

CHAPTER SEVEN

HISTORY OF ISLAM

KHULAFATUR- RASHIDIN

Meaning of the concept Khulafaur-Rashidun

The term Khalifah literally means successor or vice-gerent. While Rashid means the guided. Therefore, Khulafaur-Rashidun means the guided successors of the prophet Muhammed because they led their subjects according to the teachings of Allah as manifested practically by the prophet Muhammed.

The four guided-khalifas

There are four guided-caliphas in the History of Islam as named below:

- 1) Abubakar ibn Abu-Quhafah Assidiq (R.A)
- 2) Umar ibn Khattab Al-Faruq (R.A)
- 3) Uthman ibn Affan Dhun-Nurein (R.A)
- 4) Ali ibn Abi-Talib (R.A)

SAYYIDNA ABUBAKAR ASSIDIQ (R.A)

Early life of Sayyidna Abubakar Assidiq (R.A)

He was born in the 572 CE, two years after the birth of the Prophet. His real name was Abdul Kaaba, meaning ‘the slave of the Kaaba’, which he was given by his parents. This name was given to him since he was the only child in his family who had survived death and his parents therefore dedicated him to the Kaaba.

His famous name, Abubakar, was because of his love for camels. When he embraced Islam, the prophet gave him the name Abdullah, meaning the servant of Allah (SWT). He was given the title *Assidiq* by the prophet meaning ‘the testifier of truth’ after Israa wal- miraaj because he accepted the narration of prophet’s journey without hesitation and any question.

His father was Uthman bin Aamir but his nickname was Abu-Quhafah. He was from Banu Tamim and his family was among the nobles of Makkah. At first, he did not view Islam as anything serious and only converted after the conquest of Makkah. His mother

was Salma bint Sakhar but was commonly known as Ummul-Kheir and was among the early converts of Islam.

Abubakar had good characters and never indulged in the evils like taking alcohol, gambling among others. He was wise, a good orator and conversant with Arabic genealogy. He was a respected man in the community and a close friend to the prophet. When he was 18 years, he started his business journeys to Yemen and Syria. Before he embraced Islam, the Quraish used to send him on serious assignments on behalf of the Arabs of Makkah.

Abubakar's conversion to Islam

Abubakar was a close friend of the Prophet even before the Ba'ath (Prophet hood) and first revelation. Abubakar was on a business trip at the time when the Prophet received the first revelation. He received the news about the prophet teaching Islam and readily believed in him. He was the fourth person to accept Islam and the first grown up among men. Abubakar persuaded his intimate friends such as Uthman Ibn Affan, Zubeir ibn Awwam, Abdulrahman bin 'Auf, Sa'd ibn Abi-Waqqas and Talha bin Ubaidullah and many others to become Muslims.

Abubakar's Marriage and children

His first wife was Qutaila. She belongs to the Bani Amar. She was the mother of Asmaa and Abdullah. After abubakar's conversion to Islam, he divorced Qutaila for refusing to accept Islam. The second wife was Umm-Ruman. She was a widow and belongs to the Bani Kinana. She was the mother of Abdulrahman and Aisha. Thirdly, he married Asma bint Umais who was a widow of Jaffar ibn Abu-Talib. She gave birth to Muhammed ibn Abubakar. The fourth one was Habibah who gave birth to Ummul-Kulthum.

Abubakar's outstanding qualities

The following are the outstanding qualities of Abubakar Assidiq (R.A)

1. He was a man of simple habits and absolute devotion and leading a very simple life
2. He sympathized with the poor and needy in the community
3. He was humble, generous and moderate in position.

4. He always sought solutions to problems based on the teachings given in the holy Qur'an and the prophet's traditions (Hadith).
5. He was the strongest supporter of the Prophet (PBUH).
6. He sacrificed his wealth and possessions for the sake of Islam.
7. He enforced the observation of the principles of Islam like Zakat, Saum, Swalat and Hajj.

Abubakar's companionship with the Prophet

As a companion of the prophet Muhammed (p.b.u.h) Abubakar served significant contributions towards the growth and development of Islam. Such contributions that he did during the time of the prophet include the following:

- He devoted himself to Missionary activities: Abubakar was a very close friend to the prophet even before his conversion to Islam. He was therefore willing to support the Prophet in the spread of Islam. He convinced many Swahabas to embrace Islam; key among them is Uthman bin Affan.
- He helped in the liberation of slaves: On the onset of persecutions, Abubakar used his wealth to buy the freedom of slaves who were being tortured by their masters, for example Bilal ibn Rabaah (R.A)
- He used all of his wealth for the sake of Allah: He financially assisted the spread of Islam during its early phase and during the battles he used to contribute a lot to prepare the army.
- He is among the companions of the prophet who endangered their lives to protect him. For example, when Aqba bin Mui't was strangling the prophet with a piece of cloth, he appeared and shielded him.
- He actively participated in all the major battles to protect the prophet and Islam: for example, during the battle of Uhud, he courageously shielded the prophet from the stones and arrows that were being thrown by the Makkans.
- He married off his daughter Aisha, to the prophet in order to strengthen their relationship.
- During Hijra, he bought the horses that they used and accompanied the prophet in the journey.

- In the signing of the treaty of Hudaibiyyah, he was sent as an ambassador to the Quraish.
- On the 9th year after Hijra, the Prophet appointed him to lead the Muslims who were going for pilgrimage. During the same period when the prophet was ill, Abubakar (RA) was given the responsibility of leading the Muslims in prayers.
- Upon the death of the Prophet, Abubakar (RA) took the initiative of conducting the burial ceremony.
- He paid the price of purchasing of the land for construction of the prophet's Mosque so as to ease the conduction of prayers, preaching of Islam and providing a place for the meetings of the Muslims.
- He was among the ten people who were given the good tidings of paradise (*Ashratul-Mubashirina bil-jannah*)

Election of Abubakar as a caliph

After the death of the Prophet (PBUH), it was important that the Muslim Ummah get a leader. The prophet did not appoint a successor before he died. Before his burial, the issue of his successor became a big debate between the Ansar and Muhajirun. The Ansaar of Madina met at a place called Saqiifah. The main aim was to choose a leader who was Saad Ibn Ubaidah. When the Muhajirin of Makkah heard this, they all came to an agreement to have a leader from the Quraish. Abubakar suggested Umar bin Khattab or Abu Ubaida bin Jarah. Umar bin Khattab rose up and proposed Abubakar's name with justification. The Ansaar and Muhajirun had a lengthy discussion on the issue until they unanimously agreed that Abubakar (RA) should be the caliph.

On the next day, after the prophet's burial all the Muslims gathered in the mosque. Abubakar took the mantle of leadership and climbed on the pulpit to deliver his inauguration speech as follows:

"I have been given the authority over you and I am not the best of you. If I do well help me; and if I do wrong, set me right. Sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you shall be strong with me until I have secured his rights if God wills; and the strong amongst you shall be weak with me until I have rested from him the rights of others if God wills. Obey me so long as I obey God

and His Messenger. However, if I disobey God and His Messenger you owe me no obedience. Arise for your prayer. God have mercy upon you.”

The lessons that Muslims can learn from the first speech of Abubakar

The following are the lessons that Muslims can deduced from the first speech by Khalifa Abubakar (R.A):

- The head of a state is not above the law
- A head of state is answerable to Allah and people
- The head of state should be fair and observe justice. That is, the head of state should give equal treatments to all his subjects without discrimination
- A head of state should be elected democratically by the voice of majority
- The head of state should only be obeyed when on the right path
- A head of state should obey the laws of Allah and the prophet Muhammed
- The head of state should be a God-fearing person
- A head of state should be simple, humble and approachable
- A head of state should accept the pieces of advice given to him by his community on matters concerning the society

Reasons that can justify the claim that Abubakar (R.A) was the right person to succeed the prophet Muhammed (p.b.u.h) in the leadership of Muslim ummah

The following are the reasons that made Abubakar (R.A) to be chosen as a Khalifa of Muslim ummah after the death of the prophet Muhammed (p.b.u.h):

- a) He was a friend of the prophet before and after prophethood
- b) He was with the prophet during the Migration to Madinah
- c) He was the first person to believe in the message of Islam without any hesitation
- d) He actively participated in the propagating and spread of Islam
- e) He sacrificed his wealth for the sake of Allah
- f) He led the Muslims to pilgrimage during the last days of the prophet Mohammed (p.b.u.h)
- g) He led the Muslims in prayers during the sickness of the prophet with order of the Holy prophet

Challenges faced by Abubakar when he took over the caliphate

Here are several challenges faced by Abubakar (R.A) when he ascent to the leadership of Muslim ummah:

1. The *Ridda wars* also known as ‘the Wars of Apostasy’

There were many people who denounced the Islamic faith after the death of the prophet Muhammed. Therefore, there were a series of military campaigns launched by Abubakar (RA) against these rebel Arabian tribes during 632 and 633 CE, just after the Prophet died.

Reasons for the apostasy wars

The following are the causes for the wars of Apostasy:

- The Arabs could not adhere to the changes brought by Islam in spheres of life such as social changes for instance the equality nature of Islam
- The strict rules of morality enforced by Islam did not give them a chance to practice what they enjoyed before coming of Islam such as prostitution, enjoying of usury, marrying unlimited number of wives
- The tribes were jealous of the ascendancy of Madina. They preferred individual tribal loyalty to the central authority in Madina
- Most of the Arab chiefs who wanted power, thought that the office of the prophethood would earn them profit and prestige, therefore they claimed that they were prophets
- Many tribes like those in Yemen, Yamamah and Oman refused to pay zakat which they considered it as a strange principle of Islam

2. Refusal of some Muslims to pay Zakat

The news of the death of the Prophet (PBUH) made some new Muslims think that the Islamic State would crumble and they refused to pay Zakat. Sayyiduna Abu Bakr (RA) declared war against these people. They therefore had to accept the rules and pay Zakat.

3. The fight against the false prophets

Upon the death of the Prophet, some Arabs laid claim to the Prophecy and became imposters. Tulaiha, Musailamah, Aswad Ansi and a woman named Sajah claimed that they were prophets and caused a great deal of confusion. Abubakr (RA) was quick to take action against these imposters.

- **Aswad**

Aswad hailed from Yemen and was known as *Ansi* meaning the veiled prophet. He was called so because he put a veil on his face all the time. He was killed by Qais ibn Makshuha and his followers scattered.

- **Tulaiha**

He belonged to the tribe of Banu-Asad in northern Arabia. Khalid bin Walid (RA) was sent to deal with Tulaiha. Tulaiha's army was crushed and retreated to Syria. Later on, Tulaiha became a Muslim.

- **Sajjah bint Al-Harith**

She comes from the tribe of Banu Tamim. After the death of the prophet Muhammed, a number of chiefs declared her prophethood. She even forced those who did not follow her to cooperate. On her way to Madina, she got the news of the marching Muslims army under the leadership of Khalid ibn walid who dismissed Tulaiha's rebellion. Thus, she feared for her life and disappeared before it was too late. Sijjah drafted a letter to Musailama seeking his help and understanding since he declared his prophethood. She later on got married to him and accepted his prophethood.

- **Musailama al-Kaddhab and the battle of Yamamah (11th A.H)**

He was from central Arabia. His tribe disgusted the prophet from the Qureish as they accepted him as a prophet. Khalifa Abubakar (R.A) was compelled to fight him. Ikramah (RA) and Surahbil (RA) were sent to take action against 40,000 soldiers of Musailamah, but they were almost defeated. Therefore, Abubakr (RA) sent Khalid bin Walid (RA) who had 13,000 to continue with the mission against the notorious Musailamah who had since married Sajah. In the fight that followed Musailamah was killed by Wahshy (R.A)

Results of the battle of Yamamah (11th A.H)

The following were the effects of the battle of Yamamah:

- Almost eight hundred (800) Muslims died in this battle
- A number of Muslims who memorized the Holy Quran were martyred in this battle
- It was immediately after this battle that the process of compiling the Quran was raised and finally conducted
- Musailamah, the great liar and enemy of Islam was killed
- The victory that Muslims attained helped to raise the dignity and status of Muslims once more in the entire Arabia
- The battle marked the end of the greatest challenges that Khalifa Abubakar and Muslims had to face

4. Completing the planned war expedition to Syria under the leadership of Usama bin Zaid

Before the death of the Prophet, he had sent Usama bin Zaid to conquer Syria. The army had not gone far when the Prophet fell ill and died. So they had to cancel their mission. When Abubakar (RA) became a caliph, the question was raised whether the army should be sent again or should remain to defend Madina. Abubakar made a firm decision and said, "I shall send Usama's army on its way as ordered by the Prophet, even if I am left alone."

5. Compilation and preservation of the Qur'an

As a result of the death of a number of memorizers, caliph Abubakar was forced to compile the Qur'an. This was a challenging task and he had to select the correct panelist to compile the Quran. Zaid bin Thabit was given the responsibility to chair the group.

6. Conquering the external enemies

The Persian and Romans were constantly attacking the Muslims. Abubakar had therefore to take action against these groups. He started by sending Muthanna and Kahlid been Walid to conquer this empire. After a successful battle, he sent four armies led by Ubaida bin Jarah, Amr bin Al-As, Yazid bin Abi-Sufiyan and Surahbil to fight the Roman Empire. Khalid bin Walid was sent to reinforce the Muslim army. The Romans were defeated during the battle of Yarmuk.

Abubakar's illness and death

One day he took bath on a cold day and got a fever. For fifteen days, the high fever did not drop and he grew weaker every day to an extent that he could not perform congregation prayers in the mosque. He appointed Umar (R.A) to lead the prayers. He was anxious to avoid trouble on the question of succession and he consulted the shura committee on who would lead the Muslims after his death. Majority proposed Umar (RA) to be their next leader and he personally proposed him. He later called his daughter Aisha, wife of the prophet to do the following:

1. To share the piece of land he had given to her with his sisters and brothers.
2. To clear his debts from Baitul-maal (house of treasure) using the wealth he had left behind.
3. To be buried in the same old cloth he was wearing.

Abubakar (RA) died on Tuesday Jamadul Awal 13th A.H / August 634 C.E aged 63 years and was buried in his daughter's house lady Aisha by the side of the holy prophet. He served for two years and three months.

Abubakar's major achievement during his time of Khalifa

The following are achievements made by caliphate Abubakar (R.A) during his reign:

1. As the immediate successor of the prophet, he gave Islam a new face.
2. He laid a foundation stone of the caliphate. His election as a caliph showed democracy in Islam.
3. He supervised his officials keenly despite his soft heartedness; he was very strict and would take stern action on any official who would misuse his office.
4. He managed to maintain the unity and integrity of Islam after the death of the prophet.
5. He fought the impostors (false prophet) like Musailama al Kadhab.
6. He fought against those who refused to pay Zakat.
7. He made rules on the administration of justice and inheritance.
8. He improved the Islamic revenue system by establishing an independent department where money was deposited.
9. He used to give aid to the women, the old and the needy.
10. He set into motion the process of compilation of the Qur'an

11. He fought for the rights of all the people including the minorities and gave them protection in even the non-Islamic states around. He reduced the tax and asked only those who were able to pay.
12. He successfully fought against *Bida'* (innovations).
13. He destroyed all the incorrect hadith that he had collected for fear of misleading the Muslims.
14. He established the departments of law, justice and Islamic Shariah to carry out research and find a critical approach to solutions in the community.
15. He expanded the Muslim empire through military conquests and established eight provinces, which included, Taif, sanna, Madina, Najran, Bahrain, Damtul Jandal. He conquered Syria and Iraq.

Reforms made by Khalifa Abubakar (R.A) to improve the Muslims' army:

Abubakar (R.A) improved the army of the Muslims through adopting the following reforms:

- formation of battalions with each headed by a commander,
- Addressing the challenges of the military.
- Creating the post of the commander in chief as the head of the army.
- Insisting on the moral values of the army.
- Directing the commanders on the Islamic teachings on war.
- Budgeting for war materials like weapons and amours.
- Constantly inspecting the military camps to uphold discipline.

SAYYIDNA UMAR IBN KHATTAB (RA)

Birth and Early life of Umar ibn Khattab (R.A)

Umar (RA) was born in a respected Quraish family of the Adi clan in the year 583 CE, thirteen years after the birth of Muhammad (PBUH). He was the son of Khattab bin Nafeel, his father and Khatmah bint Hashim Bin Mughira, his mother. His family was respected for its extensive knowledge of genealogy. When he grew up, Umar (RA) was proficient in this branch of knowledge as well as, horse riding, swordsmanship, wrestling and the art of speaking. He also learned to read and write while still a child, a very rare thing in Makkah at that time. Umar (RA) earned his living as a merchant.

This made him to travel to many foreign lands where he met all kinds of people. This experience gave him an insight into the affairs and problems of the community. Umar (RA)'s personality was dynamic, self-assertive, frank and straightforward. He always spoke whatever was in his mind even if it displeased others. These qualities made the Quraish always ask him to be the mediator when resolving disputes. He is famous in Islamic history as "Al Farooq" meaning, "One who distinguishes between Right and Wrong."

Umar (RA)'s conversion to Islam

Umar (RA) was twenty-seven when the Prophet (PBUH) proclaimed his mission. The ideas that Muhammad was preaching annoyed him as much as they did the other notables of Makkah. He was therefore very bitter at any one who accepted Islam.

When his slave-girl called Basina accepted Islam, he beat her until he himself was exhausted and told her, "I have stopped because I am tired, not out of pity for you." The story of his embracing Islam is an interesting one.

One day, full of anger against the Prophet, he drew his sword and set out to kill him. A friend by the name Nu'aim bin Abdullah met him on the way. When Umar (RA) told him what he planned to do, his friend informed him that Umar (RA)'s own sister, Fatima, and her husband had also accepted Islam. Umar (RA) went straight to his sister's house where he found them reading from pages of the Qur'an. He violently fell upon his sister's husband but his own sister tried to interfere and was hurt.

Bruised and bleeding, she told her brother, "Umar (RA), you can do what you like, but you cannot turn our hearts away from Islam." These words had a strange effect upon Umar (RA) (RA). He wondered, "Which was this faith that made even weak women so strong of heart?" He asked his sister to show him the manuscript she had been reading. They were reciting the first verses of sura a- Taha.

As Umar read the verses repeatedly, he felt as if these verses were addressing him in person. He was at once touched by the words of the Qur'an and immediately grasped their truth. He went straight to the house of Arqam, where the Prophet and the Muslims were offering prayers and declared his faith to him.

Results of Umar's conversion to Islam

The following were the results of Umar ibn Khattab's conversion to Islam:

1. Umar's conversion to Islam was totally a heavy blow to disbelievers of Makkah
2. He openly declared his conversion to Islam, which gave hope to many Makkans who were still frightened to accept Islam.
3. He gathered the Muslims and offered prayers openly at the Kaaba. This boldness and devotion of an influential citizen of Makkah raised the morale of the small community of Muslims.
4. He earned the title of Al-Faruq (the distinguisher of the truth from falsehood) by the prophet Muhammed

Umar's marriage and children

He married three times before becoming a Muslim and four wives after embracing Islam:

- Zainab sister of Uthman ibn Maz-un who gave birth to Abdallah, Abdulrahman and Hafswa who became the wife of the prophet, Zainab accepted Islam and died in Makkah
- Malkiah binti Jarwal who gave birth to Ubaidillah. She did not accept Islam and she divorced in 6 A.H
- Quraibah binti Abu-Ummayah. She did not accept Islam. Divorced in 6 A.H
- Ummul-Hakim binti Harith who gave birth to Fatimah
- Jamilah binti Aasim who gave birth to Aasim. Later on he divorced her.
- In 17 A.H he married Ummul-Kulthum bint Ali who gave birth to Ruqayyah and Zaid
- Atikah bint Zaid ibn Amr. She was a cousin to Umar.

Umar's companionship with the Prophet

As a companion of the prophet Muhammed (p.b.u.h) Umar (R.A) served significant contributions towards the growth and development of Islam. Such contributions that he did during the time of the prophet include the following:

- a) He openly declared his conversion to Islam, which gave hope to many Makkans who were still frightened to accept Islam.

- b) He gathered the Muslims and offered prayers openly at the Kaaba. This boldness and devotion of an influential citizen of Makkah raised the morale of the small community of Muslims.
- c) He was a close companion of the prophet and would advise him in times of need. The Prophet gave him the title 'Farooq', which means the 'Separator of Truth from False hood.'
- d) He was among those who migrated to Madina and assisted the Muhajiruns to settle. He publicly declared that he was proceeding to Madina and even challenged the Quraish to stop him but none attempted.
- e) He was the second after Abubakar (R.A) among the swahabas who financially assisted the spread of Islam during its early phase and during the battles he used to contribute a lot to prepare the army.
- f) He is among the companions of the prophet who endangered their lives to protect him. That is, he actively participated in all the major battles to protect the prophet and Islam.
- g) He married off his daughter Hafswa to the prophet in order to strengthen their relationship.
- h) He was among the scribes of the Prophet Muhammed who wrote the Quran.
- i) He was among the ten people who were given the good tidings of paradise (*Ashratul-Mubashirina bil-jannah*)

Election of Umar (R.A) as the second Khalifa

When Abubakar felt that his illness was fatal, he called upon the Muslims including Uthman ibn Affan, Abdur-Rahman bin Auf, Ali ibn Abi-Talib, Usaid Ibnu Hudhair, Sai'd Ibnu Zaid and many other swahabas from Muhajirin and Ansar, to consult them about who would become the next Caliph. He nominated Umar (RA) and Ali. Then the Muslims chose Umar (RA) by their majority. Based on the consultation and the Muslims' choice he announced to them that Umar (RA) would be the Khalif after him. After the death of Abubakar, the Muslims came to the mosque and gave the banner of Khilafah to Umar (RA).

Reasons that can justify the claim that Umar ibn Khattab (R.A) was the right person who fits to be the second Khalifa in the leadership of Muslim ummah

The following are the reasons that made Umar ibn Khattab (R.A) to be chosen as a Khalifa of Muslim ummah after the death of Khalifah Abubakar (R.A):

- His suggestion on the captives of the war of Badr turned out to be in accordance with the Quran which was revealed soon after
- He advised that the wives of the prophet Muhammed should live in purdah (Hijab) and Quran was revealed to confirm the Umar's idea
- The prophet has specifically prayed for his conversion. Therefore, he became a great supporter of Islam after he converted to Islam
- He was the first swahaba to accept Abubakar Assidiq (R.A) as the successor of the prophet. He first proposed him and the rest of the Muslims agreed
- Adhan (the call for prayers) was adopted by the prophet Muhammed (p.b.u.h) on the advice of Umar
- He was one of the most trusted persons by the prophet

Umar ibn Khattab (R.A) as a Khalifa

Umar (RA) when he ascent to leadership position of the Muslims, he made a number of reforms in different sections of Muslims' society including administrative structure, Muslims Navy and Baitul-maal.

Reforms brought by Umar ibn Khattab in Government and Administrative Structure

The following are the key reforms that were brought by Umar ibn Khattab in Government and Administrative Structure:

- He formed a regular system of government with the parliament forming his shura and discussing all affairs of the state.
- Setting up the *Diwan*, that is the departments of treasury and finance.
- Organizing a strong army with regular salaries set up for soldiers.
- Public revenues were established and the baitul Maal in Madina expanded and restructured. Officers were appointed with book keeping system to take charge of the branches in all the districts.

- A population census was held.
- Elaborate land surveys were conducted to assess equitable taxes.
- He established several colonies, which formed new cities.
- He divided the areas, which came under his rule into provinces and appointed governors.
- Architecture was greatly improved; with new roads, bridges and mosques for the regular people, guesthouses for the travelers, forts and military camps for the army, houses for government officials, roads, and wayside hotels built.
- In Agriculture, canals were dug to increase the produce.
- Provision was availed for the support of the poor and the needy from public funds.
- He defined by example, the rights and privileges of non-Muslims.

Reforms brought by Umar (R.A) in the Muslim navy

The following are reforms that were brought by Umar ibn Khattab (R.A) in the Muslim Navy:

1. He introduced pension to the Muslims who participated in the battle of Badr.
2. He introduced a fixed salary for the army men.
3. Arms and ammunition were given priority for the defense of the state.
4. The families of the soldiers were given financial support.
5. He organized training for the army, for example they were expected to learn swimming,
6. He established army centers, military camps and barracks where small army units were set up.

Expansion of Islamic Dominions

Defeat of the Persians and the Romans

Khalid bin Walid had left Muthanna in command of the Muslim forces on the Iraqi front when he rushed to Yarmuk. Sayyiduna Muthanna was finding it difficult to counter the enemy and went personally to Madina to ask Abubakar (RA) for re- enforcements. Abubakar (RA) had, by that time passed away.

Muthanna (RA)'s absence from the Iraqi front made things worse there. The Iranians regrouped under the command of Rustam and recaptured the lands taken by the

Muslims. Umar (RA) sent Abu Ubaidah as Commander, to deal with the situation. Both the Persian columns were defeated, but Rustam sent an even larger army and defeated the Muslims.

Umar (RA) raised another army and defeated the Persians. However, the Persian court sent yet another larger army, and forced Muthanna to withdraw. The report of the new situation was sent to Umar (RA) and reinforcements under the command of Saad bin Abi Waqqas were sent.

The Persian and Muslim army met at Qadisiyah. After a long battle on several fronts, the outnumbered Muslim army defeated the 120 000 Persian soldiers and recaptured Hirah and its surroundings in 14 A.H. (636 C.E). After the long siege, Khalid bin Walid took the Romans by surprise and entered the city. The Governor surrendered and a peace treaty was signed.

Assassination of Umar ibn Khattab (R.A)

A Persian non-Muslim, named Firoz and nicknamed "Abu Lulu," complained to Umar (RA) about his master, Mughirah bin Shuba, who imposed tax on him. Umar (RA) told Firoz that the tax was reasonable which made him angry. The next day, during the Fajr Swalat, he stabbed Caliph Umar (RA) six times in the back, severely wounding the Caliph. Umar (RA) (RA) passed away three days later in 23 A.H. He was 63 years old. He ruled the Islamic State for 10 years, 6 months and 4 days.

Achievements and reforms of Caliph Umar (RA) as the second Khalifa

The following are achievements and reforms made by Sayyiduna Umar (RA) in Islam during his reign:

1. The establishment of the "Baitul Maal" (People's treasury for the state and public). The revenue was being derived from jizya, zakat, khiraj (land tax) ushr (special land tax) and war spoils
2. Participation in the battles fought during the Prophet's and Abubakar's time when he accomplished the expeditions planned in Syria.
3. Setting up Judicial courts of Justice in the country where Judges and Magistrates handled all cases.
4. Establishment of an army headquarters for the defense of the country.

5. His suggestion to caliph Abubakar (RA) to compile the Qur'an and send memorandum that the Qur'an must be recited correctly.
6. Construction of roads, canals and mosques in the state and the conquered areas.
7. Establishment of Madrassas and learning centers and facilitation of the salaries for Imams, Mu'adhins and Ustaadhhs.
6. Construction and improvement of the Mosques with facilities for the pilgrims in Makkah and Madina.
7. Police Stations and prisons were built.
8. Introduction of the first Islamic Lunar calendar beginning from the Hijrah.
9. Introduction of Proper weights and measures in business.
10. Writing down of several hadith which he sent for compilation and publication.
11. Construction of orphanages and welfare homes for the elderly.
12. He introduced the postal systems in the Muslim society
13. He introduced the use of coins which bearing the inscription of shahada/ kalima
14. Establishment proper punishment system and banning slavery, like the giving of liberty to the prisoners of war.

Comparison between Abubakar Assidiq (R.A) and Umar ibn Khattab (R.A)

a). Similarities

The following are similarities between Abubakar Assidiq (R.A) and Umar ibn Khattab (R.A):

- a) Both were caliphs of Islam. Abubakar (R.A) was the first caliph and Umar (R.A) was the second one.
- b) Both had their daughters married to prophet Muhammed (p.b.u.h), that is Aisha bint Abubakar and Hafsa the daughter of Umar.
- c) Both migrated to Madinah and supported the prophet to establish the Islamic government in Madinah.
- d) Both committed the Holy Quran to memory and promoted for it preservation.
- e) Both were among the scribes of the prophet Muhammed since they knew how to read and write.

b). Differences

The following table shows differences between Abubakar Assidiq (R.A) and Umar ibn Khattab (R.A):

Abubakar Assidiq (R.A)	Umar ibn Khattab (R.A)
He was the earliest to embrace Islam	He embraced Islam much later
He was soft, gentle and had a weak voice	He was hard, tough and strong voice
He migrated to Madina quietly and secretly accompanied with the prophet (p.b.u.h)	He announced his migration to Madina openly at the Kaabah
He used his money to save Muslims	He mainly used his strength to save Muslims
He ruled for a short period as a caliph, that is about two years and three months.	He ruled for a long period as caliph, that is about ten years, six months and four days.
He died a natural death	He was assassinated while praying

SAYYIDNA UTHMAN IBN AFFAN (R.A)

Birth and early life of Uthman ibn Affan (R.A)

His full name is Uthman bin Affan bin Abu-Al- As. He was born in 576 CE in Makkah, six years after the birth of the Prophet. He belonged to the Banu Ummayah, a family that was highly respected from the Quraish tribe. He was also known as Abu Abdullah or Abu Omar. He was the son of Affan and Arwa bint Khuraiza. He married Ruqayyah (RAA), who was the daughter of the Prophet (PBUH) and after she passed away, the prophet offered him another daughter, Ummu Kulthum (RAA). Because of this, he earned the title "*Dhun Noorain*" meaning "Possessor of Two Lights." He is a relative to the prophet through his grandmother Baiza, who was the daughter of Abdul-Mutalib. He learnt the skill of reading and writing when he was young and when he grew up, he engaged in trade and was very prosperous because of his honesty, truthfulness and spirit of hard work. He was a very rich cloth merchant and was known as "Al Ghani" meaning, "The Generous."

Uthman's conversion to Islam

The friendship between caliph Abubakar and Uthman was linked with the trading profession and they became very close friends. Abubakar explained to Uthman about Islam who was impressed by the message and readily accepted it at the age of thirty-four and wanted to meet the prophet. His conversion deepened the enmity between the Banu Umayyad and Banu Hashim who had been enemies. All through, Uthman kept away from the family prejudices.

Uthman's marriages and children

He married Ruqayah daughter of the prophet Muhammed who passed away just before Muslims returned from Badr. She gave birth to Abdallah. He then married Ummul-Kulthum the youngest daughter of the prophet. Thus, he was referred to as Dhun-Nurein (the possessor of two lights). She died in 9 A.H. later on, Uthman married Fakhtah binti Walid, Ummu Amri bint Jundah, Fatimah bint Shaibah, Ummu Aban, Naila bint Farsah at different times. They gave birth to eleven daughters and six sons. Aban one of his sons later he held a high position in the Umayyad Dynasty.

Uthman's Companionship to the prophet

As a companion of the prophet Muhammed (p.b.u.h) Uthman ibn Affan (R.A) served significant contributions towards the growth and development of Islam. Such contributions that he did during the time of the prophet include the following:

- a) He is among the first people to revert to Islam: Immediately after converting to Islam, he became a very close friend of the prophet.
- b) He suffered all the persecutions by the Qureysh but he didn't abandon his faith and he was among the first persons to migrate to Abbysinia when the persecutions persisted.
- c) Uthman along with his family readily migrated to Madina in support of the prophet. Here he assisted Prophet Muhammad in establishing the Muslim nation. Prophet Muhammad even referred to him as his assistant.
- d) He negotiated the price for the well of Ruma and paid twenty thousand dirhams to ease the water shortage for the people of Madinah
- e) He spent his wealth for the sake of Allah. For example, when Prophet Muhammad and the Muslim armies were going to fight the Byzantines at Tabuk, he asked the

wealthier people to give from their wealth and property to support and equip the soldiers. Uthman presented 200 saddled camels and 200 ounces of gold.

- f) During the treaty of Hudaibbiya, he was sent as an emissary to the Makkan Quraish.
- g) He helped in emancipation of slaves: Uthman would buy slaves for the purpose of setting them free and that although he was wealthy, he was often without servants because of this habit.
- h) He was among the companions who accompanied the prophet during the farewell pilgrimage.
- i) He actively participated in all major battles fought during the prophet time to protect him. Uthman did not participate in the battle of Badr because he was asked by the prophet to remain to nurse his wife Ruqayyah. However, in the battle of Uhud he, together with Ikrama bin Abu Jahal counter attacked the enemies.
- j) He married the two daughters of the prophet Muhammed (p.b.u.h) namely Ruqayyah and Ummul-Kulthum and therefore, he earned the title Dhul-Nurein (the possessor of two lights)
- k) He was among the ten people who were given the good tidings of paradise (*Ashratul-Mubashirina bil-jannah*)
- l) He was among the *kuttaabul-wahyi* (the Scribes of the prophet Muhammed) who wrote the Quran, many letters and memoranda of the prophet (p.b.u.h).

Election of Uthman ibn Affan as the third Khalifah of Muslim Ummah

At the time when caliph Umar (R.A) was lying on his deathbed, he was pressurized by the people to nominate the next caliph. He therefore presented the following six companions who were among the most eminent Companions of the Prophet out of which the next caliph was to be elected from:

1. Ali bin Abu Talib (R.A)
2. Uthman bin Affan (R.A)
3. Talha bin Ubaidullah (R.A)
4. Zubeir ibn Awwam (R.A)
5. Abdul Rahman bin Awf (R.A)
6. Sa'd bin Abi Waqas (R.A)

He asked them to finalize the nominations utmost three days after his death. Talha bin Ubaidullah was not present in Madina at that time. Abdur-Rahman ibn Awf offered to withdraw his own claim if others agreed to abide by his decision. Zubeir and Sa'd bin Abi Waqas were in favour of Uthman, who proposed Ali's name. The third night had come yet they had not agreed. On the fourth day after consultation with the other Muslims, Abdurrahman proposed Uthman and the Muslims unanimously agreed with the decision.

Reasons that can justify the claim that Uthman ibn Affan (R.A) was the right person who fits to be the third Khalifa in the leadership of Muslim ummah

The following are the reasons that made Uthman ibn Affan (R.A) to be chosen as a Khalifa of Muslim ummah after the death of Umar ibn Khattab (R.A):

- He gave his wealth for Islamic cause whenever the need arose.
- He married two daughters of the prophet.
- He set out free one slave every Friday since he accepted Islam to his death.
- He was matchless in modesty.
- He never took pride in being wealthy although he was reckoned among the richest man among Muslims.

Challenges faced by caliph Uthman as he assumed the Office

The following are some of the challenges encountered by Khalifa Uthman ibn Affan:

- a) *Expansion of Muslim community*: there were a number of hostilities in newly Islamic lands. During his caliphate, some new converts started to accuse him of not following the example of the Prophet and the preceding caliphs in matters concerning governance. However, the Companions of the Prophet always defended him. These accusations never changed him. He remained persistent to be a merciful governor.
- b) *Conspiracy to remove him from the caliphate headed by Abdullah ibn Saba'*: His enemies raised allegations against him and even attacked him and laid a siege for forty days but he did not react to them. He did not even use the treasury funds to shield his house or himself. His opponents finally plotted against him, surrounded his house, and encouraged people to kill him.

- c) *Consolidating of the Muslims' unity*: The claims of Abdullah ibn Saba' brought unrest in the Muslim state. For example, when he appointed Abdullah bin Amir as the new governor of Basra, they accused him of appointing a 'raw' young man and that he was filling all the key posts with his relatives.
- d) *False accusations that he squandered the Baitul-Maal were directed at him*: He was accused that he rewarded his governors and favoured some like the governor of Egypt had been given the entire spoils of war, that he had set aside public pasture for himself, that he had given land to his friends, that he was using the Baitul-Maal for his family.
- e) *Conspiracy of the Sabites*: His own people like Amar betrayed him when he was sent to Egypt but decided to join the Sabites who were enemies of the caliph.

Allegations laid against Khalifah Uthman ibn Affan (R.A) during his reign

The following are alleged accusations of Uthman and their refutations:

Allegation/ accusation	Refutation
Nepotism: He was accused of appointing incompetent officials from his kinsmen to replace the experienced companions	Those he appointed from his clan like Walid bin Uqba had been previously appointed by Umar (RA) as governor of Jazira. Said conquered Tabristan and Armenia, while Abdullah capture Armenia.
He used property from Baitul Maal to benefit his relatives. For example, he gave his daughters precious jewellery from Baitul maal while Abdullah bin Khalid was given 300,000 dirhams.	It is well known that Uthman (RA) was the wealthiest man among the swahabas and used his wealth for the sake of Islam. He bought a well, expanded the prophet's mosque and equipped the military. If he could spend, such amounts for the sake of Allah (SWT), why not on his relatives?
He exiled some great companions like Abdullah bin Masoud and Ammar bin Yassir	Caliph Uthman (RA) had some misunderstanding with these companions but was only a difference of opinion.
He ordered for the stoppage of the allowances of some companions like Abdullah ibn Masoud	It is true that Uthman (RA) was in disagreement with them but after the death of Abdullah ibn Masoud, Uthman displayed justice of paying all areas to his heirs

Burning copies of the Qur'an	When there arose differences in the recitation of the Qur'an, Uthman in consultation with other swahabas requested Zaid been Thabit to produce a standard copy using the original manuscript kept by Hafswa. He then asked those swahabas with personal copies to destroy them.
He denied the general public grazing land in Madina and made them government-grazing grounds.	During Uthman's reign, the number of horses and camels increased leading to a need for a larger pasture ground since they were for the good of the state.

Outstanding qualities of Khalifah Uthman ibn Affan (R.A)

The following are some of the outstanding qualities of Khalifah Uthman ibn Affan

- Uthman was a man known to be pious and his heart was filled with love for Allah (SWT) and His messenger.
- He is an example in aspect of *hayaa*, and modest in his actions, A shy man, who spoke few words.
- He was known for his humbleness.
- Uthman would often spend the nights in prayers.
- He was known to fast often, sometimes on alternative days.
- In spite of his wealth, he lived simply and would often sleep, wrapped in a blanket, on the sand of the mosque.
- Uthman was generous and gave freely from his wealth to please God and His messenger Muhammad.

Achievements and Contribution of Khalifah Uthman ibn Affan during his reign

The following are achievements of Khalifah Uthman (R.A) as the third Khalifah of the Muslims ummah:

1. He narrated many Hadith directly from the Prophet and was one of very few scribes who were able to write down Qur'an.

2. He made the army that was established by Umar (RA) more progressive by introducing subsistence allowance, separating the military from general administration, increased the military barracks and appointed permanent army officers.
3. He constructed checkpoints, caravan inns and water fountains and improved the roads, leading to the capital to improve infrastructure, built canals in Egypt to improve Agriculture as well.
4. He sent prominent companions of Prophet Muhammad, as his personal deputies to the provinces to scrutinize the conduct of officials and the conditions of the people.
5. He united Damascus, Jordan and Palestine into one Province under one governor for easier administration.
6. He divided then empire into twelve provinces with more than 100 districts.
7. He gave governors written appointment letters and a code of conduct for their service.
8. Uthman reminded the armies to follow the clear guidelines set down by Umar ibn Al Khattab and asked them never to forget that they were defending the believers.
9. During Uthman's time markets were constructed and market officers appointed to maintain security and order.
10. He extended the conquest campaigns started by Caliph Umar (RA) to expand the Islamic empire. This included parts of Spain, Morocco, and Afghanistan.
11. Uthman took the initiative to standardize the Qur'an. He ordered some of the most trusted companions to make these copies and sent five copies to the provinces.
12. Because of the new conquests and expansion of the empire, the wealth in Baitul-Maal increased and Uthman decided to raise the allowances of the people to 100 dirhams and doubled the share of the prophet's wife. He even permitted people to take loans from the Baitul-Maal to boost their trade.
13. More mosques were constructed in the empire during his time.
14. Uthman also became a reference point for those trying to learn the rituals of worship. He understood and was able to instruct others in the rituals of ablution, prayer, and other Islamic obligations.

Challenges faced by Khalifa Uthman that his assassination can be attributed to

The following are challenges faced by Caliph Uthman (R.A) that his assassination can be attributed to:

- a) Most of his Governors agreed to step down and Uthman nominated others to take over
- b) Refusal of Muawiyyah to step down as a governor
- c) Hostility from new Muslims in newly Islamic lands
- d) Conspiracy to remove him from the caliphate headed by Abdallah ibn Sabaa'
- e) False accusations were directed at him. For instance, he was accused of using the Baitul Maal on his family, such as he gave his daughter gems and other precious stones
- f) His own people like Amar betrayed him when he was sent to Egypt but decided to join the sabites who were enemies of the Khalifa Uthman ibn Affan (R.A)

Assassination of Khalifah Uthman ibn Affan (R.A)

The final six years of Uthman's caliphate were marked with rebellion. Some of the governors that had he had been appointed were rebellious and to some extent unjust. In this way, the seed of hatred and discontent spread and many Muslims began to love luxuries. Conspiracies arose and it was difficult for Uthman to differentiate between friends from hypocrites. He was reluctant to shed the blood of any Muslim and preferred to persuade with kindness. The rebels called for Uthman to step down and indeed many of the companions advised him to do so. He however remained true to his covenant of serving the Muslims but his enemies laid a siege at his house for a period of forty days. The rebels broke into his house and murdered him. As the assassin's sword struck, Uthman was reciting the following verse. *"So God will suffice for you against them. And He is the All Hearer and the All Knower."* [Q 2:137] Such was the tragic end of one of the most pious, kind and selfless men in Islam.

Effects of the murder of Khalifah Uthman ibn Affan (R.A)

The following were some of the effects brought up by the assassination of Khalifah Uthman ibn Affan (R.A):

- It removed the sanctuary of the Khalifah: everything changed by the rebellion against Khalifah. In the past, Muslims were obedient to the khalifah, but now the Muslims were rebelling against the Khalifa. The Khalifah system was weakened.
- It removed the sacredness of the blood of the Muslims: Initially, Muslims had to fought with non-Muslims only, but now the murder of the Khalifah showed that Muslims were not shy to shed Muslim blood too.
- It opened the doors of fitna in Islam: After the death of Uthman, there were series of Civil wars among Muslims.
- It sharpened the differences between the Qureish clans, the Banu-Hashim and the Banu-Umayyah.
- With the assassination of Khalifa Uthman, the process of the expansion of Islam came to a grinding halt. Muslims were fighting among themselves instead of spreading Islam and increasing its dominions.
- The Muslim resources and properties were wasted and destroyed during the civil wars.

SAYYIDNA ALI IBN ABU-TALIB (R.A)

Birth and Early life of Ali ibn Abi-Talib (R.A)

Ali bin Abi Talib was born on 13 Rajab/ 17th of March in the year 600 AD in Makkah. Ali means “The exalted one”. He belonged to the Banu Hashim clan of the Quraish tribe. He was given the title Haydar which means lion and at the advent of Islam, he was referred to as Assadullah which means the lion of Allah (SWT). This is because he was brave and ready to defend the religion of Allah (SWT).

Ali was a son to Fatima bint Asad and Abu Talib, the prophet’s uncle; and therefore, a first cousin of the Prophet (p.b.u.h). When Ali was five or six years old, a famine occurred in and around Makkah, affecting the economic conditions of Ali's father, who had a large family to support. The Prophet then took Ali into his home to raise him.

The Prophet (p.b.u.h) loved 'Ali dearly and called him by many fond names. Once the Prophet found him sleeping in the dust, he brushed off 'Ali's clothes and said fondly, "Wake up, Abu Turab (Father of dust)." Later on, Ali married the Prophet’s youngest daughter, Fatimah, and remained in close association with him for nearly thirty years.

Ali ibn Abi-Talib's Conversion to Islam

Ali was ten years old when the Divine Message came to Muhammad (p.b.u.h) who then started preaching Islam. One night he saw the Prophet and his wife Khadijah bowing and prostrating. He was eager and inquired from the Prophet about the meaning of these actions. The Prophet told him that they were praying to Allah (SWT) Most High and that he too should accept Islam. 'Ali said that he would first like to ask his father about it. He spent a sleepless night thinking about it, and in the morning, he went to the Prophet and said, "When God created me, He did not consult my father, so why should I consult my father in order to serve God?" and he accepted the truth of Muhammad's message as the second one after Khadija. Before his conversion to Islam, he had never bowed down to the idols as the other young men of his time did. This earned him the title Karama –llah-Wajhi, which means 'May Allah (SWT) Honor his face.'

Ali ibn Abi-Talib's Marriages and Children

He married Fatima, the daughter of the prophet, one year after Hijrah, who bore him three sons and two daughters namely, Hassan, Hussein and Muhsin (died in infancy), Zainab and Ummul Kulthum. After the death of Fatimah, Ali (RA) also married:

- Ummul-Banin bint Hizam who gave birth to Abbass, Jaafar, Abdallah and Uthman
- Laila bint Masood who gave birth to Ubaidillah and Abubakar
- Asmaa bint Umais who gave birth to Yahya and Muhammad Asghar
- Sahba bint Rabia who gave birth to Umar and Ruqayah
- Khaula bint Jaafar who gave birth to Ummul-Hassan and Ramlal-Kubrah
- Mahya bint Ummul-Qais who gave birth to a daughter who died at infancy

Ali ibn Abi-Talib's companionship to the prophet

As a companion of the prophet Muhammed (p.b.u.h) Ali ibn Abi-Talib (R.A) served significant contributions towards the growth and development of Islam. Such contributions that he did during the time of the prophet include the following:

1. During the migration of the prophet (p.b.u.h) to Madina, Ali (R.A) devoted himself to spend his night in the prophet's bed to mislead the Qureysh, and later on he returned the valuables entrusted to the prophet to their respective owners.

2. In the first public preaching by the prophet (p.b.u.h), only Ali who firmly stood by the as a brother, trustee and successor of the prophet Muhammed.
3. During the construction of the first mosque, he fully participated by fetching bricks, mud until the exercise was complete.
4. Ali was extremely active in his service, leading parties of fighters in battles, and carrying messages and orders.
5. Ali took part in the early caravan raids from Makkah and later in almost all the battles fought by the small Muslim community with great distinction, particularly in the expeditions of Khaybar.
6. During the expedition of Tabuk, he was left behind to take care of the Prophet's family.
7. He was among the flag bearers of the Muslims, took part in the duel, and killed his opponent, Walid bin Utba, during the battle of Badr.
8. In the Battle of 'Uhud he sustained more than sixteen wounds. In this battle, he also had the special role of protecting prophet (p.b.u.h) when most of the Muslim army fled from the battle field and it was said "There is no brave youth except Ali and there is no sword which renders service except Zulfiqar- referring to the sword owned by Ali."
9. He was the flag bearer during the expedition of the Banu Nadhir, Banu Quraiz and Banu Sad
10. He was commander of the Muslim army in the battle of Khaybar. Following this battle, the Prophet (P.B.U.H) gave Ali the name *Asadullah*, which in Arabic means "Lion of Allah".
11. Ali also defended Muhammad in the Hunain in 630 CE.
12. He was instructed to write down the Treaty of Hudaibiyah, in 628 CE.
13. He was also among the scribes of the Prophet and acted as his personal secretary. The Prophet would always call upon him to bring the pen and the inkpot whenever there was new revelation.
14. As Islam began to spread throughout Arabia, Ali helped establish the new Islamic community through educating those who embraced Islam.

15. As a close friend of the Prophet, he supported him during difficulty and in sickness and took part in the preparation for his burial.
16. He married Fatma the daughter of prophet Muhammed, thus ensuring continuity of his lineage.
17. He assisted in the cleansing of the Kaaba during the conquest of Makkah.
18. Ali was so reliable and trustworthy that Muhammad asked him to carry the messages and declare the orders.

Election of Ali ibn Abi-Talib as a the fourth Khalifah of Muslim ummah:

After 'Uthman's martyrdom, the office of the Caliphate remained vacant for about three days which were marked by chaos which were led by Abdallah bin Saba', the leader of the hypocrites. Many people including Abdallah bin Saba' insisted that 'Ali should take up the office, but he was disheartened by the fact that the people who pressed him hardest were the rebels, and he therefore declined at first. He proposed Taalha bin Ubaidullah and Zubeir bin Awwam. When the notable Companions of the Prophet (p.b.u.h) urged him, however, he finally agreed and was sworn in on 21st of Dhul-Hijja 35 AH. Majority of Muslims in Madina pledged their support for him.

Challenges faced by Ali (RA) when he took over the caliphate position

The following challenges encountered by Khalifah Ali (RA) as he took as a Khalifah:

1. *Establishing the Islamic state and providing a strong political leadership:* He had to appoint new leaders to replace those who were appointed by Khalifa Uthman, he thus, appointed Qaiys bin Sad as the governor of Egypt who then decided to support Muawiya, the rival of Ali (RA). Ali's intervention led him to resign so Ali (RA) had to appoint the young and incompetent Muhammad bin Abubakar. This led to the Egyptian's rebellion and he lost his hold of Egypt.
2. *Avenging the death of Uthman:* He was compelled to bring to book the killers of Uthman (RA). This was difficult since the only witness, Naila, Uthman's wife only saw Mohammad bin Abubakar who did not physically kill the Caliph.
3. Refusal of some Ummayyad governors like Muawiyya to step down.
4. Some companions like Zubeir, Talha and Aisha failed to pledge loyalty to Ali ibn Abi-Talib and therefore, resulting into the emergency of battle of Camel.

5. Civil wars like the battles of camel and siffin, which came about when Aisha (RAA) and Muawwiya demanded that the murderers of Uthman should pay blood money.
6. The process of arbitration during the battle of siffin: The trick played by Amr bin Al 'as during the battle of Siffin weakened his control of the caliphate even though he did not step down.
7. The split of Ali's army to form the Khawarij made the caliph to lose most of his supporters.
8. Because of constant revolts from the Kharijite, Ali (RA) had to face them in the battle of Nahrawan.

Instances of fitna face by Khalifah Ali ibn Abi-Talib (R.A)

The term **fitnah** literally means seduce, tempt or lure. Technically, it refers to feeling of unrest, disorder and rebellion against a rightful leader. It can be used to describe the difficulties faced during personal trials. The following are instances of fitna faced by Khalifah Ali ibn Abi-Talib (R.A):

- After the death of Uthman, the Muslim Ummah was in major confusion and a state of depression hence, Khalifah Ali had a difficult time to bring them back to normality
- The family of Uthman being led by Muawiyah bin Abu-Sufyan refused to pledge allegiance to Khalifah Ali until he revenged for the murder of Uthman (R.A). Ali tried to convince them to wait but all in vain. This led to the battle of Siffin.
- Aisha bint Abubakar supported by Talha bin Ubaidillah and Zubeir ibn Awwam also insisted that Ali had to take revenge for the murder of Uthman and were almost taking matters into their own hands. This led to the battle of Camel.
- The emergency of Khawarij Movement, a group which supported neither Ali nor Muawiyah created a lot of fitna in the Muslim Ummah therefore, led to battle of Nahrawain and Assassination of Khalifa Ali

Ghazwatul-Jamal: The battle of Camel (35 AH/656 CE)

The causes of the battle of Camel

The following are reasons that led to the battle of Camel

- The demand of Lady Aisha (R.A.A) to bring the Killers of Khalifah Uthman (R.A) to justice.

- The failure of Khalifa Ali ibn Abi-Talib to take swift measures for the assassins of Khalifah Uthman
- The support that Lady Aisha got from key leaders of swahabas such as Talha bin Ubaidullah, Zubeir bin Awwam and Yaala bin Mubaddah
- The existence of hypocrites who wanted to destroy Islam from within, such as Abdallah ibn Saba and his henchmen. These people, peace was not at their advantage.

Description of the battle of camel

Aisha (RA), the widow of the Prophet was on her way to Madina from performing Hajj when the news of Uthman's murder reached her. She then decided to go back to Makkah and call for support from the Makkans to avenge the murders of Uthman. He received support from key leaders like Marwan ibn al Hakam, Talha bin Ubaidullah, Zubeir bin Awwam, Yaala bin Mubaddah among others.

Aisha (RA) then set out with a large army of about two thousand soldiers. On the other hand, Ali moved to Basra with his army in defense. He tried to send groups to peacefully negotiate when they reached at Dhai Qarma. He sent his cousin Abdallah ibn Abbas and Qaaqaa ibn Amr for the negotiations and all was fine until Abdallah bin Saba' incited his followers to make secret attacks during the night to Aisha's army. This sent a wrong signal of betrayal on the side of Ali's army. A fight finally broke out and Aisha was riding on the back of a camel thus the battle is referred to as 'The battle of Camel.'

Ali's army won the battle leaving close to ten thousand Muslims dead. Both Talha bin Ubaidullah and Zubeir bin Awwam were killed in this battle while they were running away. Zubeir was killed by Amr ibn Jarmoz at a valley while preparing to perform swalah. Aisha was taken as a captive and sent to Madina. She later realized her error of judgment and never forgave herself for it.

Effects of the battle of camel

The following are the results of the battle of Camel

1. The army of Khalifah Ali ibn Abi-Talib defeated that of Lady Aisha and she was taken as a prisoner of war. But later she was sent to Madinah escorted by her brother Muhammed with all due respect.

2. Many Muslims of about ten thousand lost their lives including the prominent companions such as Zubeir ibn Awwam and Talha.
3. It resulted into the shifting of the capital of Muslims from Madinah to Kufah where Khalifah Ali ibn Abi-Talib received a warm welcome
4. Khalifah Ali (R.A) appointed Abdullah ibn Abbas as the new governor of Basrah
5. This battle was considered as the first civil war among the Muslims

The battle of Siffin (36-37 A.H)

Causes of the battle of siffin

The following are reasons for the battle of Siffin:

- The ambitious nature of Muawiyah to be a Khalifah of Muslims. He openly refused to pledge loyalty to Khalifah Ali ibn Abi-Talib (R.A)
- The demand of Muawiyah for Ali to bring the Murderers of Uthman (R.A) to Justice
- The rivalry between Banu-Hashim and Banu-Umayyah who were constantly enemies to each other since the days of Ignorance.

Description of the battle of siffin

The situation in Hijaz, which included Makkah and Madina, became so troubled that 'Ali moved his capital to Iraq. Muawiyah now openly rebelled against 'Ali. Caliph Ali then moved with his army towards Syria in order to bring it under his control.

Together with him was an army of fifty thousand men. This army camped at a place called Siffin then Ali sent out three men to go and peacefully negotiate with the army of Muawiyya. Muawiyya refused to accept any amicable solution before the murderers of Uthman (RA) had been punished. There was unrest during the following month which prompted Ali to send another emissary led by Adi ibn Hatim to reach an agreement with Muawiyya's army. The same response as earlier was given and a fierce battle ensued between their armies. Muawiyyas army comprised of eighty thousand men. This is called the battle of Siffin.

The battle continued for eight days and the side of Ali was emerging victorious. Muawiyya then asked for the opinion of Amr bin al 'Aas, one of his commanders. Amr suggested to his army to attach copies of the Qur'an on their spears as they shouted 'let

the Qur'an decide.' The fight was then stopped for some time. All this while, almost seventy thousand people had died. Finally, the two sides agreed to have arbitration.

Results of the battle of siffin

The following are the effects of the battle of siffin:

1. It resulted into a massive loss of Muslims lives of about seventy thousand of them
2. It is considered as the second fitna (civil war) among the Muslims
3. It resulted into the unsuccessful arbitration between the Army of Ali (R.A) and that of Muawiyah

The arbitration

Ali's side at first appointed Abdallah ibn Abbas, but the Sabites claiming that he was a relative of Caliph Ali (RA) rejected him. They then proposed Abu Musa Al 'Ashari who was accepted by all. Muawiyya's side chose the shrewd Amr bin Al 'Aas.

The two arbitrators together with four hundred men from each side met at a place called Dumatul-Jandal situated between Iraq and Syria in the month of Shaaban, 37 AH, six months after the battle had stopped. They then agreed on the following:

1. Both Ali and Muawiyya should withdraw their right to the Caliphate position.
2. The Muslims should appoint a third party as the Caliph.

Amr bin Al 'Aas then asked Abu Musa Al Ashari to start by publicly denouncing the candidature of Ali. Then Amr ibn Al-'Aas confirmed the position of Muawiyyah's caliphate. After this announcement, there was more confusion and conflict within the army of Ali. Some people felt that Ali had deceived them and withdrew their support for him. This group formed the Khawarij (meaning those who went away, left, or decamped). They had not been in favor of arbitration with Muawiyya's side right from the first day.

Effects of the arbitration

The following are the effects of the arbitration process between the Ali's and Muawiyah's armies:

1. It weakened the position of Khalifa Ali ibn Abi-Talib and strengthened that of Muawiyyah. This made the followers of Muawiyyah to openly refuse to pledge loyalty to Ali.
2. It led to the emergence of khawarij movement that which widen the division among the Muslims.
3. It resulted into the battle of Nahrawan. Khalifa Ali was compelled to wage a war against the Khawarij.
4. It led to the assassination of Khalifa Ali ibn Abi-Talib. The khawarij movement succeeded to kill the khalifa Ali ibn Abi-Talib (R.A)

Khawarij

Circumstances that led to the emergence of Khawarij Group

The following are circumstances that led to the formation of Khawarij Movement:

- a) Murder of Khalifah Uthman which caused division and disunity among the Muslims.
- b) Muawiyah's refusal to pledge loyalty to Khalifah Ali (R.A), they neither supported Ali nor Muawiyah, hence felt to form their own movement
- c) Battle of Siffin and Camel which weakened the position of Khalifah Ali (R.A), therefore, giving strength to the rise of Kharijites
- d) The failure of the arbitration held at Damatul-Jandal between the army of Ali (R.A) and that of Muawiyah. It increased the rift between the Muslims.
- e) Self-made fatwas and principles which calls for the kharijites for the opposition of the caliphate, for example they considered both Ali and Muawiyah as infidels
- f) Lack of proper guidance since most of the Kharijites were youngsters with little knowledge and did not seek guidance from the older generations especially that of sahabas

Battle of Nahrawan

The kharajites who were about twelve thousand people moved to Nahrawan and started attacking small groups of Muslims and anyone who was supporting the Caliphate. This further weakened Ali's power and he started sending some companions to talk to them but they did not heed. He then declared an amnesty on the group. This forced three

thousands of them to surrender. He then sent troops to fight the remaining rebels at Nahrawan until the group completely disintegrated and some ran to Bahrain.

Assassination of khalifah Ali ibn Abi-Talib (R.A)

It was the fortieth year of Hijrah. The fanatical group called the Khawarij, claimed that neither 'Ali, the Caliph, nor Muawiyah, the ruler of Syria, nor 'Amr ibn al-'As, the ruler of Egypt, were worthy of rule. In fact, they went as far as saying that the true Caliphate had ended with Umar (RA) and that Muslims should live without any ruler over them except Allah (SWT). They vowed to kill all the three leaders, and therefore, dispatched assassins in three directions. They then chose on three people to carry out the task. The three were:

- Amr bin Bakr was to kill Amr bin Al A' as.
- Barrak bin Abdullah was appointed to kill Muawiyya.
- AbdulRahman Ibn Muljim was to kill Ali (RA).

The assassins who were deputed to kill Muawiyah and 'Amr did not succeed and were captured and executed, but AbdulRahman Ibn-Muljim, the assassin who was commissioned to kill 'Ali, accomplished his task. One morning when 'Ali was absorbed in prayer in a mosque, Abdulrahman Ibn Muljim stabbed him with a poisoned sword. Abdulrahman ibn Muljim was arrested and killed. On the 20th of Ramadhan, 40AH, three days later, Ali (RA) died ending the era of the Rightly Guided Caliphs of Islam.

Achievements of Ali ibn Abi-Talib (RA) as the fourth khalifah of muslim ummah

The following are the achievements made by Khalifah Ali ibn Abi-Talib (RA) during his reign:

1. He laid a foundation of intellectualism by being one of the most learned people at his time.
2. He was devoted in the course of Allah (SWT) and on the forefront in the spread of Islam and very knowledgeable in both Qur'an and Hadith.
3. He was a good administrator, used to send inspection teams to the provinces, and would take stern measures on those found misusing state funds. For example, he pressurized Masqala to repay the money he had loaned from the Baitul-Maal.

4. He introduced new forms of taxation on forestry and horses to increase the state revenue. He raised 400,000 dirhams from the forestry taxes; however, he was considerate and did not force the poor to pay taxes.
5. He was highly experienced in war and came up with new strategies in the army like constructing border posts along the borders of Syria, a safe and strong fortress to protect women and children.
6. He constructed a new bridge along river Euphrates.
7. He took charge of the Muslim empire during the time of hardship and civil strife and struggled to ensure there was calm and peace.

Contributions of Ali ibn Abi-Talib during the time of his preceding khalifas

The following are services rendered by Ali ibn Abi-Talib (R.A) during the time khalifah Abubakar, Umar and Uthman (R.A)

- He was among the best scribes of the prophet and therefore, he played a key role in the compilation and standardization of the Qur'an.
- He participated in the battles that took place during the caliphate time in defense of Islam.
- He was one of the members of the shura committee during the time of the first three Khalifas and helped in making key decisions in the empire and supported them in administration.
- He laid a foundation of intellectualism by being one of the most learned people and therefore he used to be judge in most of matters aroused during such time.
- He acted as a teacher: He was devoted in the course of Allah (SWT) and on the forefront in the spread of Islam and very knowledgeable in both Qur'an and Hadith.

Reasons why expansion of Islamic empire stopped during caliph Ali's time

The following are reasons why Muslim expansion stopped during caliph Ali's time:

- a) The power struggle between Ali (R.A) and his greatest opponent Muawiya ibn Abu-Sufyan.
- b) The fighting of each other among Muslims which interfered with peace in the Muslim territories.

- c) Some of the Muslims refused to recognize Ali (R.A) as a caliph therefore disobeying his orders.
- d) The trial and clan rivalries and jealousy such of that of Umayyad and Hashimites diverted such an attention to extend the Islamic dominion.
- e) The demand by a large group of people such as Lady Aisha, Talha, Zubeir and their followers who wanted the murderers of Caliph Uthman to be arrested and punished.
- f) The Muslim army was split between Ali's supporters and his opposers such as Khawarij.

Reasons as to why the first four khalifas in Islam are referred to as khulafaaul-rashideen

The following are outstanding qualities and justifications that can claim that the four caliphs in Islam are referred to as the four rightly guided-caliphs:

- a) They were men of simple habits and absolute devotion and leading a very simple life
- b) They sympathized with the poor and needy people in the society
- c) They always sought solutions to problems based on the teachings given in the Holy Quran and the prophet's sunnah and hadiths
- d) They strongly supported the prophet Muhammed (p.b.u.h)
- e) They willingly used their wealth and possessions for the sake of Allah
- f) They were humble, generous and moderate in position

Effects of the fitna period in Islam

The following are some of the effects that resulted due to the fitna period in Islam:

- It led to the loss of lives of many pious and prominent companions of the prophet Muhammed such as Uthman bin Affan, Ali ibn Abi-Talib, Talha, Zubeir and among others.
- It led to the changing of the capital city of Islam from Madina first to Kufa and later Damascus where Muawiya's support was significant.
- It gave rise to Dynasty kind of Government which led to the end of Shura type of Government. This implied that even incapable people had to be chosen for caliphate by their parents which was very dangerous to Islam.

- The fitna period led to the open emergencies of sects and divisions in Islam such as Khawarij, shia as well. This undermined the unity of Muslims.
- It led to the spread of Islam to other parts of the world especially after the assassination of Sayyidna Hussein ibn Ali at Karbala. Muslims had to move to other parts of the world outside Arabia fleeing from the civil wars, thus interacting with the local people and Islamize them.

SPREAD OF ISLAM IN EAST AFRICA

The early visitors along the East of Africa

The following are Groups that came from different places to settle at the East African Coast:

- Greeks: They originated from the Mediterranean where they had gained maximum control of the trade in the Sea.
- Sumerians: They originated from the Persian Gulf where the first ship building industry started
- The Arabs from Arabia
- Serbians: The Serbians had a large kingdom in Yemen and used the seasonal monsoon winds to travel regularly to and from the East Africa, especially Zanzibar
- The Phoenicians, from the Eastern shores of the Mediterranean

Factors that influenced the coming of early visitors along the East Coast of Africa

The following are factors that attracted the early visitors to the East Coast of Africa:

1. The presences of the natural harbors made it easy for the early visitors to settle at the coast.
2. Availability of clean and fresh water and adequate food supply to secure their stay.
3. The natural hospitality of the inhabitants of the East African Coast gave them security and encouraged good social relationship.
4. For trade and commercial activities, for example the Greeks traded in oriental goods like weapons, cloths, in exchange for palm oil, rhinoceros' horns, ivory, slaves, cinnamon, frankincense, Arabic gum, tortoise shells and live animals from the East African inhabitants.

5. For explore and adventure. Some of them like the Sumerian came to gain an access to a direct sea route-trade to India.
6. Availability of seasonal Monsoon winds that ensured them to travel regularly to and from the East Africa, for example the Serbians who used to travel from Yemen to Zanzibar using the Monsoon winds.
7. For missionary activities: For example, the Arabs came to spread Islam and the Portuguese came mainly to conquer and spread Christianity.
8. For settlement: Some of the Visitors such as Arabs were running away from civil wars and thus were looking for a place for permanent stay. The East African coast became strategic for them because of the already established social interaction, closeness and trade relationship.

Sources of historical information about East Coast of African (Land of zenj/ black people)

The term **zenj** is a Persian word meaning “black”. During the 1000-1500, the East Coast of Africa was known as the Land of Zenj (The land of black people). This denoted the several Muslim settlements at particular sites which were independent of each other. The following are sources of information about the East Coast of Africa:

1. The chronicles kept in some Muslim states, for example the chronicles of Kilwa that gives the names of the Sultans who ruled the states and some of the events that took place there.
2. Some writings of the Arab Geographers who visited the Coast like Al-Masoud who wrote that there lived some people at the Coast who spoke Swahili and traded with the visitors.
3. Great Historians like Idris gave out an account of the lives of the people of Mombasa, Barawa, Zanzibar, and Mogadishu.
4. Early dated monuments that indicate the presence of the settlers at the coast for example, the Great Mosque of Mogadishu which is built in 1238 and the fort Jesus in Kenya 1593 CE.
5. Early accounts by travelers, for example, in 1531, Ibn Battuta visited the coast and described the people and buildings of the coast.

6. The Coastal traditions and legends also provide information about the leaders found at the coast.
7. Archeological studies from the excavation of the ruins like the Gedi and most recent, Shanga in Kenya give information about the coast.

Early Muslim settlers and the formation of city-states along the East Coast of Africa

City-states were independent territories governed by sultans and were therefore centers for administration and trade. The city-states spread along the shores of the Indian Ocean at the East coast of Africa. They included Pate, Lamu, Kilwa, Sofala, Malindi, Mombasa, Banadir, Barawa, Mogadishu, Comoro, Pemba and Zanzibar.

Characteristics of city-states found along the East Coast of Africa

The following are features of city-states found along the East Coast of Africa:

- The Kiswahili language was the main language of communication among the inhabitants
- The religion that was mainly practiced by the people in these city-states was Islam.
- The Islamic culture thrived and spread all over these states. For instance, the houses were built based on Arabic and Persian architecture
- Commercial transaction/ Trade was the main economic activity between the locals and locals or locals and foreigners
- The city-states were ruled by Imams and Sultans
- Each city-state minted its own coin to be used as currency
- The inhabitants practiced mixed farming
- Rice was the main staple food among the communities that used to stay in these city-states
- The communities found in these city-states were ruled according to Sharia laws. That is Islamic laws.

Factors that facilitated the formation of city states along the East Coast of Africa

The following are factors that facilitated the formation of city states along the East African Coast:

- Availability of Agricultural farms: These states evolved from agricultural villages that produced goods on a small scale. Over time, these villages intensified their small-scale agricultural economies to create surpluses for trading.
- Existence of religious groups: The Muslim missionaries who came to spread Islam, they established learning centres, sent teachers and worked as judges.
- Security: The people who used to live in these areas gave their visitors a warm welcomed and hospitality. In addition, the implementation of Islamic laws within these states promoted security and peace.
- The existence of trade: Trade brought people together and allowed them to interact and establish permanent settlements that developed to the towns.
- Availability of means of communication: The people of these places used Swahili Language as a mode of communication, thus helping them to interact.
- Political ambition: Thirty years after the death of the prophet, there broke a civil strife in Arabia and Iraq. Many Muslims fled their homes seeking Shelter and` refuge. The following are some of the groups which came to East coast of Africa due to political influence:

Group	Description
The two brothers from Oman	These were Suleiman and Said who refused to submit to the rule of the Umayyads at the time of Abdul Malik bin Marwan in Damascus. They ran away from their homes and sailed to the shores of the East African Coast together with their families and supporters. They landed at Pate Island in Lamu and settled there.
The people of al-Hassa	These were Arabs from al Hassa region in Persia. They

	arrived in Banadir in the 10 th century. They were however pushed southwards by the Amu Zaid group. They ended up forming the cities of Mogadishu and Barawa.
Amu Zaid group	They came from Iraq after the rebellion that took place during the time of Caliph of Hisham in 724 C.E. They started the Zaid sect whose followers had already left in 710 C.E and settled in Banadir and Mogadishu.
The Shirazi group (975 C.E)	The family left Shiraz for the East African Coast in the 10 th C. They landed at several places along the coast and settled in Mombasa, Pemba, Kilwa and Comoros Island. The Shiraz group founded the Zenj Empire. They included Hassan bin Ali and his six sons.

Roles of city states in the East Coast of Africa

The following are roles played by the City-States in the East Coast of Africa:

1. They provided clean water and adequate food supply for the visitors. These encouraged them to stay and attracted more Arabs to visit them.
2. Their natural harbors enabled their ships to dock as they came with the trade goods.

3. They provided a safe and secure environment for the Arab to stay in. The local leaders ensured that the Arabs were not attacked nor their trade caravans robbed. The presence of such security provided a peaceful atmosphere for the spread of Islam.
4. Being centrally placed close to the interior made it possible for the Arabs to get the trade commodities. The people from the interior would bring their valuable trade goods like ivory and gold in the city-states.
5. They provided resting places for the Arabs as they came from their homes. The Arabs could spend some time in these places thus spreading Islam.
6. They provided storage facilities for the Arab traders when they came with their goods or whenever they were going back to their homes.

The role of the City states on the East Coast of Africa in the spread of Islam between 1700-1900

The following were role of the city states on the East Coast of Africa in the spread of Islam in (1700-1900):

- By 1700 the city states on the east coast of Africa had developed into cosmopolitan centers where Swahili/ Islamic civilization and culture thrived and this way of life attracted inhabitants from the neighboring communities and those from the mainland who were involved in the long-distance trade with the Arabs and Swahili trades. The new comers easily embraced Islam.
- Muslim Inhabitants of the city states intermarried with the local people who converted to Islam upon marriage.
- The Mosques and Madrassas in the city states also attracted the local people to convert to Islam.
- Through trade with the Muslim inhabitants of the city states, local people came into contact with Islam and eventually ended embracing the religion.
- Local people left their homes to seek employment be Muslim inhabitants as domestic workers, in business and in plantations. These workers eventually embraced Islam.
- Local people, who left their rural homes, occasionally visited their relatives and took Islam with them to the villages.

- In the 19th century (during the rule of Sayyid Said bin Sultan) Muslim traders began to travel, to the mainland of East African to obtain goods and bring them to the city states. These traders come into contact with the inland tribes to whom they propagated Islam.
- Some of those traders who went to the mainland stayed in the trading centers where they were trading with the local people resulting in the establishment of Muslim centers such as Taveta, Ujiji, Tabora, Mumias and Buganda.
- Those Muslim centers in the mainland became important in propagating Islam to the surrounding areas.
- The city states were ruled by Muslims rulers/ sultans who extended their authority beyond the city states to the neighboring local communities who not only came to accept the rule of their Muslim rulers but Islam as well.

The Portuguese in East Africa

Reasons why the Portuguese came to the East African Coast

The following are among the reasons that led to the coming of the Portuguese to East Coast of Africa:

1. For trade expansion, they wanted to trade with the Africans because they had commodities like ivory, which the Portuguese did not have.
2. Economic reasons, they had wanted to have a share in the profits from the trade that already existed. They wanted to control gold trade at Sofala, to obtain tribute and taxes and to get other goods like silk.
3. Political reasons; they wanted to conquer the East African Coast and have their rule established there as their colony.
4. They came to explore the unknown lands and navigate the untouched seas in East Africa.
5. They were anxious to prevent the Egyptians and Turks from sending help to their fellow Muslims on the Coast.
6. They wanted to make ports and calling stations along the coast where their ships would dock to obtain fresh food supplies.
7. They wanted to establish Christianity and counter spread of Islam.

Factors that led to the success of the Portuguese rule in East Coast of Africa

The following factors made the Portuguese successful in establishment of their rule East Coast of Africa:

- They were technologically and militarily superior to the coastal people; they had bigger weapons, stronger ships, well-trained soldiers who used fire arms as opposed to the primitive weapons like bows and arrows used by Africans.
- They were able to get reinforcement from their headquarters in Goa, India using the carracks.
- They had an advantage of the control of the sea where they could attack without warning.
- Their soldiers were employed on short-term basis and as such, each worked very hard to accomplish his term and go back home successful
- They had no rivals challenging them because of the fear that had instilled in them by killing their rivals mercilessly and ruthlessly.
- They built a fortress such as Fort Jesus to protect themselves and act as a watch tower
- They knew the modern fighting techniques such as the use of fire arms
- Local leaders of the towns along the East African Coast were not united, for example the sultan of Mombasa and that of Malindi were in constant rivalry.
- The coastal allies in the Indian oceans like Turkey and Persia had a weak navy that could not match the Portuguese navy.

Methods taken by the Portuguese to establish their rule in East African Coast

The following are methods used by the Portuguese to establish their rule in East African Coast:

1. They made the inhabitants pay heavy taxes.
2. They ruled by torture i.e. burnt down houses, looted the towns of Mombasa, Sofala.
3. They killed many Muslims mercilessly with brutality
4. They forced Muslims to convert to Christianity and if they denied they burnt down their mosque
5. They interfered with the Indian Ocean Trade.

6. They used to sign treaties and later manipulate the locals
7. They used to alienate the locals' land and therefore exploit them

The results of the Portuguese rule in East African Coast

The following are the effects of the Portuguese occupation on the people of the East African Coast in general and Islam in particular:

- The Portuguese destroyed many of the prosperous coastal towns and ruined the lives of people of these towns such as Kilwa, Sofala, Mombasa, Faza and Pate. This in return retard the spread of Islam.
- The Portuguese rule resulted into great loss of lives. Many muslims and other people especially of the shirazi group of Tanga, Pangani and Mirima Coast were reduced, and in some intances completely eliminated through wars waged by the Portuguese on the rebellious Coastal towns.
- There was loss of properties either through destruction during wars or being looted by the Portuguese as was the case with Mombasa after its rebellion by Ali Bey.
- The inhabitants lost a lot of revenue to the Portuguese through taxes in form of tribute yet trade from which they would get the money had decayed
- The Arab-Muslim culture which was flourishing on the Coast was destroyed and replaced by the Portuguese Christian culture which never took root because of the nature of the Portuguese who were not interested in cooperating with the Africans.
- The Portuguese enriched the Swahili language with new words from the Portuguese language, for instance the words like mvinyo, pawpaw, Kasha, Leso, Bibo among others.
- There was introduction of new crops chiefly from America. Such crops include maize, groundnuts, cassava, sweet potatoes, pineapples, papayas, guavas, some of which have since then become the staple diet of many Africans.

Reasons why the Portuguese rule became unpopular in East Coast of Africa

The following are reasons why the Coastal people of East Africa hated the Portuguese:

- They made the inhabitants pay heavy tax
- They forced the Muslims to become Christians

- They killed many Muslims, destroyed the mosques and madrassas
- They ruled by torture and sword. People hated their harsh and ruthless rule of the Portuguese.
- The Portuguese interfered with the Indian Ocean Trade
- The Portuguese burnt and looted the coastal towns such as Faza, Kilwa, Mombasa, Pate and Sofala

Why Portuguese wanted to drive the Muslims out of East African Coast in the 16th and 17th centuries?

The following are reasons why Portuguese wanted to drive the Muslims out of East African Coast in the 16th and 17th Centuries:

- a) The Portuguese wanted to control the trade along the East Coast of Africa
- b) The Portuguese wanted to rule the region of East Coast of Africa
- c) The Portuguese were eager to spread Christianity within the region and Islam was a great obstacle
- d) They wanted to stop slave trade which was associated with the Arabs
- e) The Arabs opposed the heavy taxation imposed on them and the locals by the Portuguese, thus interfering with the economic status of the Portuguese.
- f) The Portuguese encouraged the Arabs to convert to Christianity but they were reluctant to it and this angered them therefore, they begun to drive them out of East Coast of Africa.

Challenges faced by the Portuguese in East African Coast

The following are the problems encountered by the Portuguese in the East Coast of Africa:

- i) The East African Coast had unfavorable weather conditions. i.e. The weather was either too hot or too cold. This affected the Portuguese' skins and caused health problems.
- ii) The Portuguese suffered from tropical diseases such as Malaria and Typhoid that weaken them.
- iii) The existence of Arabs and local Muslims slowed down the Christian missionary activities in East Africa, and therefore affecting negatively the spread of Christianity.

- iv) Some of the communities were too harsh and hostile on foreigners and would attack their troupes. Such communities include the Masai and Oman Arabs.
- v) The Portuguese had very little knowledge of the interior and had a difficulty in moving around the interior due to thick forests, hills and mountains that were impassable.
- vi) The Portuguese were ruthless and very harsh thus they were hated by the locals, making them to be in a constant attack by them.

Contributions of Sayyid Said to the East African Coast

Sayyid Said became the ruler of Oman but later left to settle in Zanzibar in 1832. He later made it the capital of his East Africa dominions. His reign was a boom for the islands and brought developments as follows.

1. He increased the trade contact along the Coast and the merchants would travel into the interior to bring goods like skins, hides, ivory and slaves.
2. Zanzibar grew to be a great commercial center with many buildings and shops.
3. He encouraged farming by establishing clove plantations.
4. He encouraged the Indian moneylenders to settle at the coast and this boosted the trade activities.
5. The development of trade links with the interior led to good relations between the interior and the Coastal inhabitants like the Akamba and Mijikenda.
6. There was expansion of trade links between the East African Coast and Arabia.
7. His rule led to increased Arab settlement along the coast, which facilitated more and more of the Africans to convert to Islam.

Modes of Islamization

Meaning of the term Islamization

Islamization: This is process of bringing someone or something under the influence of Islam and Islamic rule. That is, the process of a society's shift towards Islam.

Factors that favoured the spread of Islam in East Coast of Africa

The following are factors that helped in the spread of Islam in East African Coast:

1. *The construction of Kenya-Uganda railway:* This facilitated movement of both Arabs and the people in the interior in search of trade goods. Due to such movements, the Arabs were able to settle interior areas like Kisumu and interacted with the local people thus spreading Islam.
2. *Peaceful interaction between the Muslims and Locals:* Some of the Muslims formed permanent settlement schemes. These families were instrumental in the spread of Islam as these areas attracted more and more local people.
3. *Employment of the Muslims:* When the British arrived at the East African Coast, they employed Muslims as Jumbes, Aqidas, as messengers, guards, cooks, tax collectors, interpreters and guides for the colonial government. This employment made them meet many people whom they taught about Islam.
4. *Similarities between Islamic practices and traditions of the Locals:* When the Arabs came to East Africa, many local tribes compared the Islamic practices to their own and they saw some resemblance and thus readily accepted Islam, such as polygamy and rites of passage.
5. *Friendly nature of social and moral aspects of Islam:* Islamic teachings like greetings, hospitality, and kindness among others also attracted the local people. This increased the number of converts among the people especially in the urban areas.
6. *Fair Trade among the Muslims:* The main aim of the Arab's visit to East African coast was trade, mainly slave trade. This made them establish trade links with the local people. Muslims were honest in trade and some locals had to embrace Islam to escape slavery.
7. Intermarriage between the Arabs and the local people resulted in families that practiced Islam.

Reasons why Islam took so long to spread from Coast into the interior of East Africa

The following are reasons why Islam took so long to spread from Coast into the interior of East Africa:

- a) Early Arabs did not have active missionary, their main concern was trade.
- b) Fear that Islam was too strict and harsh made the Africans not to accept Islam

- c) Lack of means of transport between the Coast and interior of East Africa
- d) Hostile communities such as Masai made Muslims not to penetrate into the interior
- e) Fear of wild animals and tropical diseases such as Malaria, typhoid made Muslims not to venture in the interior
- f) There were few kingdoms in the interior which could provide protection to the Arabs
- g) The Christians Missionaries were very active in the interior

Challenges faced by Muslims in East Africa

Even though Islam spread in most parts of East Africa, and has been embraced by most ethnic groups as a universal religion of truth, there were challenges that continually faced the Muslims in this region. Among these challenges were:

- a) Arab traders were associated with slave trade which negatively impacted on the spread of Islam.
- b) The East African Coast had unfavorable weather conditions. i.e. The weather was either too hot or too cold.
- c) The Arabs suffered from tropical diseases.
- d) The arrival of Christian Missionaries and spread of Christianity slowed down the Islamic activities in East Africa.
- e) Some of the communities were too harsh and hostile on foreigners and would attack their troupes.
- f) The colonial government supported the Christian Missionaries while sidelining any attempts to spread Islam or Muslim activities.
- g) The Muslims lacked organized missionary activities to advance the spread of Islam.
- h) The Arabs had very little knowledge of the interior and had a difficulty in moving around the interior due to thick forests, hills and mountains that were impassable.
- i) Muslims in East Africa lacked unity which made it difficult to co-ordinate the spread of Islam.
- j) The Muslims lacked Islamic books (like Qur'an or Hadith) and other materials that would guide the converts in understanding Islam better.
- k) Portuguese conquest of the East African Coast led to constant attacks to the Arab traders.

Influence of Islam at the Coast of East Africa

The following are results made up due to the advent of Islam in East Coast of Africa:

- The inhabitants of the East African Coast were followers of African Traditional Religions. The Mijikenda, for example believed in a god called Mulungu. However, through the influence of the Muslim Arabs lead to most of them converting to Islam. Several mosques were constructed to facilitate the prayers as prescribed by the Islamic religion.
- Apart from the Arabs influencing the locals religiously, their material culture is reflected among the Africans. This is evident in the use of Arabic architecture in the construction of mosques and houses. Others include Islamic manners of dressing, for example, attire like the kanzu and buibui for men and women respectively.
- The Islamic form of education is witnessed in most of the areas that were exposed to the Arabs. This include the Madrassa system, integrated schools which offer both Islamic Religious Studies and secular education, some schools offer their education programs for half a day.i.e. morning to noon.
- Some of the areas in East Africa have witnessed Muslim rulers who have established ruling families for a long time. When Sultan Seif of Oman was leaving, he left the Mazrui family in charge of Mombasa and Nabhani family at North Coast. These families command respect have been influential at the coast up to date.
- Many people at the coast use Kiswahili as a mode of communication. The Arabic language was also learnt in the *Madrassa* in order to facilitate communication with the Arab traders. They encouraged the use of Kiswahili Language and did not replace it with their Arabic language. In addition, they enriched the Swahili language with words such as Kitabu, Kalamu, Hakika, Habari, Sadaqa, Hifadhi among others.
- With the interaction of the Arabs and the coastal peoples, trading activities flourished. The natives facilitated the trade by bringing the trade goods from the interior to the coast. Sometimes they accompanied the Arabs into the interior to

guide them access the goods. They engaged in economic activities such as fishing, and maritime.

- Urban centers developed due to the increase in trade activities along the coast of East Africa. Most of the people moved from the interior to these flourishing centers. These states provided amenities like mosques, libraries and *madrassas*. Among these states include Kilwa, Sofala, Zanzibar
- The Swahili people had their own culture which was different from that of the local people. They lived in Swahili villages which still exist at the Coast, in Tanganyika, Zanzibar among other areas. These villages saw them living together as one united people under one religion of Islam.

The Swahili

There are groups of people who came to settle along the coast from Shungwaya, which is to the East of Somalia. Among these groups were the called ‘Wangozi.’ They settled in the Northern parts of Kenya but were displaced by tribes like Pokomo, Rendile and Somalis and forced to move southwards. They are Wangozi; from the word ‘Ngozi’, that means ‘skin.’ This is because they used skin to make clothing, bedding, containers and ropes and measured their pieces of land using it.

When the early visitors came to the East African Coast, they were able to interact with the ‘Wangozi’ and the other Bantu speaking tribes. The Arabs were among the early visitors who came to the coast in the 7th century. They described the East African Coast as ‘*Sahil*’, which in Arabic means ‘south coast.’ Its plural, ‘*Sawahil*’ meaning ‘the vast coast line.’ It is also believed that when the Arabs asked the inhabitants of this area who they were, the inhabitants responded that they were ‘*Watu wa Siwa Hili*.’ This is the origin of the co notated word ‘*Waswahili*’ that is composed of two words, *siwa* (Meaning big Island) and *hili* (meaning ‘this’). The word therefore means ‘people of this island.’ Another meaning is believed to have come from the response of the inhabitants to the question by saying they were, ‘*Watu wa Ziwa Hili*’. ‘Ziwa’ meant the vast water body, referring to people inhabiting along the mass water body, referring to the ocean. Therefore, *Waziwahili*. Later co notated to Waswahili. In addition, the language they spoke was ‘*Kiswahili*.’ The interaction between the Coastal natives and

the Arabs and Persians further contributed to the cultural infusion among the Waswahili and numerous loan words to Kiswahili language.

Factors which gave rise to Swahili community

The following are factors that gave rise to Swahili community:

- a) The intermarriage between Arabs and local people
- b) The settlement of the Arabs on the East Coast of Africa
- c) The contact between the Middle East traders with people of East Africa through trade
- d) The conversion of the Africans into Islam. The African who embraced Islam were absorbed into the Arabic culture.
- e) The migration of Bantu Speaking from the interior to the East African Coast

How the Swahili culture influenced life of East Africa

The following are ways through which Swahili culture influenced life of East Africa:

- The Kiswahili language has helped in communication between the various people of the region
- The Swahili etiquette such as greetings and hospitality have been accepted by many others
- Swahili cooking has been adopted by others
- The dressing up of Swahili attires such as kikoi, Kanza, Kofia, kanga and makubadhi is also common in other communities
- The furniture and upholstery style have been copied by others, such as stools, kibao among others
- The architecture comprising mabati roofs, pit latrines in the four cornered houses is carried out by others
- The domestic utensils such Mbuzi, wooden spoons, grinding stones, cooking pots and water pots are common in many other communities

The present modes of Islamisation

The following are the modes of Islamization used by the Muslims today:

- a) Through Islamic programmes aired on Radios and Television stations
- b) Through the use of internet and Islamic sites

- c) Through public gatherings where Islam is propagated
- d) Interaction between the Muslims and local non-Muslims in learning Centres facilitate the learning of Islam
- e) Presence of Islamic Religious organizations that can hold seminars, workshops and motivational conferences to promote team building among Muslims and non-Muslims allow them to learn each one's character
- f) Through the use of social medias such as WhatsApp, Facebook, Instagram, where people can share Islamic information in form of messages, articles, Videos, Pictures and Audios.