

SEERAT & HISTORY – A PILLAR OF ISLAM, A CRITICAL STUDY

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Discipline of history has always a lot of reservations while dealing with religion in making of modern nation state. And when it comes to the history of Islam, this discipline finds itself with the same dilemma. It is an acclaimed fact that Muslim scholars have always been the claimants of being originator and patron of historiography. Though there are certain limitations regarding the belief system of Islam which resulted into a range of factual complications while presenting the history of Muslims and Islam. Muslim historians have strong proclivity of sentimentalism towards Islamic history. This proclivity has always tended to make them rise above the factual grounds of domain of historiography. It is a very interesting topic to trace the real background of this proclivity of sentimentalism while seeing Islamic past. It suspects that this tendency is direct or indirect result of the decline in the Muslim world. After that, period of colonization has landed the Muslim world into a defensive-reactionary mode which ultimately resulted into Andalusia syndrome. Andalusia Syndrome is a term coined for that particular school who always long for the revival of that era when Muslims were ruling over the Iberian Peninsula (Muslim Spain). according to that school if Muslims has to revive themselves then it must revive the glorious era of Muslim Spain.

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Historiography of Islamic history in Pakistan is made to revolve around certain themes. There are certain themes around that our historians are rephrasing Islamic history with the help of same facts, figures and narratives available to them. All these themes are made corresponding to each other in order to maintain the thematic integrity of desired scheme of historiography. Another contributing feature found in our historiography is that it glorifies the Muslim history by directly relating it the history of Pakistan. That particular dimension of our historiography eulogized Islamic history and maintains that this Islamic history is essential part of our history. Our historians tend to construct the pre-Islamic period as period of ignorance thus leave no room for the unbiased study of that period on objective lines. Our historians attempted to trace our history since 712 A.D instead of considering the ancient history of our land. Thus it heavily relied on scattered facts and incomplete narrative by presenting them in partial and biased way. Our historians are quite sentimental while dealing with Islamic history. This study seeks to bring into fore all the themes that were and are

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being adopted to interpret the periods of Islamic history in emotional way so as to long for the prospects of future. Islamic history is constructed as manifestation of linear passage of past. Thus it ignores the pluralistic aspects of past by putting them into negligence.

This particular presentation of past is replete with the sectarian tussles and skirmishes. It seems that Islamic history is nothing but story of fighting with so called infidelity in the name of God. The impression which emerged after the minute study of the literature is nothing but of the history with marvelous chain of achievements with lasting impact.

One theme is to narrate the Islamic history in a way that only highlight the period of prosperity and development and period of decline and decadence are not being given due attention. Our historiography aims at presenting that period with special focus on personalities. Depiction of Personalities of caliphs and emperors project them as the sole movers and shakers of history. Thus there is no room left for structural, economic, intellectual, analytical and formulaic investigation of Islamic past. This piece of research brought into fore all the stereotypical themes found into the domain of Islamic historiography in Pakistan.

Our research starts from the very fact that what the meaning of term of Islamic history or Muslim history is all about. There seems to be no precedent of using this term of Islamic/Muslim history going back to the early discourse of historiography by Muslim scholars.

Construction of *jahiliyah* period (Age of Ignorance before Islam)

It is a common practice of our historians to start writing Islamic history by constructing the *jahiliyah* period (age of ignorance before the advent of Islam) with specific connotation. Our historians tend to construct that period of Arab history as a justified prelude to the emergences of Islam. K. Ali in his popular book '*A study of Islam* (1967)' depicted that period of Arab history as age of injustice, Idolatry, vices, superstitious and immoralities.¹ Major focus is on the presentation of that era in a negative way and while doing so all the other significant aspects of that period are deliberately ignored or rendered marginalized narration. Dr.Hameedudin also treated that period of Arab history as age of

ignorance. However to some extent he tried to notice the other positive aspects of age of ignorance in the history of Arab before the advent of Islam.² In his book '*Tareekh-e-Islam* (1967)' he focused primarily to narrate all the history of Islam which starts from the age of *jahiliyah* and ends with end of crusades. Mostly historians of Islamic history put their emphasis on the specific connotation of *jahiliyah* period. They tend to present it as an era of extreme ignorance, idolatry and devoid of any civilization and culture. It is a common theme while doing with Islamic history, that age of ignorance is utterly a miserable episode of pre-Islamic Arabia.³

Another prominent writer Sarwat Soulat also sheds light on that era of Islamic history by highlighting the negative features of society and culture. He asserted that age of ignorance was such age where no rules and norms were observed except the law of mighty.⁴ Author elaborated only those aspects which are negative by undermining other cultural and societal behavior in order to put emphasis on the dark side of the Arab society at the age of ignorance.⁵ Our historians usually made it particular that people of Arabia before Islam were used to alcoholic. Their main focus on this feature is with respect of rendering exclusive status to Arabians only.

Prof. Muhammad Raza Khan asserted in book that whole country was hub of idolatry and every one was in grip of all sort of uncivilized and immoral activities. He also contends that usury was a routine practice which resulted into the discrimination of marginalized section of society from the hands of superior ones.⁶ Prof. M. Rafique also lends his voice to this sort of presentation of *jahiliyah* age. According to writer outbreak of generational wars as a result of tribal rivalries were also declared an essential feature of that period.⁷ Not only he depicts it in the same way but also he declared all the other pre-Islamic civilizations such as Roman Empire and Persian Empire as mere manifestations of *jahiliyah*.⁸ Age of ignorance is further substantiated by depicting other features such as slavery, extra-marital affairs as the pride-owning characteristics by the Arabs. Sahibzada Aabdurasul has asserted that Arabs had a strong tendency to feel pride at their indulgence in the extra-marital affairs and never felt ashamed at

the other uncivilized manners which were bad marks to every other civilized society.⁹

Eulogized narration of the rise of Islam

One of the most prominent aspects of historiography of Islamic history is that when historian did write about the rise of Islam, he tends to eulogize that narration. Nothing is wrong with it but it is done at the cost of rationalism. This emotional dealing is done with the help of art of rhetoric. Thus this tendency deprive the historian to present a more appropriate and intelligible picture of advent of Islam. Sahibzada Abdurasul in his book *Tareekh-e-Islam* states that when Islam had come on the horizon of the world it had made all the forces of evil to escape or to be vanished within a while. According to these histories advent of Islam at once resulted in such a magnificent civilization and culture which had created the atmosphere of universality and uniformity on the horizon of world.¹⁰ It is an emotional practice of Pakistani historians that the mere praise of rise of Islam is considered the sole justice of their writing. It is highlighted that rise of Islam had tended to raise a new social order on comprehensive and universal scale.¹¹ New society and new civilization was depicted as a model society for the rest of world as an incomparable example. Islam had not only abolished all the old practices of paganism but also bring out a widespread revolution in Arab culture and society which was quite a novel experiment for them.¹² The foundations of that society are declared as free of any human errors. These histories are written in order to present the city state of Medina as the utopia for following Muslim generations. Element of eschatology¹³ is essentially used in these histories in order to provide legitimacy of their universal authentication.¹⁴

Pakistani historian's concept of golden era of Islam is confined only to the early 36 years of Islam, since they believed that this sort of presentation is very appropriate in order to propagate the rise of Islam as the sole deriving current for the following Muslim history.¹⁵ Moreover the confinement of that era into a most particular episode of whole universal history is also a topic of utmost concern for the discourse of Islamic history.¹⁶ One such historian is inclined categorically to depict that period free from time and space framework, thus imparting it a status of cosmic absolutism.¹⁷ It appears that, having pre-ordained concept of

Islamic history, our historians are all set to always do the practice of re-phrasing in the domain of Islamic history. It is evident from their treatment of early Islamic period in the same lines. This sentimental and emotional treatment of the rise of Islam is to a rather extent beyond the scope of historiography as it is done at the cost of ignoring various side aspects of that period of Islamic history. Although Muslim historians have very clear concept of fundamentals of historiography but it is practiced often against the spirits of historiography.

Sectarianism: A dominant but plain-narration

Perhaps this one trend of Islamic historiography in Pakistan is most dominant since it is a phenomenal trait. Almost each and every book/work on Islamic history has a major portion which deals with the sectarian tussle in early Islamic history. In other words historians tend to write the events only of sectarian hostilities in the name of presenting all the other aspects with due attention. If we take a cursory look at the readings available to us, then definitely we will come across that particular feature that all these histories are replete with incidents of sectarian strives. Thus it emerged the impression that what the mainstream currents of early Islamic history is its chronology of sectarian incidents in sequences.

Subject of history is all-encompassing and no aspect of history should be categorized out of its domain. Hence it is a foremost for historians to have a broader look also at the sectarian aspect of early Islamic history. But in case of Pakistani historians if it is not absent then definitely it lacks behind in so many aspect while presenting that particular dimension. Pakistani historians do write sectarian history but in a very non-intelligible way. Old family strives between Umayyads and Hashmites are given very abstract presentation as historians seem to be skeptical that it might be result into maligning of positive side of Islam.

For instance, assassination of Hazrat Usman (656 CE) is depicted as a result of conspiracy of Abdullah Bin Saba, a hypocrite Jewish-turned-Muslim, who wanted to dismantle the integrity of newly incepted Muslim empire.¹⁸ According to one interpretation Abdullah Bin Saba had started to inculcate the thinking that Caliphate is right of Hazrat Ali which is snatched by Hazrat Usman with the help of his clan, Hashmites. So it must be the duty

of people to get free the institution of caliphate and designate Hazrat Ali on that place. A prominent history book writer put all the blame on the personality of Abdullah bin Saba regarding his role in that particular context in these words.,

“Abdullah bin Saba was all responsible for this conspiracy as he wants to create havoc for the newly incepted integrity of Muslim empire. So he started a secret campaign to inculcate the misunderstanding in the minds of simple hearted Muslims. In his conspiratorial campaign he was assisted by newly converted Persians who wanted to fulfill their own designs.”¹⁹

Though, it is interesting to note that all the other background aspects of that incident are also mentioned, but with almost subsidiary and trivial analytical focus. Same treatment is given to all the following events up to the assassination of Imam Hussain. This triviality given to all the composing aspects of any historical event is thus resulted into the ignorance about the actual rationale of history and historiography as well. Granting the status of actual history-makers to the character of personality has definitely devoid the originality of history.

In the same way presentation of period of fourth caliph of Islam Hazrat Ali (660 CE) is also victim of same dilemma. So that is why historians tend to such portrayal in which all characters are presented into a pacified settlement.²⁰ Jang-e-Jamal (656 CE) and Jang-e-Siffin (657 CE) both are usually given a non-conclusive substance in Pakistani historian's works,²¹ as nobody seems to be interested to do some conclusive analysis. While describing the incident of battle of Jamal, it is made clear that even before battle Hazrat Aisha and Hazrat Ali both had reached a rapprochement but due to the Conspiratorial factor they had to fought a battle in which thousands of innocent Muslims had to sacrifice their lives in vain. According a popular history book writer Prof. Muhammad Rafique,

“Followers of Ibn-e-Saba were all responsible for the happening of battle of Jamal. He states that before battle both parties were ready were almost reached a peace agreement but battle seen was converted into a peace agreement. But whole situation was turned into diametrically opposite dimension. Thus that sad saga of battle of Jamal was made to happen”.²²

In the conclusion that after battle a rapprochement was reached upon between two parties after the war. It is concluded that this war was a result of conspiracy of followers of Abdullah Bin Saba.²³ But very surprisingly while author elaborated all the events in sufficient detail regarding the background of the issue but he did not bother to elaborate the conspiracy elements. Thus by neglecting all the other contributing factors, total blame is put on some known or unknown conspiratorial factor.²⁴

In the Chronology of sectarianism, next incident is of the battle of Siffin fought between the forces of Hazrat Ali and Hazrat Amir-e-Muawiyah. Overall picture emerging from those readings is nothing but event record of that particular episode with almost no need of evaluation.²⁵ It is somehow needed to bring out some sort of conclusive analysis, so that is done by putting blame on some external factors and actors.²⁶ For instance in case of battle of siffin, according to our historians, it was the mischievous role of some anti-Islam forces that did their worst to went against the rise of Islam and resulted into a bloody war within Muslims. Incident of assassination of Hazrat Ali is also treated in the same way. It is assessed that this act was done by Kharjites as they were fanatics in their belief.²⁷ This description is quite ambiguous as it does not lead to an intelligible conclusion. Depicting the role of Kharjites, as responsible for the assassination and following events, is such sort of description which on the one side doesn't bear an analysis and on the other, leave an ambiguous picture of that crucial part of Islamic history. What went wrong, in fact, could be ascertained through a deep evaluation of all the background reasons and contributing factors.

Sectarianism: Zero-Sum conclusion treatment

One of the several defining and characteristic features of Islamic historiography is that it deals with sectarian histories in a non conclusive way. It is evident from the study of all the related works produced by Islamic historians in Pakistan that they always come to deal with sectarianism in a pre-ordained mode to avoid any sectarian complication. Pakistani historians purported to write down all those sensitive histories in very abstract way so that no conclusive outcome may form the intelligent piece of historiography. It is purported to tell the story of hostile relations during the third and fourth caliph of Islam in order to maintain a

balance of narration so as to avoid the blame game regarding either of the caliphs. Clan prejudice, family tussle, Persian factor all are mentioned but with no analytical cohesion. That type of approach could not be sufficient to reach at an intelligible conclusion.

Sidestepping the ethnic and racial and provincial and tribal grudges tussles and thus reached into an ambivalent position in conclusion. In order to provide justification to the universality to the teaching of Islam, all the above mentioned possible reasons for clashes are rejected or put into marginalized positions.

Conspiracy theory factor

One of the prominent and significant features of early Islamic history in the domain of Pakistani historiography is that it always highlights conspiracy factor while doing with early Islamic history. Role of individuals in making conspiracy is given significant portion at the cost of deep analysis of the event/incident.²⁸ According to Dr Hameedudin, Abdullah bin Saba was all responsible for this conspiracy as he wants to create problems against the integrity of Muslim empire. So he started a secret campaign to inculcate the misunderstanding in the minds of simple hearted Muslims. In his conspiratorial campaign he was assisted by newly converted Persians who wanted to fulfill their own designs. according to author, Ibn-e-Saba was not only succeeded to inculcate his ambition which ultimately resulted in to the assassination of Hazrat Ali but also got success to infuse his conspiracy for the coming generation²⁹ Discipline of history is of such nature that always tries to find reasons of any particular event/incident by going into detailed background with comprehensive assessment. But in case of Pakistani historians who write history of early Islam, this very objective of historiography is either absent or shadowed by circumstantial considerations. According to one such study rivalry between Hashemite and Umayyad were there but was of no hazardous nature, it was, according to this study, a conspiracy by Abdullah Bin Saba which resulted into the intensification of the already existed rivalry between the clans.³⁰ His efforts resulted into the spread of misunderstandings amongst Muslims. It was his sole efforts which played the prelude part in order to strike the civil war within Islam. Thus conspiracy theory finds its central place. Muhammad Ata Ullah Khan States in his book *Humari Shehanshahi* that,

“Period of four caliphs was no doubt a golden era of Islam but it is maligned due to the conspiracies of Jewish turned Muslim Abdullah bin Saba with his followers. They executed a broad base plan to topple the caliphate.”³¹

It is generally assumed in our history writings that there were always enemies of Islam who played the major and pivotal role to wreak havoc to the integrity of Muslims.³² This type of trend always undermines the true spirit of research. No historian tends to focus on the internal dynamics of certain part of our history. Rather it is a pre-ordained line to have certain outside factor responsible for any conspiracy. All the events from the assassination of Hazrat Usman to the assassination of Hazrat Ali and then all the other including events up to the assassination of Hazrat Imam Hussain all were happened only because of conspiracies of Anti-Islam forces who want to dismantle the central integrity of Islam. Study of that particular portion of history books on Islam revealed further that rebellions and conspiracies were all responsible for the sectarianism within Muslims.³³ And thus in this way internal dynamics were relegated to a marginalized position.

Without getting indulged into detailed and minute study of all the factors, it is not possible to bring out some mature analysis. For instance, the civil wars within Muslims are most important topic which needs a range of critical inquiries. But our historians tend to write these incidents in a non critical manner in order to avoid the consequential complications due to sensitive nature of these topics. That is why they tend to write such histories in which they easily bypass all the internal factors by searching the external hand in the happening of these civil wars. But it must be remembered that in the domain of serious scholarship nothing is sensitive.

Same treatment is meted out towards depicting the history of Umayyad caliphate. While presenting the 91 years era of Umayyad, it is generally maintained that the whole era was of predominance of treasons, conspiracies, and rebellions.³⁴ Currency of sectarianism and fanaticism was the major phenomena of that time.³⁵ And the whole period is made revolving around these themes. Thus depicting that era with high level of intrigues and conspiracies is the general practice among our historians. A cursory study of these works produced by Pakistani historians generates the impression that it was the persistent continuity of intrigues and conspiracies

whether of internal type or from external side, which played the dominant/defining current of the history of that period. Clannish prejudices between Umayyad and Abbasids was resulted into a series of resentment among the anti-Umayyad forces.

There were so many structural reasons behind that hostile period of Islamic history which could be studied under a range of scholastic paradigms. But amazingly all these reasons are either ignored or presented into a very loose-cohesive narration in non-analytical way. For instance, role of Abu Muslim Khurasani is presented as the sole mover and shaker behind the decline of Umayyad. It is primarily focused that without his orchestrations and conspiracies, it is difficult for anti-Umayyad forces to bring out the ousting of Umayyad. According to one such study, Abu Muslim Kharasani was a secret and pro-active observer of civil war between Abbasids and Umayyad in Kharasan. He was of the intention that Arab integrity had to be destroyed at any cost. Muhammad Tufail writes in his book while describing the debacle of Umayyad Caliphate in these words,

“Abu Muslim Khurasani wanted to oust the caliphate of Umayyad but also he wanted to dismantle the unity of Muslims at any cost. Author lamented that Abu Muslim Kharasani had a strong urge to get start the civil war within Muslim which ultimately led them to the edge of total destruction. It was only the personality of Abu Muslim Khurasani who played the role of sole mover and shaker of all the events leading to the ousting of Umayyad and bringing out the Abbasid in to the realm of caliphate.”³⁶

Abu Muslim Kharasani had a strong urge to get start the civil war within Muslim at the edge of total destruction. Thus it is insisted that it was only the personality of Abu Muslim Khurasani who played the role of sole mover and shaker of all the events leading to the ousting of Umayyad and bringing out the Abbasid in to the institution of caliphate.³⁷ Without getting into detailed study of all the other related aspect of that particular period of history, it is lamented only at the role of single person who manipulated the anti-Arab sentiments of the Non-Arab populace of the Muslim occupied territories and got success to change the whole caliphate. This confined and repetitive depiction creates two historical misunderstandings. First is that all the essential components of any historical episode are either ignored or encapsulated into

marginalized position while constructing narration. And second is that, it also deprived the presentation of next emerging historical era/movement, of all of its essential parts in comprehensive manner. Thus history in its totality could not find reasonable and intelligible expression. In order to further testify this assertion it will be important to make a critical note on the presentation of history of coming into rule of Abbasid. In one such plain account, it is maintained that coming of Abbasid into power was all owed to the moves of one person Abu Muslim Kharasani.³⁸ It seems that there is stereotypical pattern of writing history regarding Islamic history. As when it comes to the writing about the decline of any caliphate in the Islamic world, it is the same way of presenting role of skeptical personalities in a villainous manifestation. For instance, when it is to depict the decline of Abbasid in the mid thirteen century, it is doing by putting all blame on the state minister Ibn-e-Alqami, as he was not from the majority sect. He was accused of inviting the Mongols to attack the Abbasid caliphate in order to avenge his personal grievances.³⁹ Thus by surpassing all the background assessment and structural reasons, the whole debate is closed by narrating the negative role of one person.

To broaden the scope of our study, it will be not out of place to mention that while presenting the declining phase of Muslim Spain, Christian conspiracies are given high place in the narration.⁴⁰ According to one such account, the all Christian forces of that time were united against the Muslim rulers of Spain. These accounts further points out that all those forces were hell bent against the Muslims and were ambitious to annihilate the Muslims from the Spain. Christian and Jews were indulged in plans against the Muslims. And in this regard, all the European Christian powers were helping them. Further stress is put on the role of papacy in this scheme of plans.⁴¹ In the same line of thought, another account maintains that Christians has started their campaign against Muslims very after the inception of Muslim rule in Spain.⁴² According to writer these long drawn out campaigns were comprised of various secret movements, crusaders, Christian knights etc.⁴³ these pieces of history of Muslim Spain either does not contain other factors responsible for the ousting of Muslims from Spain. But unfortunately it is a common practice among

historians in Pakistan to search and locate external factors at the cost of real and objective research of the events.

Glorify the Rise of Muslim dynasties/caliphates

Another significant feature of historiography of Islamic history is that our historians highlight the rise of every dynasty or caliphate. All the rulers (caliphs, sultans, Kings) who belong to the earlier period of rise and prosperity were usually given the eulogized treatment. This treatment is extended without keeping in attention the nature of the rulers/ruling period. Whether they are secular in their conduct of ruling or symbol of pure orthodoxy, it is the manifestation of glorification that keeps the presentation of Islamic history in accordance with the desired presentation. For instance presentation of Umayyad period is predominant with the appraisal of the administrative structure, ruling institutions and army they had instituted.⁴⁴ In the same way, writings about that period are replete with the appraisal accounts of architecture, magnificent buildings, grandeur of king palace, and illustration of Durbar is done in very mesmerizing way. Moreover, the assessment about the culture, social, literature and other features of prosperity is also made with high notes.⁴⁵

The same way of seeing the glorious past of Muslims is found in the presentation of Abbasid period in our history books. According to the accounts available, Abbasid was the enviable golden period in the Islamic history. It is a prevalent belief that era of Abbasid was rich with material comforts and had progressed in the fields of science, literature, culture and civilization.⁴⁶ Despite being a little bit liberal in his policies, Harun-ur-Rashid is presented as orthodox stalwart of Islamic caliphate. During his reign, a pluralistic society was coming into existence, but in order to present his caliphate as golden age of Islamic history, it is generally ignored.

Surprisingly, whenever any major caliphate or dynasty torn apart or got lost its peripheral areas as a result of weakness in the central structure with ultimate emergence of various separate states, our historians start to illustrate them in appraising terms. For instance, when Abbasid caliphate was declined and resulted into the emergence of so many small scale dynasties in the premise of old Abbasid caliphate. So it is also a common practice found in the accounts of our historians that they illustrate all these small dynasties in appraisal diction in order to present them as the newly

incepted empires of Muslim civilization. For instance, after the disappearance of Abbasid, the Saffarid dynasty had get its establishment in the Persia very after the eradication of Abbasid supremacy in Persia. This replacement of rule has a lot importance but instead of conducting a comprehensive study in its true historical sense, our historians focus their full attention on the presentation of that very important transformation in a way to present it as a monolithic continuity of the Islamic empire throughout the course of history.

Another prominent example of this trend is found in the case of history of Islamic Spain in our history books. Islamic Spain has enjoyed a very special status in our history books. Our historians feel much sentimentality towards Islamic Spain and weighed a lot while describing the history of Islamic Spain. In order to present particular dimension of that historical episode it is maintained that only the rise of Islamic Spain is presented in much detail as compare to that period in which Islamic Spain was on its pace of decline and then ultimately withered away. Contributions and achievements of Muslims in Spain are another important topic with significant space given to them. Services of Muslims scholars and scientists are given special status in our accounts. It is elaborated that Muslim civilizations of Spain was one of the great civilization not only at that time but in comparison with other leading civilizations of the world.

Moreover, in particular reference with Muslim Spain, there is another theme propounded by our historians with special enthusiasm. And that our historians maintain that all the progress of 15th and 16th centuries was owed to the achievements and contribution of Muslim scientists and scholars in the Muslim Spain. This tendency has found very strong footings in our discourse of historiography that Muslim scientists, philosophers and intellectuals had created such massive influx of knowledge which transferred to the east-southern European continent and ultimately resulted into the resurgence of renaissance in that continent. This claim is expounded with great vigor and vitality in our accounts. But it is not ever taken slightly into considerations that Muslim themselves got all that flux of knowledge from Europeans at the start of dark ages in sixth century A.D.

The change of dynasty from one caliphate to another is presented in such a way that major focus is put on the establishment of new caliphate by putting aside the transition period as that transitional period was marred with anarchy that is not suitable for our historians' scheme of historiography. Thus at the behest of intentional ignorance it is maintained that Islamic empire and civilization was altogether and truly a monolithic manifestation of the glorious past of Islam and devoid of any fault lines. Such sort of historiography is generated out of deep complex found in our discipline due to the urge to respond colonial legacies. Pakistani historians have served this duty by narrating history in extremely imprecise and distorted medium. This is done usually to avoid such depiction which to them seems to be an exercise to malign the integrity of Islam.

The next line on the above-mentioned theme picked by our historians is that they tend to present the details of the expansion of the empire during the early phase of progress in very enthusiastic way. Along with it, it is also made prominent that all the achievements in the fields of literature and science are discussed with the tone of pride. And all these achievements are discussed in connection with the glorification of dynasty. It is pretended that all these achievements are only because of the strict adherence towards the fundamentals of Islam.⁴⁷

Overlooked fall

Another significant trend meted out by our historian is to impart a peripheral status to the evaluation of causes of downfall while describing the end of any dynasty or caliphate. It is done by giving a sudden start to the newly established state setup. It is generally a common practice among our historians that they tend to focus on the history of rise and prosperity. They set this trend at the behest of their intentional ignorance of that period of any Caliphate or dynasty when it was engulfed in its messy affairs which led to its ultimate decline. History of decline and fall is either ignored or presented in a mere cursory assessment of the events. This tendency is generated due to the fact that history of decline has nothing to offer in optimistic impressions. So that is why it is granted a negligent status. On the other hand history of rise and prosperity has a lot to elaborate in terms of enthusiasm and has

sufficient substance to indoctrinate the readership with particular mind set building.

For instance Hazrat Abu Bakar and Hazrat Umar, from the period of early caliphate, were presented in more detail as compared to the Usman and Ali of later period. Period of Abu Bakar and Umar was of maintenance of centrality of state and providence of consolidation with ultimate expansion of the Islamic empire. So that is why this period has got more candid and detailed interest of our historians. On the other hand periods of Hazrat Ali and Hazrat Usman were engulfed in anarchy and civil war within Muslims. So that is why our historians deal with this period in plain narrative of the events by inserting their major focus on the non-conclusive and zero sum treatment. In the same manner the period of Ummayyad is determined with the character and achievement of Hazrat Umar bin Abdulaziz. His caliphate was the period of peace, development and reforms. So that is why it is maintained that the period of Umar bin Abdul aziz was determined with prosperity and rise. And after him Umayyad caliphate was started towards the pace of decline. Thus that post Umar Bin Abdul Aziz period has not got the noteworthy place in the writing of Islamic history by the historians to study in the detail it deserved.

In the same way, while describing the era of Abbasid, it is only focused on that period in which prosperity and development were getting pace in the Muslim civilization. Period of Harun-ul-Rashid and Mamun-ul-Rashid are given particular attention in our accounts as that was the period of rise in historical sense for our historians. Moreover our history books, the history of Abbasid is presented till the assassination of Caliph Muttawakil. Because after his assassination Abbasid had lost their grace and glory and their period of decline was started. In spite of the fact that after Muttawakil there was a period of almost 600 years from 656 A.D to 1258 A.D comprising over more than 27 caliphs. That whole long period is bracketed into one single tag of period of decline. So no serious consideration is given to the writing of this important period in order to trace the real historical and structural reasons behind the decline of Abbasid. It is also important from the historical point of view to locate all the historical currents at the time of decline.

Depiction of the Fatimid caliphate is also marred in the same above-mentioned dilemma. First five caliphs of Fatimid caliphate are presented in our history accounts while the rest of nine caliphs are either intentionally ignored or are given cursory outlook. The reason behind this partial treatment is in the fact that first five caliphs belong to the rising and glorious era of Fatimid while the rest are of the period of decline and fall of the Fatimid Caliphate. Same course is followed in the presentation of history of Sallajiqah. Only the period of rise of Sallajiqah is illustrated and after that the period of decline is even not considered to look upon with historical inquiry. From 1037 to 1157 was the period of their rise and consolidation. Ruler of that period were Al Tughral, Alp Arslan, Malik Shah, Barkiarak Muhammad, and Sanjar. All these rulers found great presentation in our historical accounts and presented as men beyond normal human cadre. All these rulers are bracketed and labeled as Sallajiqah the Great. After 1157 Sallajiqah were started to get on the pace of decline and disintegrated into various autonomous ruling families in different localities of native setup. Some of them were from the royal families and some were from the slave class of royal families.

All these small scale ruling families are usually ignored to get due attention in our history books. These small ruling dynasties are of important stuff to be studied in order to trace the comprehensive assessment of that period of decline. Study of decline period is very important to understand any historical transformation of major level. Period of decline is one such pivotal detriment to that particular historical transformation without it being studied it is impossible to comprehend that historical episode in true spirit. In our history books only period of rise is presented with glamour and glory while the period of their disintegration was ignored. Another important extension of this trend is found in the presentation of Ottoman Empire in our history books

Negative/marginalized depiction of peripheral or native ruling dynasties

Another trend that pervades in our historical accounts is negative/marginalized presentation of any such ruling family which had got established by advancing rebellion towards the central Caliphate/dynasty. Generally these small scale ruling families have found no space in mainstream historiography. It is

commonly agreed upon believe that these deviated ruling dynasties were incepted by putting rebel to the central Caliphate with covert or overt conspiracy. It is maintained that all these dynasties were rebel and deviant and thus were against the mainstream Islamic empire.

For instance, Idrisiah dynasty was one such example, which got established itself in Morocco in North Africa in the period of Umayyad decline. That Berber dynasty was established in 788 AD and remained up to 974AD. In our accounts of historiography of Muslim civilization, that important part of our history is presented either in minimal lines or totally ignored at the behest of presumed deviation consideration. In realistic terms that sort of study of native movements are of utmost important consideration in order to acknowledge the historical context in its totality. Another example is of Dynasty of Aghlabiyah in the domain of North Africa that lasted from 800AD to 909 AD. That dynasty was also of African Berbers and has enough stuff to produce a substantial study of the historical behavior of native populace against the mainstream Arab state/caliphate at that time. But unfortunately our historiographers do not take these sorts of topics with required interest and attention.

At the declining period of Umayyad, Persians were trying to topple the Arab caliphate. Despite being their persistent failure, however they revolted more than one time to establish their own dynastic rule at small scale level. One such example is the establishment of Tahiriyah dynasty in the upper domain of Kharsan and Iraq. Because of its anti Arab stance that dynasty is assumed as rebel state against the mainstream caliphate. So not to get sufficient treatment in our history writing. Dynasty of Tahiriyah was famous for its contribution in the field of literature and sciences and culture. But our particular fixation has deprived us to look in broader scale. So that is why our studies of Islamic history has found no place for such peripheral historical manifestations in due requirements.

Denied rationalism

It is another important tendency of historians to negate all the rationale voices/movements which were started in the early and medieval period of Islam. Generally it is stereotypical mindset prevailed over the discourse of historiography of Islam in Pakistan

that all such rational endeavors were actually against the mainstream Islamic fundamentals. So these anti-Islamic tendencies are usually declared heretic deviation from Islam.

Islamic history is replete with the intellectual movements. Muslim scholars and writers started to work on different themes. Whether it is the field of theology or the knowledge of philosophy, Muslim intellectuals had proved their innovative expertise and thus contributed a lot in that field. Currents of rationalism were started to get establish in very cordial and healthy way and contributed phenomenally in the development of Muslim civilization. Medieval Islamic history is very much owed to these epistemological developments. A long chain of Muslim philosophers comprising the time span of five hundred years from 800A.D. to 1300A.D. was there to celebrate the Muslims claim of being the original patron of the knowledge. Ideas and works of those philosophers had lent a massive character in the intellectual development of the Muslim as well in the cultural domain.

Unfortunately that period of philosophical development is not presented in our history books with due share. Generally it is maintained to criticize and negate all the rational voices of that period. It is also intended to present those rationalistic movements as deviation from the mainstream theological scheme of Islamic concepts. So that is why, for this propose, it is a common inclination to present the anti-rationalist schools of thought with far greater acknowledgement as compare to the notes given to rationalist schools of thought. For instance, school of Asha'arites is given the highest appraisal presentation in our accounts. A close study of all these accounts is enough to substantiate our theses that our historians have developed a kind of obsession in this regard and have skeptical vision while dealing with those philosophical currents. It is generally assumed that if Asha'arites had not dealt a strong engagement with Rationalistic school (Moatazilites, Merjia, Ikhwan-ul-Suffa etc.) than original spirit of Islam would have got damaged to unbearable limits. All the acclaimed names that belong to the anti-rationalistic school are given high attention with special focus on all the other personality traits and presented in a dignified protocol. Ibn-e-Hazem, Abu Mansoor, Imam Tahawi and Al-Ash'ari are leading personalities of that particular school. All the texts available for this research are

all full of appraise for all these personalities at the cost of criticizing the rationalism. It is elaborated that these philosophers had purged Islam from all the influences of Greek philosophy. And thus provide intellectual safeguard to the élan vital of Islamic theology at that time.

Thereby it is the foremost duty of our historians that conformist philosophers who supposedly are torch-bearers of orthodox Islam are given all appraisal presentation. Therefore depiction of rational faces of that period is given biased and negative meaning.

Personification of history

Another significant and major trend in historiography of Islamic period is that it has granted the central place to the character of individual in the dynamics of historical currents. Our historians tend to present the character and achievements of rulers and warriors in order to narrate any episode of history. Whether it is the period of caliphate of any other ruling dynasty, it is pertinent to look through all the passage of history by taking the role of personalities and ultimately connecting them with the dynamics of history. Personality protagonist is essential element to determine the course of history. Umayyad caliphate, Abbasid caliphate, Fatimid caliphate, Sallagiqah, Ottoman Empire etc all are presented in a way in which the personalities of rulers, caliphs and kings were the sole moving force behind the progress of history. On mega level it is the presentation of history of dynasties (cluster of personalities) and on small scale it is the personality of one caliph or ruler whose central role is depicted as the holistic manifestation of the history. History of whole dynasty/caliphate is presented as the history of whole period while the history of one ruler/caliph is historical demarcation from previous and later ruler's period.

Glorification of wars

Our historiography has founded its discipline at the period of decline in the Muslim world after getting freedom from the colonial dispensation. So that is why historians tend to focus on digging out or formulating such themes which to them serve the need to bring out collective glorification of the past. In this ambition they had nothing more important than to fill the discipline of history with the eulogized narrations of the wars. This proclivity towards the glorification of wars is such a phenomenally prevalent

in these available pieces of histories that it emerged that history of Islam is nothing but the long sequence of wars, battles and victories.⁴⁸ It is depicted that history of Islam is much owe to achievements in the battlefields in order to raise the vanguard of Islam in the far and flung areas of the world. And that was the utmost duty characterized by the ambition of Muslims. At that time Islam was on the speedy plain of rise and expansion of Islamic empire was the most prevalent and rapid manifestation of that rise. Our historians are of the opinion that that expansion was directly results of battles and wars with ultimate success. This particular mindset goes further to elaborate this assertion by giving credit of all such wars and victories to the purity of Muslims believe enthusiasm for holy fight, bravery and personality of their commander in chief.⁴⁹ Element of rhetoric has also found its value in the diction while narrating these histories of wars and battles in order to gain more and more vitality in its expression.

These elements of sentiments, emotions and mythological presentation of commander-in-chief and other leading personalities of that time related to that war/battle do nothing but only manipulate the authenticity of historicism of past and that is exactly what our historians love to do. It has also generated such accounts which are devoid of many other serious and important aspects of history of wars and battles.

By making an extension to this study, depiction of battle of Yarmook is important to evaluate. This is an important war fought between Muslims and Romans and landed victory to Muslims in the lands of Syria. That was perhaps one of the major events of that time which transformed one whole era to another as it dealt a death blow to the invincible Roman Empire by eradicating its mandate over Syria. Unfortunately our historians show their proclivity only to present the plain narration of war. Social, political and cultural impact of that major event is totally ignored or rendered negligence treatment. Battle of Qadsia is also dealt in the same above-mentioned way. Battle of Qadsia had transformed another long historical era into a totally different civilization setup as that battle had landed the Persian Empire into a long range of socio-political and cultural landscape but our mode of viewing that transformation is confined only to the narration of war events. The set of cataclysmic changes is not a worthy study to be conducted in our

discourse of historiography and thus put to a confined and fixated frame of seeing past as it is required being. That particular mindset devoid the historians to acknowledge what the interaction of two civilizations has to offer in its pure historical context.

Era of Umayyad caliphate is also depicted in a way that only sheds light on the particular period of 704 to 715 when Umayyad were on the pace of expansion in the outermost frontiers of central Asia. That period is constructed revolving around the events of wars and success. This tendency of our historians is resulted into such depiction of past in which all other important aspects of historical changes which were generated through the interaction of civilizations are put into ignorance zone. Minute detail of preparation of wars and preparation of army, numbers of personals, and their enthusiasm regarding the holy war is presented in very sentimental and exaggerated tone. Personality of commander-in-chief is also of pivotal status to discuss in detail.⁵⁰ And to give all the credit of success in war to the personal characteristics of commander is very favorite and repetitive line to narrate.⁵¹ This tendency has found its dominant impressions because it imparts a high sense of glorification of past with the note of pride on the achievements of Muslim civilization.

Another theme which is articulated by these historians is that during and after wars Muslim army had always abided by all the rules of war and done no exploitation of any sort to the enemies and invaded people. After the success in every war, native/indigenous people were used to very happy at the success of Muslim army and considered them such party that helped them to get rid of the cruel rulers of past by defeating them. Our historians insist that Muslim army was always given the warm welcome by the native people as they freed them of the past rule that was very obviously based on exploitation and cruelty.⁵² Thereby local/native resistance movements are either ignored or presented in very negative assessment and end the narrative by declaring them as conspiratorial element.⁵³

Another theme that draws from the above mentioned trend is that those wars and battles in which Muslims had got defeated were not discussed or narrated in a thorough and comprehensive scheme. In reading the various studies on the narration of wars and battles, it is come to appear that only the war-led-success entities are

discussed in detail and presented as a momentous and noteworthy part of history. It is tried to focus that all such events were in fact the original scope of Islamic history and indomitable for the mainstream ethos of Islamic history.

REFERENCES & NOTES

¹ Mehmood-ul-Hassan Siddiqi, Chiragh Hassan Hasrat. *Tareekh-e-Islam: Zamana-e-qabal az isslam se ehd-e-hazer tak*. Silver Burdit Company, New York-Karachi, 1953. p.14.

² Dr. Hameeduddin, *Tareekh-e-islam*, Ferozsons, Lahore, 1986, pp. 5-7.

³ According to Dr. Abdul Rauf during the sixth century the entire Arabian Peninsula had sunk into the deepest depths of degradation. Mental, moral and social deterioration had reached the peaks. The holy kaabah was overflowing withal sorts of idols and statues. Idolatry had become the order of the day. Illustrated history of islam, Ferozesons, 1997, p.22.

⁴ Sarwat Soulat stated in his first volume of “*millat-e-islamia ki mukhtasir tareen tarik'h*” that ‘*zamana-e-jahiliyah*’ was full of vices and with no observance of codes of conduct for the smooth running of society. Author elaborated only those aspects which are negative by undermining other cultural and societal behavior in order to put emphasis on the dark side of the Arab society at the age of ignorance. Islamic Publications, 1987, Lahore, pp. 32-37.

⁵ Ibid.

⁶ Prof. Muhammad Raza Khan has written in detail all the negative features of Arabia before Islam. He lamented harsh criticism on the ‘jahiliyah’ period. Thus it emerged a picture which portrays only negative side of that time. see his book “*Tareekh-e-Musalmanan-e-Alim*”, Ilmi Kiitab Khana, Lahore, 1997, pp. 29-32.

⁷ See Rafique, Shaikh, *Tareekh-e-Islam*, standard book, Lahore, 2006, p. 12-13.

⁸ Ibid, pp. 19-22.

⁹ Abdurasul, Sahibzada, *Tareekh-e-islam*, M.R. Publishers, Lahore, 1959, p. 10.

¹⁰ Ibid., p. 12-15.

¹¹ Sarwat Soulat stated in his first volume of “*millat-e-islamia ki mukhtasir tareen tarik'h*” that advent of Islam had landed the Arabs with absolutely new social change. According to author the change was across the board in its nature. New society and new civilization was depicted as a model society for the rest of world as an incomparable example. Islam had not only abolished all the old practices of paganism but also bring out a widespread revolution in Arab culture and society which was quite a novel experiment for them. Islamic publications, 1987, Lahore, pp. 81-87.

¹² Dr. Hameeduddin, *Tareekh-e-islam*, Ferozsons, Lahore, 1986, pp. 88-91.

¹³ The term of Eschatology is used for those history writings which are aimed at certain and determined direction of time. In theological/Abrahamic lexicon it stands for a theological relation between ground histories towards the Day of Judgment with linear progression.

¹⁴ Dr. Muhammad Abdul Jabber Beg, *The probl;em of teaching of Islamic history* The Muslim Educational Trust, Londen, n.d.

¹⁵ M.D.Farooq, *Tareekh-e-insani ka sunehri daur*, Quran study centre and History study centre, Lahore, 1999, p.18.

¹⁶ Ibid.

¹⁷ Ibid., p.29.

¹⁸ Abdullah malik in his book "*Tareekh-e-Islam*" states the history of that period in such way which shows only the sequence of events. and in this sequence the incident of assassination of hazrzt usman is depicted only comparatively important part. This depiction shows that only a conspiracy by a Jewish turned Muslim hypocrite was sole responsible for the assassination of Hazrat Usman. Though, it is interesting to note that all the other background aspects of that incident are also mentioned, but with almost nil analytical focus.

¹⁹ According to Shaikh Rafique Abdullah bin Saba was all responsible for this conspiracy as he wants to create havoc for the newly incepted integrity of Muslim empire. So he started a secret campaign to inculcate the misunderstanding in the minds of simple hearted Muslims. In his conspiratorial campaign he was assisted by newly converted Persians who wanted to fulfill their own designs. See *Tareekh-e-Islam*, Standard books, Lahore, 2007, p.301.

²⁰ Sher Muhammad Akhtar states that Hazrat ali and Hazrat Muwayia both were ignorant of so many conspiracies prepared by culprits. Thus it is not correct to declare responsibility on either of them.

See, Kamal-o-Zawal, Shaheen matboat. Lahore, 1959. pp138-42.

²¹ According to Dr. Hameeduddin Khawarig were all responsible for the assassination of Hazrzt Ali. as they were fanatics so their own interpretation of islam had led them to assassinate Hazrat Ali. *Tareekh-e-islam*, Ferozsons. Lahore, 1986, pp, 5-7.

²² Sheikh Rafique has written in his book that followers of Ibn-e- Sab were all responsible for the happening of battle of jamal. He states that before battle both parties were ready were almost reached an peace agreement but battle seen was converted into an peace agreement. But whole situation was turned into diametrically opposite dimension. Thus that sad saga of battle of jamal was made to happen. But very surprisingly while author elaborated all the events in sufficient detail regarding the background of the issue but he did not bother to elaborate the conspiracy elements. See *Tareekh-e-islam* standard publishers. Lahore, 2007, p.323.

²³ Abdurasul, Sahibzada has written in his book *Tareekh-e-islam* that after battle of jamal Hazrat Ali and Hazrat Aisha reached on a settlement. And without any logical connectivity it is declared that thus it was only because of the conspiratorial factor of Abdullah bin Saba., M.R. Publishers, Lahore, 1959, p.172.173.

²⁴ In order to avoid any sectarian complication, Pakistani historians purported to write down all those sensitive histories in very abstract way. Sarwat Saulat is such historian who has written in his book about the battle of Jamal that after peaceful settlement Hazrat Ali declared that this battle was result of misunderstanding between Muslim. Author goes further without any logical connectivity that battle was result of conspiracies of enemies of Islam. And this conclusion is reached without any analysis of the events. p.107, 108.

²⁵ Ibid, .p.108-111.

²⁶ Sher Muhammad Akhtar states that Hazrat ali and Hazrat Muwayia both were ignorant of so many facts and realities related to their issues. Thus it is not correct to declare responsibility on either of them.

See, *Kamal-o-Zawal*, Shaheen matbooat. Lahore, 1959. pp138-42.

²⁷ Ibid, 147-149.

²⁸ According to Shaikh Rafique Abdullah bin Saba was a Jewish turned Muslim with ulterior motives to topple the caliphate. So he started a secret conspiracy to inculcate the misunderstanding in the minds of simple hearted Muslims. See *Tareekh-e-Islam*, Standard books, Lahore, 2007, p.301.

²⁹ According to Dr Hameedudin, Abdullah bin Saba was all responsible for this conspiracy as he wants to create problems against the integrity of Muslim empire. So he started a secret campaign to inculcate the misunderstanding in the minds of simple hearted Muslims. In his conspiratorial campaign he was assisted by newly converted Persians who wanted to fulfill their own designs. according to author Ibn-e-Saba was not only succeeded to inculcate his ambition which ultimately resulted in to the assassination of Hazrat Ali but got success to infuse his conspiracy for the coming generation. See *Tareekh-e-Islam*, Ferozesons, Lahore, 1976, p.173-179.

³⁰ According to Professor Muhammad Reza Khan Abdullah Bin Saba was bent upon to intensify the relations between two rival clans. His efforts resulted into the spread of misunderstandings amongst Muslims. Thus it was his sole efforts which played the prelude part towards the civil war within Islam. see his book *Tareekh-e-musalmanan-e-alim*, p.133.

³¹ Muhammad Ata ullah Khan States that period of four caliphs was no doubt a golden era of Islam but it is maligned due to the conspiracies of Jewish turned Muslim Abdullah bin Saba with his followers. They executed a broad base plan to topple the caliphate. *Humari Shehanshahi*, Muhammad Saeed and sons, Karachi, 1959. pp.36.37.

³² According to Imtiaz Piracha all the events from the Assassination of Hazrat Usman to the Assassination of Hazrat Ali and then all the other including events up to the assassination of Hazrat Imam Hussain all were happened only because of conspiracies of Anti-Islam forces who want to dismantle the central integrity of Islam. Study of that particular portion of Piracha's book revealed further that rebellions and conspiracies were all responsible for the sectarianism within Muslims. See *Tareekh-e-Islam*, Rehbar Publishers, Karachi, 1979. pp205-240.

³³ Ibid.,

³⁴ Dr Abdulrauf states in his book illustrated history of Islam that "...period of Umayyad was that of preeminence of clannish prejudices sensuous pleasures and vengeful passions rather than focus on sound principles, rationale calculations, dare determination, patience and perserverence." Illustrated history of islam, Ferozesons. Lahore, 1997, pp.67,68.

³⁵ Ibid.

³⁶ According to Muhammad Tufail Abu Muslim Khurasani wanted to oust the caliphate of Umayyad but also he wanted to dismantle the unity of Muslims at

any cost. Author lamented that Abu Muslim Kharasani had a strong urge to get start the civil war within Muslim which ultimately led them to the edge of total destruction. Thus it is insisted by author that it was only the personality of Abu Muslim Khurasani who played the role of sole mover and shaker of all the events leading to the ousting of Umayyad and bringing out the Abbasid in to the realm of caliphate. see his book *Khilafat Banu Abbas*, Zameer Publications, Karachi, 1995, pp, 29-31.

³⁷ Ibid.

³⁸ Ibid.,36-38.

³⁹ Bari Aleeg has written in his book that at the closing period of Abbasid it was the practice of pleasure and easy doing that was responsible for the chaotic condition in the country. In such situation Shia and sunni sect had started to get engaged in intense debates. And these debates were started to intensify enough to convert into a civil-war like situation. In such circumstances minister of Abbasid caliphate Ibn-e-Alqami got angry from the caliphate and invited the wrath of Mongols by writing a letter to the leader of Mongol. Thus in such narration Bari Aleeg has put the entire onus on one person of all the destruction of Abbasid caliphate. Bari Aleeg, *Islami Tehzeeb-o-tammaddan*. Takhleaq.Lahore.1996,p,97.

⁴⁰ Syed Nazar Zaidi states in his book *Azeem qoum ki kahani* that muslim had entertained a great civilization in the Islamic caliphate of Spain for seven hundreds years. And after that it was due to the anti-Muslim activities of Christians, that grand empire of Muslim Spain had to face a total annihilation. Ferozesons, Lahore,1980,pp123-141.

⁴¹ According to Dr.Naseer Ahmed Nasir, Muslim and Jews of Iberian peninsula all were against the Muslim rule over Spain and considered them as foreign occupied forces. So the started a long range campaign in order to oust Muslim from the peninsula. And in this regard they were helped heavily not only by all the European Christian powers but also by Roman Catholic Church. See his book *Tareekh-e-Hispania*,Ilmi Kitab Khana,Lahore,1967,pp,483-487.

⁴² Amjad Hayat Malik has asserted in his book that Christian powers of Europe were all against the Muslim rule over Spain. So they started their campaign against the Muslims very after the establishment of Muslim supremacy over Spain. Writer lamented on the Christian powers that they were of the intention to promulgate the new world order. See *Tareekh-e-Alim Ka Azeem Tareen Saniha*, Ahad printing press, Lahore, 1996.pp, 95-125.

⁴³ Ibid.

⁴⁴ According to Muhammad Siddique Umayyad was the period of true solidarity provided to the nascent Islamic empire. They had played their role in such a way that Islam had gained momentum in the domain of state crafting with utmost stabilizing impact on the domain of caliphate. See his book *Tareekh-e-islam*,Muhammad siddique, Aalmi publications,Katachi,1967,pp111-121.

⁴⁵ Ibid.121.123.

⁴⁶ Rais Ahmed Ja'ffary in his book *Khalifa harun-ur-rasheed aur un ka ehed*, states that harun-ur-rashid was a person of literature and has substantially contributed un the field of arts and other domains. he further states that era of

Harun was of great nature in comparison with other contemporary rulers in all of its manifestations. He elaborated that period of Abbasid was rich with material comforts and had progressed in the fields of science, literature, culture and civilization. Despite being a little bit liberal in his policies, Harun-ur-Rashid is presented as orthodox stalwart of Islamic caliphate see his book Khalifa Harun-ur-rasheed aur un ka ehed, Maqbool Academy, Lahore, 1982.pp., 64-69.

⁴⁷ Sarwat Saulat in first volume of his book *Tareekh-e-islam ki mukhtasir tareen tareekh*, states that all the achievements Muslims had gained in the fields of science and discourse of literature was only owed to the adherence towards the fundamentals of Islam and that orientation is the driving force behind the landmark progress of Islam in its early phase. See first volume of book, Islamic publications, Lahore, 1982.pp., 220-223.

⁴⁸ According to Shaikh Rafique. History of Islam is much owed to the battles in the name of Islam in order to raise the vanguard of Islam in the far and near of Arabia was the utmost duty characterized by the ambition of Muslims. Author further elaborates his assertion by giving credit of all such wars and victories to the purity of Muslims' belief, enthusiasm for holy fight, bravery and personality of their commander in chief. See *Tareekh-e-islam*, Standard book depot, Lahore, 2006.pp.341-43.

⁴⁹ Ibid.

⁵⁰ According to Muhammad Akhtar Bhatti, early Islamic history is much owed to the great leaders and generals. And only because of their personality it was possible that Islam has founded such a vast empire that stretched from east to west and from north to south. Bhatti further states that those great commanders were not like other military generals in history, rather they were unmatched in their characteristics. See *islami tareekh kay naamwar jarnail*, maktaba-e-islami tareekh, Karachi, 1981.pp.11,12.

⁵¹ Ibid.

⁵² According to author Shafee ehdi pure Muslim armies always fought for the cause of Islam and thus have no worldly and material ambitions for their invasion. Writer stressed on the fact that Muslims were desired to do away the cruel and infidel rulers of non-Muslim countries and wished to eliminate them in order to spread the cause of Islam and getting the people of those territories rid of those merciless rulers. Islami Jangein, Kutab Khana-e-Anjuman-e-Hamayyet-e-Islam. Lahore. 1969.pp.69.70.

⁵³ Ibid.