



العام الجامعي 2019 - 2020 (دورة الربيع)
المادة : نصوص تاريخية إسلامية بلغة أوروبية حديثة II
كود المقرر : 045302
أستاذ المقرر : أ.د/ راجية عبد الوهاب

كلية الآداب - جامعة بنها
قسم التاريخ والآثار
الدراسات العليا
تمهيدي دكتوراه (تاريخ إسلامي)

II

Abu-Bakr and The Ridda

The death of Muhammad confronted the infant Muslim community with something in the nature of a constitutional crisis. The prophet had left no provision for the succession, nor had he even created a council on the lines of the tribal Majlis which might have exercised authority during the crucial transition period. The unique and exclusive character of the authority which he claimed as sole exponent of God's will would not have allowed him to nominate a colleague or even a successor – designate during his lifetime.

The concept of legitimate succession was foreign to the Arabs at that time, and it is probable, at even Muhammad had left a son the sequence of events would not have been different. The Arab tradition that the Sheikh should be chosen from a single family seems to have had little effect. The Arabs had only one precedent to guide them – the election of a new tribal chief. Abu-Bakr was chosen after much discussion. His authority differed from the start in several important respects from that of the Arabian tribal Sheikh.

He was the head, not merely of a community, but of a region. He possessed executive powers and an army. Since the situation that followed his succession demanded political and military action, he assumed a political and military authority which of course of time became an essential part of the office of the Caliph. Two years later, on the death of Abu-Bakr, Umar succeeded by nominating without serious opposition.

The first task of the new regime, was to counter by military action a movement among the tribes known to tradition as the Ridda. The refusal of the tribes to recognize the succession of Abu-Bakr was in effect not a relapse by converted Muslims to their previous paganism, but the

simple and automatic termination of a political contract, by the death of one of the parties. The tribes nearest to Medina had in fact been converted, and their interests were too closely identified with those of the Umma that their separate history has not been recorded.

For the rest, the death of Muhammad automatically served their bonds with Medina, and the parties resumed their liberty of action. They felt in no way bound by the election of Abu-Bakr in which they had taken no part, and at once suspended both tribute and treaty relations. In order to reestablish the hegemony of Medina Abu-Bakr had to make new treaties. While some of the nearer tribes accepted these, the more distant ones refused, and Abu-Bakr was compelled to undertake the military subjugation of these tribes as a prelude to their conversion.

The wars of Ridda, begun as a war of reconversion, developed into a war of conquest which ultimately led far into the boundaries of Arabia.

1- ترجمة النص وشرح المصطلحات التاريخية الواردة فيه.

2 - التعليق على النص (تكليف الطلاب بالرجوع لمصادر التاريخ الإسلامي الموثوقة للتعليق التاريخي على الأحداث التاريخية الواردة بالنص مع الاهتمام بنقد النص).