

1 Transformation of Muslim Civilization from Devoted Believer to  
2 Despotic: A Study of Islamic History after Prophet Muhammed's  
3 Death

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7 **Abstract**

8 The journey of Muslim civilization started from Arabian Peninsula during the 7th century  
9 AD. After a long age of inertia, an impetus of regeneration thrived by which all kinds of  
10 racial and ethnic discrimination eliminated from Arab society. The founder of Islam prophet  
11 Muhammed disseminated the gospels of egalitarianism by counter ing century-old evil social  
12 order, challenged the dogma of violence, fostered education for women and slaves. Through  
13 the victory of Muslims over Mecca in 630 AD, the process of infant Islamic state began its  
14 shaping. Immediately, after the death of Muhammed his four legitimate heirs -Hazrat Abu  
15 Bakr Siddique, Hazrat Uthman Gani, Hazrat Umar Faruq, Hazrat Ali is popularly known as  
16 the ?Rushidun Caliphate? by Sunni Islamic theology, continued the administration quietly  
17 based on prophetic doctrine. In the course of time, circumstances began to be altered with the  
18 hand of Umayyads and Abbasid Caliphate; few noticeable changes occurred, which turned the  
19 holy principles once abided by the four great Caliphs and Prophet himself. The Gradual  
20 expansion of Muslim civilization from one region to other region diverted the ideology of  
21 Muslims and on the eve of 10th, and 11th century AD, we have seen the rise of Sultanate, even  
22 on the other hand, birth of tribal identity among Muslims largely related to central Asia. Such  
23 types of factors dealt with the decay of the republican philosophy of Islam, simultaneously  
24 imparted a concept of despotism based on the monarchical approach and power of the sword.

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27 **Index terms**— muslim, despotism, islam, caliphate, sultanate, umayyad, abbasid, turkish.

28 **1 Transformation of Muslim Civilization from Devoted Believer  
29 to Despotic: A Study of Islamic**

30 History after Prophet Muhammed's Death Introduction he history of Islam witnessed the transformation of  
31 ideology among the Muslims towards the end of four 'Rushidun Caliphate'. Prophet Muhammed was the founder  
32 of Islam who introduced new principles of humanity based on equality, love, and brotherhood in contrary to  
33 existing socio-religious orders. In each of his policy he initiated a prospect of harmony, despite so many dissents  
34 and clashes with the Jews, Christian and other primitive tribal communities those who had been hostile against  
35 the gospels, were treated cordially under his authority in Mecca. By implementing a dynamic nexus between  
36 religious and political institution, he became an example to the Arabian world. But, in the course of time power  
37 of Muslims handed over to Caliphates which remarkably led to considerable changes of prophetic philosophy,  
38 mostly taken place under the Umayyad s and Abbasids.

39 Through the advent of the Umayyad s it did not only bring a change of dynasty, it also meant the reversal of a  
40 principal and offspring of new factors that exercised the most potent influence on the fortunes of the empire and

# 1 TRANSFORMATION OF MUSLIM CIVILIZATION FROM DEVOTED BELIEVER TO DESPOTIC: A STUDY OF ISLAMIC

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41 the development of nation 1 . During the age of Pious Caliphate, according to tradition, they were elected by a  
42 public vote, and that was fully supported by outside non-Arabian Muslims 2 , But from the time of Muawiyah,  
43 the reigning ruler began to nominate his heir. Hence, this system hindered at the root of the Republican spirit of  
44 Islam. Bayat Al Mala, a provision of Muslim civilization had been considered as public treasury, on which there  
45 was no authority of any individuals or particular group, and every man of the commonwealth has similar right  
46 to it. Since the days of Caliph Muawiyah, it was transformed into a family property of the Umayyads 3 . Except  
47 for Umar bin Abdul Aziz, all other Umayyad Caliphs considered the Bayt al-Mal as their personal property and  
48 utilized it by their needs . In the days of the republican Caliphate, each Caliph was assisted by the council of  
49 elders, and all valuable matters were discussed publicly; even ordinary peoples had the right to participate in the  
50 government. Moreover, open claims and criticism of the authoritarian policy formulated the most remarkable  
51 features of this period 4 . But the Umayyads eliminated the council of elders, and free criticism of the government  
52 policy was not bearable. As it's a well familiar fact that during the days of Prophet socio-religious discrimination  
53 had been sternly prevented, it has been apparent from the Last Sermon:

54 "You all descend from Adam, and Adam was created from dirt. The most noblest in the sight of God is the  
55 most pious. No Arab is superi or to a non-Arab, except by their intimate consciousness of God" 5 .

56 Most regrettably, the Umayyad Khalifah regenerated the tribal jealousies to serve their own purpose by creating  
57 conflict among the tribes. As for an instance, the racial antagonism between the Mudarites and the Himyarties  
58 weakened the strength of empire which was became a causative factor behind the decay of Umayyad dynasty.  
59 Indeed, the government functionaries under the Umayyad s had totally ignored the true spirit of Islam, unfair  
60 and oppressive acts were the order of the days. As instance, Hajjaj Bin Yusuf, as said by historian Masoodi, killed  
61 no less than 125000 innocent persons. Yet Abdul Malik bin Marwan who was wise and astute ruler connived at  
62 the misdeeds of Hajjaj. He looked upon the oppressive acts of Hajjaj to be useful for the consolidation of his  
63 despotic ruler. The philosophy of Islam widely based on simplicity and austerity, the prophet and pious Caliphs  
64 set an example of this livelihood. The great Caliph Umar used to wander at night to observe the condition of  
65 his subjects without any guard. Many of them had been assassinated, despite they didn't felt the necessity to  
66 appoint bodyguards for individual safty 6 .On the contrary, the Umayyads lived in pompous palace and castles  
67 and drinking, gambling, racing became the formal practice of society.

68 "He is such a minister who is never tired of writing letters of appointment. He appoints a man and, after an  
69 hour, terminates hi s service. Persons who are quick in giving him illegal gratification, they become his close  
70 associates. But the persons who try to get jobs by recommendation, they are not allowed to approach him.  
71 When persons willing to bribe him to come to his audience, the richest among them is successful in getting an  
72 appointment from minister Khaqani" 9 .

73 During the Caliphate of Raazi Billah his rule was confined to Baghdad and its near suburbs. He died in 329  
74 AH. After his death, as many as sixteen Caliphs came upon the throne. But the downfall which had strayed  
75 in the fabric of the caliphate went on increasing. In between, if a caliph had personal goodness and virtues, he  
76 could not bring about any great improvement in the body politic of the Caliphate, which had become fallen. No  
77 caliph of this last dying period had any defacto authority. At long last , in the year of 654 AH, the so-called  
78 Caliphate came to its logical end. The last Caliph, Motasim Billah was mercilessly killed by the Tartars through  
79 the conspiracy of hi s minister, Alqami. Truly, the condition of Abbasid period was neither Islamic nor un-Islamic,  
80 as narrated by Maulana Shibli Nomani , a great scholar, and theologian. Therefore, this period had nothing to  
81 offer, of which the Muslims could be proud as 'golden age of Islam' 10 .

82 Following the expansionist policy of Umayyad s, and Abbasids the territory of the Islamic world exempted  
83 from the boundary of Arabs and it reached too far Spain also directed in central Asian region, by which no d oubt  
84 Significant changes occurred in the nature of Muslim civilization. We have seen the actions of scattered Caliphate  
85 in this period immediately after the decay of two great caliph house. It has been apparent during the last days of  
86 Banu Umayyad s rule in Spain the country was wrapped in complete anarchy. The Arabs, the Barbars and the  
87 Mawalis were divided into different sects and these heterogenous elements began to rule over all such parts of the  
88 country where they could lay their hands .They, also had the covet to assume the Caliphate titles like "Motazid",  
89 "Mamoon", " Mustaeen", "Muqtadir", "Motasim", "Motamid", "M otawakkil" and "Motawaqif". A poet of that  
90 time annoyed these childish assumption of titles and he alluded "My hatred for the land of Andolusia and the  
91 reason of my leaving that country for good was that the timely rulers had assumed title of former dignified Caliph  
92 like "Muqtadir" and "Motazid". These titles were now misnomers and ill-suited and looked like cat expanding  
93 herself to imitate a lion" 11 .

94 The perspective of regional and tribalethnographic identity too shaped the ideas of autocracy and anarchy  
95 in Muslim world. Several factors and actions we can assess from central Asian continent in Early medieval and  
96 medieval period which foments the gradual growth of antagonism among various Muslim As like as the Umayyads  
97 the advent of Abbasids introduced a remarkable change. The new characteristic of this period were that the  
98 caliphate no longer connected with the bound of Islam. The supremacy of the new dynasty was never considered  
99 in Spain while in east independent dynasties emerged. The Arab nation following the attitudes of new dynasty  
100 lost martial value. It having been commonly stated "to their hardy life and martial fire were mainly due to the  
101 first spread of Islam, and material prosperity of the Khalifate. But the race by this time lost much of its early  
102 hardihood" 7 . Moreover.. Persian influence for the firsttime occurred in Caliphate court by which Arab life has  
103 been softened. The pillage of occupied people had gradually weakened their great virtue, and they settled down

104 with well field Harem. Thus, the age of conquest had concluded with the assimilation of rejoicing in material  
105 life. The transformation of Capital from Syria to Iraq escheated the sway of Syrian in Abbasid court, who were  
106 the intimate supporter of Umayyads. Hence, it created discontent through the regional and ethnic lines. In this  
107 period, a noticeable alteration appeared in government post, i.e. 'Wazir', who was the representative of Caliph,  
108 and this post did not exist at the time of Umayyads 8 . The Caliphate was left in name; the office of a minister  
109 also became a commercial commodity. The High amount of bribery was provided to obtain an office of ministers.  
110 The appointment order for a ministerial post were issued from the central secretariat of caliphate for a candidate  
111 who offered the maximum amount of gratification. In the 4 th century, AH Ibn-e-Maqlah obtained the office of  
112 a minister after payment of 500000 Dinars to Raazi Billah, the then Abbasid Caliph. The abominable job s of a  
113 ministers, named Khaqani had been apparent from the writing of a contemporary poet: account of the priority  
114 over tribal and ethnical character rather than so called accepted "Islamic" dogma.

115 The Samanid state was a provincially succeeded kingdom of Abbasid caliphate centred on Iraq. As was almost  
116 universal in the Islamic world at this time, society was hierarchical, with the caliph-imams being, in theory at  
117 least , the delegators of all authority, so that the Samanid amirs were their representative. In practice, the amirs  
118 enjoyed virtual independence but were careful to pay lip-service to the caliphate ideal. This ideal was one of a  
119 hierarchical, socially static society under a ruler governing with the ultimate authority of God and the divinely  
120 ordained shariah and exercising power in the Sunni Islamic tradition 12 . In the ninth and tenth centuries, the  
121 Sunni form of orthodox Islam became firmly established in the eastern lands. even though Islam was generally  
122 accepted as the state religion and had spread to almost all parts of Central Asia but there continued to exist  
123 vestigial communities of Zoroastrians, Manichaeans and Christians. In the first half of the tenth century, the  
124 propaganda of Ismailism achieved a foothold in Central Asia. The movement was initially led by the Samanid  
125 commander Husayn Ali Marwazi. In an attempt to turn it to his advantage, he quickly provoked an uprising  
126 but was defeated and captured 13 . Leadership next passed to the Ismaili fighter Muhammad bin Ahmad  
127 Nakhshabi, whose activities were at first highly successful. Many eminent dignitaries converted to Ismailism and  
128 the movement gained strength, particularly during the reign of Samanid king Nasr II who said to have accepted  
129 its teachings. This incensed the orthodox Sunni Muslim religious classes, who conspired against Nasr II with  
130 representatives of the Turkish palace guard. Even though the plot was discovered, Nasr II was obliged to renounce  
131 the throne in favour of his son Nuh I (943-54). Nuh organized the extermination of Ismaili supporter and the  
132 execution of the leaders of the movement of Muhammad Nakhshabi. The doctrine survived in Transoxiana only  
133 as a clandestine tendency, although in Bukhara a secret organization of supporters of the heresy may have been  
134 active. One thing should be earmarked here in early Islamic times, there were a number of Iranian peoples in  
135 Khurasan and Transoxiana. The Zarafshan valley, the Kashka Darya oasis and Usrushana were occupied by  
136 Sogdians. The upper Oxus basin and its tributaries by the Bactrian-Tukharian population, the basin of the lower  
137 Oxus by the Khwarazmians, the Ferghana valley by the Iranian Ferghanans, the southwestern oases of Central  
138 Asia by the Iranian Khurasanians, and the Pamir mountains and their foothills, and the mountains surrounding  
139 the Ferghana valley, by the remnants of Saka and other early Iranian peoples. All these peoples were ethnically  
140 related and spoke languages and dialects of the Middle Iranian and New Persian language groups they were the  
141 pioneer for the emergence and gradual consolidation of what became an Eastern Persian-Tajik ethnic identity  
142 ??4 . let us analyse the emergence of Turkish ethnicity as a powerful monarchical group. In accordance with  
143 historical chronology, after the murder of Caliph Mutawakkil, the de-facto authority of Khalifat came into the  
144 hands of Turkish slaves who gave the throne of Khalifat to an Abbasid of their own choice. But, in course of time  
145 Turkish slaves were dissatisfied towards the behaviour of Abbasids and gradually controlled the paramountcy of  
146 which made them to act as 'power behind the throne'. Not only that, later they went to extent of killing the  
147 caliphs after tormenting them in various ways. Most of the Banu Abbasid Caliphs precisely after Mutawakkil  
148 were the victims of the Turkish slaves. Even Mutawakkil was killed by these slaves at the instance of his son  
149 Muntasir. Likewise, these Turkish slaves kept the caliph Mustaseen Billah as a captive for some days and then  
150 beheaded him in 252 AH 15 . Immediately after the rise of Ghaznavid and Ghurid house in central Asia the  
151 dominance of Turkish vehemently augmented. The Centralization of political authority and bureaucratization of  
152 the army, for instance, were essential features of the Sultanate polity under the Ghaznavid Sultans. All officers  
153 and soldiers were paid in cash, revenue assignment in lieu of the cash salary to army personnel. Mahmud , the  
154 most dynamic of all Ghaznavid sultans, also made compromise with the religious leadership over the division of  
155 power. The Sultan became the fountainhead of political power and could use his discretionary power in dealing  
156 with offenders against him or the state 16 . Such cases were not generally referred to the qazi's court. In the  
157 same vein, the Saljuqs left a tradition of their own with regard to the polity and the governing class. Though  
158 inspired by the political system of the Ghaznavid, Tughril, the founder of the Saljuq dynasty, had to respect the  
159 concept of equality among his tribesmen as they were originally nomads. Therefore, the Saljuq polity was guided  
160 by the principle of shared sovereignty and diffusion of authority among the princes and the tribal chiefs was  
161 a common feature. After the fall of the Ghaznavid and the Saljuq s emerged the kingdoms of their respective  
162 vassals in Ghur and Khwarazm. The models of government left by their overlords served as example for the  
163 ruling elites of these dynasties 17 . Since the Ghurid were associated with the Ghaznavid court, they acquired a  
164 higher level of urban culture of the Ghaznavid ruling class. Wherever they went, they attempted to produce a  
165 replica of the governance model of their former master 18 . When they came to India, they brought with them  
166 the Abbasid polity deeply soaked in Persian culture and Ghaznavid polity. Most interestingly, Muslim political

### 3 CONCLUSION

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167 thinkers widely contributed to the evolution of a system of despotic governance under the Turkish through their  
168 theological explanations. Imam Al-Gazzali, a great scholar of medieval central Asia, he thought about the state  
169 as a living organism and compared it to the human body. In working out the details of the analogy, he called  
170 the Sultan the heart of the system. He has to guide the affairs of mankind and cleanse the world of anarchy.  
171 Very great was his responsibility for he will be questioned on the Day of Judgment regarding the condition of the  
172 people and about all the acts of justice and injustice committed by him. Great too was the reward of a righteous  
173 king for he will find place under the banner of Prophet on the Day of Reckoning. Later writers also insisted that  
174 the righteous monarch was the 'vicegerent of God' and 'His shadow on the Earth' 19 . Therefore, by the time  
175 Islam reached India the monarchy had assumed a despotic and autocratic character with the Sultan presiding  
176 over a grand durbar, well-structured nobility and powerful army.

177 Rightly pointed out by Prof. K.M. Ashraf "the teaching of Quran appear to have worked more or less  
178 satisfactory in the tribal surroundings and the strong democratic traditions of Madina. But as soon as Islam  
179 began to expand beyond the limits of a city state, the 'inspired word of God' failed to be elaborated for the  
180 working of a more extensive political structure ?" 20 . The fact which I must explain here that through the  
181 territorial and political expansion, in course of time, Islam occupied a vast part of whole world, Muslims lost their  
182 value of life, it was, therefore essential to them to organize the fragmented nation under a strong ground of ruling  
183 government. Intimate support of the Muslim thinker of that time felt a necessary injunction to philosophically  
184 ideate the rise of kingship even only to maintain peace and order. They never dared to abstain from strict  
185 "Shariate" law which never fostered the concept of "monarchy" based on power mongering. It has been mani-  
186 fested from their dissemination, to prevent anarchy and inequities in that circumstance the inevitable step was  
187 to stand on behalf of kingship, to them an autocratic and unlawful Sultan was more endurable than that of  
188 unrightful freedom. Indeed, Muslims in this period became much confused that what to choose Monarchy or  
189 anarchy, being prudent with time they probably compelled to opted the first one. Thus, we have seen the growth  
190 of regional rites and customs gradually combined with the Muslims which were beyond the favour of Islam and  
191 ultimately led to the growth of territorial, ethnical and regional identity. Thus, so called "universal brotherhood"  
192 and "republican Islam" eliminated with the offspring of despotism.

## 193 2 II.

## 194 3 Conclusion

195 Historically we have witnessed that geographical, territorial and ethnical identities are much important rather  
196 than religious belief. When Islam spreads into different parts of the world Islam became regionalized and  
197 formalized with existing customs of special territory. In Persia, racial superiority accomplished much priority  
198 to form a strong monarchy, the same characteristic goes towards the nature of Delhi Sultans and the Mughals  
199 of Hindustan who felt auspicious for being the descendants of Afrisian, Turkish, and Timurids. When despotic  
200 tendency appeared among a particular section of Muslims it generated casteism and sectarian rivalry, in medieval  
201 period adequate numbers of incidents are available in this regard.

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