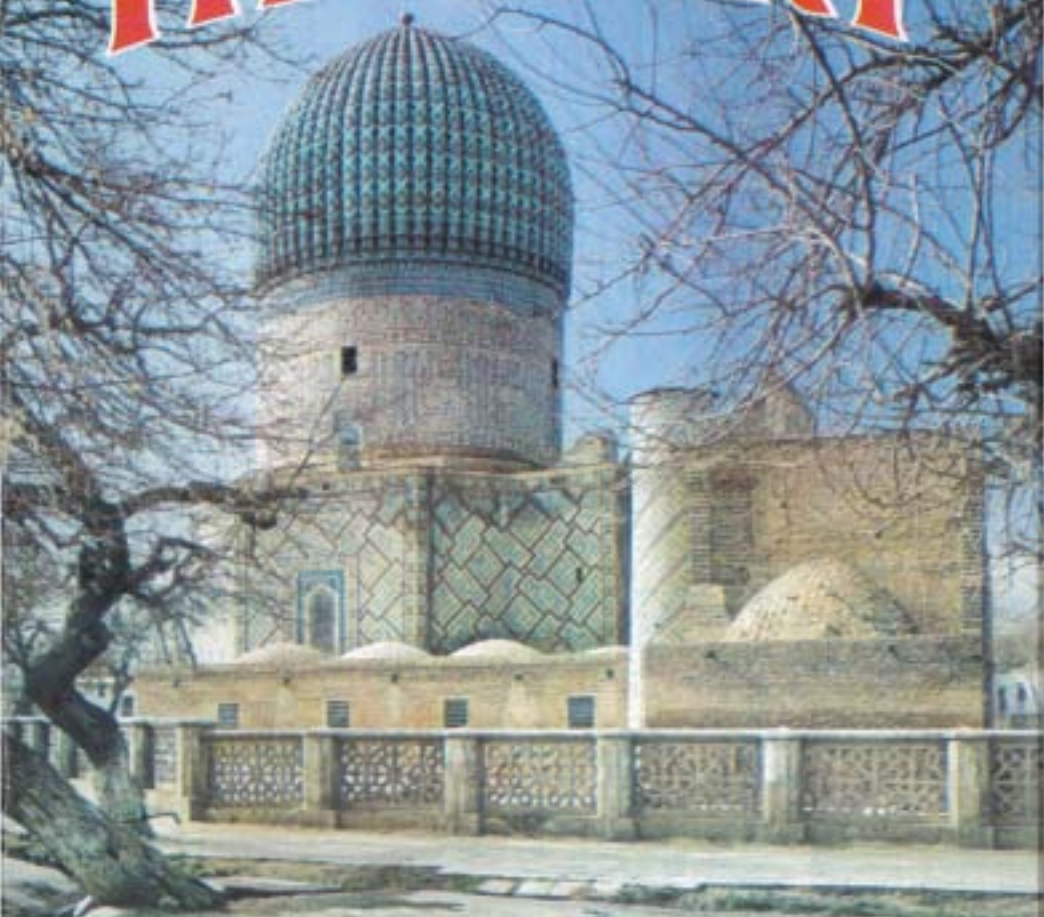


ISLAMIC HISTORY



Muhammad Abdul Hai

ISLAMIC HISTORY

Presented to

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From

Date

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ISLAMIC HISTORY

by

Muhammad Abdul Hai (Rah.)

English Version

Aijaz Akhtar

MAKTABA AL HASANAT

PROF. DR. H. H. H. H. H.



PREFACE

Till date many books have been written in various languages on the history of Islam. But as the topic is very wide, they were either very short ignoring important facts or were very detailed editions outside the understanding of a common man. What was missing was a brief and simple work covering every major happening in Islam. Keeping this in mind my grand father in law Maulana Muhammad Abdul Hai (Rah.) came out with a book called "Islami Tareekh". The present book is an English translation of the same.

Maulana Muhammad Abdul Hai (Rah.) had written near about hundred books on Islam and related topics. One of his most famous work is "Hayat-e-Tayyaba" which has been published in all major languages. The most admiring thing about his work is that whatever he wrote was written keeping in the mind the psychology of children, youth and even a layman. Every work was simple and brief with out leaving any important aspect of the topic. May the Almighty help him in the life hereafter.

This English version of "Islami Tareekh" is written in a simple style and depicts the events and details of the Islamic history. On one hand it tells us about the evolution of Islam, the Holy Prophet (PBUH) life and on the other hand it informs us about the various Islamic movements, King, Islamic states, how they were ruled and other people who played an important role in Islam. It also tells us about the condition prevailing at the rise of Islam, the supports and opposition raised.

Thus what the Author has tried is to give a picture which can be understood by students, non-muslims and any one who wants to know about Islam. I hope it will you all as a window to the Islamic world.

HUDA FAISAL

28th May, 2004

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Islamic History

When was our earth born? When did the man himself come into being? Will the world remain forever or is it destined to get destroyed? Will there come a day when all that is in the world would vanish?

These are some of the questions about which you might not have probably thought so far, but many scholars and intellectuals have always been pondering over such questions. Their answers are never so easy that any one can give based on one's knowledge, intellect and mental capacity.

We do not know since when is the earth continuing? Since how long is the man residing over the Earth that is millions of years old? Man started reading and writing about 5-6 thousand years ago. Before that he was not civilized enough. He was neither literate nor stayed in towns. How can one know for sure about that age then? There was no book written that we can now read to know about that Dark Age. When man learned to read and write, he became capable to note down his thoughts. And since this happened, we are able to know what the man felt and how he lived. Those days too, man pondered about these questions and attempted to find their

answers. But more commonly the answers are merely wild guesses, those who thought about them and penned their possible answers themselves could not claim for sure that their answers were true. One suggested that the Earth came into being on its own, another opined that monkey was ancestor of the man. But all these appear to be mere guess work, far from truth.

We Muslims believe that this world, and whatever there is in this world, was created by the God. And God has always been existing and would ever continue to be existing. Leaving Him, all would be destroyed a day. Neither the world would remain, nor its inhabitants or any of its content.

The Allah¹ who has created this world, has also granted a book to the mankind to inform him about what is right and what is wrong, and how Man should live his life. This book is the Qur'an. Allah has disclosed some of the facts about His creation of this world and his plans to destroy it. Since this information is provided by the One who has created the world, this may be said to be authentic. He has however not mentioned about the age of the world in the Qur'an nor he has informed that when man was created and was made inhabitant of this world.

¹ Allah - A Proper noun for God used by Muslims. The word itself is a composite one comprising 'Al', an article (The) and 'Ilah', meaning God. The word thus signifies "The God" or "The One and Only God" - AA

He has only mentioned that the whole human race is the later generations of Adam and Eve, and that Adam was the first man whom Allah had created with His unique power and sent to this world. Qur'an also says that when Allah sent Adam to the Earth, he mentioned this too that He would be sending many messengers and prophets to guide man. Those who would follow these messengers would succeed. They would fare well in this worldly life as well as in the Hereafter after their death. And those who would not follow their prophets, would never succeed in the life after death, though they may get to lead this present life in whatever way Allah deemed fit. They would always be with woes and worries in the Hereafter, the eternal life.

When, after Adam, his children and their children started growing into increasing population of human race, Allah fulfilled His promise. He sent His messengers in all countries and people. They all called their people towards the Only God and advised them to follow a righteous path. We do not know the names of all the prophets. Only some names have been revealed in the Qur'an. Other people believe many others as prophets. They may be or may not be, we cannot be sure. There are two reasons for this belief of ours : 1. names of other messengers are not found in the Qur'an; and 2. Whatever is known about other great persons in the world, includes many such events and instances that do not behove a prophet. A

prophet cannot have those traits that are assigned to them by the History.

The prophets that have been mentioned in the Holy Qur'an also include a great prophet named Ibraheem (Abraham in the English Christian Bible). Towards the west of our country India is a big sea named Arabian Sea. About a thousand miles North of this, there is a country called Iraq. Ibraheem (AS²) was born in the city of Ur in this country about four and a half thousands years ago from now.

When Ibraheem (AS) grew up, Allah selected him as His Prophet. He delivered Allah's message to people of Iraq, and the surrounding areas in Syria and Egypt. He asked them to worship the Only God and advised them to do good deeds. He later went to Arabia, which is also a country nearby. Here, Ibraheem (AS) assisted by his son Isma'eel (AS) made a house of worship in the city of Makkah. This is called the Ka'aba. This is called the first house of the God. Muslims the world over face this building while praying in 'Salah'.

There was no settlement near Ka'aba in those days. Ibraheem (AS) left Isma'eel (AS) to stay there. Slowly the population of the area increased. Today, it is a big city, the most famous city of Saudi Arab.

² AS- stands for 'Alaihis Salaam', meaning 'Salutes upon him'. This is a practice to say/write this word whenever names of the prophets are recited or written. - AA

There were many prophets after Ibraheem (AS). More famous among them are Moosa (AS, Moses in the English Christian Bible) and 'Eesa (AS, Jesus in the English Christian Bible). Allah revealed His book "Torah"³ to Moosa (AS) and "Injeel"⁴ to 'Eesa (AS).

This has always been the custom that a few people follow a righteous path and do good deeds, and the others go astray and do evil deeds. Whenever there was a majority of evil people, Allah chose to send a prophet among them. They reminded people of the righteous ways of leading their life. Many reformed themselves, but not for long. Later they again accepted the evil ways. The same happened with the teachings of Ibraheem, Moosa and 'Eesa (AS). Their followers forgot the lessons taught by them and made many idols as their gods. They started worshipping these idols. And one of their worst deeds was that they removed some of the contents of the books sent to Allah's messengers and added some of their own. They changed many of the commandments in those books. Now when one attempts to critically read these books - Torah and Gospels (Injeel in Arabic), they do not guide one towards the right way. One fails to understand as to what is the right path that if a man follows would lead to Allah's pleasure. Thus to eradicate these evils, and to guide the mankind for one last time, Allah sent His last messenger to this

³ Or 'Tawrah' in Arabic, the Old Testament of the Bible. - AA

⁴ Or Gospels, The New Testament of the Bible. - AA

world to make His Religion as the last message to remain permanently sound and free from mutilations. He also sent His last book to him. This book is the Qur'an and the last messenger is Prophet Muhammad (SAWS)⁵. Allah has Himself taken the onus of preserving His book Qur'an, none can change a single letter in it now. At present, Qur'an is the only divine book that can tell us about Allah's commandments correctly.

Prophet Muhammad (SAWS) is from the family tree of Prophet Ibraheem's (AS) son Prophet Isma'eel (AS). It is said that there is a gap of 40 generations between Ibraheem (AS) to the Prophet Muhammad (SAWS).



⁵ SAWS stands for 'Sallallaahu 'Alahi Wasallam', meaning 'Salutations and Peace be upon him'. Also some times written as PBUH (Peace Be Upon Him). In authentic Ahadith, Prophet Muhammad (SAWS) commanded that whenever his name is said, one should send salutes to him through this peace formula, or through reciting *Durood*, a set of similar Arabic phrases. Though it is almost obligatory (*Wajib*) to say this at least once while reading Prophet's name, it is not necessary that it must appear in print too. A reader is presumed to recite the Peace Formula at the first instance, or at every instance if he desires to do so. However, since it has become a common practice to print these words too, this is followed here. - AA

II **The Last Prophet**

You now know that Ibraheem (AS) and Isma'eel (AS) constructed the first house of worship for Allah called Ka'aba at a place in Arabia now called Makkah. There was no township there when this first mosque was built. When Isma'eel settled there, people started living there gradually and the settlement steadily grew into a big city Makkah.

After Isma'eel, people of Makkah city as well as from other areas of Arabia started forgetting the preaching of Ibraheem (AS) and Isma'eel (AS). People turned farther and farther away from true religion. They started worshipping many gods and goddesses in place of the Only God. Practice of idol worship got wide spread in them. In the Ka'aba itself, that was built by Ibraheem and Isma'eel (AS) for worshipping Allah, housed not one or two, but three hundred sixty idols!

The last Prophet of Allah was born in Makkah during these conditions. There was a clan of Quraysh in Makkah. He was from this clan. This clan used to manage the affairs of the Holy Ka'aba, therefore this clan was widely respected among all Arab peoples.

Prophet Muhammad (SAWS) was born some 2,500 years after Isma'eel (AS). His date of birth is April 20, 571 CE, and according to Islamic Calendar, on a Monday, 9th Rabi'ul Awwal, 53 years before commencement of Hijri Calendar. His father had expired four or five months prior to his birth. His name was Abdullah and the Prophet's mother was Aamina. When the Prophet was six, his mother too met her death. Now he was taken care by his grand father Abdul Muttalib. After two years, Abdul Muttalib too left for his eternal abode. Thus Prophet Muhammad (SAWS) got deprived of his parents as well as his grand father at the age of eight itself. Later his uncle Abu Talib took his responsibility. He grew up in Abu Talib's house.

There was illiteracy during those days. Prophet Muhammad too did not go to any school to learn reading and writing. When he grew up, he started business with his uncle. He travelled to Syria and Yemen for trade. He was free from many evils since beginning. He was very truthful. Finding him true to his word, Arabs started calling him 'Sadiq', the Truthful One. Sadiq is a person who never told lies, kept his promise, and was most fair in dealings. People kept their personal belongings in his safe custody and never felt any worry as they were sure of his honesty. They also called him "Ameen", the Honest One. Arabs called a person Ameen if he kept money and things in his custody safely and never

took a bit from it for his personal use. 'Sadiq' and 'Ameen' were both such titles that Arabs seldom conferred upon any one. And the Prophet Muhammad (SAWS) was honoured with both these great titles.

There was a rich woman in Makkah called Khadeejah. She was forty years in age. Though she had married twice but both her previous husbands had died. Her father too was no more. She therefore was herself a businesswoman and used to get her trade done through others. When she heard about the honesty and truthfulness of Prophet Muhammad (SAWS), she called him for business deal, and sent her trade goods to Syria through him. When he (SAWS) returned from Syria, he presented statements of his accounts clearly and returned whatever was due to her. And this time, she earned double the profit than what she was getting through others. She asked her servants who had accompanied Muhammad (SAWS) about him. They all were all praise for him. She was so much impressed with all this that she herself proposed him for the marriage. Prophet Muhammad (SAWS) took the opinion of his uncle and accepted the proposal, and thus they were married. He was then 25, a whole fifteen years younger to Khadeejah (RATA⁶).

⁶ RATA - "Ra'di Allahu Ta'aala `Anhu" or "Ra'di Allahu Ta'aala `Anha" means "Allah be pleased with him or her respectively". This is written with all the companions of the Prophet Muhammad (SAWS). When used in plural, it is "Ra'di Allahu Ta'aala `Anhumal Ajma'een", Allah be pleased with them all, abbreviated as "RATAA" here. - AA

This was the period when Makkans and other Arabs were deeply mired in evil deeds, totally forgetting the teachings of their Prophets Ibraheem and Isma'eel (AS). They worshipped several deities. Ka'aba that was built by Ibraheem and Isma'eel (AS) for worshipping the Lone God, Allah, housed 360 idols then. People drank, gambled, fought for no major cause, and even murdered for silly reasons. There was no ruler there. There were many chiefs and lords who ruled over their people. They hated birth of a girl child. many even killed their daughters as soon as they were born. They were buried alive.

You must know that a good person always feels bad when he sees such evils and injustice. He frets finding this nonsense. That was the condition of Prophet Muhammad (SAWS) too. He always thought of ways to eradicate these evils and such silly deeds.

There was a hill near Makkah with a cave. This cave was named Hira. Muhammad (SAWS) used to enter this cave and stayed for days, pondering over such matters, and remaining engaged in thinking and worshipping the Lone God.

After he turned 40, once when Muhammad (SAWS) was engaged in worshipping Allah in the Hira cave, Allah sent a message to him through His reputed archangel Jibra'eel. Jibra'eel gave him the glad tidings that Allah has made him a prophet. Now holy verses of Qur'an were revealed to him. He started

delivering what was revealed to him, telling about Allah's commandments. He checked his people from idol worship and other evils and asked them to do good. His wife Khadeejah, his cousin Ali and his close friend Abu Bakr (RATAA) immediately accepted him as Allah's prophet and embraced Islam. All joined together in spreading Allah's message. Some accepted Islam and were called Muslims and Believers, those who did not, were called *Kafir*, the Non-believers. The non-believers started teasing Prophet Muhammad (SAWS) and the Muslims. They whipped Muslims, made them lie on hot sands, and scoffed them. But they did not succeed in making them revert to apostasy. They could not make any one deviate from the right path of Islam. This continued for thirteen long years. Allah's Prophet (SAWS) continued preaching and inviting all towards Islam and so did all Muslims. And the non-believers continued treating them badly. Then Allah ordered His Prophet (SAWS) and other Muslims to migrate to Madinah. Following this command, the Prophet asked many Muslims to migrate to Madinah, a city some 300 miles from the city of Makkah. Many people from this city had embraced Islam and were pressing the Prophet (SAWS) to come and stay in their city.

When all Muslims migrated to Madinah, our dear Prophet (SAWS) too planned for shifting there. The Non-believers did not like Muslims leaving Makkah

for good. They planned to kill the Prophet too before he migrated. They fixed the day and time for this evil plan and surrounded his house in the night itself. But Allah knows all, He informed the Prophet and asked him to leave in the same night and arranged that none could see him. The Non-believers learnt in the morning about his departure and attempted to chase him but failed.

The Prophet (SAWS) leaving his home came to the house of Abu Bakr (RATA), took him along and took a mountainous route. They hid in a mountain cave for three days, and then left for Madinah. The people of Madinah heartily welcomed him.

As you know that many left their goods in the custody of Muhammad (SAWS). When he was leaving for Madinah, he (SAWS) instructed Ali (RATA) to return every thing to their rightful owners. After Ali (RATA) did this duty, he too left for Madinah.

The journey of the Prophet and other Muslims from Makkah to Madinah is called "Hijrah", and the Muslim "Hijri" Calendar (AH, After Hijrah) starts from this event. Now this is fifteenth⁷ century of Hijri calendar. That means it was more than 1400 years from now when the Prophet (SAWS) migrated to Madinah.

⁷ The author Maulana A. S. Muhammad Abdul Hai had originally written '14th' century as it was when he wrote the book. This present version is being brought out in 1425 AH Thus this event took place 1425 years from now. - AA

When he reached Madinah, the people of Madinah came forward to help him. Almost all accepted Islam. This again irked the Makkans. They took a big army and attacked Madinah. Though the Muslims were almost armless, Makkans were defeated badly. They attacked Madinah three times, with better and better preparations, but each time, the Muslims, though much less in number and power, made them to east dust. These three battles are called "Battle of Badr" the "Battle of U' hud" and the "Battle of Trench". In the Badr battle, a handful of 313 Muslims defeated a well-armed army of 1200 Non-believers. In the battle of U' hud, 700 Muslims faced 3000 Non Muslims. In the battle of the trench, an army of 10,000 Makkans attacked Madinah. The Prophet (SAWS) had a trench excavated around the city to save it. The Non-believers camped for many days but could not enter the city. A sandstorm later forced them to un-pitch their tents and leave the battlefield.

In this period, many people of surrounding areas started coming into folds of Islam. Muslims therefore gained power. Eight years after the migration, the Hijrah (i.e. in the year 8 AH, the Prophet (SAWS) organised an army of 10,000 and attacked Makkah. The Non-believers of Makkah could not believe that Muslims could acquire so much strength. They lost nerves and accepted defeat without fighting. They

* In proper terms, these are called "Ghazwahs". A Ghazwah is a battle in which the Prophet (SAWS) himself participated.

surrendered the city of Makkah to them. The Prophet (SAWS) could now have taken suitable revenge from those who had ill-treated him and other Muslims. But he was so kind that he granted pardon to all. He entered the city of Makkah and first cleansed the Holy Ka'aba from the idols kept inside. And thus the Holy Mosque of Ka'aba was again put to use to worship the One and Only God, Allah for which the Prophet Ibraheem (AS) had built it.

After Makkah fell to Muslims, their power was established far and wide. Within two years, the whole of Arab came under Muslim rule. Just 22-23 years ago, the whole of Arab was his enemy, and now he was the supreme ruler of them. The Arab was under Islamic rule, rather it was governed by the law sent by the Allah, Most High Himself and the Prophet (SAWS) was merely implementing Allah's rule and command.

Had he so desired, the Prophet (SAWS) could have lived a king's luxurious life, but he never liked the luxuries of life. He lived like poor men do, but always strived for the uplift of the poor. He neither got palaces made for him, nor kept slaves and maids. He lived in a hut. Frequently his kitchen went unlit and he slept without food. The money the Islamic government earned through various sources, he distributed among those in need. After living such a simple life, he met his end at the age of 63.

He (SAWS) left the Qur'an for Muslims after him.

Since it was revealed by Allah to Prophet Muhammad (SAWS), we call it Allah's book. The angel Jibra'eel brought its verses from time to time to Muhammad (SAWS) during 23 years of his life. What is good and what is not and how a Muslim is required to live his life is all detailed in this book. And the Prophet Muhammad (SAWS) demonstrated this ideal life following the Qur'an. He presented through examples in his life all that ought to be done. This Qur'an forms the law for Islamic life.

The Qur'an says that life in this world is but for few days. A day, the doomsday, would come when all the systems in this world would be terminated. All would die and would again take a rebirth. All would be assembled in a field for judgment. Allah would sit for judgment and examine the deeds of all. His good servants, those who had followed his commands and did good deeds would be rewarded and sent to heaven. And those who were Satan's accomplices would be punished and put in the hell. Life after death is eternal, thus those in heavens would always enjoy the luxuries of the heavens, and those in the hell would always bear the agonies of the hell.\

Qur'an declares that drinking, gambling, usury, back biting, telling lies and killing without reason are all prohibited, "*Haraam*". Engaging in these is a great sin. Not believing in Allah and associating others with Him are sins too that would not be pardoned. And there are good rewards for good deeds. The

Qur'an enumerates five tenets that form the pillars of Islam. Thus, the building of Islam can be stable only with these pillars. These five pillars are:

1. The faith in Oneness of Allah, expressed through the "Kalimah `Tayyibah", "Laa ilaaha illallaahu Muhammad-ur- Rasool Allah". This means that there is no one worthy of worship other than Allah and that Muhammad (SAWS) is His Prophet.
2. Making the five daily prayers: Fajr, the dawn prayer, 'Zuhr, the Mid-day prayer, 'A'sr, the late afternoon prayer, Maghrib, the Sun set prayer, and 'Isha', the night prayer.
3. Keeping fasts for the whole month of Ramadan.
4. Zakah, the poor due. Those who are rich must pay one-fortieth part of their assets and deposit in the Islamic Government Fund, the "*Bayt-ul-Maal*". And the money and goods so accumulated need be distributed among poor and those in needs.
5. Hajj, that is, those who can afford to, make a Hajj pilgrimage once in their lifetime.

The Reforms

In the olden days, slavery was prevalent. Like goods and animals, human beings too were sold and bought.

They were called slaves and maids. They were tortured by their masters. They were made to work like animals and were fed like animals too. Islam brought a great reform in this respect. It stopped giving and taking of slaves. It promised great rewards for those who freed their slaves. The masters were ordered to feed them the way they themselves ate. They were asked to clothe them as they themselves dressed.

In olden days, there was also a custom to regard some men as of lower rank. Some were regarded as untouchables. There was apartheid, a white enjoyed better privilege than a black. Such bad customs are prevalent even now in some areas. Islam taught that all men are equal. All human beings are the progeny of the same Adam and Eve. In this respect, all are brothers. Yes, a person that may be granted greater respect is the one who fears Allah most and does good deeds. Islam removed all differences of Arabs and Non Arabs, White and Black, Low and High Caste. The whole mankind was given a status of fraternity.

Woman enjoyed no rights in the society. The same is still prevalent in many societies. Islam fixed a share of a woman in the inheritance of her father, husband and son. Disobedience of a mother was declared unlawful, *'Haraam*. A mother was granted so much respect that her disobedience was made equal to disobedience to Allah.

There was no custom of the veil, the 'Hijaab. Shamelessness was common among women then and is still prevalent in the West. Islam checked this and established the 'Hijaab.

Prior to Islam, there were kingdoms. The word of the ruler was regarded as Law. The masses thus suffered greatly. The Royal treasury was regarded as the king's prerogative. Islam ended this kind of monarchy and established the Rule of Allah. The system of caliphate (*Khilafat*) replaced the monarchy. A caliph was merely regarded as a representative of Allah to establish His law on that piece of land. And the Caliph was selected on the basis of his deeds and behaviour. The people elected the person whom they thought as righteous as well as wise. Islamic Fund, the *Bayt-ul-Maal* was made the Public Fund. The caliph was asked to take a salary just sufficient to fulfil his basic needs. Islam brought many similar reforms that you would know when you grow up. Now lets revise what we have read so far:

Birth of the Prophet (SAWS): 9th Rabi'ul Awwal, 53 years before Hijrah. (April 20, 571 CE)

Marriage: 13 years before Hijrah

Prophethood: At the age of 40, 28 years before Hijrah.

Migration (Hijrah): 1 AH, 632 CE

Battle of Badr: Ramadan, 2 AH

- Battle of U'hud: 3 AH, (623 CE)
Battle of the Trench: 5 AH (625 CE)
Command of 'Hijaab: 5 AH
Victory over Makkah: 8 AH (626 CE)
Command of Zakah: 9 AH (630 CE)
Prohibition of Usury: 9 AH (630 CE)
The sad demise of the Prophet (SAWS): 11th Rabi'ul
Awwal, 11 AH (632 CE)



III **The Righteous Caliphs** **(Khulufa' Rashideen)**

During the lifetime of Muhammad (SAWS) itself, the whole of Arab had fallen to Muslims. The Prophet was the Ruler of this Islamic State. He was ruling as per the commandments of Allah. After his demise, the Muslims discussed among themselves and selected Abu Bakr (RATA) as the Caliph (*Khaleefah*) of the Prophet (SAWS), his vicegeneral or substitute. Thus Abu Bakr was the first Caliph of the Islamic government. His rule is not called as governance, but the caliphate, *Khilafah*.

Abu Bakr Siddeeq (RATA)

Abu Bakr (RATA^o) has been granted a high status, and he really was really the best, wisest and most competent among the Prophet's companions. He was a fast friend of Prophet Muhammad (SAWS) too and was among the first believers. He had accompanied the Prophet (SAWS) and had shared most of his troubles and agonies. He had spent all his wealth in the way of Islam.

* His nickname was Siddique, a title granted by the Prophet (SAWS)
- AA

When the news of the demise of the Prophet (SAWS) spread in Arabia, people rebelled. By then, though many had accepted Islam but their faith was not perfect. They stopped paying Zakah, the Poor due. Two or three persons declared themselves to be prophets themselves and they were accepted too as such by their tribes and people. The most famous among them was Muslimah, a person of Yamamah. Since prophet Muhammad (SAWS) was the last Prophet and there could be no prophet after him, Muslimah was called as "Kadhhaab". This word means "the biggest liar".

Zakah defaulters and false prophets caused a big chaos in Arab. Abu Bakr (RATA) in those days acted very wisely in those circumstances. He sent armies to fight these rebels. He himself accompanied some of the wars. There were stiff fights but Muslims won at every occasion. The rebels were defeated and killed. In these battles, Khalid (RATA), another dear friend of the Dear Prophet (SAWS), earned a good name. He was the son of Waleed and hence called Khalid Ibn Waleed. He was the one who defeated Muslimah Kadhhaab in the fierce battle and Muslimah was killed.

Abu Bakr had another cause of worry. East of Arabia was Iran, and towards West was the Byzantine Empire, also called the Roman Empire. Muslims had frequent wars with Iranians at the eastern and the Christian states of Roman Empire at the western

borders. There had been a big war with Roman Empire during the Prophet's lifetime itself. The Prophet (SAWS) had written letters to the King of Iran Xerxes inviting him to Islam. He had also written a similar letter to Roman King called Caesar. When Xerxes received this letter, he tore it into pieces. When the Prophet learnt about this, he said, "The Iranian State would also get broken into pieces in the same way." And you see, how this state has been broken later.

Muslims residing near the borders of Iran as well as Rome called the Caliph Abu Bakr (RATA) for help. He initiated wars with both the strong states. But in these wars, he made it clear to his armies that the wars would not be fought for winning the land. The purpose should rather be to facilitate spreading of Islam with greater ease and freedom. The people of these countries should understand about Islam, mend their ways and do good deeds. Khaleefah Abu Bakr (RATA) had given strict orders to his commanders that before they start war, they should invite Iranians and Romans to Islam.

When the fighting was on, Abu Bakr expired. Thus he was a caliph for a period of two and a half years only.

Although He was the Caliph as well as the Ruler of Muslims, he led a simple life. Earlier he continued to earn his living through his regular trade. Later at Muslims' request, he was granted a fixed amount

from the Islamic Public Fund, the Bayt-ul-Maal. Despite being a ruler, he enjoyed helping poor and strived to help them, even assisting them in their manual labour, Till the last moment of his life, he continued to serve an invalid old woman and milking goats at an orphan girl's house.

He did another great service to Islam. Till then, the Qur'an was not compiled as a book though it was learnt by heart by thousands of Muslims. He got it written and gave a shape of the book to it.

Umar Farooq (RATA)

Before Abu Bakr died, he had nominated Umar Farooq¹⁰ (RATA) as his successor with the help of other Muslim's advice. Umar (RATA) remained Muslim's Khaleefah for a period of about 12 long years, from 13 AH to 24 AH. He was also an eminent personality amongst the prophet's companions. Before converting to Islam, he was a staunch enemy of Islam, among those who hated Prophet Muhammad (SAWS) most. Once he planned to kill the Prophet and left his home with that evil intention. When he was in the way, he was informed that his own real sister and brother-in-law have accepted Islam. He was furious then. he thought it better to first kill them before he killed Muhammad (SAWS). he reached his sister's house and beat her black and blue. But when she and her husband made him listen

¹⁰ Like Siddiq for Abu Bakr, Umar was granted this title. AA

to some verses of Qur'an, he changed his heart. An thus he entered the fold of Islam. He was one of the most fearless chief of his tribe. When the polytheists of Makkah learnt about this, there was a flutter among them. Now he became their staunch enemy. Soon after conversion, he suggested to Muhammad (SAWS) that they start making Salah in the Holy Ka'aba. He led a group of Muslims and made a congregatory prayer with the Prophet Muhammad (SAWS) in Ka'aba.

After becoming Khaleefah, Umar (RATA) fought fierce battles with Iran and Rome. He sent Sa'ad Ibn Abi Waqas to Iran with an army of 3000. He also sent Khalid Ibn Waleed (RATA) to Syria as a commander of 40,000 army men. Sa'ad (RATA) defeated the large Iranian army at Qadoosiah while Khalid (RATA) won the battle with Christian army of the Roman Empire comprising more than a hundred thousand army men. Both these states got fragmented. After the battles, they could not stand on their feet. Sa'ad captured the whole of Iran while Khalid won the whole of Syria for Islam.

Umar (RATA) worked as Khaleefah of the Islamic State for a period of seven and a half years. During his tenure, the Islamic State got extended up to Egypt and Syria in the North to Iran in the east. This state was the biggest state among those present at that time.

Umar (RATA) not only get the credit for this size of the Islamic State, but also for the justice, management

and people-friendliness of his Government. He fixed stipends for all the Muslims. No sooner a child was born, her stipend was allotted by the government.

Umar (RATA) too, like Abu Bakr (RATA) never spent any money of the Peoples' Fund, the *Bayt-ul-Maal* on himself. He regarded this money as Muslims' money. He accepted a salary from this fund just sufficient for livelihood of a simple man. It was him whom Muslims of the period started calling "Ameer-ul-Mu'mineen", the Chief of Muslims', and later all the caliphs were addressed with this title.

Umar (RATA), despite being Khaleefah of such a big Islamic State, was never arrogant and any person could have put forth his objections on his acts and deeds. Once Umar (RATA) thought that it is better if an amount is fixed as *Mehr* to be given to the bride. An old woman checked him, saying, "What was never limited by the Prophet of Allah, how dare you wish to put a limit to this?" Umar agreed and dropped his idea.

Once Umar went to the mosque wearing a very long shirt. A village Muslim questioned him. "We Muslims could not make a shirt made with the cloth we could get, how could you get such a long shirt made?" It was later known that his son Abdullah Ibn Umar (RATAA) had presented him his part of the cloth to him for making the shirt.

He used to make rounds in the night to confirm if all

was well with all Muslims. During Hajj when many people visited Makkah from far off regions, he enquired them about the Governors that represented the Islamic government in their countries. If he heard any complaint regarding any of the Governors of the Islamic State, he solved that. He made three towns - Koofah, Basrah and Fistaat. He ordered excavation of several canals for irrigation and agriculture. He made several separate departments for better governance.

Umar (RATA) was assassinated by an Iranian slave while Umar was leading a Salah congregation. He fell down on earth because of his wounds. When he found that his wounds might be fatal, he asked the Muslims present there to select a Khaleefah among these six - 'Uthman, Ali, Zubair, 'Tal'hah, Sa'ad Ibn Abi Waqas and Abdur Rahman Ibn 'Auf (RATAA).

Someone asked, "Why not your own son Abdullah?"; he plainly refused to select his son's name.

'Uthman Ghani (RATA)

After Umar (RATA) was assassinated, Muslims of the Islamic State at Madinah selected 'Uthman Ibn 'Affaan as their Khaleefah. He was a caliph for thirteen long years, from 22 to 35 AH. During his times, the State spread even more. Now the whole region up to Kabul in Afghanistan was under Islamic rule. In the west, Mesopotamia was conquered. In Africa, Islam flag was hoisted even in Tunis.

There were naval battles too during 'Uthman's period. He designed a naval force and attacked Cyprus, and it was captured.

'Uthman (RATA) arranged for numerous roads, bridges and inns for the comfort of the common men. He employed salaried Muezzins in mosques. He got the Prophet's Mosque extended and repaired.

He was a rich man and hence never took any money from the peoples' fund for his expenses. He helped many a poor, orphan and poor relatives from his pocket.

'Uthman was a shy person; none could see even his thigh. He was very kind-hearted too. Some people exploited his kindness and wished to do what they liked. But as 'Uthman (RATA) did not permit them, they lost hope as 'Uthman (RATA) was never ready for this. At last he too was assassinated by his enemies.

Ali (RATA)

The companions of the Prophet (SAWS) at Madinah selected Ali (RATA) as their Caliph or Khaleefah. His tenure was between 35 to 40 AH He served Islam in the best way possible. He was brave and a warrior. Having accepted Islam at an early age of ten years, he fought with polytheists with great fervour for long years. The Prophet called him "Hyder". Abu Bakr and Umar (RATAA) often took his advice in various matters.

As soon as Ali was chosen as a caliph, there arose a clash among Muslims. Many Muslims desired to take revenge of the murder of 'Uthman (RATA) and punish those who did this heinous act. The problem with Ali (RATA) was that he did not know who were they who had assassinated 'Uthman (RATA). He requested some period to make necessary enquiries. But Muslims had become sentimental and wanted an early decision. They therefore rebelled. They made a separate army with many big names as its soldiers. 'Aishah (RATA)¹¹, the holy wife of the Prophet (SAWS), Zubair and 'Tal'hah (RATA) were also in this army. They fought Ali (RATA). When Ali (RATA) saw the rebellion, he too came out¹² to fight. The armies faced each other in a plain. Ali (RATA) called Zubair and 'Tal'hah (RATA) for talks. Ali (RATA) made them understand the situation. When they got satisfied, they left the field. Ali (RATA) talked with 'Aishah (RATA) too. She was also satisfied. Ali (RATA) promised that he would strive to search the killers of 'Uthman (RATA) and book them for severe punishment.

There were many evil elements that had joined hands with Ali (RATA) and formed his army. Their main purpose was to spread enmity among Muslims. They

¹¹ One of the Ummahaat-ul-Mu'mineen, Mother of the Muslims like all the Prophet's wives are known as, being directed in the Holy Qur'an. - AA

¹² Obviously with his handful of followers. - AA

were disappointed when they found that Ali (RATA) had satisfied 'Aishah, 'Tal'hah and Zubair (RATAA) and there is a truce now. To fulfil their plans, they attacked 'Aishah's battalion in the dark of the night. 'Aishah's army thought that Ali's forces have deceived them. Their army fought well. In fact both the forces did well and lot many Muslims from both sides were killed. Ali (RATA) was the victor in the end. He sent 'Aishah (RATA) back to Madinah. This internal war is called as War of the Camel.¹³

Ali (RATA) managed to resolve differences with 'Aishah and others. But he could not buy peace with Mu'aawiyah (RATA) who was Governor of Syria. Ali (RATA) wanted to remove him, but Mu'aawiyah refused to obey him. He declared, "Until the assassins of 'Uthman (RATA) are punished, I refuse to accept Ali as the Khaleefah" He too started preparing to fight Ali (RATA). Ali too started for the war. At Saffain, the two forces came face to face and fought. It was a fierce fight and ninety thousand Muslims from both the sides got killed. Despite the death of so many Muslims, the wars were not decided. At last some mediated and a truce was reached between Ali and Mu'aawiyah. A few days after this truce, Ali (RATA) too was assassinated when he was going to the Mosque for prayer.

Ali (RATA) too led a simple life like Umar (RATA).

¹³ Since 'Aishah was mounted on a camel back, it was called War of the "Jamal", the word meaning camel - AA

He never took sides while doing justice. Once a Jew stole his chain armours. Ali (RATA) sued him in an Islamic court of a Qa'di¹⁴. Qa'di demanded a proof that the said chain armour was Ali's. Ali (RATA) presented his son as a witness, but the Qa'di refused to accept the witness and Ali lost the case. Seeing this justice of the Islamic court, the Jew accepted Islam and offered to return the chain armours to Ali (RATA) but Ali now refused.

After Ali (RATA), the Koofah Muslims elected his elder son Hassan (RATA) as Khaleefah. But other Muslims selected Mu'aawiyah (RATA). To avoid any differences in Ummah, Hassan (RATA) left his chair in favour of Mu'aawiyah (RATA). This was to avoid the infighting among Muslims that was so prevalent during Ali's regime that Muslims could not conquer any new territory.

The first four Khaleefahs - from Abu Bakr (RATA) to Ali (RATA), are called Khulufa' Rashideen, the Righteous Caliphs. By this we mean that this was the period when all actions of the State were governed by Qur'an and Sunnah¹⁵. This was not the case after Ali (RATA). Many, like Mu'aawiyah (RATA)

¹⁴ The Judge of an Islamic Court. In Islam, it is Allah who has made the law. An Islamic Ruler can only act as His representative to see its implementation. And on behalf of the Khaleefah, it is the Judge of the Islamic Court who is to sit in judgment to foresee the implementation of the Islamic Law and Jurisprudence. -AA

¹⁵ The acts and deeds of the Prophet Muhammad (SAWS) are called His

himself, lived life like kings though they remained being called as Khaleefahs.

When the Dear Prophet (SAWS) was alive, he not only ruled according to Allah's commandments, but made it a model state. He had also prepared his companions well who could rule well after him.



IV Important Aspects of the Virtuous Caliphate

After the dear Prophet Muhammad (SAWS), Abu Bakr, Umar, 'Uthman and Ali (RATAA) took turns to rule at the Islamic State of Saudi Arabia. All four of them acted as deputies of the Prophet, Khaleefahs in the real sense. They showed to the world as to how a Khaleefah of an Islamic State ought to be. They all worked according to the Law prescribed by Allah, and as guided by His Prophet (SAWS). They never deviated from the path laid by the Dear prophet. That is the reason that the governance of these four companions of the Prophet is called Khaleefah Rashidah, the Virtuous Caliphate. When one reads about the period when the four Khaleefahs ruled, the significant aspects of their caliphate become abundantly clear. We summarise some of them here.

A. The selection or election of a Khaleefah:

It was done in three ways:

1. The first was that the Muslims elect the best Muslim among themselves who must also be the wisest. Abu Bakr (RATA) was chosen this way.

2. Another method followed was that the Khaleefah himself nominate his successor, but not from his family. Abu Bakr (RATA) thus nominated Umar (RATA) as his successor.
3. This was also done that the Khaleefah nominate a committee for selection of his successor. But neither the Committee should have a member of the Khaleefah's family, nor the committee could select a member of Khaleefah's family as his successor. This practise was followed by Umar (RATA) who appointed a committee of six of the best Muslims to decide upon the selection of the next Khaleefah. This committee unanimously elected 'Uthman (RATA) as the next Khaleefah.

'Uthman (RATA) did neither nominate a successor nor make any committee for selection. He left it on all Muslims to decide. And the Muslims largely selected Ali (RATA) as his successor. The same was followed by Ali (RATA) too.

This was one of the most significant aspects of the Khilafah Rashidah. The four Khaleefahs believed that Khilafah is not a kingdom that a son or father inherits.

B. Using Advisory Board:

Abu Bakr followed the practice that when he dealt with a case, he first saw any existing ruling regarding the matter in the Qur'an. If he found one, he decided

the case according to Qur'an. If he found Qur'an silent on the issue, he attempted to know how such cases were dealt by the Prophet Muhammad (SAWS), and followed that Sunnah. If he failed in this too, he called an advisory committee or board, and took their advice. The decision taken thus had consensus of all members of the committee. Similar method was adopted by the rest of the three Khaleefahs as well.

C. Use of Islamic Fund:

The Islamic Public Fund, the *Bayt-ul-Maal* was regarded as Allah's property. Khaleefahs saw to it that only lawful ('Halaal) assets are entered into this fund, and the amounts are spent in lawful expenses, following Allah's commandment. The Khaleefahs had no rights over this, as kings enjoyed their treasures. Khaleefah took a nominal salary just to suffice his basic needs, like a common man. Abu Bakr, Umar and Ali (RATAA) accepted minor salaries, but 'Uthman (RATA) who was rich enough, did not take a penny. Even a close relative of the Khaleefah was not allowed to take any thing from this Public Fund. Even if their own sons or daughters demanded some thing, they were sternly refused.

D. Scrutiny of the Khaleefah:

Each Muslim enjoyed the right to criticise the Khaleefah, and check him if he did something wrong. If a Khaleefah acted not in accordance to the Qur'an and Sunnah the Muslims could remove him. All had

announced that they may be accepted only as long as they followed the Qur'an and Sunnah; as soon as they deviated from it, they no longer could govern and pass a ruling. It did not remain necessary for Muslims to obey them.

E. The Law treated all equally

Once in a legal case, Khaleefah was also needed to be treated like any other Muslim. He was treated at par with the common man. Any one could lodge a complaint against the Khaleefah, and Khaleefah had to face the trial like a common man. Once the Judge, (Qa'di) called Ali (RATA) as Abul Hassan, Ali objected and called it injustice that he is addressed by one of his titles, and not his real name 'Ali'.

F. Favouritism

Khaleefah refused to favour his relatives and did not favour them in preference to others. Once Umar (RATA) appointed one of his relatives as a Revenue Officer but soon he realised this and removed him. He later advised the six men Advisory Board that whoever is selected as a Khaleefah must not favour his kith and kin.

G. Freedom to criticise the State

There was a general permission that the ruled may object to a decision of a ruler. A sound reason or logics was essential for any decision, no decision was forced upon the people. Until one went against

the law, no question was asked.

These were some of the significant aspects of the governance of the four Khaleefahs.



V The Umayyads

After Hassan Ibn Ali relegated the rights of Khilafah in favour of Mu'aawiyah, Mu'aawiyah was accepted as Khaleefah of the whole Islamic State. Since Mu'aawiyah was from the family of Umayyah, the rule founded by Mu'aawiyah was called that of Umayyads.¹⁶

This rule continued for 90 years, from 41 AH to 132 AH and included a total of twelve Khaleefahs. Some of them are described here.

Ameer Mu'aawiyah

Mu'aawiyah was a Khaleefah for twenty years between 41 to 60 AH (661 CE to 680 CE). He made Damishq (Damascus), the famous Syrian city, as the capital of his Islamic State. His rule was a peaceful period. New regions were conquered and included in the Islamic State. One of the new regions was North Africa, that fell to the Commander 'Aqabah Ibn Nafi'a. This country was quite far from Syria,

¹⁶ As mentioned, with Mu'aawiyah started the rule of family. A Khaleefah was more of a ruler now and he appointed one of his family members as his successor. - AA

hence 'Aqabah founded a city called Qerwan there and made it a Muslim habitation. It became a famous city in History as many a scholars, craftsmen and scientists were born here. 'Aqabah himself was very righteous person. His tomb is located at a place called Baskarah in North Africa where people still visit for pilgrimage.

Mu'aawiyah was however not of the calibre as the first four Khaleefahs. They lived simple life but Mu'aawiyah lived a life of luxury suiting to a king. He also used huge sums from the Islamic Fund, *Bayt-ul-Maal*, and spent in his palace. He also acted in a way that no previous Khaleefah could dream of. He nominated his son Yazid as Khaleefah after him. All these three deeds that he acted on were untoward for the Islamic governance. Otherwise, his rule was good. Many say that the only reason that he lost his credibility was the fact that he founded the system of kingdom.

Thus, if you accept him as a king, and not a Khaleefah, you might not find a better king in Islamic History. He appointed very good and eligible governors in his state. One of his governor said, "Even if a peace of rope is stolen anywhere between Koofah and Khurasaan, I would learn as to who took that." Women in the night slept alone with doors open and none dared to enter inside.

Mu'aawiyah was also a soft person. He was never harsh even with his enemies. When his enemies

rebuked him, he still attempted to please them. He tried to explain his stand with kindness, and even helped them with money. He always paid good respect to Hassan and Hussain, the sons of Ali (RATA) and grandsons of the Prophet Muhammad (SAWS) and helped them with lots of money.

He was very wise. It was said that none could deceive him. Once a stranger came to him and asked, "I am your brother, fulfil my rights". Mu'aawiyah did not recognise him, nor any of his family members. When Mu'aawiyah asked how was he a relative of his, he replied, "I am also a son of Adam and Eve, like you, and hence my brother". Mu'aawiyah now understood the trick of the man, and to counter it, he commanded to give one Dirham to his "brother". He asked, "A brother has only this much right on his brother's kingdom?". Mu'aawiyah replied, "My brother, think it is sufficient. If all my brothers came to me and demanded, your share would be still lesser." The man left, but always said that it was true that none could deceive Mu'aawiyah.

Yazid and Other Khaleefahs

When Mu'aawiyah appointed his son Yazid as his successor, many Muslims did not like this. However, they kept quiet then, But when in 60 AH Mu'aawiyah died and Yazid took charge as Khaleefah, many Muslims resented and felt that Caliphate has been changed to kingdom and the post of being deputy to the Prophet Muhammad (SAWS) has been made

hereditary. Two of such revered Muslims were Hussain Ibn Ali and Abdullah Ibn Zubair (RATAA).

Hussain Ibn Ali was the grandson of the Prophet Muhammad (SAWS) and he loved him dearly. When he refused to accept Yazid as Khaleefah, Yazid attacked him with a big army at Karbala and killed him. This made Yazid unpopular, even now Yazid is rebuked for this heinous act of his undue fight and behaviour with Hassan and Hussain (RATAA).

As to Abdullah Ibn Zubair (RATA), he was also a companion of much repute. He was also a grandson of the Prophet's dear friend Abu Bakr (RATA). He was a noble man and a brave warrior. He declared his rule in Makkah, as he was opposed to Yazid's caliphate. They started fighting but Yazid soon died and after him, an old man from Bani Umayyah itself was crowned as Khaleefah. The war continued. After Mardaan, it was his son Abdul Malik who was made Khaleefah. In his period, the war fought was too fierce and Abdullah Ibn Zubair was martyred. This way, Abdul Malik Ibn Mardaan was the undisputed king or Khaleefah of the Muslims the world over, wherever the Muslim rule had spread till then.

Abdul Malik remained Khaleefah during 65 to 85 AH, a period of 21 years. Peace prevailed during his rule, but it was not due to love and affection as during Mu'aawiyah. but due to fear.

Abdul Malik declared Arabic as the official language

in all offices in his Islamic government. He also established a mint where millions of coins were made daily for use in the State that extended from North Africa to Iran. When Abdul Malik died in 86 AH, his son Waleed was made Khaleefah.

Waleed Ibn Abdul Malik

Waleed was a famous Khaleefah, and also a lucky man as many big nations fell to his State during his tenure. One of his Commander Qu'taibah attacked even China, and the King of China had to agree to sign a treaty and agreed to pay Jaziyah¹⁷.

Another of his Commanders Muhammad Ibn Qasim attacked India and captured areas of Sindh and beyond. He made the seaway safe that connected Arab to Ceylone. The King of Sindh used to rob Muslim Hajjis from Ceylone. Once he caught hold of some Muslim women. When this news reached Hujjaaj Ibn Yousuf, Waleed's Governor General of

¹⁷ It was an Islamic Tax that was levied from Non Muslims individually or from a Non Islamic country that promised safe custody and safety of their lives and assets under Islamic rule. Though the Non Muslim subjects were allowed to follow their religion. If a Non Muslim nation was defeated by Islamic forces, they were invited towards Islam. If they did so, they would become a part of the Islamic State, and a Governor, may be the previous ruler himself in some cases, would be appointed as a Governor. But if they refused to accept Islam, they would have to pay this tax, and would have to follow Islamic law, and a Muslim Governor. Some mistake it a sort of punishment. But factually it was not. It was just a nominal amount that insured them their own safety. -

the Eastern Command, he sought permission from the Khaleefah and attacked Sindh. He gave the command of his battalion to his own nephew Muhammad Ibn Qasim, who was just 17 years old then. Muhammad was a brave young man and he exhibited his marvellous valour in conquering Sindh. He then ruled this part of the state so well that he became a favourite leader of the local masses. Some Hindus even started to worship him as a god. Later, a new Khaleefah called Muhammad Ibn Qasim back from Sindh.

Moosa Ibn Na'seer was the Governor General of the western command, in charge of the countries towards west of Arab. He took permission to attack Spain (Al-Andalusia in those days) and Portugal. The battalion that Moosa sent to Spain and Portugal was led by a young commander Tariq, a slave of Moosa Ibn Na'seer. He was seventeen too. Tariq not only defeated Spain, but went ahead beyond, and attacked even France. But when this war was on, Waleed died. he was followed by Sulaiman. Like Muhammad Ibn Qasim was called back from Sindh, Sulaiman called back Qutaibah from China and Tariq from France. This checked further forward movement of the Islamic State, and the Islamic flag could not flutter beyond already won territories.

Waleed was not only famous for his all round victories, that his State spread so far and wide that its boundary from China to Spain was about 5000

miles long, but also because there was peace during his ten year rule. He also made many big and famous buildings. He got the Mosque of the Prophet (Masjid al Nabawee) rebuilt and extended its area. He also built a grand Jami'a Masjid at Damishq that exists till day. He got many road repaired, and put milestones and other indicating sign boards. He also got wells and inns made along the highways, and opened a number of hospitals.

Waleed banned begging in his state. He fixed salaries and stipends for the physically challenged, appointed assistants and guides to them. He made very good arrangements for the education of orphans, fixed salaries for the scholars to enable them to teach others without bothering about their livelihood. Waleed also helped many good people monetarily too just like that without any valid reason and cause.

Waleed ruled between 86 to 96 AH grandly for ten long years. After him, Sulaiman's caliphate was short lived. And after Sulaiman 'Umar Ibn Abdul 'Azeez was chosen as Khaleefah of the Islamic State. This noble Khaleefah aptly needs greater details.

'Umar Ibn Abdul 'Azeez

'Umar Ibn Abdul 'Azeez was the seventh caliph of the Umayyad dynasty. The first six Khaleefahs, in case you do not remember, I repeat here, they were:

1. Ameer Mu'aawiyah
2. Yazeed
3. Mardaan
4. Abdul Malik
5. Waleed
6. Sulaiman

The greatest act of Sulaiman may be said to be that he did not nominate his son as Khaleefah, but his cousin, his father's brother's son 'Umar Ibn Abdul 'Azeez. Sulaiman has earned name among Muslims for this that he nominated 'Umar Ibn Abdul 'Azeez, though from within his clan and family, but, nevertheless, one of the best and most righteous and deserving persons as Khaleefah. 'Umar Ibn Abdul 'Azeez proved himself to be such a good Khaleefah that he reminded of Abu Bakr (RATA). In fact many Islamic Scholars include him among Khulufa' Rashideen, the fifth like the other four described earlier. It is a fact that he attempted to rule as the other four righteous Khaleefahs ruled. Though his period was short lived, he ruled between 99 to 101 AH for a period of two and a half years only.

Before 'Umar Ibn Abdul 'Azeez was made the caliph, he lived a life of luxury and grandeur. He wore best and most costly of the clothes, and what he wore once, never wore again. But no sooner he was made a caliph; he gave up this luxurious life and adopted a simple life.

Other Khaleefahs after Mu'aawiyah were able rulers, there was discipline and peace in the state during their periods, but there were certainly some excesses. The worst evil in their governance was that they converted caliphate into kingdoms. The earlier Khaleefahs were regarded as deputies of the Prophet who were assigned the duty of overseeing the

You would have to give up one if you need to have the other." Fatimah did not give up her husband and sent the pearl back to Bayt-ul-Maal.

Once a villager (whom the urban Arabs called *Baddu*), an old woman came to the capital city of Damishq. She asked, "Where is the Khaleefah's palace?" People made fun of her and pointed out to her, "The Khaleefah stays in this hut." She was taken aback. But whomever she met, indicated to the same hut. Thus she went inside and found a beautiful young lady kneading flour. The old woman asked the lady in the hut, "Does the Khaleefah stay here?" "Sure he does," the young lady replied, and leaving the task at hand came to her, saluted her and made her sit on a mat. Then she asked, "What brought you here mother?" "I expected to ge. a lot from Khaleefah's house, but now what can I expect to get from this barren house?" The young lady replied, "Do not lose hope. Please sit down the Khaleefah would shortly come and would see to it that you get what you deserve." Then she started talking with the old lady about various matters. While they were talking, the old woman saw a young man of 37 years age entered hauling a leather barrel full of water. He coughed a bit, smiled to the young woman and went inside the kitchen. This made the old woman angry. She said to the young woman, "This waterman seems a vulgar man to smile at you and enter the house like this. You hide yourself and get me my stick and I would punish him." Now the young woman said, "O mother,

and other assets that were under illegal possession of Umayyads. Umayyads raised hue and cry over this. But 'Umar Ibn Abdul 'Azeez did not care about his own family. He rather made them fear Allah and His punishments over their crimes. Next, he stopped the sums that Umayyads were getting from the *Bayt-ul-Maal*. And now this amount was spent on needful persons. He returned all his own assets back to the *Bayt-ul-Maal* too.

He established many Madrasahs for teaching Qur'an and Hadith. He appointed good scholars who taught in these institutions and guided the Muslim Ummah in living their life the way that pleased Allah. Muslims too started trying hard to become best of the Muslims, and best of the men.

He stopped the advancing Islamic forces. He felt that unless the countries that have been won are ruled under the Islamic law, there is no point in merely capturing new territories. With this policy, and following the Khaleefah's order, the army men returned to their homes and took a sigh of relief. The countries who were continuously under the fear of an attack of Islamic forces, felt greatly relieved, and gave up their mischief. A couple of kings suspected that the Khaleefah is timid, and planned rebellion. But they were aptly punished. Thus there was an all round peace within the Islamic State as well as all along its borders, as never before.

'Umar Ibn Abdul 'Azeez then invited other kings

governance and assure that the rule of Allah is followed in letter and spirit. But this spirit was no more. Khaleefahs had become rulers or kings. They were not elected by the General Body of the Muslims¹⁸, a ruler started nominating his son or brother.

Another vice that stained their caliphate was that the Islamic People's Fund, the *Bayt-ul-Maal* was totally brought under the Khaleefah. He needed no one's permission to take any sum from this treasury as he desired. Needless to say that it was him and his kith and kin who enjoyed luxuries. The Khaleefahs lived in palaces of splendour. Many members of the Umayyad clan had taken undue possession of others' assets.

When 'Umar Ibn Abdul 'Azeez was made Khaleefah, his first act was that he announced that he was wrongly made a Khaleefah, as the Ummah had not selected him. He therefore resigned and asked Muslim Ummah to select any one they prefer as their Khaleefah. His resignation stirred a hornet's nest, as they say; but most Muslims were really happy. And when they discussed, they agreed to select 'Umar Ibn Abdul 'Azeez himself and felt that he deserved the honour most. They forced 'Umar Ibn Abdul 'Azeez to accept the caliphate.

After accepting this, his first act was to free the lands

¹⁸ Generally called "Ummah" -AA

“Can you take the responsibility that I would live till I clear this debt?” This made them stunned. And the festival of Eid was celebrated in the house of this greatest person among Muslims in such a manner that many cried knowing about that.

Once they received apples from some foreign country as a gift to Bayt-ul-Maal. the Khaleefah was distributing these to needy persons. His own son came there playing and lifted one and was about to put it in his mouth that ‘Umar saw him. He rushed to take it out from his mouth and put it back in the heap. His son cried and went inside home. Later when he went home after distributing all apples, he found his son eating apple. He asked his wife. “How did he get this apple?”. She replied, “He was crying for an apple, so I go him from the market.”. ‘Umar was too happy. He praised his wife, “You are really a very good mother and best of the wives. I swear to Allah that when I snatched apple from son’s mouth, I felt like snatching my own heart. But how could I have pilfered from the assets of the rightful!”

His wife Fatimah was his cousin, daughter of his uncle, the previous Khaleefah Abdul Malik. Abdul Malik had gifted a valuable pearl to his daughter Fatimah that she still had. Once she put that pearl into her hair. No sooner than ‘Umar Ibn Abdul ‘Azeez saw it, he said, “Fatimah, this pearl was a Bayt-ul-Maal property that your father had taken and given to you. Now, you must choose one - me or this pearl.

and rulers towards Islam. He wrote letters to the rulers that informed them many aspects of Islam. This helped in many kings and their subject embracing Islam.

Another great contribution he made was that he encouraged Islamic scholars to write about Qur'an and Hadith in the local languages of the regions and spread such writings as Muslims from far and wide can know more and more about Islam and live a true Islamic life. This resulted in a number of good works in the field of Qur'an translations and commentary (What we call *Tafseer*) and helped in producing a large number of Islamic scholars and Muhaddith¹⁹.

'Umar Ibn Abdul 'Azeez made an inventory of all physically disabled persons and fixed their daily stipends. He even fixed stipends for infants, and arranged for payment of debts for those who could not pay their debts.

So this was the way Khaleefah 'Umar Ibn Abdul 'Azeez ruled the Islamic State, but wait till I tell you how he restricted himself from enjoying the life!!

He returned all things of luxury to the Bayt-ul-Maal and accepted a meagre salary from it. He thus became so poor that once he had no new clothes for his kids on the occasion of Eid, and people advised him to take loan from the Bayt-ul-Maal and buy clothes for the kids. But do you know what he replied? he said,

¹⁹ The scholars of Hadith - AA

he is the Khaleefah whom you have come to ask.” The old woman shivered with fear. Meanwhile Khaleefah returned after storing water in the kitchen vessels. And came near the old woman, and asked about her well being. She now informed Khaleefah that she had six young daughters ready for marriage, but since she is too poor, nobody is accepting them for marriage. `Umar Ibn Abdul `Azeez asked names of all her daughters, and allotted a good amount to each of them that the old woman was greatly satisfied. When the old woman left with the letter of Khaleefah’s order and met Fatimah, the young lady of the house, Fatimah said, “To fill the homes of people like you, mother, this house is kept barren.”

Once the Khaleefah was doing some office work at night. A candle was burning and he was working. A man came and started talking to the Khaleefah. He put out the candle. the man enquired, “Why did you put off the light?”. `Umar replied, “This candle is official and I used it when I was doing official work. You are discussing unofficial matters. The candle is not meant for this, and I have no personal light.”

There are so many such anecdotes that we would not be able to describe all. Needless to say that during his period, there was all round justice and well being. None remained poor in the Islamic state. People went out their houses to give charity to others, and could not find a needy person. They sent the amounts to Bayt-ul-Maal then.

'Umar Ibn Abdul 'Azeez remained a Khaleefah for two and a half years. then he was poisoned by his own kin. But as long as he was alive, he reminded the period of the Khulufa' Rashideen. This is a matter of regret that after him, whoever was made Khaleefah, he acted like kings; the caliphate was reverted back to kingdom.

There were five Khaleefahs after Umar within Umayyah dynasty. They were Yazid II, Hishaam, Waleed II, Ibraheem and Mardaan II. Among them, only Hishaam proved an able ruler, rest were all unworthy.

Hishaam became Khaleefah in 105 AH and continued till 125 AH for twenty long years. He style of government was that of Abdul Malik and Waleed. After Hishaam, the other three Khaleefahs were so unbecoming that people often rebelled. the biggest rebellion was from Bani Haashim, the clan of the Prophet (SAWS) himself. The people of Iran supported them. Umayyad (Bani Umayyah) and Bani Haashim fought for many years that resulted in the victory of Bani Haashim. Umayyads looked for some place to hide and did not get any. Finally, Bani Haashim captured Damishq. Umayyads thus ruled for 92 years. The major events during their rule were:

1. They conquered many countries and during their period, the Islamic State extended Spain to China, including Sindh in India. None of the rulers could boast of such a vast state later.

2. The tradition of caliphate turned completely to kingdom. Though the rulers called themselves Khaleefahs, but, in fact, they were kings. They were never selected but it became a dynastic rule, a son taking the place of a father or a brother replacing a brother.
3. The Khaleefah had full control over the Bayt-ul-Maal. Though poor and needy did get some relief from this, but Umayyads enjoyed a lion's share.
4. The rulers enjoyed lives of luxury. They live in grandiose palaces, had battalions of servants and slaves, and remained engaged in entertainments.
5. On the positive side, the public was safe and their safety was well looked after. There was all round peace. For their comforts, lot many facilities were provided like canals, inns, roads and wells. Scholars were respected and honoured and the disabled were allotted regular stipends.
6. The law continued to remain Islamic. The courts were controlled by Qa'dis who gave their verdicts according to Shari'ah. Even the Caliph had to present himself during a case and there could be cases filed against him.
7. The public too respected Shari'ah. There were few vices among them. They did not indulge

in gambling, dancing, drinking and other unethical and immoral acts and deeds.

8. As there was peace, trade got a boost. People at large were well to do. At times, they could not find people to offer charity to.
9. Islam spread well. The State had a largely Muslim population.



VI The Caliphate of Abbasids

The Bani Haashim people who defeated Umayyads with the help of Iranians were called Abbasids or Bani Abbas. Their first Khaleefah was Abu Abbas 'Saffa'h, a descendent of Abbas, the uncle of the Prophet Muhammad (SAWS). Abbasids ruled for nearly two hundred years. Their rule too was like Umayyads. Like them, a son or father or another kin replaced the previous ruler. And the Bayt-ul-Maal remained a royal treasury.

The Abbasid state had all the countries that formed the Umayyads territory, except that one of the Abbasid princes ran away from Damishq and declared his independent state in Spain and Abbasids could not control him. Later a part of Africa, now called Morocco or Maraqash, too declared independence. Thus except these two, the territory of Islamic state during Abbasids remained the same as during Umayyads. It still remained a very large territory that was difficult to manage. Abbasids ruled wisely and in place of capturing new territories, they preferred to establish peace within the state. Their

boundary extended for about 5000 miles from Indus river in India²⁰. There was no railway and no planes then. They travelled riding horses or camels and it took years to travel from a place to another. The territory had people of many castes, creeds and religions. There were Turks, Sindhis. Iranians, Kurds, Tartars and Egyptians etc living together. There were followers of Islam, Christianity, Hinduism and Jew. Abbasids ruled all of them wisely and administered them well keeping all happy. As they devoted their time fully in administration, there was no misrule in the state. If they ever fought with some one, they defeated them. But they had a disadvantage. They became bereft of the attitude of Jihad²¹. As a result, after two hundred years, they had to lose their rule.

During the two centuries of their rule, there were 21 famous Khaleefahs. We are giving details here for some of them.

Mansoor

Though the first Abbasid Khaleefah was Abul Abbas Saffa'h who ruled during 132 to 136 AH, but the

²⁰ Indus and Sindh of undivided India. Though a large part of Indus River is still in India, a large part of Sindh province is now in Pakistan. -AA

²¹ Jihad literally means striving hard even at the expense of one's life. In Islam, it is clearly used as striving to promote the cause of Islam. These attempts may be either towards spreading the message of Islam, or towards fighting the forces working against Islam.

more famous Khaleefah was his brother Mansoor. Mansoor became Khaleefah in 136 AH and continued for 22 years, till 158 AH. He was an able administrator. He gave a strong foundation to the Abbasid dynasty. He was very harsh on enemies but too soft for his subject. He devoted his full time in governance. He had declared that if any one had any complaint regarding any of his government officers, he might visit him for justice. He led a simple life, often wearing shabby and patched clothes. He used to say that a man commands his own respect even if he has an old sheet to cover his body and a patch in his shirt.

Perhaps his greatest deed was founding a new city as his capital. This was named Baghdad at the bank of Tigris River. It later grew to one of the biggest cities. Its population exceeded 2 millions. It had 20,000 baths, mosques numbering more than this figure and more than 10,000 roads and lanes. Do you recollect that initially the capital of the Islamic State was Madina, and later it was shifted to Damishq by Umayyads.

Since the days of the prophet (SAWS), the education was oral, there were no or a few books that were read or taught. But during Mansoor's period, writing and publishing books flourished as the Khaleefah was too much interested in books. During his period, Imam Malik (RA) compiled the Hadith book "Mu'atta". Ibn Is'haaq wrote about the life of

Muhammad (SAWS)²² and Imam Abu 'Haneefah dealt with innumerable Fiqh²³ cases. Many foreign books were translated. In Mansoor's court, there were scholars of many languages and subjects present.

Haroon al Rasheed

Among the Abbasid Khaleefahs, the most famous was Haroon al Rasheed. He was a grandson of Mansoor. He ruled between 170 to 193 AH. His period is known as the golden period of Islamic caliphate. Baghdad was at its zenith during his regime.

Haroon al Rasheed devoted one full year in administration, or in curbing a rebellion somewhere. But every alternate year, he made pilgrimage for Hajj. When he made the Hajj pilgrimage, he took a very large contingent with him. If he failed to visit for Hajj, he sent at least 300 scholars for the pilgrimage instead at his expense and paid them whole-heartedly. He distributed a thousand Dinar daily among needful. He paid good respect to scholars and good persons. When scholars gave him advice, he listened with care and attention and obeyed them. He never minded their comments, and rather accepted his fault and

²² Generally called Seerah. The Seerah includes not only the biography of the prophet, but also his moral character, personality and as well as history of Islam during his days. -AA

²³ Islamic jurisprudence is called Fiqh. At times, it is loosely meant to say Shari'ah, the Islamic Law. -AA

guilt.

Once he requested Ibn Simak, a scholar to give him some advice. Ibn Samak said, "Fear Allah and believe that you are to present yourself before Him one day. And in the end, you have to be put either in the heaven or in the hell." Hearing this, Haroon cried. He wept so much that his beard was wet. Seeing this, Haroon's Personal Assistant Fa'dl Ibn Rabbee said, "Ameer-ul-Mu'mineen! You fulfil Allah's rights, do justice to His servants. And I am sure that Allah would place you in the Heaven." But Ibn Samak said, "Ameer-ul-Mu'mineen, Fa'dl would not be with you there. Thus fear Allah and continue taking care of your acts and deeds." Hearing this, Haroon al Rasheed cried some more.

Another scholar Fu'dail Ibn Ayaz said to Haroon al Rasheed bluntly, "O man of a handsome face, remember that thou art responsible for this Ummah. And thou wilt be asked about them on the Day of Judgment." The Khaleefah did not mind and took these words seriously and cried.

In his government, the Chief Justice was Imam Abu Yousuf. Wherever a Qa'di was to be appointed, it was he who did so. That was the reason that in Haroon's government, there was justice. Before he died, Haroon made those present as witness and said, "O Allah, You know that I never ordered any one against the Qur'an and Hadith, and never took a single coin illegally, and never did any injustice or

excesses with anyone.”

Haroon al Rasheed made Imam Abu Yousuf write a book that showed the ways of governance so as no injustice is done with anyone, and they were never taxed unjustifiably. This book was “Kitab-ul-Khiraj”. Haroon ruled as per this book. The scholarly work of translation of works of other languages started by Mansoor was given a fillip by him.

He had to fight a big war too. Roman king Saqfoor stopped paying the tax (Khiraj). Moreover, he demanded that he be given the tax already paid to the Islamic State back to him. This made Haroon furious. He dictated in reply, “O Roman Dog, you would not hear its reply but see with thy own eyes.” After dictating this, he left immediately to Rome with the army and attacked Rome in such a way that Romans had to accept defeat. They begged pardon and agreed to pay the due taxes.

Till that time, there were no ministers. Haroon appointed three persons as his minister to assist him in governance. First it was Ya’hya, then Ya’hya’s son Fa’dl, followed by Ya’hya’s second son J’afar. They were from the family of Barmak and hence known as Barmakids. These ministers were very kind and benevolent, when someone asked some thing from them, they granted and helped everybody. None returned unsatisfied after visiting them. Haroon was lucky to get such good persons in his team. We may also say that it goes to Haroon’s credit that he

recognised a person's talents, and selected such worthy people as his ministers. Haroon specially loved his minister J'afar. Both were inseparable, when Haroon went out for his rounds at nights, J'afar accompanied him. His slave Masroor too was his constant companion. They all made up changing their appearances and roamed around city. Later, however, the friendship ended since Haroon developed suspicions about J'afar and got him killed. But later he repented and often cried remembering him. It is said that after J'afar, he stopped laughing.

Haroon al Rasheed ruled for 23 years and when he died, he was 47 years in age. Before he died, he distributed his kingdom between his two sons Mamoon Rasheed and Ameen Rasheed. Ameen was given the western territories from Iraq to Africa. Mamoon was given areas towards east from Iran to Sindh. Ameen made Baghdad as his capital, while Mamoon made Maru as his. Some say that it was his great mistake, uncalled for a wise man like Haroon. It is said that it was a grave mistake not expected of a wise man like Haroon. This way, the two kingdom shared power and the power of Islamic State reduced to half. And then the two fought together. Ameen lost the battle and was killed and Mamoon captured Ameen's territories too and declare his kingdom in the entire state from Sindh to Africa.

Mamoon al Rasheed

Mamoon al Rasheed was like his father, rather a more kind hearted. He had great regards for scholars and cared well for justice. It was his custom that he was available on Sundays mornings till Zuhr time for listening to the grievances of his subject. In his court, a common man could get his rightful dues even from princes.

Once Abbas, son of Mamoon al Rasheed took in possession an old woman's property, when the case came for hearing to his court, Mamoon made his son as well as the old woman stand side by side. The old woman was speaking loudly while Abbas spoke in a hushed up tone. Ahmed Ibn Khalid, one of the courtiers asked the old lady to speak in a low voice. But Mamoon said, "Let her speak, she is right and hence has a strength in her voice. The guilt of Abbas has made him mute.". Finally, the case was decided in favour of the old woman.

Likewise, at another occasion, there was a lawsuit against the Khaleefah himself in the Qa'di's court. When Mamoon presented himself, the servants got a carpet spread in the court. Qa'di saw it and got it removed, and Mamoon the Khaleefah was made standing by the side of plaintiff. Mamoon al Rasheed got very happy with this act of Qa'di and ordered a hike in his salary. The same Qa'di, his name was Ya'hya Ibn Aqsam, spent a night with Mamoon. In the night, Ya'hya felt thirsty. He got up to drink water.

Mamoon woke up too and guessed that Ya'hya wanted water to drink. He left the bed immediately and fetched water for him. Qa'di Ya'hya said, "Ameer-ul- Mu'mineen, why did you trouble yourself, I could have taken water myself or called a servant." Mamoon replied, "But you are my guest, and it is my duty to look after your needs and comforts. Didn't the prophet said that leader of an Ummah is the one who serves it. I just served you."

Mamoon had a very good force of intelligence. In Baghdad, there were 1700 secret agent women, leave aside the men. The agents informed him well about all matters.

Mamoon was himself a scholar, the best among Abbasids. He encouraged and rewarded other scholars too. He was very interested in translations of works in other languages into Arabic. He paid the translator gold weighing equal to the weight of his translated book.

He also got the land measured and mapped.

He died in 128 AH at the age of 48 years.

Mu'ata'sim

Mu'ata'sim followed Mamoon and ruled for 9 years. During his period, the defence forces were developed. He made his own battalion and recruited young Turks in this who were the slaves bought by him. During his period too, there was a war with Romans.

It so happened that some Romans killed and looted many near the border with the Islamic state. They captured many Muslims including a woman. When she was arrested, she called Mu'ata'sim's name calling him to rescue. This call was conveyed to Mu'ata'sim. He replied, "Just coming", and started a march to the Roman border with a big force. He entered inside Roman empire and plundered the whole of Asia Minor, and did not return till the Roman Emperor bagged his pardon and released the Muslim woman he had captured.

There was another reason behind this over-enthusiastic attack. When he planned for the war with Romans, an astrologer checked him and said that the time is not auspicious for an attack and he should attack later. Mu'ata'sim wanted to prove it wrong, as he did not believe in superstitions. And of course, the astrologer was proved wrong.

Mu'ata'sim also founded a city called Samra, 75 miles north of Baghdad and made it his capital. This city soon developed into a big city competing with Baghdad.

After Mu'ata'sim, Abbasids' downfall started. The later princes fought for the kingdom and there was anarchism all round. The provinces of Khurasan, Yemen and Egypt declared freedom weakening the Islamic State. Later Tatars attacked the state that brought an end to the Abbasids dynasty.

To sum up about Abbasid Khaleefahs, it may be said that though they did not add many countries to their kingdom, they administered peace in the state. They paid attention to spread of knowledge, religious and otherwise. That was the reason that many scholars were produced during this period. Baghdad, their capital was a big center of learning too. Thousands of experts in every field resided in Baghdad and received great honours from Khaleefahs. Besides, Basra, Koofah, Fistaat, Qairawan, Rei and Neeshapor were other famous centers of knowledge. What these famous scholars did in various fields is worth knowing.

Spread of Knowledge During This Period

You might remember that the Islamic State was founded by Allah's Prophet Muhammad (SAWS). During that period and till Umayyads, all education and learning was oral. Arabs were in fact proud of their memorising power. They regarded reading and writing below their dignity. They therefore memorized even Qur'an and Hadith. During Abbasids, compiling books was initiated, but at the most, such books were utilised only to resolve few cases and hence such books were compiled and this subject was named Fiqh, Islamic jurisprudence. Books of Hadith too were compiled during this period. Many books of other languages were translated besides other works of scholarly nature. Accounts of some of the scholars who got fame during this part of Is-

lamic history are given below.

Imam Abu 'Haneefah (RAA)

Imam Abu 'Haneefah was born in 80 AH and he expired in 150 AH. He belonged to Koofah and was a cloth merchant. He compiled a book containing various cases and problems with their solutions from the Qur'an and Hadith. This compilation is called Fiqh Hanafiyy²⁴. He was rich but was generous and big hearted. He spent his wealth in helping others. He was honest in his business too and carried out his trade according to Islamic principles.

Imam Abu 'Haneefah had thousands of pupils. They took lessons from him in various schools in Koofah from him. Two of them took the responsibility of Abu 'Haneefah's work of compilation of jurisprudence. One was named Muhammad, the other Abu Yousuf. Both of them were so poor that what Abu 'Haneefah paid them, was used to run both of their households. Imam Yousuf was later posted as the Chief Qa'di during Haroon Rasheed's period. Whenever Abu Yousuf visited the Khaleefah's court, Khaleefah stood to honour him.

Imam Abu Maalik (RAA)

Imam Maalik was from Madinah, and was the son of the prophet's companion Anas (RATA). Born in

²⁴ There are four schools of Fiqh. Besides Hanafiyy, others are Shaf'i, Hanbaliyy and Malikiyy. -AA

93 AH, he died in 179 AH. He was younger to Imam Abu 'Haneefah (RAA) by 13 years. Since he lived at Madinah where many of the Prophet's companions lived, and which was home to a number of Hadith scholars. Imam Abu Malik too was a great Hadith scholar. He compiled the Hadith in a book called Mu'a'tta. This is regarded as the oldest Hadith book.

Imam Maalik too was respected by Khaleefahs. They gifted him frequently, and Imam Malik spent all gifts on his students. Imam Malik accepted gifts from Khaleefahs and other men at high posts, but was never under their pressure.

Once Khaleefah Haroon al Rasheed visited Madinah and met Imam Maalik. He requested him to teach Mu'a'tta to his son. He refused, saying that a thirsty man must go to a well, and not the other way round. Khaleefah agreed to send his son to Imam Maalik but requested that when the prince visits for studies, other students may be sent away. Imam Maalik refused this too, and the prince too had to take lessons from Imam Maalik like any of his other students sitting with others.

Once Khaleefah asked Imam Maalik that the Fiqh of Abu 'Haneefah has gathered good acceptance in the whole state, and he could check that to promote Imam Maalik's Mu'a'tta. He did not accept this too. How large hearted was Imam Maalik!!

Imam Shaf'i (RAA)

Imam Shaf'i (RAA) was the most eminent disciple of Imam Maalik (RAA). He was born in 150 AH and left for his permanent abode in 1204 AH. He belonged to Makkah, a Quraysh by clan. He left his home at the age of 14 years to learn various subjects. At Madinah, he learnt from Imam Maalik, and then went to Baghdad and Egypt. He met Imam Muhammad and Imam Abu Yousuf. He met his end in Egypt.

His memory was very good. What he heard once, could recall for the rest of his life. He was regarded the greatest scholar of his times.

Imam Ahmed Ibn Hanbal (RAA)

Imam Ahmed Ibn Hanbal (RAA) was a disciple of Imam Shaf'i. Born in 164 AH, he expired in 241 AH. He had his home at Baghdad itself. He was very sharp and brilliant since his childhood. He collected 40,000 Ahadith²⁵ in a book called his Masnad. He was a poor man and remained poor. Khaleefah and other men of repute gave him much money but he spent all on poor, not taking anything from it for himself.

Mu'ata'sim was the Khaleefah during his times. Once he wanted that 'Hanbal give a decree to call some evil thing as permitted. Imam refused and insisted that the bad thing has to remain unacceptable. Khaleefah was so angry that he punished him with

²⁵ Plural of Hadith -AA

whips. When the masses learnt about Imam Ahmad's stand and Khaleefah's attitude, they rebelled. Khaleefah Mu'ata'sim arrested him in a house and sent a message to masses that Imam is well and is merely confined to his house. Later when Imam 'Hanbal died, nearly a billion attended his funeral.

The four Imams that have been described in some details above are those whose verdicts in various cases are followed the worldwide. These were the Imams of Fiqh, and established the four schools of Fiqh. May Allah reward them with His blessings.

Besides these Fiqh scholars, there had been many famous Hadith scholars too during Abbasids' regime. They are known as Mu'hadditheen.

Imam Bukhari (RAA)

Imam Bukhari is perhaps the most famous among Mu'hadditheen, the Hadith scholars. He was born in 194 AH and died in 265 AH His work would be remembered till the end of this world as he collected and wrote our Dear Prophet's (SAWS) various sayings as well as anecdotes and events in his life very accurately after much research. The book he compiled is popularly known by his own name, Sa'hee'h²⁶ Bukhari. Imam Bukhari tried his best to

²⁶ Sa'hee'h means authentic, truthful. This Hadith book is one of the 'Sa'hee'hain ('the two authentic ones'), the other being the book compiled by Imam Muslim (RAA). Imam Bukhari took a total of 30 years in compiling his Hadith book.- AA

include only the most authentic Hadith in his book. He did not include a single Hadith that was not proved to be the prophet's words.

As we have mentioned that Imam Maalik wrote 'Mu'a'tta' before Imam Bukhari compiled his book. Mu'a'tta was written some 150 years after the Prophet (SAWS) while Bukhari was written 250 years after the Prophet. This should not be imagined that no Hadith was compiled during the intervening hundred years. Many people memorised many Hadith when they heard them, as reading and writing were not prevalent then. Due to this oral tradition, other compilations were not well known. Whoever write a book, people commented and rebuked him saying that his memory power is weak. The compilation of the Prophet's sayings had in fact been initiated during the prophet's life itself, some had even written them. Scholars narrated them in mosques.

But during these 250 years, many people coined many new quotations and attributed them as the Prophet Muhammad's (SAWS) sayings or Ahadith. Due to abundance of these cooked up Ahadith, it was difficult to screen them and find out only the correct and authentic ones. Imam Bukhari observed all possibilities and then declared a Hadith as authentic or coined. We must all appreciate what a great job he accomplished. May Allah reward him well for his endeavour.

Imam Muslim and other Mu'hadditheen

There were five more books of Hadith compiled during this period. The book written by Imam Muslim (RAA) was known as 'Sa'heeh Muslim. He was born in 206 AH and died in 261 AH

In the same period lived another famous Mu'haddith. His name was Imam Tirmidhi (RAA). Tirmidhi was a student of Imam Bukhari (RAA). In one of his Hadith books, he described the looks, attire and habits etc. of prophet Muhammad (SAWS) too. This book was named "Shama'il Tirmidhee". Later he compiled a book of authentic Ahadith, that was given the name of "Sa'hee'h Tirmidhee".

Besides these three books, 'Sa'hee'h Bukhari, 'Sa'hee'h Muslim and 'Sa'hee'h Tirmidhee, a book was written by Imam Abu Dawood (RAA, b. 202, d. 275 AH) and yet another by Imam Ibn Maajah (209 - 273 AH). The sixth authentic book of Hadith was written by Imam Nisa'i. He lived between 221 to 303 AH These Hadith books were also named after their compilers. Together, they are called as "Si'hah Sittah", meaning the "Six Authentic Ones."

These six were the best and finest Hadith books and the Muslim world would remain indebted to them forever. Let us recall these six names:

1. Bukhari, 2. Muslim, 3. Tirmidhee, 4. Abu Dawood,
5. Ibn Majah and 6. Nisa'i.

These books have recorded the events of the Prophet (SAWS) and his good companions as well as many things about the religion of Islam.

Other famous Books

Besides the Hadith books, many other books too were written during the Abbasid period. Some of them are:

1. Seerat -an -Nabi

This book was written by Ibn Hishaam in the year 613 AH. This is an account of life and times of the Prophet Muhammad (SAWS).

2. 'Tabaqaat

'Tabaqaat was written by Ibn Sa'ad who lived between 168 and 230 AH. In this book, the author included not only the events during the time of Prophet Muhammad (SAWS) but also his companions and *Tabi'een*. These *Tabi'een* are the people who were disciples of the prophet's companion (RATAA).

3. Futoo'h ul Buldan

This book was written by Balathiri (Walazree). He has given detailed accounts of the wars during the period of Umar (RATA). This includes the history of victories of Spain, Middle Asia as well as Sindh.

4. Tareekh 'Tabree

'Tabree was a famous historian during the period. He was born in 224 AH and died in 310 AH. His

book is on the Islamic history and it was such a voluminous work that it was divided into 14 volumes. This includes the history during the prophet's life till his own time, a period of more than 300 years. 'Tabree was a great Islamic scholar too. he has also written a *Tafseer* of the Qur'an. *Tafseer* is a book that explains the Qur'anic verses in details. He was such a prolific writer that Islamic world could not produce another writer of his calibre. It has been calculated that what he wrote, his average was found out to be 14 pages a day.

The Travelogue of Mas'oodee

During Abbasid period, Mas'oodee was a great geographer as well as a traveller. He belonged to Baghdad city and left his city in 305 AH He first went to Sri Lanka passing through Iran, Sindh and Multan. From Sri Lanka, he made a journey to China. He returned from China and reached Madagascar passing through Zanzibar and eastern African countries. From here, he returned to Baghdad via Arab and Oman. He took three years to Sri Lanka and a period more than this in returning to Baghdad. And it was normal as you know there were no planes in those days, nor there were trains. They travelled either on foot or riding horses or ponies or on sailboats in oceans. Crossing forests and oceans were grave dangers. There were great deserts too in the way. There were robbers and pirates. People travelled in caravans to combat this danger. Mas'oodee has

written all about what he went through during his journey. Thus you can learn many things about the regions he visited. He gave an account of a huge fish that was a 100-yard in length. He gave its name as 'Await'. What he saw was the whale fish.

Mas'oodi did not stay long at Baghdad and again left for journeys to Syria, Palestine and then to Egypt. He reached Fistaat beyond Egypt where he died. Mas'oodi wrote twenty voluminous books, but only two arte available now.

Some More Scholars

The great scholar of medicine Raazi was born in 240 AH He was such a great scholar in the field of medicine that his works were later translated in many European languages. European doctors too accepted Raazi as one of the greatest early medicine scholar. Likewise, there were scholars like Faraabi, Khuwarazmi and Banu Shaakir too, famous in their respective fields. A great alchemist Jabir Ibn 'Hayyaan also lived in the same period. He wrote a book of a thousand pages that was translated in European languages. He too was accepted as the first chemist by European authorities.



VII Islamic State Breaks Down

The Abbasid caliphate continued till 547 AH and as you have been told that the Islamic State was now extended from Sindh (Indus) River to Pacific Ocean, a distance of 5000 miles from West to East. What we want to say is that this vast state was controlled by a single regime. As long as the Abbasid dynasty was strong, this great empire was running smoothly with great variety of tribes, creeds, religions, cultures and languages under a single government, with a uniform law. All were united. But after Abbasids, several small states broke away from the empire. Their rulers, who ruled under permission of Abbasid Khaleefahs declared freedom and became kings of their part. Among the various states thus formed, three were famous. And in the proceedings we give brief accounts of all three, they were:

1. Samanid
2. Boids
3. Fatimids

1. Samanid Regime

During the zenith of Abbasids, there was a province

known as Mawaraa'un Nahr. It was ruled by a Governor appointed by the Abbasid Khaleefah. When the Abbasid state weakened, the Governor of Mawaraa'un Nahr declared freedom in 261 AH or 874 CE. This state included Afghanistan as well as Khurasan. Samanids ruled for 134 years, 261 to 395 AH or 874 to 1006 CE with ten kings. The most famous and the best Samanid king was Isma'eel Samani. He was a kind hearted and just king. Once he learnt that the grains and other material taken as taxes from the city of Rei was received with a larger measure than was prevalent in the Abbasid government. Isma'eel made enquiries and when he was assured that this information was correct, he ordered for remeasuring as per the correct weights and measures, and the assets received earlier following the larger measures were returned.

As long as Mawaraa'un Nahr region was under Abbasids, the official language remained Arabic. The scholars wrote their books in Arabic as it was the language of the rulers. But when Samanids declared separate state, they selected Persian as their official language since Samanid were from Iran and their language was Persian. Thus it became the official language in Samanid state. The oldest great Persian poet Roodaki lived during Samanid's regime. He was the Royal poet of the Royal court of Na'sr, the grandson of Isma'eel. During this period, the works of 'Tabree, the History (*Tareekh*) and the *Tafseer* were translated into Persian.

After 133 years of rule, this state too weakened. Its ruler of the provinces rebelled. One of the Samanid provincial rulers was Sibuktagin who was governing the areas around Khurasan and Ghazni on behalf of the Samanid State. He stopped giving taxes to the Samanids. On the other side, the areas of Bukhara and Samarkand were captured by 'Alaq Khan, the king of Kashgar. Thus the Samanid State came to an end in the year 195 AH (1005 CE)

2. Boid Regime

Like Samanids, Bani Boya too was an Iranian clan. Leaving the whole of Iraq and Khurasan, the whole of Iran was under Boyids. One of the Boyid king Mu'izuddaula captured Baghdad in the year 334 AH (948 CE). Boyids ruled for more than a century from 330 AH to 447 AH (934 to 1054 CE). There were eleven kings during the period. The most famous among them was Mu'izuddaula. During their regime Baghdad, Isfahan and Sheeraz were big cities in the state. Mu'izuddaula developed these cities with gusto. He made a very good arrangement of the system of mails. It took merely one week for a letter to reach from Baghdad to Sheeraz, a distance of about 600 miles. He succeeded in arresting pirates and robbers that robbed caravans, and now the travellers could travel safely.

Mu'izuddaula got many bridges made across rivers, excavated canals for irrigation and also got a big dam

built. He established a big hospital in Baghdad on the bank of Tigris River. It was the largest hospital of the world in those days. There were a total of 24 doctors and a big battalion of surgeons, compounders, nurses and other staff. In those days, the annual expenditure of this hospital was \$14000²⁷. This hospital continued to function for 250 years from 981 CE to 1258 CE.

After Mu'izuddaula, there were seven or eight kings more but none were capable enough to rule the state properly. That was the reason that many provincial heads declared independence and made their own free states. Even princes of the Boya clan itself became kings of Iraq, Rei and Persia. Watching this anarchy, an Iranian ruler attacked Baghdad itself and captured the whole state, or what was remained thereof. This way, the rule of Bani Boya dynasty came to a miserable end.

Celebrities During the Boyid Period

There were many famous personalities during the Boyid period. One of them was a minister named 'Sahib Ibn Abaad. He remained a minister for about twelve years and earned as good a name as did Barmakids during Abbasids. Saheb Ibn 'Abaad was

²⁷ The author's figures of Indian Rupees 70,00,00 have been converted here to USD. I could not get the figure in the prevalent currency then that could have been converted to a better figure as Maulana Hai might have done 60 or so years back from now (2004 CE). -AA

a writer too and a good collector of books. His personal library had so many books that it needed four hundred camels to shift from a place to another.

Other than Sahib Ibn Ebaad, there was a famous Arabic poet Mutabannaa. He wrote praises of King Mu'izuddaula.

There was also the famous man of medicine and philosopher Ibn Seena. After Raazi, Ibn Seena (370 to 428 AH) was the greatest Muslim medical practitioner. He also wrote many books on medicine and medicine men that were translated into European languages.

A scientist Ibn 'Haneem too lived during the Boya period, from 354 Ah to 430 AH. He wrote many books on science and discovered and invented many things. How can we take a photograph was demonstrated by him as he devised the first camera.

The famous traveller Ibn Haikal also belonged to the same period of Islamic history. He left Baghdad for his journey in 331 AH. He came to Sindh and crossing Africa in the west, reached up to Pacific Ocean. he therefore travelled in all the regions where Muslims had reached till then.

3. The Fatimids

After Abbasids, a big state was under Fatimids. This dynasty ruled for 250 years from 297 AH to 567 AH. Their capital was Qairawan, founded by a person

named 'Adeelah. He was from the family of Fatima (daughter of Muhammad (SAWS) and hence their rule was called by the Fatimids dynasty.

There were fourteen kings of Fatimids, the most famous and the wisest was Al-Mu'iz, who ruled between 341 and 365 AH. He conquered Egypt and founded Cairo. Cairo was later made a capital by him. He built a big mosque in Cairo and opened a school there. This later turned into Al Azhar University, one of the biggest and most famous universities till date.

Among the states that formed after the Abbasids downfall, Fatimids' was the most prominent. This was spread from Northern Africa to Hijaz and Yemen. Fatimids had a big Navy too at their command; the naval troops of any other European navy could not compete with this. In their state, there were good textiles and glass industries established.

There was also a famous traveller during Fatimids' period. He was a famous literary figure too bearing the name of Nasser Khusrau. Nasser has praised the Fatimids' state and what he saw in the state in his travelogue.



VIII Other Dynasties

Ghazni Dynasty

This has been mentioned earlier that during the Umayyad period, Muhammad Ibn Qasim had attacked Sindh province of India, and had conquered and included Multan and Sindh in his state. Sindh was a part of Islamic State till Abbasids. Three centuries later, Muslims entered India through another route. This was the Khyber Pass. We will now tell you this story.

As you know that after Samanids weakened, many governors and provincial officers declared their independence and formed their own states. One of such rulers was Subuktagin. He declared his rule in Ghazni which is a city to the south of Kabul city. Then he captured Khurasan too extending his state. Then Subuktagin came to the Khyber Pass, entered and attacked India successfully. Why did he attack India, let me tell you.

There was a king in Lahore, now in Pakistan. His name was Jaipal. His state extended till Peshawar, that was adjacent to the Ghazni state. When Jaipal found out that Subuktagin is gaining power and has been capturing adjacent states, he feared that

Subuktagin might attack his state too next. He decided to attack Ghazni himself to weaken Subuktagin. But he lost the war. He was captured, but when he accepted to pay taxes to Ghazni State, Subuktagin set him free. Jaipal came back to Lahore but did not keep promise to pay taxes. Subuktagin therefore decided to punish him. He entered the area through Khyber Pass and attacked and captured Peshawar and the surrounding areas in his state.

Subuktagin ruled for 20 years and ruled well. He was a righteous Muslim, punctual in his prayers and fasts. He had once seen the Dear Prophet in his dream who had advised him to rule with justice. He had a son named Mahmood. Mahmood was a governor of a province. He built a palace for him and called his father to see it. Subuktagin visited Mahmood's palace but was not happy. He said, "The palace is good, no doubt, but a man should be respected for his deeds, his tendency of obeying the commands of Allah and His prophet Muhammad (SAWS)". This explains that he was a righteous and God fearing king and wise too. Mahmood too followed his father's advice.

After twenty years of rule, Subuktagin died, and Mahmood was crowned as king. He ruled from 387 AH to 421 AH and gained fame as Mahmood of Ghazni

Mahmood of Ghazni

Mahmood of Ghazni is the most famous king of the

Ghazni dynasty. He had been a brave boy since his childhood. He accompanied his father Subuktigin in many a war. He extended his rule far and wide. He was a successful warrior and a conqueror. He added Samarkand, Bukhara and Khwarazm areas in the north, territories of Re, Isfahan and Hamadan in the south and the provinces of Sindh, Punjab, Kashmir and Baluchistan to his state.

As we have mentioned that Jaipal, the King of Sindh had not been paying taxes to the government and there had been many wars over this issue between Jaipal and Islamic state. While fighting with Mahmood, Jaipal lost, though he was assisted by all Indian kings of that time forming an alliance. Later, Mahmood attacked all those states and provinces whose kings had fought against him. This way, he captured Kannauj and Kalingar. Though he won over these states but did not merge their state with his state but left them and made some local person as the ruler.

He thus attacked India seventeen times including the one at Somnath (Gujarat). This was his last attack. He attacked coming from such a far away place but still succeeded. At Somnath too, he defeated the combined armies of many Indian rajas and kings. He collected good wealth too in this war.

He attacked India so many times and won the wars, he could have merged all Indian areas with his Ghazni State, but he did not do that. He selected a local man

as the ruler of the area and left. Had he done so, he would have to apply Islamic law and jurisprudence that were prevalent in Ghazni State, and he did not want to force Islamic law on these Non Muslim states. Though the people in his state were much in peace and comforts due to the Islamic law but the outside states could not gain that benefit. In those states, there were prevalent crimes. And people from these states could not realise that and called him a plunderer and attacker only.

Mahmood was a good and just king besides being brave and generous. Once a merchant complained against his own son and he punished his son. At another time, a caravan was robbed and during this, a man was killed. His old mother came to Mahmood's court and abused him for this. Mahmood did not mind it and rewarded the old woman punishing the robbers.

He was also a connoisseur of literature and books. He rewarded Forty thousand guineas to a poet at the rate of one guinea for each couplet that he composed. This poet was Firdausi and the book Shahnamah.

There were a number of famous scholars associated with Mahmood's court. Al Bairuni was one of such scholars who learnt and mastered Sanskrit and wrote "Kitab-ul-Hind"²⁸. It is among world's famous books.

Mahmood of Ghazni greatly developed his city too. He constructed grand buildings, schools, hospitals

²⁸ The Book of India. -AA

museums and mosques. In short, he was a good, successful and popular king.

After Mahmood too, the Ghazni dynasty continued for two more centuries but without any remarkable king. The state went on weakening gradually. At last a ruler of Ghaur Ala'uddin attacked and captured the Ghazni state in 1150 AH.

During the Ghazni dynasty, 'Uthman Hijwairi was a famous sage in Lahore. He played a major role in spreading Islam in Punjab. Due to his teachings and preachings, many Hindus embraced Islam.

Ghori Dynasty

After Ghazni dynasty, the Ghori dynasty was short lived. Despite their short rule of twenty-five years, this period is remarkable for its two famous kings Ghayathuddin Ghori and Shahabuddin Ghori. They were the real brothers with Ghayath²⁹ as elder and Shahab as younger brother. This dynasty was established due to the hard labour of these two brothers. When Ghayathuddin was made king in 450 AH (1157 CE), he selected Haraat as his capital of Ghori state. When he captured Ghazni, he put his brother Shahab to rule Ghazni.

²⁹ This is a general custom among Muslims - Arabs and Non Arabs, that persons with names having 'uddin' are called by the first half part only. Thus Shamsuddin, meaning Sun (Shams) of the religion (Islam, Deen) is called by Shams. -AA

Those were the days when in India there were several rulers. A prominent raja of the period was Prithviraj, the Raja of Delhi. Since Ghazni state was adjacent to Delhi state and Prithviraj had captured Bhatinda that was a part of Ghazni Empire, Shahabuddin Ghorî attacked the area and conquered Bhatinda as well as Lahore for his empire. When Prithviraj learnt about this, he gathered an army of 200,000 and faced Shahab's army. Shahabuddin had planned to return to his state after the Lahore and Bhatinda matter and would deal with Prithviraj later, but Prithviraj forced him to halt at Tilauri. Shahabuddin had to fight now and got wounded. He was about to fall from his horse that one of his warriors jumped over his horse and took Shahab to safety. Ghori was defeated badly and Prithviraj gained more power and fame due to this victory.

After his wounds were healed, Shahab planned to fight with Prithviraj again. He took a bigger army. On the other side, Prithviraj too was prepared well. And he had support of all Indian rajas. In fact, Prithviraj's army was joined by armies of 250 other kings. They fought the war again at Tilauri and this time Prithviraj was defeated. He fought well and was killed fighting bravely. No sooner than he was killed, many other kings left the battlefield. Now Shahabuddin Ghori was encouraged. After this victory, he marched ahead to Delhi and captured Delhi as well as the Ajmer Fort and these areas became parts of Ghori Empire. But he himself did

not rule here. He appointed one of his slaves Qutbuddin Aibak as the ruler of Delhi and returned to Ghazni.

Ghori sent another commander Bakhtiar Khiljee to conquer Bihar and Bengal. Khiljee could easily capture these and now the Delhi state too became powerful and the entire northern India became a part of Ghori Empire. This brought the Muslim rule to India. And the first Muslim ruler was a slave Qutbuddin Aibak who founded the Slave Dynasty in India.

After the Muslim rules, many Muslims visited or settled here and preached Islam. The Indian Hindus were troubled due to the caste system here. Some were regarded as higher caste and superior to others. Islam on the other hand preached equality. Many Hindus therefore accepted Islam.

Ghayathuddin Ghori ruled for 46 years between 1157 to 1202 CE. When he died in 1202, Shahabuddin was crowned. He ruled for four years but soon after his death, Ghori Empire broke to pieces.

During the Ghori period, there were famous scholars too. Imam Raazi was one among them. He wrote his famous Tafseer, a book explaining the verses of Qur'an, that is still regarded as one of the best.

Saljuq Dynasty

There is a country called Turkey located between

China and Russia. Many Turks had been residing here and it was ruled by them. In 418 AH, one of the reputed Turks Saljuq embraced Islam. Turks from this family were known as Saljuqs.

After accepting Islam, Saljuq left Turkey for Iran and settled himself with his family in city of Khurasan. This city and the surrounding areas were then under Ghazni dynasty but the rulers were not clever enough to rule the state. A grandson of Saljuq whose name was Tughril got famous owing to his bravery and strength. Finding the Ghazni rulers too meek, Tughril took other Turks with him and evicted Khurasan of Ghazni armies and government representatives. He declared himself as an independent ruler of Khurasan.

Tughril was brave and clever. He ruled during 429 AH to 455 AH for a period of 26 years. During his regime, he extended his state conquering Iran and Baghdad. When he died in 455 AH, Saljuqi state had gained much strength. Later too, there were powerful kings in Saljuqi dynasty. Noteworthy among them had been Alp Arsalan, Malik Shah and Sanjar. Alp Arsalan conquered more areas and extended his empire so that its boundaries now joined with the Roman Empire ruled by Armaneus, a Christian king. When Armaneus saw that Saljuqs are progressing fast, he felt panicky. He took an army of 200,000 and entered the Saljuq cities and started plundering them. Alp Arsalan then had an army of merely 15,000. He did not want to take risk with such a small army.

He sent his emissaries offering peace but Armaneus, in his pride, did not budge. He replied, "I would talk of peace after entering your capital". Hearing this, Alp Arsalan too got infuriated. He prepared for the war with his 15000 strong army. On a Friday, he offered his Jumu'ah prayer, and supplicated before Allah to help him. And he left for the battlefield with his small army to fight Armaneus' 200,000 strong army. It was a fierce war, but Allah granted victory to Alp Arsalan and Armaneus was captured. Alp Arsalan did not misbehave with Armaneus even then. When he begged for mercy, Alp Arsalan pardoned Armaneus.

This victory made Alp Arsalan a famous king. Now nobody could dare to see the Saljuq Empire with an evil eye. Alp Arsalan ruled for ten years between 455 AH to 465 AH. After his death, his son Malik Shah was crowned. Malik Shah ruled for twenty years.

Malik Shah is regarded as the greatest and most kind king among Saljuqs. He extended his empire in the west till Yemen and Syria and Oman towards south. The boundaries of his empire now touched China towards east. He was one of the greatest kings of his times. He was famous for his justice too. Once some of his army men snatched a cow of an old woman and slaughtered it. The old woman planned to complain to the king. She met Malik Shah when he was mounted a horse and crossing a bridge. The old woman took hold of the reins of the horse, and said

to the king, "Where are you going to do justice with me, here at this bridge or at the bridge of Sirat³⁰?"

Hearing this, Malik Shah got down the horse and said, "No, I cannot dare to do or get justice on the Sirat. I would do justice now and here." And the court was organised there itself on the bridge. Malik Shah heard the case and found his army men guilty. He punished those who were involved in this crime, and awarded a hundred cows to the old woman besides other rewards. He also begged her pardon. Such anecdotes of his just nature are found written in various history books.

Malik Shah always took good care of the masses. He got roads, inns, bridges etc built for the masses and frequently pardoned their taxes. Thus he ruled successfully for a period of twenty years and expired in 885 AH.

After Malik Shah, there were other kings but none gained fame except Sanjar who ruled the longest, from 511 AH to 552 AH for more than forty years. He fought a war when he was 75, and lost the war. This disheartened him so much that he died of this sorrow. And a little later, Saljuq Empire ended. Thus this empire ruled from 429 AH (1027 CE) to 552 AH (1157 CE) for a period of 130 years.

³⁰ It is said that on the Day of Judgment, all would be made to pass a narrow bridge. Those with evil deeds would not be able to cross and would fall in the hell fire below. Those with a roaster of greater good deeds would easily go across. -AA

In the Saljuq Empire, besides the above-mentioned kings, many scholars earned their fame. Some of them are described here.

Celebrities during Saljuqs

Nizamul mulk 'Toosee

Nizamul Mulk 'Toosee was a great scholar during the Saljuq period. It may be said to be the good fortune of Saljuqs that they could acquire this gem of a man as their minister. He was also a minister under Malik Shah. He was fond of spreading education, and therefore founded many schools. He opened the biggest school at Baghdad. On its construction alone, 200,000 gold guineas were spent. He also put millions as a trust for this school.

Malik Shah had very high regards for 'Toosi. He called him 'Baba'. Once Malik Shah said to 'Toosi, "Baba! What you spend on education, if I spend on my army, I can conquer the whole world." Baba replied, "My son, it is true that you would be able to gather a big army, but their arrows would not be able to go far. But the arrows of the army of scholars that I would gather, would go beyond the skies." Malik Shah got happy with this reply, and said, "Baba, please go on preparing such armies."

This minister was also generous besides being pro-education. When he came out on streets, his slaves would follow him with bags of money, and he distributed to masses with his both hands.

This good minister died before his king Malik Shah. After his death, Malik Shah was greatly grieved. Three months after 'Toosi, Malik Shah too expired leaving the names of them both.

Imam Ghizali

Among the scholars that Saljuq Empire produced, Imam Ghizali was perhaps the greatest. He was born in a poor family in Neeshapur in 450 AH. Despite being poor, he was an enthusiastic learner. He was accepted as a big scholar at a young age of 28 years itself. Hearing of his name and fame, Nizamul Mulk made him the Chief Administrator of the Baghdad School. Owing to his knowledge, many ministers and amirs and even the King himself paid great respect to him. But Imam Ghizali did not like this respect he commanded. He was unhappy that the Muslims of his period were engaged in wrong deeds and false beliefs. They were getting entrapped in many evil customs. This made the Imam unhappy.

During the same period, many European books were translated into Arabic. These books adversely affected the Muslims. This grieved Imam Ghizali. He resigned from his royal job, gave up the life of luxury. For eleven years he roamed around Makkah, Madinah and many other cities wherever he heard of a pious man. He reached this conclusion that until the Muslims consider the acts and deeds of the Dear Prophet Muhammad (SAWS), the beliefs and customs of Muslims would not improve. And as a

result, they could not become good men too.

When he returned to Baghdad after 11 years, he started writing books based on Qur'an and Hadith. All his books got famous. His most famous book is "A`hyaa -ul- `Uloom. It is such a nice work that it has been translated in almost all the famous world languages. His books greatly benefited the Muslims at large. May he get Allah's blessings and Ra`hmah.

Shaikh Abdul Qader Jeelani

Shaikh Abdul Qader Jeelani was a famous sage, regarded as a Wali-ullah³¹. He was a truthful person since his childhood. It is a famous story almost every one knows that once he was going to study in Baghdad. He had 40 gold guineas with him. On way, robber attacked him. They asked Abdul Qader what he had with him. He replied truthfully that he had 40 gold guineas. This truthfulness impressed the dacoits so much that they gave up robbing.

He was educated at Baghdad. Allah had granted him good reputation in his education too. He had great oratory skills. Thus he started reforming masses. Listening to his speeches, about 5000 Jews and

³¹ Wali -ullah literally means Allah's friends. By this word are generally meant the persons who love Allah to such a great extent that it is believed by illiterate masses that Allah grants them some special powers. Nevertheless, such persons have generally been followers of Qur'an and Sunnah, as well as Shari'ah. And in case if one does not follow these principles, their esteemed persona may be doubtful. -AA

Christians embraced Islam. Millions of Muslims reformed themselves and resolved not to commit any sinful acts and evil deeds. He was a great and fearless scholar and did not fear anyone other than Allah. He scolded many a king and ruler on their mistakes and they too did not mind but accepted his advice. He was not a king or a very rich man, still he was more generous than kings. His followers presented him so much money and other gifts that was difficult to be counted or even stored. He did not keep anything, but distributed every thing the very same day. People asked him to keep some thing at least for himself, but he replied, "Even if I get the wealth of the whole world, I would love to distribute that among the poor in a single day."

'Umar Khayyam

'Umar Khayyam was a famous poet during Saljuqs' rule. His 'Rubaiat' are very famous. It is said that he was a great mathematician too. He had made such an accurate calendar that nobody could do better than him.

Maulana Rumi

Rumi was also a famous poet and a Wali-ullah. He lived when the Saljuq Empire had weakened. His name was Jalaluddin. He was born in Bukhara. He was a great scholar and a disciple of another famous Wali-ullah Shams Tabrezi. He was full of love for Allah, and expressed this love in his poetry. One of

his most books is Mathnavee, generally called Mathnavee Maulana Rum. It was written by him in Persian. This is regarded as a masterpiece and a treasure in Persian literature.



IX The Wars with Christians

As mentioned, no Saljuq king after Malik Shah was able to run the empire, and many governors declared independence and formed smaller states of their own. Thus in place of a single Muslim Empire, there were scores of smaller Muslim states that fought among themselves. Christian states surrounded many of such states. When Christian kings found the Saljuqs weak and infighting among Muslims, they started attacking Muslim states. They applied their maximum pressure on Palestine. It reflected their desire to snatch away the Bayt-al-Maqdis (Masjid Al Aqsa) at Jerusalem. All such wars that the Christian states fought for the power on Jerusalem and Al Aqsa Mosque were called *Crusades*³². Since these wars were fought by combined forces of all European states that were Christian. Let us now try to understand as to why these wars were fought.

Bayt -al- Maqdis³³ or Al Aqsa Mosque is regarded as a holy place by Muslims as well as Christians. This

³² In Urdu-Persian they have coined a word "Saleebi Jang", the war of Cross since Cross is a symbol of Christianity. However, the history in English always calls them crusades. Here, this term is not preferred. -AA

³³ Also called merely Al Quds. The holy place is the Al Aqsa

mosque was constructed by Allah's prophets Dawood³⁴ (AS) and Sulaiman (AS) for worshipping Allah. Later 'Eesa³⁵ (AS) also started his preaching of Islam from this place. His main mission was to reform people and cleanse Allah's religion³⁶ from the adulteration they had brought about. After 'Eesa, when his followers again went astray, brought changes in his teachings, and started the Christianity, this new religion started spreading from here itself, and was turned into their state.

Still later, the Aqsa Mosque was honoured by the holy presence of the Dear Prophet Muhammad (SAWS) as he visited this place first, and was taken to heavens from here³⁷ during his ascension (*M'iraj*). And this was also the Qiblah (the direction where the Muslims all over the world pray) for a

Mosque, but in Bayt -al Maqdis, many include the whole of Jerusalem, including another Muslim Mosque, Masjid al Sakhra, (the Dome of the Rock for Christians) and the surrounding areas. The city of Jerusalem is regarded as a holy city for Jews too. They have another holy place - the Wailing Wall in Jerusalem. The city of Jerusalem was the main city of Palestine. The author Maulana Abdul Hai has used the words Bayt -al Maqdis for Al Aqsa Mosque as well as the city of Jerusalem. This confusion is removed here. -AA

³⁴ David and Solomon in the Holy Bible. -AA

³⁵ Jesus Christ in the Christians' Bible. -AA

³⁶ That has always been Islam according to Muslims as mentioned in the Holy Qur'an. -AA

³⁷ After leading a prayer that was joined by all the prophets in the history and led by Muhammad (SAWS). -AA

long time until Allah declared K'abah as the Qiblah for Muslims. Thus it makes it clear that due to the above reasons, this place was regarded as holy for Muslims and Christians alike²⁸.

During Umar Farooq (RATA), Christians had handed over Al Aqsa Mosque to Muslims without any war. Muslims had full power on it since then. During Saljuq Empire, Christian kings of Germany, France,

²⁸ Dawood (AS, David) and Sulaiman (AS, Solomon) also appear in the Old Testament of the Bibles. To make it further clear, I would like to remind readers that Judaism and Christianity are distorted forms of Islam only which is the only name given by Allah to His only religion. Though now distorted, their holy books have much history in common. The Jews were the followers of Moosa (AS, Moses in the Bible) and the Jews feel that with Moses, ended the prophethood. They do not regard Christ ('Eesa AS) as Allah's Messenger. Christians on the other hands believe in all the prophets (though in the present Bible, some regarded as prophets by Muslims are not regarded as prophets by Jews or Christians) that the Jews believed in, as well as those that followed Moosa (AS) till the advent of Jesus Christ ('Eesa AS). And to them, there ends the matter. In the distorted form of the Christianity, man had been a sinner and Jesus was born for salvation of man and cleanse him of his sins. Thus whoever believed in Christ as his saviour, he would be saved and would not have to get punished in the hereafter, and would be placed in the heavens despite his sins. . The Muslims, as we all know, believe in all the Prophets that have been mentioned in the Holy Qur'an as well as also believe that the Qur'an mentions that Allah had sent his prophets to all the regions on the surface of the earth, Thus there may be many more prophets whom we do not know and who were sent by Allah to guide the mankind towards the righteous path of believing Allah's and His Prophets' commands. Moosa (AS) and 'Eesa (AS) are also regarded by Muslims as reputed prophets of Allah. -AA

Italy and many other European states combined to form a unified army and attacked the Muslim State. But they were defeated initially. Later when Saljuqs had lost much of their power, Christian kings attacked again with a greater strength. By now there had come into being several small Muslim states that were infighting, and the Saljuqs were powerless. Thus Christians conquered the Jerusalem in 492 AH. When the Christians army entered the city of Jerusalem to hoist their flag at the Al Aqsa Mosque, they went on a spree of killing Muslim men, women and even children. It is said that seventy thousand innocent Muslims lost their lives.

Muslims felt grieved but they were fighting among themselves. They were all so weak that did not dare to face the Christian empire. There was a lone brave Muslim ruler. He was Imamuddin Zangi. He was the ruler of Mosul during Saljuqs. When Saljuqs lost their power, he gained strength and did not fight with other Muslim states. He proceeded to face the Christians. he captured many of their forts. He had decided to free the Aqsa Mosque from the Christians and continued marching ahead defeating Christian forces. But he was not destined to conquer Jerusalem back. He fell sick en route and died. He ruled during 521 AH to 541 AH.

After Imamuddin, his son Nooruddin Zangi took the reins of his state. He continued fighting Christians from 541 AH to 568 AH. When he found that

Christians have gained power as compared to separate Muslim states and he was a lone fighter with them not getting any aid from others, he requested all the Muslim States to unite and fight the Christians as a united force. Muslim kings however did not pay any heed to his request. He changed his strategy and fought other Muslim states first and capture them all making a unified Muslim state.

The rulers in Egypt in those days were from Fatimid dynasty. These kings were also powerless. This country has common borders with Palestine. Christians therefore were planning to capture Egypt too. Nooruddin did not let their dream come true. He advanced towards Egypt before the Christian army did so and captured it. Thus Egypt too fell to Nooruddin Zangi and this made him content that no Muslim king was left to fight with him. Now he planned to capture Palestine. But this was not destined to be. He suddenly died at a young age of 48.

Imamuddin and Nooruddin, both the father and son, were brave and true Muslims, depending solely on Allah. Both were very brave and intruded into enemies without caring of their lives. Once when Nooruddin was fighting bravely in a war, one of his commanders Qutbuddin checked him. He said, "If some thing happens to you, enemies would get encouraged and Muslims would get destroyed." Nooruddin replied, "Qutbuddin, think before you

“speak. You are factually speaking against Allah. Tell me who was looking after Islam and the Muslims before me?”

Nooruddin was a smart ruler too. He opened many schools, built hospitals and other buildings to help his subject. He did full justice with every body. He led a simple life. he had established the Islamic Fund of Bayt-ul-Maal and did not take a single coin from this trust. He was mostly engaged in war, and he took the same share that other soldiers were given and managed with that. All the fund of Bayt-ul-Maal was spent for Public amenities. During his rule, guests were accommodated free in inns and patients granted free treatment and medicines. They were given good food. His rule reminded that of ‘Umar Ibn Abdul ‘Azeez. During his regime, the public did not pay any undue taxes. He was so just that an incident is famous about him. Once a man sued him. When he heard about it, he was playing Polo, his favourite game. He soon left it and rushed to the Qa‘di’s court and gave his statement.

Once his wife asked for some more money and that the money she received did not suffice for their livelihood. Nooruddin replied, “Wherefrom would I get more money. Bayt-ul-Maal is for Muslims, and I am a mere custodian of that.” His rule was a Shari‘ah rule. Drinking and business of liquor was banned in his regime. He himself followed Shari‘ah rules and applied the same for his subject too. May Allah bless

him.

The victory over Palestine was destined for another man called Sultan Salahuddin⁷⁹ Ayyubi. He was an army officer in Nooruddin Zangi's army. When Nooruddin captured Egypt, his forces were led by Salahuddin Ayyubi and he was made the Governor there. This was 564 AH. When in 569, Yemen too fell to Nooruddin and he expired, Ayyubi replaced him as the ruler of the Islamic state.

Sultan Salahuddin Ayyubi was even more brave and kind than even Nooruddin. He was bubbling with the spirit of Jihad, a struggle in the way of Allah. It was his earnest desire too to conquer Palestine. He planned it this way that he first conquered all the states that surrounded Palestine. Thus Palestine got surrounded from all sides by Salahuddin's territories. And this way, Sultan Salahuddin Ayyubi entered Bayt al Maqdis easily. The Christian army opposed him but could not check his advance. Salahuddin took thousands of Christians as prisoners. This ended the Christian rule in Al Quds, and Salahuddin entered the Al Aqsa Mosque and installed the pulpit that Nooruddin had got built for this mosque.

Sultan Salahuddin was a righteous Muslim. He never subjected the Christians to torture as was done by Christians on Muslims. They had killed seventy

⁷⁹ Commonly called Saladin or Saladdin in history written in English by Christians. -AA

thousand innocent Muslims. Salahuddin too could have taken revenge, but you know what he did?

The thousands of Christians taken as prisoners were freed by Salahuddin after taking small amount of Fidiyah⁴⁰. For some of the poor prisoners who were unable to pay, he paid their Fidiyah from his own pocket. When he was left with no more money, his brother Malik Adil paid Fidiyah for many Christians. Still when some prisoners were left that could not pay, they were freed pardoning their Fidiyah.

Though it is well known that a good behaviour affects even snakes and wild animals. But not so with Christians. When the Europe learnt that Salahuddin has triumphed over Palestine, and the Christians have been defeated, there was a tumult. They all decided that the Muslims be wiped from the region. All the European kings joined together pooling various resources. Battalions were sent from France, Germany, Italy and England etc., to Palestine. King Richard of England, famous for his bravery, advanced with his big army with heavy ammunition. He was joined by King Philip of France. It was a mighty 600,000 strong force now. When Sultan Salahuddin requested all Muslim kings in the surrounding areas to come forward to help him, none came forward. Salahuddin had to go all alone to fight against 600,000 warriors.

⁴⁰ A tax levied on Non Muslims by Muslim states in order to look after their safety. -AA

This was the third Christian war in which Salahuddin was involved. The Christian forces were led by king Richard. Salahuddin's forces fought bravely. During the war, Salahuddin acted in such a strange manner that no one could believe it. It so happened that Richard fell sick. Christians had to stop their frequent attacks. When Sultan Salahuddin enquired about the reason, his spies informed him about Richard's sickness. Sultan sent his personal doctor to him. There was a strong suspicion in the enemies' camp. They suspected that the doctor might poison him. But Richard agreed to get treated by him. Nevertheless, he forced the doctor to take the medicine before it was given to King Richard. And the treatment worked well and Richard got well. He wrote a thank you note to Salahuddin. By this time, three years had passed since this third war with Christians had started. And Richard had lost hope of winning Al Quds back. Therefore, he decided to talk of peace and treaty.

When the talks started, Sultan Salahuddin himself went as emissary to represent his Muslim state. When he presented himself in Richard's court, and the talks started, Richard could guess that the emissary is sultan himself. When he asked Salahuddin, he admitted. Richard asked him, "Don't you fear amidst enemies that some one might kill you?" Sultan Ayyubi replied, "No, We Muslims regard Allah as the owner of our lives. And even if one Salahuddin

gets killed, every soldier in my army is a Salahuddin.”

After elaborate talks, the Peace Treaty was signed and the Christian armies receded. This proved to the world that Sultan Salahuddin Ayyubi was the bravest and noblest living king.

There is another story about his brevity. During this third war, Salahuddin had developed corns in his lower body. They pained and itched. It is written by people who saw him that when he mounted a horse for fighting, he forgot about his pain totally. Even he did not rub the itching in absent mindedness. But no sooner he returned from the battle field, he writhed with pain and scratched his corns.

After the Treaty, Sultan permitted Christians to enter Al Quds. And when millions of Christians wanted to visit the city of Jerusalem, even the European countries failed to manage the crowds. They asked Sultan Salahuddin to put some curbs on visitors. But the Sultan refused. He said, “I do not like that people visit here from far away places and suffer because of me.” In fact, because of the increasing visitors, he built many new inns and guest houses.

Salahuddin too did not take any money for his expenses from the Bayt-ul-Maal. He had some assets when he was the Governor of Egypt, but he deposited what ever he had in the Bayt-ul-Maal when he was crowned. Egypt was a rich state and he had lot of

gold, silver and gems worth billions. He freed all slave girls he had and married them off. He converted his old palace to a school.

Sultan Salahuddin continued to rule till 589 AH according to Shari'ah. A tourist of the period Ibn Zubair has mentioned the good deeds of the government that he had himself seen. Even European travellers and historians are all praise for him.

After the Sultan, his family continued to rule till 648. His brother Malik Adil and then his son Malik Kamil proved to be good rulers of what the history called Ayyubid dynasty. After them, none could manage the state.



X The Islamic State of Spain (Al-Andalusia)

Before we proceed any further, let us revise what we have learnt so far. Islamic History may be divided into four periods. The first period started and ended with the Dear prophet Muhammad (SAWS). We have described his life, about his prophethood, his message of Islam, adverse reactions of the Makkans, how they tortured those who embraced Islam, migration to Madinah, and the foundation of the first Islamic State at Madinah. Then there were wars between Islamic State and unbelievers of Makkah. And then the Muslims conquered Makkah. This part of the history ended on 12th Rabi ul Awwal, 11 AH (632 CE) when the Prophet expired.

The second part of the history starts with 11 AH and ends on 20th Rabi ul Awwal 41 AH, the period of Khulufa' Rashideen. This was a thirty year period when there were four righteous Khaleefahs who ruled strictly according to Allah's commandments and what the prophet had taught them. These were Abu Bakr, Umar, 'Uthman and Ali (RATAA). During this period, Islamic state extended far and wide, and many embraced Islam.

The third part encompasses the Umayyad dynasty with 12 Khaleefahs who ruled from 41 AH (661 CE) to 132 AH (750 CE). It was founded by Ameer Mu'aawiyah and was followed by eleven others including Yazeed, Abdul Malik, Waleed, Sulaiman, 'Umar Ibn Abdul 'Azeez and Hishaam. The last Khaleefah was Mardaan II. During this period too, the state extended up to Spain in the west and Sindh in the east. This was the largest empire of the period.

In the fourth period, Abbasids have been described. Abbasids defeated Umayyads in 750 and founded their regime. They ruled as Khaleefahs between 132 AH (750 CE) to 656 AH (1258 CE) for more than 500 years. There were many Khaleefahs during this long period; famous among them were Mansoor, Haroon al Rasheed, Mamoon al Rasheed and Mu'ata'sim. Leaving Spain that also formed apart of the Umayyad dynasty, they ruled over all the areas that was ruled by Umayyads. We also told about other kings that were more reputed and powerful than even Abbasid kings. Thus there were Samanid king Isma'eel in Iran, Mu'izuddaulah of Boyid dynasty in Baghdad, Al Mu'iz of Fatimids in Egypt, Mahmood of Ghazni and Sultan Muhammad Ghorii, besides Alp Arsalan, Tughril and Malik Shah among Saljuqs. After them, the famous kings were Imamuddin and Nooruddin Zangi and Salahuddin Ayyubi.

Now we come to the state of Al-Andalusia, Spain

that was won by Tariq Ibn Ziyad during the Umayyad's regime. Even when Arab and Iraq came under the rule of Abbasids, Spain continued to be ruled by Umayyads. Abbasids could not conquer them.

When Abbasids gained the caliphate, they killed all Umayyads wherever they found them. The few Umayyads that were left were running and hiding here and there. One among them who lived this underground life was a 19-year old young man Abdul Rahman. He was the grandson of Khaleefah Hishaam. It is an interesting to know his story as to how did he hide in Syrian than shifted to Spain and declare himself as King of Spain. Knowing these facts tells us that if a man resolves some thing in the earnest and is able to face all the hardships, he can move mountains as the cliché goes.

Abdul Rahman was 19 years in age when he hid himself in a village on the bank of Euphrates that was deep interior in a forest. He had brought his family too with him. When Abbasid forces got this news, they entered into the forest. Abdul Rahman saw them. At home were his sister, her son, a slave boy and Abdul Rahman's brother at that time. He handed over his sister and her son to the slave, and himself with his brother jumped behind his house. Hiding behind trees along the Euphrates River, he moved stealthily but the Umayyad soldiers saw the two brothers and followed him till the River. Abdul

Rahman was now trapped. He jumped into the river. His brother who was thirteen then also gave company. Both brothers reached to the middle of the river swimming. Abbasid riders were calling them; telling that they have been pardoned, and they need not run away. The younger brother had gone tired and though Abdul Rahman was encouraging him to continue swimming, he lost the courage to swim any further and believed the Abbasid soldiers. He swam back to the shore and the riders caught hold of him and killed him. Abdul Rahman, however, crossed the river and reached the other bank of the river, and went on moving ahead amidst forest. He reached Africa passing through Palestine and Egypt. He stayed for 4-5 years in Africa at different places, continuing in hiding. Then he crossed the Mediterranean Sea and entered Spain. When he reached there, an Umayyad king had died and there was none in the deceased king's family that could have been crowned. When Abdul Rahman reached there and people learnt about his antecedents, they proposed him to become the king of Spain. Thus when these people supported him, he was crowned as king of Spain. After becoming king, he called his family too. The slave could bring the son but the sister refused saying that she was quite happy in Syria. She used to send a special variety of pomegranate from Syria to Spain for her brother which were not grown in Spain. Abdul Rahman arranged for the horticulture of these and other Syrian fruits in Spain. He made Qurtubah

(Cordoba in English) as his capital. He also constructed a big mosque there.

Since Abdul Rahman had come from outside Spain, he was given a nickname of Al Daakhil (The one who entered). He ruled for 33 years and expired in 171 AH. After him, his son Hishaam was made the king. He was a pious and virtuous king too. It is said that he reminded of 'Umar Ibn 'Abdul 'Azeez in Spain. No authority could do injustice with public in his regime. He was too generous and came out in the nights with bags full of money and distributed all to the needy. He got many bridges built. The big Masjid of Qurtubah was also built by him. He was among the most popular kings among masses. He ruled for eight years till his death. After him, there were other kings from the same dynasty, and this dynasty ruled till 399 AH (1009 CE). During these 250 years there were several kings, big and small, but none earned so much name as Abdul Rahman Nasir. He is also called Abdul Rahman III as he was the third king of the same name.

Abdul Rahman Nasir ruled for a total of 50 years. When he was made king, he was 22. It was the period of lawlessness and there was disorder everywhere. Finding king as quite young and inexperienced, many governors and provincial officers rebelled. The Christian state that surrounded Al-Andalusia started attacking its borders. But the young king tactfully dealt with the matter and set every thing right. Some

Christian states were defeated and came under his rule. He increased his army to 150,000. He had a navy too with 200,000 warships. All were impressed with his power. He was now being called Abdul Rahman the Great. He ruled so tactfully that despite there being no illegal taxes, his revenue earning amounted to 12 millions Dinar.

He is remembered for his justice and by this example of his justice, that he hanged his own son when he was found guilty. Though he cried frequently when he remembered his son, he did not pardon him.

He established a township near Cordoba and called it Madeenata al- Zahrah after one of his slave girls. It took 40 years and millions of Dinar in getting it completed. When it was completed, people congratulated him. But an Imam named Manzar scolded him telling that it was a great wastage of money. The Imam asked him to fear Allah's wrath and that those who are spendthrift are Satan's brothers⁴¹. Abdul Rahman cried. People suggested to remove Imam Manzar as he had made him worried. But Abdul Rahman said, "I have made Manzar Imam in order to have a check on me, and tell me when I am wrong." And he made Imam Manzar as Qa'di. After 50 years of wise ruling Abdul Rahman too left for the eternal abode where all have to go and present their account of the deeds carried

⁴¹ Al-Israa' : 27 - AA

out in this world.

After Abdul Rahman, his son Hakam too proved a good and popular king. He was very fond of reading and writing. He ruled between 350 AH to 366 AH. During this period, he collected 400,000 books for the Royal Library. He had appointed 10,000 scribes who made copies of these books. His workers travelled far and wide in the Islamic world, and as soon as they learnt that a scholar has finished his book, they approached him, bought the book at a high price and sent to the Royal Library.

Hakam was succeeded by his son Hishaam. He was a lucky king since he was fortunate to get an able and wise minister like Mansoor. Hishaam was the king for name sake, but it was Mansoor who ruled the state. he was very wise and Hishaam had full faith on him. And Mansoor too proved his loyalty to Hishaam. He fought 50 battles with Hishaam's enemies and helped in extending his empire.

Mansoor was fond of constructions. He extended the Cordobah Mosque to double its extent besides constructing many buildings of public utility like bridges, canals and roads. If a court had a verdict that did not conform to Shari'ah, he overruled the court's decision. Once in a court, a big royal officer refused to swearing in, Mansoor removed him from the service telling that the Law is uniform for all and none is superior in this matter.

Mansoor slept little and roamed around in nights to know about people who were suffering and helped them. Mansoor looked after the state for 27 years. He was a minister from Hakam's period to Hishaam's period. He died in 393 AH. Hishaam ruled till 399 AH⁴² (1009 CE). And after this, the Umayyad's rule Spain ended within twenty years, in 1030 CE.

Umayyads ruled from 138 AH to 422 AH for a period of 284 years. This is regarded as a golden period in the history of Spain. The progress made by the Spanish Muslims in this period was never made later. Qurtubah, its capital was as big a city as Baghdad. Many arts and skills too were developed during this period. Umayyad kings encouraged artisans as the Abbasids did in their state. The encouragement given to art and literature resulted in emergence of a number of scholars in various fields. One of the famous scholars was Zhahravi who was the royal doctor in the courts of Abdul Rahman the Great and Hakam. He was an expert surgeon. His book on this subject "At-Tasreef" earned much fame.

Another scholar of this period was Abu Ali Kaali. He was an Arabic language scholar. His famous book is named "A'amaalee".

A famous scholar was Ibn Abdullah too. He was a great poet. His books are granted high regards in the

⁴² In the original book, the Hijrah year mentioned is 366, that may be a printing error. -AA

Arabic literature.

Imam Ya'hya (RAA), a disciple of Imam Maalik (RAA), was the greatest Islamic scholar in Al-Andalusia. He went from Al-Andalusia to Madinah to learn Hadith from Imam Maalik (RAA). An interesting anecdote is narrated about him. Once he was taking a lesson of Hadith from Imam Maalik, that an elephant was seen on the road. All disciples went out to watch the elephant, but not Imam Ya'hya. Imam Maalik (RAA) asked him, "You too do not have elephant in your country, why didn't you go to watch it too like others?" Ya'hya replied, "I have come here to get Islamic education, not to see elephants." Imam Maalik was pleased and called him "Aaqil", the wise one.

When Imam Ya'hya returned to Al-Andalusia after becoming a Hadith scholar, Abdul Rahman made him the Chief Qa'di of the country. The king never influenced Ya'hya's verdicts even when they went against the state. He was the scholar who promoted Fiqh Malikiyy. May Allah bless him.



XI Murabatin's Regime

No sooner than Umayyads lost their power, Muslims of Al-Andalusia started infighting. They made separate states. Seeing this, Christian states from north started attacking them. In 478 AH, a Christian king captured a large part of Muslim states territories. Their famous forts like Ashbila and cities like Qurtubah were snatched from Muslims. When they started torturing Muslim masses, Muslims were a worried lot. The Christians were overpowering them in Al-Andalusia and they could not do anything. They looked to the ruler of Morocco to seek his help. This ruler of Morocco was Yousuf Ibn Tashken. He was a brave and hard working ruler. He belonged to the African deserts and liked to spread Islam among the Desert people. His uncle Abdullah Ibn Yaseen too had the same dream. Both joined together in this mission. Thousands of Negroes of the desert accepted Islam due to their endeavour. There was a brave tribe there called 'Berber'. When they accepted Islam, they had a big power. Later, Yousuf turned north for spreading Islam at the advice of his uncle. He had Berbers with him in this mission. Besides spreading Islam peacefully, he extended his Islamic State in

the northern part of Africa. he established a city at the foothills of Atlas Mountains and named it Maraqash (Morocco). He made this city as his capital.

The Al-Andalusia Muslims met Yousuf Ibn Tashken and requested him to help them against Christians. Yousuf agreed and left for Al-Andalusia with a big army. He had a big fight with the Christian king Alfonso in 479 AH. Yousuf defeated him badly. Yousuf marched ahead and merged other smaller Muslim states with his empire and gained more power. Sensing danger from Yousuf, Christian States now lost hope and stopped their mischief.

Yousuf was a good king, kind and just. He is greatly remembered for his endeavour to spread Islam among wild tribes like Berbers, who turned them into a civilised lot and then made them a shield for and a tool to serve the cause of Islam. The rule of Yousuf's later generations is called Murabatin dynasty. This dynasty ruled for 90 years but there were no rulers worth mentioning except Yousuf Ibn Tashken himself. who ruled for a full half century. After him, others could rule for 40 years more. When Murabatins were regarded as weak, Muwa'hhideens snatched rule from them.



XII The Muwa'hhideens Regime

Muwa'hhideens were a group that was created to reform the Muslims as many evils had started creeping among them. This was founded by Muhammad Ibn Tumart. He was a scholar and a disciple of Imam Ghazali, the famous scholar during Saljuqs. On Imam Ghazali's advice, he moved to Morocco for reforming Muslims there. Whenever Muhammad Ibn Tumart found an act against Islamic Law, he objected or prevented it. He broke wine barrels, threw out musical instruments. He delivered sermons and speeches and attempted to make them realise their mistakes and invoke Islamic spirit into them. Seeing his endeavours, many followed his advice and he gained popularity.

When Murabatins saw that people are getting inclined towards Muhammad Ibn Tumart, they repelled him from their rule. Leaving Morocco city he came to the town of Aghmat. But he was made to leave this place too. He left for his home that was surrounded by Hargha Hills. The Hargha people welcomed him happily and supported him. Tumart taught them Islamic principles as well as how to fight. Murabatin forces did not leave Muhammad Ibn

Tumart there too and surrounded Hargha Mountains from all sides. Muhammad's followers faced these forces and a fierce fight ensued and Muwa'hhideens lost the battle. Later, there started continuous and frequent wars between Muwa'hhideens and Mubatins. Muhammad died in 532 AH. Muwa'hhideens selected Abdul Mu'min as their leader

Abdul Mu'min

Muwa'hhideen were at the peak of their power during Abdul Mu'min. They captured Morocco in 542 and brought to end the Murabatin regime there. Then Abdul Mu'min sent his forces to Al-Andalusia, that ended the Murabatin's regime there too. After that, Abdul Mu'min turned towards east and started conquering the eastern territories. He captured Norman Christians' major forts like Tripoli, Tunis and Mehdiya. This was also the period when Nooruddin Zangi was evicting Syria from Christians. We may say that Allah had sent two of his servants to cleanse the whole region, one, Nooruddin Zangi in the east and Abdul Mu'min in the west tormented the Christians. Like Nooruddin evicted Christians from Syria and other areas towards east, Abdul Mu'min finished the Christians' rule in Tripoli and Tunis.

Like Nooruddin Zangi, Abdul Mu'min too was thoroughly religious. He tried to rule as per Qur'an

and Sunnah.

In the end, he prepared for a big *Jihad*. For this purpose, he made a strong army of 3,10,000 cavalry and 1000,000 infantry recruits and ordered 400 naval ships. No sooner he started for this journey, he met his death. It was 658 AH and he was 58 when he died. After Abdul Mu'min, his son Yousuf ruled for 22 years. He was also a connoisseur of education, art and literature and collected books. He had 400,000 books in his Library.

Yaqoob Al Man'soor

Among Muwa'hhideens, the most famous king was Yaqoob Al Man'soor. He defeated the Christian king Alfonso at Araq. After that he surrounded Tolido but when Alfonso's mother begged him, he lifted the seizure.

Yaqoob lived a simple life. He made all his five daily prayers in congregation in a mosque. He was so much a just king that any body could have stopped him in the way and he would listen the complaint and take immediate action. He gave scholarships to scholars. He constructed good roads and guesthouses. He opened a very big hospital at Morocco. The patients who were admitted there were given food that amounted to 30 Dinar a day. The expense on medicines was separate. When a patient recovered and left the hospital, he was awarded so much money that one could have lived comfortably for the rest of

one's life. He himself inspected the hospital every Friday and met patients personally, He constructed many buildings. The most famous of his constructions is a mosque at Morocco named Kutoobiah. Its minaret was 300 feet high. A similar minaret he got built in a Mosque at Ashbila too.

Yaqoob was a contemporary of Sultan Salahuddin Ayyubi and was also religious like him. The two were the best of the kings during that period. He earned good name during his 15 years of rule when he died.

After Yaqoob, there were other kings too among Muwa'hhideens, but none was worthy of a kingdom. As a result their kingdom got weaker and weaker. And within a period of 72 years, Muwa'hhideens' rule ended.

Other Celebrities

During the Muwa'hhideens too, there had been great scholars. One of them was Ibn 'Hayyan. He was a famous historian. the greatest scholar of Al-Andalusia was Ibn Hazm who also wrote many books. Abdul Malik Ibn Dhuhur was also a famous medicine man of the period. It is said that the two greatest doctors that Islamic world has produced were Imam Razi and Abdul Maalik Dhuhur. There were doctors in his progeny till six generations. Even the women of their family were doctors and could treat patients. Another scholar was Ibn Rushd. Many of his books were translated in other languages. Ibn

Arabi was also a famous scholar and so was Al Idrees who was a geographer.

Among cities, the two cities Morocco and Fas were famous and big. These were named after Baghdad among great cities of the world in that period.



XIII

The Downfall

End of Islamic Kingdom of Al Andalusia

After Muwa'hhideens, Muslims lost power in Spain. They could not control the attacks of Christian kings from north and had to yield much territory to them. Big cities were taken away from Muslims. And gradually, the Islamic kingdom was restricted to the south-eastern corner that had an area of merely 7000 sq miles. Granada (Gharnatah) was the capital of this small Muslim kingdom. Granada was ruled by Ahmer dynasty. They ruled for more than 250 years between 636 AH (1238 CE) to 898 AH (1492 CE). Though ruling a small state, the kings were powerful enough to save their territory from Christians. During this period of 250 years, Muslims escaped from the Christian kingdoms of Al Andalusia and settled in Granada. This way, Granada grew to be a big city with a population of 400,000. Many scholars and artisans made this a famous city. Many industries developed and the state now had trade links with various countries.

Ahmer kings made many buildings. The most famous were the palaces of Al Hambra. These palaces are still a tourist attraction at Granada and tourists see

them with awe.

Ahmer kings had ruled for less than 250 years that there started infighting. This made Christian kings happy. And now they could attack and at last took away the kingdom from Muslims. The last king Abu Abdullah surrendered his kingdom to Christians and ran away to save his life. But not an officer of his army named Moosa. He asked Abu Abdullah to face and fight the enemies but Abu Abdullah had lost all hopes and did not agree. Moosa alone prepared to fight on his own. He fought bravely, and when injured badly, jumped his horse into a river and wanted to run away too. But the river waters engulfed him and he could not come out and drowned. But he earned a name as the lone brave fighter. On the other hand the meek Abu Abdullah when took his family and left Granada, he reached a hill and when he saw his city from the hilltop, he started crying. His mother commented, "When you could not save your city like a man, why do you weep like a woman?" This was 898 AH (1092 CE) and the Muslims can never rule in any part of Spain later. Not only that, the Christians tormented Muslims still left there so much that they could not live in peace. they started banning Arabic language first, then they started converting them to Christianity forcefully. Those who refused were killed, they were burnt alive or made to evict their kingdom. It is said the 3 million Muslims were deported. The rest were killed, burnt or converted to

Christians. Spain that was ruled by Muslims for 8 centuries, had not a single Muslim after 1601 CE. But there are few buildings that remind us of that golden period of Muslim rule. Only Allah remains in all circumstances. *Inna Lillaahi wa Inna Ilaihi Raji`oon.* (All are from Allah and have to return to Him.)

The Great Devastation

After the Saljuqs, the Muslim kingdoms in the eastern part of the Islamic world were the Zangi kingdom of Syria, Ayyubid in Egypt, Ghori in Haraat and the Ghazni kingdom. But Sanjar Khwarazmi made a still bigger kingdom. After Sanjar two Khwarazm kings extended their empire further. They were Alauddin Tekesh who ruled between 568 AH to 596 AH, and Khwarazm Shah who ruled from 596 to 617 AH. Tekesh conquered Khurasaan while Khwarazm captured Haraat and Ghazni. He even wanted to attack Baghdad and overpowering the Khaleefah there become the greatest king in the world. Thus the whole world becomes an Islamic empire and the Muslims round the world come under a single banner. But Allah had other plans. The eastern boundaries of Islamic kingdom met China's towards east. Khutan, Yarkand, Kashgar and Tashkent were the famous border cities to the east. After these cities, there was the great Gobi Desert of China, second only to the Sahara Desert of Africa. Beyond this desert was a country Mongolia.

During Muhammad Khwarazm Shah, Jinghis Khan had established a strong empire from Mongolia to China. He himself was a Mongol, from mangolia, and belonged to a tribe called Tatar. Tatars were a wild and ferocious tribe. They were unbelievers, wild and hardhearted. When they developed enmity with some one, they destroyed him and even his relations and neighbours badly.

Genghis Khan was very fond of good clothes. And Islamic states were famous for their textile industry. His likeness for good clothes made him sent some traders to Khwarazm. The King of Khwarazm, himself named Muhammad Khwarazm Shah suspected these traders to be spies and got them killed. When Genghis Khan heard this news, he was furious. And at least for once his anger was justified. It was a grave injustice done by Khwarazm Shah. Genghis Khan then sent his emissary who was to enquire the reason for the murder of traders from his country. Khwarazm did another injustice and got him killed too. Now Genghis Khan's anger had no bounds. He gathered a big Tatar army and attacked on Khwarazm. He caused a lot of bloodshed. He destroyed whatever came in his way. He killed even Muslim kids and women and burnt all buildings. He marched ahead destructing every thing. Now Khwarazm Shah feared of his own life and continued running away ahead of Genghis Khan. At last he reached an island but died there.

After Muhammad Khwarazm Shah, his son Jalaluddin turned out to be a very brave king. He dared to fight many wars but of no avail. The whole kingdom was in shambles. There was utter chaos. The masses had no peace and were running helter-skelter to peaceful places. The state had no assets. Jalaluddin always lost. In the end he was left with a few hundred army men, but dared to face Tatars. They killed thousands of Tatars. And when he was left alone, he jumped in the river mounting his horse and reached the other shore safely. Genghis Khan was watching him crossing the river and telling his army officers that he never saw a braver person.

This attack of Tatars brought a great deal of devastation. All big Islamic cities like Samarkand, Bukhara, Khwarazm, Balkh and Neeshapur were destroyed. People were killed. Libraries were burnt. Samarkand and Bukhara both had population of one million. Both the cities were flattened by Tatars. They killed 1.7 millions in the province of Neeshapur and 1.6 millions in the Haraat province. In the city of Re, 700,000 were killed. Genghis Khan took millions as prisoners.

After destroying the Islamic state of Khwarazm Shah, Genghis Khan returned and died after some time. Fifty years later, his grandson Halaku Khan attacked the Islamic state of Baghdad. The Khaleefah Musta'sim too was weak and had no power to face the strong Tatars. Over and above his own minister

Ibn Aqlami⁴³ joined Halaku Khan. Halaku continued his siege of Baghdad for 40 days. Then he entered the city. This was in 1258 CE (656 AH). Baghdad was the greatest and the most beautiful city of the world during that times. It had beautiful buildings, palaces, gardens and busy markets. The wild Tatars plundered the city heartily. They looted, burnt, and killed all around; They destroyed mosques, hospitals and guest houses. A total of 1.6 million Muslims were killed . Khaleefah Musta'sim was beaten with a rod and killed. He did not even care about Ibn Aqlami who was a traitor.

Halaku Khan marched ahead after devastating Baghdad. And the same story was repeated in Harzan and Naseeban cities of Syria. Then he proceeded to Balb where he killed 50,000 men and captured 10,000 girls and women. Thus destroying the whole of Iraq under the Khaleefah, Halaku marched toward Egypt, then ruled by Qutuz⁴⁴. At 'Ain Jaloot⁴⁵ he faced Qutuz forces. Though small in number, the Qutuz soldiers fought so bravely that Tatars had to run away. But while running, the Tatars destroyed the canals that irrigated Iraq. Canals were so full of waters that the Muslim army men could not go after Tatars. This war was fought in the year 658 AH (1260 CE). This

⁴³ In the original book, the author has given the name as Ibn Alavi. This has been corrected here. -AA

⁴⁴ The scholar writer has named the king as Bybrus. -AA

⁴⁵ The scholar writer has named the place as merely Jaloot. -AA

time, only Egypt could be saved from Tatars, the rest of the Islamic world was totally exterminated by Tatars. This was the greatest havoc the Islamic world suffered in the history.

After Tatars attack, there were two big Islamic kingdoms, but the Muslims never gained the well-being that they enjoyed before this attack even after seven centuries.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna Lillahi wa Inna Ilaihi Raji'oon

(All are from Allah and have to return to Him.)

