

**THE IMPACT OF THE EMIGRATION (AL-HIJRAH) IN THE
DEVELOPMENT OF MUSLIMS SOCIETY**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh most merciful and most compassionate.

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ABSTRACT

This research is fundamentally related to the consequence of the prophet's emigration (*Hijrah Rasulallah*) towards the progression of the Islamic Community. The methodology that is used in this research is similar to the "library research" methods. All along the research, a lot of revision items are used in order to obtain clear, authentic and valid information. To get hold of the information, several kinds of research technique are applied, including revising the previous educational researches, going through books, and also surf into related websites (internet). The results of this research has shown out that the prophet's emigration has contribute to the world of Islamic progression and it also has affect the Muslims' community politically, economically and also socially. It has been the writer's hope and anticipation that this research will be a useful research and helps to motivates today's Muslims in order to lead their life in this era.

ABSTRAK

Kajian ini adalah berkenaan dengan kesan penghijrahan Rasulullah S.A.W dalam pembangunan masyarakat Islam. Methodology yang digunakan dalam kajian ini adalah berbentuk “kajian perpustakaan”. Sepanjang kajian dijalankan, banyak bahan-bahan rujukan yang telah digunakan untuk mendapatkan maklumat yang jelas dan benar. Bagi memperolehi maklumat, beberapa teknik kajian telah digunapakai iaitu meneliti kajian-kajian ilmiah yang lalu, merujuk buku-buku dan merujuk laman web/internet. Hasil kajian telah menunjukkan bahawa peristiwa hijrah telah membuka lembaran baru dalam dunia perkembangan Islam dan secara langsung ia memberi kesan ke atas masyarakat Islam samada dari segi politik, ekonomi dan sosial. Harapan penulis agar kajian ini sedikit sebanyak dapat memberi manfaat serta motivasi kepada umat Islam masa kini dalam menjalani kehidupan mereka.

ملخص البحث

يتناول هذا البحث تأثير الهجرة رسول الله (ص) في التقويم المجتمعي الإسلامي. والمنهج الذي اعتمده في هذا البحث هو المنهج المكتبي وذلك بالإطلاع على أهم المصادر والمراجع. وليتناول هذه المعلومات، فيشمل هذا المنهج بالفتيش والإطلاع إلى البحث العلمي السابق، والرجوع إلى الكتب والإنترنت. ومن أهم النتائج التي توصلت إليها هي أن حادثة الهجرة فتح نشأة العالم الإسلامي. وإضافة إلى ذلك، يحمل تأثير إلى المجتمع الإسلامي سواء من النواحي السياسية والإقتصادية والإجتماعية. وأرجوا هذا البحث يعطي المنفعة وفائدة إلى الأمة الإسلام الآن في حياتهم.

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GLOSSARY

°arafah	unite
°irfan	knowledge
°urafa'	leader of the unite
Adab	proper behave
Ad-Dīn	religion
ahl al-Qadisiyah	the people those participate in the war of Yarmouk and Qadisiyah
ahl al-rawaṭib	new comers to Iraq after the war of Yarmouk and Qadisiyah
Ahl ayyam	explorer
Al-maẓālim	inhuman or without mercy
amānah	trust
Amīr	a person with authority
°Aṣabiyah	clannish
Baitulmal	treasury
burhān	evidence
Dār al-Aman	secure heaven
Dār al-harb	state of war
Dār al-Islām	state of Islām
Dirham	currency value
Diwan	army register
Djimmis	non-Muslim subjects who live in Muslim countries and agree to pay the 'jizyah' in exchange for protection and safety.
fay'	booty without war
ghanīmah	war booty
Ghazī	conqueror
Ghazwah	war
God	Allāh
Hadith	saying deeds and approvals of the Prophet S.A.W
°Ibādah	each deed for Allāh
°Imārah	authority
Islām	a word meaning literally 'submission' (to the will God). Islām is the name of one of the world's great monotheistic religions
Jizyah	tribute
Kafilah	caravan
Khalīfah	vicegerent
kharaj	land taxes
KUIM	Kolej Universiti Islam Malaysia (Islamic University College of Malaysia)
Mahmūdah	Praiseworthy behavior
Mawlā	Muslim who was not a member of an °Arab tribe descent
Mazmūmah	inglorious behavior
Minhā	inquisition
Muamalah	relationship between each Muslim in various aspect of life
Mulham	special types of fabric

Muqāsamah	virtue manly
Musālīm	term for convert
Muslim	believer of Islām
Muwalladūn	the normal name among the ʿArabs for Spanish Muslim (born Muslims)
Qurʿan	the holy book revealed by Allāh S.W.T to Prophet S.A.W
Ribaʿ	interest
Riddah	apostasy
Riqaʿ	rags or patches
Satan	evil
Sufī	mystic
Sunnah	saying, deeds and approvals of the Prophet S.A.W
Surah	chapter of the Qurʿan
Tawhīd	the concept of one-ness (unity of and in God)
Timar	fief
Ulamā	plural of alīm; men of knowledge, especially of religious knowledge
UKM	Universiti Kebangsaan Malaysia (National University of Malaysia)
Ummah	the global Muslim community
Usyur	trade taxes
Wazir	minister
Zakāt	obligatory alms tax which constitute one of the Five Pillars of Islām
Zarf	manner elegant

TRANSLITERATION

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa'r
ب	b	برد	burd
ت	t	تَلَّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	ḥ	حليب	ḥalīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha'ab
ص	ṣ	صخر	ṣakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طالب	ṭālib
ظ	ẓ	ظالم	ẓālim
ع	ʿ	عقل	ʿaql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	ʿalima

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س	s	سلام	salām
ش	sh	شعب	sha'ab
ص	ṣ	صخر	ṣakhr
ض	ḍ	ضيق	ḍayq
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ظ	ẓ	ظالم	ẓālim
ع	ʿ	عقل	ʿaql
غ	gh	غلام	ghulām
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ك	k	كلام	kalām
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م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	ʿalima

_____ u غلب ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا , آ	ā	عالم , فتى	°ālīm, fatā
ي	ī	عليم , داعي	°alīm, dā°ī
و	ū	علوم , أدعو	°ulūm, ad°u

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shāfi°iyy (ending)
و	uww	علو	°uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah
قلعة qal°ah
دار وهبة dār wahbah

ABBREVIATIONS

AD	in the year (from latin ‘ Anno Domini)
BC	in the year (Before Christ)
c	century
etc	etcetera
H	hijriyyah
ibid	Ibidem (in the same place)
M	mīlādiyyah
n.d	no date/ no year
p.	page
pp.	pages
RA	radiya Allāh [‘] anhu/ [‘] anha/ [‘] anhum
S.A.W	salla Allāh [‘] alayh wa sallam
S.W.T	subhanahu wa ta [‘] ālā
trans.	translator/translated by
vol.	volume

CHAPTER 1 INTRODUCTION

1.1 Background Of The Research

The word emigrate refer to the Oxford Dictionary means leave ones own country to go and live permanently in another country.¹ The term ‘*Hijrah*’, also brings up the same meaning as emigrate or specifically means the migration of Rasulullah and his companions from Mecca to Medina.

Hijrah is an Arabic word which is derived from the root word ‘*hajara*’² which means ‘migrate’ or the in the noun form - ‘*hijrah*’ which means ‘migration’. Migration in general, brings out the meaning as a footstep towards a better lifestyle. However, *Hijrah Rasulullah* (prophet’s emigration) signifies one thousand and one meanings, which cover up all aspects of life – physically, mentally and spiritually in addition of getting the blessings from Allāh S.W.T.

The main reason of the emigration of the prophet and his companions has neither serve as escapism from problems nor it is because of the fear towards the torment of the *Quraysh*. Instead, they have their own motive and objective. Their foremost objective of all is to obey the command of Allāh S.W.T, while the other objective is to spread the Islamic Propagation and also to build the first Islamic Nation ever in Medina.

The prophet’s emigration has eventually become the turning point to the construction and the development of the *Muslims*. Even though the prophet’s emigration is full with a lot

¹ A S Hornby. 2000. “Emigrate”. *Oxford Advance Learner’s Dictionary*. Sixth Edition. Oxford: Oxford University Press.

² Ibrahim Mustafa et al. n.d. “Hajara”. *Mu’jam Al-Wasit*. Istanbul: Al-Maktabah Al-Islāmiyyah. Vol. I & II.

of obstacles and challenges, the willpower and the determination of the prophet has made the event possible.

It is clearly visible here that the prophet's emigration has brought to a very distinct change in the development of the all aspects in the *Muslims'* life.

The story of prophet Muhammad emigration begin when the *Quraysh* had plotted to kill him rather than to allow him to emigrate to Medina, where he might entrench the forces of Islām for a resolute stand against Mecca and from where he might cut off its trade with Al-Shām. Then, the command to emigrate did come from his Lord. Muhammad went to the house of Abu Bakr and informed him about this command, he also asked Abu Bakr to accompany him on the trip.

Accompanied by Abu Bakr, he arrived at Medina on 24th September 622 A.C, after a long, tiring and dangerous journey. The beginning of Islamic era is reckoned from 16th July, the first of that year. This event was the *Hijrah*, or emigration, a word that implies separation from old loyalties and attachment to new ones. Yathrib soon become known as Medina, meaning 'the city of the prophet' or 'the city of light'.

After the event of prophet emigration, Prophet Muhammad with his effort to built Islamic empire in Medina. As an effort to become a strong position, Prophet Muhammad arranged a several aspect, such as politics, economics and socials.

A new basis after emigrations are: firstly, built a mosque '*Baitullah*'. Secondly, close relationship between '*Ansār*' and *Muhajirūn*'. Thirdly, the agreement to helps each others between *Muslims* and *Non-Muslims*.³

The essential meaning of the prophet's *Hijrah* to Medina is that the mission of Islām as *ad Dīn* (religion) would you not be complete without a state of its own. Thus to establish

³ Zakariā Bashīr. 1990. *Sunshine at Madinah*. Leicester-United Kingdom: The Islamic Foundation. p. 81.

Dār al Islām (adobe or state of Islām) is a religious obligation which every *Muslim* must attempt to fulfill in his lifetime. If the *Muslim* state does not exist he has to make a *Hijrah*, strive and struggle, just as the prophet did, in order to establish it. If it does exist, but he is outside it, he must migrate to it, if that is a possible course of action for him. And if he is living inside a *Muslim* state, then it is his overriding obligation to defend it and do all he can to see that it prospers and that it reflects the true norms and values of the Qur'an and Sunnah.

It is not possible for Islām, in its totality, to develop and grow in any environment other than that of *Dār al-Islām*, where *Muslims* enjoy full control. It can grow to some extent in *Dār al-Aman* in the form of a movement or communities depending on the measure of freedom the *Muslims* are afforded. But its development in *Dār al Harb* will be handicapped, the degree of retardation depending upon the severity of the resistance offered to it. Therefore, *Muslims* are never advised to live permanently in either *Dār al-Aman* or *Dār al Harb*, if it is possible for them to live in *Dār al-Islām*. While life in *Dār al-Harb* is dangerous and counter-productive, living permanently in *Dār al- Aman* may do more than rob the *Muslim* of the opportunity to develop fully as a *Muslim*, to live as God Almighty has commanded him to live- he must know that he may exposing himself and his family to considerable risks. However, living in *Dār al-Aman* is by its very nature, transient. Normally, a *Muslim* resorts to *Dār al- Aman*, in order to escape the evils and danger, even persecutions, of *Dār al-Harb* either because he cannot live in *Dār al-Islām*, or because such an entity does not exist. Thus *Dār al-Aman* is essentially a temporary haven. Yet, in certain circumstances, living in *Dār al-Aman*, may be desirable, or even mandatory. If an opportunity exists for spreading the Qur'anic Guidance or if the native people of *Dār al-Aman* have requested *Muslims* to come there, invited them as religious teachers, then it is their privilege and obligation to do so. After all, Islām is a universal call for all mankind to the worship of the One, True God: Allāh S.W.T.

Another factor that necessitates the existence of the Islamic state is that Islām contains a comprehensive system of positive laws, a distinctive social order and unique economic

and political theories. It is impossible for *Muslims* to establish such a social order and implement its various theories, without a state of their own.⁴

The impact of prophet emigration including socials, politicals and economicals, the explanation of all this types of impact based on the period of Prophet Muhammad, the 4 Caliphs, the Dynasty of Bani Umayyah, the Dynasty of Bani ʿAbbāsiyyah and Contemporary development.

1.2 Aim Of The Research

This topic is quite interesting, besides may give some motivation from the event of prophet emigration. Most of knowledge and benefit may I get in this topic because from the impact of prophet emigration had occurred a big changing in our Islamic life whether in socials, politics or economics.

1.3 Objective Of The Research

There are several objectives in this research:

- 1) To foster the self-awareness of *Muslims* that the prophet sacrifices in the emigration with one vision that is to spread out the Islamic propagation.
- 2) To expose that the prophet emigration is not futility or disadvantages.
- 3) The position of *Muslims* as an efficient and confident peoples
- 4) To generate the Islamic peoples to appreciates each of the prophet struggle and his leadership.
- 5) Get ready to emigrate everywhere to achieve each of vision and mission.
- 6) To built self-confidence among *Muslims* to not give up and surrender in each deed.
- 7) To foster and plait the close relationship between *Muslims*.

⁴ *ibid.*, p. 82.

- 8) To give some knowledge for each *Muslims* that's the achievement or successful cannot be achieved without the hard effort.

1.4 Research Scope

This research is concentrate to find the impact of the prophet emigration in the development of *Muslims* society. The impacts are including several aspects such as politics, economics and socials. I'm also trying to find and explain the impact of the emigration based on the period of Muhammad, the 4 Caliphs, Dynasty of Umayyah, Dynasty of ^cAbbāsiyyah and nowadays.

1.5 Research Methodology

In order to complete of this research, I have used two types of collected data, there are primary and secondary. The primary data that I'm used in this research through observation indirectly.

The secondary data was obtained based on the libraries researches. This secondary data refers to information gathered by someone other researcher conducting the current study. The material that can be categorized as documents are: books, periodicals, government publications, journals, case study and others. To make my research complete, I'm also referred some reference and information's at the libraries such as the Libraries of KUIM, UKM and Pusat Islām.

1.6 Literature Review

In the summer of 622 the prophet left Mecca and arrived in Medina, a journey that was to change the history of the world.⁵

The migration of the Prophet Muhammad from Mecca to Medina or in other word is also known as *hijrah*. The *hijrah* is a step forward to the changes in the history of the Islamic's progression. It is clear here that our prophet has his own aim, vision and mission in which we are not aware of before that the prophet's emigration.

The progress of an Islamic Nation's ruling and administration begins in a simple form before moving on to a more complex system. The Prophet becomes the ultimate proprietor to the formation of an Islamic rule.⁶

Based on the statement above, it is clear that the Prophet is the pioneer behind the first Islamic country. He is also the person responsible of creating and defining the political guideline of the first Islamic nation, Medina. The revelation which is given to the Prophet is part of the preparation in forming an Islamic nation.

Fundamentally, the revelation that is given to the Prophet has drawn out a rough outline of the justice's foundation in the ruling system for the mankind in all circumstances. Whatever methods that can be validated by justice are derived from the religion and are not against it. Allāh has ordered the entire leaders to practice and apply justice in their governing systems. Allāh has said in verse:

{ إن الله يأمركم أن تؤدوا الأمانت إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل,
إن الله نعمًا يعظكم به, إن الله كان سميعًا بصيرًا }

⁵ Akbar Ahmed. 2003. *Discovering Islām making sense of Muslim history and society*. London: Routledge. p. 19.

⁶ Mahayuddin Hj. Yahayā. 2000. *Tamadun Islām*. Shah Alam: Penerbit Fajar Bakti Sdn. Bhd. p.98.

“Allāh commands you to fulfill your trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which He giveth you! For God is He Who hereath and see all things.”⁷

Prophet Muhammad S.A.W the social changer.⁸ Based on the statement, the Islamic social change is the idea of Prophet Muhammad S.A.W is the whole change through spiritual, physical and intellectual. Its make a *Muslims* free from evil desire. From these, Prophet Muhammad S.A.W had existed and cultivated for *Muslims* to sacrifices in whatever thing for Islamic significance.

These basic make them able and always prepare to sacrifices whatever thing to achieve the idealism through the Islamic world view. As the evidence, they are able to make *hijrah* and leave their own country and voluntary to crusade with their property and soul because to defend that's idealism.

Hijrah teach *Muslims* to make a plan.⁹ This statement is from an article in Utusan Malaysia. Before the event of *hijrah*, our prophet had done a survey at Medina and as a result the struggle and the Islamic principle that will to convey there may given an achievement and success. The Prophet get the information that the Medina Arabian culture of life is quite different and generally they can easily accept the Islamic principle which will be bring and convey of our Prophet. This is different than the Mecca Arabian, their manner and behavior is harder to deal with or control.

Based on this event, tell us to make a plan in our life whether in aspect of family, society, political and so on. The life that's without foundation of plan may cause difficult to success. The event of *hijrah* teaches us to plan properly.

⁷ Al-Qur'an. An-Nisa' 4:58. (All Quranic translations in the writing are based on Syed Vickar Ahamed. 1999. *Interpretation of The Meaning of The Glorious Qur'an*. Holmdel- New Jersey: TR Group of Companies. Translation from other sources will be cited accordingly)

⁸ Husna Abd Wahab. 2003. “Make a Free Muslims From Ignorant Needing Only For Earth Desire”. *Menara*. (75): December. pp. 14.

⁹ ^cAbd Manaf Ahmad. 2004. “Wacana Islām”. Utusan Malaysia. 20 February. p. 6.

CHAPTER 2

CHAPTER 2

THE HISTORY DURING THE PROPHET MUHAMMAD

2.1 Introduction

This chapter will discuss about the history during the Prophet of Muhammad. This chapter provides 6 subtopics, which all the subtopic will touch about the event of *hijrah* during the time of Prophet Muhammad whether in politics, socials or economics.

2.2 The History Before The Event Of Hijrah

The citizens of Mecca before *hijrah* are from the *Quraysh* tribe. The *Quraysh* at that time is famous with their distinction in the societal status. They are known to be an excellent merchant, brilliant speaker, good in literature and poem reciting and also their boldness in confronting the enemy.

However, there have been loads of bad habits that are against the religion such as gambling, drinking, practising witchcraft, burying their daughters alive, living with a strong sense of their clan's importance, showing off to one tribe and another, and countless negative conducts that has become their habit.

In order to overcome this occurring situation, the Prophet Muhammad and the companions are determined to bring a revolution to the community, construct a praiseworthy (*mahmūdah*) society and not a lamentable (*mazmūmah*) one. Among those who work together with the Prophet to materialise this mission are his own wife

Khadijah, ʿAli bin Abi Talib, Zaid bin Haritsah, Abū Bakr as- Siddiq and ʿUthmān bin ʿAffān.¹⁰

The Prophet and his followers have done the order from Allāh S.W.T. that enquires them to spread and expand the Islamic *daʿwah* openly. In the efforts of practicing Islamic *daʿwah*, the prophet has been very aware and concern of the impact that may happen in consequence of it.

It is apparent that the Prophet's effort to do *daʿwah* with his followers is opposed by the *Quraysh* in Mecca. Most of the *Quraysh*'s clans leader in Mecca are still ignorance and stubborn towards the prophet's urge and advise. To make matter even worse, some of the *Quraysh* have even tortured and tormented the Prophet's followers. For three years, the Prophet and his followers have been living in total isolation. They are isolated and lived in a secluded area where they are prohibited from fighting for their rights and liberty such as foods and drinks. The Prophet and his followers have been suffering an immense amount of oppression mentally and physically because of the isolation.

This has been a very clear indication that the tribes of *Quraysh* have not yet ready to accept and acknowledge the Islamic notion, which has been taught by the Prophet. They are still holding to theirs ancestor's way of life, which is full of recklessness, darkness and foul.

Therefore, the Prophet has taken a more solid initiative in order to prolong his mission. This is because the situation in Mecca has curbed his movement in pursuing *daʿwah*'s progression. They *Quraysh* are also getting more inconsiderate day by day. They are torturing loads of the prophet's followers. In order to sustain his followers' faith and belief towards Islām, the Prophet has taken an effective action and strategy to curb the brutal conducts of the *Quraysh* tribe.¹¹

¹⁰ Ismaʿil Noor. 2000. *Kepimpinan Nabi Muhammad S.A.W Pengurusan Altruistik Model Ikutan Sepanjang Masa*. Kuala Lumpur: Utusan Publications & Distributors Sdn Bhd. p. 82

¹¹ *ibid.* p. 83.

2.3 The History After The Event Of Hijrah

Because of the condition of the Mecca town is not safe for the Prophet and his followers, he has taken the opportunity to accept the invitation and the offer from the *Muslims* in Medina to emigrate there.

The migration (*hijrah*) does not signify an act of escapism nor avoidance in the mission to spread Islamic religion; instead it is actually an act to save the *Muslims* redeemer. Furthermore, it is also Allāh's commandment in the pursuit of Islām's progression, also as a starting point to construct and develop the first Islamic nation in Medina.

Upon the Prophet's arrival at Medina, he has built a mosque as a centre of administration; centre of *da'wah* and also as a source of knowledge distribution. In other words, the mosque is a centre point for the *Muslims* to assemble and obtain knowledge and fulfil their religious tasks towards Allāh. Consequently, the relationships among the *Muslims* are bonded in a more solid connection.

2.4 Politic: After The Event Of Hijrah

The definition of politic is a science dealing with a form, organization and administration of the state. Islamic state has to conform to the spirit of Islām, which is a practical way of life. Islām does not preach avoidance of God's bounties but only sets a limit to enjoyment so that moderation becomes the principle to be observed, for virtue is but a moderation of excesses. The pre- Islamic religion did not attach much importance to the study of political organization, as they were merely concerned with the religious affair.¹²

Hijrah has become the starter point to the construction of the greatness in the progression of Islamic's civilisation. This event has left a trace of a continuing testimony as a result of

¹² Mohammad Muslehuddin. 1999. *Sociology and Islām*. Kuala Lumpur: Islamic Book Trust.p. 104.

the effectiveness in the instructions and tutorings, which has been brought forward by the Prophet. He has actually anticipated the ability of his dedicated soldiers and followers. They have proven that they are fully capable of taking the responsibility to be the caliphate (Allāh's vicegerent) on earth, who will be implementing the laws of Allāh, fulfilling His commandments and striving to obtain excellence upon walking along His path.

By the time of the migration, the Prophet has already turned 53 and his closest companion, Abū Bakr r.a has already reached 51. However, there is nothing that can curb their patience and perseverance as the individuals who are protected by Allāh S.W.T to accomplish their mission and materialize the message that they are bringing with them. The Islamic's message is to carry out the the religious responsibilities (*ʿibādah*) and to build the relationship among the mankind (*muʿamalāh*). In order to ensure that it can be implemented, it requires dedicated followers who will be able to construct a disciplined community and a basic residential area. The rules of living is given in the principles that is depicted in Al-Qu'ran and its explanation in the al-Hadith and al-Sunnah.

This rules and the guidance has concluded into a nation state, which is constructed in an ideal community, which has never existed in the history of the previous mankind's civilisation. It has become a model, in which is need to be obeyed by all *Muslims* every times in their life in order to ensure their happiness now and hereafter. *Muslims* are advised and reminded to avoid themselves from the negative elements that can destroy and diminish their honour as what has been caused by the three negative factors, which is the *Satan*, *subhat* deeds, and evil desire. One important indication is that there is no chance to be happy other than to accept and obey the commandment of Allāh S.W.T and carries it out sincerely.

In the traces or war (*ghazwah*) and during the war itself, the Prophet's guidance has given an inspiration to the believers to settle one of the most shocking series of quest and conquer in the history of mankind. The Prophet has also sent his representative to several sovereign and majestic nations in the efforts to introduce Islām. The Prophet is very

aware and responsive and has taken early action and well-planned measurement in electing the suitable representative is to be sent to each nation. He has also given each representative his sealed letter. Among the empire that is accessed by the Prophet is the empire of Byzantium, Heraclius, Chosroes Parvez (Persian Emperor), Negus (The King of Habsyah) and Muqawqis (The King of Morocco).¹³

2.5 Social: After The Event Of Hijrah

The word ‘social’ in its strict sense refers to mutual relations of men in a given society. While dealing with the social system of Islām we have, therefore, to consider first the characteristic features of Islamic society, an outcome of Islamic law, which governs the whole sphere of Islamic life, economics, politics, sex and others. Islamic society as much is the true image of Islām, which regulates the relations between man and man on the basis of righteousness and piety.¹⁴

The verse from Qur’an mentioned that men are equal in a sight of God,

{ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتَقَاتُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ }

“O mankind! We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other (Not that you may hate each other) Surely, the most honored of you, in the sight of Allāh is (He who is) the most righteous of you. And Allāh has full knowledge. And is well acquainted (with all things).”¹⁵

¹³ Isma‘il Noor. *Kepimpinan Nabi Muhammad S.A.W. Pengurusan Altruistik Model Ikutan Sepanjang Masa.* p.76.

¹⁴ Mohammad Muslehuddīn. *Sociology and Islām.* p. 94.

¹⁵ Al-Qur’an. Al-Hujurāt 49:13. (Trans.)

This verse reminds people of the unity of origin and states that there is no distinction on the basis of race and colour, righteousness being the only criterion of greatness. Prophet's saying conveys the same truth.

The *hijrah* was a great event, which deserved to be the beginning of each new *hijrah* Year among *Muslims* since ʿUmar Ibn al-Khattāb established the *hijrah* calendar.

Actually the event of *hijrah* unites the *Muhajirūn* and *Ansār* tribes. The *hijrah* was a proof of sincerity and dedication for the sake of belief and principles. The *Muhajirūn* left their homeland, wealth and also their families in response to the call of God and His Messenger. The *hijrah* was associated with gruelling situations and was a test to the believers' faith, the strength of their beliefs and the superiority of their faith over worldly considerations, interest and relationships.

The event of the *hijrah* was an indication of the soundness of the prophet's principles and guidance to his followers. Through this process they became qualified to bear the responsibility of Allāh's vicegerent on earth, to implement the laws of Allāh, to fulfill His commandments and to struggle in His path.¹⁶

Hijrah from Mecca to Medina is the prophet's final emigration, there will be no more emigration after this event. The Prophet has also proven it in his Hadith, He said:

لا هجرة بعد الفتح¹⁷

The meaning of this Hadith is no more *hijrah* after the era of Medina.

The *hijrah* of the prophet was delayed until most of the companions who were capable of migrating had done so, in response to the command to migrate. The encouragement to migrate and the recognition of the virtues to those who migrate continue in the revelation

¹⁶ Akram Diya al ʿUmari. 1991. *Madinan Society at the Time of the Prophet*. Herndon-Virginia: The International Institute of Islamic Thought. p. 55.

¹⁷ Al-Bukhāriyy. 2000. *Sahīh al-Bukhāriyy*. Riyādh: Dar' as-Salām. Kitāb Manaḡib al-Ansār. Bāb Hijrah Nabi Wa Ashābihī Ila al-Madīnah. Juz' 7:p. 286. #45.

of Qur'an verses. The emergence of Medina as Islamic Nation needed the *Muslim* in order to strengthen the authority in the city. There are many verses from Qur'an regarding the commanded migration to Medina,

{ومن يهاجر في سبيل الله يجد في الأرض مراغما كثيرا وسعة ومن يخرج من بيته مهاجرا الى الله ورسوله ثم يدركه الموت فقد وقع اجره على الله وكان الله غفورا
رحيما }

“ He who leaves his home in the cause of Allāh, finds in the earth, many places (of rest), (which are) wide and spacious; should he die as a person away from home for Allāh and his Prophet, His reward becomes due and certain with Allāh, and Allāh is often forgiving, Most Merciful.”¹⁸

Those who go out with the intention of migration and dies on the way, God will give him reward for his sacrifices:

{والذين هاجروا في سبيل الله ثم قتلوا او ماتوا ليزقنهم الله رزقا حسنا وإن الله لهو خير
الرزقين }

“Those who leave their homes in the cause of God, and are then slain or die, on them will God bestow a goodly provision”¹⁹

Some of the *Muslims* have delayed their emigration to Medina because they were under pressure from their family (wives and children). When they migrate later on, they saw that those people migrate early had learned more about the religion, so they wanted to punish their family.²⁰ As we know a verse in has Qur'an mentioned,

{يأيتها الذين آمنوا ان من ازواجكم واولادكم عدوا لكم فاحذروهم وان تعفوا
وتصفحوا وتغفروا فان الله غفور رحيم }

¹⁸ Al-Qur'an. An-Nisa'. 4:100. (Trans.)

¹⁹ Al-Qur'an. Al-Hajj. 22:58. (Trans.)

²⁰ Akram Diya al 'Umari. *Madinah Society at the Time of the Prophet*. p.56-57.

“O you who believe! Truly, among your spouses and your children are some that are enemies to yourselves: so beware of them”.²¹

The *Hijrah* represents the institution of a new social paradigm in which ‘the Good life’ accrues from submission to the will of a single divine source. Social cohesion based purely on clan and kin was seen as a source of constant strife and feuding, whereas a ‘community of believers’ could strive to transcend this based tribalism in the name of a greater unity. In Islām, the core doctrine of *tawhīd* (unity of and in God) reflects this concern. For those who participated in the first migration, then, it was not the relatively short geographic separation between Mecca and Medina which mattered, but rather the much more dramatic split with their tribal kin-groups. These affiliations had been the crux and core of social solidarity in Arabia for centuries, and to leave them behind in the name of a new religion signified a major break with traditional practice.

The social environment, which the prophet and his followers found in Medina are significantly different from the one they had left behind in Mecca. The ruling elites of their native city had all come from a single tribe, the *Quraysh*, an autocratic family subdivided into several clans which wielded varying degrees of political influence. Medina, on the other hand, did not have a single hegemonic tribe, nor did it possess a clear hierarchy of clan organization. Its politics were instead dominated by disputes among various competing factions and ethnic affiliations. Medina was also home to a large Jewish community as well as a number of other ‘Arab groupings. It was this unstable social atmosphere that actually provided Muhammad with the opportunity to settle in Medina. Facing increasingly intense persecution in Mecca because of his religious beliefs, he manages to convince the dissenting factions of Medina to enter into an alliance with him and his followers, and to accept his arbitration in settling their various disputes.²²

²¹ Al-Qur’an. At-Taghabūn. 64:14. (Trans.)

²² ‘Ali Mohammadī. 2002. *Islām Encountering Globalization*. London: RoutledgeCurzon. p. 63

2.6 Economic: After The Event Of Hijrah

The definition of economic is connected with the trade, industry and development of wealth of a country, an area or a society.²³ Economic system of Islām has its own philosophy which is neither capitalism, nor communism, nor even European socialism but a harmonious blend of the material with the spiritual.²⁴

When the *Muhajirūn* forsook their own country for Medina, every one of the *Ansār* was eager to extend hospitality to them. They even drew lots among themselves for the privilege of being able to entertain such noble guests. They handed over the better part of their properties to the *Muhajirūn*. And all this despite the fact that, in the oath of allegiance they took, it was specifically laid down that others would be given priority over them. Though they have made the most extreme sacrifices for the sake of Islām, they did not show the slightest disapproval of this clause.²⁵

Medina is not only a suitable place to cultivate plants, but it is also a very strategic place in terms of commerce because it is situated in the middle of the commercial route between Mecca and Syām. At the same time, the *Muslims* of Medina can control the *Qurayshs'* mercantile caravans, which go back and forth to Syām. The *Quraysh* are aware of this matter and because of this, since the first year of *hijrah*, there have been attacks between the *Muslims* and the *Quraysh* of Mecca in order to protect their economical importance in the area.

Together with *hijrah*, Islamic economy system is introduced. In the Islamic economy system any kind of *riba'*, deceit and corruption are illegal. The businessmen will no longer live under the oppression of the capitalist. When the community's status of

²³ A S Hornby. 2000. "Economic". *Oxford Advance Learner's Dictionary*. 2000. Sixth Edition. Oxford: Oxford University Press.

²⁴ Mohammad Muslehuddīn. *Sociology and Islām*. p. 98.

²⁵ Maulana Wahiduddīn Khan. 2000. *Muhammad a Prophet for All Humanity*. India: Goodword Books. p. 160-161.

economy is strong and stable, the community and the state will be in peace, stable and progressive.²⁶

The *Quraysh* declared economic sanctions against the people of Medina. All °Arab tribes, following the *Quraysh*'s lead, have detached their links with the city. Internal resources are insufficient in providing the considerably increased population in Medina, and the expense of defending the city pushed the economy to its very limit. °Umar says that the Prophet was restless with hunger all day in Medina. There were not even enough rejected dates for him to eat his fill. In later years someone asked °Aishah if they had a lantern. If we had oil to burn a lantern,' she said. 'We would have drunk it.' The *Muslims* used to go out on expedition they made with the Prophet. "There was only one camel between six of us. We used to take turns to ride in it. The skin began peeling off our feet from incessant walking, and we used to bind them with rags. That was why the expedition came to be known as *Dhat al-Riqa*'. (*Riqa*' meaning rags or patches)." Food rations used to run very low that people used to suck dates rather than eat them. Acacia leaves and locusts would make up the rest of their diet. Added to this the *Muhajirūn* had to contend with a drastic change of diet. In Mecca they had been used to a diet of meat and milk. In Medina dates constituted the major portion of their diet.²⁷

2.7 Conclusion

As a conclusion, from this chapter we can see the struggle of our Prophet to set up and to build the Islamic propagation. Prophet Muhammad S.A.W is an excellent and authority leader. He is a role model in Islamic leadership. Our Prophet is conveying an Islamic propagation not only in aspect of faith but, also in life affair. Therefore, only in 10 years, Prophet Muhammad S.A.W achieves and succeeds to develop the administration of Islamic empire.

²⁶ Mahayudīn Hj. Yahayā. *Tamadun Islām*. p.50.

²⁷ Maulana Wahiduddīn Khan. *Muhammad a Prophet for All Humanity*. p. 160-161.

CHAPTER 3

CHAPTER 3

THE HIJRAH AND ITS IMPACT IN POLITICAL DEVELOPMENT

3.1 Introduction

This chapter will present about the *hijrah* and its impact in political development. This chapter will explain the roles of the caliphates to develop the Islamic country after the prophet Muhammad in the political sector. On the other hand, this chapter also includes the political development in the time of Umayyah, °Abbāsiyyah and the contemporary.

3.2 The Development During The Period Of Caliphate

Khalīfah (caliphate) is the Arabic word used for vicegerent, which means an agent with delegated powers. As such he has to exercise these powers according to the instructions of his Principle (God). Khalīfah or vicegerent is, in fact, a trust, a great responsibility undertaken by man whom other creatures of God, besides men could not undertake:

The Qur'an verse,

{ انا عرضنا الامانة على السموات والأرض والجبال فايين ان تحملنها واشفقن منها
وحملها الانسان انه كان ظلوماً جمولاً }

“We did truly offer the trust (of obedience) To the Heavens, and the Earth, and the mountains, but they refused to undertaken it, because they were afraid of it, but man undertook it. He was being truly unjust and foolish.”²⁸

²⁸ Al-Qur'an. Al-Ahzāb 33:72. (Trans.)

Trust according to Ibn ʿAbbās, implies duties imposed upon man. The Giver of trust expects from the trustee its proper use and not otherwise. This implies that man should discharge his duties in strict conformity with divine Laws.²⁹

The first fundamental features of this political framework, is that the *ummah* must install a political authority to take care of its welfare, to maintain peace and order, to establish justice, to settle disputes, to protect the boundaries and in short, to see to it that the dictates of Shariʿah are duly implemented. We have seen how as soon as the band of *Muslims* emigrated to Medina, and together with their *Muslim* hosts constituted a community, a political order, that is, “an Islamic state”, naturally emerged with the prophet as its undisputed leader or ruler. The Prophet (peace and blessings be upon him) took up the challenge and took adequate measures to protect the community and promote its well-being.

The term *amir* means a person with *ʿimārah*, “authority”. So the greater the number of the group the greater the need for this authority to take care of the interests of the group, and the more complex the form of the power and the authority.³⁰

The installation of a political authority, however, has to be a legitimate process by the willing acceptance of the people concerned. The authority of the Prophet was willingly accepted because it derived from his unquestionable higher status as the Prophet. But when he died, the community felt a vacuum that had to be filled, and looked for someone to replace the Prophet as a temporal authority. The top Companions in Medina elected Abū Bakr, the closest companion of the Prophet.³¹

Under Abū Bakr guidance, the unity of the *Muslim* community was aggressively asserted. They declared that there would be no prophets after Muhammad. And that the *ummah* must unite under a single authority. Bedouins slipping away from the Islamic fold were

²⁹ Muhammad Muslehuddīn. *Sociology and Islām*. p. 105.

³⁰ Muhammad ʿAbd Rauf. 1991. *Ummah the Muslim Nation*. Kuala Lumpur: DBP, Kementerian Pendidikan Malaysia. p. 7-8.

³¹ *ibid.* p. 9.

brought back by force in the *Riddah Wars* (War of Apostasy), and even as these campaigns were being completed, the energies of the newly united °Arab armies were turned against the faltering empires of Persia and Byzantium, thus launching Islām on its fateful course.

The *Muslim* campaigns against the neighboring empires were phenomenally successful. Weakened by decades of indecisive warfare against one another and by internal strains, the exhausted, stalemated Sassanian and Byzantine empires encountered the greatest threat where they had least expected it. The old °Arab buffer states, no longer subsidized by the empires, joined with the *Muslim* °Arab conquerors, other local populations, often religious minorities long persecuted by the established state religions, were less than enthusiastic in defending the hegemony of their old masters.³²

Abū Bakr's ruling lasted for only about two years, and for most of this time his chief concern was the subduing of revolts against the Islamic federation, some of these had begun before Muhammad's death. The revolts are collectively known as the wars of the *Riddah* or Apostasy, since they were given a religious colouring, though they seem to have been basically protests by nomadic tribes against giving to Medina. The most serious rising was that in the Yamama, a district in the centre of Arabia well to the east of Mecca and Medina.

This was led by a man called Musaylima, who claimed that he himself was a prophet on a level with Muhammad. He did indeed produce what he claimed were revelations from God with some religious content, but the religious aspect of the rising seems to have been subordinate to the political. This rising was eventually put down by a *Muslim* army led by Khalid ibn-al-Walīd, one of the later Meccan converts to Islām, who is also known as 'the sword of God', but in the final battle there were numerous casualties on both sides. In another revolt in northern Arabia the leader was a woman, Sadja, who claimed to be a prophetess. At one point she is said to have tried to join forces with Musaylima, but

³² Roy R. Andersen et al. 1987. *Politics and Change in the Middle East*. New Jersey: Prentice-Hall. p. 42.

nothing came of this and she was eventually defeated. There were somewhat similar movements in the Yemen and in eastern Arabia, but these too were finally defeated by Abū Bakr's generals.³³

In view of their immense prestige, the decision of the Medinan leaders was willingly accepted. When the ʿUmar Ibn al-Khattāb as his successor after a two-year reign of immeasurable influence on the succeeding ages. His appointment of ʿUmar was taken after due consultation with the leading Companions in Medina. The new, small *Muslim* state, which was being challenged in dangerous military hostilities by the two neighboring Super- power, Persia and Byzantium, could not afford a dispute over the post of successor. Again, the decision of the Medinan leadership was undisputed in view of the trust and prestige enjoyed by that leadership. Moreover, at that time there was no means of fast communication through which the views of the other Companions scattered in Syria and Persia could be obtained.³⁴

Under ʿUmar's guidance (634-644), the terms of conquest were lenient, even attractive. Establishing a pattern for subsequent conquests, ʿUmar allowed life to go on protected and undisturbed in those cities that submitted willingly, there were subject only to a tax. These taxes along with revenues from lands won in battle and one fifth of all other booty went to the *Muslim* state, which in turn distributed much of it to its soldiers. The *Muslim* Empire, as it took form in the early period, was a ʿArab military state. Using Bedouin military experience and turning its energies from internal raiding and feuding toward fighting the infidel, the *Muslim* state rapidly gained power. Under capable administrative leadership, the ʿArab conquerors instituted an orderly process for collecting revenue and for distributing it by means of the army register, or *diwan*. Conquered people were guaranteed their civil and religious freedom as *djimmis* in return for their submission to *Muslim* rule and taxation.

³³ William Montgomery Watt. 1996. *Islām- A short History*. Oxford: One world Publications. p. 34-35.

³⁴ Muhammad ʿAbd Rauf. *Ummah the Muslim Nation*. p. 9.

The ʿArabs themselves lived in garrison towns segregated from the conquered populace, they had no intention either of blending into the local life or of inviting their new subjects to become like them. Forced conversion of the *djimmis* was rarely an issue, since the *Muslims* considered their religion, their ʿArab background, and their privileged status as conquerors and tax recipients as inextricably connected. In order to promote religious unity and to safeguard against any possible deviations from the faith, ʿUmar did much to establish the form of worship and to promulgate knowledge of the Quʿran in the garrison towns. The center of social life in such towns becomes the mosque, and the military leader himself emphasized the religious character of the community by personally leading the people in prayer.

The caliph ʿUthmān (644-656) continued ʿUmar’s policies, but with less success, for the *Muslim* community was now confronting some of the social and moral problems arising from the transition of a religious movement into an organized state. Many malcontents saw ʿUthmān, as a symbol of what they thought was wrong with the community, as a turning from faith to secular power. For them it was particularly galling that ʿUthmān’s kinsmen the Umayyads, who unlike ʿUthmān himself had long opposed Muhammad, were now being favored in administrative appointments.

Opposition of ʿUthmān was particularly strong in the Iraq at Kufah and in Egypt. In 656, ʿUthmān was murdered by a group of his opponents from the Egyptian garrison, and the prophet’s cousin and son-in-law ʿAli was immediately proclaimed caliph. The rebels, who supported ʿAli’s accession, claimed that ʿUthmān had betrayed Islām and that his murder was therefore justified. ʿUthmān’s supporters and others horrified by the killing accused ʿAli of condoning it, and urged him to punish those responsible. The situation quickly developed into civil war, with ʿAli’s supporters in the Iraq pitted against Muʿawiyah, the Umayyad governor of Syria. After initial successes, some of ʿAli’s men persuaded him to submit to arbitration as demanded by Muʿawiyah, whereupon a faction of ʿAli’s army, the Kharijities, turned against him for abandoning the cause. His supporters’ loyalties were split, the arbitration was indeed damaging to his position and ʿAli’s fortunes declined until his death at the hands of a kharijite in 661.

The death of ʿAli was turning point for Islām. The last of the Prophet’s close personal followers was now gone. The initial unity of Islām was forever shattered, and the issue was raised- and issue which was to trouble Islām until the present of whether civil order within the *ummah* is more important than the divinely mandated legitimacy of its leadership. The accession of Muʿawiyah established a dynasty of rulers whose ultimate recourse was to secular power, and the religious idealists took on the function, which they have generally had ever since, of a moralistic oppositional force.³⁵

At that time, the most important factor determining the election of a person as a Caliph was the universal acceptance of him as the newly installed ruler. This can be seen in the case of the election of the third and fourth Caliphs, ʿUthmān bin ʿAffān and ʿAli bin Abi Tālīb. During the five- year reign of Imām ʿAli, he was severely challenged by Muʿawiyah Ibn Abū Sufyān, who wanted to grab the caliphate for himself, counting on the support of the people of Syria, which by then he had governed for twenty years.³⁶

3.3 The Development During The Period Of Umayyah

Ideologically as well as politically, the Umayyahs saw themselves as the followers of the order established by Muhammad and the Caliphate. They continued to spread Islām in the world by conquest in the East and in the West. Thereby consummating the heritage of their predecessors, they continued to follow the basic religious practices of Islām including the endorsement of religious teachings and the development of Islamic legal schools.³⁷

The Umayyah dynasty was established in Damascus by Muʿawiyah in 660 AD, the same year when ʿAli was chosen by his supporters as the caliph. Muʿawiyah established a new state based on an alliance between the Kalbi ʿArab tribes and the semi-feudalist and the

³⁵ Roy R. Andersen et al. *Politics and Change in the Middle East*. p. 42-43.

³⁶ Muhammad ʿAbd Rauf. *Ummah the Muslim Nation*. p. 9.

³⁷ Blay-Abramski. 1986. *From Damascus to Baghdad*. Michigan: University Microfilms International. p. 71.

‘official’ elite of Syria. This state was to last for just under a century and was governed according to hereditary dynastic rules, signifying thus the abandonment of the formal method of consultation and selection of the ruler that had been more or less followed for nominating the first four caliphs. Mu^ʿawiyah was aware of this change in the nature of government, since he described himself as the first of the ʿArab- Muslim king.

The bureaucracy was developed by separating the *diwan* into five different departments: the army, taxation, correspondence, registry and posts.

Mu^ʿawiyah died in 680 and his son Yazid succeeded him to the throne of the caliphate. The Shi^ʿah (ʿAli’s supporters) were outraged, especially as they learned that Al-Hussain, their third Imām in Mecca, had refused to recognize this succession. The drama of their unequal battle with the Umayyah army and their crushing defeat in Karbala’ in the same year provided a deeply felt source for their collective memory and cognitive system from that time onwards. Apart from the issue of principle involved, there were also several forces opposed, because of their own interests, to a permanent shift of the caliphate from Arabia to Syria.³⁸

Yazid II, who ruled briefly, spent his time in song and dance. By the time of Yazid III the Umayyah’s sphere of influence had shrunk to Damascus. Rebellion and disorder had eroded the authority of the caliph. The structure was to collapse like a house of cards before the onslaught of the ʿAbbāsiyyahs.

Since the first Umayyah’s leadership, the disintegrating influence of tribalism or nepotism in politics is established. Nepotism also meant arbitrary and capricious punishments. Tariq, which destroyed the Christian force in Spain, thus laying the foundation of conquest on the Iberian Peninsula, was whipped and disgraced by his commander, Mūsā, when he arrived in Spain in 712. In turn the caliph discipline Mūsā by ordering him to stand in the sun until exhausted, confiscating his property and stripping him of rank.

³⁸ Nazih N. Ayubī. 1995. *Over-stating the Arab State, Politics and Society in the Middle East*. London: I.B. Tauris Publisher. p. 61-62.

Mūsā and Tariq were seen as beggars in the capital. The same Mūsā once owned untold wealth; he had captured 300,000 captives from Ifriqiyah-Africa-and from Spanish Gothic nobility 30,000 virgins. At the end of the *Muslim* world similar arbitrary punishments were meted out. The young conqueror of Sind, Muhammad bin Qāsīm, a relative of the powerful governor Hajjaj, was sewn in a sack of hide on a false charge and brought home to his death when his patron fell from power.

The acquisition of vast properties and sums of money helped the growth of a new class, the *Mawālī* (singular *mawlā*). A *mawlā* was a *Muslim* who was not a member of a ʿArab tribe descent, a Persian or an Egyptian, for example. The term did not include non-*Muslims*, *djimmis*. Indeed Christian ʿArabs were preferred to *Muslim* non-ʿArabs. The greatest poet in the capital, Damascus, was Al Aḳḳal (640-710), the Christian panegyrist of the caliph Abd Malik. The *mawlī* settled around the ʿArab Amsar, the early garrison towns, and provided services as artisans and merchants. They soon outnumbered the ʿArab conquerors. As *Muslims* the *mawālī* were theoretically equal to the ʿArabs. However, during the Umayyah period this equality was not fully conceded. The tension between ʿArab and *mawlī* found a natural expression in the Shiʿah movement of the ʿAbbāsiyyahs which was to terminate Umayyah rule.³⁹

3.4 The Development During The Period Of ʿAbbāsiyyah

The ʿAbbāsiyyah dynasty (c. AD 750 to c. 1258) made much political capital of their *Quraishy* lineage and set about constructing a prosperous state, by developing the economy, improving the hydraulic system and reclaiming more land and also by improving the tax and financial system.

The state bureaucracy was greatly expanded, by adding to the five central departments, which were already initiated by the Umayyah several others such as for accounting, for

³⁹ Akbar Ahmed. *Discovering Islām, Making Sense of Muslim History and Society*. p. 39-40.