return to their traditional religious and social lives. They tortured the believers and deprived them of any part in the social and administrative fields in Makkah. But Muslims were not ready to give up their new faith in the face of such threats coming from traditional leadership of the Arabs.

Aws, Khazraj and Jews are prominent among the different groups of people living in Yathrib. Jews were successful in treacherously setting up the Aws and Khazraj against one another and benefitted by this division. The battle of Bu'Ad between Aws and Khasraj was very horrifying as both these groups took revenge on each other on account of their long lasting enmity. Each group contemplated in totally annihilating the other in the event of a total victory. Although in the first stage of the battle, the Aws were severely defeated they came back again encouraged by their leader's words and defeated the Khazraj tribe in turn. There was tremendous loss on both sides. When these two groups were weakened by the battles, the

Jews strengthened their position and power in Yathrib. Further the Jews were expecting the appearance of a new prophet according to their religious scriptures. They used to frequently warn the Arabs that they would annihilate them when this new prophet comes to them.

On realizing the great losses they suffered by the conspiracy of the Jews, these two tribes chose Abdullah bin Mohammed belonging to Kasraj tribe as their common leader to preserve their unity. On such a background only, the tribes had the opportunity to meet Holy Prophet Muhammad at a place called Akaba. When the Prophet introduced himself as the Messenger of Allah, they became anxious to accept him as the Messenger of Allah before the Jews accepted him and strengthen their position and power in Yathrib.

During the Haj season in A.D 621, the tribes of Aws and Khasraj with an anxiety to empower themselves against the Jews in Yathrib entered into an agreement with the Prophet, keen to find a way to protecting himself and his followers from the persecution of Quraish in Makkah.

This is called the first Aqaba Agreement. The next year another agreement incorporating another condition was also reached between the tribes of Yathrib and Prophet Mohammed (Peace be upon him) at the same place during the Haj season and this is referred to as the second Aqaba Agreement.

This agreement was an important step in the forward march of Islam and a turning point to the tribes of Yathreeb in their search for unity and peace.

The following conditions were incorporated in this agreement:

1. Not bowing down in worship to anyone other than Almighty Allah
2. Not indulging in theft and robbery.
3. Not indulging in adultery.
4. Not murdering one's children
5. Not committing evil acts knowingly.
6. Not failing to obey and abide by the commands of Allah in all good deeds.

With the satisfaction that they would receive the reward of paradise in the next world if they upheld the life of good deeds and humble modesty. The Prophet also sent Hazrat Mus'ab Ibnu Umair with them in order to teach them the Holy Quran and take part in the propagation of Islam. Hazrat Mus'ab Ibnu Umair stayed in Yathrib and undertook the teaching of the Holy Quran and Islamic propagation

work. Owing to his ardent preaching of Islam, the number of people accepting increased manifold. Before the approach of the Haj period Mus'ab Ibnu Umair came to Makkah apprising the Prophet of the good tidings of the spread of Islam and Yathrib and the favourable circumstances prevailing there for the propagation of Islam and returned to Yathrib to continue his service.

One year after the first Aqa'ba Agreement, viz A.D. 622, seventy three people comprising men and women met the prophet secretly at the Aqaba valley. Reciting some verses from the Holy Quran to them, the prophet invited them to join Islam. They accepted the call to Islam and invited the Prophet to visit Yathrib. They also added one more condition to the agreement, holding the hand of the prophet pledging 'that they would protect prophet as they would protect their women and children'. During this agreement Hazrat Abbas (Ral), the paternal uncle of the prophet, who had not accepted Islam up to that time was also with the Prophet.

The purpose of the agreement is very clear. Not only the conditions of the agreement, even the under lying circumstances of the agreement make the purpose clear. At a time when Muslims did not have any other way to protect themselves from the persecution of the Makkahns, the very assurance of the Yathrib tribes to offer protection to Muslims could have accepted without any other conditions. But the fact both the parties had agreed on some other noble conditions illustrate the high purpose of the agreement.

On the same year the Aqaba agreement was made, another incident called Miraj also took place in the life of the prophet. The verse Banu Israel revealed during this time point out the characteristic noteworthy feature of a Muslim. Particularly verses from 23 – 40 explain these moral requirements. The Aqaba agreement took place at an appropriate time when revelations were pouring regarding the qualifying Muslims for the setting up of a social structure of Islam as the second stage of the propagation. Hence the Aqaba agreement was not only an instrument for security and protection but also a platform for the ethical principles of a society in the making. History records all the activities of the Prophet after emigrating to Yathrib focused on the building up of a just and equitable society based on the noble principles of Islam.

The conditions of the agreement also reiterate this scope. The first clause of the agreement very clearly portrays that the society to be set up in Yathrib would be based on principles and not traditional and tribes based as was the case in Arabia then.

The other clauses emphasize those who live in the society would not indulge in anti social evil such as, murder, robbery or adultery.

Actually these evil traits and conducts were accepted and praised by the Jahiliya society. On the contrary these evils would be totally wiped out in an Islamic society. The people in the society would assist one another only in good deeds and useful activities and abhor evil at all levels.

The sixth and seventh clauses proclaim that all in the society would obey and abide by the leadership and would protect the leadership even by sacrifice of one's life. There are many verses of the Holy Quran hailing these traits and characters in a society.

It could be summarized that the Aqaba agreement was the initiative taken to form an Islamic society of just and equity and the Holy Prophet migrated to Yathrib in order to make it a reality in practice.

### **Mihraj**

The last days of the Makkahn phase of the Prophet's life are noted for alternate forms of fortunes ranging from two extremes: gradual success and continual persecution. However glimpses of propitious lights were looming on the distant horizon, ultimately materialize in the event of the Prophet's Night Journey to Jerusalem and then Ascension through the spheres of the heavens.

This miraculous journey took place in the month of Rajab 27<sup>th</sup>, one year before the Hijrat to Madinah. It had two phases.

1. The journey from Masjidul Haram to Masjidul Aqsa in Baithul Muqaddis. This event is called Al-Ishra.
2. Gabriel then ascended with the Holy Prophet to heaven and the prophet journeyed up to Sidratul Munthaha. This second phase of the event is called Mihraj.

The Holy Quran declares, ***“Glory to (Allah) who did take His servant for a journey by night from the sacred mosque to the farthest mosque whose precincts we did bless,- in order that we might show him some of our signs: for He is the One Who Heareth and Seeth”*** (all things) (17:01)

“For indeed he saw him at a second descent, Near the Lote-tree of the utmost boundary. Near it is the Garden of Abode. Behold, the Lote-tree was shrouded with what shrouds. (His) sight never swerved, nor did it go wrong! For truly did he see, of the signs of his Lord, the Greatest!” (53;13-12)

There are many trustworthy sayings of the prophet recorded by Sahih Al Buhari and other Al-Hadeeth books regarding Isra and Mihraj.

One night the Prophet was sleeping in Hazrat Ali’s house. Then Gabriel took the prophet with him to a place called Hathim situated between the Holy Ka’ba and Maqamu Ibrahim. There the prophet’s heart was taken out by Gabriel and squeezed. He filled it with wisdom and mercy. Then he brought the horse named Buraq.

The Prophet was then carried from Al-Ka’aba to Al Aqsa at Jerusalem. After praying two rakaaths in congregation with all other prophets, the prophet was taken by Gabriel to the first heaven and introduced to Hazrat Adam(Alai) the progenitor of mankind. In the second heaven they met John the son of Zachairya(Alai) and Jesus (Alai) ,son of Mary (Alai). In the third heaven they saw Yusuf (Alai) and in the fourth heaven met Prophet Enoch (Idris) (Alai) On the fifth heaven they saw Haroon (Alai) and in the sixth heaven they met Musa(Alai). When they reached the seventh heaven they met Hazrat Ibrahim(Alai). Then he was carried to the Lote tree named Sidrathul Muntaha and after witnessing the sight of Al Bait al Ma’mur, the Ka’ba in the heaven encompassed daily by seventy thousand angels. He was shown Paradise and Hell. Finally the prophet ascended to the Presence of Allah. He then had the unique opportunity of experiencing the thrill of witnessing divine Glory and Manifestation at the closest possible propinquity.

The Holy Quran declares this event eloquently, ***“Then he approached and came closer”*** (53:08)

According to some traditions in the Al-Hadeeth books on the occasion of Miraj he was gifted the five times prayers after gradually reducing the fifty times prayer ordered by Allah because of his appeal on behalf of his community on the advice of Prophet Moses.

The night journey of the prophet to heaven raised a good deal of stir among the skeptical Makkahns and all sorts of questions were put before him. The disbelievers , found it a suitable opportunity to jeer at the Muslims and their creed. They pestered the Prophet with questions as to the description of the mosque at Jerusalem, where he had never gone before. Mu’ad Ibnu Adi inquired the prophet about the form of

Baithul Muqaddas at Jerusalem and to the astonishment of the many present, the prophet's replies furnished the most accurate information about the city. He also gave them all the news about their caravans and the routes of their camels. He told them about his meeting with a trade caravan and he had led the leader of the caravan to the spot where his missing camel had strayed. He also informed them that he had drunk some water while they were fast asleep and left the container covered. When the Makkahns called the person concerned and inquired him about this, he verified the incident.

The disbelievers on their part went to see Hazrat Abu Bakr (Ral) on account of this event, and he readily said, "Yes I do verify it". It was on this occasion that he earned the title of As Siddiq (the verifier of the truth).

During the night journey, daily prayers were made compulsory and the foundation was laid for the uplifting of the spiritual level of a believer. During the time of this event revelation in the chapter Al Isra characteristics pertaining to the future society of Islam were indicated.

### **The Hijrat of the Prophet to Madinah**

After hearing about the covenant between the prophet and the tribes of Yathrib and the invitation extended to the Prophet to come to Yathrib, the Makkahn pagans became angry and ferocious. They intensified their campaign of persecution of Muslims in Makkah and annihilating Islam from Arabia became their main obsession.

The companions complained to the prophet about the distress and agony they were undergoing. The prophet informed them that he had seen a true dream that he would be migrating to Yathrib and asked all those who were willing to migrate to Yathrib to do so. Accordingly the companions started to migrate to Yathrib in small separate groups of two or three. Only Hazrat Omar (Ral) did announce his migration openly to the Quraish and departed. The companions who had gone to Abyssinia also migrated direct from there to Yathrib. Except the weakest and those people who were kept blocked by the Makkahns, Hazrat Abu Bakr and Hazrat Ali, almost all the companions had migrated to Yathrib by that time. The Holy Prophet waited patiently till he received the permission from Allah to depart.

When the Quraish became apprehensive about the migration of Muslims to Yathrib, they were ferocious and wanted to prevent the prophet too from migrating. They arranged a discussion at Daru Nadwa, or the consultation assembly. Quraishi

leaders such as Utba, Shaiba, AbuSufyaan, Jubair bin Mut'im, AnNadir bin al Harith, AbuJahl and delegates representing various tribes participated and deliberated. Proposals such as keeping the prophet imprisoned for his lifetime or extraditing him from Makkah were rejected by the council after lengthy debate. The proposal by Abu Jahal that the prophet should be assassinated was unanimously accepted by all present. Abu Jahal's advice of how to execute this murder was also accepted. Accordingly a band of young men, one from each family, would be chosen and these assassins would surround the house of the prophet and all of them at once and simultaneously should kill the prophet, so that the blame would not go only to a single family and the blood-money would be spread over them all.

With regard to this conspiracy of assassinating the Prophet, the Holy Quran states, *"Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee or get thee out (of thy home). They plot and plan, Allah too plans, But the Best of planners is Allah."* ( 08:29-30)

To immediately implement the plot, the Makkahn Quraish laid siege to the house of the prophet in the night. The prophet asked Hazrat Ali to sleep covering on his bed and emigrate to Yathrib after disposing to their rightful owner the valuable goods entrusted to him. After that the Prophet came out of his house and cast a handful of dust at the assassins and managed to work his way through them reciting the verses of the noble Quran: *"And we have put a barrier before them, and a barrier behind them, and we have covered them up, so that they cannot see* (36:09)

The Prophet proceeded direct to the house of Abu Bakr (Ral) who, immediately accompanied him and both of them set out southwards, climbed up the lofty peak of Mountain Thawr, and decided to take refuge in a cave.

The assassins who laid siege to the house were waiting for the zero hour when someone came and informed them that the Prophet had already left. They rushed in and to their utter surprise, found that the person lying in the prophet's bed was Ali and not Mohammed (Peace be upon him).

They mobilized all their potentials to find the prophet, but the prophet outwitted them by taking the route least expected lying south of Makkah and leading to Yemen.

When the Prophet and his companion reached the cave, Abu Bakr first entered to explore the cave to be sure it was safe, closed all holes with pieces torn off from his clothes, cleaned it and then asked the prophet to step in. The prophet went in

and immediately laid his head on Abu Bakr's lap and fell asleep. Suddenly Abu Bakr's foot was stung by a poisonous insect. It hurt so much that his tears fell on the prophet's face. The prophet woke up and immediately applied his saliva on Abu Bakr's foot and the pain went off and Abu Bakr was cured.

The Prophet and his companion remained in the cave for three nights.

Once the Makkahn enemies reached the mouth of the cave, and Abu Bakr whispered to the Prophet, "What if they were to look through the crevice and detect us?"

The Prophet in his God-inspired calm replied: "Silence Abu Bakr! What do you think of two of those two with the whom the third is Allah?"

Abdullah, the son of Abu Bakr would apprise them of the latest situation of Makkah and arrange for their food and milk unobserved.

After staying in the Tawr Cave for three nights safely, they continued their escape to Madinah with the help of Abdullah bin Uraikath who showed them the route in the desert, although he had not still embraced Islam.

On the thirteenth year Rabial Awwal 8<sup>th</sup> after prophethood, they reached Kufa and stayed at the house of Kulthum bin Hind.

Hazrat Ali also arrived at Quba after disposing the entrusted valuables to their rightful owners as directed by the prophet. Hazrat Zaid and Abdullah bin Abu Bakr took care of the female members of the family of Prophet and Hazrat Abu Bakr and accompanied them in their emigration.

Whilst at Quba, the Prophet built up a mosque. The prophet and his companions carried the stones on their shoulders in this great task. After completing the construction the prophet started the journey with his companions towards Yathrib. In the meantime, the Quraish without success in their attempt to locate the prophet, now announced a reward to hundred camels to anyone who would seize Mohammed (Peace be upon him).

The prophet performed Jumma at a place called Banu Saleem and continued their journey afterwards.

As soon as the news of Mohammed (Peace be upon him)'s arrival began to spread, crowds came flocking out of Madinah. The joyful news soon spread through the city and the people marched forward to greet their noblest guest – the greatest messenger of Allah on earth.



The tribes and families of Yathrib came streaming forth and vied with one another in inviting the noble visitor to their homes. Every one was eager to host the prophet in their house and appealed to him, "Alight here O Messenger of Allah, stay with us." Prophet Mohammed (Peace be upon him) answered everyone courteously and kindly, "The camel is commanded by Allah, wherever it stops, that will be my abode."

The camel moved onward with slackened rein, reached the site of the Prophetic Mosque and knelt down. Here he alighted in a quarter inhabited by Banu Najjar, a tribe related to the prophet from the maternal side. The fortunate host, Abu Ayyub Al-Ansari, stepped forward with unbounded joy for the divine blessing appropriated to him, welcomed the Noble Guest and solicited him to enter his house.

The prophet lived in that house for about seven months till such time a house for him was built at the premises of the sacred Prophet's Mosque in Yathrib. And Yathrib was now called the Messenger's city or Madinahthun Nabi.

Hijrat was a great mile stone in the rise of Islam and was instrumental in changing the world order for many centuries to come.

Hijrat to Madinah could never be attributable to attempts to escape from jeers and oppression only, but it also constituted a sort of cooperation with the aim of erecting the pillars of a new society in a secure place.

### **The Significance of Hijrat**

The event of Hijrat is actually a turning point in the annals of Islam. It brought a revolution in the lives of the Arabs and developed them as world leaders in many fields. The Islamic calendar also starts from the day of Hijrat . The Arabs used to calculate their calendar years based on an important event. They gave prominence to the raid of the Ka'ba by Abraha and called it the 'Elephant year' or Yawmil Feel. Since Hijrat is one of the most important events in the history of Islam and stands out as a revolutionary stage in the march of Islam with a strong foundation for a new society based on Islamic social justice and equality of mankind. Hence during the rule of Hazrat Omar it was unanimously decided to adopt it as the beginning of the Islamic calendar.

#### **4. THE RISE OF ISLAM IN MADINAH**

The Hijrat also opened up a new chapter in the life of the Prophet himself. With this event his life in Makkah ended and a new life in Madinah commenced. The prophet who was oppressed and distressed by persecution became an accepted leader of the society in Madinah. The people of Madinah were overjoyed by the presence of the Prophet amidst them and were ready to do any sacrifice for the pleasure of the Divine Messenger.

Allah also revealed verses that were abreast of divine guidance offering laws and orders, ethical and moral principles, policies for trade and transactions, directions of justice and mercy, solutions to numerous problems - everything necessary for building up a pious society.

Although the Prophet and his companions did perform certain religious practices of worship and prayers, the commandment to perform these duties in a congregation came only when they were establishing themselves as a society in Madinah.

The prophet wanted to establish an exemplary ideal society in Madinah and in order to gather and train the people properly he established a mosque as a training centre of spiritual and social values. Since the prophet viewed a mosque as a centre of training for spiritual guidance as well as a consultative platform for searching solutions for the social problems, he constructed a mosque and started his tasks from there. Two mosques were constructed after the Hijrat: the Masjidu Thakwa at Quba and the Masjidun Nabavi in Madinah.

In the beginning the Masjidun Nabavi was built up with date palm leaves and date stumps in a simple way.

It was the practice of the Holy Prophet to build a mosque wherever he halted in order to unite the Muslims in a centre of religious significance. The importance given in Islam for the construction of mosques is illustrated by these exemplary actions of the prophet. The religious practices prescribed in Islam are not mere religious rituals for spiritual development only, but they incorporated elements of fundamentals required for building up co-operation and unity among the members of the Islamic society. Five times congregational prayers, weekly Jumma prayers and annual festival prayers all go to unequivocally emphasize the unity and mutual co-operation as the focused aims of the society.

In fact mosques are social establishments in the context of Islamic principles of justice and brotherhood. The people who gather for the congregation receive the necessary training for social integrity and interdependence by inculcating characteristics of fellowship, social welfare and respect for leadership.

Worldly affairs were also discussed and solutions for daily problems faced by the society were found in the ambience of the mosque. Education was also imparted to the new society where men and women attending the mosque immensely benefited by the teachings of Islam. The Ashabus Suffa were companions who stayed in the mosque premises constantly in order to acquire knowledge and record the sayings of the prophet in their minds. During the weekly sermon held in the mosque, discussions took place regarding the affairs connected with the people and solutions were sought in a wise manner. Inquiries were held regarding disputes and verdicts of justice were dispensed to the affected. There was a separate place for hosting guests who visited the prophet to become acquainted with the new religion.

From this mosque the prophet created an atmosphere of togetherness and peace among the Quraish of Makkah (who were deemed as upper class in Makkah), the natives of Madinah, the Jews who accepted Islam and other out side Muslims setting aside their differences and divisions.

After the construction of a mosque as his first priority for social revolution, the prophet gave his utmost attention for developing brotherhood in society. There was a need to rehabilitate the migrants who had left all their wealth, assets and families and relatives in Makkah for the sake of their new religion. Now they were in Madinah the migrants were homeless, jobless and penniless. They had lost their capital to start any trade and they were not good at cultivation although there were lands available in Madinah.

### **Brotherhood of Ansar and Muhajir**

The prophet addressed this serious problem by cementing the ties of mutual brotherhood amongst the Muslims of Madinah, Al Ansar (the Helpers) and Al-Muhajirun (the Emigrants). It was indeed unique in the history of the world. When either of the two persons who had been paired as brothers, passed away, his property was inherited by his brother-in-faith.

Example, Sa'd bin Ar Rabi, a Helper, said to his fellow brother 'Abdur Rahman bin Awf. "I am the richest man amongst the Helpers. I am glad to share my property half and half with you. I have two wives, I am ready to divorce one and after the expiry of her Iddah you may marry her." But Abdur Rahman bin Awf was not

prepared to accept anything: neither property nor home. So he blessed his brother and said, “Kindly direct me to the market so that I may make my fortune with my own hands.” And he did prosper and got married very shortly by his own labour.

The helpers were extremely generous to their brethren in faith. Once they approached the Prophet with the request that their orchards of palm trees should be distributed equally between the Muslims of Madinah and their brethren from Makkah. But the prophet was reluctant to put this heavy burden on them. It was, however, decided that the Emigrants would work in the orchards along with the Helpers and the yield would be divided equally amongst them.

Such examples illustrate the spirit of sacrifice, altruism and cordiality on the part of Helpers, also to the feeling of appreciation, gratitude and self-respect that the Emigrants held dear to their hearts. They took only what helped them eke a reasonable living. In short, this policy of mutual brotherhood was so wise and timely that many obstinate problems were resolved wonderfully and reasonably.

### **The Charter of Islamic Alliance**

Just as the Prophet had established a code of brotherhood amongst the believers, he was also much keen on establishing friendly relations between the Muslims and non-Muslim tribes of Arabia.

He entered into a treaty aiming at ruling out all pre-Islamic rancor and inter-tribal feuds. He was also so meticulous not to leave any area in the charter that would allow pre-Islamic traditions to sneak in and violate the new environment he wanted to establish.

All these efforts were exerted solely to provide peace, security, and prosperity to all mankind at large, and to bring about a spirit of rapport and harmony within Madinah in particular.

As a matter of fact, Madinah was not totally foreign to the prophet. The grand father of the prophet had married a woman belonging to the tribe of Kazraj in Madinah and the Prophet upheld this blood relationship with the people of Madinah. This blood relationship was also a contributing factor in making a successful treaty with the people of Madinah and subsequent Hijrat of the prophet.

The Relationship between Muhajir and Ansar was cordial and brotherly and never in the history of the world such bond existed between two separate communities based on their principles of religion.

## **Important Events**

The Quraish, mortified at the escape of the prophet along with his devoted companions, and jealous of his growing authority in Madinah, kept a stringent watch over the Muslims left behind and persecuted them in every possible way.

They also initiated secret contacts with Abdullah bin Uabi bin Salul, chief of Madinah polytheists, and president designate of the tribes 'Aws and Khazraj before the prophet's emigration. The prophet summoned and admonished him about this unholy alliance. Abdullah bin Ubai seemingly complied but at heart remained an unpredictable accomplice with the Quraish and the envious Jews.

Provocative actions of the Quraish continued and skirmishes started to pave the way for a major confrontation as the Quraish threatened to put Muslims to death in their own homeland.

In this precarious juncture with Quraish, intent on pursuing their aggressive and devilish plans, Allah the Almighty, gave the Muslims permission to take arms against the disbelievers.

The prophet also wanted to impress upon the polytheists and Jews of Madinah as well as the Bedouins in the vicinity, that the Muslims had smashed their old fears, and had been strong to be attacked with impunity.

The Prophet dispatched men to intercept and encounter a few caravans of the polytheists on their way to Makkah. Although no major fighting took place in these encounters the authority and position of Muslims were asserted strongly.

With these raids taking place on their caravans now and then, the Quraish realized the danger that Madinah could present with. They came to know that Madinah had always been on the alert, watching closely their commercial caravans.

Muslims of Madinah came to know that a trade caravan headed by Abu Sufyan was returning with valuable goods to Makkah from Syria. The Prophet immediately exhorted the Muslims to rush out and waylay the caravan to make up for their property and wealth they were forced to give up in Makkah.

The Muslim army consisted of 313 persons with 70 camels and three horses.

The Quraish had a strong fighting force consisting of 1000 fighting men including 600 armoured soldiers, 100 armoured horses, seven hundred donkeys and a large number of camels. They also had cheering women with music bands to encourage their fighting spirit.

### **The Battle of Badr**

The Quraish army approached Badr and encamped themselves beyond a sand dune at Al-Udwat al Quswa.

That night it rained on both sides. For the Polytheists it obstructed further progress, whereas it was a blessing for the Muslims. Allah sent rain to strengthen their hearts and to plant their feet firmly therewith.

The Prophet spent the whole night the preceding day of the battle in prayer and supplication.

In the morning the prophet called his men to offer the prayers and then urged them to fight in the way of Allah.

It was the 17<sup>th</sup> of Ramzan, south west of Madinah at Badr, the two armies crossed swords and battled.

The Battle of Badr was a decisive battle in the annals of the history of mankind. The victory of Muslims over polytheists changed the course of history and paved the way to the establishment of a mighty empire and great civilization in the world.

Seventy men belonging to the Quraish elite like Abu Jahl and Uduba were killed. Seventy people were imprisoned. They were treated with humanity.

The standard bearers of truth were given immediate help, and supernatural agencies (the angels) were sent to their assistance by their Lord to help them defeat the forces of evil.

The victory of Badr enhanced the prestige of the prophet among his people and increased their faith in his leadership. The first Islamic state in its infancy started to grow fast its influence spread far and wide in the Arab world. The Muslims of Madinah started to assert themselves with new found confidence.

## **The Battle of Uhad**

The defeat at Badr was an ignominy which the Quraishites pride could not leave unavenged. Revenge was, therefore, the catchword all over Makkah. As a consequence, they gathered 3000 people sympathetic to them and march towards Madinah for war with the Prophet. They had a powerful force with them consisting of seven hundred armoured soldiers, two hundred horsemen and seventeen women along with several donkeys and camels. Among the women was Hinda, the wife of Abu Sufyan. Her father was slaughtered in the Battle of Badr by the Prophet's uncle Hazrat Hamza (Ra) and she wanted to take personal revenge on him.

The Quraish camped north of Madinah, about two miles distance at the valley in front of the mountain called Uhad.

The Muslim army mobilized by the prophet consisted of a thousand fighters; a hundred of them armoured; another fifty horsemen. It was on Shawwal 15<sup>th</sup>, 3 A.H.

The prophet's army camped on a high place facing Madinah while their backs were to the hills of Uhad Mountain. He selected fifty skilful archers that formed a squad and made them under the command of Abdulla bin Jubair bin An-Nu'man Al-Ansar Al-Badri. He issued orders to them to stay where they were – on the mountain at the south bank of the canal in the valley and keep on shooting arrows and not to leave the place at any cost.

This was a wise military strategy of the prophet that made the rocky mountain as a shield for the army's rear and right flank.

As the battle raged ferociously Muslims defeated their enemies and the Polytheists started retreating leaving behind their goods and the injured. So the Muslim fighters pursued the enemies putting them to sword and collecting the spoils.

In spite of the original strict orders of the holy prophet and the warning of their leader Abdulla bin Jubair, forty archers deserted their posts, enticed by the too soon roar of victory as well as worldly avarice for the spoils of war. Noticing this action of the archers, the Quraish leader Khalid Ibnu Waleed returned back to the battle field and surrounded the Muslims from the cleft. The fortunes were turned fully upside down. The polytheist army surrounded the Muslims and murdered the Muslims who were taken unaware. However the genius of the Messenger of Allah and his matchless courage in raising his voice to gather the scattered Muslim fighters saved the day for Muslims.

Utbah bin Abi Waqqas pelted the Prophet with stones. The prophet's lower right incisor was injured. His lower lip was wounded. His forehead was cleaved when Abdullah bin Shihab AZ Shuri. His shoulder was struck violently by the sword of Abdullah bin Qami.

The determination and the severe resistance offered by the Muslims made the enemies drive off and the battle ended with the death of seventy Muslim including leaders like Hazrat Hamza (Ral) and Hazrat Musa'b, whilst the Quraish suffered a loss of twenty two lives.

Following the bitter lesson learnt in this battle, Muslims never dared to disobey or violate the orders of the prophet, and they achieved great victories by adhering to his orders.

### **Al Ahzab (the confederates) Invasion**

The battle that took place during the month of Shawwal 5<sup>th</sup> year after Hijrat is also named Handak battle. After the tribe of Banu Nulair was expelled from Madinah, some of their leaders approached the Quraish and requested them to wage a battle against the prophet. When the Quraish considered their request favourably, they approached the tribe Kaathbaan. They too acceded to the request favourably. All these groups joined together and launched a military campaign against the prophet and marched towards Madinah. When the prophet held a consultation with his companions, Hazrat Salman Al Farisy suggested that a trench be dug around the city Madinah as a preventive measure of protection against the invading army. The prophet readily accepted his suggestion and ordered the companions to commence work on digging trenches around Madinah and the prophet too actively participated in the arduous task.

The number of polytheists was around ten thousand whilst the number of Muslims was only three thousand.

When the confederates reached Madinah they were shocked to see a trench built around the city. For the Arabs it was a novelty. This new stratagem was standing as an obstinate obstruction. The Quraish decided to lay siege to Madinah and tried to find a vulnerable spot to infiltrate into Madinah. Muslims hurled arrows and engaged skirmishes with them.

It is clear that, and because of the trench standing between the two parties, no direct engagement took place, but rather there were military activities confined to arrow hurling, claiming the lives of six Muslim and ten polytheists.



During this period of fighting the Jews betrayed Muslims and went on providing the idolaters with supplies in token of their support against the Muslims.

The events turned to favour the Muslims ultimately. A man from the tribe of Ghatfan called Na'im bin Mas'ud asked to be admitted in the audience of the Prophet. He declared that he had embraced Islam secretly and asked the prophet to order him do anything that might benefit the Muslims. The prophet asked him to do anything that could help the Muslims in the present distress and use any stratagem of avail. The man went ahead and shrewdly created suspicion among the factions and finally was able to break their unity against the Muslims.

Coupled with the dissension and variance that found their way into the hearts of the disbelievers, forces of nature – wind, rain and cold exhausted them, their tents were blown down, cooking vessels and other equipage overthrown. At last the Quraish left frustrated for their inability to achieve their target.

Finally the siege that lasted for over a month came to an abrupt end. Muslims were relieved by the grace of Allah and their security was once again ensured.

### **The Battle of Khaibar**

Muslims of Madinah had to face many more encounters with polytheists and other enemies of Islam and the Jews living around the surrounds of Madinah were constantly involved in plotting schemes to harm Muslims.

Khaibar is situated north of Madinah towards Syria at a distance of one hundred miles. The battle of Khaibar took place during the Hijrat year 7 in the month of Muharram. This was a large area of land populated by the Jews. By entering into a treaty at Hudaibia the prophet had created a harmonious environment for the people of Madinah to live in security. However the prophet wanted to deal with the problems created by the numerous Jewish tribes who were bent on harming the nascent Islamic state.

As their treacherous activities continued unabated, the prophet expelled the Jews from Madinah.

At Khaibar the Jews had fortified fortresses giving them protection from invaders. There were a good number of fighters within the fortress. Possessing a good amount of arms and other facilities they were cunning and deceiving with evil aims at destroying the Muslims of Madinah.

It became necessary to take precautionary and preventive measures to ward off their threat to the state without allowing it become a much more serious problem for the state in the future.

On this basis, the prophet marched towards the Khaibar with one thousand six hundred fighters at the end of the month of Muharram. There were about two hundred horse men among the fighters. The prophet invited all the companions who took part in the treaty Hudaibia to join him in this campaign. Some women were also taken with them in order to provide help and first aid to the wounded. The Khaibar had six forts and the fighters inside were well armed.

When the battle started, Muslims conquered the forts one by one. First they captured the fort where the food supply was stored. Following that all other forts were subdued one after the other. At the end the Jews had only two forts. The Jews in these forts wanted to enter into a ceasefire with the Prophet. They appealed that their fighters should not be attacked and be given a safe way for them to leave the fort and they would leave the fort without any arms but take only their clothes with them. The Prophet agreed to offer them a safe way but insisted that Allah and His Messenger would no more responsible for their protection if they hid anything with them.

The Jews then departed from these two forts. Muslims recovered a lot of weapons and copies of Thora in these forts. Some Jews came back asking for these pages and the prophet ordered his followers to hand them back to the Jews.

In this battle ninety three Jews were killed and from the Muslim side fifteen people were martyred.

The prophet considered the appeal of Jews to allow them to continue to stay there on the agreement that they would pay a tax on the cultivatable land.

After this battle there were so many other battles till the passing away of the Prophet.

Some of these battles are:

1. The Battle of Mu'addah ( Hijri 8, Jamaathul Ula)
2. The Battle of Hunain ( Hijri 8, Shawwal 10<sup>th</sup>)
3. The Battle of Thabook ( Hijri 9, Rajab)

## TREATIES

The prophet entered into an agreement with the Jews also, after he had entered an agreement with the Helpers and Emigrants in Madinah on his arrival at the establishment of the Islamic state. This treaty had some important provisions relating to good relationships within different communities:

1. United Muslim Community without divisions.
2. All the members of the community will have equality in their rights and honour.
3. Mutual help and cooperation against injustice, crimes, aggression and sins in the community.
4. The relationship with enemies will be decided taking into account the interests of the community. No Muslim will be able to enter into a peace agreement with the enemies affecting the interests of another Muslim.
5. Building up of the society on the basis of good and stable principles and rules.
6. Community members will struggle against those who work to harm general rules of the state and will avoid helping those who are against the state.
7. Protecting those who are willing to live in harmony and cooperation with Muslims and avoiding injustice and aggression against them.
8. Non-Muslims will have the right to protect their religion and property. They will not be compelled to follow Muslims. Their properties will not be violated.
9. Non-Muslims should take part in the expenditure of the state in the same manner Muslims do.
10. Non-Muslims should cooperate with the Muslims to protect the state against the dangers imposed by the violations of the enemies.
11. During the time of war, Non-Muslims also should contribute to the expenditure on the efforts of war.
12. The state should help those who are victims of injustice and the Muslims affected by the violation of enemies.
13. Muslims as well as non-Muslims should avoid helping the enemies of the state and the helpers of the enemies of the states at all times.

14. When the welfare and the interest of the state and country depends on making peace, Muslims and Non-Muslims should abide by the decision of the state to make peace.
15. No one will be punished for the offence committed by another person. The offender commits an offence against his own interests and the interests of his family.
16. The right to move within the state and the outer precincts of the state is guaranteed subject to the safety of the state and its people.
17. No protection will be granted to anyone who indulges in injustice or sins.
18. Society will be built upon the foundation of righteousness, fear of God and mutual understanding. It will not be on the basis of sins and injustice.

To expand the zone of peace and security the prophet started to enter into similar treaties with other tribes living around Madinah.

### **The Al-Hudiabiyah Treaty**

It was about the sixth year Hijri when the Prophet saw a dream, that he had entered the sacred sanctuary of Makkah in security with his followers and was performing Umrah.

As soon as he informed some of his companions the contents of his dream, their hearts leapt up with joy since they found in it the actualization of their deep longing to take part in pilgrimage and its hallowed rites after an exile of six years.

The Prophet had his clothes washed, mounted his camel and marched out towards Makkah at the head of fifteen hundred Muslims including his wife Ummu Salma. Some desert Bedouins whose faith was lukewarm hung back and made excuses. Muslims carried with them no weapons of fighting except sheathed swords as was the customs then. As they approached Makkah, and in a place called Dhi Hulaifa, he ordered that the sacrificial animals be garlanded, and all believers donned Al Ihram, the pilgrim's garb.

The Quraishites decided to resist the prophet's mission at all costs. The Prophet consulted his companions, who were of the opinion that they would fight none unless they were debarred from performing their pilgrimage.

The Prophet and his companions reached a spot called Hudaibiya, situated now near the main road from Makkah to Jeddah, and informed some of the people

of the tribe of Husa'a that he had come for the sole purpose of performing the pilgrimage and not for a battle. They carried this news to the Quraish and apprised them that the Prophet had come there for the purpose of pilgrimage and not for a battle with them. But the Quraish were adamant and they were not willing to allow the prophet to enter Makkah unanimously lest the Arabs underestimate the Quraish for their weakness.

They sent Urwa bin Mas'ud Ath Thaqafi to negotiate with the prophet about this. After discussions with the companions of the Prophet Urwa returned and conveyed to the Quraish his impression that those people could not forsake the Prophet under any circumstances.

As the next step Hazrat Uzuman with good links in the Makkahn families was sent to Makkah to negotiate with the Quraish. When the return of Hazrat Uduman was delaying, apprehension and anxiety grew in the Muslim camp and the Prophet decided to take oath from the companions to wage a war of Jihad against the polytheists of Makkah. This fealty was sworn under a tree. The Holy Quran refers to this pledge as follows: ***“Indeed, Allah was pleased with the believers when they gave their pledge to you under the tree”*** (48: 18)

When the Quraish saw the firm determination of the Muslims to shed the last drop of blood for the defense of their faith, they came to their senses and realized that followers of the Messenger could not be cowed down by these tactics.

After some further interchange of messages they agreed to conclude a treaty of reconciliation and peace with the Muslims.

A treaty incorporating the following provisions was entered into between the Muslims and Quraish at Hudaibiya.

### **The Provisions of the Treaty of Hudaibiya**

1. The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.
2. They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.
3. War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other.

4. If anyone from Quraish goes over to Mohammed (peace be upon him) without his guardian's permission, he should be sent back to Quraish, but should any of Mohammed (peace be upon him)'s followers return to Quraish, or enter into treaty with them, should be allowed to do so.
5. Whosoever wishes to join Mohammed (peace be upon him) or enter into treaty with him, should have the liberty to do so; and likewise whosoever wishes to join Quraish, or enter into treaty with them, should be allowed to do so.

Although the provisions of the treaty looked harmful to the Muslims at the outset, it proved to be of great value to them in the near future.

The treaty was concluded and it was a great example in the history of Islam about the foresight and wisdom of the Prophet and the revelation from Allah that guided him rightfully in all affairs.

One their way back from Hudaibiya, the prophet received a revelation about the victory that is on its way," "Verily We have granted thee a manifest victory..." (48: 01)

According to some commentators of the Holy Quran, the victory mentioned in this verse points out to the victory of Makkah following the Hudaibiya treaty.

### **The Conquest of Makkah**

According to the terms of the treaty of Hudaibiyah, the Arab tribes were given the option to join either the Muslims or the Quraish. Should any of these tribes suffer aggression, then the party to which it was allied would have the right to retaliate. The Banu Bakr tribe joined the Quraish while the Khuza'ah tribe joined the Prophet. They thus lived in peace for some time but ulterior motives originating to pre-Islamic period triggered fresh hostilities. The Abu-Bakr tribe attacked the Khuza'ah tribe and killed twenty people. This happened during the year A.H. 8. The Quraish came to the aid of the Banu Bakr tribe and provided them with weapons and goods. The Khuza'ah tribe complained to the Prophet about this and in view of the existing alliance with them, the prophet demanded immediate redress not only for violating the treaty but also slaying men allied to him in the sanctified area.

Three demands were made by the Prophet:

- (a) To Pay blood money for the victims of Khuza'ah
- (b) To Terminate their alliance with Banu Bakr or
- (c) To Consider the truce to have been nullified.

The Quraish out of arrogance opted for the third demand and showed their hostile attitude towards the Prophet. However the Quraish realized their mistake and feared a horrible consequence looming ahead. They, therefore, delegated their chief Abu Sufyan to Madinah for a renewal of the truce. But the Prophet did not want to trust the polytheist again and did not hold him any assurance of a truce.

With a view of securing a total news black-out concerning his military intentions, the prophet dispatched an eight men platoon in the direction of Edan in order to divert the attention of the people and screen off the main target.

After making full preparation, the prophet proceeded to Makkah at the head of ten thousand soldiers on the 10<sup>th</sup> of Ramazan, 8 A.H. When they reached at Al-Juhfa Hazrat Abbas bin Adul Muttalib and his family came to join the prophet. And at Al Abwa the Muslims came across Abu Sufyan bin Al Harith and Abdullah bin Umaiyah, the prophet's cousins, met Hazrat Ali and confessed their mistakes and sought the pardon of the Prophet. The Muslims were furious to see Abu Sufyan and wanted to kill him then and there. Here, the archenemy of Islam began to beseech the prophet in the most earnest words that testify to the Prophet's generosity and mild temper. They professed Islam at this occasion.

With the surrender of Abu Sufyan, all resistance in Makkah came to an end and the Prophet achieved his vision of conquering Makkah without shedding a drop of blood. In fact he was most humble at the time of his greatest victory and entered Makkah by bending his head in gratitude to Allah. First he entered the Holy Ka'ba and circumambulated the Ka'ba.

He was reciting the verse, "Truth has arrived and falsehood perished: for falsehood is bound to perish (Al – Quran 17:81). Reciting this verse he started removing all the idols in the Ka'ba and proclaimed the oneness of Allah in the Ka'ba. After offering two Rak'aths of prayer the prophet stood at the entrance of the mosque.

At the peak of this victory, the prophet did not adopt pomp and show but he reflected his noble behavior towards his former enemies by Addressing them," O people of Quraish! Allah has abolished from you all pride of the pre-Islamic era

and all conceit in your ancestry, all men are descended from Adam, and Adam was made out of clay.”

The Holy Prophet asked the people, “ O you people of Quraish! What do you think of the treatment that I am about to accord you..”

The Quraish replied humbly, “O noble brother and son of noble brother! We expect nothing but goodness from you.”

Upon this the prophet declares, “ I speak to you in the same words as Yusuf spoke unto his brothers: He said, ‘ No reproach on you this day.(12:92) go your way, for you are freed ones”

At the conquest of Makkah, the prophet magnanimously forgave almost all his enemies except four people who were executed under his order for the unforgivable crimes committed by them.

Clemency was extended to Wahshi, the murderer of his uncle Hamzah, and Hind who chewed his liver and to Habar who had attacked the Prophet’s daughter with a spear, while on her way from Makkah to Madinah, so grievous that she ultimately died of the fatal injuries

His companions followed his noble example and entered Makkah with calm and peace and did not harm any body or rob anyone as was the custom of invading conquerors in the history of the world. No injustice was done to anybody.

The conquest of Makkah without a drop of blood stands out as a unique and unparalleled event in the annals of mankind. When the entire Quraish as religious leaders of Arabia finally accepted Islam as their religion, the idol worship was totally eradicated from the soil of Arabia forever. Makkah which was the centre of hostility and persecution for the new religion of Islam became the centre of Islam after the Ka’ba was purified of idols and pagan rituals. Commenting on the victory of Makkah, the great historian Hitti in his book the History of Arabia, says,” Comparing any conquest in the history of the world with that of the conquest of Makkah is impossible”.

When the time for prayer approached, Hazrat Bilal ascended Al-Ka’bah and called for the prayer. This was a shock for the class conscious society of the Quraish. Abu Sufyan bin Harb, Itab bin Usaid and Al-Harith bin Hisham were on the yard



and regretted this act of Bilal, a former slave, ascending the Ka'bah, saying Allah has honoured his father having not heard such words. The Prophet assisted by Divine Revelation told them that he had learnt about what they had spoken of. Taken by surprise they too professed Islam.

The fall of Makkah actually signified the fall of idol worship and false rituals in Arabia. Makkah was the epic centre of idol worship and the Quraish of Makkah were popular for following the traditions of false rituals and superstitions. Makkah now came under the authority of Muslims and the darkness of ignorance gave way to the new rays of enlightenment by Islam. All future victories of Islam also commenced from the conquest of Makkah.

### **The Farewell Pilgrimage**

After the accomplishment of the Call to Islam, the proclamation of the Message and the establishment of a new society on the basis of 'There is no God but Allah. A deep rooted feeling arose in the heart of the Messenger that his mission was complete and his stay on this world is coming to an end.

The Messenger of Allah announced his intention to proceed to Makkah for Haj. This was the 10<sup>th</sup> year of Hijrat. A large congregation of people came to Madinah to seek the guidance and the leadership of the prophet in the pilgrimage.

This was the only Haj undertaken by the prophet after his prophethood. Some historians record that the number of people who joined him in this Haj exceeded one hundred and fourteen thousand.

The Prophet who left Madinah during the month of Dul Qada reached Makkah on the 4<sup>th</sup> Dul Haj. The prophet first of all circumambulated the Ka'ba and offer two rakaaths of prayer at Maka'mu Ibrahim. He also performed Saie (the ritual walking of to and fro between Safa and Marwah. He did not finish the Ihram because he was intending to perform Umra as well. On Dul Haj 8<sup>th</sup> he left for Mina where he performed the noon, afternoon, the sunset, the evening and the dawn prayers. He stayed for a while till the sun rose up and then he passed along till he reached Arafah. There he gave the following speech:

“O people! Listen to what I say. I do not know whether I will ever meet you at this place once again after this current year. It is unlawful for you to shed the blood of one another or take the fortunes of one another. They are as unlawful, as shedding blood on such a day as today and in such a month as this harem month and in such a sanctified city as this sacred city.”

“Behold! All practices of paganism and ignorance are now under my feet. The blood-revenge of the days of ignorance are remitted. The first claim of blood I abolish is that of the son of Rabu’ a bin Harz who was nursed in the tribe of Sa’d and who Hudhail Killed. Usury is forbidden. I make a beginning by remitting the amount of interest which Abbas bin Abdul Muttalib has to receive. Verily, it is remitted entirely.”

Neither an Arab is superior to a non Arab and nor a non Arab is superior to an Arab. You are all descendants of Hazrat Adam. And Hazrat Adam was created with clay.

All Muslims are brethren to one another. Be careful how you treat your slaves. Feed them with what you feed yourself; and clothe them with what you clothe yourself. “ O people! Fear Allah concerning Women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by Words of Allah! It is incumbent upon them to honour their conjugal rights and, not to commit acts of impropriety which, if they do, you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably”

“Verily, I have left amongst you the Book of Allah and the Sunna of His Messenger which if you hold fast, you shall never go astray”

“ O people, I am not succeeded by a prophet and you are not succeeded by any nation. So I recommend you to worship your Lord, to pray five prayers, to fast in Ramadan and to offer the zakat of provision willingly. I recommend you to do the pilgrimage to the Sacred House of your Lord and to obey those who are in charge of you then you will be awarded to enter the Paradise of your Lord”

“And if you are asked about me, what would you say?”

The people replied, “ We bear witness that you have conveyed the message and discharged your ministry.”

He then raised his forefinger skywards and then moved it down towards people while saying:

“O Allah, bear witness”

He said that phrase thrice. The one who repeated the Prophet’s statements loudly at Arafat was Rabia bin Omaiya bin Khalaf.

During his Haj, the prophet did all the performances himself and set an example of guidance for all. At this instance the prophet said to his people, “ Learn the rules of Haj from me now. I do not know whether I will have another opportunity to perform Haj again. Let him that is present convey it unto him who is absent. For many people to whom the message is conveyed may be more mindful of than the audience”

The last sermon of the Prophet at Arafat has an important place in history. This sermon reminded Muslims the teachings of the prophet. This sermon also proclaimed the concepts of the ideal society and principles of the society based on brotherhood. By this the prophet had reiterated his conviction that brotherhood and equality are the life line of a peaceful Islamic society.

## **5. THE EXAMPLES AND DISTINCTIONS OF THE COMPANIONS OF THE HOLY PROPHET (PEACE BE UPON HIM)**

### **Who are the companions of the Holy Prophet?**

The Prophet prophesized glad tidings regarding some of his companions, saying that they would be in Paradise.

The Prophet once mentioned that the foot step of Hazrat Abu Huraira is heard in paradise. He also praised his grand sons Hazrat Iman Hasan and Hazrat Imam Hussain as the leaders of the youth in the Paradise. Hazrat Fathima has been described as the leader of women in paradise.

When there was water scarcity for Muslims, the Prophet promised Paradise for anyone who would buy the well Fihir'Ruma. He also promised paradise for those who contributed for the organizing of the fighting force during difficult times. Allah also promised prior forgiveness of a life time to all those who took part in the battle of Badr. When we view all these instances it is clear that more than a hundred companions of the prophet were chosen to enter paradise. But when we take an account of the sacrifice made by them for the sake of Islam , it is obvious almost all of them deserved paradise. However we have to bear in mind that the knowledge about the unseen is only with Allah.

It is important to note why history records the praiseworthiness of the ten Sahabas who were given the glad tidings of belonging to paradise by prophet. The immense sacrifice of these Sahabas for the cause of Islam with their life, blood, time and wealth has to be time honoured till the end of the time and in this regard the Prophet has on the same occasion named on by one as the dweller of the paradise. The ten companions are called the Ashrathul Mubasshara , being the most prominent among the companions of the prophet including the four rightly guided Khalifs of Islam and the following six companions.

### **A-Zubayr ibnu Awwam**

Al-Zubayr was Prophet Mohammed (peace be upon him)'s first cousin. Al-Zubayr was one of the first seven men to accept Islam under the influence of Abu Bakr and is said to have been the fourth or fifth adult male convert.

He had immense love for the Holy Prophet (Peace be upon him) and took part earnestly in almost all the battles for Islam during the time of the Prophet and during the time of the companions. He was a great horseman and a valiant fighter. He was the first to raise his sword for the sake of Islam.

He was praised as one of the pillars of Islam by the great Hazrat Umar.

He was also a generous person who gave his wealth for the sake of the poor.

He was murdered by a hypocrite during the battle of Jamal at the age of 67.

### **Sa`d ibn Abī Waqqās**

**Sa`d ibn Abī Waqqās** was an early convert to Islam and one of the important companions of the Islamic prophet Mohammed (peace be upon him). Sa'd was the seventeenth person to embrace Islam at the age of seventeen. He is mainly known for his commandership in the conquest of Persia in 636, governorship over it, and diplomatic sojourns to China in 616 and 651.

Born in Makkah in 595, Sa`d was from the Banu Zuhrah clan of the Quraysh tribe, and was the grandson of the paternal uncle of Aminah bint Wahb, mother of prophet Mohammed (peace be upon him).

In 614, the Muslims were on their way to the hills of Makkah to offer prayer with the prophet Mohammed (peace be upon him), when a group of polytheists observed them. They began to abuse and fight them. Sa`ad beat a polytheist and shed his blood, reportedly becoming the first Muslim to shed blood in the name of Islam.

He fought at the battle of Badr with his young brother Umayr. by the Prophet to fight in battle.

Sa`d also fought under Umar (Rali)'s command against the Sassanid army at the Battle of al-Qādisiyyah and Battle of Nahāvand. He was later appointed governor of Kufa and Nejd during the Caliphate of Umar (Rali).

He outlived all ten blessed companions, and died a wealthy man at the age of eighty, around the year 674 A.D. (Hij 55)

### **Abu Ubaidah ibn al-Jarrah**

**Abū ‘Ubaydah ibn al-Jarrāh**, was one of companions of the Islamic prophet Mohammed (peace be upon him). He remained commander of a large

section of the Rashidun Army during the time of the Rashid Caliph Umar (Rali) and was on the list of Umar (Rali)'s appointed successors to the Caliphate.

Abu Ubaidah lived through the harsh experience and migrated to Abyssinia along with a delegation of 83 men and 20 women.

Abu Ubaidah participated at the Battle of Badr. In this battle, he was attacked by his father Abdullah ibn al-Jarrah, who was fighting alongside the army of Quraish. Abu Ubaidah then attacked him and killed him.

He was appointed as the commander of the Islamic forces to Syria during the time of the second Caliph Hazrat Umar. During his stay there he led the Muslim army to great victories.

At that time there was a plague spreading in Syria. As soon as Abu Ubaidah moved to Jabya he became afflicted with the plague. He was afflicted by the disease and died in Hijri 18<sup>th</sup>.

### **Talha bin Ubaidullah**

He was one of the earliest members of Islam. He was a wealthy person who spent his wealth for the sake of Islam and also participated in many battles for the sake of Islam.

At the Battle of Uhud, when the Muslims fell into disarray at the beginning of hostilities, Talha plunged into the enemy and pushed them away from the Prophet. He turned back to the Prophet and helped him and carried him a little further up the mountain and put him to lie on the ground. He then renewed his attack and successfully repulsed the enemy.

Talha along with Zubayr withdrew from participation in the civil war of Jamal when they saw the situation in a different light but they paid for that withdrawal with their lives.

As they withdrew, a man named 'Amr ibn Jurmuz followed Zubayr and cowardly murdered him while he was performing Salat.:

### **Abdur-Rahman ibn Awf**

He was one of the first eight persons to accept Islam. He was one of the six persons chosen by Umar (Rali) to form the council of shura to choose the Caliph after his death.

He bore this punishment of the Quraish with steadfastness and was compelled to leave Makkah for Abyssinia because of the continuous and unbearable persecution.

Abdur-Rahman distinguished himself in both the battles of Badr and Uhud. At Uhud he remained firm throughout and suffered more than twenty wounds some of them deep and severe.

Abdur Rahman spent his wealth generously for the cause of Islam. He shared his wealth with others to such an extent that all the people of Medina had a share in his wealth.

When the Prophet, peace be on him, passed away, Abdur-Rahman took on the responsibility of looking after the needs of his family, the Ummahaat al-Muminin."

The prayer of the noble Prophet that Allah should bestow barakah on the wealth of Abdur-Rahman appeared to be with Abdur-Rahman throughout his life. He became the richest man among the companions of the Prophet.

He earned much wealth but he never remained attached to it for its own sake and he did not allow it to corrupt him. He lived a simple life and dressed in simple clothes. It would be difficult to differentiate him from his servants as he used to mix with them in a brotherly manner.

He passed away in 32 A.H. Hazrat Ayesha wanted him to be buried near the Prophet's tomb along with Hazrat Abu Bakr and Hazrat Umar but Abdur Rahman did not wish to raise his status to the level of the pious companions of the prophet and left a request that he be buried near Usmanibnu Maz'um. Accordingly it was done.

### **Said ibn Zayd**

Said grew up in a household which repudiated the idolatrous ways of the Quraysh and he was instructed by a father who spent his life searching for Truth and who died in its pursuit.

Said was not yet twenty when he embraced Islam. His young and steadfast wife Fatimah, daughter of Al-Khattab and sister of Umar (Rali), also accepted Islam early. Evidently both Said and Fatimah managed to conceal their acceptance of Islam from the Quraysh but were instrumental in Oman Khattab accepting Islam later on.

Said ibn Zayd was totally devoted to the Prophet and the service of Islam. He witnessed all the major campaigns and encounters in which the Prophet engaged with the exception of Badr. Before Badr, he and Talhah were sent by the Prophet as scouts to Hawra on the Red Sea coast due west of Madinah to bring him news of a Quraysh caravan returning from Syria.

He was one of those whom Abu Bakr consulted on his succession and his name is often linked with such companions as Uthman, Abu Ubaydah and Sad ibn Abi Waqqas in the campaigns that were waged. He was known for his courage and heroism. Said was ranked by the Prophet as one of the outstanding members of his generation. He was among ten of the companions whom the Prophet visited one day and promised Paradise.

He lived a simple life devoid of any attachment for worldly wealth and it is said his prayers were always accepted.

When the administration of a part of Syria was offered to him by Abu Ubaida, he avoided it saying that such a position would betray him from the closeness to Allah and headed for Jihad.

He passed away in 51<sup>st</sup> A.H. and his funeral was attended by all the prominent people of Madina.

### **The Lives and Examples of the mothers of Believers (Ummahathul Mu'meeneen)**

The Holy Quran declares the beloved wives of the Holy Prophet as the mothers of believers and holds them in high esteem. They lived with the prophet serving him with dedication and shouldering many responsibilities for the community during many hardships. An individual Muslim should respect and love them as he would his own mother.

The Holy Quran declares, "The Prophet is closer to the Believers than their own selves, and his wives are their mothers. " (33: 06)

Although criticism is leveled against the Holy Prophet (peace be upon him) with regard to his many marriages, Muslims and balanced thinkers accept the requirement of such plural marriages as they had noble aims and good circumstances to justify such marital contracts by the prophet.



There are many valid reasons for the marriages of the Prophet and people without prejudice understand the circumstances of these marriages fully well, whereas those who have hostility against the prophet misinterpret these marriages to suit their own misguided and narrow minded opinions and hatred towards the prophet.

### **Khadijah (Radhiyallaho anha)**

She was the first among the Ummul Mumineen. She belonged to Quraish family and was wealthy. She was married to Abu Hala Athtameemi. On the death of Abu Hala, the Prophet Mohammad (Sallallahu Alaihe Wasallam) married her as his first wife. At the time of her marriage, she was 40 year old and the Prophet Mohammad (Sallallahu Alaihe Wasallam) was twenty-five. They had six children, two sons and four daughters.

In spite of conspicuous difference in age, the Prophet's love for Hazrat Khadija never wavered. When death parted her from the Beloved Nabi Sallallahu Alaihi wa Sallam after having shared with him for 28 years the toils and trials of life, especially the first ten years of his Ministry of Prophethood, he deeply mourned her death. Once the Prophet replied to Hazrat Ayesha, "She believed in me when none else did. She embraced Islam when people disbelieved me. And she helped and comforted me when there was none else to lend me a helping hand."

"Never was I jealous of any of the Prophet's wives", Hazrat Ayesha, "but Khadija, although I never saw her. Her sweet memory never blurred in the Prophet's heart. Once I hurt his feelings on this issue and he replied gravely, 'Allah has blessed me with her love.'"

She was the first to believe the prophethood of Mohamed and placed all her wealth in the service of the Prophet for the cause of Islam.

Till her death the prophet never married any other woman. She passed away after the tenth year of his prophethood and this made the prophet very sad and her absence left a lasting impression in him.

### **Sawda bint Zam'a**

She was of the Quraysh tribe on her father's side. Sawda bint Zam'a (ra) had been the first woman to immigrate to Abyssinia. She migrated to Abyssinia with her first husband named As-Sakran bin Amr, after being persecuted by the Polytheists of Makkah. Her husband died on the way back to Makkah.

Before the Prophet left for Madinah, it was suggested by Khawlah bint Hakim that he marry Sawda bint Zam'a, who had suffered many hardships after she became a Muslim. He married Sawda in Shawwal in the tenth year of Prophethood, after the death of Khadija.

She was middle-aged, rather plump, with a jolly, kindly disposition, and just the right person to take care of the Prophet's household and family. She was considered homely and was older than Mohammed (peace be upon him). She was a widow who lived until the end of time of Hazrat Umar.

She was very pious and understanding as she considered her old age and allowed her own marital time on her own to be taken by the youngest wife of the Prophet. She wanted to be the wife of the Prophet throughout her lifetime and be so in the next world.

She died in Madinah during the time of Hazrat Umar (Rali).

### **Ayesha Siddiqah**

Ayesha Siddiqah was the third lady to enter the house of the Prophet as the only virgin of a tender age when she was married to the Prophet. Historical records bear ample testimony to the fact that Ayesha was a precocious genius and her contribution to Islam because of this marriage was very much valuable indeed.

By this marriage, a lady of eminent qualities came under the direct influence of the Holy Prophet at a highly impressionable age, and this provided her ample opportunities to penetrate into the innermost recesses of the sacred heart of the Apostle (Peace be upon him)

Among the wives of the Prophet, she was the only lady with whom young women could frankly enter into conversation and discuss problems without any reserve because of her age.

The Prophet's last days were spent under her care in her house and he passed away on her lap.

Ayesha lived on almost fifty years after the passing away of the Messenger of Allah and She passed away in the year 58 A.H. in the month of Ramadaan and was buried in the sacred graveyard at Madinah.

Ayesha not only possessed great knowledge but also took an active part in education and social reform. As a teacher she had a clear and persuasive manner of speech and her power of oratory has been described in superlative terms. Men and women came from far and wide to benefit from her knowledge.

She is also known for narrating hadeeth, not just on matters related to Mohammed (peace be upon him)'s private life, but also on topics such as inheritance, pilgrimage and many other subjects.

### **Hafsa Binthi Umar Ibnu Khattab**

She was the daughter of the second Caliph of Islam Hazrat Umar (Rali). She was born in Makkah about six years before the prophethood. She took part in the Hijrat of Medina.

She protected the original copy of the Holy Quran.

Hafsa bint Umar (Rali) was widowed at battle of Badr when her husband Khunais ibn Hudhaifa was killed in action. The Holy Prophet (peace be upon him) married her in 3 A.H. At the same time, Zaynab bint Khuzayma was also widowed at the battle of Badr.

She was very pious and devoted herself much to religious practices such as worshipping and fasting. She took part in the Hijrat to Madinah.

She contributed to the compiling of the Holy Quran and like Ayesha was a wise woman with a good knowledge of the Holy Quran and Islam. She passed away at the age of 63 during Hijri 45<sup>th</sup>.

### **Zaynab bint Khuzayma**

When her husband Abdullah Ibnu Jahs was martyred in the Uhad Battle, the Prophet married her and gave a new lease of life for her. She was very generous and always fed the poor. Hence she was nicknamed as 'the Mother of the poor' –Ummul Masakeen.

She had the opportunity to live with the prophet for only two or three months. She passed away after a short life with the prophet at Hijiri 4<sup>th</sup> year. She is one of the two wives who passed away during the lifetime of the Prophet.

She had the unique blessing of her funeral prayer being conducted by the Holy Prophet.

### **Hind bint Abi Umayya (Umm Salama)**

She belonged to the Quraish tribe. Being described as a beautiful woman she took part in the Hijrats of Abyssinia and Madinah with her husband Abu Salama. When her husband died in Madina, Prophet Mohammed (peace be upon him) married her.

She was also one of those who accompanied the prophet when he went for Umrah and was held up at Hudaibiya. When some of the companions were depressed about the decision by the prophet to abide by the demands of the Quraish in the treaty, she was a source of help to the prophet to overcome his grief with her timely advice and consultation.

She has also narrated over three hundred Hadeeth and she was a devoted Muslim with a generous heart for charity.

She lived long guiding the Muslims on the path of the prophet, and passed away during the rule of Yazid after the tragedy of Karbala and was buried in Jannathul Baaki at Madinah.

### **Zaynab bint Jahsh**

Zaynab bint Jahsh was Mohammed (peace be upon him)'s cousin, being the daughter of one of his father's sisters. In Madinah. Mohammed (peace be upon him) arranged Zaynab's marriage to his adopted son Zayd ibn Harithah. Later she had divorce from Zayd and married Mohammed (peace be upon him).

This was a marriage ordained by Allah and verses regarding Hijab were also revealed closer to this instance.

She indulged in charity greatly and was an honest and sincere person. She was highly generous and was nicknamed as the one with long hands because of her generosity in charity. The Prophet foretold that the one with the long hands would be the first to join him in his journey towards the hereafter and accordingly Zainab died following the prophet in the year Hijri 20.

### **Juwayriyya bint al-Harith**

She belonged to the tribe of Qusae. She was one of the captives from the skirmish with the Banu Mustaliq and was the daughter of the tribe's chieftain. Her husband, Mustafa bin Safwan, had been killed in the battle. Upon being enslaved, Juwayriyya went to Mohammed (peace be upon him) requesting that she - as the daughter of the lord of the Mustaliq - be released.

Mohammed (peace be upon him) then offered to marry her, and she accepted. She had a dream that the moon in Median fell on her lap and with the marriage to the prophet she realized that her dream became true. After becoming a mother of the believers she became dedicated to prayers and other religious duties.

She lived up to 65 years and passed away in Hijri 50.

### **Ramla bint Abi Sufyan (Umm Habiba)**

She was the daughter of Abu Sufyan belonging to the Umayyad clan. In the early stage of Islam she had embraced Islam along with her husband Ubaidullah bin Jahs. She participated in the Hijrat to Abyssinia along with her husband.

In Abyssinia her husband was converted to Christianity but she remained a Muslim with staunch belief. As a blessing she became the wife of the Holy Prophet and became hailed as the mother of believers.

Although her father and brothers were influential leaders of the Quraish, she was dedicated to the teachings of the Prophet and loved him immensely. She took part in the two hijrats to Abyssinia.

When her father came to Madinah to meet the prophet in order to renew the Hudaibia treaty which the Quraish foolishly cancelled, he also went to see her daughter. When Abu Sufyan wanted to sit on the carpet where the Holy Prophet used to sit, she objected to it by saying that an impure polytheist was not fit to sit on the carpet of the Messenger of Allah. For her Islam was more important than her relationship with her father.

Ummu Habiba departed from the mortal world in Hijri 44<sup>th</sup>.

### **Safiyya bint Huyeyi Ibn Akhtab**

When the Jews were defeated in the Kaibar battle, many were taken as captives. Safiyya bint Huyayy was also captured and her husband was killed in the battle. She became the captive of Thihyatul Kalafi and a ransom had to be paid to him for her release. The Prophet paid the amount to the companion and secured her release and later married her to develop good relationship with the Jewish community.

She loved and respected Mohammed (peace be upon him) as "Allah's Messenger". When Prophet Mohammed (peace be upon him) was terminally ill, Safiyya was profoundly upset. She said to him "I wish it was I who was suffering instead of you."

She was praised by the prophet as a woman coming from the lineage of the earlier prophets and marrying a prophet.

She passed away in Hijri 52.

### **Maymuna bint al-Harith**

As part of the treaty of Hdaybiyah, Mohammed (peace be upon him) visited Makkah for the lesser pilgrimage. There Maymuna bint al-Harith proposed marriage to him. Mohammed (peace be upon him) accepted, and thus married Maymuna, the sister-in-law of Abbas. As the Makkahns did not allow him to stay any longer, Mohammed (peace be upon him) left the city, taking Maymuna with him. Her original name was "Barra" but the Prophet called her "Maymuna", meaning the blessed, as his marriage to her had also marked the first time in seven years when he could enter his hometown Makkah.

She passed away at the age of 81 in Hijri 51 at the same place where she started her marital life with the Prophet.

All the above wives of the Prophets were dignified personalities with great characteristics and held in high esteem by the Muslims as the mothers of believers. They were attached to the Prophet and dedicated their lives to his service and lived as mothers of believers after the death of the prophet as widows till their final hours.

## **6. AL KULAF-A-E- RASHIDEEN**

As the last prophet, the Messenger of Allah guided mankind in the light of revelation regarding all aspects connected with human life. He completed his mission within 23 years in a perfect manner. With the satisfaction of establishing a society based on ethical and moral principles of discipline, the prophet breathed his last.

After the prophet's demise, the companions of the prophet had to carry forward the mission to all corners of the world upholding the flag of Islam. To this the training and experience they gained under the prophet was of immense benefit.

Apart from facing the threats from the outside, they also had to meet the challenges brewing internally. They had to rise to the occasion and identify the problems before them and dedicate themselves to fulfilling their duties and march forward. Such leaders of the companions are Al Kulafa -e- Rashideen and their status in the annals of history is unparalleled.

### **Abu Bakr the First Among Men to Enter Islam**

Even before embracing Islam he did not like most of the customs of the days of ignorance and never drank any liquor.

His main profession was trade. He also accompanied the Holy Prophet (peace be upon him) in some of his trade missions. Because of his honesty people trusted him and often kept their money as a trust with him. His nobility and truthfulness soon made him a rich trader. Abu Bakr was always a very close Companion of the Holy Prophet, he knew how honest and upright the Prophet was. Such knowledge of the Prophet made Abu Bakr to be the first adult male to accept Islam.

He submitted to Islam with such determination that once the Holy Prophet himself remarked, "I called people to Islam, everybody thought over it, at least for a while, but this was not the case with Abu Bakr, the moment I put Islam before him, he accepted it without any hesitation." He was titled as-Siddiq by the Prophet because his faith was too strong to be shaken by anything.

In fact, Abu Bakr was more than a great believer, as soon as he became a Muslim, he immediately began to preach Islam to others. Among those who accepted Abu

Bakr's invitation to Islam were 'Uthman, Az-Zubayr, Talhah, 'Abdur-Rahman ibn Awf, Sa'ad ibn Waqqas and others who later became the pillars of Islam.

Abu Bakr with the wealth he had, also had a major role in freeing some of the Muslim slaves, who were barbarically tortured by their heartless Mushrik masters to give up the faith and return to their masters' beliefs. Here Abu Bakr's wealth came to the rescue, as he bought the poor helpless slaves from their inhuman masters and set them free, Bilal al-Habashi, the slave of 'Umayyah ibn Khalaf, was among those who were set free by Abu Bakr. Bilal became afterwards the Muazzin at the Prophet's mosque.

In another occasion when there was a dispute between Hazrat Abu Bakar and Hazrat Umar and when both of them presented themselves before the Prophet. The prophet was visibly angry. Noting this, Hazrat Abu Bakar came forward and expressed his regret, "I am the one who is wrong".

At this the Holy Prophet addressed the people, "When I was sent as a messenger by Allah, all the people falsified me and called me a liar but Abu Bakar testified and confirmed the truth of my prophethood. He sacrificed his life and property for my sake. How could you look at my friend apart from me". After that incident no one every tried to hurt the feelings of Hazrat Abu Bakar. This is narrated in Bidaya Van Nihaya.

### **Services rendered by Hazrat Abu Bakar to Islam**

Hazrat Abu Bakar attached himself to the mission of Islam from the very beginning. His efforts also brought in many others to the fold of Islam.

Hazrat Abu Bakar also increased his connection and meetings with The Holy Prophet (peace be upon him). Because of this he was annoyed by the Quraish to the extent of losing his social status among the Meccans. But he was not discouraged by these developments. Instead he used to sit with the prophet and contemplated about the propagation of the message of Islam deeply. As he was afraid about the threat to the life of the Prophet, he almost everywhere accompanied to the prophet to protect him from his enemies, especially from Abu Jahal. There were occasions when he was assaulted by Abu Jahal and his crowd.

When a situation deteriorated to the extent that the prophet and his companions had to leave Mecca and migrate to some other place for their safety, Hazrat Abu Bakar bore the expenses for the journey to Medina and made all arrangements



secretly and maintained total privacy in the matter till the journey was successfully accomplished.

The Makkahns were so eager to find the Prophet they were searching for him like mad hounds. Once they came to the mouth of the cave, Abu Bakr grew pale with fright, he feared not for himself, but for the life of the Holy Prophet. However, the Prophet (peace be upon him) remained calm and said to Abu Bakr, "do not fear, certainly Allah is with us". Such words quickly calmed down Abu Bakr and brought back tranquility to his heart.

When in the cave he gave priority to the life of the Prophet over his own life and as a consequences he suffered a snake bite.

Abu Bakr took part in all the battles that Prophet Mohammed (peace be upon him) had fought.

Abu Bakr's faith and determination to raise the banner of Islam were so great. At the time of embracing Islam He had the wealth of forty thousand dirhams but spent al most all the wealth for the cause of Islam and the Holy Prophet (peace be upon him).

Hence the prophet is reported to have said that the wealth of none was as useful as the wealth of Hazrat Abu Bakar. In another occasion the prophet mentioned that Hazrat Abu Bakar had sacrificed his wealth and life for the Prophet.

### **The Service of Hazrat Abu Bakar for the Caliphate**

Although the Holy Prophet did not appoint any one as his immediate successor, there are many indications from the Prophet to the effect that Hazrat Abu Bakar was the most suitable person to lead the Muslims after him.

1. Just five days before his death, the prophet invited the companions and gave them advice. On that occasion he pointed out at the Masjidun Nabavi and asked them to close all the entrance to the mosque except the one coming from the house of Abu Bakar. He said 'I have never seen a better friend than him' (Baihaki)
2. The companion Abdullah Ibn Samad reported. "When during the last days of his life, the disease became severe and the prophet was unable even to stand on his own. When the call for prayer was said, the prophet asked

me to tell someone to lead the congregational prayer. When I went there, I could not see the presence of Hazrat Abu Bakar. I saw Hazrat Umar and asked him to lead the prayers. He inquired about Hazrat Abu Bakar and said that Allah or Muslims would not approve anyone else other than Hazrat Abu Bakar. After the prayers he regretted and said that he was under the impression that the prophet himself had asked him to be the leader of the prayers. I stated that the prophet did not ask Hazrat Umar to lead the prayer but since Abu Bakar was not there I thought Hazrat Umar to be the most suitable person and had on my own asked him to lead the prayers". (Ahmad)

3. The Prophet (peace be upon him) led the prayers himself ever since he arrived in Madinah. During his last illness, the Prophet could no longer lead the prayers, he was too weak to go to the mosque, he therefore had to choose someone to fill such high position after him. Abu Bakr was also the one who was honored to be chosen by the Prophet for such a task. During his sickness, the Holy Prophet (peace be upon him) once felt some relief and went for Zuhr Salat, supported by Hazrat 'Ali and Hazrat 'Abbas (R.A.). His face beamed with joy and full satisfaction on seeing Abu Bakr leading the Salat. Sensing the presence of the Holy Prophet, (peace be upon him) Abu Bakr wanted to step back but the Holy Prophet stopped him and sat down by his side.
4. The companion Hudaibthubnul Yaman reported that the Holy Prophet had said that after him Hazrat Abu Bakar and Hazrat Umar should be successively taken as the leaders and guides of Muslims.
5. When a woman came to the prophet to find a solution to her problem, He advised her to come again on another occasion. When she raised a doubt if the prophet was not alive or there to answer her the next time what she should do. The prophet replied her that she should meet Hazrat Abu Bakar (Buhari, Muslim)

The above mentioned incidents indicate that the Prophet preferred Hazrat Abu Bakar to be his successor.

Hazrat Abu Bakar during his short tenure as Caliph demonstrated his total faith and dedication to the prophet. He continued the efforts of the Prophet from where he left and never used his authority according to his own desires.

Accepting the responsibilities vested on him as a sacred trust was the first service rendered by him to the community upset by the loss of the Holy Prophet.

After making immediate arrangement for the burial of the sacred body of the Prophet, he focused his attention in retaining the stability of the Caliphate.

He gathered all the companions of the prophet and explained to them about the problem facing the state, he set out to prove to the internal and external enemies that the Islamic state had not become weak with the demise of the prophet.

He arranged for the expedition under Usama against the Romans as desired by the Prophet thus emphasizing the stability and the power of the Islamic State.

He waged battles against those who raised their opposition to pay the Islamic tax of Zakar and the false prophets who wanted to disrupt the Islamic State. By defeating their treasourous plan he re-established the law and order in the Islamic state.

By appointing experienced people as governors he consolidated the authority of the Caliphate in areas under its rule.

In order to spread the message of Islam and help the people under the oppressive regimes of unjust rulers he wages a relentless battle in many fronts and succeeded in the expansion of the Caliphate.

He also arranged to collect the revelation of the Holy Quran in a book form and protect its purity and integrity.

As-Siddiq al-Akbar fell ill. He had a severe fever. When the illness took a serious turn he called the "Shura" (Advisory Council) to consult about his successor, the second Caliph. Since he had seen some confusion after the demise of the Holy Prophet for the selection of a Caliph, he preferred to let the Muslims decide the matter in his presence. Hazrat Abu Bakr put his proposal for Hazrat Umar (Rali) to be the second Caliph. All of them agreed with the proposal.

### **Hazrat ‘Umar ibn al- Khattab (Rali)**

Hazrat ‘Umar ibn al- Khattab (Rali) was the second of the Rightly Guided Caliphs in the Islamic history.

Since the time of entering Islam he devoted his life to the rise of Islam wholeheartedly. During the time of Jahiliya he was held in high esteem as a symbol

of honour for the Quraish. His opinion was given priority in any consultation by the Quraish.

He was one of archenemies of the Holy Prophet, and when the polytheists decided that the only way to stop the mission of Islam was to assassinate the prophet, Hazrat Umar (Rali) was ready to carry forward the heinous act without any reluctance. However Allah accepted the supplication of His Messenger and granted Umar (Rali) the blessings of becoming a Muslim.

When Hazrat ‘Umar (Rali) became a Muslim he declared his faith openly before the Quraish chiefs. No one dared harm him. Then he requested the Prophet (SAW) to offer Salat in the Ka'bah. On getting the consent of the Prophet (SAW), Hazrat ‘Umar (Rali) led a party of the Muslims to it. Hazrat Hamzah, who had accepted Islam a few days before Hazrat ‘Umar (Rali) carried another party of the Muslims to the Ka'bah. When all the Muslims gathered in the Ka'bah they offered their Salat in congregation. The Prophet (SAW) led this first public Salat in the history of Islam. For this courageous and bold action of Hazrat ‘Umar (Rali) the Prophet (SAW) gave him the title of "al-Faruq" i.e., the one who makes a distinction between Haqq (Right) and Batil (Wrong).

When the Muslims were ordered to migrate to Madinah, most of them left Makkah quietly and secretly, but Hazrat ‘Umar (Rali) declared it openly. He put on his arms and first went to the Ka'bah. After performing the Salat he announced loudly: "I am migrating to Madinah. If anyone wants to check me, let him come out. I am sure that his mother would cry for his life." There was no man in Makkah to accept the challenge of Hazrat ‘Umar (Rali). Then he migrated to Madinah boldly.

Umar (Rali) participated in the first Battles between Muslims and Quraish of Makkah i.e. Battle of Badr, Battle of Uhud and the Battle of the Trench and also in the Battle of Banu Qurayza. Umar (Rali) also was in the Treaty of Hudaibiyyah and was made one of the witnesses over the pact.

He was part of Muslim's army that went for the campaign of Tabuk under Prophet Mohammed (peace be upon him)'s command and he was reported to have given half of his wealth for the preparation of this expedition. He also participated in the farewell Hajj of Prophet Mohammed (peace be upon him)

During Abu Bakr's short reign as Caliph, Umar (Rali) served as a chief secretary and advisor to him; and during the Ridda Wars, Umar (Rali) (along with Khalid ibn Al-Walid) served the Caliph as a military strategist and advisor. Due to the delicate political situation in Arabia, Umar (Rali) initially opposed military operations

against the rebel tribes in Arabia, hoping to gain their support in the event of an invasion by the Romans or the Persians. Later, however, he came to agree with Hazrat Abu Baker's strategy and actively participated in crushing the rebellion.

There were hundreds of Huffaz (i.e., those who committed the whole Qur'an to memory) among the Companions during the life-time of the Prophet (SAW) but it had not been compiled in the form of a book. The memorization of the Quran continued even after the passing away of the Prophet (SAW) into the Divine Realm. In various battles, which took place against rebels and false prophets, a number of Huffaz Companions were martyred. In the battle against Musailimah al-Khad-dhab about seventy Huffaz (memorizers of the Holy Quran) had died. For the first time in the history of Islam, the Islamic calendar was introduced in the present form by Hazrat 'Umar (Rali) as advised by Hazrat Ali ((R A) ). The date of the start of this calendar was fixed as the date of the Hijrah (Migration) of the Prophet (SAW) ”

Umar (Rali) realized the seriousness of the preservation of the Holy Quran and understood that necessary steps should be taken to preserve the Qur'an intact in its original form against every kind of danger and it was not wise to depend exclusively upon those who had learnt it by heart. Therefore, he urged Hazrat Abu Bakr (Rali) to put it in the form of a book.

Other Companions also agreed with Hazrat 'Umar (Rali)'s opinion but Hazrat Abu Bakr (R A) hesitated in the beginning because it was not done by the Prophet (SAW). However after some discussion he agreed to it and appointed Hazrat Zaid bin Thabit for this work who was hesitant at first but later, he too agreed and began the work. Hazrat Umar (Rali)'s initiation of the idea of compiling the Quran in the form of a “mus-haf” as we see it today is a great contribution to Islam.

The period of Hazrat 'Umar (Rali)'s Caliphate undoubtedly is the “Golden Age” of Islam in every respect. He was a man of extraordinary genius who not only molded the destiny of the nation but made history of his own. He followed the footsteps of the Prophet (SAW) to the fullest extent. He was an exemplary administrator who originated an efficient system of administration. He implemented Shari'ah (Divine Islamic Law) as the code of a newly formed International Islamic State; he safeguarded the internal safety by introducing the police force: he gave stipends to the poor; he founded new cities for the growth of Islamic culture and civilization; he improved agriculture & economics, and founded the educational system; in brief he was the founder of the expanding Islamic empire.

He was a very pious Muslim. His success lay in two things: his fear of Allah and his love for the Prophet (SAW) . He never used even oil from the Bait-ul-Maal (Public Treasury) to burn a lamp at night for his personal needs. Whenever he finished his official work he put off the lamp.

He used to patrol the city at night to find out the needs, requirements, and conditions of the people. He did not hesitate to take his wife to work as a midwife for a poor woman. The salary he got from the Bait-ul-Mal was so low that it was hardly enough for him and his family's needs.

The empire of Umar (Rali) was divided into provinces and some autonomous territories like in some regions that had accepted the suzerainty of the Caliphate. The provinces were administered by the provincial governors or *Wali*. The selection of which was made personally by Umar (Rali), who was very fastidious in it. Provinces were further divided into districts.

Umar (Rali) was a pioneer in some affairs:

1. Umar (Rali) was the first to introduce the public ministry system, where the records of officials and soldiers were kept. He also kept a record system that had the messages he sent to Governors and heads of states.
2. He was the first to appoint police forces to keep civil order.
3. He was the first to discipline the people when they became disordered.

He was very conscious of the rights of the non Muslim and their security within the Islamic state. He dispensed justice and treated them fairly.

He expanded the Islamic empire and improved the security of the state from the adjoining regions. In order to strengthen the Islamic state he divided the Islamic army and sent forth to the regions as follows;

1. To administer and effect reforms a division was sent under the command of Hazrat Abu Musa Ashari. Two headquarters were installed in Khufa and Basra for their assistance. The forces who launched campaigns from these bases conquered the lands in the Persian empire one by one and brought them under the Islamic Caliphate.
2. The armies dispatched under the commands of Khalid bin Walid and Abu Ubaida conquered the regions under the control of the Roman empire and relieved the people of the region from the enormous difficulties they were undergoing under the Romans. In the same way they also brought Syria under the control of the Caliphate and established a just rule over them

3. The third division of the army under the command of Hazrat Amr ibunul Aaz brought Egypt and the surrounding regions of the African continent under their rule and established a government under Caliphate providing peace and justice to the people. They established a city called Fustat and built a mosque there.

The expanding empire of the Islamic Caliphate was guided by the vision and efficient administrative abilities of the Caliph ruling these conquered territories with justice and mercy.

As the territories stretched far and wide the need to have an effective and efficient administrative mechanism was also growing.

With the guidance of the Holy Quran and the ways of the Prophet, Hazrat Umar (Rali) devised plans to consolidate the administrative structures of the empire by implementing wise decisions.

1. The Caliph would be the leader with authority for all matters concerning Imamath and Imaarah, for religious and worldly affairs.
2. Since the power and authority of the Caliph is coming from the people, it should be obtained through a pledge and approval by the people. The people have the power to point and clarify out the faults of the Caliph. It is also the duty of the Caliph to obtain the advice and consultation of the people through consultation council called Shura.
3. The position of Caliph is not an inheritance. As such a person suitable for religion and the people must be chosen.

Hazrat Umar (Rali) established a criteria for the above mentioned principles.

1. For the appointment of governors for the different parts of the Chaliphate he introduced a definite plan and rules and regulations. He also defined the authorities of the governors. For the judicial section, he appointed separate judges and officers were appointed to the treasury and tax collection including Zakaat funds. All the appointments and disqualification from the posts should be done by the Caliph under the advice of the Shura council.
2. When appointing governors he took into account their personal wealth, their public relationships, their individual activities and after thorough scrutiny only he made appointments. When giving appointments he avoided patronizing the relatives of the Prophet or his relatives.

3. In order to have an effective and efficient administration system, he divided the entire empire into provinces and districts and appointed governors for each province. Professional were also appointed according to the requirements. The administrative set up during his time could be categorized as follows:
  - (a) Katib (Head Secretary of Administration)
  - (b) Katib Deevan (Secretary of the Defence)
  - (c) Sahibul Kharaj (Collector of Taxes)
  - (d) Shahibul Ahdaad (Chief Police Officer)
  - (e) Shahibul Baithil Maal (Secretary to the Treasury)
  - (f) Qazi (The chief Justice)
  
4. It is the duty of the governor to supervise and guide the above government officers.

### **Treasury**

The credit for the establishment of the first treasury in the history of Muslims would go to Caliph Umar (Rali). Income for the treasury came from Zaakat fund, Jisya (minority tax), Kaneebath (Booty from War), Kharaaj and assets left by people without inheritance. In order to distribute the above wealth among the deserving people and streamline these activities, a system of assessment and documentation was adopted.

### **Land Administration**

As a result of effective military campaigns, a vast area of lands came under the control of the Caliphate. There were also cultivatable agrarian lands among them. The tradition those days has been to share the lands conquered by the army among the fighters but Caliph Omar changed this system. He gave back all lands belonging to individuals to their legal owners and acquired to the state the lands that did not belong to any individual. The legal owners were allowed to continue the usage of the lands for cultivation and farming but were required to pay the state a small amount as a tax from the income derived from these lands.



## **Army**

For the first time in the history of Islam an army was organised in a professional level during the time the Caliph Omar. He held the policy that it is compulsory all Muslims in the Islamic administration should serve the army. He divided the army into two categories, the permanent army and the volunteer army. The first permanent army was divided into eight categories and accordingly determined the salary to be offered to the soldiers. The volunteer army was called to serve only when there was a requirement.

He made a department called Diwanul Jand with its branches in all the major cities to administer the army. Quarters were built for the soldiers and settlements were established for their benefit. Apart from this, maintenance centres for four thousand horses were made to ensure their fitness level is kept up to a standard to take part in war activities.

## **Judicial Administration**

Caliph Omar is the perhaps the first ruler who separated Judiciary from the clutch of administration and preserved its independence. He chose the people who excelled in the Knowledge of Sharia and ordered to judges to give their verdicts based on Sharia. He also paid the judges attractively so that corruption due to want would not creep into the judiciary system.

## **Treasury and Currency**

During the time of Caliph Umar (Rali) the Islamic state expanded in all directions and as a consequence the income and expenditure of the state also increased. As a result of prosperity the income of the state was more than the expenses incurred by it. Therefore, Caliph Umar submitted the idea of the establishment of a treasury to the Shoora Council and finally the treasury was set up with the necessary officers, assistants and accounts people to make it a reality. The treasury over a period of time extended its activities to provinces and districts. The surplus income collected in the branches were directed to central treasury. As such it was possible to pay the remuneration of government's servants, judges and soldiers regularly.

Apart from this a currency of the Islamic state was moulded and distributed by the Caliph.

### **Service to the Society**

1. Caliph Omar took great interest in serving the community and he made a great contribution for infrastructure development of the state. He constructed roads, public resting places, public baths, public wells and other facilities. During his time prisons were established to remand and rehabilitate offenders.
2. Many towns were established and were constructed with proper planning. Mosques were constructed in all areas where Muslims lived. Buildings were constructed to accommodate government offices and government servants were accommodated in quarters built for them.
3. Wells were dug for potable water and channels, canals, dams and lakes were built for the purpose of irrigation.

### **Caliph Usman Ibnu Affan**

Born into a Umayya clan in the Quraish tribe, he was persuaded by Hazrat Abu Bakar to enter the fold of Islam at the age of thirty four. He is one of the first ten people to embrace Islam. He took an active role in the propagation and protection of Islam. As he was a wealthy traders a considerable amount of his wealth was spent for the cause of Islam. He was extremely modest and bashful to the extent that the prophet remarked that even angels would be bashful at seeing Usman. He is held in high esteem by the Muslims next to Hazrat Abu Baker and Hazrat Umar (Rali).

Even the Quraish polytheists held him in high esteem. In Hijri 6<sup>th</sup> year when the Prophet and his companions wanted to perform Umra in Makkah, the polytheists obstructed them with objection. In order to explain the truth and negotiate with the Quraish, the Holy Prophet dispatched Hazrat Usman. At a time when there was the risk to his life by the Quraish, he undertook the task giving priority to Islam over his own life.

He was enthusiastic to spend his wealth on the path of Islam and contributed immensely to the expedition of Thabuk with a thousand deenars and ninety hundred and fifty camels and fifty horse at a time when it was difficult to prepare for the war. According to some sources of information, Usman undertook to shoulder one third of the expenses of the expedition himself. He also bought a public well named Birru Ruma for Muslims and donated to them at a time when Jews were trying to take advantage of the water scarcity in Madinah.

He renovated the Masjidul Nabavi and expanded it more than the previous Caliphs and chose valuable building materials with long lasting quality for the reconstruction.

He took part in the writing of the revelation sitting besides the prophet. When there arose a confusion with regard to the proper recitation of the Holy Quran, he arranged to make copies of the Quran based on the collection during the time of the first Caliph and distributed the copies to many Muslim areas and rendered a unique service in dispelling the confusion.

When the governor Muawiya wanted a naval force to take the flag of Islam offshore, he gave his approval and cooperation for the establishment of a naval force. This was a foundation for the later day achievements of Muslims in crossing the Mediterranean sea and conquering parts of Europe and Constantinople.

After being stabbed by a hypocrite, Hazrat Umar (Rali) was concerned about the unity of the Muslim community and he appointed a six men committee to hold a consultation process and choose the next Caliph. Included in this proposal were the closest companions of the Prophet who were named as the dwellers of Paradise by the prophet. They were Hazrat Usman, Hazrat Ali, Hazrat Thalha, Hazrat Zubair, Hazrat Abdur Rahman, Hazrat Sa'd Ibnu Abi Wakkas.

After several rounds of consultations, Hazrat Usman was chosen unanimously by the group to be the next Caliph of Islam.

After assuming his duties of Caliphate, Hazrat Usman continued the noble work of the earlier two Caliphs and continued the expansion of the empire by conquering Alexandria, Southern Egypt, Tunisia, Morocco and some parts of Africa. The Mediterranean country Cyprus also came under the rule of Islam during his time. Some more regions of the Persian empire also fell to the Islamic state during his reign.

He also made some changes in the administrative system according to the changes taking place. His intention was to do good for Islam and Muslims by adopting these sweeping changes. However the Jews who had a grudge and envy over the success of the Islamic state wanted to exploit the situation to their advantage and conspired to create abnormal situation and chaos in the state.

The Bedouin and village Arabs with their little knowledge of Islam and its principle became victims to the misguidance of a Jew named Abdullah Ibnu Sa'ba who acted as a Muslim and spread his vicious propagation against the Caliph. He was successful in organizing these misguided Muslims into a rebel force and succeeded in assassinating the Caliph.

Although the Caliph had the opportunity to accept the conditions put forward by the rebels and save his life, he did not do so on account of his understanding of Islam. He heeded the prophet's saying to the letter, "When the oppressors seek you to remove a dress given to you by Allah, do not agree to it: persevere with patience till you join me" and sacrificed his life for Islam in Hijri 35.

### **Hazrat Ali**

Being the youngest son of Abu Thalib, the uncle of the beloved Prophet, Hazrat Ali was attached to the prophet and has been in the company of the Prophet since his tender age. When the Holy Prophet received his prophethood, Hazrat Ali was only ten years old. However since he had a great love and respect for his cousin brother, he accepted Islam without any hesitancy at the first instance. He earns the special privilege of being the first child to embrace Islam.

As he was living with the prophet from his childhood, he had the opportunities to take part in Islamic activities and social work with the prophet.

Before Hijrat, Hazrat Ali assisted the prophet in Makkah and at the time of Hijrat made a great sacrifice for the prophet by lying in his bed whilst the house was surrounded by assassins bent on killing the prophet. The risk of being cut into pieces if the Quraish forcefully entered the house and started attacking the person on bed did not stop him from being courageous to occupy the prophet's bed in his absence to deceive the polytheists. It shows the real courage and heroism of Hazrat Ali for the sake of Islam and for the Prophet.

He was a valiant and strong horse man who took part in almost all the battles for Islam and proved his heroism many times. He is praised as the 'Lion of Allah' by the Messenger of Allah.

He had an extensive and comprehensive knowledge of Islam and many a times acted as a judge and gave excellent verdicts. His consultation was sought by all the previous Caliphs in all matters of national interest and he gave his ideas to these Caliphs with a sense of dedication and sincerity for the cause of Islam.

He married the daughter of the Holy Prophet and lived an exemplary life of simplicity. He became the fourth Caliph at a time when rebels were causing chaos in the Islamic State but managed to steer the Caliphate with his wisdom and example.

During his time, the Islamic Caliphate expanded far and wide and the empire further consolidated its power in the territories conquered by it.

## **6. Umayyad (Banu Umayya) and Abbasid Rule**

In the beginning a City state was created in Makkah by Qusai Ibnu Khilaf, a descendant of the Hazrat Ismael . Following his demise, his heirs Abdur Dhar and Abdus Shams took the responsibility of the city state.

One of the heirs of Qusai, Abdus Shams had three brothers called Hasheem, Naufer and Abdul Muthalif. Among the Umayya was the son of Abdu Shams. Once a dispute regarding the maintenance of the Ka'ba between the families of Abdus Shams and Hasheems ended in a conflict. Finally responsibilities such Shikaya and Rifadaa came under the family of Hasheem. As such the family of Abdus Shams lost their influence in the affairs and the authority of Hasheems increased.

Distressed by this development, the son of Abdus Shams named Umaiya started quarreling with the Hasheem family. Umayya argued that the privilege given to the family of Hasheem should be restored to the family of Shams. However the verdict on his matter by the people's council was in favour of the Haheem family.

Umayya had two sons. Abu Sufyan was a descendant of one the sons called Harb. This Abu Sufyan is the father of Muawiya who started the Umayyad Caliphate. Yazid was the son of Muawiya and he had two sons named Khalid and Muawiya. Al Chemistry was introduced in Arabia by Khalid.

Another son of Muawiya had a son called Abul Aaz. His son Marwaan was the one who sowed the seed for another division of the Umayyad called Marwaan government.

### **The Advent of the Umayyad Rule**

Since the Holy Prophet was a descendant of Hasheemite family, after his advent the influence of Hasheemites further increased whilst the influence of Umayyads further diminished. When Usman from the Umayyad family became the Caliph of the Islamic empire, the Umayyad had the feeling to regain their influence for leadership. In Hijrat 35 when Caliph Usman was assassinated, it fueled their burning desire to achieve their power and influence. This feeling for wielding power by the Umayyads combined with the political maneuver of Muawiyaya who was then the governor of Syria became the necessary ingredients for the advent of the Umayyad.

During the time of Caliph Usman, the Umayyads gradually strengthened their positions and power in the state. The confidential secretary of the Caliph, Marwan used his power and helped the Umayyad secretly. Because of this influence Umayyad got many important posts in the government. These instances were root causes for accusing the Caliph for his partiality. When the Caliph was assassinated, taking advantage of the tragedy, they rebelled under the leadership of Muawiya and endeavoured to keep the leadership under the Umayyads. These efforts by the Umayyads made the Umayyads the rulers of the Islamic state for the next one century.

### **Change of Rule**

The rebels who accused the Caliph Usman came as a gang and held siege to his house. After many days of siege, they entered the house forcibly and assassinated the Caliph. The next Caliph Ali had to struggle hard to find out the assassins to punish them. Reasons for this situation were:

1. Threat by the assassins who gathered in Madinah to murder the companions of the prophet.
2. Murder of suspected assassins by the people who had gone for Haj in Makkah.
3. Readiness of a force to fight against the Caliph in Bashra
4. Failure of Muawiya to pledge his allegiance to the new Caliph and his actions against the new Caliph.

Failure of Muawiya to give allegiance the new Caliph Hazrat Ali was a cause for many mischievous happenings in the Caliphate. Had Mu'Avia rendered his pledge to the new Caliph, and extended his support so many unwanted conflicts and disturbances could have been avoided.

Under these circumstances a battle ensued between the Caliph and Muawiya. The following were the reasons for this battle of Siffeen:

1. Failure of Muawiya to pledge his oath to the new Caliph
2. Unwillingness of the Caliph to see the Caliphate being ruined.

Siffeen battle became the reason for many unwanted consequences in the Islamic society:

1. The division of the Muslim society.
2. The Advent of Kharijis

3. Many internal battles
4. The Assassination of Hazrat Ali
5. The decline of the Caliphathul Raashidaa.

Because of the rise of Qarijees, Hazrat Ali was compelled to face conflicts in two fronts. Because of the internal rebellion, the power of Hazrat Ali's forces declined. This situation favoured the rise of Muawiya. His son, Hazrat Hasan, who came to power after Hazrat Ali, made an agreement with Muawiya and gave up the Caliphate. From then onward Muawiya became the sole leader of the Muslim Caliphate.

### **Umayyad Caliphs**

1. Mu' Aviya (661 – 680)
2. Yazid 1 (680 – 683)
3. Muawiya 2<sup>nd</sup> (683 – 684)
4. Marwaan 1<sup>st</sup> (684 – 685)
5. Abdul Malik (685 – 705)
6. Walid Ibnu Abdul Malik (705 – 715)
7. Sulaiman Ibnu Abdul Malik (715 – 717)
8. Umar Ibnu Abdul Azeez (Rah) (717 – 720)
9. Yazid 2<sup>nd</sup> (720 – 724)
10. Hishaam (724 – 743)
11. Waleed 2<sup>nd</sup> (743 – 744)
12. Yazid 3<sup>rd</sup> (744 – 744)
13. Ibrahim (744 -745)
14. Marwaan 2<sup>nd</sup> (745 – 750)

### **The administrative system of Umayyad period**

The legislation process followed by the Khulafa-e- Rashideen was not adopted by the Umayyads. Although Ijthihaad was done, unlike Khulafa-e-Rashideen period, decisions were not taken through the Majlis Soora or consultative council but through dictatorship.

### **Appointment of Caliph**

Appointing oneself as the Caliph by virtue of lineage and inheritance, they enjoyed unlimited power as final authority in politics, military, administration, Judiciary,

and Finance. The Majlis As Shoora was functional on namesake and did not enjoy any power. The pledge for the new Caliph is received from the people and high officers in the capital by the functional Caliph on the basis of lineage and inheritance of power. People outside the capital gave their pledge through the respective governors of their provinces. Actually the Umayyad government was a dictatorial government like that of an emperor.

Umayyad ruled over the Islamic state from their capital Damascus. Except Umar Ibnu Abdul Azees all the Caliphs stayed in the special palaces built for them. Most of the Caliphs lived in the capital city. They were given protection day in and day out even when whilst they prayed inside the mosque in the security rooms called Maksoora made especially for them.

The Caliphs themselves supervised and administered the capital and its surroundings. For other places governors of the Caliphs were assigned. All internal matters were left to their decisions.

### **The Umayyad Provinces**

1. Iraq – All areas in the east were under this province. (Babilonia, Kardiya, Iraan, Sindh) Capital – Khuufaa
2. Egypt – All western and Eastern areas of the area were under this province.
3. Hijaz - All Arab lands except Bahrain and Oman
4. Jazeera – Mesopotamia, Armenia, Azerbaijan, Asia Minor
5. Africa – North Africa, Spain, Cecily, Baltic Islands.

The provincial governor appointed provincial administrative heads and deputies as per their requirements. These governors were dependent on the Caliph for foreign affairs but were responsible for military leadership, justice and five times prayers.

Administrators of the Justice department called Shahibul Qaraj and Administrators of Defence for the maintenance of law and order were appointed by the governors. Qaazis were appointed to the Justice department.

The Caliph appointed the chief justice and the chief justice in turn appointed the Qaazis. Provincial justices had the power to appoint their subordinate justices. They discharged the following duties:

1. Administrating the trust funds and assets of orphans.
2. Hearing cases and dispensing justice
3. Hearing cases relating religious practices and giving verdicts.



The Umayyads divided the administration into five categories:

1. Diwanul Kharj – The Finance Department
2. Diwanul Jund – The Defence Department
3. Diwanul Rasaail – The Documentation Department
4. Diwanul Qaataam – The Registration Department
5. Diwanul Barid – The Postal Department

The following were the methods of income generation

1. The Jizya Tax collected from non Muslims according to their income level.
2. The Land tax
3. The Booty from War
4. When the Muslim Army enters into a battle, the goods seized by them without a battle.
5. Customs Tax
6. Charity
7. Fines imposed by the state
8. Inheritance without inheritors left to the state.
9. Zaakat or compulsory tax from Muslims

Income came from the above sources. The Zaakat fund was distributed among the eight groups of people who are eligible to receive zaakat according to the injunctions of Islam.

### **Caliph Muawiya**

He is considered the founder of the Umayyad rule in the Islamic State. He was the son of Abu Sufyan, a sworn enemy of Islam and a leader of the polytheists. He was born 15 years before the Hijrat and accepted Islam in Hijrat 8, along with his parents.

After accepting Islam, Muawiya functioned as one of the writers of the Messenger of Allah. After the marriage of his sister to the prophet, he became the brother-in-law of the prophet.

During the time of Caliph Umar (Rali) when Muawia's brother Yazid was appointed as the governor of Palestine, Muawiya worked as an administrative assistant. Later he became the governor.

When the third Caliph was assassinated by the rebels, he insisted that the murderers should be arrested and punished. He refused to pledge allegiance to the new Caliph Hazrat Ali and entered into a battle called Siffeen against the Caliph Ali.

After the murder of Caliph Hazrat Ali, his eldest son Hazrat Hasan was chosen as the Caliph by the people. Hasan being a peace oriented person did not want to enter into a battle with Muawiya and gave up the Caliphate to Muawiya. After the abdication of the Caliphate by Hazrat Hasan, Muawiya became the sole leader of the entire Islamic state.

As a first step, after assuming his office, he transferred the capital to Damascus from Kuufaa. He appointed new people to the administration, including the following:

1. Amr Ibnu As – the governor of Egypt
2. Mugheera Shaba – the governor of Kuufaa
3. Ziaad bin Sumaya – the governor of Bashra

With this all foreign affairs and local affairs underwent a dramatic change.

1. A department for postal services was started in order to streamline the postal service.
2. A department for registration was created in order to safeguard government documents and written orders with government seal.
3. Caliph Muawiya established a strong army consisting of forces from several tribes, clans and groups and made arrangements for a monthly salary for the soldiers.
4. He also made efforts to increase the cultivation and trade affairs.

After the change of capital from Koofa to Damascus, the Caliph enjoyed a very close relationship with the Christians in Syria. Some historians state that the Caliph married a Christian woman and only Christians served as his physicians and poets.

### **The Expansion of the State during Muawiya**

During the rule of Hazrat Umar (Rali), a small part of north Africa was under the control of Muslims. The people of the area accepted to pay a tax. Because of that a small force of army was stationed at the entrance to the fort. During the battle between Hazrat Ali and Muawiya, the Byzantines recaptured the north African region from Muslim. As a result Muslims lost north Africa.

Mu'avia decided to recapture these regions and bring them under his rule. In 670 A.D a force under the command of Ukba marched to north African region and gained many victories and established a city called Khairuwan. This became the capital of North Africa under Muslim control. The establishment of this city enabled the Muslims to effectively counter and defeat the naval attacks of the Romans.

### **Conquest of the Eastern Countries**

When the Persians created disturbances during the rule of Muawiya, a force was dispatched under the commander Muhallab. Controlling the disturbances, the force captured Qurasan in 663 A.D. In 664 A.D, this force crossed the river Oxus and defeated Turks who were under the rule of Qubq. Following these victories Buhara and Samarkand were brought under the control.

### **The Siege of Constantinople**

When the Romans living on north west of Constantinople raided the borders of the Islamic state, a large navy was established to counter this threat. As the prophet had foretold about this launching of force, several companions of the prophet participated in the expedition. This force that was prepared under the commands of Muawiya's son Yazid and Hazrat Ali's son Hussain marched via land towards Constantinople. On their way the Muslim army captured islands of Cyprus and Rhodes. They made Cyprus the main base for their naval activities against the Romans. The siege lasted for more than six months.

During the siege Muslims had to face a great loss due to the use of some poisonous matter by the enemy. As a consequence abandoning their siege, the Muslim forces returned to the capital. During the siege a senior companion named Abu Ayyubul Ansari passed away and was buried near the wall of Constantinople fort.

Muawiya ruled for twenty long years and appointed his son Yazid as his successor to the Caliphate. People from several regions of the Caliphate accepted this appointment. Muawiya personally went to the sacred cities of Makkah and Madinah and met the people there and arranged for the acceptance of the appointment. But some children of the companions of the Prophet including Hazrat Ali's son Imam Hussain, Hazrat Umar (Rali)'s son Abdullah and Hazrat Abu Bakar's son Abdur Rahman refused to accept the appointment. This appointment was contrary to the Islamic tradition and the precedence of the Khulafa-e-Rashideen. Some people say that Muawiyah appointed Yazid to avoid conflict among the companions of the prophet who were also eligible for the position.

Muawiya is considered as a remarkable leader for statesmanship and shrewdness in the history of Muslims. He also possessed a peaceful nature and humility. It is reported he often used to say, "If a problem could be solved by my whip, I will not use the sword. If a problem can be solved with my tongue, then do not need the whip too"

He passed away in 680 A.D. The comment by professor Hity in his book, History of the Arabs, about him is noteworthy: " He was not only the first but also the best of the Arab Kings"

### **Caliph Yazid**

With the rule of Yazid, who came to power after Muawiya, in Hijrat 60, the rule of dynasty started in the history of Islam. In fact Muawiya started the tradition of dynasty rule by the appointment of his son as his successor. This appointment on the basis of dynasty became the dividing line between Khulafa-e-Rashideen and the Umayyad rule.

Caliph Muawiya dispatched a force to Constantinople under the leadership of a young man Yazid. This expedition has been foretold by the prophet and the prophet also had blessed all those who would take part in the expedition.

Yazid had conflicting traits in him. He was kind, loving and courageous at times but other times he was full of mistakes and sins. Tall and slim in appearance, he was a poet too. The famous Persian poet Hafiz is said to have composed his last two lines of his stanzas with the poems written by Yazid. On account of his bad conducts and behavior some people were not satisfied with his rule and accused him of many faults.

### **The Tragedy of Karbala**

Along with Hazrat Hussain (Ral), the people of Kufa also opposed the appointment of Yazid. They invited Hazrat Hussain (Ral) to Kufa promising their unstinted support to him. When Hazrat Hussain (Ral) decided to proceed to Kufa, some of his supporters tried to stop him from going there attributing the weakness of indecision to the nature of the people of Kufa. But however at the end persuaded by the words of the people of Kufa Hazrat Hussain (Ral) proceeded to Kufa with his family members and some supporters.

When Hazrat Hussain (Ral) reached a place called Sheebala with his caravan of hundred people, he received the shocking message that the people of Kufa stands

in support of Yazid fearing the atrocities of his newly appointed deputy Ubaidullah bin Ziad. Some people who were dispatched by Hussain to bring the news of the ground situation were also became victims of Ubaidullah's atrocity.

Even then Hussain went ahead to Kufa. When they reached the spot Karbala, the commander of the Umayyad force Amr Ibnu Sa'ad ordered Hazrat Hussain (Ral) to surrender to him.

At the negotiations between them, Hazrat Hussain (Ral) put forward the following conditions:

1. Allow him and his accompaniment to return to Makkah or Madinah. Or
2. Allow him to proceed to meet Yazid at Damascus
3. Or send to the border to take part in the Jihad

These conditions were forwarded to the governor Ubaidullah. He rejected these conditions and ordered Hazrat Hussain (Ral) to surrender without conditions and accept the Caliphate of Yazid.

When Hazrat Hussain (Ral) refused to surrender he and his family were surrounded by the forces of Yazid. They were prohibited from taking water from the river Euphrates. On the 10<sup>th</sup> of Muharram, the pressure mounted on the Imam and his family.

One side there were the small numbers of civilians without the military training and the other side was the large army of Yazid with the military training. Without equal balance of force both sides confronted each other. The side of Hazrat Hussain (Ral) had no other choice than sacrificing their lives.

The murderers decapitated the head of Imam Hussain. They desecrated the headless body of Imam Hazrat Hussain (Ral) cruelly. All the men in the side of Hazrat Hussain (Ral) were murdered.

This tragedy created a scarred chapter in the history of Islam. In this horrifying tragedy only Ali Bin Hussain (Ral) escaped death because he was suffering from fever and was not noticed by the assailants. Later on became famous by the name Jainul Abdeen (Ral).

The heart rendering tragedy of Karbala enveloped the entire Muslim world in deep sorrow. Not only that for the last fourteen hundred years, this tragedy has

continued to cast the dismal shadow over the Muslim world (The History of Islam). “The blood shed by Hussain at Karbala became the seed for the creation of Shiaism”, mentions Professor Hitt in his book ‘History of the Arabs’. The atrocities committed by the Umayyad in Karbala was also a contributing factor for their own decline later.

Gibbon in his famous book, Decline and Fall of the Roman Empire, states that the tragedy of Karbala will be remembered and recalled in many nations with deep sorrow for many eras.

The severed head of Imam Hussain was sent to Kufa in Hijrat 61. The remaining people were sent to Damascus. After seeing the severed head and pathetic situation of the female members of the family Yazid acclaimed, “ I never ordered anything like this. May the curse of Allah be on Ubaidullah who was an accomplice to this”. He extended his sympathy to the family of Hussain and treated them well and sent them off to Madinah with gifts.

### **The Consequences of Karbala**

The tragedy of Karbala became the root cause for the appearance of political and religious divisions in the Muslim society and for the many conspiracies against Islam to be set out. The tense situations arising in Makkah and Madinah made the people to rebel against the Caliph. To control the rebellion the forces of Yazid surrounded Makkah and Madinah. The siege continued for over three months and the normal lives of the people of Makkah and Madinah were greatly affected. They were put into great inconveniences.

In the meantime following two incidents occurred:

1. Abdullah Ibnu Zubair declared himself as the Caliph with the help of the people of Hejaz
2. Caliph Yazid died in the year Hijri 64

During the reign of Yazid, nothing of significance took place other than the tragedy of Karbala that shook the foundation of the Muslim society and created divisions amongst its rank and file.

After ruling for three years facing many challenges, he passed away when he was just 38 years.

After the death of Yazid, his son the second Muawiya became the ruler at the age of 21. At the same time Abdullah Ibnu Zubair ruled over Hejaz. In the meantime within a short period, the second Muawiya died, a sub division of the Umayyad called Hakamier established their rule in Syria under Marwwaan. With the first Hakamier Marwwan taking up the rule, the rule of Muawiyas Harbian clan came to an end.

In Hijrat 64 Marwaan took the pledge of allegiance from the people and stationed himself as the Caliph. He is the son of Abu Aaz the son of Umayya.

The internal strives and conflicts of the period of Yazid continued in his rule also. He faced the following challenges successfully during his reign:

1. The capture of some parts of the Caliphate by Abdullah bin Zubair.
2. The rebellion by the Shias and Kharijees against the Umayyads
3. The rebellion by the Thawwaabeens.

Solving the problems of his period, Marwaan appointed his son Abdul Malik as his successor. The widow of Yazid who had married Marwan became furious over the breach of the promise by Marwaan to appoint her son as the successor and killed Marwan by strangulation. Thus Marwaan ruled only for a year was murdered in Hij 685.

### **Caliph Abdul Malik**

He is one of the three Caliphs who ruled for long years. Born in Hij 26, he had the requisite qualities of a ruler with vast knowledge and was held in high esteem among the Umayyads His four sons followed him as rulers one after the other he is also called ‘The father of Kings’. When he came to power the Islamic state was like a building on a weakened foundation. He restructured the Caliphate and made the Islamic state strong. Hence he is acknowledged as the second architect of the Umayyad rule.

Abul Malik assumed power at a time the Caliphate was entangled in a multitude of complex problems. The challenges faced by him can be categorized as follows:

1. He did not have the full support or the cooperation of the people of Syria or Umayyads. This is because of the divisions called Subiyania and Marwaaniya appearing amongst the Umayyads. This situation created a strong opposition within the Umayyad. Khalid bin Yazid and commander Amr bin Sa'id became his opponents.

2. Abdullah ibnu Zubair had consolidated his rule in Arabia and Iraq. He was a great challenge to the Umayyad rule and was ruling an area larger than that ruled by Abdul Malik. Under his control were areas of Arabia, Kufa, Basra, Quraasaan, Mesopotamia, Iraq and Egypt.

The Thawwabeens and Shias living in Kufa were gathered together by Mukthaar and demanded revenge for the murder of Imam Hussain and rebelled against the rulers.

3. Kharijees with extremist ideas were creating trouble in another front.
4. Sensing the internal strifes in the Islamic state; the Romans wanted to exploit the situation and were involved in efforts to occupy Muslim areas.

### **Methods of facing the challenges**

1. After solving the enmity with Khalid bin Yaseed with diplomatic means, he called the next Amr Ibn Sa'id to his palace and slaughtered him with his own hands.
2. He took advantage of the unfavourable situation for Abdullah Bin Zubair and sent a force to take on the provincial authority Mus'ab and was successful in killing Mus'ab and then he brought Iraq under his control.
3. At the same time a force under the command of Hajjaaj was sent to fight against Abdulllah Bin Zubair. After conquering Hijaaz easily, as a next move the forces surrounded the Ka'ba. Mortar attacks were launched around the surroundings of Ka'ba and a large number of people were murdered by the attack.
4. Under this terrifying ordeal, Abdullah Ibnu Zubair fought valiantly to protect Makkah but was murdered. With the death of Abdulla Ibnu Zubai, Caliph Abdul Malik became the sole ruler of the Islamic Caliphate.
5. To control the rebellion under Mukthar at Ku fa, Abdul Malik appointed a butcher called Abdullah bin ziad. Knowing this attempt by Abdul Malik, Mukthar also prepared a force under the command of Ibrahim Al Ishthar. After defeating the Caliph's forces, mukthar's forces cut Ubaidullah into pieces.
6. Accusing the Umayyad and their provincial authorities of misconduct the Kharijis created disorder and agitation against the rulers and demanded that it was the duty of Muslims to oppose the Islamic state. At times they



themselves fought against each other on ideological grounds. Caliph Abdul Malik sent a force under Muhallab to subdue the Kwarijies and controlled them.

7. When the Romans tried to penetrate the borders of the Islamic State, he defeated them and brought their areas also under the flag of the Caliphate.

There was a woman named Kahina with mighty power as the leader of the tribes Berber in the areas of Mount Atlas in the north African regions. She had attracted the people of that area towards her with her magic and witchcraft. She captured some areas of the Muslim state even during the time of Marwaan and gave trouble. During the time of Abdul Malik she challenged the Muslims to battle. Accepting the challenge of hers, the Caliph Malik sent a force under the command of Hasan Ibnu Nuhman to north Africa in A.D.702.

At the initial stage of the war, Hasan recaptured the territory of Khairuwan and then led the army toward the Atlas mountain range where Kahina. In the battle between Kahina and Hasan, she was killed at the spot called Kahina well and her decapitated head was sent to Damascus for the Caliph's observation. This great battle only turned Muslims into great heroes in North Africa. During the Caliphate of Abdul Malik eastern regions of Quwarism, Samarkand and Khush were captured along with some parts of the Roman empire.

### **The Service of Abdul Malik**

1. As he was interested in literary pursuits, he cared for poets and poetry and appointed the world famous poet Farazdeq as the state poet in his royal palace. He also instructed the collection of poetry belonging to the Jahalliya period.
2. The dome called Qubbatus Sakhra constructed by him on the rock at Jerusalem is a proof of his passion for architecture.
3. Under his nationalization scheme he declared the Arabic language as the official language. Before that state administration was written in the languages of the respective provinces. In order to simplify the administrative process, he made Arabic as the official language. Because of this move, Arabic language was widely learnt and spread in other countries under the empire.
4. He minted coins with Arabic letters and distributed the Islamic currency. Before this the coins were minted with other languages

5. For the first time he established minting press for minting Islamic coins.
6. He reformed the postal service introduced by the regime of Muawiya first. He made arrangements for the delivery of letters with horses and trained doves. This expedited information gathering throughout the Caliphate and facilitated communication.
7. There was reform of the judiciary during his time. Before him the full responsibilities for the judiciary were vested with the judges called Qaazis. Caliph Malik paid special attention to this field and vested the final authority of the judiciary with himself as the chief justice and dispensed justice with his verdict in most cases and disputes. A separate board was established by him to preserve the documentation connected with judiciary. Separate courts were also established by him.
8. After the restoration of normalcy in the Caliphate he released the surplus soldiers from service and made arrangements for them to be employed in trade and cultivation. Gradually these soldiers increased their income level to the extent of being eligible for paying taxes on wealth and land. As a consequence the strain on the finance of the Caliphate was also removed.

Although the policies of nationalization and the implementation of Arabic as an official language made administration easy and smooth, it became an obstacle for the growth of the Umayyad. The non Arab Mawalis became dissatisfied with the Umayyads. Especially the Mawalis living in Iran and Iraq were much affected by these policies and this dissatisfaction and inconvenience to them became a cause for the decline of the Umayyads.

After ruling for twenty years as a successful Umayyad Caliph, Abdul Malik passed away in A.D.705. Following his death, his eldest son Al Walid was chosen as the Caliph on the basis of dynastic lineage.

#### **Walid Ibnu Abdul Malik ( Hij 86 -96)**

Among the Umayyad rulers, he was the only Caliph who held office without any disturbance or trouble during his rule. As most agitation and rebellion were put down during the time of his father, he held his office in a peaceful atmosphere.

With peace prevailing in the Caliphate, he focused his attention on the development of the Caliphate.

During his time the rule of Umayyad had reached its zenith. After the Caliphate of Hazrat Omar, the Islamic State never expanded so much as it did during the rule of Walid Ibn Abdul Malik.

Many regions including Sindh, Spain and Central Asia came under the control of the Caliphate. Commander Thauriq bin Ziaad conquered Spain and brought the territory under the Caliphate. Commander Khuthaiba captured the central Asian territories and brought the Islamic State's control over there. Commander Musa bin Nusair brought most of the north African territories under the Islamic State. The forces led by Mazlama brought Armenia, Caspian Sea territories under the control of the Caliphate. The force under Mohammed Bin Casim conquered the Sindh territories and expanded the empire.

During the rule of Caliph Walid Ibn Malik there was much development in the country. High ways, hospitals, schools and buildings were constructed in most places. Water problem was addressed by digging of more wells. Relief allowances were offered to widows, orphans, patients and the poor. Accommodations for the blind, the deaf, the orphans and the mentally sick people were arranged.

Being passionate about architecture he built numerous buildings in the caliphate. The world renowned Damascus Jaamia Mosque with architectural excellences was constructed by him. He also renovated the Ka'ba and the Masjidun Nabavi whilst establishing mosques in all the towns.

The Caliph himself visited the market place to observe the prices of commodities and arranged a pricing system. He paid attention for the development of cottage industries in the Caliphate and sponsored activities connected with arts, literature and culture.

The capability of his famous commanders such as Musa, Thaurique and Qutaiba and the efficiency of his governors Hajjaj and Umar Ibn Abdul Azeez were very much instrumental in the success of his Caliphate.

Caliph Walid died in Hijri 96. Following his death, one of his brothers Sulaiman Ibn Malik became the caliph. After a short period of ruling for two years, Sulaiman also passed away. He had written an appointment letter designating the son of his father's brother, Umar Ibn Abdul Azees as the successor. He was famous for his liking for luxury foods and the only good thing done by him is supposed to be his right appointment of his successor.

### **Caliph Umar Ibnu Abdul Azeez (Hij 99- 101)**

His father Abdul Azeez was the son of Chaliph Marwaan and brother of Caliph Abdul Malik. During the time Waleed, Omar ibnu Abdul Azeez served as the governor of Hejaz. He was held in high esteem by the people of the region because all his activities conformed to Islamic principles. He was renowned and popular on account of this reputation.

His rule in Hejaaz brought peace and happiness to the people of Hejaaz. On the contrary people under the governor Hajjaj were unhappy and suffered a lot due to his harsh methods. Therefore people flocked in large numbers from other provinces to Madinah to live in peace and happiness.

Noting this unusual situation, governor Hajaj notified the Caliph that traitors from his province were taking shelter under Umar Ibnu Abdul Azeez. Caliph Walid dismissed Umar Ibnu Abdul Azeez on this complaint.

But following the death of Caliph Walid, the new Caliph Sulaiman made Abdul Azeez a close associate and advisor of him. Further he designated Abdul Azeez as his successor. Abdul Azeez had married Fathima, the daughter of Abdul Malik. His mother was the grand daughter of Hazrat Umar.

When Abdul Azeez came to know that the demised Caliph had appointed him as his successor Caliph, he appealed to the people with a sense of justice. “ Caliph Sulaiman has made this appointment without consulting me. Therefore I give you the opportunity to choose a person whom you would like to be the Caliph”, addressed Abdul Azeez.

The people unanimously raised their voice of approval and declared, “ You are our Caliph!”

The new Caliph proclaimed his humility when he addressed the crowd as his predecessors, the Khulafa-e-Rashideen, “ Follow me as long as I abide by the commandments of Allah”. After assuming power he set himself on the course by following closely the footsteps of the rightly guided Khulafa-e-Rashideen.

Caliph Umar ibnu Abdul Azeez never considered himself as the heir of Caliph Sulaiman, instead he considered himself the heir of that great Umar Ibnu Khattab, the second Caliph of Islam. He modeled his life following Hazrat Umar ‘e Farook, the second Caliph of Islam.

He did not accept the expensive horse offered to him as the state horse but instead chose to ride on a simple mule for his travelling. Without going to the royal palace for the Caliph he was content to live in his own small house. This was the residence as well the office of the Caliph.

He also declined to take the state security offered to him and declared the protection of Allah was good enough. Such characteristics of the Caliph show that he had the intention of establishing again the Caliphate of the Khulafa-e-Rashideen. Two things can be mentioned for his rule being excellent.

1. The wisdom of religion in him
2. The experience he gained when working as a governor of Hejaz.

He made dramatic changes during his rule. He listened to the people and understood their problems first hand. He solved their problems sincerely and dedicatedly. He sold his personal assets for 23000 dirhams and deposited the amount in the public treasury. The lands taken over by force by Marwaan from the family of the prophet during the time of the third Caliph were returned to them. The Umayyads became angry and hated him for this action.

The earlier Umayyad Caliphs considered the non-Arab or Ajami people as second class citizens. During the rule of Umar Ibnu Abdul Azeez these people were afforded the same respect and treated as equal citizens along with the Arabs.

He also treated the non-Muslims, the Dimmies, with respect and offered full religious freedom in the state. Their welfare was looked into to and the levy imposed on them was reviewed. The Caliph showed strictness in the management of the Baithul Maal, or treasury funds, but stopped collecting tax by inconveniencing people.

The dictatorial power of governors on judiciary was removed and all powers relating to judiciary was vested with the judges. The religious places of non Muslims were given back to them and they were allowed to continue with their religious practices. He also stopped the wicked custom started by Muawiya , cursing Hazrat Ali and his family after every Jumma prayer. It was his ambition to devote his life for the propagation of Islam and he made it possible to carry the message of Islam forward with official patronage.

He sent Islamic preachers to all parts of the Caliphate. At times he himself went ahead preaching Islam in some parts of the Caliphate.

He officially started the task of collecting Al-Hadeeth in order to preserve and pass the moral traditions and laws of Islam to the next generation. The scholars such as Imam Suhri and Imam Hazm helped the Caliph in this endeavour. This is considered as one of the major tasks during his period.

He also paid attention for the development of the country. Many more wells were dug for the public apart from schools and hospitals being built all over the nation. Zakat fund was collected with a preplan and schemes were implemented for the proper distribution of the zakat fund through the Baithul Maal.

Although he was a peaceful religious personality, he showed strictness where there was a need for it. He never allowed immoral conducts. He ordered that Islamic limits should not be violated during the religious wars. The prisoners of war were treated decently and well. Special prison officers were appointed to preach them love and justice.

After accomplishing great tasks, he passed away in Hijri 101. He is considered the fifth most revered Caliphs of Islam and a great reformer of Islam. Some historians say he was poisoned.

All the Umayyad rulers who came after Umar Ibnu Abdul Azeez were very weak. They could not successfully face the difficulties and challenges posed to the state. The Umayyad Caliphate came to an end in A.D.750.

## **The Abbaside Caliphs**

The Abbaside Caliphs were from the lineage of Hazrat Abbas, one of the uncles of the Holy Prophet from the Hasheem family. They became the rulers after the decline of the Umayyad rule in the Islamic nation.

The rise of the Abbaside Caliphs brought in many changes in the political history of Muslims. First of all the capital of the Caliphate was shifted from Damascus to Bagdad. As a consequence the influence of Syrian Arabs in the political and social spheres began to wane.

The development received by the western regions up to now started to move towards the eastern regions of the empire after the Abbaside power. The unity of the Caliphate sustained up to the time of the Umayyads started to give way to several small kingdoms under separate kings. When the power of these small kingdoms grew more, the Caliphate gradually lost its own power and authority.

However during the reign of the Abbasides, there was astonishing progress in arts, culture, civilization and knowledge. It is not exaggeration to state that the progress achieved by the Abbasides laid the foundation for the renaissance of Europe.

**This progress lasted for a few centuries only. But the progress could not be sustained long due to the weakness of character in the later day Caliphs, the proliferation of small kingdoms and their disunity, the war with Christians and the Mongolian invasion.**

With invasion of the Mongolians, the Abbaside Caliphate came to an end in A.D.1258.

### **The Rise of the Abbasides**

The Caliphate of the Abbasides lasted for almost five centuries and this achievement is mainly due to the earlier Abbaside Caliphs who laid a strong foundation for their rule of the empire.

#### **Al Mansoor**

After the demise of the first Abbaside Caliph Abul Abbas As Sabah his brother Abu Jafr Al Mansoor assumed office as the second Abbaside Caliph in A.D.754.

He was the best of all Abbaside caliphs as he possessed a personality with natural traits of courage, generosity, intelligence and a deep sense of awareness.

The ascension of Al Mansoor to the Caliphate was a great event in the history of Islam since it started an era of great respect and honour for the Muslims. His excellent qualities were followed even by other Caliphs who succeeded him for many generations. Since he strengthened the rule of Abbasides with his dedication, many more Abbaside Caliphs were able to ascend the Caliphate without any problem. On the contrary, although Abul Abbas was the first Caliph of the Abbaside empire, he could not strengthen the Caliphate during his short stint. Since Al Mansoor accomplished for the Abbaside dynasty what Abbas could not; Al Mansoor is hailed as the real architect of the Abbaside empire.

**Caliph Mansoor defeated all opposition to the Caliphate and broke all resistance successfully to protect the empire. The political policy introduced by him paved the way for the Abbaside Islamic Empire to continue in power for the next five centuries.**

Introducing an independent administrative system, limited the efforts for the expansion of the empire and concentrated working hard for the welfare of the people. He was of the opinion it was rather appropriate to rule the territory in hand than to embark upon occupation of more territory. With that hope he initiated activities for the construction of road network, water canals and potable water wells. With a passion for education, he established schools and medical centres in all important cities of the empire. He also founded an institute called 'Darul Hikma' for translation of literature and educational material. Through this institute olden books in Greek, Syrian and Indian languages were rendered into Arabic for the benefit of the people. He supported learned people and scholars and encouraged them to do research work. Mostly learned men occupied important positions in his royal palace.

Caliph Mansoor laid a strong foundation for the development of science and culture later in the Islamic world.

On the death of Mansoor, his Mahdi took over as the next Caliph. After the death of Mahdi in the year Hijri 169, his eldest son took oath as the Caliph and ruled till Hijri 170.

### **Harun –al Rasheed**

After the death of Hadi, on the arrangement made by the father Mahdi earlier, his brother Harun –al Rasheed became the Caliph of the Abbaside empire.



He was an important Caliph in the Abbasid period. His period of rule is described as the zenith of the Abbaside era. He is regarded in high esteem as one of the excellent rulers in the history because of his characteristics and services to the people of the Muslim state. He possessed both knowledge and spiritual maturity.

He excelled in piety and charity and always heeded the advice of scholars. He was interested in the welfare of the people under him and in order to know first hand their problems he used to roam the streets of Bagdad in disguise at night. During his Caliphate he gave priority for the security of the country. For the benefit of the people, he opened many schools, guest houses, medical centres and masjids.

As a matter of fact, for the success and excellence of the Abbasides in general and Haroon in particular were the Barmaki in the background. Yahya Barmaki, who was the teacher of Haroon, was supportive of Haroon to occupy the position of Caliph. His three sons, Fazl, Jafr and Musa were given high posts in the state. Because of the role played by the Barhamin in the development of science and culture, Bagdad gradually evolved a city of Science and knowledge. But when over a period of time feeling threatened by the rise of their power as a challenge to him, the Caliph eliminated them.

The institute of Darul Hikma established by him played a pivotal role in the development of Science. There was a separate department at Darul Hikma for the translation of valuable Scientific and philosophical books from the languages of Greek, India and other countries. Eminent scholars such as Yahya bin Bathriq and Yahya Ibnu Muawiya worked there as translators.

As the political atmosphere during his time was favourable, the Chinese emperor and the French King Charlemagne sent their ambassadors and valuable gifts in order to strengthen bilateral relations with Caliphate

He successfully controlled the troubles and disturbances that appeared during his tenure. Instead of confronting the rebels, he employed a new strategy of negotiations and agreements with them. Some historians blame his strategy for the appearance of small kingdoms in the empire later.

Caliph Haroon appointed his eldest son Ameen and youngest son Mamoon as heirs to take over power successively.

After the death of Haroon, Ameen became the Caliph. Mamoon congratulated him and promised to be of assistance to him. However the chief minister of Ameen, Fazl bin Rabia, instigated enmity between the brothers. He also made arrangements to

remove Mamoon from the list of appointment. As a consequence, a battle started between the brothers and Ameen was killed.

### **Mamoon –al-Rasheed**

Mamoon became the Caliph in A.D. 813. He was interested in staying in the town of Marvu without coming to Bagdad and spending his time there discussing and debating with scholars attached to philosophy. His chief minister Fazal Bin Sahl administered the country from the capital Bagdad. Although he was interested in the post, he did not have the ability to run the country. Therefore there was a countrywide upheaval and disturbance. Fazal never informed about this negative situation to the Caliph. When hearing about the agitation throughout the country, the Caliph visited Bagdad in A.D. 819 and saw his chief minister had been murdered.

After the Caliph taking over the administration to his hand, peace returned.

Caliph Mamoon was a very good Abbaside ruler. His rule is considered as the golden era of fame. He had all the characteristics needed by a successful good ruler. He is set apart from other Abbaside Caliphs by the natural traits of foresight, intelligence, kindness, determination and generosity.

He declared the Mutha'zila school of thought as the official doctrine of the state. Because of this he had to meet the dissatisfaction of the people and the Islamic scholars. He arrested and punished the famous Islamic scholar Imam Ahmed Ibnu Hanbal who opposed the Muta'zila thoughts.

But during the time of Ma'moon every scientific and philosophical pursuit developed and the Darul Hikma was expanded during his time. Servants called Warraq were employed in the institute to take copies of translated books from foreign languages. Five camel loads of Books were imported from the West alone. One section was used as a research centre and the other section was used as a library. Hunain bin Ishaq and Al-Kind were employed as officers in charge for the Baithul Hikma. In the astronomical centre established by the Caliph, eminent people like Al Qwarizmi served. This astronomical centre is supposed to have contributed more to astronomy than any other such place during the Medieval time.

Following the death of Mamoon, rulers such as Wasik and Muthawakkil ruled as Abbaside Caliphs. The first century of the Abbaside rule in the history is considered the golden era of the Abbaside time.

## **The History of Baithul Muqaddas**

Baithul Muqaddas is a sacred religious place for the followers of three religions, Judaism, Christianity and Islam. There is a close link to this place and the Prophets of all these three religions.

Baithul Muqaddas means a 'Holy Place'. This is also called Masjidul Aqsa. This sacred mosque is situated at Jerusalem in Palestine.

Hazrat Ibrahim built Baithul Muqaddas and the history starts from him.

Hazrat Ibrahim migrated to Palestine from Iraq as ordered by Allah. He settled his first wife Sarah in Palestine and the second wife Hajira and her son in Makkah. When his son Ismael became an adult, he built the Ka'ba in Makkah with this son. After 40 years he built Baithul Muqaddas in Palestine to worship Allah alone.

Hazrat Abu Huraira reports, "I asked the prophet which was the first mosque built upon the earth and he said it was Masjidul Haram in Makkah. When I asked him what the next mosque was, he replied it was Masjidul Aqsa. When I asked the interval of time between these constructions, he said it was 40 years and stated that if we happened to be there at the time of prayer, we should pray since these are most deserving places for prostrating"

Near these two mosques Hazrat Ibrahim and his families lived worshipping the one and only true God, Allah.

### **The first stage of Baithul Muqaddas -1250 B.C. – 0001 A.D**

When Prophet Yousuf held position in Palestine, the children of Yaqoob settled down in Palestine on divine orders. As time passed, they received the wrath of Allah for violating the law of Allah and they were held in the desert Sinai.

In 1000 B.C, they regained Palestine under the king Dawood and the golden era of Palestine continued during the times of Prophets Davood and Sulaiman. At this period Sulaiman rebuilt Baithul Muqaddas on its original foundation.

During the period B.C. 740 and B.C. 586, when Palestine was subject to the invasion by Asooriyan and Babylonians, Baithul Muqaddas was damaged. In 539 B.C. the second Gaurian King defeated the Babylonians and reconstructed and expanded the mosque.

However the mosque was again damaged, when the Greeks, Romans and Persians tried to conquer Palestine in 443 B.C.

In 43 B.C. King Erode who was the viceroy of the Romans in Palestine, adopted the religion of Judaism and further extended Baithul Muqaddas and rebuilt with architectural elegance. This king only murdered Hazrat Yahya and Hazrat Zakaria.

The first period could be described as the period of Jews who followed the Tawrath religious scripture. During this period many prophets such as Haroon, Yusuf bin Noon, Sawmill, Davood, Sulaiman, Armia, Zakaria and Yahya appeared for preaching the religion of Moosa and reforming the followers of Moosa.

### **Second Stage up to 620 A.D**

The Bani Israelis or the Jews abused the opportunities given to them by Allah for the propagation of the oneness of Allah and implement the Law of Allah and administrate the Masjidul Aqsa. As the people of the Book were charged with the duty to reform and guide the people, they instead misled the people by violating the Law of Allah. They used the precincts of the Baithul Muqaddas for the lowly pursuits of gambling and trading. At this time, Prophet Isaa was sent as an apostle of Allah to confirm the truth of the religion and reform the people of Bani Israel.

When he made attempts to cleanse the Baithul Muqaddas of these worldly affairs and restore its religious purity, the Jews conspired against him and tried to assassinate him. However Allah saved him.

After his disappearance, his disciples started to preach the new religion Injeel. The Jews did not like his disciples and inflicted severe stress on them. Apart from this they also rebelled against the Roman rulers.

The Baithul Muqaddas was severely damaged by atrocities of the Roman general Titus who came to control the rebellion in 70 A.D.

When the Roman King raided Palestine to control the second rebellion in 132 A.D. he fully destroyed the mosque and built a temple for Greek deity Jupiter on top of it and named it Eliya.

However when the Roman emperor adopted Christianity in 324 A.D., the golden era of the Christians in Palestine commenced. The mother of the Roman Emperor visited Palestine and erected a church where Jesus was believed to be crucified. This church is known as Kanisathul Kyaama.

Over a period of time, Christians also went astray. Many superstitions and idol worships penetrated among them. Because of the anger they had for the Jews, they used to dump garbage at the Baithul Muqaddas. At this juncture, as foretold by Jesus, a prophet in the lineage of Ismael was preaching the oneness of Allah as the last apostle of Allah.

### **Third Stage 620 A.D. – 1924 A.D**

During the ascension to heaven, the Holy Prophet was brought to Jerusalem by Gabriel. The Al Quran states about this event : “Glory to Allah who did take His servant for a Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts we did Bless, - in order that we might show him some of our Signs: for He is the One Who heareth and Seeth (all things)” (17:01)

After the ascension to Heaven by the prophet, Mihraj, the Baithul Muqaddas became the first Kiblah for Muslims.

When the Romans were defeated in the Yarmook battle by the Muslims during the Caliphate of Umar, Palestine came under the control of Muslims. Following this defeat, the Christians of Palestine leaned towards peace but insisted that the key to the city would be given only to the Caliph. The commander Abu Ubaida informed Caliph Umar (Rali) regarding this.

After reaching Baithul Muqaddas, Hazrat Umar (Rali) offered two Rakaaths of prayer on the spot after cleaning the spot with his own hands. After the prayer offered by the Prophet at this place during his night journey to Heaven, this was the next prayer to be offered at Baithul Muqaddas. Then the Caliph ordered the construction of a mosque with planks to accommodate a congregation of 3000 people.

In 685 A.D., Caliph Abdul Malik bin Marwaan rebuilt Baithul Muqaddas fully and placed an elegant dome called Kubbatul Zahra.

In 747 A.D. when Baithul Muqaddas was damaged by an earth quake, Abbaside Caliph Mansoor renovated it fully. However the mosque was repeatedly damaged following many earth quakes and Caliph Mahdi rebuilt and expanded it.

In 996 Baithul Muqaddas was again affected by an earth quake. Some parts of the dome also fell down. Lahir, the son of the Fathmide King Hakeem Amrillah renovated with decorations.

In the 10<sup>th</sup> century A.D. the Muslim empire was weakened by its division into several small kingdoms and had lost its former power and stability.

In 1095 the Pope 2<sup>nd</sup> Urban prepared a strong Christian force to wage a holy war against the Muslims to retake the areas surrounding the sacred city of Jerusalem. The fighters who took part carried with the cross as the symbol and the war is known as the 'Crusade'. From 1096 A.D. to 1270 A.D. eight crusades took place.

The Christian Crusade forces conquered Baithul Muqaddas in 1099 A.D. and divided it into several compartments – the church, the storage, the guest house for horsemen, stable for the horses etc.,

Baithul Muqaddas returned to the custody of Muslims after the defeat of the crusaders by Sultan Salahudeen in 1187 A.D. After the victory Muslims cleaned up the mosque removing the crosses and renovated the mosque and the dome.

The pulpit prepared by the former King before his death was brought into the mosque and fixed there. On a Friday at the request of King Salahudeen the first sermon from the pulpit was delivered by Imam Muhiyooden bin Sahiyuddeen.

However even after losing Jerusalem, many more crusades were launched by the Christians but were defeated by the Muslims.

After the ascension of the Ottoman Caliphate, Baithul Muqaddas was well maintained. But when the Ottoman Caliphate weakened during the eighteenth century, the Jews tried to purchase Palestine for a price in order to fulfill their dream of a Jewish empire. Knowing their conspiracy, the Ottoman Caliph Sultan the second Abdul Majid took preventive measures to foil their attempt and protected Baithul Muqaddas.

After this disappointment, Jews made secret maneuvers to harm the Caliphate.

After the first world war, the Ottoman empire became fragile and in 1924 it was destroyed and many parts of the Muslim world became under the control of the European countries. As a consequence the Jews were able to migrate in large numbers to Palestine in order to fulfill their Zionist dream.

After becoming victorious in the second world war the allies, America and Britain carved out a separate nation called Israel with Jerusalem as the capital for the Jews under a secret agreement with the Zionists.

The Israel governments have been making attempts to destroy Baithul Muqaddas and erect the Temple of Sulaiman in its place according to the traditional beliefs of the Jews. As a first attempt they set fire to Al Aqsa mosque. Since it was not successful, they have been constructing a under ground tunnel with the vicious intention of damaging and destroying the mosque. Due to the opposition shown by the world Muslims, they could not continue their evil project without interruption.

*Baithul Muqaddas was established for the sole purpose of establishing the oneness of God. All the divine Messengers preached the same oneness of God. Therefore Baithul Muqaddas really belongs to those who uphold the principle of oneness of God leaving aside differences based on ethnicity and language.*

The disappearance of Hazrat Isaa was a mystery in the history of Baithul Muqaddas. The belief of his return is prevalent among Muslims and Christians.

According to a report narrated by Abu Huraira, “The Prophet said: Verily in whose hand my life is, the son of Maryam will appear as a just ruler among you. He will break the cross and kill the swine. War will be brought to an end. Then wealth will increase – but none will expect it. At that time one prostration will be better than all that is in the world.

## 7. ISLAM IN SRI LANKA

### **Introduction of Islam in Sri Lanka**

Sri Lanka is situated in the Indian Ocean south of India on the trade sea route between the west and the east. This strategic location has made this island renowned around the world even in prehistoric times. Apart from this the natural environment, landscape, natural harbours and essential cash crops were some of the reasons to attract foreigners to the land.

According to Maha Vamsa, when Pandukabaya ruled Anuradahpura, Arabs entered Sri Lanka as traders and were accommodated in the western gate of the place allocated for the traders in Anuradahpura itself. The Arabs were called Yawana according to the translators of Maha Vamsa Dr. Ananda Guruge and Willeym Geiger.

According to historical sources, the Arab traders have been doing business from Sri Lanka with the coastal towns of India since the fourth century A.D. During the advent of Islam in the Arabian peninsula in 610 A.D., the Arabs had established themselves as powerful merchants in the coastal areas of the subcontinent. When Islam became a power within twenty three years in the Arabian peninsula, the Arab traders in the coastal areas of the sub continent too accepted it as their religion and code of life.

With regard to the introduction of Islam following views have been expressed:

1. Islam was introduced to Sri Lanka during the time of the Holy Prophet.
2. It was introduced during the Caliphate of Hazrat Umar-e- Farooq.
3. It was introduced during the migration of Hashimites due to the atrocities of the Umayyads.

The famous scholar Sithi Lebbe mentions in his Muslim Nation, that the companion of the Holy Prophet, Wahab Ibnu Abi Hafsa visited Sri Lanka and invited the Sri Lankan king to Islam at his journey to China as the messenger of the Holy Prophet to China. Honouring this invitation, the Sri Lankan King granted permission to introduce Islam , accept it by those who liked it and construct a mosque. It is mentioned in the note that after preaching Islam to the Arabs who were here at that time, the companion of the Prophet left the island in 632 A.D. However this information needs to be further investigated.



The letters written by the Holy Prophet to the rulers of Rome and Persia indicate that the invitation to Islam was made to other nations during the lifetime of the Prophet himself. The fact that a letter of invitation to the Chinese emperor was carried by the companion Wahab Ibnu Abi Hafsa is mentioned by Dr.Hameedullah in his book 'Foreign Relations of the Prophet Mohammed' quoting Sri Thomas Arnold in his book 'The Preaching of Islam'. The author Marshall Brumhall also mentions that according to a traditional story Wahab Ibnu Abi Hafs reached Canton via the sea route and received permission to preach Islam and build a mosque in Canton. This information allows us to think favourably about the proposition of Sithi Lebbe.

During the seventh century A.D., Mandai was a harbor city in the Anuradhapura kingdom, facilitating trade between the east and the west. Dr.Shukri states the Arabic stone inscriptions unearthed for archeological research at this site indicate the Arabic settlements there. Further the clay pots belonging to Arabia and China were unearthed. This fact too collaborate the evidence for the trade role played by China and Arabia in that area. Ibnu Shahyaar who lived in the 10<sup>th</sup> century A.D. in his book, Ajaaibul Hind presents the idea that Islam was introduced to Sri Lanka during the time of the second Caliph Umar. Further Dr. Sirima Kiriya-muna in the book, ' Muslims of Sri Lanka Avenues to Antiquity' indicate that Sri Lankan King Agrabodhi sent an envoy to Arabia to get information about Islam as the people of Sri Lanka had become aware of the advent of a Prophet in Arabia. When that envoy reached Arabia, the Prophet and his first Caliph had passed away, and the second Caliph was ruling (634 -644 A.D.). After learning from the Caliph about Islam, on his return he died on the coastal area of Makran in Pakistan. His servant returned to Sri Lanka with the news about Islam.

In the eight century A.D., the Hashimites fleeing the persecution and atrocities of the Iraqi governor Hajjaj Ibnu Yusuf, settled down in the coastal areas of South India and Sri Lanka. The Historian James Tannant in his book 'Ceylon' states the Hashimites emigrants from Iraq settled down in Trincomalee, Jaffna, Mannar, Puttalam, Colombo, Galle and Beruwela areas.

Historian Al Baladari in his book 'Futhuhul Bulthaan' that the Sri Lankan king Manavamman sent the widows and female children of the Arab Traders to Arabia. The ship carrying them was raided by sea pirates at the coast of Dhabel ( Karaachi) and the female members were taken prisoners. Ibnu Yusuf sent a message to the Sindh ruler Raja Thahir to free them. When he did not receive a response, he dispatched a troop under the command of Mohammed bin Cassim and as a result Sindh was conquered by Muslims. This indicates that in Hijri first century, Muslims

lived as a society in Sri Lanka. This action by the Sri Lankan King could be taken as an attempt to forge good relations with the governor of Iraq.

The above mentioned information point out that Islam was introduced to Sri Lanka at the same time it was introduced in Arabia.

### **Settlement of Muslims in Sri Lanka**

Muslim settlements were in the coastal areas of Sri Lanka during the 9<sup>th</sup> century A.D. According to Dr.Sukri in his book, 'Sri Lankan Muslims', Arabic stone inscriptions found in the harbor city Mandai, Tirukediswaram, Ellupitiya, and Puliyandeevu are supportive of the fact that there were indeed Muslim settlements in Sri Lanka during the period. Gradually these settlements spread to the interior of the country. In order to develop the religious knowledge of Sri Lankan Muslims the Abbaside Caliph sent a religious scholar named Khalid Ibnu Bakaya to Sri Lanka. This was the first institutional attempt for the preaching of Islam in Sri Lanka. After preaching Islamic code of Life and Sharia, he passed away in 950 A.D ( 317 Hijrat). The inscription stone at his graveyard is an evidence for this fact.

The Arabic Coins of the Abbaside period unearthed in Gampola, Galagedera and Sabragamuwa areas during archeological excavations go to prove the existence of Muslim settlements in the interiors of Sri Lanka in the 12<sup>th</sup> century A.D. In the same way there are evidences to show Muslim settlements were considerably larger during the Polannaruwa period known as the golden era of Sri Lankan history.

During the reign of the renowned King Parakramabahu (1156 – 1186 A.D.), Muslims were an important part of the national trade. This may be the reason for Muslims to be present in the export promotion board called 'Andarangathura' established by the king for the promotion of exports. This fact is mentioned by Dr. Vasanthara Mohana in his book Muslims in Sri Lanka quoting Archeological expert Professor S.Paranavithana from his book History of Ceylon. This information gives the idea that Muslims were spread in many parts of the country and were an influential community in Sri Lanka at the 12<sup>th</sup> century A.D.

After the fall of the Polannaruwa era, Dambedeniya became the capital of Sri Lanka and Muslims were a community empowering the reign. In 1270 A.D, the 4<sup>th</sup> Wijayabahu, the king of Dambedeniya, was murdered by his military commander Miththa, and in return the murderer was killed by Thahoor, a Muslim commander of another military division of the king . He thus saved the government and was instrumental in Buvanekabahu becoming the king with Yapahuwa as his capital

in 1272 A.D. This fact is revealed by the historical researcher N.J. Karunathilaka in his book the Wayambe Kingdom.

The high status enjoyed by the Muslims in the Yapahuwa regime is further demonstrated by the fact the trade delegation to Egypt was headed by a Muslim named Abu Usman in 1283 A.D. As a matter of fact the Muslims as a community were held in honourable state and were able to interact with the royal elite in equal status.

In the 13<sup>th</sup> century Muslims had progressed as a powerful community in Sri Lanka with great influence in Politics of the country. At the last part of the century Kurunegala became the capital of Sri Lanka. The Second Buvanekebahu ruled Sri Lanka from Kurunegala as the capital between 1287 - 1293 A.D. He married Madagediya Kumari, the daughter of an elite Muslim called Adinavidaana Veera Wickramasinghe from the region of Aswathuma in Kurunegala. The son born to them was Vastuhimi, according to the research expert N.J.Karunathilaka in his book 'Wayamba Kingdom of Sri Lanka'.

After the death of 2<sup>nd</sup> Buvanekebahu, Vastuhimi was enthroned as the king of Sri Lanka. However some people conspired against him and murdered him. The son born to the Sinhala wife of the King was then made the King under the title the 4<sup>th</sup> Buvanekebahu.

Although there are several reasons for the change of reign to Kurunegala, the expectation of the support and economic assistance by the Muslims of the area could have been another motivating factor for this decision.

In 1344 A.D., Ibnu Batuda, a renowned Arab explorer visited Sri Lanka and left remarks about his visit to the island. He arrived in Puttalam and travelled to Chilaw, Kurunegala, and Gampola to pay a visit to the Adam's Peak and then returned *via* Ratnapura, Devundera, Galle and Colombo to Puttalam. In his record of the travel he mentions about his meeting with Muslim elite and the mosques and settlements around them. This is another historical record proving beyond doubt the existence of Muslim population in the interior regions of the country apart from their continued presence in the coastal areas of the country.

In the sixteenth century A.D. as a consequence of the political conflicts in the country, the Portugese were able to capture the coastal areas of the country. In 1505 A.D. a ship was sent by the Portugese from Goa to attack the returning ship of Arabs from China. However due to a storm the ship had changed course and

reached the coast of Sri Lanka under the captain Don Laurenso de Almeida. His arrival changes the course of history of Sri Lanka. At that time Muslims remained as a powerful trading community in the coastal cities of Sri Lanka. Generally Portugese considered the Muslims as their trade competitors and always upheld harsh methods of dealing with the Muslims of Sri Lanka. In the mean time, the political disputes in the Kotte kingdom and its division favoured the Portugese to set foot in Sri Lanka permanently.

Although in the early stages of their occupation, they showed some flexibility in their dealings they became rigid in their approach when the Kotte Kingdom was vested with the King of Portugal after the King of Kotte, Don Juwan Darmapala, died without an heir to succeed him to the throne. In 1575 A.D. Muslims were expelled from the coastal cities. During this upheaval they robbed the property of Muslims who lived wealthily in Weligama and murdered some Muslims. In 1626 A.D, Muslims were expelled from all areas under the control of the Portugese.

These Muslims were given refuge by the Kandiyani King Senarath in the interior of the Kandiyani kingdom and Batticaloe between 1604 – 1635 A.D. About four thousand such Muslims were settled in Batticaloe. Around 300 Muslims were murdered by the Portugese in Matara in 1642.A.D. The females and children of the murdered were taken to Colombo. This action also induced the Muslim population to migrate to other parts of the country.

In the beginning of the seventeenth century a considerable number of Muslims populated the internal areas of the island, in place like Panagamuwa, Kandy and Gampola.

In 1656 A.D. the Dutch captured the coastal cities of the island from the Portugese. During their reign too, Muslims could not live in peace. The Dutch interfered in the commercial affairs of the Muslims and restricted their involvement by insisting that they should trade in imports and exports jointly with the Dutch and do only limited trades.

Although the Dutch were in conflict with the local Muslims, they brought the Indonesian Muslims to Sri Lanka for their own requirements. In the same way, the princes, religious leaders, and noble men who rebelled against the Dutch in Indonesia were exiled to Sri Lanka. As a result the Malay community came into being among the Sri Lankan Muslims. The Sri Lankan Muslim population comprising of Arab, Persian, Indian and local origins further diversified with the inclusion of the Malay segment among them.

The eighteenth and nineteenth centuries were remarkable in the political life of the Sri Lankan Muslims. In Kandy they received the patronage of the King and became influential in the political affairs of the Kingdom. After being populated in many parts of the Kandyan kingdom, they held several important positions in the kingdom.

The local administration of the Kandyan kingdom was based on a well planned system. The administrative hands of the kingdom reached even the villages through well defined administrative servants. There was orderly social, economical and technical system functioning on a departmental level with administrative responsibilities.

Some Muslims held administrative positions in these departments. During the reign of Keerthi Siri Rajasinghe, between 1747 – 1781 A.D, a Muslim named Sheik Aleem held the position of ‘Madige batdha Nileme’ or administrative head for the department of fishing and bartering. His grand son Sheikh Abdul Cader and Moula Muhandiram also held this position afterwards. Dr. Lona Devaraja states in his book many Muslims held the posts of Lekam and Muhandiram living as a small minority among the Sinhala people of the Kandyan kingdom.

When we carefully look at the history, it is evident that Muslims have an uninterrupted history of living in Sri Lanka from the rise of the Anuradapura kingdom up to the fall of the Kandyan kingdom. It is a unique characteristic of the Sri Lankan Muslims that they lived with the majority community in peace and harmony of over thousand years whilst maintaining their own identity for a prolonged period.

### **The Social and Cultural Contribution of Muslims**

The social and cultural role played by a community is dependent upon its belief, principles of faith, conducts and behavior, rituals and traditions of the people belonging to the community.

Although Sri Lankan Muslims came to Sri Lanka as traders and then spread in parts of the country on account of their trade requirements they maintained their religious identity and cultural individuality whilst still maintaining a close bond with other communities of Sri Lanka. This is because Muslims will always give priority to the Holy Quran and the ways of the Prophet in all aspects of their lives whether it is social or cultural oriented.

This principled stand of Muslims always protected them from being totally assimilated into an alien culture.

However the Europeans after conquering Sri Lanka always tried to drive a wedge between the Muslims and other communities.

The contribution of Muslims could be categories as follows and analyzed:

1. Economic Role and Contribution
2. Political Role and contribution
3. Role in National Security and Defence
4. Medical Role and Contribution
5. Cultural Role and Contribution

### **The Economic Role and Contribution of Muslims in Sri Lanka**

The role played by Muslims in developing the national economy is remarkable. It is Muslims who represented Sri Lanka's international trade interests since the reign of the Anuradapura Kingdom. The knowledge and experience possessed by them regarding the East-West sea trade route enabled them to internationalize commercial activities for the benefit of the country. The excavation done at Mandai proves this.

After the raids during the Anuradapura period the fund needed to renovate the damaged irrigational canals and lakes and restore the destroyed cultivation was obtained only through foreign trading. The information provided by Professor R.O.L.H.Gunawardana after his research regarding the irrigational civilization confirms the contribution of Muslims for foreign trade to the benefit of Sri Lanka from the very beginning of their association with the island.

According to the available stone inscriptions, during the Polonnaruwa rule, Colombo was a developed harbor and Muslims populated the city in great numbers. Their recognition and influence in the kingdom is evident from the fact that they were respected members of the trade development board called 'Andarangthura'.

Sri Lanka has been renowned for its precious stones. It is Muslims who introduced these gems to the international market. Al Biruni mentions about the gems of Sri Lanka in his book 'Kithabul Jamahir fee Mahfirathil Jawaahir' written in the 10<sup>th</sup> century A.D. This sheds light on the fact the gems of Sri Lanka were already introduced to the Muslim world.

Muslims were in the forefront of national trade and commerce when the Europeans occupied Sri Lanka. Their influence and power in trade became an issue of envy and confrontation for the Europeans to the extent of expelling from the coastal areas of Sri Lanka. When plantation estates were started in Sri Lanka during the nineteenth century, a considerable number of Muslims became owners of these estates. They also made their mark in the gem business along with jewellery and textiles businesses. However at the end of the nineteenth century and at the beginning of the twentieth century this trading power started to crumble gradually. As a consequence the number of Muslim businessmen in mega businesses has become reduced.

### **The Political Role of Muslims in Sri Lanka**

The presence of Muslims in the national politics from the Anuradhapura period to the fall of the Kandian kingdom was significant. Muslims have also been members of parliament and cabinet ministers of independent Sri Lanka.

There is also information regarding a Muslim noble man called, Periya Thambi Markkar, who assisted during the coronation ceremony being the right hand of King Wijeyabahu. He was a faithful associate of the King and acted as the king's secretary for trade affairs. In the same way there were Muslims acting as finance consultants for the king.

Whenever the capitals of the rulers shifted, Muslims also settled in the capitals. During these changes many Muslims served as advisors to the Kings and went abroad as envoys. Abu Usman was sent as an envoy to Egypt during the time of Buwanekabahu.

Muslims played a pivotal role in the Kandian Kingdom. There are evidences to prove that Muslims served as departmental heads, government representatives and high court judges. When the envoy of England John Faibus arrived in the island, Uduman Lebbe was designated to welcome him to the country. Sheikyh Alim and Sheikh Abdul Cader held the posts of Madikebedde Nilame. Uduman Lebbe was also sent as Sri Lanka's envoy to meet Nawab Mohammed in Karnataka, India. Dr. Lona Devarajah also mentions that a Muslim noble man by the title 'Rajakaruna Gopal Mudiyanse Ralahami' acted as a judge in association with Ehelapola Disaawe and the chief minister Pilimathalawa Dissawe during the reign of the last King of Sri Lanka Sri Wickrama Rajasinghe during 179-1815 A.D.



## **The Role of Muslims in the Defense of Sri Lanka**

Muslims rendered their service for the security and defense of the country during the times of the Sinhala kings. During the Dambadeniya rule, a Muslim commander of the army named Thahor crushed the rebellion in 1272 A.D and paved the way for Buwanekebahu to inaugurate his rule from the capital Yapahuwa.

The names of Muslims who contributed their service for the security of the country during the Kotte and Kandy rules were recorded. Muslims fought in the army of Mayadunna against the invading Portugese during 1521- 1581 A.D. They were also involved in obtaining the assistance of the navy belonging to the King of the Kalli Fort. During the time of Mayadunna's son, 1<sup>st</sup> Raja Singha during 1582 – 1592 A.D., Muslims fought in the Royal Army. As per the information furnished by the Portugese historian Queyroz, in all the military activities during the time Muslims only served as the Rifle Division of the army.

When a Muslim who acted as commander in charge of the coastal security and the main commanding officer of the Kandiyana King 1<sup>st</sup> Vimaladharmasooriya was arrested by the Portugese, the willingness of the king to offer 5000 silver coins for his release illustrates the trust and honour the king had for him. During the rule of 2<sup>nd</sup> Rajasinghe in 1634 – 1684 A.D., Muslim division with Camels called, Otupanthiya, took an active part in the Wellawaya battle. The king inscribed the camel division in paint on the gift cloth donated to the temple for the remembrance of his victory in the battle. There were around eighty hundred Muslim soldiers in the national army of the country in 1810 A.D.

## **Role of Muslims in the Medical Field**

The credit goes to Muslims for the introduction and development of Unani medical practice as a separate medical field in Sri Lanka. It cannot be said exactly when this system of medicine was introduced into Sri Lanka. There is, however, a historical reference to the prince Jamaludeen of Konya in Asia Minor who settled down in Beruwela and spread this system of medicine along with his sons in the tenth century A.D. Further, during an archaeological excavation in Anuradhapura and Mihintale, Saracen pots used for storing herbs and medicines were found amidst the ruins of an ancient medical centre. This shows that Unani medicines could have been imported to Sri Lanka at that time.

According to the historian Dr. Lona Devaraja, the Dambadeniya King the second Parakramabahu became unable to speak when he was 22 years, the Delhi Sultan dispatched a physician hailing from Spain to cure the Sri Lankan King and this



practitioner pioneered the Unani System of medicine in Sri Lanka. This physician was Vaidiyaratna Gopala Mudalige Ansaar Ibnu Thufail and his descendants became the royal physicians of many kingdoms.

During the Kandian kingdom the Unani System of medicine became famous. Many physicians of Unani system were close to the Sri Lankan kings and the royal family. When Keerthi Sri Rajasinghe was ruling Muslim physicians held the coveted position of 'Behethge Muhandiram Nilame' and the tradition continued afterwards. They were settled in lands provided by the king at Udunuwara area in the Kingdom. They were honoured with titles such as 'Rajakaruna Waidiya Thilaka Gopala Mudali' and 'Rajapakshe Waidiyalage Gopala Mudali' by the king. Apart from this Muslim medical practitioners served in the coastal areas of Sri Lanka and even employed by the Dutch in their hospitals. In 1791 famous as chief medical practitioners were Meeralebbe Meshthriyar, Sheikh Marikkar and Sheikh Lebbe in these hospitals. Today the Unani system of medicine has been recognized as a field approved by the universities and as a separate unit of indigenous medical field.

### **The Cultural Role of Muslims in Sri Lanka**

The Cultural role of Sri Lankan Muslims must be viewed from the perspective of the role played by the world Muslims. The Cultural and Ethical traditions of a community prospers only in the cities and countries ruled by that community. Because these aspects of life cannot prosper well without the support of the rulers.

The mosques constructed in Sri Lanka project an individualistic Islamic architectural tradition in the country. The unique architectural aspects such as domes and Arabic calligraphic inscriptions were not found in the early day mosques in Sri Lanka. Some features not found in other countries were seen in the local mosques: the ablution pond, inner mosque and outer mosque. However most of the mosques built at present time incorporate features of middle eastern architecture.

Since Muslims of Sri Lanka upheld the Islamic traditions and culture from the very beginning, their influence in the lives of the other communities can be observed. The fight for the right to wear the Turkey Cap as an icon of Muslim tradition inside the courts by the lawyer M.C. Abdul Cader became an institutionalized intellectual struggle against the ruling English government for the rights of Muslims to uphold their tradition in this country. This also induced the Muslims to join the fight for freedom by the Sinhala leaders.

The rights of Muslim women to wear their dress in accordance to the teachings of Islam have always been recognized by successive rulers whilst teaching of Islam in Madrasas has also been continuing for centuries as a tradition. Separate burial grounds have been allocated to Muslims and funeral processions with traditional religious recitation have been in practice unhindered by the authorities in Sri Lanka.

Muslim men usually wore dresses conforming to the requirements of the Sharia and sported beard as a religious practice and were identified as a separate religious community.

In wedding parties men and women mingled separately and the traditional rice called 'buriyani' was served in large plates and had in groups of six people as a tradition.

The Arabic word 'Qamees' is still widely used to denote the shirt of men, it is obvious Muslims introduced to the country the habit of wearing shirts and trousers long before the Europeans influenced the local dress habits.

## **8. THE CONTRIBUTION OF MUSLIMS FOR SCIENCE**

### **Medical Field**

The teachings of the Holy Quran and the Holy Prophet were motivating forces for the achievements by Muslims in the field of Medical Science.

The Al- Quran states about the medicinal property of honey as follows, “And Thy Lord taught the Bee to build its cells in hills, on trees, and in habitations; then to eat of all the produce (of the earth), And follow the ways of Thy Lord made smooth: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a sign for those who give thought” (16:68-69)

Honey contains a medicinal property of healing. It has the power to obstruct the growth of harmful organisms. Because of the density of honey, the wounds would not be pestered by the growth of poisonous organisms such as bacteria or fungus. The Holy Prophet said, “O Servants of Allah, seek remedy for diseases with medicine. Allah has created medicine for all diseases except ‘Death’. But people may be ignorant of it.”

The Apostle of Allah also has explained the remedy for some diseases. Scholars have composed these saying of the prophet connected with remedies under the title, “Aththibun Nabaviyu”, meaning the Medicines of the Prophet. During the time of the prophet, a Jewish wiseman called Haaris bin Kaltha was famous as a medical practitioner. After the last Haj, when his companion Sa’ad bin Abi Wakkas became sick, the Prophet ordered Haaris to treat him. During this time the Persian king sent a Persian medical practitioner to treat the Prophet.

During the time of the Khulafa-e-Rashideen the medical field had not developed in an organized manner. The credit for establishing the first hospitals in the Islamic world goes to the Umayyad Caliph Waleed. In the hospital established by him for disabled, treatment was given to the blind and the deaf.

Even though, successive Umayyad caliphs established hospitals following the example set by Caliph Walid, they were not systematic or well organized. It is only during the Caliphate of the Abbasids, organized hospitals were established in a systematic manner. It was the Abbaside Caliph Haroon Al Rasheed who established a general hospital with the necessary facilities in Bagdad. The sick were able to

get treatment staying as in-patients in the hospital and students aspiring to learn medicine were offered training.

There were separate wards for males and females. There were also separate wards for infectious diseases. Male nurses served in the male wards whilst the female nurses served in the female wards. Indoor patients were given special dress to wear in the ward and arrangements were made for keeping belongings. Visitors to see the patients were accommodated in guest rooms. Separate rooms were allocated for preparation of medicine, administration and cooking.

Clinics for out door patients were conducted in specified days.

People serving in the hospitals were paid handsomely. It was compulsory for them to be in the hospital during their times of duty. Renowned physicians attended to the patients and medicine, food and lodging were free.

Medical colleges functioned beside the hospitals in popular cities such as Bagdad, Damascus, Cairo, Makkah, Jerusalem, Aleppo ,Harran and in other important cities. These medical colleges had lecture halls and libraries. Stationary and pen were provided free of charge to the students. These students were accommodated with food and lodging. Poor students were granted state fund for education. There were examination officers charged with the duty of conducting exams and offering certificates to the successful students of the medical colleges.

Caliph Ma'mun established an institute called ' Baithul Hikma' for translating valuable books from other languages into Arabic and appointed a team of translators named Isaa bin Yahya, Thabid bin Kurra, Ali At Thabri and Uhanaa bin Masaaweh under the main translator Hunain ibnu Ishhaaq. They translated medical books of Greek thinkers Hellen, Hypocrates and Paul. By translating the Greek medical books into Arabic, these men preserved the knowledge for posterity. Muslims contributed to the development of medical science not only by translating the Greek books but also critically analyzing and reporting the errors found in them. They also introduced experimental methods and established many a medical theories. The Greek medical science of Unani was further developed and passed on to the future generation.

Special army hospitals were set up for treatment during war times. Camels attached with beds and medical provisions were used for emergency ambulance service. Pharmacy shops were also spread in the Caliphate dispensing drugs to the people.

The great contribution of Muslims to the medical field has been acknowledged by the western world. The pictures of Muslim medical scientists such as Abu Ali Sina, Abu Zakariya and Uthman Bin Masaviah were published along with the Greek scientists Hippocrates and Galen in the medical book published in England in 1618 A.D.

Medical books written by Muslim scientists were rendered into European languages and the methods used by the Muslim physicians were adopted by European physicians for a long period. Even today the Arabian medical influence is present in the medical field.

Ar Raazi, Ibnu Sina, Ibnu Nafees and Az Zahravi were some of the outstanding medical scientists of the Muslim world whose contribution was very rich.

### **Ar Raazi**

Named as Razas, he took great interest in Alchemy. After becoming qualified to practice medicine, he became the chief medical officer in the general hospital of Bagdad. During the rule of Abbaside Caliph Mukthafi Billah (902 – 907 A.D) he was appointed as the chief controller of all hospitals in the Caliphate. Of the 220 books written by him 140 books are medical books. Al Havi, Al Judri val hasba, Kitabul Tibbil Mansoori and Kitabul Asraar were large books.

He made great research in obstetrics, gynecology, optics and surgery. He was the first to use animal fiber for stitching after surgery.

He passed away in the year 925 A.D. after losing his eye sight. His picture is displayed at the audience hall of the Paris University. On his memory a stamp was published in Iran in 1964.

### **Ibnu Sina**

After Ar Razi a great contribution for the medical science was made by Abu al Husain Ibnu Abdullah Ibnu Sina, called 'Avicenna' by the Europeans. He was an expert physician in the young age of 17. He wrote many books when he was 21 years old. Of the 99 books written by him 17 books were relating to medical science. His book on the principle rules of medicine 'Qanun bithl Tibb' is renowned as 'Canon' among the Europeans and is hailed as the bible of medical science. This book contains 5 volumes.

Containing a comprehensive explanation about 760 types of medicines, this book was used in the European medical universities.

He also penned medical books such as 'As Shifa'. He gave information about the spread of contagious diseases and held the opinion that the soil and water were prime reasons for their spreading. For his contribution to medical science he is hailed as the father of modern medicine.

### **Hunain Ibnu Ishaq**

Hunain Al Ishaq was another medical expert renowned during the days of Abbaside Caliphs Al Ma'mun and Al Muthawakkal. He also functioned as the government translator and the chief officer of the Baithul Hikma during the reign of Caliph Ma'mun. He travelled extensively to Syria, Palestine and Alexandria for collecting Greek books. Books written by Greek medical expert Helen were translated by him.

Apart from translating, he also wrote many books himself. Among his books, 'the questions of medicine' is well known. In this book explanations about the medical problems are illustrated in the form of questions and answers.

### **Az Zahravi**

Az Zahravi is one of the medical experts living in the tenth century A.D. He was called Zahravi since he was born in a place called Zahra near Cordoba. His full name is Abul Cassim Kalaab bin Abbas. He successfully used monkeys to do research about the organs of humans and introduced new methods in surgery. His book 'Ath Thasreef' containing 30 volumes is an encyclopedia of medicine.

### **Ibnu An Nafees**

He lived in the thirteenth century A.D and wrote many books on medical science, especially about Eye Diseases and Dieting. He also wrote commentaries for the books of Hippocrates, Ibnu Ishaq and Ibnu Sina. Among his books, Kitab al Muhjis and Ath Thashriq are remarkable.

### **Ali Ibnu Abbas Al Majoosi**

He was the first medical scientist to do research about structure and function of blood capillary and birth delivery and offer correct explanation. In the book 'Kitabul Maliki' written by him explanation was given about the blood circulation many centuries prior to William Harvay.

## **Astronomy**

Astronomy is the science about the positions and movements of planets, the sun, stars, the moon and the asteroids. It also comprises the study of the structure, mass and distances of the solar system in the milky way, and other heavenly bodies such as distant galaxies orbiting in space.

The life of the Arabs were interconnected with astronomy even before the advent of Islam among them. The clear sky above Arabian desert was ideal for their calculation of the heavenly bodies and identifying the positions of the stars. The travelers who journeyed through the desert had to depend exclusively on the positions of the stars for the direction of their routes. Because of this dependence of stars for direction, some of them even worshipped the stars as deities. Because of this close association with the stars they kept information about the stars with them for generations.

### **Muslims in the field of Astronomy**

1. The Arabs needed the astronomical chart indicating the positions of stars to aid them in their desert journeys as well as sea journey to calculate their positions and decide the right directions.
2. They were motivated by the ideas mentioned in the Holy Quran about the stars, planets and the clouds.
3. They also had the compulsion to know the direction of the Ka'ba when constructing the mosques.
4. The necessity to know precisely the time of five times prayers, the time for commencing the annual fasting and the Haj compelled them to seek knowledge regarding astronomy.

### **The development of Astronomy**

During the times of the Khulafa-e-Rashideen and the Umayyads, there was a compulsion to pay undivided attention for social, political and administrative solutions. As such hardly many people ever paid attention for the development of arts and science. However at the last period of the Umayyad Caliphs some attention was given to science and with the establishment of Baithul Hikma during the Abbasides, the momentum for the development of science was achieved. With the translation of astronomical books from Greek and other foreign languages, Muslims became acquainted with the principles of astronomy. Astronomy was a

part of the institutionalized study of Baithul Hikma and was greatly encouraged and supported by the rulers.

Muslims studied closely the concepts of the predecessors and corrected the errors in them and further developed this field with their own research and writings.

During the Caliphate of Al Mansoor, the Indian astronomical science was introduced to the Muslim world. In 770 A.D. the Indian astronomical expert 'Manga' was introduced to the Caliph by Yakoob Al Basari. The book 'Sithanda' in Sanskrit language brought by him was rendered into Arabic by Muhammed Ibnu Ibrahim Al Basari. Following this translation the scientific research on astronomy commenced in the Muslim world.

The Caliphs succeeding Mansoor also showed interest in astronomy and as a result the Astronomical experts were held in high esteem by the rulers and the people. The state paid them a good salary, food and other facilities for them to continue their research studies.

The Persian Astronomy was introduced to Arabia during the reign of Caliph Harun al Rasheed. The librarian of the Caliph, Al Falal Ibnu Naubakth translated the Persian books on astronomy for the Caliph.

During the time of Caliph Ma'mun, numerous Greek books on astronomy were translated into Arabic language. In the institute of Baithul Hikma there were separate departments for translation work and research work. Even some individuals displayed enthusiasm for translation work. Among these individuals, Hajaj Ibnu Madir and Hunain Ibnu Ishhaq were renowned for their translation work. The Caliph and some wealthy people set up observatories in important cities such Bagdad, Damascus and Isfahan.

The Muslim astronomers were serious about observing the astronomical bodies correctly and arriving at conclusions properly. They indulged in prolonged observation of the sky for this purpose. Some observations were continued for more than forty years for perfection in conclusions. They accepted the conclusions of the Greek astronomers after serious and careful review of the observations. Many phenomenon of the heaven such as the angle of the solar eclipse, the number of days in the solar calendar, the day when the sun crosses the centre of tropics were observed carefully from the observatories.

The astronomers of the Muslim word passionately continued their work and published books on astronomy as they were encouraged and given incentives by the successive Abbaside Caliphs.



Astronomers such as Ibrahim al Basari, Al Barhani, Al Bathani, Abul Wafa, Al Biruni, Umar Khayyaam made remarkable contribution for the development of astronomy in the Muslim world.

### **Ibrahim Al Basari**

Ibrahim Al Basari translated the Sanskrit manual called 'Sithanda' and adopting the manual wrote his own book 'Sind Hind Al Kabeer'. He, for the first time, redesigned the telescope called astrolabe. This equipment was first invented by the Greeks for observing the sky and redesigned by Ptolemy. Al Kabeer made many changes to this and improved it. This equipment was used by the Western world for their sea fare till the seventeenth century. He wrote 'Kitab bin aml al ustralab' explaining the method of using this equipment. He also prepared an astronomical chart indicating the positions of the heavenly bodies in the sky.

### **Al Barhani**

He was a renowned astronomer living in the ninth century A.D. When an equipment called Nilo Meter was set up in a place called Bustard on the order of Caliph Muthawakkal to measure the flooding height of the river Nile, he was appointed to supervise it. He wrote a book titled, 'Al Mathkal Ilaa Ilmi Hayathul Aflak' meaning 'The elements of Astronomy'.

### **Al Bathani**

Known among the Europeans as 'Al Batanius', he was one of the greatest astronomers made by the Muslim world. Al Bathani and Al Barhani were honoured as the teachers of Europeans. His famous books were, 'Kithaab Mawrifath Madali Al Furuq be ma baina arab al falaq' and 'Risaala b Thahkeek Miktharul Ithisala'. Based on his observation and research of the sky for over thirty years he wrote his books and his famous 'Al Bataani astronomical chart'. He established the fact that one year consists of 365 days, 3 hours 46 minutes and 24 seconds. He wrote another astronomical book called, 'Sijlul Haabi'.

### **Abul Wafa**

He was a famous astronomer after Al Bathani in the 10<sup>th</sup> century. Apart from astronomy he was passionate about Mathematics and indicated the errors on the concept about the moon by Ptolemy. His book consisting of the astronomical chart named, 'Sijlus Shamil', is a proof of his persevering endeavor and sharp observation of the universe.

## **Al Biruni**

Abu Raihaan Muhammed Al Biruni was an excellent astronomer and is praised as the master of the art of astronomy. He was also a renowned mathematician. His book titled, 'Kanoon Al Masoodi fil Haya wan Nujm' is well renowned. He had written about 180 books on several topics.

## **Umar Khayyam**

Umar Khayyam was a renowned Mathematician, poet and astronomer. He was invited by the Seljuk ruler Jamaludeen Malik Shah and his chief minister Nizamul Mulk to work at the astronomical observatory set up in the city 'Rai'. Based on the experience gained at the observatory he prepared a calendar and named it AthThariq al Jamaali to honour the king who sponsored his research. This calendar excelled all other contemporary calendars in use and is hailed as an excellent work.

In 1935 the global astronomers gathered at one place and divided the structure of the moon into 672 units. Of these they named 609 units after the astronomers who contributed for the growth of astronomy. The surface of the moon was divided into 25 units and 13 units were named after Muslim astronomers.

The role played by the Muslim astronomers has been acknowledged by the world astronomer community.

## **Geography**

Geography is the study of the earth, its surface, physical properties, its boundaries, climatic conditions, produces and the population.

The Holy Quran mentions about the different societies who lived and perished on the earth. Its indication of historically significant places and motivated a desire for searching such places. There are a number of places mentioned in the Holy Quran with the religious and historical significance such as the cave mentioned in the chapter Qahf, The Judi mountain where the ship of Nuhu (Alai) halted, the place where the Aad and Samud communities lived and perished, the cave dwellings carved in the rocks, the place where the gay community during the time Prophet Loot perished.

The Holy Quran encourages people to travel around the world and witness the signs of Allah.

“Do they not travel through the land, so that their hearts may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that are blind, but the hearts which are in their breasts.” (Al Quran 22: 46)

The following verse also prompts the Muslims to ponder over the marvel of His creations: “He created the heavens without any pillars that ye can see; he set on the earth mountains standing firm, lest it should shake with you; and He scattered through it Beasts of all kinds, we send down rain from the sky, and produce on the earth every kind of noble creature in pairs.” (Al Quran 31:10)

Likewise in several verses, Holy Quran mentions about various aspects of the earth such as Mountains, Rivers, Sand Dunes, Rain Clouds, Warm and Cold seasons, Deep seas, Minerals, matters such as Gold, Silver etc., Plants, human settlements, cultivation, dams and induces to ponder about these wonders of God.

Further Muslims from different parts of the world have to travel to Makkah to perform Haj. Travel manuals were prepared with information regarding the different regions and their climatic conditions, roads, available lodging facilities for Hajjis when they had to stay in these regions on their way to Makkah. When Muslims from different parts of the world gather in Makkah, it gave them the opportunity to know each other, discuss matters of mutual concern and share their experience. In that way Haj was also instrumental in motivating people to know and develop knowledge about geographical locations.

Every Muslim is obliged to know the direction of Makkah from his position before performing the daily prayers. This also induced them to be aware of geographical position and motivated some people to make research regarding the geographical information about their own location in relation to Makkah.

Since the Arabian Muslims ruled over a wide spread area of the world, the ruling segment had to be knowledgeable about the geographical location of the regions under their authority. This information was also required in order to prepare effective defense against opponents launching raids and invasion on the territories under their rule.

The Arabs were involved in sea trade even before the advent of Christianity. As such they possessed information about the different locations of harbours and trading location in many other countries to facilitate their trade and commerce via sea.

The desert Arabs had an environment undisturbed and conducive to improve their knowledge about the stars climatic changes. Since they were involved in breeding

sheep for their livelihood, search of new pastures became part of their life and increased their knowledge about the various landscapes around the desert.

Apart from these general factors the need for the propagation of Islam, the passion to see the world around and search for valuable books in other regions of the world to be translated into Arabic language also became reasons for the great interest shown by early Muslims with regard to geography.

### **The Contribution of Muslims for Geographical Science**

Not content with translating books on geography from Greek and other languages, Muslim scholars undertook journeys to many parts of the world to do research. Therefore, they were able to point out the errors in the concept of Greek, Persian and Indian origins and correct them with new concepts based on evidences. All their concepts were incorporated in book forms and helped as guidance for the modern societies.

During the Abbaside Caliphate, encouragements and incentives were offered to the scholars for research in geography. Hisham Al Kalfi, Al Qwarizmi, Sulaiman Thajir, Ibnu Khurtabbi, Al Yaqoobi, Ibnu Shahr yar, Al Masoodi, Al Muqaddasi, Al Biruni and Al Idrisi are some of the remarkable people associated with valiant research in geography.

#### **Hisham Al Qalbi**

Hisham Al Qalbi was one of the earliest exponents of geography during the medieval time. He compiled the history of the Arabs before the advent of Islam. Of the 10 books written by him only a few are available now.

#### **Al Qwarismi**

Known to Europeans as 'Al Qorithma' he was the one who laid a strong foundation for geographical science in the Muslim world. His book, 'Kittab Soorathul Arl', meaning the structure of the earth, was useful as a guidance to Muslim scholars till the 14<sup>th</sup> century. He had divided the earth into seven zone. Such divisions were not even seen in the book of Ptolemy. The book also contained an atlas prepared by 70 experts on the order of the Caliph Ma'mun. Today this atlas is not available with the book.

After reading this book only, Columbus came to the assumption that if the earth is round he could travel west and reach the east and finally reached America.

### **Al Masoodi**

He was a descendant of the companion of the prophet called Al Masudi. He is one of the prominent scholars who made a great contribution to the study of geography. He had the passion to travel around the world in a very young age and started his globe trotting. He travelled to India, Sri Lanka, China, Madagascar, Turkey, Syria, Palestine and Egypt. He has been nicknamed as 'The global horse of the Muslim world', the Heradatus of Arabians,' and' The Filini of the Arabs'.Of the seven books written by him, 'Murujuth Therbil' – the golden fields, 'Kithabuth Thanfeeq wal Ishraaf' are the two books available now.

### **Al Biruni**

He was versatile and excelled in many fields including geography, history, mathematics , astronomy, botany and medical science. His book 'Kithabul Hind' is a geographical book about India. This book is very useful in understanding about the geographical account of India during medieval times.

### **Al Muqaddasi**

As he was born in Jerusalem he was called Muqaddasi, meaning a person belonging to Baithul Muqaddas. He spent around 10000 dirhams for travelling over many places over a long period of 20 years. In his book, 'Ahsanuth Thacaseem' he divided the Islamic countries into 14 provincial divisions for research purpose and included national pictures of every province for easy illustration. In his atlas, roads were painted in red. Sand lands were in yellow. Seas in green. Rivers in Blue. Mountains in grey colours.

### **Ibnu Shahrayar**

He was hailed as an excellent traveler and a good pilot of the ships. He was also one of the famous writers of geography. He compiled his travel experience to Sri Lanka, India and China into a book under the title, 'Ajayeebul Hind' - the miracles of India.

### **Al Idreesi**

Al Idreesi remained a unique exponent of geographical research and knowledge. He is credited with drawing the first proper world map. This map is kept at the London Museum.

## **Ibnu Kartha**

Ibnu Kartha was one of the earliest researchers of geography. He became enthusiastic about geography when he worked as the head of postal department in Bagdad. In his book titled, “Kitabul Masaaliq wal Mamaaliq – The book on roads and reigns”, he explores extensively about the main trade routes of the Arab world and deals with the administrative systems, postal delivery methods, road network and taxation present in distant countries such as India, China and Japan. Although there were factually incorrect matters in the book, it was nevertheless very much useful for the intellectuals later.

## **History and the Role of Muslims**

Islamic history has been built upon the concepts of Islam and its motivational factors. The following factors were attributable for the passions shown by Muslims for history.

Before the advent of Islam, the Arabs had in memory some important historical events. They preserved information regarding their lineage and genealogy.

After the advent of Islam, the compilation of the sayings of the prophet, events in his life and the battles fought became the basis of history. History books were started to be written during the period of second century hijrat. These were written based on lineage notes, traditional stories, poems, letters, agreements, information given by the Holy Quran and the Prophet. The Holy Quran verses and sayings of the prophet corresponded to important events and served as historical references in record. As such, the first history was recorded into writing on the basis of these available sources and centred around the verses of the Holy Quran and the sayings of the prophet. Information relating to the battles of the Prophet was compiled under the title, ‘Maghasi’ and information regarding the events of his life was compiled under the title, ‘Seera’. This historical records called Seera gradually evolved into Tahariq – the historical science. Since the Islamic history centred around the life of the prophet, Madinah became the centre of historical science. In the beginning Islamic history developed in conjunction with the collection of the sayings of the prophet and commentaries of the Holy Quran. After the second century hijrat, historical science also evolved as a unique science like all other sciences.

Before finding written forms historical records were transferred to the next generation only orally. ‘Avanabin Al Haqam’ was one of the important persons who transmitted historical records orally.

Among those who handed down history in writing the name of Ali bin Muhammed bin Abdullah Madayini stands out. His writings have influenced later writers very much. This is evident in the writings of Spanish writer Ibnu Abdu Rabbihi and Kufa writer Hisham bin Muhammed Qalbi.

The biography of the Holy Prophet, Seerathun Naabi, written by the earliest writer Ibnu Ishhaq is not available for the readers now. But the Seeratun Naabi, the biography of the prophet, available now to readers was written by Ibnu Hisham. The historical records of the wars of the prophet was written by Wakidi under the title, 'Kitabul Makasi'. Actually Seera books contained more information than Makasi books.

Following the second century Hijrat, significant historians were Ibnu Hisham, Madayini, Hisham bin Muhammed Qalbi, Muhammed bin Umar Al Wakidi, Muhammed Bakir Al Badawi and Masudi.

Ibnu Kaltoon is considered the father of sociology and the exponent in analyzing the history of mankind scientifically. In the preface to his history book he explores the philosophy of history. He is hailed as the first to provide a historic philosophy.

In his view history represents the advent of civilization and developments. By its very nature society is prone to change. Ibnu Kaltoon views society as progressing in four stages. In the first stage society had a nomadic roaming life. Then progressed to breeding sheep and moving for new pastures. Then societies adapted to cultivation. And the final stage is the city dwelling.

## **Science**

Al Quran and the Sunnah provided the necessary motivation to Muslims to forge ahead in the pursuit of Science.

Although Al Quran is revealed as a religious scripture, contradiction between religious thoughts and scientific thoughts do not exist in the Quran. On the contrary there is a close relationship between these thoughts. Science and Religion are not in contradiction. Religious truths are proved by Science. The scientifically inclined teachings of the Holy Quran were pondered by the then Muslims. The concept that the whole universes abide to the will of God is in perfect harmony with the concept of oneness, thouheed, in Islam. Therefore the research about the Universe was considered an Islamic research by the Muslims.

Scientific knowledge is based on the two factors of observation and deep understanding. The first factor is connected with physical senses and the second factor is connected with activities of the mind.

Observing the creation of God and pondering over it paves the way to believe in the existence of God and His almighty power. Referring to the story of the prophet Ibrahim the Holy Quran illustrates how after observing the disappearance of the sun, the moon and the stars, Ibrahim decided that these disappearing heavenly objects were not worthy of worship.

To realize the truth it is imperative to ponder over things observed. Hence the Holy Quran reiterates the importance of 'thinking' to arrive at the truth.

The Holy Quran also equates those who do not observe with their senses and think with their mind as lower than the livestock animals.

The Holy Quran has given the believers clear revelations that motivate them to think and research. Some facts are mentioned in the Quran to stimulate the thinking of men: the orbiting of the heavenly bodies, the sun and the moon, in fixed courses, the creation in pairs, the rain carrying movements of the clouds, the water cycle and the fixing of mountains on earth etc., Some such facts mentioned by the Holy Quran were way ahead of time and the Scientific community were able ascertain the accuracy of such facts only recently.

Even religious performances enjoined upon Muslims demand calculation of time and direction for their proper observation. This made them to observe the movements of the moon and the sun wherever they lived.

Muslims also had to make long journeys for trade, Jihad and Haj. As a consequences they had the necessity to record the movements of the stars constantly. People from around the world when embarking on the pilgrimage had to obtain information pertaining to their route, the climatic conditions of the place of their stay during the long journey. This prompted them to know more about other regions, their culture, the trade, the crops and other details. In short Islamic injunctions broadened the vision of the adherents.

Within a hundred years, the Islamic empire expanded its territories from Arabia up to the Atlantic Ocean. The main income sources for the empire were Jisya, Kharaj, Ushur and Kanimath. There was a need to maintain proper accounting, knowledge of arithmetic was necessary for that. For the construction of



architecturally symmetric buildings knowledge of geometry and maths was needed.

Al Quran also gave the preliminaries of the law of inheritance. In order to understand this law regarding complex situations of inheritance, it was necessary to possess proper knowledge of arithmetic. Many books were written to illustrate the shares for dependents according to the proportion prescribed by the Islamic Laws based on the Holy Quran.

The Holy Quran also expounded the knowledge about minerals buried underneath the earth. Besides that botanical factors were also described in the Holy Book.

“And we send down from the sky rain charged with blessing, and we produce therewith gardens and grain for harvests. And tall Palm-trees, with shoots of fruit-stalks, piled on over another”

(Holy Quran 50: 9- 11)

“It is Allah who causeth the seed-grain and the date-stone to split and sprout. He causes the living to issue from the dead. And he is the one to cause the dead to issue from the living..” (Al-Quran 06:95)

Being inspired by the verses of the Holy Quran, early Muslims endeavoured in many fields to harvest the bounty of Allah. Scholars like Jabir bin Hayyan, Abu Sa'id Al Asma'i, Ibnu Bachcha, Ibnu Lalthif al Bagdadi, Al Ghaznavi contributed immensely for the cause of botanical science.

The Holy Quran and the Sunna encouraged the production of crops and cultivation. The prophet's saying, “Even if you know that the world is about to end, still plant the seedling in your hand.” Such was the spirit of endeavour in Islam.

Inspired by such teachings Muslims worked hard to increase the production of crops and plants. They improved the quality of their produce. They also introduced new kinds of plants and employed new methods of cultivation for better yield. They developed the knowledge of using land, water, fertilizer, animals for better production methods. Many scholars wrote books on agriculture.

Muslims turned their minds towards chemistry with zeal. They were indeed propelled by the divine verses such as: “And Thy Lord taught the Bee to build its cells in hills, on trees, and in habitations; then to eat of all the produce (of the

earth), And follow the ways of Thy Lord made smooth: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a sign for those who give thought” (16:68-69)

Usually people thought that it is the brain that feels the pain, but subsequent researches proved the pain is felt because of the nerve receptors located on the skin. This understanding of the Scientific findings match with the wisdom enshrined in the Holy verses of the Quran: “Those who reject our signs. We shall soon cast into the Fire: As often as their skins are roasted through, we shall change them for fresh skins, that they may taste the chastisement : for Allah is Exalted in Power, Wise.” ( 04: 56)

In the recent past many scientific truths have been discovered and these discoveries are hailed as the achievements of European and American scientists. However when one pays deep attention to explore the truth contained in the Holy verses, it will come to light these truths are explicitly or implicitly mentioned in the Quran fourteen centuries ago.

The adherence to the noble Quran created a positive attitude for science among the early Muslims. Further with the ambition of being a strong and powerful nation with the ability to protect itself from outside onslaughts, the Muslim rulers patronized scientific developments to empower the Muslim nation with leadership strengths. By paying attention to nature and creation and driving the principles of their functioning the Muslim scientists contributed to the set up of an educationally empowered society. That is the scientific tradition of Muslims at large.

## **9. THE PIOUS SAVANTS OF ISLAM**

### **Imam Abu Hanifa**

His name was Nu'maan and his father was Thabith. However he was known by his nickname Abu Hanifa. He was born in Kufa in Iraq in the year Hijri 80 ( 699 A.D.). He was of middle height and handsome appearance.

Those days the city of Kufa was filled with learned men. Hence he had the opportunity of learning from many great savants. However he was a student of Hammad for a long time. He became qualified to give verdicts based on principle sources of Islam. He was renowned as a learned man fully versed in Islamic jurisprudence and its intricacies.

He was an expert in forming legislation on the method of Kiyas. Over a thousand students learned under him including the famous Abu Yusuf and Muhammed Saifbani. They only presented the interpretations of their great teacher to the world through books. They were honoured judges during the period of the Abbaside rule.

The Imam was unique in his piety, prayers, education, generosity and detachment from the world. Most Muslims follow his school of thought in matters of religious legislation and rules of religious practices. He was an expert in debating and defeating the atheists. He had visited the Holy cities of Makkah and Madinah several times and even met the great Imam Malik.

Fiqhul Akbar, Al Aleem wal mutha allim and Musnaad are three legal books containing the research done by the Imam.

He passed away in Bagdad in Hijri 150 and was buried there. The people who follow his school of thoughts are regarded as Hanafis.

### **Imam Malik Ibnu Anaas**

The ancestors of Imam Malik belonged to Yemen. The family of Imam Malik settled down in Madinah during the time of the advent of Islam. His father was a renowned Ravi (memorizer of the sayings of the prophet). Imam Malik was born in Hijri 93.

At that time Madinah was the centre of Islamic education. There were learning centres in almost all the houses. Imam acquired his early education at home.

Then he went to many learned men in Madinah to further his knowledge. Islamic education at that time comprised of the Holy Quran, Hadeeth and Fiqh. He never left Madinah other than for Haj pilgrimage. Therefore he was lovingly called the Imam of Madinah. He was born in Madinah, lived in Madinah, and preached from Madinah. His education centre functioned at the mosque of the prophet in Madinah.

When the Caliph Harun-al-Rasheed visited Madinah, he sent for Imam to visit his place and read out to him from the Imam's book Muwatha Hadeeth collection. Imam replied the Caliph, "Men should come towards education and education should not go in search of men". His Mu'atha was the first book of Hadeeth collection in the world. When the same Caliph on his next visit to Madinah, invited the Imam to Bagdad but the Imam declined the invitation.

Imam Malik was a man of self respect and dignity and he honoured education and educated men. Thousands learned from him. Most of them became leaders. Seven of the future Caliphs had received education at his centre of learning. Imam Shafie was one of his students.

When there was an economic recession, some people of Madinah had to sell even their roof beams to find their bread and butter. At that time he received gifts of value from far off places such as Syria and Egypt. He generously distributed this wealth to his disciples and the needy. When Imam Shafie was in Makkah, he used to send 11000 Deenars to the Imam annually. When the Caliph came to know that the In charge of Madinah had given him punishment, he was removed from his post and asked to return to Bagdad on a donkey.

Imam Malik would not give answer to any question without proper evidence. Even if there was a slight doubt about it, he would not hesitate to say that he did not know. Such was his character. His book of Hadeeth, Muwatha was prepared between Hijri 131 and 140. Many people praised the compiling. Apart from this he had written eleven more books. He passed away in Madinah at the age of 86 in Hijri 179. He was buried in the sacred cemetery called Jannathul Bakiu. People who live in Western Africa, Egypt and Hejaaz follow his school of thought called Maliki.

### **Imam Abu Abdullah Muhammed Ibnu Idrees As Shafie**

Imam Shafie was a descendant of the grand father of the Holy Prophet Abdul Muthaleeb. He has been called Aleemul Kuraish and Muthalibi. He was born in Gaza in Palestine in Hijri 150 but was brought up in Makkah from the early days of his life.

He received his early education from the renowned scholar Muslim Ibnu Khalid in Makkah. He memorized the Holy Quran and the Hadeeth Book Mu'atha of Imam Malik at the tender age of 7 years. When he was 14 years he was qualified to give religious verdicts. Even after this great achievement his passion for religious education grew further. Hearing about the fame of Imam Malik in Madinah, he went to see him. Noticing his quest for education, Imam Malik accepted him as his student and gave him lodging at his house. All other students used to write down all the Hadeeth taught by the Imam but Imam Shafie immediately memorized them and submitted orally to the teacher without any errors the next day. Such was the capability of the Imam in learning.

After acquiring further knowledge from Imam Malik, he went to Bagdad in Hijri 195 and taught Islamic creed to many students. Even eminent teachers became his students after admiring his knowledge and wisdom. He also served preaching and teaching in Makkah and then in Egypt. There he wrote his famous books, 'Ummu', 'Aamaliee' and 'Imla Uzazkir'.

He developed a religious science called *Ilmul Usool* for guidance. He analyzed the Islamic Law and Rules and devised many methods for judging on the basis of Islamic teachings. He was also adept in composing poems. His poems have been compiled into a collection by many teachers. Imam Ahmed Ibnu Hambal was also his disciple. Among his numerous disciples, Muzni and Rafeeu are remarkable. They only propagated the ideas of the Imam to the world. The life story of the imam has been written in more than forty books.

In fact Shafie was one his ancestors and the Imam is known by that name. Many people in all parts of the world follow his school of thought. They are known as Shafiees. He passed away in Hijri 202.

He excelled in many sciences and possessed excellent characteristics of pleasant disposition, moral conduct, piety, detachment, sincerity and generosity.

### **Imam Abu Abdillah Ahmad Ibnu Hanbal**

The parents of Imam Hanbal settled down in Bagdad from a town called Marwa. He was born in Bagdad during the reign of Caliph Mahadi in Hijri 164. He acquired his early education and higher education in Bagdad. There were many learned men in and around Bagdad at that time. He visited the lecture of all these learned men and improved his knowledge of fiqh and hadeeth. To expand his knowledge of Islam he went to Kufa and studied from different teachers. He also went to

Basra, Makkah, Madinah, Yemen, Egypt, Syria and Tibris in search of knowledge. After returning to Bagdad he commenced teaching Islam. Thousands of students acquired knowledge from him. Eminent Islamic personalities such as Imam Buhari, Imam Muslim and Imam Abu Davud sat under him as his students seeking knowledge. He wrote many books and among them the Hadeeth book 'Musnad Hanbal' is well renowned in the world. He lived a simple life and never received any gifts from anyone except his close friends.

Apart from teaching and preaching most of his time was spent in worshipping and remembrance of Allah. There are no learned who do not praise him for his virtues. During the time of Caliph Ma'mun, he was imprisoned and punished for long time for giving a verdict contradicting the Caliph's concept that the Holy Quran was created. However he never compromised his principles or his beliefs. He passed away in Hijri 241. In his funeral procession more than a hundred thousand people participated. It is said due to his preaching more than twenty thousand people converted to Islam.

### **Imam Abu Abdullahi Muhammed Ibnu Ismael Buhari**

He composed the Book of Shahi Buhari, a collection of Hadeeth, held in high esteem as the excellent book next to the Holy Quran. He was born in Buhara in Hijri 194. His ancestors were Majusees or zorastrians. His father was a big merchant and great scholar. His father passed away when the Imam was a small boy. After completing his Al Quran studies, he started to memorize Hadeeth. Those days Hadeeth classes were held every where. It was a time when the science of Hadeeth was given priority. The Imam started to collect and compile Hadeeth sayings. At the age of 17 years he went to perform Haj with his elder brother and mother. After Haj his brother and mother returned home, but he stayed in Hejaaz in order to improve his religious knowledge. He journeyed to Egypt, Syria and Bagdad in order to collect the Hadeeth personally from available sources. Before him there were books of Hadeeth collection in use. But the Imam wanted to collect Hadeeth and compile them in a better way to disseminate knowledge of Islam. He started his task of collecting verifiable and authentic Hadeeth at the age of 18 and completed it at the age of 36, spanning a long period of 18 years for this purpose. More than a hundred thousand students had learnt from the Imam. Even Muhaddis like Muslim and Thirmadi were his disciples. He is praised by all learned men and scholars for his dedication to the cause of Islam. Apart from the wealth of knowledge he was also fortunate to possess the wealth of assets.

During the last days of his life he taught in Buhara itself. Some traitors jealous of his honour and fame instigated the king to command Imam Buhari to his palace and recite the collection of Hadeeth himself to the king.

But the Imam who had self respect and dignity replied, “ It is dishonor for knowledge for me to visit the king; let him attend my class to hear the Hadeeth”. Infuriated by this reply, the king ordered the imam to be exiled from the city. Accordingly the imam left Buhara and on his way to Samarkand he stayed at a village named Kurthang. There in Hijri 256 during the month of Ramzan the imam passed away and was buried there after the festival prayer.

Shahi al Buhari is considered the best among all Hadeeth books. The imam has compiled 7275 selected Hadeeth from his vast collection of over three hundred thousand Hadeeth. Apart from this he also left other valuable books for the Muslim world.

### **Imam Abul Hasan Muslim Ibnu Hajjajul Qushayri**

Imam Muslim belonged to a famed family of Qushayri. He was born in the city of Naisapoor in Hijri 206.

He acquired his early education of Islam at his home town. For higher education he traveled to Hejaaz, Syria and Egypt and stayed there for some time for learning from respected teachers. After his education, he started his teaching career at Bagdad. Many admired his vast knowledge of Hadeeth and Islamic principles and became his students.

His Shahih Muslim Hadeeth collection is hailed as excellent next to Shahi Buhari. He travelled extensively to many countries including Hejaaz, Egypt, Syria , Yemen and Bagdad to collect Hadeeth and compiled his collection with 7000 Hadeeth chosen from his vast collection of over three hundred thousand Hadeeth.

In certain matters, Shahih Muslim is considered as more preferably to Shahih Buhari. He also wrote many other books.

As he was brought up under the guidance of pious parents and was totally focused on his educational pursuits from the early stages of his life he remained an excellent person with high moral qualities.

He breathed his last at his home town in Hijri 261.

### **Imam Abu Dawood Sulaiman Ibnu Ash Aad**

He was born in Seejisthan in Hijri 202. He received his early education at nearby Naisapoor, he acquired the knowledge of Hadeeth from Muhammed Thoosi. Then he travelled to Basra, Kufa, Egypt and many other places to obtain knowledge of Islam especially Hadeeth.

Finally he stayed at Basra and dispensed knowledge to students. Whilst there he compiled a Hadeeth book Sunan Abudawood from selected 4800 Hadeeth from his vast collection of five hundred thousand narrations. After completing his compilation, he showed it to Imam Hanbal and received his praise. After the two Hadeeth Books, Shahih Buhari and Shahih Muslim, this book is hailed as the next best of all collections.

Many students sat under him for learning. After gaining praise for his excellent service to Islam, he passed away in Basra at the age of 72 in Hijri 275.

### **Imam Muhammed Ibnu Eisa Aththirmadi**

Thirmadi Imam was born in a town called Thirmadi in Hijri 209.

He compiled fourth most celebrated Hadeeth Book called Jaamiuth Thirmadi.

Acquiring his early education at his home town, he travelled far and wide seeking knowledge of Hadeeth from many people. He learnt Hadeeth from Imam Buhari, Imam Abu Dawood and Imam Khudhaiba. They in turn received some narrations from Imam Thirmadi and benefited.

He finished compiling his collection accurately by using some advanced methods to avoid mistakes. Then he made copies of these collections and sent to renowned learned men to reviews. It is said he received the praise and encouragement of learned men for his noble work. Apart from the Hadeeth collection, he is reported to have written many more books.

Thousands of students benefited by his teachings.

He passed away at the age of 60 in Hijri 269.

### **Imam Ahmed Ibnu Suhaib An Nasaee**

He was born in Nasaee in the Quraishan in Hijri 214.



After completing his early education, he travelled to the capitals of the Muslim world and studied under many learned men of his time becoming an expert in many Islamic fields of education including Islamic jurisprudence.

After acquiring considerable experience by visiting many countries of the Caliphate, he settled down in Egypt and rendered his service of educating. During this time he compiled a book of Hadeeth collection entitled 'Mujdhaba' which is now known as Sunnan Nasaee.

He excelled in the religious practices of Salaat and Saum. He followed Imam Shafie. When he was reading out the book 'Manaqibul Murdazavi' about the life story of Hazrat Ali, thinking him to be a Rabili, some people assaulted and expelled him from the mosque at Dimisc. He asked his followers and supporters to carry him to Makkah. He passed away in Makkah in Hijrat 303.

As the people of Dimisc hated Hazrat Ali, they misunderstood him to be an extremist follower of Hazrat Ali and assaulted him but he was of the Sunnath wal Jamaat.

### **Imam Abu Abdullahi Muhammed Ibnu Yazid Gaznavi Ibnu Majah**

He was born in a town called Kaswin during the time of Caliph Ma'mun in Hijri 209. Maja is reported to be his mother's name. That is why he is called the son of Majah.

After completing early education in his hometown itself he embarked on the search of knowledge to many parts of the Caliphate and became qualified. Then he compiled the renowned book of Hadeeth collection called, 'Sunnan Ibnu Maja'.

This is considered the sixth most esteemed Hadeeth collection Book. There are about 4000 Hadeeth in this collection. Since there are some unauthentic narrations present in the collection, some rate this after the Mu'ada Hadeeth collection. But some scholars are of the view that his opponents could have inserted these unauthentic Hadeeth to his collection at the later days.

He passed away in the month of Ramzan in 273 Hijrat.

Although all Hadeeth narrations are not contained in these six books, still there are all the Hadeeth required. Apart from these major collections of Hadeeth Books, there are Dharkudni, Baihaki, Tharami etc.,

## **Imam Ghazzali**

Abu Hameed Muhammed Al Ghazzali was born in a place called Thoos in Thabaran in Hijri 450. He lost his father at his childhood. He studied first at Thoos and then at Jurjaan. Afterwards he went to Nishapoor and learned under the renowned scholar of the time Imamul Haramain. Being attracted by the vast knowledge and ability of the student, his teacher appointed him as his assistant teacher to impart education to his students. After the demise of Imamul Haramain, he left Nishapoor at the age of 28. Although very young he excelled in his knowledge and wisdom and became famous. Nizamul Mulk, The Prime Minister of the King Malik Sha, invited Imam Ghazzali and honoured him with a special place in his assembly. As Nizamul Mulq showed great passion for science and arts, his ruling assembly composed of highly learned men from many fields of science, philosophy, literature and other arts. Being overwhelmed by the vast knowledge and intelligence possessed by Imam Ghazali, he appointed Ghazzali as the chancellor of the renowned university Nizaamiya. As a chancellor of the university and as a silver tongued orator, his fame began to spread far and wide.

When his fame rose and he was at the zenith of his career, a revolution took place in his life. In order to satisfy the urge of his soul for higher achievements, he gave up his famous position and the attractive remuneration from the state and started to wander as an ascetic away from Bagdad and the limelight searching to satisfying his soul for eleven years. During this period he travelled extensively undertaking pilgrimages to Makkah, Madinah and Jerusalem spending his time there in long prayers and deep meditation. When finally he returned home at his 48 year, he was a totally a changed new man devoid of worldly ambitions. He wrote a book 'Al Munkith Minal lalal' illustrating his experience in search of the truth during this period of his life.

After returning from his eleven years long ascetic life, he embarked upon the task of reforming the people of his time. He established a school beside his house at Thoos to impart religious knowledge to those who sought illumination of religious rules and laws. He also established a training centre for those who sought spiritual salvation.

He scrutinized the different religious division of his time and indicated the difference among these groups and set a dividing line between what is Islam and what is not Islam. His efforts were helpful in mitigating the tension between the religious groups confronting and disputing with each other.

He gave an interpretation to Islamic fundamental principles based on reason indisputable even after many centuries with any reasoning. He also explored and expounded the intricacies of the Islamic laws and cleared the doubts in the minds of people regarding the compatibility of Islam with reasoning.

He studied the Greek philosophy deeply and extracted the virtues and errors with analytical explanation. He infused new life to the system of religious consensus called Ijthihaad and effectively pointed out the unislamic elements present in the concepts of various religious divisions and offered the necessary motivation for reform.

He criticized the weakening educational system and proposed a new educational system to replace it. His contemporaries vehemently opposed the proposed scheme but later many parts of the Islamic world accepted his proposal and based the education system on his line of thought.

He made use of the time available to him to analyze the lives of learned men, leaders, officers, kings and the general public. Gaining first hand experience by visiting many places including Damascus, Jerusalem, Makkah and Madinah, he composed his great book, 'Ihayu Ulumudeen'. He wrote this book to bring awakening of moral and spiritual awareness among his people. As a forerunner to this, he has indicated the degrading level of leaders and pseudo religions personalities among the evils spread in the society and recommended the ways to overcome such social degradation and uplift the moral and spiritual standard of the community in accordance with the teachings of the Holy Quran and the examples of the Prophet.

### **Abdul Qadir Jeelani**

The eleventh century was actually a period of many challenges facing the Muslims in social, political and economical spheres of life. At this time the Muslim community was at decadence in moral, social and spiritual fields. The Abbaside Caliphate was also very weak and fragile at that time. The rulers were drowned in pomp and show of the palatial luxury lives and ignored the lives of the common man regarding their moral and ethical development. Small rulers started to disobey the Caliph and acted independently – making the central authority impotent.

Under these circumstances, in the north west part of Persia in a small town called Jeelan, was born Abdul Cader Jeelani in Hijrat 470. His parents were pious descendants of the Holy Prophet. He lost his father in his childhood and was brought up by his mother. Acquiring knowledge of Islam at his home town, he

memorized the Holy Quran at a tender age. At the age of 18 he was sent to Bagdad, the centre of learning at that time, to obtain better education.

During this time only the famous chancellor of the renowned Nizaamiy University of Bagdad, deserted his position and left in search of spiritual advancement.

Abdul Qadir Jeelani received his Islamic education under the renowned teachers Abul Wafa Ibnu Akeel, Muhammed bin Hasan, Abu Zakariya. Following that he detached himself from worldly life and embarked on an ascetic life for eleven long years. At the end of his spiritual enlightenment he spent his time and knowledge in correcting people and guiding them towards Islam.

In Bagdad he was renowned as a qualified religious scholar and jurist of Islamic law. He liked the company of pious people and the poor and shunned away from the rulers.

His fame of excellence in wisdom and spirituality spread worldwide. The general public and the ruling class set equally to listen to his lectures and benefited. Once 400 ink bottles were discovered in the hall where he gave lecture on Islam. This indicates the high number of people gathering to listen to him. His passionate speeches were collected by learned men and compiled under the many titles such as , 'Fathul Rabbani' and 'Fathul Khaib'.

With his convincing passionate speeches he brought to light the misguided surroundings of the Muslims and their pathetic state and showed them the true light of Islam and the great responsibilities of Muslims. He emphasized the characteristics of piety, humility, love, kindness and humanity very much. His speeches displayed the deep wisdom he had about Islam. Although he had great faith in spiritual life, he never taught asceticism as such. He was courageous and fearless of any other power other than God. Therefore he pointed out and condemned the faults and mistakes of all irrespective of their status or positions as rulers, nobles, officers, judges, religious scholars, or the general public.

One of his passionate speeches runs as follows, " O Muslims! The great edifice built by the Holy Prophet is in imminent danger of collapse after the removal of its bricks one by one. O people come and let us join to rebuild the edifice again. Till we accomplish this task let us all act with unity and unanimity."

In another occasion he mentioned, " You know even the dog is faithful to its master! It protects the livestock and crops of the master. Just for the sake of a piece of

bread, how gladly and gratefully it faces the master! But you enjoy the blessings of your Lord abundantly but fail to show gratitude to Him. You never fulfill your duties towards Him. All that you do is transgressing the commands of the Lord and exceeding the limits set by Him and indulge in mischief”

Such thoughtful speeches full of feelings touched the hearts of the Muslims of the day. They came forward to abide by the spiritual guidance given by him. Many regretted for their former sins, and shed tears asking for forgiveness from Allah and became reformed.

Hazrat Abdul Cader Jeelani realized it was not enough to give lectures on Islam to guide people. With his outstanding personality and wisdom he convinced people to unite under a system of Baiath and formed a Thariqa called Cadiriya to offer spiritual training to people to elevate their moral and spiritual standards in conformity with the Islamic principles. Thousands of people during his own life time were benefited by this system and became Muslims with great moral and spiritual values.

After his death in 561 Hijri, his disciples established Thariqaas in many Muslim countries to provide spiritual guidance on the line of Abdul Cader Jeelani. Through these Thariqaas they spread the message of Islam peacefully in many areas that were not under the Muslim rulers. Their dedication brought many people under the umbrella of Islam in many countries including Africa, Indonesia, China, Indian Ocean islands and India.

### **Abul Hasan As Shaduli**

Abul Hasan AsShaduli was born in a small town called Kimaara south of Ciyuto in north Africa in Hijri 593. He was given the name Ali.

At the beginning he was the disciple of Abu Abdullah Muhammed bin Haraza, the student of the renowned sufi Abu Madyan. Later he became the disciple of Abu Fatah Al Wasidi. On the order of his master he travelled to the north and met a spiritual wise man called Abdus Salaam Ibnu Mashees at a place called Baas and became his disciple. After some time he spent his time in asceticism and meditation in Shadila on the order of his new master. Hence he is known by his nick name Shaduli. Gaining spiritual maturity through his prolonged meditation, he started his preaching among the people.

He was deeply immersed in religious worships day and night and emphasized that people should abide by the Sharia law and order. He devised many methods

to induce people towards worship and religion and encouraged people towards such practices. His spiritual way is called the Shaduliyat Thariqaa.

He ordered people to adhere to the following five basic rules:

1. Should live with fear of God, openly and secretly.
2. Should follow the tenets of Islam in words and deeds.
3. Should give priority to Allah, the creator in all aspects whether in prosperity or adversity.
4. Should obey the decree of Allah whether His blessings are big or small.
5. Should turn to Allah during happiness or sadness.

He never wrote any books. When asked why had not written any books, his reply was, 'My students are my books'.

The Shaduliya Thariqaa spread through the efforts of his disciple, Abul Abbas Ahmed Al Murzi.

Shaduliya Thariqa is one of the Thariqaas followed by Muslims all over the world. The Thariqaa has its presence in Makkah, Madinah, Algeria, Tunisia, Egypt, Sudan, Malaysia, India and Sri Lanka.

One of its branches called, Fasya is deep rooted in Sri Lanka. This Thariqa spread in India and Sri Lanka by Muhammed Al Fasee. Afterwards the Caliph of Sheik Al Fasee, Muhammed Abu Baker Miskin Shahib, As Sheikh Ahmed Ibnu Salih alYamani and As Sheikh Samsudeen al Makki Al Fasee – the son of Sheik Al Fasee – arrived in Sri Lanka and spread the Thariqa from Colombo Zavia