CHAPTER-2

ORIGIN & EXPANSION OF ISLAM
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A. What is Islam?

Definition of Islam:

Literally Islam means submission, surrender, obedience and peace. Islam stands for complete surrender and submission to God. Islam envisages that the way to peace and progress for man lies in submission to God. The message of Islam enshrined in the declaration of faith. There is no god but Allah, and Muhammad is His messenger. 1. It is a revolutionary message which makes a man aware of his origin and his destiny. Islam establishes the link between man and his creator, and thereby lifts him in the scale of values. Islam endows man with the purpose of life makes him the vice-regent of God, and confers on him the status of the crown of creation. 2.

Islam stands for peace – peace for all, not for the Muslims alone. In fact, Islam, when defined, incorporates in its fold, safety and security for the whole mankind. The Holy Quran addressed all human beings, not only the Muslims. Prophet of Islam, Hazrath Muhammad (peace be up on him) is known as the benefactor of mankind. 3. Thus, Islam’s message is for the whole universe and Allah is the Lord of all the worlds. Islam is universal in its nature, essence, belief, philosophy, ideology and practice. 4.

2. Prof. Masudul Hasan, History of Islam, (Vol.-10), p-4
The word ‘Islam’ stands for submission to the will of God, the name of the religion originating in Arabic during the 7th century through the prophet Muhammad (peace be upon him). The followers of Islam are known as Muslim, and their religion embraced every aspect of life. They believe that individuals, societies and governments should all be obedient to the will of God as it is set forth in the Quran, which they regard as the word of God revealed to his messenger, Muhammad (S:A). 5. The Quran teaches that God is one and has no partners. He is the creator of all things, and holds absolute power over them. All persons should commit themselves to live grateful of Resurrection, they will be judged. Those who have obeyed God’s commands will dwell for ever in paradise, but those who have sinned against God and not repented will be condemned eternally to the fires of hell. Since the beginning of creation God has sent prophets, including ‘Moses and Jesus’ to provide the guidance necessary for the attainment of eternal reward, a succession, culminating in the revelation to Muhammad of the perfect word of God. 6.

There are five essential and compulsory religious duties in Islam known as the prayers of Islam:-

1. The *SHAHADAT* (Profession of faith) is the sincere recitation of the twofold creeds. There is no god but God and Muhammad(S:A) is the messenger of God.

2. The *SALAT* (Formal prayer) must be performed at five times in a day (varying with time of sunrise and sunset) while facing towards the Holy Kaba of Mecca.

3. The *ZAKAT* (it is alms-giving through the payment of Zakat purification) is the duty of sharing one’s wealth out of gratitude for God’s favour according to the uses laid down in the Holy Quran.

5. Maurice A. Canney, An Encyclopedia of Religions, p-194
4. The **SOUM** (Fasting) is a duty to fast during the month of Ramadan.

5. The **HAJJ** (Pilgrimage) is to be performed at Mecca if at all possible at least once during one's life time.

Shariah is the sacred law of Islam, and applies to all aspects of life, not just religious practices. It describes the Islamic way of life and prescribes the way for a Muslim to fulfill the commands of God and reach heaven. There is an annual cycle of festivals, including the feast of sacrifice I'dul Azha, commemorating Abraham's willingness to sacrifice Issac, when comes at the end of the Hajj pilgrimage, and the I'dul Fitr, making the end of the month of Fasting in Ramadan. There is no organized priesthood, but great respect is accorded to descendants of Muhammad and other publicly acknowledged holy men, scholars and teachers, (Mullahas and Ayatollahs).

There are two basic groups within Islam.

1. **The Sunnis** are the majority group in the Islamic world and they believe correct religious guidance derives from the practice or Sunnah of the prophet Muhammad (S:A). They recognize the first four Caliphs as Muhammada's legitimate successors.

2. **The Shi'ites** are the minority group in the Islamic world. They believe that correct religious guidance obtains from members of the family of the prophet Muhammad as the prophets legitimate successors.

While the Sunnies have through history believed that just government could be established on the basis of correct Islamic practices, the Shiitis believe government could be established on the basis of inherit, that is unjust, particularly since the last recognized member of the line of Hazrat Ali, the twelfth Imam, became hidden from view in A.D. 873


There are a number of sub sects of Islam and in 2002 A.D. there were ever 1150 million Muslims throughout the world. 9.

**MANY PATH TO ONE GOD:**

When Jews speak of their religion, they call it Judaism or the Judaic tradition. When Christians speak of their religious traditions, they often refer to Judeo-Christianity. In the same way, Muslims refer to their religions as part of the Abrahamic or Monotheistic tradition, since Islam shares the history, basic beliefs and values of Judaism and Christianity. Muslim considers Jews and Christians to be their sibling within the *Ahl-e-Kitab* (People of the Book). This is the family of monotheists, those who believe in One Supreme God (*Allah*, the Arabic word of God). The book is revelation contained in scripture; Muslim believe all revelation came from the only God, Who revealed his will to humanity repeatedly by in various times and places to different groups. 10.

The Quran (Koran is archaic spelling) is Islamic scripture, the book containing Islamic revelation. It reiterates, confirms and completes Jewish and Christians scriptures referring often to the Jewish Torah and the Christian Gospels. The Quran calls all people of the world to remember and respect the truth carried in those earlier books.

Doing the will of God is not a simple task. It includes following the law concerning prayer, charity, fasting, pilgrimage, proper diet and cleanliness. Those rules have been clearly established in revelation and are not subject to reinterpretation. But simply following the rules is not enough to fulfill the will of God, in Islamic perspective.


10. Ibid, P-3.
The Quran warns "those who pray but then are neglectful of their prayer" "those who pray but then mistreat orphans and scarcely work toward feeding the poor". These people, says the Quran, make a mockery of their faith. The Quran also describes itself not as a law book or code, but as guidance for humanity. 11.

According to Islam, there are five original strong pillars in Islam.

1. **Towhid** (Profession of faith).

2. **Salat** (Formal Prayer).

3. **Soum** (Fasting in Ramadan).

4. **Zakat** (Alms-giving).

5. **Hajj** (Pilgrimage at Mecca). 12.

**1. Towhid or Shahdat:** The first pillar of Islam is Towhid, the pledging of commitment to God and the teaching of his prophet Muhammad(S:A). “I bear witness that there is no God (ilah) but Allah and Muhammad(S:A) is the messenger of Allah”. Anyone who sincerely commits to live according to this pledge is considered a Muslim.

**2. Salat or Namaj:** The second pillar of Islam is Salat (prayer). Muslims pray five times daily at sunrise, midday, mid-afternoon, sunset and night time. The prayers consist of recitation of verses of the Quran performed in a series of submissive postures (including Ruckus and Sajidah) i.e, bowing low from a kneeling position. So that, forehead touches the ground. Many people perform their prayers in the Mosque (Place of prostration) although prayers may be performed anywhere that has been swept clean.

11. S.M. Zakir Hussain, Quraner Aloke Dharmo Ki-Islam Ki (Beng.) p-1,7.
The prayer rug, a small carpet usually with a directional indicator to be pointed toward Mecca, is often used for this purpose. On Friday the midday prayer should be performed communally in the Mosque. At that time, the prayer leader i.e, Imam often offers a sermon (Khutbah) on the topic of his choice.

3. **Soum or Ruza**: The 3rd pillar of Islam is fasting (Soum). All healthy Muslims are directed by the Holy Quran to fasting Ramadan from sunrise until sunset during the 9th month of the Islamic calendar i.e, month of Ramadan. This is very spiritual time during which Muslims pray regularly and read the Holy Quran and focus on the equality of all people in their utter dependence on God. At the end of the month of fasting comes the festival by name *I’ dul Fitre* (Festival of breaking of the fast) All the Muslims celebrate this festival with great joy religious fervour.

4. **Zakat or Charity**: The 4th pillar of Islam is Zakat or Charity is obligatory order to all rich Muslims. All wealthy Muslims must spend some definite portion of their wealth annually for the support of the poor and for the cause of Islam.

5. **Hajj (Pilgrimage)**: As noted, the Hajj is the 5th pillar, Muslims are obliged to make the pilgrimage at least once in their lifetime if they are physically and financially capable during the designated month of pilgrimage. During that time pilgrimage dress in simple cloth, removing any indicator of social rank and together perform ceremonies designed to remind them of founding of the Ka’ba.

The pilgrimage culminates in the feast of the sacrifice (*I’ dul Azha*), of animals, symbolizing Abraham’s sacrifice; the meat is then consumed and any excess is given to the poor. 13.

13. Tamarra Sonn, A Brief History of Islam, pp-20,21,22.
FAITH OF ISLAM:-

Islam is primarily a matter of faith, such faith stands for certain beliefs. Such beliefs are:-

1. Belief in the Unity of God.

2. Belief in the finality of the prophet hood of Muhammad (Peace be upon him)

3. Belief in the prophets that Allah commissioned from time to time.

4. Belief in the Holy Quran and other holy books revealed to the prophets from time to time.

5. Belief in the angels.

6. Belief in the life after the death.


Such beliefs are intended to include in man belief in himself and belief in his destiny. Motivated and fortified with the faith of Islam, man can visually move mountains and rise to any height. 14.

Discipline of Islam:- In order to enable man to fulfill his mission as the vice regent of God, Islam seeks to discipline man through the offering to God five times a day; through the observance of fast for one month in a year, through the giving an Zakat on their assets for the welfare of the poor, through undertaking pilgrimage to the Ka’ba at least once during life time and through readiness to undertake Jihad in the cause of God. Such disciplined people are to establish a social order characterized by social justice, public welfare and a high sense of social moral virtues. In the Holy Quran, Allah refers to the Muslims as the best of community among mankind and Islam seeks to build up the Muslims as the model of humanity. 15.


Characteristics of Islam:- The characteristics of Islam are its universality, its comprehensiveness, its rationalism, its positivism, its pragmatism, its egalitarianism and its simplicity. Islam is universal in scope and seeks to set up universal brotherhood among man. It is most rational in concept. It has liberated mankind from superstitions which characterized the ancient religions. It takes a positive and not a negative view of life. It stands for progress and self development. It is practical, it is fully equipped to meet the challenges and overcome them. It stands for equality among the people. There is no priesthood in Islam, one can have communion with God without the intercession of any human agency. It is conspicuous for its simplicity. Islam stands for no elaborate ritual; its message appeals to the heart as well as to reason.

Ideals of Islam:- Islam is a way of life. This means that Islam is not concerned with mere religious rituals; it seeks to regulate human conduct in all fields of life and spheres of action, it has set certain ideals, and the aim of Islamic socio-political order is to provide the necessary climate for the blossoming of such ideals of fruition. Such ideals are religious, social, intellectual, cultural, political and international. The religious ideal of Islam is to establish belief in the unity and the oneness of God and the prophethood of Muhammad (peace be upon him) throughout the world. The social ideal is to create a pattern of social order where under there are no distinction of caste, creed, colour, the rich and the poor. The moral ideal is to make every person an embodiment of moral virtues. The intellectual ideal is to promote the acquisition of knowledge. The cultural idea is to bring about a wholesome, synthesis between the material and spiritual aspects of life. The political ideal is to build up a welfare and prosperous state. The international ideal is to establish a universal state based on the brotherhood and friendships of men and women. 16.

16. Wahiduddin Khan, Islam and Peace, p-37
Islam a Religion:- Like other religion, Islam is also a religion. In his lectures, Allama Muhammad Iqbal has quoted with approval the following definition of religion by professor Whitehead:

Religion is a system of general truths which have the effect of transforming character when they are sincerely held, and vividly apprehended. Islam is the powerful and potent instrument for transforming the character of the believers and as such it is religion par excellence. The equivalent of “religion” under Islam is DIN. According to dictionary of technical terms is defined as “A divine institution which guides rational being by their choosing it to salvation here and hereafter and which covers both articles of belief and action”.

The Holy Quran itself declares ........................................ i.e. Certainly Religion of Allah is Islam. 17.

Islam vis-à-vis other religion:- The Holy Quran says, “This day we have perfected the religion for you, Islam” Islam is thus on the testimony of Allah, the most perfect religion. Among the religions of the world, Hinduism, Buddhism, Jainism, Zoroastrianism, Confucianism and Christianity are more of philosophers than religions proper. Whatever foundation literature exists about these creeds is based on human speculation, and is not divinely revealed Judaism, Christianity and Islam alone are revealed and they alone have the title to be called as religions. Judaism is deficient to the extent that the concept of God there under is that of tribal and not that of universal God. In Christianity the concept of God has been distorted by making Jesus Christ and Holy Ghost share godhood in ‘Trinity’. Islam also presents God in proper perspective. While comparing Islam to Judaism and Christianity in his book ‘Three Great Religion’. Clarke has observed Islam as follows:-

17. M. Marmaduk Picktal, Glorious Koran, p-61.
"It is the distinctive characteristic of Islam, as taught by Muhammad, that it combines within itself the grandest and the most prominent features in all religious compatible with the reason and moral intuition of man. It is not merely a system of positive moral rules, based on a true conception of human progress, but is also the establishment of certain principles, the enforcement of certain disposition, the cultivation of a certain temper of mind, which the conscience is to apply to the ever varying exigencies of time and place.

**Social and Political orders of Islam:** In view of its dynamic character, Islam provides for the best social and political order. In this connection, H.G. Wells observes as follows:

In his book "A History of the world" And if the reader entertains any delusions about a fine civilization, either Persian, Roman, Hellenic or Egyptian being submerged by Islam, the sooner he dismisses such ideas the better. Islam prevailed because it was the best social and political order. Islam was the broadest, freshest and cleanest political idea that had yet come into actual activity in the world, and it offered better terms than any other to the masses of mankind.

**Vitality of Islam:** About the vitality of Islam, the great literary figure of the 20th century, Bernard Show observes as follows:

"I have always held the religion of Muhammad in the highest estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilatory capability to the changing phase of existence which can make itself appealing to every age. I have studied him the wonderful man in my opinion far from being anti-Christ, he must be called a saviour of humanity. I believe that if a man like him were to assume dictatorship of the modern world, he would succeed in solving the problems in a way that would bring it the much needed peace and happiness. I
have prophesied about the faith of Muhammad that would be acceptable to the Europe of tomorrow as it is beginning to be accepted by Europe of today. 18.

**Islam as a scientific religion:**- Islam is a scientific and progressive religion, but most people do not know about its authenticity. Contrary to the common belief, Islamic ideology is based on reason and logic. Muslims have contributed a lot to the growth of science and technology, but it remained a lesson known or fact. This comprehensive and exhaustive study is an effort in the direction of revealing the veiled facts and unveiling the truth. It brings to light Islam's radical approach to science and knowledge.19.

Islam, as faith and disciplines is based on science and logic. Islam is the only faith, which binds its followers to gain knowledge and attain education. It believes in promotion of all sorts of knowledge and science. That's why in the early era, followers of Islam, who had emerged as the standard bearers of wisdom, reason and logic, apart from culture and civility made great achievements in all areas.

Islam directs all its followers to earn, gain knowledge and master the arts and science of the contemporary world. Islam, as a living faith stands for spreading light and eliminating darkness from the world. This is a well known fact now that Muslims were leading the world of knowledge and wisdom, when Europe was still a dark continents, far behind in education and science.

In the early era of Islam, the Muslims were in full command of the science and technology of the times. They not only unearthed, adopted and preserved the lost treasure of the Greek wisdom, but also promoted it to new height. Muslim academics and scientist were among the leading lights of that period of history.

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They contributed a lot to the growth of all branches of Science, be that Physics, Chemistry, Mathematics or Medicine.

This is all recorded in history, but the hard facts are least known to common people, as there is no comprehensive book on the subject with an aim to cater to general readers. After careful study of the history of Islam, Canon Isac Taylor came to the definite conclusion that Islam had done more for civilization than Christianity.

Before the advent of Islam, learning was confined to the chosen few. The masses had to blindly accept whatever was placed before them as their religion and they were not permitted to use their intellect or judgment. In fact, before the promulgation of Islam, religion was synonymous with dogma and doctrines, rites and rituals; and bigotry had placed an embargo on freedom of thought and enquiry, whenever anyone conceived any new idea, propounded a new theory, he was condemned by his co-religionist as a heretic.

History bears witness to the fact that it was Islam that raised some of the most backward nations to the highest pinnacle of moral and material progress.

Europe's indebtedness to Islam for her scientific progress is much greater than she cares to admit. 20.

In conclusion, we want to express that Islam is the only religion of the world which was born in full light of history. It is the only religion which has established a proper equation between God and man. Islam is the only religion which is universal in concept. It is the only religion which caters to both this world and the world hereafter. Islam is not a matter of yesterday and today; it is mankind's hope for tomorrow.

20. Ibid, p-6
B. EXPANSION OF ISLAM

Islam was born in Mecca of Arab. From Mecca to Medina, and to all corners of the world, Islam was spread. Islam has a magnetic power, where Islam goes, it attracts the people with its magnetic power. But the expansion of Islam is indeed the most miraculous of all miracles.21.

From the historiographic point of view, the miracle of Islam is that electrified with faith of Islam, the Muslims emerged from their desert homeland and within 10 years of the death of Holy prophet Muhammad (Peace be up on him) bursting across the horizon, overthrew the Sassanian empire in the east, and overpowered the Byzantine in the west. Within the first hundred years of the rise of Islam, the Muslims were able to build up an empire which spread from Sind to Spain, extending over three continents-Asia, Africa and Europe. The Islamic empire was much larger than all empires of the world. The achievements of Islam have been unique and unparalleled in the annals of mankind.

A member of the noble family of Quraysh, by the time he attained the age of 25, he became well known for his integrity and honesty which earned him the title of ‘Al Amin’ and Al Sadiq (the honest and upright). After the age of 25, he spent most of his times in solitary, meditation in a cave, called Hira in Jabal-e-Nur (Mount of light), a hill about 3 miles north-east of Makkah. It was during the course of meditations in this cave that one night he received the divine revelation, ‘Recite thou in the name of Thy Lord who created’ (the whole universe), which gave him spiritual illumination on the truth of Tauhid (Monotheism) and conveyed the message that Allah have chosen him to be his messenger.

21. Wilfred Cantwell Smith, Islam in Modern History, p-68.
The momentous revelation opened a new chapter in the history of mankind. Henceforth, the prophet’s life was entirely spent in weaning Arabia from idolatry. The fruits of his labour were gathered even during his life time. The greatness of the prophet lies in the tremendous force and enthusiasm with which he imparted his creed which may be called the rationalistic approach of Islam. 22.

The Muslim Conquests:- The concept of Tauhid commented the Arabs into one nation, which they had never been before, and the country quickly left its “Age of Ignorance” far behind. Moreover, the domination of the world was soon to pass over into the hands of the Arabs whose chief traits were bravery, truth, munificence, characteristic high mindedness and hospitality.

The prophet Muhammad (S:A) was able to lead a force to Makka. The Quraish could offer no resistance and Makka was conquered by the Muslims without firing a shot. All the Quraish who had at one time been inveterate enemies of the Holy prophet now submitted to him and occupied Islam. That was the vindication of the truth of Islam. In this hour of triumph of the Holy prophet forgave the Quraish for the sins of omission and commission. The idols in the Holy Ka’ba were broken. Verily with the coming of the truth, falsehood had been vanished. At one time the Quraish of Makka had offered the Holy prophet the crown of the city provided he desisted from preaching the new cult of the unity of God. 23.

After the conquest of Makka, the stage was set for the islamising of Arabia. During 631 A.D. deputations from all the tribes flocked into Medinah and accepted Islam. On the occasion of the Hajj-Pilgrimage in 631 A.D., the Holy prophet was in position to announce that henceforward the Holy Ka’aba was no longer to be opened to the non-Muslims.

In the following year the Holy prophet himself conducted the Hajj ceremonies. On that occasion God revealed that he had perfected the religion and chosen Islam as the religion for them. The Holy prophet wanted the people to bear witness that he had fulfilled his mission, and delivered the message he had been commissioned to give. Having completed his mission the Holy prophet passed away in June 8, 632 A.D.

On the death of the prophet Muhammad, the task of preaching Islam was offered upon the Caliphs, the most eminent among his companions. They took the duty in order to preach Islam in the world and reach to the mankind respectively. They are by name Abu Bakr, Umar Faruq, Usman Gani and Ali (R:A). 24.

**Expansion of Islam during the time of Abu Bakr:**

Hazrat Abu Bakr became the Caliph on the 6th June 632 A.D. and he died on the 23rd of August 634 A.D. His period of Caliphate extended over two years and two months. Judged by the usual standards this was certainly too short a period to make an impact on history. Surprisingly enough, the Caliphate of Abu Bakr not only made an impact on history. The suppression of apostasy, the unification of Arabia, and the conquests of Iraq and Syria within the short space of two years are the extraordinary marvels of history.

At the time of his accession, Islam stood at the brink of a precipice, and any wrong step on the part of Abu Bakr would have led to the disintegration of Islam. That he not only averted the process of disintegration, but made Islam a world face that could successfully entered against the giant empires of Byzantium and Persia, speaks for the dynamics of the leadership. According to assessment of Muir, author of *The Caliphate Its Rise, Decline and Fall.*

"But for Abu Bakr, Islam would have melted away in compromise with the Bedouin tribes or likelier still would have perished in the throes of birth"

Abu Bakr proved to be the saviour of Islam. He launched Islam on the course of his destiny.

**Expansion of Islam during the reign of Umar Faruq:**

Hazrat Umar Faruq was an extraordinary genius and he occupied an important place in the world history in general, and the history of Islam in particular. The caliphate of Umar Faruq lasted from ten years from 634 to 644 A.D. This decade saw the high water mark of the Muslim rule. During his reign, the Muslims became the masters of Iraq, Persia, Syria and Egypt. Such conquests were most spectacular, dramatic and unprecedented. Soon after assumption of office of the caliphate by Umur Faruq, the Muslim conquests began. At Damascus the Roman army was defeated in the month of September, 635 A.D. Heraclius saw the complete overthrow of his Roman army at the battle of Yarmuk in August, 636 A.D., which caused him finally to abandon Syria. 25.

Jerusalem was the next objective, caliph Umar journeyed from Madinah to take formal possession of that historic city in 638. Tripolis, Tyre and Caesarea fell next. The sailor of Phoenicia equipped the Saracenic fleet which drove the Roman navy into the Hellespont. The Muslims now gained the command of the Sea. Cyprus(649) and Rhodes(654) fell and the army of the caliph lay in front of Constantinople, but it was not till the year 1453 A.D. that the Turks captured it. During the time of the conqueror of Jerusalem, all Syria from south to north was completely subdued. The fate of Persia were settled at the battle of Qadisiyah in the month of June, 637 which forced the Persians to abandon all their western possession

and withdraw of Persia proper leaving the Muslim, the masters of Iraq, including the Persian capital of Ctesiphon on the Tigris. In 635 Damascus had already fallen and Caliph Umar Faruq had established two new cites of Basarah and Kufah, which became great centres of learning and knowledge.

The last of the chosroes was defeated in the battle of Nihawand in 641 A.D. Magianism receiving a heavy blow. The country beyond the Oxus was reduced. We next see the banner of Islam flying on the bank of Indus, and the Emperor of China seeking the friendship of the caliph at Madinah. The caliph now turned his eyes further to the west. Memphis soon fell and Alexandria was invested. After the capture of this famous city of the Ptolemies by the veteran troops of Syria, the Muslim movement took an intellectual shape.

Egypt was the material and spiritual stronghold of the Byzantines, and when Heraclius received the sad news of the fall of Alexandria (646 A.D.) in this place at Constantinople, the emperor was so overwhelmed with grief that he lived scarcely a month after the fall of the city. It was not the intention of the caliph to limit his conquest to Egypt.

**Expansion of Islam during time of Hazrat Usman Gani (R: A):**

Hazrat Usman was eighty years old at the time of his death. His caliphate lasted for 12 years from 644 to 656 A.D. Among the rightly guided caliphs this was the longest period of rule. During his rule, Islam was flying east and west. In the east Yazdgird the last sassanian emperor was killed and in the west, the Byzantines were defeated both on the land and sea and greater part of North Africa was conquered by the Muslims.
His general Abdullah set out from Memphis and besieged Tripolis. Twenty years afterwards, the Muslim army forced its way from the Nile to Atlantic. 26.

The caliph ‘Abdul Malik’ resolved on the reduction of Carthage (Qartajannah). His general conquered the great rival of Rome. The captured Christian capitals numbered three by now: Jerusalem which was the birth place of the Christianity; Alexandira which was the home of Greek Christianity and lastly Carthage; the home of St. Augustine and Latin Christianity. In little more than one generation all the population of North Africa had become Muslim and their children were speaking Arabic. The new religion conferred up on the converts a sense of dignity, self-reliance and self-respect with which they had been totally unfamiliar. It gave hope to the so called slave, and a wonderful sense of brotherhood to its followers, a brotherhood which allowed the water carrier of the caliph to stand on the same prayer mat on which stood his master to pray with him to God.

**Invasion of Hazrat Ali (R:A):**

Hazrat Ali (R:A) was the fourth caliph of Islam. He was a superman, a man of many qualities and virtues. He was a man of great personal valour, who enjoyed the distinction of being the “Lion of God”. His caliphate lasted from 656 to 661 A.D. During caliphate, Islam spreading slowly because of the process of foreign conquests came to a grinding halt, and the Muslim instead of fighting against enemies of Islam fought themselves to the great disadvantage age of the cause of Islam.

**The Invasion of Europe:**

The caliph Al-Walid next authorized the invasion of Europe, and the conquests of Andalusia. Musa bin Nusayr, ably aided by his lieutenant, general Tariq pushed northwards and finally completed the reduction of the Spanish Peninsula in 711 A.D.
But for Charles Martel, the Muslims would have run over the whole of the France also. 27. A study of the Muslim conquests shows how large a measure of their success was due to the marvellous enthusiasm that had its roots in their religion. 28.

**Expansion of Islam during the Umayyad Period:**

The Umayyad period of Islamic history lasted for ninety years from 660 to 750 A.D. This period is overshadowed by *Khilafat* issue and the grim tragedy of Kerbala. That is certainly a negative aspect of the Umayyad rule. But there was positive side of their rule as well and we should not be oblivious of this aspect of their rule. After 650 A.D. the process of Muslim conquests had come to a halt. When the Umayyad won the caliphate they once again led the Muslims to conquests. Under Mu’aweyah-I the Muslims advanced in North Africa and Uqba bin Naafi founded the town of Qairown in North Africa. The Muslims captured the island of Rhodes and they raided the island of Sicily. In the north east the Muslims crossed the Oxus. In the west they laid siege of Constantinople. After the death of Hazrat Mu’awiyah in 680 there was once again a halt in the process of Muslim expansion. The process of expansion was resumed in the reign of Abdul Malik. It received further momentum during the reign of Waleed-I. The years711-713 were crowded with momentous victories in Spain in the west; in Sind in the east; and in Transoxiana in the north. In the reign of Hisham, the Berbers were completely subdued. In Europe the Muslims crossed over to France and occupied South France. Under the Umayyads the Muslims dominions constituted the largest empire of the world. The Umayyads organized administration on sound lines. They constructed numerous buildings.


Expansion of Islam during the Abbasids (750-1258 A.D.):

The Abbasid ruled for 508 years from 750 to 1258 A.D. It is one of the longest rules in history. The Abbasids dynasty produced 37 caliphs. 29.

Hitherto the Arabs had played a dominant role in the Muslim community. Now the tables were turned. We pass from the period of Arabian ascending to one of Persian ascending or persianised Abbasids and cosmopolitan culture. Al Mansur, the caliph transferred the seat of Islamic Governments to Baghdad. It was not a mere casual circumstances that the Abbasids favoured the Persian element and they transferred the seat of Government to where it was in olden times under the Achaemenids, Aracids and Sasanids, in the plains of the lower Euphrates and Tigris. Damascus could never have suited them. Al Mansur established schools of medicines and law in Baghdad. His grandson Harun Al-Rashid (786-809) placed all his schools under the superintendence of a Nestorian and ordered that to every mosque in his dominion a school should be attached. But the golden age of Muslim learning was during the caliphate of Al-Mamun (813-833) A.D. He made Baghdad the centre of science and learning, collected great libraries, and surrounded himself with learned man. Under the influence of Indians, Greeks, Nestorians and Jews, the Muslims Advanced in the realm of science and philosophy as quickly as they had overrun the provinces of the Roman Empire. It less than a century after the death of the great prophet of Arabia, the works of the chief Greek and Indian philosophic authors had been translated in to Arabic. It must be brone in mind that the Muslims cultivated science after the manner of Alexandrian Greeks that is, they preferred the inductive method of Aristotle, as suiting a young and virile race, to the reveries of Plato. 30.

30. Ibid-p
The main springs of Muslim learning and science were the teaching of the prophet Muhammad who emphasized the search for knowledge to harness the forces of nature for ameliorating the lot of suffering humanity.

When the Abbasids rule was extinguished the Abbasids dominion did not extend beyond Iraq. During these five hundred years numerous petty states had risen and fallen both in the east and the west. Islam stood for unity, but unfortunate by the Muslim fell victim to disunity. Among the Arabs there were acute differences among the northern and the southern Arabs. When the Mongols overthrew the Abbasids, they had the support by the Shias.

C. Advent of Islam on Iran and its Impact:

During the rule of the last Sassanian king Yazdgird-III, When Omar Faruq was the caliph of the Arabs. Islam entered into Iran. Hazrat Omar wanted to invade Iran in order to conquer and also to separate it from the capture of the other foreign country. He exercised his extreme power and strength. That is why two grim battle were fought between the Iranians and the Arabs. One at Qadissiya in 636 A.D. and other at Nihawand in 642. 31.

The Battle of Qadissiya:

After the Battle of Buwaib, both the sides of the Arabs and the Persian made preparation on a large scale for a big show. Omar reinforced the Muslim army on the Iraq front and appointed Sa’d bin Abi Waqqas as the commander of the Muslim forces.

The Persian mastered a very large scale force under the direct command of the Persian commander-in-chief Rustom. Rustom was determined to defeat the Muslims and drive them to the desert. The forces met at Qadissiya in 636 A.D.

The battle lasted for several days with varying fortune. Ultimately Rustom was killed. That demoralized the Persians and they suffered a heavy defeat.

The battle of Qadissiya was a battle of great historic importance which opened the gates of Iraq far the Muslims, and marked the retreat of the Persians from Iraq.

**The Battle of Nihawand:**

The fall of Khozistan alarmed the Persians. They mobilized all the resources at their disposal in another bid to stem the tide of the advancing Muslims. A large Persian army was assembled at Nihawand to give battle to the Muslims.

The battle of Nihawand was fought in 641 A.D. It was a bloody battle in spite of the stiff resistance put up by the Persians, the Muslims won the battle though the commander of the Muslim forces Nu'man bin Muqaran met his martyrdom at the battlefield.

At the battle of Nihawand the rout of the Persians was complete. They left as many as thirty thousand Persians dead on the battlefield. That was a decisive blow to the Persians, and after this battle the Persians were no longer in a position to take a firm stand anywhere else. The battle of Nihawand indeed sealed the fate of Persia.

In both of these battles the Iranians were badly defeated and the rest country of Iran passed over to the Arabs. Excepting the northern provinces of Gilan and Mazandaran protected by the great Alburz ranges. Thus Iran became an integral part of the new Islamic state.
Impact of Islam on Iran:

Towards the close of first half of the 7th century A.D., the Arabs changed the whole outlook of Iran and whole course of her history. This memorable change was the invasion of Iran by the Arabs, a people who had suddenly been transformed by the magnetic ideology of Islam and being put at the heat of the moment, took merely the whole of the world in its strides and gave a new and revolutionary conception of life to people and a magnificent civilization to humanity as a whole.

It is also noted that after the two skirmising battle of Qadissiya and Nihawand, the Muslims armies spread out in all directions of Iran. Gradually the Persian started to adopt the religion of Islam and after this within a very short time Iran was islaminized and came under the Islamic Government. The Persians were influenced with the Muslim faith. They followed Islamic philosophy. Their culture, tradition, conduct, cloth, meal, education and society all things were adopted with the adaptation of Islamic philosophy and ideology. 32.

The domination of the Arabs over Iran by the implication of Islam, marks a turning point in Plato's history, political, social, economic and literary. The ideals of Islam were simple and so very appealing to human nature. These teachings were diametrically approached to the complicated and dualistic teachings of Zoroastrianism and to highly corrupt practices of the Zoroastrian Perishood. Moreover the Arab conquerors were not motivated by the lust of conquest and plunder but by a fiery religious zeal, which had prompted them to carry the redeem message of Islam to the down-trodden humanity and thus relieve people from the exploitation of those in power. This is why the Arab conquerors meated out a very benevolent treatment to their Iranian subjects and that, quite naturally,

endeared Islam to the oppressed Iranian masses and also the intelligencia, who had been a victim, for centuries together, of a highly oppressed and intolerant priesthood and government. That treatment and not the sword, as stated by some, caused the wholesale conversion of Iranians into Islam, so much so that Zoroastrianism became a stronger in its own land. 33.

The influence of Islam asserted itself not only in the domain of politics, culture and economics but also in the field of language and literature. Islam diverted the attention of Iranian from mundane subjects to religious sense. By giving a simple and easy-to-learn way of writing in the form of Arabic script, the Arab conquerors relieved the Persian people of the cumbersome Pahlavi script, and thus facilitated Persian writing and paved the ground for the spectacular development of the Persian literature. The Arabs also gave new vision and mode of expression to the Iranians and that also went to enrich the Persian language.

Now Islam is the official religion of Iran. When the name, surname, lineage, religion and language of an Iranian convert were all Arabic and coloured by Islam. It is at all astonishing that the whole age should be designated as that of Arab civilization. 34.

33. George-E-Kirak, A Short History of the Middle East, p-60,61.
34. F.C. Davar, Iran and Its Culture, p-93.