

Higher Secondary Course
Islamic History and Culture

XII



Government of Kerala
DEPARTMENT OF EDUCATION

State Council of Educational Research and Training (SCERT) Kerala

2015

THE NATIONAL ANTHEM

Jana-gana-mana adhinayaka, jaya he
Bharatha-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharatha-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

Prepared by :

State Council of Educational Research and Training (SCERT)

Poojappura, Thiruvananthapuram 695012, Kerala

Website : www.scertkerala.gov.in e-mail : scertkerala@gmail.com

Phone : 0471 - 2341883, Fax : 0471 - 2341869

Typesetting and Layout : SCERT

© Department of Education, Government of Kerala

To be printed in quality paper - 80gsm map litho (snow-white)

Dear learners,

History is the analysis and interpretation of the past that enables us to take effective decisions in the future. The learning of history is fundamental to the growth and development of culture and civilization of any country. I take immense pleasure and pride to introduce the textbook on Islamic History for Higher Secondary Course (Class XII) in Kerala. The book, will certainly be a milestone in the history of SCERT.

The subject Islamic History and Culture deals with the history of Islamic people from pre - prophetic period to the present. It also outlines the significant contributions of Muslims to the fields of art, literature, architecture, mathematics, painting, music, etc. I sincerely hope that through the study of Islamic history and culture you will develop an insight into the history of a glorious period that spans more than 1500 years and will help you inculcate social values such as universal brotherhood, equality, truthfulness, tolerance and empathy.

As a learning material, this textbook can be a rich source of information. A number of activities have been incorporated into this textbook and a wealth of facts has been provided using attractive layout to make learning as interesting as possible. The activities, I think will enrich your skill of enquiry and ability to construct knowledge inside and outside the classroom. You can also seek the help of your teacher to use ICT in the effective learning.

Wish you a wonderful learning experience.

Dr. S. Raveendran Nair
Director
SCERT, Kerala

Textbook Development Team

MEMBERS

M. Nasar

HSST, Wayanad Orphanage HSS,
Pinangode, Kalpetta, Wayanad.

Basheer O.

HSST, Darul Hidayah Orphanage HSS,
Pokkarathara, Edappal.

Abdu Rauf

HSST, Seethi Sahib HSS, Talipparamba, Kannur.

Aseena M.A.

HSST, Govt. HSS, Kuttikkattoor, Kozhikode.

Pathma Kumar

HSST, HSS, Iringalloor, Kozhikode.

Thankamanyamma.S.

HSST, Govt. HSS, Parambil, Kozhikode.

Ayyoob M.

HSST, MSM HSS, Kayamkulam.

Hajarumma. PM

HSST, Valanchery HSS, Valanchery, Malappuram

EXPERTS

Ashraf A. Kadakkal

Asst. Professor, University of Kerala.

Sima Ojas

Asst. Professor, University College, Thiruvananthapuram.

Joseph I. P

Asst. Professor (Rtd), SCERT.

Dr. M. S. Salooja

Asst. Professor, Maharajas College, Eranakulam.

Dr. Shajla Beevi. A.

Asst. Professor, Maharajas College, Eranakulam.

Dr. V. Kunhali

Rtd. HOD of History, University of Calicut

ARTIST

Subin Das

ACADEMIC CO-ORDINATOR

Dr. Faisal Mavulladathil

Research Officer, SCERT., Kerala

State Council of Educational Research and Training (SCERT)
Vidhyabhavan, Poojappura, Thiruvananthapuram-695 012

Contents

1. The Abbasid Khilafath the
Cosmopolitan Empire 07
2. Muslim Khilafath in the Afro-Asian
Continents 43
3. The Legacy of Islamic Spain 55
4. Muslim World under the Ottomans 73
5. The West Asia under the Shadow of
European Imperialism 101
6. Muslim World in the New World Order 115
7. Muslim Rule in India - State, Society
and Culture 146
8. Freedom Struggle and Indian Muslims 167
9. Islamic Tradition in Kerala 183



The Abbasid Khilafath the Cosmopolitan Empire

1



Significant Learning Outcomes

- Familiarizes the establishment of Abbasid Khilafath.
- Explains political and administrative achievements.
- Analyses the contribution in the field of Medicine, Philosophy, Mathematics, Historiography, Astronomy, Alchemy and Theology,
- Develops sense of beauty and enjoyment through the analysis of art and architecture.
- Familiarises the literary contribution
- Identifies the social life and its peculiarities.
- Explains the causes of decay and downfall.

Major Concepts

- Polity and administration of Abbasids.
- Scientific and literary progress
- Development of theology, Islamic law and fiqh
- Social life
- Art and Architecture
- Abbasid culture and its features
- Baith ul Hikma.
- Downfall of the Abbasids

Observe BBC documentary on Abbasid culture and scientific progress.

This chapter deals with the history of civilization during the medieval age. The medieval world under Abbasids excelled in both scientific and literary field. Hence it can be called a period of enlightenment even though the westerners, whose contributions were less in those days, referred it as dark age.

The reign of Abbasid was the era of greatest splendor of Arabs. The age of conquest has passed; that of civilisation has commenced. Abul Abbas (750 -754 CE) who earned the title “Assafah” (blood shedder) was the founder of the most celebrated and long lived Arab dynasty for the establishment of caliphate. Abul Abbas got the assistance of great persons like Abu Muslim Khurasani, Abu Salma, Abdulla Bin Ali, Sulaiman Bin Ali, Khalid Bin Barmak etc. Ambar was the capital of Abul Abbas. The Persian office of Wazier was adopted by Abbasids. Abu Salma was the first wazir.

Abu Jafar (754 -775 CE) was the brother and successor of Abul Abbas. He assumed the title “Al Mansur” (the victorious). Abu Jafar faced many revolts but suppressed all the disorders. His uncle Abudulla Bin Ali, the Abbasid governor of Syria rebelled but failed and was killed treacherously. The Khurasani leader Abu Muslim also faced the fate of Abdulla.



Abu Jafar

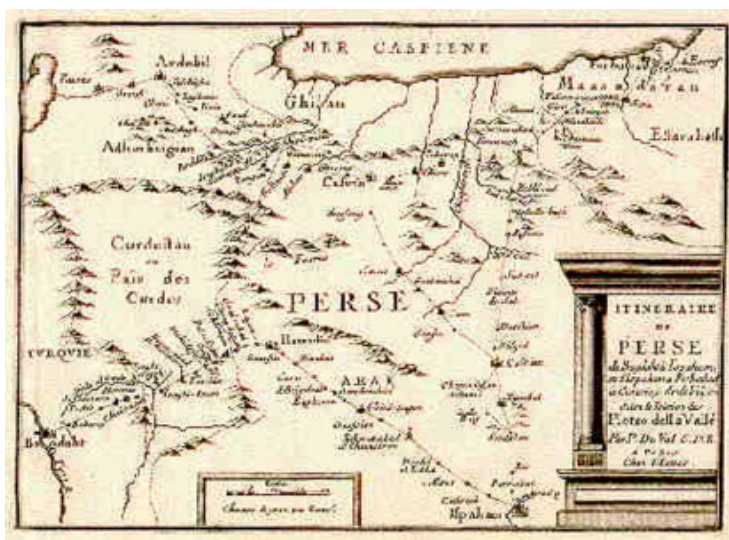


Abu Muslim

He founded a new capital named Baghdad on the western bank of Tigris in 762 CE. Al Mansur was succeeded by his son Al Mahdi (775 -785 CE) and Mahdi was followed by his son Hadi. After a short rule of one year Hadi died in 786 CE.

Battle of Nasbin and the threat of Abu Muslim

The uncle of caliph rebelled in Syria. Abu Jafer appointed Abu Muslim to face the threat. Abdullah Bin Ali and Abu Muslim fought at Nasbin. Abdullah Bin Ali was caught as prisoner and kept in royal custody. Abu Muslim, the greatest general of the age became more prominent with this victory. He could crumble the Abbasid power with his popularity and with his troops.



Conduct a discussion on Baghdad. Baghdad –
Madenathussalam – The garden of peace.

Harun Al Rashid (786 -809 CE) the brother of Hadi was saluted as the next khalifa who appointed his teacher and advisor Yahya Bin Barmak as wazir (Minister).

The legacy of the age is depicted in various books. Thousand and One Nights (Arabian Nights) is the best example for it.

The Barmakids were an influential family from Bactria with great political power under the Abbasids of Baghdad. Barmak leader Khalid became the Minister of finance under Al Saffah, the first caliph of the Abbasid dynasty. His son Yahya was the teacher of Harun Al

Rashid and rose as the most powerful man in the empire under Harun al Rashid. The Barmakids were remarkable for their majesty, splendor and hospitality. They are mentioned in some stories of the Arabian Nights.

It is believed that the Barmakids were priests of Buddhist before converting to Islam. The Barmakid family was early supporters of the Abbasids. They were highly educated, respected and influential throughout Arabia, Persia and Central Asia. In Baghdad, the Barmakid court became a centre of patronage for the poets, Ulema and scholars.

Khalid ibn Barmak

Khalid ibn Barmak occupied distinguished positions under first two Abbasid Khaiphs. He had risen to be the Wazir, following death of Abu Salma. Khalid was on such intimate terms with al-Saffah that his daughter was nursed by the wife of the Khalifa. Likewise, Khalifa's daughter was nursed by Khalid's wife. His son, Yahya ibn Barmak, at one time Governor was entrusted by Caliph al-Mahdi with the education of his son, Harun, the future Khalifa.

Under Abbasid regime Khalid rose to the headship of the department of Finance (*diwan al-Kharaj*) This department was concerned with Taxation and Land Tenure. Genuine budgets began to be drawn up for the first time and offices sprang up for various departments. The extensive staff of officials engaged in correspondence with the provinces and prepared estimates and accounts. An influential stratum of officialdom, the Irano-Islamic class of secretaries, was formed which considered itself as the main support of the state. In 765, Khalid ibn Barmak received the governorship of Tabaristan and he crushed a dangerous uprising. During his governorship, Khalid, through a mix of firmness and justice, brought the province quickly into order and effectively curbed the unruly Kurds.

Yahya's sons occupied high offices under al Rashid. Many Barmakids were great patrons of sciences, which greatly helped the propagation of Indian science and scholarship into the Islamic world of Baghdad and beyond. They patronized scholars and also credited with the establishment of the first paper mill in Baghdad. The power of the Barmakids in those times is reflected in the book of Thousand and One Nights. In it the Wazir Ja'far appears in several stories, as well as a tale that gave rise to the expression "Barmekide feast" We know of Yahya ibn Khalid al-Barmaki (d. 805) as a patron of physicians and, specifically, of the translation of Indian medical works into both Arabic and Persian. In all likelihood however, his activity took place in the orbit of the caliphal court in Iraq, where at the behest of Hârûn Al-Rashîd (786-809) CE, such books were translated into Arabic. Thus Khurasan and Transoxiana

were effectively by passed in this transfer of learning from India to Islam, even though, undeniably the Barmaki's cultural outlook owed something to their land of origin, northern Afghanistan, and Yahya al-Barmaki's interest in medicine may have derived from no longer identifiable family tradition."

Disgrace and fall

In 803 CE the family lost favour in the eyes of Harun al-Rashîd, and many of its members were imprisoned. The popularity and prestige of Barmakids by the time held suppressed ever. Historians Al-Tabari and Ibn Khaldun are of the opinion that their decline was gradual and not sudden. Their hypotheses are:

- The Barmakids' extravagance in spending to the extent that they overshadowed Hârûn al-Rashid. It has been said that Jafar ibn Yahya built a mansion that cost twenty million dirhams and that his father, Yahya ibn Khalid, had gold tiles on the wall of his mansion. Harun became upset on trips around and whenever he passed an impressive house or mansion, they told him it belonged to the Barmakids.
- Fadl-ibn- Rabi, an Abbasid loyal civil servant very close to Hârûn and a rival of the Barmakids, poisoned the ear of Harun to assign spies to watch them, and that is how he found Jafar as a threat to Abbasids.

The Barmakid Army: Although technically this army was under the Abbasids, in reality, the soldiers gave allegiance to al-Fadl Ibn Yahya al-Barmaki, Ja'far's brother; it numbered 50,000 soldiers. During their last days, al-Fadl ordered twenty thousand of them to come to Baghdad and claimed to create a legion under the name of the Karnabiya Legion. This made Harun very wary of their intentions.

The Governor of Khurasan at the time sent a letter to Harun reporting about the unrest in his province and blaming Musa ibn Yahya, another brother of Ja'far, for it.

The Yahya Ibn Abdullah Al-Talibi incident: In AH 176, Yahya Ibn Abdullah went to Persia and called for rule by himself in place of Hârûn. Many people followed him, and he became strong enough to cause unrest for the Abbasids. Harun managed to capture him and ordered that he be confined to house arrest at al-Fadl's house in Baghdad. However, al-Fadl, rather than making sure he would not escape, gave him money and a ride and let him leave Baghdad. The Abbasids considered that a treason.

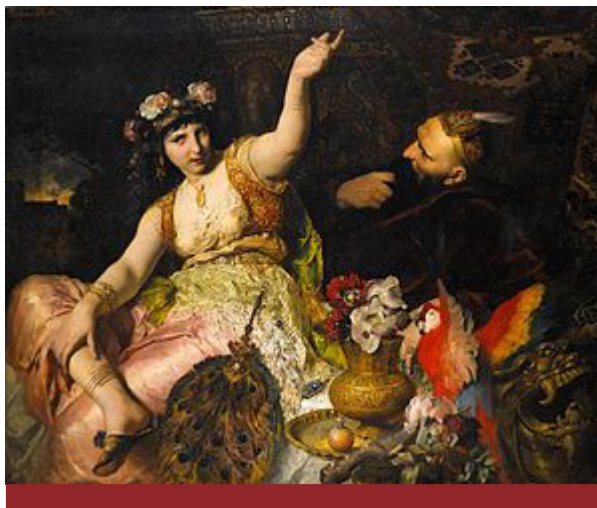
A number of canals, mosques and other public works owe their existence to the initiative and munificence of the Barmakids. Al Fadl, son of Yahya, bin Barmak is credited with being the first to introduce the use of lamps in the mosques during the holy month of Ramadan. They are also credited with the establishment of the first paper mill in Baghdad. Ja'far, another son of Yahya acquired great fame for eloquence, literary activity and pen-manship. P.K.Hitti argues that chiefly because of him, Arab historians regard the Barmakids as the founders of the class designated as 'people of the pen' (*ahl al-qalam*). The long neck which Barmakids possessed is said to have been responsible for the introduction of the custom of wearing high collars.



Zumurrud Khaton tomb in Bagdad



Collect the important features of Abbasid period under Harun al Rashid and make a note after observing the vedeo, 'Zindbad - the Sailor. '

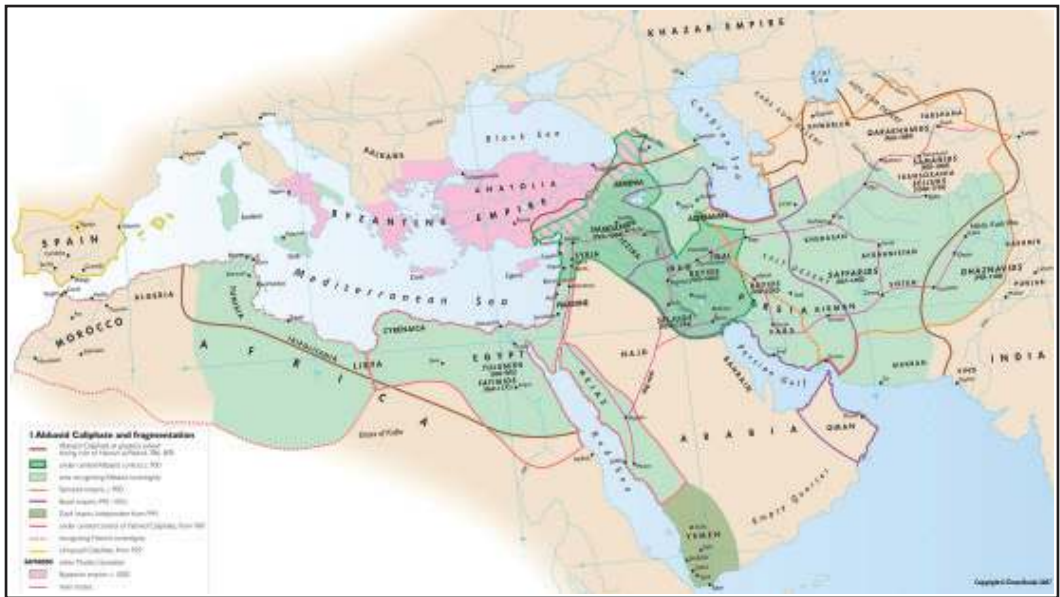


A pictorial representation of the story of Arabian Nights

Thousand and One Nights (The Arabian Nights)

Thousand and One Nights is a collection of west and South Asian stories and folk tales compiled in Arabic during the Abbasid age. It is often known in English as the *Arabian Nights*, from the first English language edition (1706 CE), which rendered the title as *The Arabian Nights' Entertainment*.

The tales themselves trace their roots back to ancient and medieval Indian ,Arabic, Persian, Egyptian and Mesopotamian folklore and literature. In particular, many tales were originally folk stories from the Khalifath era, while others, especially the frame story, are most probably drawn from the work of Pahlavi Persian *Hazâr Afsân* (*A Thousand Tales*) which in turn relied partly on Indian elements. The main stories of *The Nights* are “Aladdin’s Wonderful Lamp”, “Ali Baba and the Forty Thieves”, and “The Seven Voyages of Sinbad the Sailor”. The tales include historical tales, love stories, tragedies, comedies, poems, burlesques and



various forms of erotica. Numerous stories depict jinns, ghouls, apes, sorcerers, magicians, and legendary places, which are often intermingled with real people and geography, not always rationally; common protagonists include the historical Abbasid caliph, Harun, his Grand, Jafar al-Barmaki, and the famous poet Abu Nuwas, despite the fact that these figures lived some 200 years after the fall of the Sassanid Empire in which the frame tale of Scheherazade.

Harun al Rashid defeated Byzantine emperor and recaptured the island of Cypress and



Read the stories of Arabian nights and prepare a note on the life of Abbasid age.

Rhodes. Abbasid reached the zenith of its glory under al Rashid. The country became prosperous and the court marked a lavish style of living. Bagdad was the greatest commercial centre of the age and seat of learning and culture in the world.

Harun Al Rashid divided the empire between the sons and nominated Al Amin as the khalifa and assigned the region of Kurasan for Al Ma'mun. This aroused the struggle for power between Al Amin and Mamun which ended in the defeat of Al Amin and his assassination in 813 CE. Though Al Ma'mun crowned as khalifa he spent his days at Merv. His absence in the capital created disorder in different parts of the khilafath.

In 819 CE. Al Mamun reached Baghdad with the instigation of his friend and adviser Ali Al Riza (the Shiah Imam). Before his death, Al Mamun declared his brother Al Muhthasim as his successor. Al Muathasim was followed by his son Al Watiq. The period of Abbasid glory ended with him.



Compare the disorder of the Mamun's period with the civil war of Syria and Iraq.

Ali Ibn Musa Al-Ridha, also called *Abu Al-Hassan*, is commonly known as *Ali Al-Ridha* the eighth Imam of Shiite faction. The Khalifa Mamun nominated Al al-Ridha as his successor. Al-Ma'mun even changed the black Abbâsid flags to green, the traditional colour of Shiites. Al-Ma'mun meant to appease the Shiite factions by these actions. He also ordered to mint coins with names of both Al-Ma'mun and Ali al-Rida. Nomination of Ali Al Riza by Ma'mun gave rise to many troubles in the Khalifath.

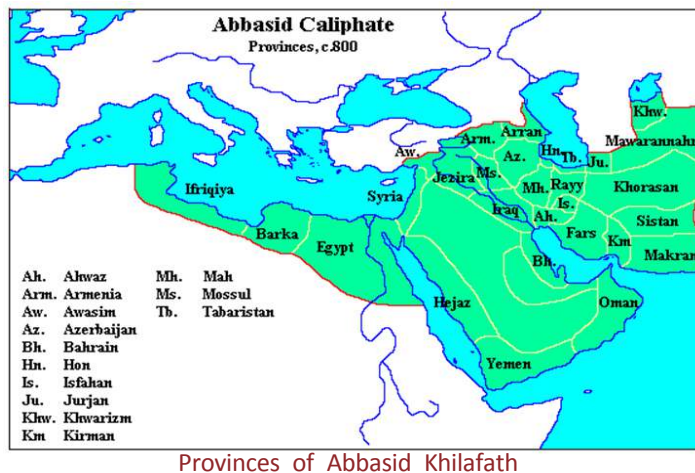
THE ABBASID ADMINISTRATION

In Abbasid administrative structure the apex body was Khalifa and he possessed supreme power. Under the first five Khalifaths of Abbasids, the government continued more or less autocratic just like the Umayyads. In the period of great khalif Al Ma'mun, the government by the will of one man gave way to semi democratic one. A regular council of the state



Conduct a discussion on the administration of the Abbasids and the modern states. Compare the representation of people in the khilafath under early Abbasids and under the Pious caliphs

representing every community owing allegiance to the khalif was introduced. The representatives of the people enjoyed perfect freedom of expression. The Khalifa was assisted by a number of royal officials in the affairs of the state and day-to-day life of the palace.



Locate the major cities and the extent of Abbasid caliphate in an outline map of Eurasia.

Next to Khalifa stood the wazir which had a Persian origin. Grand wazir was practically the lieutenant of the khalifa and controlled the whole affairs of the state. He presided over the council of heads of various departments of the state. The internal peace was maintained by the department of Sahibu Shurtha (Police).

Khilafath was divided into several provinces. Each province was under an officer called Amir (governor) who was appointed by Khalifa

Though the postal department was designed to serve the state it also handled private correspondence. Each provincial capital was provided with a post office. Imperial capital was linked to provincial capitals with convenient roads. The system of relay covered the route which conceded horses, camels and mules in many places. Pigeons were trained and used as letter carriers. Sahibul Barid was the post master of the province. He not only superintended the work of postal department but also kept Khalifa informed of all important provincial matters. Postal department also worked like the intelligence department.



Discussion on the postal system of Umayyads, Abbasids and modern India.

According to Ibn – Khaldun the annual land tax paid by al-Sawad (lower Iraq, ancient Babylona) in cash, other than what was paid in kind, amounted in the days of al-Mamun was 278 Lakh dirhams; by Khurasan 280 Lakh by Egypt 23,040,000, by Syria – Palastine 14,724,000 and by all the provinces of the empire, 331,929,008 dirhams exclusive of taxes in kind.

History of the Arabs: P.K. Hitt P. 321

When al Mansur died the central treasury contained 600 lakh dirhams and 140 lakh dinars; when al Rashid died it had over 9000 Lakh and at the death of al-Muktafi (908 CE) the public treasures including jewellery, furniture and real estate amounted to 1000 Lakh dinars.

(History of the Arabs: P.K. Hitt P. 321.)

The Abbasid Khalifas were able to satisfy all needs of the state through the revenue. Land tax was the main source of Abbasids revenue. The tax was paid in cash or in kind.

Tithes (income tax), Khums, Jiziya, Al fayy, etc were other sources of revenue.

The main sources of revenue in Abbasid period were:

- Land tax (kharaj)
- Tith or income tax (Ushr, Zakath, Sadakath)
- Tax levied upon mines and pastures
- Customs duties
- Tax on non Muslims in lieu of military service (jiziya)
- Salt tax and fishery tax
- Tax paid by shop keepers for the use of public places
- Tax upon mills and factories
- Import tax
- Tax on luxurious goods

Ghanima and Al-Fay

Islam divides spoils or booty into two categories, namely : ‘Ghanimah’ and ‘Fay’. If the spoils are obtained by actual fighting, the same are called Ghanimah. But if they are obtained without fighting i.e. the enemy surrenders or flees away, then they are called Fai. Different rules and regulations govern the treatment of Ghanimah and Fai and hence the same are dealt with separately.

“To the victor belongs the spoils” was a popular slogan not only among the heathen Arabs of the pre-Islamic period but also among many other nations of the world. So the common practice before the advent of Islam was that the entire booty obtained in a war was either divided by the victorious army or was usurped by the tribal chief or the king for his own benefit. Islam brought about a great change in this outlook. It restricted the claim of the conquering soldiers to four-fifth of the booty while one-fifth of it was reserved for the Islamic state to be used for the common benefit of the nation. During the reign of Caliph Umar this division of the spoils between the Islamic state and the conquering army was further restricted to chattels and movable assets. It was decided by consensus that the lands conquered from the enemy should be kept in the ownership of the state for the common benefit of the existing and future generations instead of dividing the same among the soldiers who took part in the fight.

Judiciary

The judicial administration of Abbasid khilafat had some peculiar features. The chief Qasi of Bagdad received the title “Qazi Al Kuzath”, which was introduced by Harun Al Rasheed. Abu Yusaf, the greatest scholar and disciple of Imam Abu Hanifa was the first Qasi Al Kusath who began his career under Al Mahdi. Qazis were well versed in Quran and Islamic scriptures. The cases of non Muslims were decided by their own eclisiastical heads or magistrates.



Conduct a discussion on the need of the judiciary system

Imam Abu Yusuf

Yaqub ibn Ibrahim al-Ansari, better known as **Abu Yusuf** (735-798 CE) was a student of Imama Abu Hanifa(d.767) who helped spread the influence of the Hanafi school of thought his writings and the government positions he held.

He served as the chief judge (*qadi al-qudat*) during reign of Al Rashid. His most famous work was *Kitab al-Kharaj*, a treatise on taxation and fiscal problems of the state. Abu Yusuf lived in Kufa and Bagdad. Abu Yusuf was raised poor but with a ferocious appetite for knowledge. His mother disapproved his academic desires, insisting that he master some trade (the art of tailoring, according to some source) so as to help make ends meet. While it cannot be fully verified, stories suggest that he complied with his mother's wishes, but also kept up his academic studies. His talent and commitment was eventually recognized by his teacher who became his mentor with Abu Yusuf as his star pupil. He is portrayed as an incredibly studious individual who was unceasing in his pursuit for knowledge and legal understanding. It is to be noted that he studied religious law and traditions in Kufa and Medina under a number of scholars including Abu Hanifa, Malik bin-Anas, al-Layth bin Sa'd and others. Under the guidance of Abu Hanifa, Abu Hanifa, Abu Yusuf achieved incredible success and helped develop and spread the influence of the Hanafi school of thought.

Abu Yusuf lived in Kufa until he was appointed as the chief Qadi in Baghdad. What is known is that Abu Yusuf became a close acquaintance of caliph al-Rashid, who eventually granted him the title of Grand Qadi, or Qadi i-Qudat; the first time such a title had been conferred upon someone in Islamic history. While at the time it was meant as an honorific title, the Caliph frequently consulted Abu Yusuf on legal matters and financial policy and even bestowed upon him the ability to appoint other Qadis in the empire. This made the position of Grand Qadi equal to Chief justice of the modern-day. Abu Yusuf held the position of Grand Qadi until his death in 182 AH/798 CE



Prepare a chart showing the various departments of the Abbasid period.

The Chief duties of Khazis were :

- Hearing and giving verdiction of various cases
- Acting as guardian for orphan, lunatics and the needy
- Imposing punishment on violators of religious laws
- Appointing judicial deputies in various places
- Presiding congregational prayers

The Qasis were regularly paid in cash and received up to 4000 dirhams per month in the time of Al Mamun.



Compare the duties of judges in the period of Abbasids and modern age.

Military

The Abbasids maintained a well organised military which was divided into many wings. Under early Khalifas Khurasani troops were the back bone of the military. The Arab troops were divided into the north Arabian (Mudaraite) and the south Arabian, (Yemenites). Al Muhthasim formed a new division made of Turks. The rank of officers were classified as

- Arif
- Khalifa
- Qaid
- Amir etc.

The army consisted of infantry, cavalry, archers, the naphtha fireman (Annafathun), the hole makers and labour corps. The Abbasid army was supported by another wing consisting of engineers, physicians and surgons. Besides salary the troops got a share of booty (ghanima) according to the Islamic law.

Abbasid Khalifas gave due interest on the formation of navy. The sailors were at first drawn from Phoenician towns. Later it was from Syria and Egypt and the coast of Asia Minor. The Arab ships were of a larger size than the Byzantine ships. The general in command of the fleet was called Amirul Bahar from which the word admiral is derived. Mercantile navy was equally efficient.

Intellectual contribution of Abbasids

Allama Iqbal has summed up the Muslim contribution to science in following words:

*“Science was not brought into being by the west,
In essence it is nothing but the delight that lies in
creation*

*If you ponder well, it is the Muslims who gave it life;
It is a pearl that dropped from our hands.*

When the Arabs spread over Europe,

*They laid the foundation of learning and science.
the seed was sown by these dwellers of the desert,
But the harvest was reaped by the west.*

The spirit is from the flask of our ancestors.

Bring the fairy back, because

*She hails from our Caucasus” (History of Islam
pp.661-62)*

The Abbasid age is considered as the age of civilisation and intellectual awakening. Al Mansur opened a translation centre for the preservation of ancient knowledge. Harun Al Rashid completed the work of his predecessor. Books and other learning material were collected by Mamun from various countries. It was nothing but the light house of knowledge in Abbasid age.

Baithul Hikma

Astronomy, Mathematics, Medicine, Philosophy, Alchemy, Geography and all other branches of knowledge were transmitted and studied in Baithul Hikma. The scholars from different countries reached Baith ul Hikma. The Abbasid admitted the scholars of different culture , language and region without considering caste or creed.

*There is no disease that Allah has created, except that
He also has created its treatment (Saheehul Bukhari
71.582).*

Medicine

In Islam, the study of medicine began with the Prophet. Islam enjoyed cleanliness and hygiene such as there is much in holly Quran and Sunna which forms the basis of faith. The Prophet held that to visit the sick is an act of piety. Medical care was thus promoted by the Muslims as a matter of religious obligation. The science of medicine and surgery, the best index of peoples' genius and the severe test to the intellectual spirit of faith were attained higher degree by Abbasids. Medicine had undoubtedly reached a high degree of excellence among the Greeks, but the Arabs perfected it and brought it close to modern standard. The Abbasids set up pharmacy and were the founders of institutions such as mental hospital, institution for the blind and institution for special diseases.

Al Musaiwiyah was the first writer who produced an original work on medicine in Abbasid Era. His work Firdousul Hikmath deals with various branches of medicine. Yahanabbi Musawiye wrote the first treatise in Arabic on eye deceases.

Al Razi

Aboobacker Mohammed Bin Zakariya Al Razi (D. 925 CE) was the greatest physician of Abbasid period. He wrote Kithabul Mansoori, a ten volume of treatise dealing with Greek medicine. Al Havi is his famous work in 10 volumes. He was the first physician who wrote on paediatric medicine. He believed in the curative values of sunlight and fresh air. He founded a hospital at Bagdad. Al Judari Wal Hasb is another work of al Razi



Al-Razi

Ali Al Thabari

Abul Hassan Ali Ibn Sahl Rabban Al Thabari (D. 858 CE) was one of the most renowned scholar in Abbasid age. The Abbasid khalif Al Muthasim took him into the service of the court where he continued under Al Muthavakkil.

His works are:

- Firdousul Hikma (paradise of wisdom)
- Thuhfathul Al Muluk (the king's present)
- Hafsul Al Saheeh (the proper care of health)
- Kithabul Ruqa (the book of magic)

- Kithabu fi Al Hijama (treatise on cupping)
- Kithabu fi Thartheebul Ardhiyah (treatise on the preparation of food)

Ibn Sina (D. 1037 CE)

Abul Ali Al Hussain Bin Al Sina (Ibn Sina) known to the west as Avicenna was the most distinguished physician of Abbasid period. He was known as “the prince of physicians.” Ibn Sina believed in the value of fresh air and curative nature of sunlight. He warned against the danger of drinking water from polluted sources. With Avicenna Islamic medicine reached its peak. “The Canon of medicine” is his masterpiece.



Ibn Sina

His works are:

- Qanun fi Thibb (The Canon of Medicine)
- Kithabu Shifa un Nafs (The Book of Healing)
- Danish Nama – i – Ali (The Book of Knowledge)
- Andar Danish – i – Rag (On the Science of Pulse)
- Nozahat Al Majlis (Persian Poetry)

Al Majusi (D. 994) CE

Ali ibn Al Abbas Al Majusi (Al Majusi) was considered as one of the three greatest physicans of the age. He was the court physician of the Ada Ud Dawla of Buwahhid dynasty.



al - Majusi

His works are :

- Kamil Al - Sina'ah Al Thibbiyah (Science and Practise of Medicine)
- al - Kithabul Maliki (The Royal Book)

Mathematics

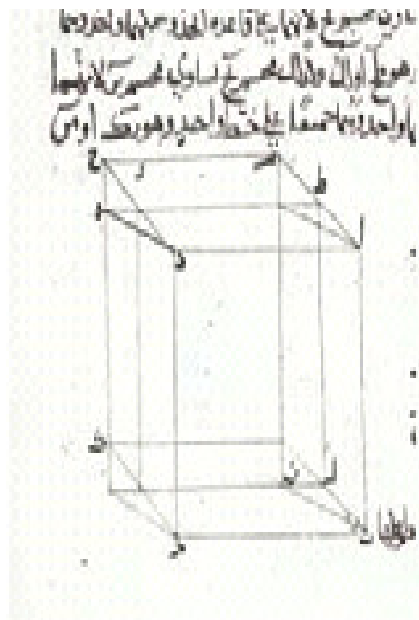
Islam encouraged its followers to maintain proper accounts. During the eighth century Abu Abdullah Mohammed Ibrahim Al Fazari translated “Sidhantha” a book of Indian mathematics from Sanskrit into Arabic. Through this Indian numerals were transmitted to Arabs. Mahmud Bin Mohammed Baqi wrote detailed commentary on the book of Euclid.



Al Fazari

Al Khwarizmi

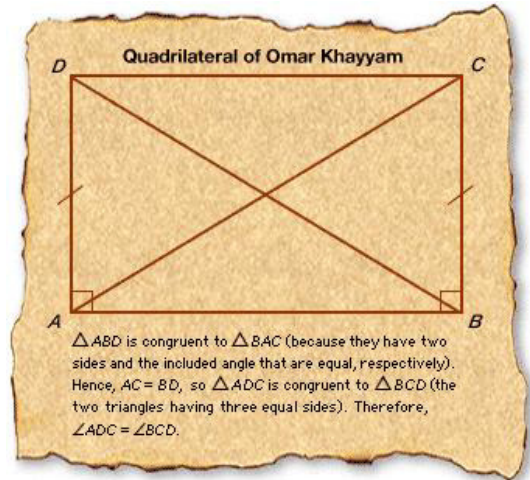
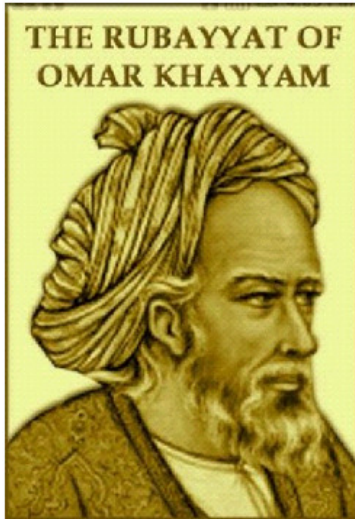
Mohammed Bin Musa Al Khwarizmi who flourished during the 9th century is known as “The Father of Algebra”. His outstanding work on Algebra is *Hisab Al Jabar wal Muqabalah*. It was through his work that Europe became aware of Indian and Arabic numerals.



His works are :

- Kithabul Jama Wa Thafriq (Elements)
- Kithabul Jabar Wal Muqabalah (The calculation of integration and equation)

Omar Al Khayyam



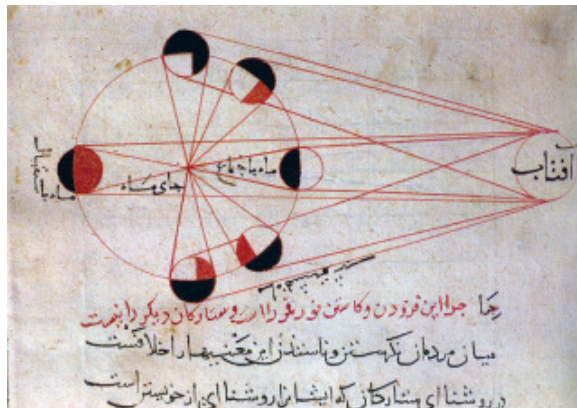
Quadratic equation of al - khayyam

Omar Al Khayyam was a versatile genius who flourished in Seljuk period. He was a great poet. He prepared a calendar (Thaquim Jalali). He contributed in the field of Algebra.

Al Biruni



Al Biruni



Lunar eclipse by Al Biruni

Al Biruni produced some important works on mathematics. He made a special study of the problems of numerical series and the determination of radius of the earth. He stayed in India for twenty years studied Sanskrit and produced his work on History 'Kitab ul Hind'. He was charmed by Hindu Philosophy.

Astronomy



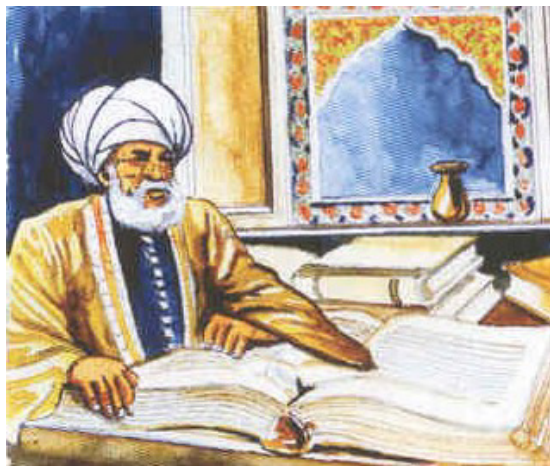
Equipments used by the Astronomers of Abbasid age

Ma'mun ordered to translate Sidhanta which gave great impetus to the astronomical studies. During the first half of the ninth century first regular astronomical observations were erected at Jundishapur (south west of Persia). An observatory was set up at Shamassiyah on the plane of Thadmour.

Al Chemy

In the study of chemistry the Arab introduced objective experiment. The father of Arabic chemistry was Jabir Ibn Hayyan, who flourished in Kufah. Western tradition credits him with the discovery of several chemical compounds

Kithabul Rahma (the book of Mercy), Kithabul Thajmi (the book of concentration), Kithabul Zibag Al Sharki (the book of eastern mercury) etc are important works of Jabir Bin Hayyan.



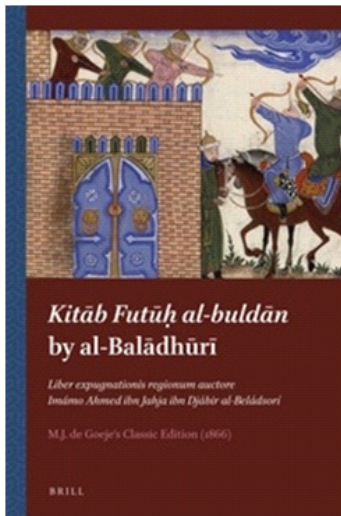
Jabir Bin Hayyan

He produced more than 22 works. But only five of them survived.

Another notable figure in the field of chemistry was Al Razi. His work *Kithabul Asrar* (The Book of Secrets) became a chief source of knowledge on chemistry and it was translated to many languages

Historiography

In the domain of history Abbasid age made great progress. Baladuri, Al Masudi, Ibnul Athir And Tabari, Hamadani were the outstanding historians of this period. Baladuri who flourished under the Abbasids was a prominent historian. He wrote, ‘*Futuh Al Buldan*’ (history of conquest).



Hamadani

Al-Baladhuri

Ahmad Ibn Yahya al-Baladhuri (892 CE), the author of *Kitab Futuh al-Buldan* and *Ansab al-Ashraf* was a ninth-century historian. He was one of the eminent historians of his age, and spent most of his life in Baghdad and enjoyed great influence at the court of the caliph al-Mutawakkil. He traveled in Syria and Iraq, compiling information for his major works. He is regarded as a reliable source for the history in the early days of Arabs.

Al Tabari

Abu Jahfar Mohammed ibn Jarir Al Tabari (832 – 923 CE) who was born in Tabaristan, wrote *Tarikh Al Rasool wal Mulk* (Annals of the apostles and kings). His another work is *Thafsirul Quran* (commentary on Quran). Tabari arranged the events chronologically, tabulating them under the successive years of Hijra. His monumental work on universal history, the first complete work in the Arabic language, served as a source for later historians such as Miskawayah, Ibnu Al Athir And Abu Fida.



Map developed by the Geographers of Mamun



Al Tabari

Muhammad ibn Jarir al-Tabari.

Abu Ja'far Muhammad ibn Jarir al-Tabari (224–310 AH; 839–923 CE) was a prominent and influential Persian scholar, historian and exegete of the Qur'an from Tabaristan, modern Mazandaran in Iran. Even today he is better known for his expertise in Islamic sciences (Qur'anic commentary and law) or history. He has been described as “an impressively prolific polymath. He wrote on such subjects as poetry, lexicography, grammar, ethics, mathematics and medicine.” His most influential and best known works are his Qur'anic commentary known as *Tafsir al-Tabari* and his historical chronicle *Tarikh al-Rusul wa al-Muluk* (History of the Prophets and Kings), often referred to *Tarikh al-Tabari*.

Ali ibn al-Athir

The Complete History and The Lions of the Forest acknowledge about the Companions Abu al-Hassan Ali ibn Muhammad ibn Muhammad a-Shaybani, better known as Ali 'Izz al-Din Ibn al-Athir al- Jazari, commonly known as al-Athir. Ibn al-Athir belonged to the influential and big Arab tribe Banu Bakr, who lived across upper Mesopotamia. Al-Athir lived a scholarly life in Mosul, often visited Baghdad and for a time traveled with Saladin's army in Syria. He later lived in Aleppo and Damascus. His chief work was a history of the world, *al-Kamil fi at-Tarikh* (*The Complete History*). He died in the city of Mosul.

Al-Masudi

Abu al-Hasan Ali ibn al-Husayn ibn Ali al-Mas'udi (born c. 896 CE, Baghdad, died September 956 CE, Cairo, Egypt), was an Arab historian and geographer. He is sometimes

referred to as the Herodotus of the Arabs. Al-Masudi was one of the first to combine history and scientific geography in a large-scale work, *Muruj adh-dhahab wa ma'adin al-jawhr* translated *The Meadows of Gold and Mines of Gems*), a world history. Another work *Isat-Tanbih wa-I-Shraf* ("Notification and Review"). Al Masudi mentions his association with many scholars in the lands through which he travelled. His journeys took him to most of the Persian provinces, Armenia, Azerbaijan and other regions of the Caspian Sea; as well as to Arabia, Syria and Egypt. He also travelled to the Indus Valley, and other parts of India, especially the western coast; and he voyaged more than once to East Africa. He also sailed on the Indian Ocean, the Red Sea, the Mediterranean and the Caspian Sea.



Al- Masudi



Map developed by Al Masudi

His works are:

- Muraj al Dhahab wa - maadin al Jawhar (Meadows of Gold and Mines of Gems)
- al - Tanbih wal - Ishraf



Collect the details of the efforts of early scholars of geography to measure the size of earth.

Philosophy

Philosophy was flourished during this period. The following eminent philosophers contributed a lot in the field of philosophy and culture.

Al Kindi (d 873 CE)

Abu Yusaf Al Kindi known as “The Philosopher of Arabs” was the first Muslim thinker who systemised the study of philosophy among the Muslims. Al Kindi was more than a philosopher, he was an astrologer, alchemist, optician, music theorist and a professor in Baithul Hikma. Not less than 361 works are ascribed to him but most of them have been lost.



Al Kindi

Al Farabi (d. 950 CE)

Mohammed Ibn Tarkan Abu Nasar Al Farabi was born in Trans Oxiana and lived in Bagdad. Al Farabi composed various psychological, political and metaphysical works of which the best known are the Risalath Fususul Hikam (epistle containing bezels of wisdom), Risala Fi Ara Ahl Al Madeena Wal Fadialah (epistle on the opinions of the people of the superiors city) and Al Siyasth Al Madaniya (political regime).



Al Farabi

Ibn Sina (980 – 1037 CE)

Ibn Sina memorised the Quran at the age of 10. He tried to harmonise philosophy with religion, and explained religious dogmas in the light of reason. Some of his works are:

- Kithab Shifa Al Nafs (the book of the healing of soul) is the philosophical and scientific encyclopaedia of Ibn Sina
- Kithab Al Najath Al Nafs (the book of salvation of soul)
- Kithab Al Isharat Wal Thanbhihath (the book of hints and warning)

Al Ghazali

Abul Hamid Bin Mohamed Al Ghazali (1058-1111 CE), generally called Hujjath ul Islam, was the most richly endowed thinker of Islam. Within Islam he is considered to be a mujaddid or renewer of faith. Ghazali's most famous book is Ihya ul Ulumuddin (revival of the science of religion). Ihya ul Ulumuddin is compiled in Persian and translated into many languages including Arabic, English, Turkish, Urdu and Malayalam. His works were in Persian and Arabic. More than 400 books attributed to him and Ihya is the most celebrated one.

Abu Hamid Muhammad ibn Muhammad al-Ghazali (1058–1111), known as Al-Ghazali or Algazel to the Western medieval world, was a Muslim jurist, philosopher and mystic. Al-Ghazali has sometimes been referred to by historians as the single most influential scholar after the Prophet Muhammad within Islam he is considered to be a renewer (Mujaddid) of the faith, who, according to tradition, appears once every century to restore the faith of the community. His works were so highly acclaimed by his contemporaries that al-Ghazali was awarded the honorific title “Proof of Islam” (Hujjat al-Islam). Others have cited his opposition to certain strands of Islamic philosophy as a detriment to Islamic scientific progress. Besides his work that successfully changed the course of Islamic philosophy—the early Islamic NeoPlatonism that developed on the grounds of Hellenistic philosophy for example, was so successfully criticised by Al-Ghazali that it never recovered—he also brought the orthodox Islam of his time in close contact with Sufism. It became increasingly possible for individuals to combine orthodox theology (kalam) and Sufism, while adherents of both camps developed a sense of mutual appreciation that made sweeping condemnation



Mutazila

During eighth century Wasil Bin Ata (D. 748 CE) founded the rationalistic school of the Mutazila. They rejected fatalism. They affirmed that all knowledge is attained through reason and must necessarily be so obtained. They recognise the supremacy of human intellect and believed that man could attain knowledge of Allah through his own reason. They held that The Holy Quran is the created word of God. Khalifa Al Mamun was an ardent advocate of Mutazila doctrine. He proclaimed Mutazila doctrine as the official religion of the state in

827 CE. This was continued by his successor. Imam Ahmed Bin Hambal was brutally persecuted by the officials of Mamun on his rejection of Muthazila beliefs. Mamun founded Mihna – the inquisition court which was to persecute the criticsers of Mutazila.

Al Ashari

Abu Hasan Ali Al Ashari (D. 935 CE) affirmed the supremacy of fate. He established the Muslim scholastic school of *kalam*. The school advocated the middle way between the rationalists and the traditionalists. They held the Quran as divine speech, uncreated and eternal. But the presentation in Arabic script for human understanding is a created work. This school held that devine quality such as wisdom, power and mercy were like the world of Allah eternal and uncreated. The Nisamiya school propogated Ashraiya philosophy.

Theology

The early attention and interest of Arab Muslims towards the branches of learning was due to religious impulse. In Abbasid age theology developed as a branch of Knowledge. Quran was the basis of intensive theological as well as linguistic study. Next to holy Quran the Sunna, ie the deeds, utterance and silent approval of Prophet, stood as the most important doctrinal source. The Sunna was studied orally and Hadith writings were done in second century of Hijra. Though the Hadith not equally canonical with Quran, Hadith exerted and has equally great influence over the development of Islamic thoughts. According to Islamic belief Quran is revealed to Prophet Mohammed and all the words of Quaran are words of God. But in the case of Hadith it is the word of Prophet but the inspiration of Hadith from God. Hadith was approached as a discipline of knowledge and came to be known as “Ilmul Hadith” (knowledge of the tradition of the Prophet)

The Hadith(tradition) were arranged with reference to the authorities making the statements known as Musnad. In Musnad the Hadith are arranged subjectwise, those are referred a Musannaf.

Major collection of Hadith are six known as Siha us Sitha(the six books):

1. Saheeh Al Bukhari by Imam Bukhari. (810- 870).
2. Saheeh Al Muslim by Imam Muslim (D 875)
3. Sunanu Abu Davud by Imam Abu Davud (D 888)
4. Jami Al Tirmudi by Imam Tirmudi (D 892)
5. Sunanu Annasi by Imam Nasai (D. 915)
6. Sunan Ibn Maja by Ibn Maja (D 886)

Al Siha us Sitha are the most authentic collections of Prophet's tradition (Hadith). Collection of Imam Bukhari and Imam Muslim ranked high and known as 'two genuine books' (Al Sahihain, ie authentic and authoritative). The Hadith sighted by both Bukhari and Muslim known as 'Muthafakun Alaihi' and stood as the most authentic record after Quran. The best known collection on masnad pattern is the collection of Imam Ahmed Bin Hambal (D 855). To identify the reliability Hadith is classified into various sections. They are termed 'Saheeh', 'Hasan' and 'Daif'. (Zaeef).

Islamic law and fiqh

Islamic law is originated from Quran and Sunnah. So the Muslim regarded these laws as sacred and divine. Fiqh was the science through which the canon law of Islam (Shariah) communicated to later generations. The holy Prophet died in 632 CE. In his life time Muslims approached Prophet and clarified their doubts. But the demise of the Prophet and the expansion of Islamic republic necessitated a codified law. They approached Quran and Sunna to settle the problem. Islamic laws are developed because of deliberation and speculation of religious scholars. During the period of early Abbasids the principles of Islamic law were formulated and four Sunni schools came to be established. Besides Quran and Hadith Muslims depend upon two other subsidiary sources of law namely 'Ijma' and 'Qiyas'. Ijma means the consensus of opinion of scholars while Qiyas denote analogical deduction of a scholar.

The traditional discourse between the Prophet and his appointee as Qadi over Yeman, Muadh ibn Jabal, sums up the Magna Carta of Islamic leagal fundamentals:

Prophet: How will you decide when a question arises?

Muadh: According to the Book of Allah.

Prophet: And if you not find therein?

Muadh: According to the Sunnah of the Messenger of God.

Prophet: And if you not find therein?

Muadh: Then shall I apply my own reasoning

1. **Imam Abu Haneefa's school**

In Iraq Imam Abu Haneefa (D 767) formulated the principles of jurisprudence. He gave prominence to the doctrine of 'Qiyas'. Some jurists were of the opinion that the validity of 'Ijma' as a source of law was restricted to the companions of prophet. But Imam Abu Hanifa held that it is valid for the people of every age. He and his disciple including Abu Yousafa (Qazi Al Kuzath in the time of Harun Al Rasheed) worked on this project for 30 years and produced a comprehensive code of law. Unfortunately that code of law was lost and now only shorter version is available.

2. **Imam Malik's school**

Another school of law was developed under Imam Malik ibn Anas (Imam Malik, D 795 CE) at Madina. He laid great emphasis on the traditions and usages of holy Prophet and the precedents established by his companions. He attached particular weight to the customs and usages prevailing at Madina. He introduced the concept of 'maslihat' (public welfare) as the basis of analogical deduction. Imam Malik added 'Istidlal' (Juristic deduction) as the fifth source. Al- Muwatta is the work of Imam Malik.

3. **Imam Shafi's school**

In Syria another school of law sprang up under Muhammad ibn Idris al-Shafi (Imam Shafi D 819 CE). This school kept a middle line between the upholders of individual opinion and upholders of tradition. Imam Shafi belonged to the Quraysh family and studied under Imam Malik. He accepted only such traditions (Hadith) that could be projected back to holy Prophet. Imam Shafi allowed greater scope to 'Ijma'. He was the first scholar who wrote on 'Usul' (principles of law).

4. **Imam Hambal's school**

Imam Ahmed Bin Hambal (d.855 CE) founded another school of law at Bagdad. He was a student of al-Shafi. This school represents uncompromising adherence to Hadith. Imam Ahmad was responsible for the defence of Sunnah against the Mutazila innovations. He was subjected to inquisition (mihina) and put in chains under Mamun. Imam Hambal collected 50000 tradition in his book Masnad.

The social life under Abbasid rule

The Khalifa was the supreme head of the khilafath. The Khalifah, the kith and kin of the Khalifa and high officials of khilafath lived in pomp and pleasure. Abbasid ladies like

Khaizuran, Ulayya, Zubaida and Buran even participated in the political affairs of the state. But towards the end of the 10th century women lost their position in the Abbasid society.

	STRATA	SECOND	
First	Khalifa Relatives of Khalifa High Officials	Petty Officers Big Merchants Talented Persons	Strata
Strata	Shop keepers Soldiers Labourers	Slaves	Strata
	Third	Fourth	

Petty officials, merchants and talented persons were the middle class of the age and constituted the middle class. Rich merchants had important position in Abbasid society. The transition of power from the hand of Umayyad to Abbasids was a great help to trade and commerce. The Abbasid Khalifa gave support to the progress of trade. Basara, Jeddah,

Dhimmis: Jews, Christians and Zoroastrians were considered as dhimmis.

Tunis, and Alexandria were great trade centres. The life of common people of Abbasid Khilfath was better than the life of medieval Europe and in any other part of the world. They were not brutally treated. The enslavement of ordinary people was not existed. Though they lived with limited life conditions they were free citizens. They were not denied the judicial access and royal helps . The life of slaves was just below to that of the common people. Slaves were mostly used for house hold purpose. The public works were also handled by the slaves. The Abbasid society was a cosmopolitan one. Arabs, Persians, Turks, Berbers, Kurds, Armenians, Greeks etc formed Abbasid society. The major religion was Islam. But Jews, Christians, Zoroastrians and other religious people lived harmoniously. The Arab Muslims and Mawalis lived together. Dhimmis, Mawalis, Kharijites, Shias and Arab Muslim were

appointed to the royal services. The door of high posts were opened to all without any distinction. Through the accommodation of different sects under their contribution made the Abbasid Caliphate a Cosmopolitan Empire.



Collect the details of the status of women under Abbasids from book 'History of Arabs' (chapter XXVI) and compare it to the status of women in our society.

Music and Sculpture

Under Abbasids musical activities were promoted and patronised. Mahdi patronised Abdulla Bin Wahab and Basbas (Female singer). Dananir, a female singer enjoyed the patronage of Yahya Bin Barmak. The greatest musician of Abbasid age was Ibrahim Al Mosule, who flourished under Harun Al Rashid. He also served under Al Mamun and Muthawakil. Ibnu Jami, Bazal, Zalzal, Yunas Al Khathib etc were the prominent figures in the field of music under Harun Al Rashid. Abbasid khalifs and the relatives also proved their capacity in the field of music. Ibrahim Bin Mahadi (a step brother of Harun Al Rasheed), Khalif Al Watiq, Muntasir, Mutazz, Mutamid, Princes Olaiyah etc proved their musical ability in different style.

Name of scholar	Contributions
Al Masudi	Meadows of gold
Al Farabi	1. Kithabul Musical Kabeer 2. Style in Music 3. On the Classification of Rhythm
Ahammed Al Qawarismi	Keys of Science (Theory of Music)
Ibn Sina	Kithab-us- Shifa (Dealt Healing properties of music Book of Sufficiency in Music)
Ibnu Al Haithm	Introduction to Harmony
Imam Ghazali	Music and Ecstasy

Most scholars of Abbasid period were either musician or wrote on music.

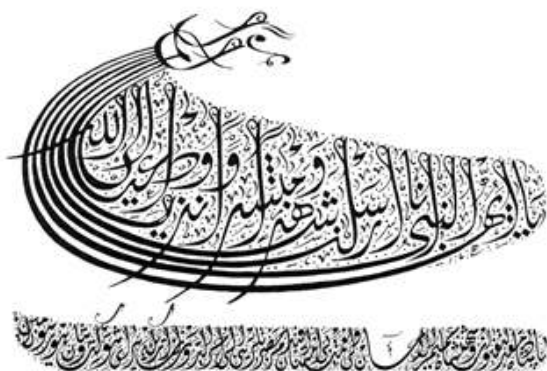
Polo, chess, archery, horse riding, hunting etc became popular games in this period. The literary gathering was another attraction of the age. The aim of such gathering was to find out truth. It was a great chance to book sellers and they occupied an important position in the society. A number of cottage industries flourished in different parts of the khilafath. Rugs, tapestry, silk, cotton and woollen fabrics, satin, sofa and cushion as well as other articles of furniture and kitchen were made here. Khalifas gave proper attention to agriculture field. It was the main source of revenue. The improved irrigation facilities was great support from the side of the Khilfath.

Islam looked with disfavour on any representational art which savoured of idolatry. Therefore there was no painting and no painters in early days of Islamic rule. The Abbasid khalifa Al Mansur set up the dome of his palace with the figure of a horse man. Al Amin designed his pleasure boats like lions, eagles and dolphins. The Samarra palace was decorated with exquisite frescos of female figure by Al Mustasam. Al Muthavakkil appointed Byzantine painters in his court.



Al-Ukhaidir Fortress Iraq

كان من جملة من فقهنا من علمنا من علمنا من علمنا
الذي خلقنا من نفسنا
والذي خلقنا من نفسنا



Calligraphy

Calligraphy developed as a decorative art and through it the Muslims sought a channel of aesthetic expression. The great calligraphist Ali Bin Ubaida Al Rihani was patronised by Khalif Al-Ma'mun.

He invented the style of Raihani script. Ibn Muqla, Ibn Al Sitri, Yaquth Al Musthasmi etc were great calligraphist of the age. A college of calligraphy was set up in Qayrowan.



Architecture

The age of Abbasids was renowned for its architectural development. The Abbasids capital Bagdad itself shows their dominance in the field of architecture. Bagdad was a circular city enclosed by parallel walls. Palace of khalifa was situated at the centre. The great mosque of Bagdad was attached to the palace. Though the Abbasid capital was destroyed by Mangols the present city was built on the ruins of old Bagdad. Abbasids built a new town Samarrah, great mosque of Samarrah and the palace Jaswaq Ul Khaqani. Raqa was the favourite residence of Harun Al Rasheed.



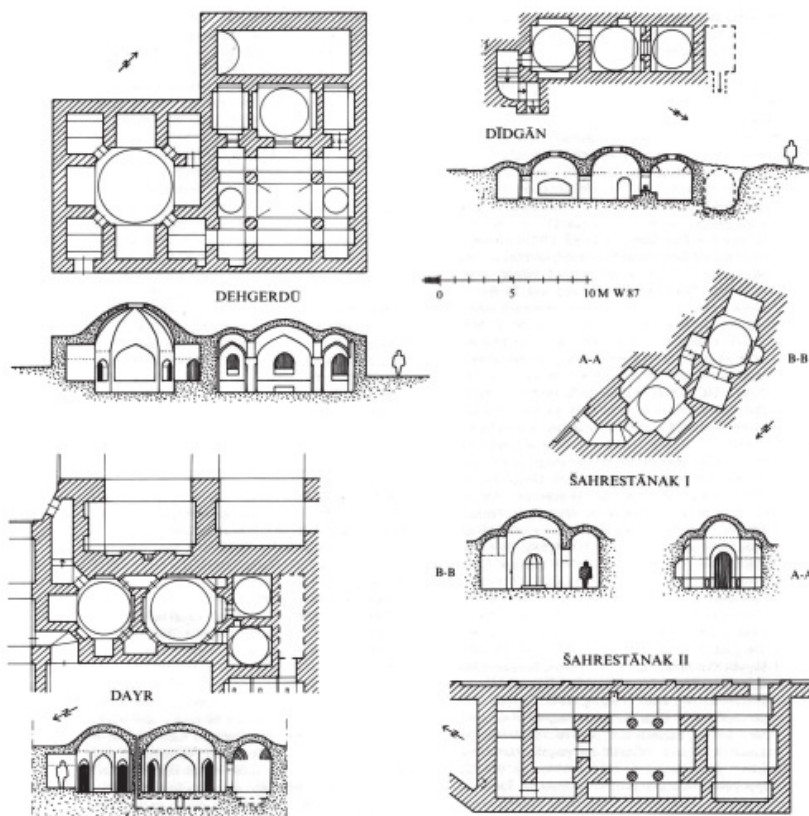
Abbasids Palace

Other constructions

- | | | |
|--------------------------------|---|---|
| Khalif Al Muthavakkil | : | Jafriya (A Town), Royal Masjid, Masjid of Abu Dulaf. |
| Adadu Dowla (Muvahid) | : | Hospital Complex on the banks of Tigris. |
| Khalif Musthansir | : | Musthansiriya University on the banks of Tigris. |
| Ibnu Tulun (Governer Of Egypt) | : | Ibn Tuluni Masjid. |



*Samarrah Mosque
with Minarate*



Baths

Plan of Public bath Bagdad

In Islam cleanliness is a part of faith. Arabia had no baths before Prophet Muhammed. In the period of Abbasids public baths became popular not only for ceremonial ablutions and for their salutary effects, but also as resorts of amusement and luxury. The bath-house comprised several chambers with mosaic pavements and marble lined inner walls. The traveller Ibn Batuta, who visited Baghdad in 1327, found in each of the thirteen quarters comprising its west side two or three baths of most elaborate kind, each supplied with hot and cold running water.

“Cleanliness is half the faith” (Eeman) Sahib Muslim

Education

The educational system of Arabs was further improved and elaborated by Abbasids. The educational institutions were graded and comprised of elementary schools, school of senior students and institution for advanced students. The formal education of the children usually began at the age of six. The elementary schools were generally attached to mosques and kids of both sexes studied together. Reading, writing, grammar, tradition, arithmetic etc included

in the curriculum. After elementary level senior students concentrated on the syllabus of theology, jurisprudence, lexicography, rhetoric and literature.

Astronomy, geometry, philosophy, music, medicine and other studies were included in the curriculum of advanced studies. The Abbasid khalif Mamun set up an academy know as Baithul Hikma started as a translation centre. Later it served as an institution for higher studies and scholars from different parts of the world gathered here.



Baithul Hikma

Other institution of the age:

Nisamiya University, Bagdad was built by Nisamul Mulk, the minister of Seljuk ruler, Malik shah. Nisamiya University served many years to propagate Ashari doctrines. They resisted the Muatazila sect. Scholars like Imam Ghazzali taught at this centre.



Musthansiriya University, Bagdad

Musthansiriya University, Bagdad was established by Khalifa Al Musthansir. Numerous colleges were set up in various parts of the country. Each college had separate principal or head. Libraries worked as an attraction of the educational institutions. Nisamiya university and Cordova university had a huge treasure of books (around four lakhs). The library of Tripolis had three lakh books while the library of Ray had four hundred camel load of books.



Prepare a seminar paper on the social life of the Abbasid age and its influence on modern age

The Fall of Abbasid Khalifath

The Abbasid caliphate extended from 750 CE to 1258CE. During the reign of Harun Al Rashid the Abbasid empire reached the zenith of its glory and prosperity. But during the later caliphs it began to decline.

Causes for the fall of Abbasids.

- Weakness of the later caliphs
- Enimty between the Shias and Sunnis
- Dissatisfaction of the non-Arab muslims.
- Luxurious life of the later caliphs
- Failure to annex the conquered territories with the empire.
- Formation of Turkish bodyguards.
- Decay of Arab faction and their moral values.
- Undefined rule of succession .
- Epidemics.
- Economic crisis
- Establishment of petty dynasties
- Foriegn invasion (sack of Bagdad by Hulague Khan)

In 1257 CE Hulagu came to Bagdad with a huge army for destructing the Abbasid caliphate. In January 1258 the Mangols destroyed the walls of the capital and crushed the city. They looted and destroyed the immortal knowledge of the world and the wealth. The caliph was rolled up in a rug and the Mangols rode their horses over him. His sons were killed. Bagdad was depopulated.



Hulague Khan in his Court



Prepare a chart showing the causes for the fall of Abbasids

Summary

This unit is sufficient to give an overview of the important political aspects of the Abbasid age. The unit also deals with the scientific and literary progress of the period. The rise and fall of the Barmakid family and the outstanding features of the period of Harun al Rashid and its depiction, Alif Laila wa Laila, Abbasid administrative specialties, achievements of the eminent scholars, development of the Islamic theology, and the downfall of Abbasid are also discuss in it.



Prepare an album of the historical sites and scholars of Abbasid period with the title 'My Album'. Develop 'My Album' by adding more pictures of the following units.

T E Questions

- Examine the establishment of Abbasid Caliphate
- Prepare a note on the scientific and literary progress of Abbasids.
- Write a note on Abbasid administration.
- Illustrate the speciality of Abbasid art and architecture.
- Examine the downfall of Abbasids.

Muslim Khilafath in the Afro-Asian Continents

2

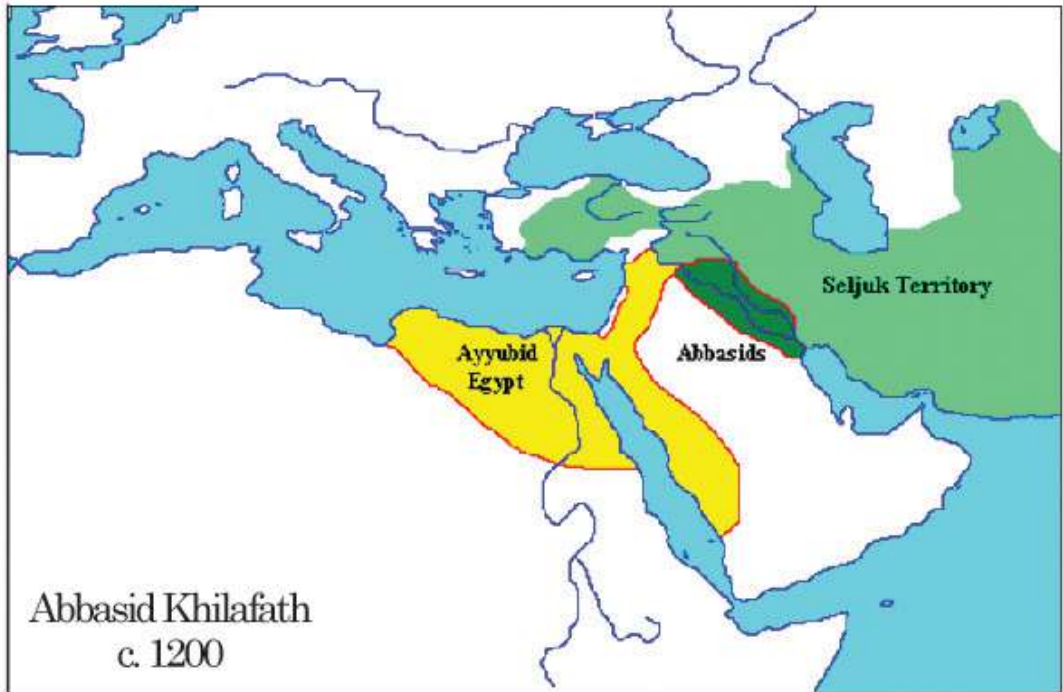


Significant Learning Outcomes

- Familiarizes with the establishment of Fatimid empire
- Differentiates among important Muslim dynasties.
- Identifies the different causes for the emergence of dynasties of Afro-Asian region.
- Appreciates the cultural development of the region
- Identifies Muslim institutions of the region.
- Familiarises with important Muslim scholars of the period.
- Familiarises with crusades and its impacts.
- Explains different petty dynasties.
- Illustrates different invasions like that of the Mongols.
- Familiarises with the important intellectual contributions of the period.

Major Concepts

- The Fatimid empire in Egypt.
- Downfall of Fatimids
- The Seljuks
- Intellectual contribution under Fatimids
- Madrasatul Nizamiya by Nizam-ul-Mulk
- Imam Ghazali
- The Ayyubid Empire
- The crusades
- Salah-Uddin Ayyubi
- The Mamluks
- Mongol invasion
- Intellectual contributions of Mamluks.



The Muslims of Africa contributed much in the field of science and literature under various dynasties like the Fathimids, the Mamluks, the Ayyoobids, the Seljuks etc. The socio-political and cultural developments occurred during 10th and 16th centuries in Africa and Asia and significant battles like the crusades are discussed in this unit.

The Fatimid Empire in Egypt (909-969 CE)

The Ismaili movement prepared the way for the establishment of the Fatimid dynasty in North Africa. They claimed that the Fatimids descended from Fatima, the daughter of the Prophet. The Fatimids remained in Africa for sixty years. During this period they spread their rule from Morocco to Egypt. The Fatimids came to power with the support of Berber. After the conquest of Egypt, they transferred their seat of power from Tunis to Egypt where they constructed a new capital, the city of Cairo. From 969 CE until its final disintegration in 1171 CE, the Fatimids empire was Egyptian-based.

The Ismaili Movement

The Ismaili movement represented the most radical branch of Shiism. Its beginning goes back to the death of Ali-Jafar-al-Sadiq (765CE). With his death his followers split into two groups over the issue of the succession. The majority supported his son Musa and a small group stood with his elder son Imsail. These partisans of Ismail are known as Ismalis. From this split came the distinction between Ismaili Shiis and *Ithna Ashari Shii*.

The Fatimid khilafat was a major Shia'te Khilafat established in Tunisia in 909 CE by Said-Ibn-Husayn. He was proclaimed as the ruler under the title Imam Ubaidulla-al-Mahbi (909-934 CE), the descendant of Fatimah. Ubaidullah's successors such as his son Abu-al Qasim Muhammed al Qaim (934-946) and grandson al-Muizz (952-975) followed his policy of aggression and expansion. Under al-Muizz his chief commander Jawhar, captured Egypt and lay out a new city al-Qahira(Cairo) in 969. It became the political, cultural and religious centre of the Fatimids. The great mosque-Al-Azhar was constructed in 971 in Cairo which was developed into a historic centre of learning-Al-Azhar University.

The Red Sea Trade Route

The Fatimids succeeded in building up the Red Sea trade route as the primary artery of international (East-West) trade, thereby attracting the trade away from the Persian Gulf. Of all periods in Arab history, merchants probably enjoyed the greatest freedom of operation and the least interference from government in the early Fatimids period. Egyptian navy assured protection on the eastern Mediterranean. It opened up a way between western Europe and Islamic world. The prosperity of Fatimid Egypt became famous all over Europe.

Al Aziz Billah(975-996) was the next ruler and was succeeded by Al-Hakim (996-1021). He was a pleasure loving ruler. Al Hakim(996-1021), the third Fatimid caliph was a ruler with some eccentric behaviour. So his period is interpreted as a symptom of internal crisis. It created unrest and dissatisfaction and finally challenged the stability of the state. Under his successors this tendencies intensified which led to the decline of the empire.



Al-Azhar University

In the course of time the caliphate declined rapidly and in 1171 Egypt was conquered by the Ayyubids.

Malik was a royal title assumed by the vizirs during the Fatimid period.

The main factors which caused the decline of the empire were:

- Continuous conflict between the battalions of the state and the state authorities.
- The subsequent famine occurred in the country.
- Rise of Salahudhin Ayyubi.
- The decisive policy of importing Turkish and Negro mercenary troops of Abbasids.
- Destructive rule of Ali Mansur-al-Hakim.
- The dissatisfaction of Christians under the Fatimids.

Druzes

Al-Hakim, the Fatimid caliph himself disappeared in 1021 CE under strange circumstances. His followers believed that he disappeared because of his divine power and there emerged in the course of time a religious sect- the Druzes

Intellectual Contributions

During the Fatimid period in Egypt great impetus was given for the intellectual awakening by the Khalifas and viziers. The vizier, Ibn Killis, was an outstanding patron of learning. He established an academy and spent one thousand Dinars per month for its improvements.

During his time many famous intellectuals lived in the Fatimid court like the physician Muhammed-al-Tamimi, historians Muhammed-Ibn-Yusuf-al-Kindi and Ibn-Salamah-al-Qudai.

Some caliphs of this period were patrons of learning and men of high culture. Al-Aziz was a poet and lover of learning. He made the Al - Azhar Mosque an academy. The wealth of the Fatimid court and the encouragement given by the Khalifas to the scientists drew many scholars to Cairo. Al- Hakim's court was fortunate to have Ali-Ibn-Yunus the greatest astronomer and Ibn-ali-Hasan-Ibn-al-Haytham, the principal Muslim physicist.

Darul Hikma

The Fatimid caliphs established schools, colleges, public libraries and scientific institutions. The Dar-al-Hikma (Dar-al-Ilm) was one of the most remarkable foundations of the Fathimids, which was established by al-Hakim in 1005 CE for the teaching and propagation of the extreme Shiite doctrine. Al-Hakim instituted a fund out of which an amount of 257 dinars was to be spent for copying manuscripts, repairing books and for general maintenance. The hall was connected with the royal palace and contained a library and rooms for meetings. Its curriculum comprised of Islamic subjects, astronomy and medicine. Though closed in 1119 by al-Malik-al-Afdal because of its heretical teaching, the academy survived until the advent of the Ayyubids. Ibn-al-Haytham, who was born in al-Basrah tried to measure the annual overflow of the Nile.



Prepare a seminar paper on bait-ul Hikma and Darul Hikma as centers of higher learning.



IbnHytham

About hundred works on Mathematics, astronomy, philosophy and medicine are ascribed to Ibn Hytham. The chief work of al-Haytham on optics was *Kitab-al-Manazir* which was influential in the development of optics in the middle ages. In his work Ibn-al-Haytham opposes the theory of Euclid and Ptolemy. Another important work composed in Egypt in the days of al-Hakim is *al-Muntakhab fi-Ilaj-al-Ayn*. (Selected material on the treatment of the eye) by Ammar-ibn-Ali- al-Mawsili. The royal library of Fatimids was instituted by Al-Aziz. This royal library attained privileged position in the cultural history of the dynasty. At the time of Al-Muntasir, the library was enriched with two lakh books and 2400 Quranic copies.

The Seljuk Empire (1040-1100CE)

Around the middle of the eleventh century as the Fathimid empire was entering the phase of its decline, a new empire appeared in the eastern part of the Islamic world, the Seljuks. They ruled the fertile crescent together with the Iranian lands. The Seljuks existed for a relatively short period but made a great impact on the social and cultural life of the region they ruled. The empire was the product of a mass movement of Turkish nomads from the central Asia. This was in the second quarter of the eleventh century. These nomads were led by a family called the Seljuks, which later come to refer to the entire group in 1040 CE. The Seljuks became the undisputed masters of Iran and then advanced to the capital of the Abbasid Caliphate, Baghdad.

Seljuks

- Petty Dynasty
- Coming from Krihiz steppes of Turkestan in 956 CE
- Seljuk was the head of clan of Turkoman Oghuz
- Tughril Beg-founder.

Tughril Beg from the Seljuk family assumed the official title al-sulthan. He is considered as the real founder of this dynasty which ruled from 1040 CE to 1100 CE. Under Tughril Beg the Seljuks became the prominent nation in Asia. He was succeeded by his nephew Alp-Arsalan (1063-1072) and the later's son Malik Shah (1072-1092CE) cover the most brilliant period of Seljuk ascendancy over the Muslim East. In the second year of his reign Alp-Arsalan (hero-lion) captured Ani, the capital of Christian Armenia, a Byzantine province. Soon after that he resumed hostilities with the everlasting Byzantine foe. In 1071 CE Alp-Arsalan won the decisive battle of Manzikart and took the Byzantine emperor as the prisoner.

Alp Arsalam was succeeded by his son Malik Shah (1072-1092). His reign opened a new era in the history of the Seljuks. The beginning of his reign was disturbed by some rising which were ultimately defeated. Throughout the reign of Malik Shah Nizam-al-Mulk piloted the ship of the state in the name of the Sulthan.

Nizam-al-Mulk was an illustrious Persian vizir. He became the guiding hand throughout the administration of Alp-Arsalam and Malik Shah. All the power was entrusted with Nizam-al-Mulk. As suggested by Nizam-al-Mulk, Malik Shah called a conference of astronomers at his newly erected observatory in 1074-75 and commissioned them to reform the Persian Jalali calender (Tarikh). Nizam-ul-Mulk was a learned man. He composed Siyasat Namah as part of a competition suggested by Malik Shah.



Nizam aul Mulk

Nizam-ul-Mulk founded a learning centre named Nizamiya (Madrasa) in 1065 CE. He wrote the famous book Siyasat-Nama. The Nizamiya was consecrated as a theological seminary of sunni Islam.

The credit must be given to Nizam al Mulk for extending the Madrasa system into other parts of Islamic world and for making the madrasa the primary teaching institution for a new sunni political and social order. Al-Ghazzali was a professor in Nizamiya for four years (1091-1095). Other eminent teachers were Baha-al-Din Ibn Jubayr and Ibn-al-Athir.

Imam Ghazzali was the greatest philosopher, scholar and sufi during the Seljuks period. At the age of 34 he was appointed as head of Madrasat-al-Nizamiya, Baghdad. He wandered about 12 years along Syria, Palastine, Hijaz etc. After that he returned to Baghdad. The

collapse of Fatimid empire paved the way for the emergence of a new Syro-Egyptian empire, founded by Salahudin (Saladin) Ayyubi.

Ayyubid Empire(1171-1250)

Ayyubid empire was a petty dynasty, built by Salah-Al-Din. The word Ayyubi was derived from the name of Najmudheen Ayyubi, father of Salah-al-Din. In 1171 Salahuddin decided to terminate the Fatimid Caliphate. The death of Nuruddin in 1174 gave Salahuddin a free hand and he took up the consolidation of his power in Syria. After confirming his control over Syria in 1187, he concentrated on the war against the crusaders. In that year he achieved a smashing victory over the crusaders at the Battle of Hittin which resulted in the capture of Jerusalem. This event led to the third Crusade. Salahuddin died in 1193 after consolidating the Muslim force against the crusaders.

His important achievements are:

- The victory over the Crusaders,
- The restoration of Egypt as the centre of a Muslim empire.
- Strengthening of Sunni Islam as the dominant sect in the lands of Shiai dominated Fatimid Egypt.

Under his rule the Madrasa system was further expanded. Al-Azhar, once a centre of Ismaili shia education, was transformed into a bastion of Sunni orthodoxy.

After Salahudin's death the Syrian part of his empire broke into a network of small principalities ruled by his Ayyubid relatives. But Egypt remained unified under a single ruler. Several Ayyubid branches reigned over Egypt, Damascus and Mesopotamia descended from other members of the Ayyubid family controlled over Hamath and al-Yaman. Egyptian Ayyubids were the chief branch contested with their Damascene Kinsmen for the sovereignty over Syria. The north Syrian branches were swept away in 1260 CE by the Tartar invasion.

The end of Ayyabid rule in Egypt in 1250 came about as a result of an increased recruitment of Turkish slave troops- Mamluks. The last Ayyubid ruler al-Malik-al Salih recruited them in large number.

The Crusades

The crusades that we refer to here are the wars fought by the Christians of Europe against the Muslims of the West Asia to capture the holy land of Palastine.

The crusades can be divided into three stages.

- A period of conquest initiated by the Christians extending to 1144 CE
- A period of Muslim reaction inaugurated by Zanjir and culminated under the Ayyubids and the Mamluks.
- A period of civil and petty wars.

Salah-Ud - Din Ayyubi and the Crusades.

Salah-Ud- Din Ayyubi was born at Takrit in 1138 CE. His father Najmuddin Ayyubi was a treasury officer under the Seljuks. Like his father Salah-Uddin also opted a military career. He soon became a distinguished lieutenant under Nur-ud-din Sangi. Salah Udin determined to send out the Christians from the Middle East. He realized that he had to build up a strong and united Muslim state to achieve this aim. So he exhorted the petty Muslim rulers to unite themselves under Nur-ud-din-Zangi.



The statue of Salah ud Din Ayyubi

With the demise of Nur-ud-din the unity was challenged but desolved with the emergence of Salah ud Din Ayyubi. Keeping Egypt as his base Ayyubi aimed at the consolidation of his power in Syria. He succeeded in his effort by virtue of diplomacy and warfare. With Syria firmly in hand Salahud Din was able to concentrate on the war against crusaders in 1187. He consolidated the Muslim territories of Egypt, North Syria and Mesopotamia. The Muslims from Cairo to Baghdad gathered around him. The Muslims had made a truce with the Christians, when the truce was violated, Salah-ud-din demanded a compensation.

When the Christian refused this demand, Salah-ud-din declared war on July 1st 1187 CE and captured Tiberias. On 3rd July 1187 he met 20,000 Christian soldiers in the battle field Hittin which resulted in the capture of Jerusalem and restoration of that city to Islamic rule.

The fall of Jerusalem led to the third Crusade (1189-1192CE). The Christian rulers of Europe- the German emperor Frederick Barbarossa, King of France Philip Augustus, , Richard I, the 'Lion Hearted' of England led the third Crusade.

The crusaders were able to recapture the important fortress of Acre. But they were unable to recapture Jerusalem. After hard fighting, they settled in 1192 for a truce with Salah ud Din. Salah ud Din died in the following year.

Results of Crusades.

The crusades resulted in far reaching consequences in the history of the world.

- It led to the occupation of Constantinople by the Turks in 1453 CE.
- It saved Europe from Muslim conquest.
- The first crusade helped to enhance the power and prestige of the Pope.
- Caused to the formation of a number of religious and military brotherhoods.
- It caused great demoralization in the Christian church.
- It led to the break down of Feudalism.
- Interest in the study of Geography was stimulated.

Mamluks in Egypt

The Mamluks were the slave rulers, ruled over Egypt from 1249 CE to 1517 CE. It was founded by Shajjar-al-Dur, the widow of al Salih.

Mamluks 1249-1517

- ⇒ The name indicates a dynasty of slaves
- ⇒ Contains various races and nationalities
- ⇒ Formed a military oligarchy
- ⇒ Consolidated West Asia

Among the Mamluks the fourth ruler al-Malik-al Zahir Baybars (1290-1277) is considered as the real founder of the dynasty who delivered the final blows to the crusaders. He was a distinguished general under Qutuz. Baybars ambition was to be a second Salah-al-Din against the crusaders. In 1263 Baybars took al-Karak from Ayyubid. Thus during the

middle of the 13th century there emerged a new regime. The Mamluks made Egypt the primary political and cultural centre of the eastern Arabs. The rise of the Mamluk in Egypt was the result of many events by the death of the Ayyubid sultan al Malik al Salih in 1249. He had created a corps of Turkish Mamluk soldiers. These Mamluks stationed in the barracks on an island in the Nile and they became known as the Bahirs.

'Bahir' is the common Arabic term in Egypt for the 'Nile'

Bahri (1250-1382 CE)

Originally the purchased Bodyguards of the Ayyubid sultan Al Salih. They were Turks and Mangols
24 Bahri Mamluks Army Commanders and Sultans

Baybars was succeeded by Qalawun (1279-1290 CE). Akka was the only place of military importance during the time of Qalawun. On the war preparation against Akka he was died and succeeded by his son al-Ashraf (1290-1293 CE). With the fall of Akka one of the most dramatic chapter in the history of Syria was closed.

The sack of Baghdad by the Mongols reduced the importance of Baghdad. This siege of Iraq enhanced the importance of Egypt. Hostility between the Mamluks and the Mongols created a barrier between the Arabic speaking lands under Mamluks rule and Persian speaking Mongol dominions. The military advancement of the Mongols was effectively bloked by the Mamluks.

Contribution of the Mamluks

Early Mamluks were efficient rulers. They encouraged scholars. The Muslims of 13th century excelled in two branches of science-medicine and astronomy. The renowned philosopher, Nasir-al Din Thusi was the head of the famous Il-Khanid observatory. Qalawun built a great hospital headed by Abu-al-Hassan who explained the process of circulation of blood. Many books were written on veterinary science in Mamluk period. Following Ibn-Maymun several physicians came from Jewish community. Al-Athar composed an Arabic work on pharmacy.



Nasir-Al Din Thusi

In the social sciences the main contributions under the Mamluks were in biography. The best and formost biographers were Shams-Al-Din and Ahmad -Ibn-Muhammed ibn Khallikhans. Muhammed ibn Khallikhan's main work was Wafgat-Ali-Ayan-Wa-Anba- Abna-Al-Zaman, which contains 865 biographies of the most distinguished Muslim personalities in history. The most eminent of Mumluk historians was Taqi-al-din Ahmed Al-Maqrizi (1364-1442 CE). His important work was Al-Mawaiz-Wa-Al Itibar-Fi-Dhikr-Al-Khitat A-Al-Athar.

Mangol Invasion

Timur Lang was born in 1336 CE in Trans Oxiana. In 1380 CE Timur initiated a series of campaigns in which he gained Afghanistan, Persia, Faris and Kurdistan. In 1393 he captured Baghdad and in the following year overran Mesopotamia.

Timur swept over northern Syria in 1400 CE. The city's schools and mosques of the Nurid and Ayyubid were destroyed. Hamah, Hims and Balabakk fell in turn. The Egyptian army under Sultan Faraj was routed and Damascus was captured in February 1401. Of the Damascan scholars, skilled labourers and artisans, the ablest were carried away by Timur to his capital Samarqand.

Timur invaded Asia Minor, crushed the Ottoman army in Ankara on July 21, 1402 and took Sultan Bayazid I as prisoner. He captured the former capital Brusa and Smyrna. Timur died in 1404 CE. It was a relief to the Egyptian Mamluks.

Battle of Marj Dabiq

The fate of the Mamluks was determined by the Battle of Marj Dabiq, which was fought between the Ottoman Sultan Salim I and the Mamluk ruler.

The two armies met on August 24, 1516 at Marj Dabiq, north of Aleppo. Qansawh entrusted the command of the left wing to Khair Bey. The Turkish army was better equipped with modern weapons and won the battle. Thus ended the glory of Mamluks forever.

The later Abbasid period witnessed the emergence of many petty dynasties in different parts of the empire. Out of these the most powerful dynasties were the Fatimids, the Seljuks, the Ayyubids and the Mamluks. During the reign of these dynasties there were many cultural and educational developments. These dynasties contributed renowned personalities like scientists, poets, historiographers, architects etc. With the coming of the Mangols these dynasties declined.

TE Questions

1. Who was the founder of Fatimid dynasty ?
2. Examine the contributions of the Seljuks .
3. Analyze the reasons and results of the crusades.
4. Evaluate the role of Darul Hikma in the intellectual development of Egypt.
5. Point out the reasons for Mangole invasion of Syria.
6. Explain the service rendered by Salahuddin Ayyubi.
7. Analyze the developments of science and literature under the Mamluks.

The Legacy of Islamic Spain

3



Significant Learning Outcomes

- Identifies that the formation of umayyad dynasty in Spain was the result of determination and dedication .
- Familiarizes the political and cultural developments in Spain during the period 711 CE to 1492 CE.
- Explains the educational achievements of Islamic Spain.
- Develops curiosity in scientific inventions and interest in literary works.

Major Concepts

- Formation of Umayyad dynasty in Spain.
- Intellectual awakening.
- Educational and cultural developments.
- Umayyad contribution to science, literature and arts.
- Cultural and architectural progress.



AL-HAMBRA PALACE

This unit contains the Arab's contribution to the West through Spain, which led to the renaissance. The Spanish Muslim culture blended with the Greek civilisation accelerated the development of intellectual awakening in the west. The adventurous zeal of the Arabs produced a knowledge explosion in the west.

Conquest of Spain

The peninsula of Spain is divided into two sovereign states -Spain and Portugal. It is a geographical unit known as Spain. It is pentagonal in shape and was mentioned in different names in the past.

Old names of Spain

Greeks ↔ Iberia

Romans ↔ Hispania

Muslims ↔ Andalusia

The pre-historic age of Spain is rather dim, but from the eleventh century CE onwards we see her in a clear historical perspective. Fertile valleys and mineral wealth attracted the Greeks, the Celts, the Carthagians, the Romans, the Vandals, the Goths and the Muslims.



Musa-Ibn-Nusayr, the celebrated Governor of Umayyads of North Africa sent his lieutenant and the berber chief Tariq-Ibn Siyad to conquer Spain. In 711-CE, Tariq with 7000 men landed in Spain. Later this place was known as “Jabal-I-Tariq” means “The Mount of Gibraltar”.

Tariq with his force met King Roderick of Spain at Guadalete (Janda), on the bank of Barbate river in the year 711 CE. War between the Spanish army and the Muslims lasted for a week. Roderick’s army was defeated. Roderick escaped and the land came under Tariq.

After the battle of Guadalete(Janda), Tariq received orders from Musa to halt his march and wait for him. In June 712 CE Musa-Ibn-Nusayr reached Spain with a force of 18000 men. Musa took the north western coastal route, and after conquering cities after cities proceeded to Toledo where Tariq Joined him with his force. The combined forces advanced further and Aragon came under the Muslim forces. The Governor of Aragon offered allegiance to the Muslim ruler and accepted Islam. Within years, nearly the whole of Spain was subjugated.



Conduct a discussion on the conquest of Spain by Tariq and Musa and prepare a note

Musa and Tariq crossed the Pyrenees Mountains and carried campaigns to the south of France. Musa planed to annex the whole of southern Europe, and return to Damascus via Europe. After the departure from Spain, Musa left his son Abdul Aziz as the Governor of Spain. Thus Spain came under Arab rule. The Caliph did not approve the ambitious plan and summoned Musa and Tariq to Damascus.

Governors in Spain During 715 to 756 CE

1. Abdul Aziz bin Musa
2. Ayub bin Habeeb Lakhmi
3. Hur bin Abdul Rahman Saqfi
4. Sama bin Malik al-Khulani
5. Anbasa bin Sahim Kalbi
6. Abdul Rahman bin Abdullah Ghafaqi
7. Abdul Malik bin Qutan Farhi

8. Aqba bin Hajjaj Salooli
9. Abdul Malik bin Qatar Fahri
10. Bali bin Bashar Qusairi
11. Salaba bin Salama Alameli
12. Abdul Khattar Husam bin Zرار Kalbi
13. Yusaf bin Abdul Rahman al Fihiri

When Musa and Tariq arrived at Damascus they were trailed and punished. Caliph Walid had died and was succeeded by his brother Sulaiman. Sulaiman treated them unkindly. The victors of Spain were disgraced and humiliated instead of being honoured.

Abdul Rhaman bin Abdulla Gafaqi was appointed as the Governor in 730 CE. He was an experienced administrator and under him the administration became sound and efficient. He carried campaigns in France. The last and greatest northward expedition was led by him. He advanced through the western Pyrenees mountain and crossed it in the early spring of 732 CE.

Balat-Al-Shuhada

On revenge of the Battle of Toulouse the son and successor of Al-Samh, Abdul Rahman Bin-Abdulla Gafaqi decided to face Charles. So he crossed Pyrenees mountain and reached Tours. The army of Abduyul Rahman and the army of Charles, Son of Pepin, met at Tours on October 732 CE. In this battle Abdul Rahman was defeated and killed. This battle is known as "Balat-al-Shuhada" or "Pavement of martyrs"

The importance of Battle of Tours

After the death of Abdul Rhaman bin Abdulla Gafaqi, the governer, there was an anarchy. An agreement was ultimately signed between the Quasites and Yamanites. According to it the Governor would be appointed for a period of one year. In persuance of this agreement Yusaf-bin-Abdul Rahamn-Al-Fihiri, a Quasite, was appointed as governor in 747 CE. On

the expiry of one year term he refused to step down and continued to hold power till 756 CE.



Conduct a class room discussion on the battle of Tours.

Umayyad Emirates in Spain

On the fall of Umayyads in 750CE, the Abbasids took steps to hunt out all princes of Umayyad Dynasty and put them to death. Abdul Rahamn, a grand son of Umayyad Caliph Hisham was the only Umayyad prince to escape.

ABDUL RAHMAN – I (756-758AD)

In 756CE, with Berber force Abdul Rahman landed on the shore of Spain at the port of Almonica. He joined the Muslims of Spain who had promised to support him. From Almonica, Abdul Rahman proceeded to Archidona, the capital of the province of Raggio. The governor of the province surrendered to Abdul Rahman. Abdul Rahman declared himself as the Amir.

Abdul Rahman

Abdul Rahman fled from Syria and after meeting many adventures sought shelter with the Berber tribe Banu Nafuosa in Morocco to which tribe his mother belonged. From Morocco Abdul Rahman sent an emissary to Spain to win support in his favour .

The Arabs in Spain were divided into two warring camps, the Quasites who supported the government, and the Yemanites who opposed there to. The Yamanites decided to support Abdul Rahman. There were some Umayyads in Spain and they announced support for Abdul Rahman. The Yamanites and the Umayyads invited Abdul Rahman to Spain.

During the reign of Abdul Rahman – II(822-852CE), Spanish Muslim universities spread far and wide. The court was adorned by eminent musicians like Ziryebe. He constructed many fine buildings on the banks of the river Guadalquiver and lined with beautiful gardens in the city of Cordova. Water was brought to the city from the Sierea Morena mountain through lead pits. He constructed mosques and educational institutions in various cities of Spain. He died in 852 CE after a prosperous reign of thirty years. His successors Muhammed I, Al-Mundhir and Abdulla ruled over sixty years.

Umayyad Caliphate in Spain

The Umayyad rulers of Spain remained the title of “Amir”. The entire Muslim world including Spain recognized the Caliphate to be the exclusive right of the Abbassids of Bagdad. In the tenth century the Abbassid caliphs were fast losing their power and the Fathimids declared themselves as the rival caliphs in the west. In such an international situation, Abdul Rahman III declared himself as the Caliph in Spain in 927CE and assumed the title Al-Nasir-Li-Dinillah. The Muslim world had three Caliphs, the Abbassids in Bagdad, the Fathimids in North Africa, and the Umayyads in Spain.

Abdul Rahman III (912-961 CE)

The most important ruler of Umayyad Spain was Abdul Rahman III who assumed the throne in 912 CE. His reign marked an extra ordinary brilliance and under his patronage some of the highest luminaries of Hispano Muslim culture flourished . He was the first Umayyad ruler who assumed the title “Caliph”.

Spain in the 10th century was dominated by two rulers -the Caliph Abdul Rahman III and his son Al- Hakkam. The reign of Abdul Rahman witnessed administrative reforms. The period of Hakkam-II witnessed the development of science and literature.

Abdul Rahaman received good education and was associated with the affairs of the state. He was intelligent and capable and when he came to the throne there was no opposition in spite of the fact that he had many uncles who could have claimed the throne.

Abdul Rahman had to face the Christian powers of the north. In 914CE Ordone II of Leon raided the Muslim territory and caused considerable havoc in Merida, Talavera, and Alanje. Abdul Rahman sent his force under his general Ahmed bin Abi Abdullah to face the threat. After the defeat of the Christians in the north the Muslims were the masters of practically the whole of Spain. When Abdul Rahman had come to power, the Umayyad rule was tottering to a fall and the country stood fragmented and was prey to disorder. Within a few years Abdul Rahman had welded all principalities into an empire and brought order out of chaos. Spain under Abdul Rahman became a world power.

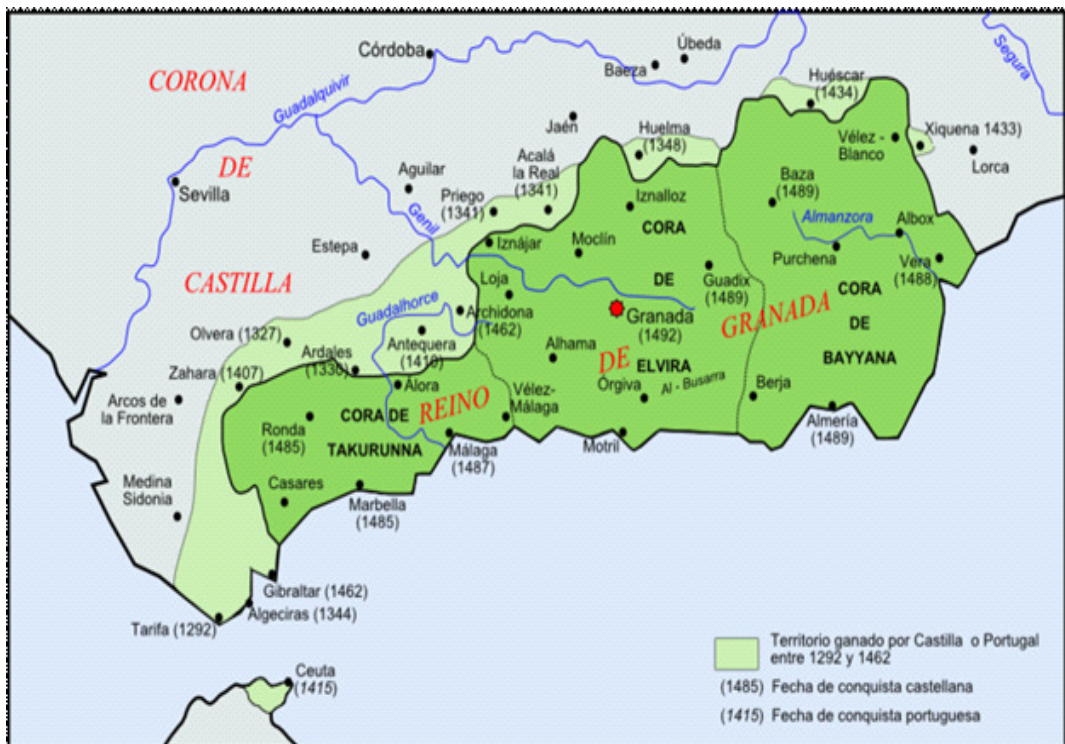
Abdul Rahman III died in 961CE after having ruled for half a century. According to the common verdict of the historians, he was the ablest and the most gifted among the Umayyad rulers of Spain. It is a matter of coincidence that all the Umayyad rulers bearing the name of Abdul Rahman proved to be great rulers. When Abdul Rahman III came to power the Umayyad rule was confined to Cordova and its immediate neighborhood. When he died the Umayyads were the masters of the whole Spain and they had some outposts in North Africa as well.



Conduct a discussion on the achievements of Abdul Rahman III and prepare a note.

Abdul Rahman III was succeeded by his son Hakkam II. He was forty six years old at the time of his accession, and had considerable experience in the affairs of the state. Al-Hakkam was followed by his son Abdul Malik al-Muzafar (976 to 1008CE). With his death the kingdom of Cordova faded out.

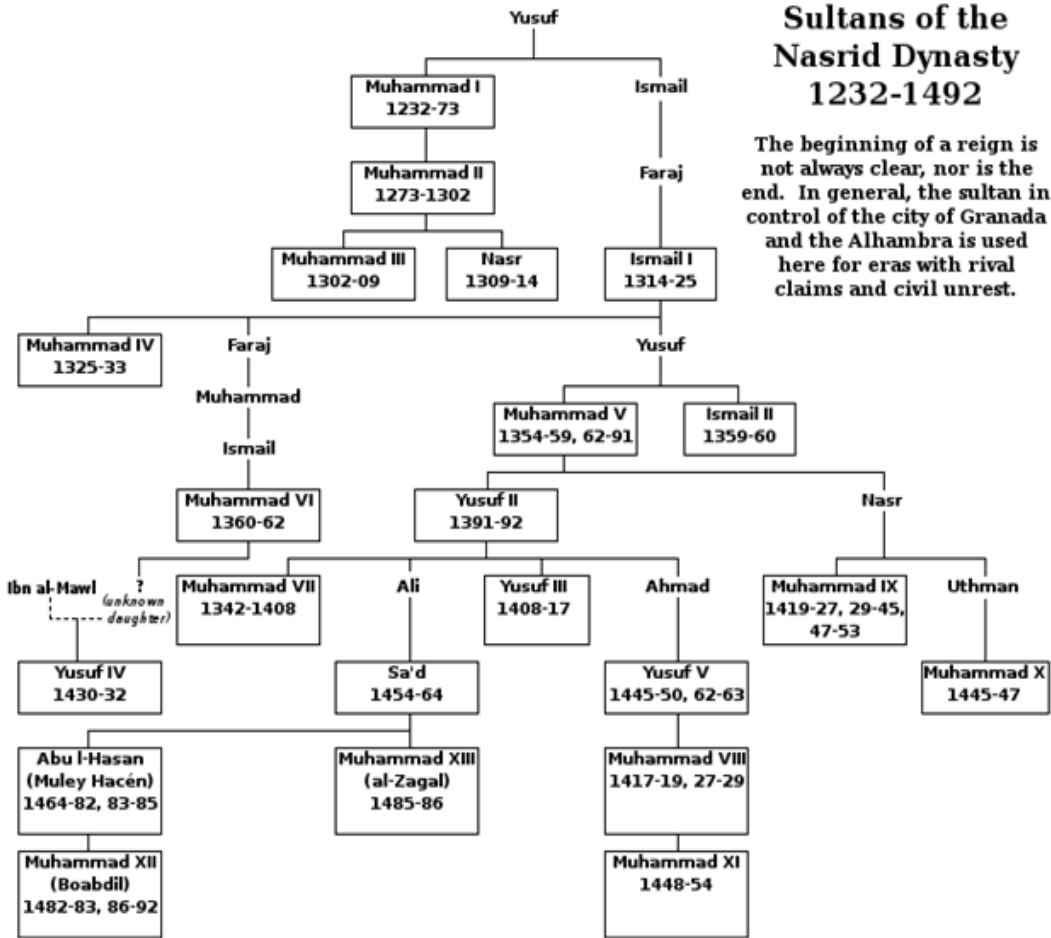
The Muslim Spain broke into about thirty five small units ruling independently each going its own way and fighting with one another. This period is known as Muluk-ul-Tawaif or the petty states. This fragmentation of Muslim Spain paved the way for the disintegration of the Muslim rule in Spain.



Ntth

Sultans of the Nasrid Dynasty 1232-1492

The beginning of a reign is not always clear, nor is the end. In general, the sultan in control of the city of Granada and the Alhambra is used here for eras with rival claims and civil unrest.



Intellectual Contributions

The glory of Muslim Spain lies both in political and intellectual fields. Al-Hakkam II contributed much to the field of education. He was a scholar and patron of learning. He gave liberal grants to scholars and established twenty seven free schools in the capital.

Education

Educational system was highly developed in Spain. There were universities at Cordova, Seville, Malaga and Granada. These universities were the higher institutions of learning in the world and students from all over Europe sought admission to those universities. Primary education was



Cordova University

based on writing and reading from the Quran and on Arabic grammar and poetry as in all Muslim lands. Higher education was based on Quran theology, philosophy, Arabic grammar, poetry and lexicography, history and geography.

Philip K Hitti says, “though mainly a private concern, education was nevertheless so widely spread that a high percentage of Spanish Muslim could read and write. A situation unknown to Europe of that age.”

University Of Cordova

Al-Hakkam established the university of Cordova, adjacent to the principal mosque of Al-Zahra founded by Abdul Rahman III. It rose to a place of prominence among the educational institutions of the world. It attracted students not only from Spain but from other parts of Europe, Africa and Asia. The university of Cordova had the departments of astronomy, mathematics, medicine, theology and law. Its enrolment reached 1000 and its certificates opened the way to the most lucrative posts in the realm.

University Of Granada

The university of Granada was founded by the seventh Nasrid ruler Yusuf Abu-Al Hajjaj. The building had its gates guarded by stone lions. The curriculum was comprised of theology jurisprudence, medicine, chemistry, philosophy and astronomy. Castilian and other foreign students patronized this institution.

University of Seville and University of Malaga were other important institutions of the age.



Prepare a note on the role of universities in a society.

Libraries

There was a well developed library in Cordova. Al-Hakkam sent agents to the book shops of Alexandria, Damascus and Bagdad with a view to buying or copying manuscripts. Thus he collected 4,00,000 books of various disciplines. He prepared a catalogue in the library.

Libraries flourished with universities. The royal library of Cordova started by Muhammed I and enlarged by Abdurahman III, became the largest and the best when Al Hakam II added his own collection. A number of persons including some women had private collections of books.

Language and Literature

In the field of language and literature Muslim Spain was the bearers of the torch of culture and civilization throughout the world.

Moreover they were the medium through which ancient science and philosophy were recovered, supplemented and transmitted in such a way to make the renaissance of western Europe possible.

Linguistic science such as philology, grammar and lexicography developed in Spain. Al-Qalli was one of the eminent professors of the university of Cordova. His disciples Muhammed ibn- Al-Hasan and Al-Zubaydi were appointed by Al-Hakkam as tutors of his young son Hisham.

Al-Zubaydi's chief work was a classified list of grammarians and philologists. He made extensive use of it in his work "Mushir". Hebrew grammar and Arabic grammar developed in Spain. Many technical terms which are translation of corresponding Arabic terms, had its birth in Muslim Spain. Hajjaj – Judah-Ben-David, known as the father of scientific Hebrew grammar, lived in Spain.

Ibn-Abd-Rabbih of Cordova was the most distinguished author. He composed an anthology called Al-Iqd-Al-Farid (the unique necklace), "AL-Ashani" occupies the first place among the works on literary history of the Arabs. The greatest scholar and the most original thinker of Spanish Islam was Ali-ibn-Hazm.

Ibn-Khallikan

Philip. K Hitti, ascribe to him from hundred volumes on history, theology, tradition, logic, poetry and allied subjects. The main works of Ibn-Khalikhan are "Tawaq-al-Hamamah" (The dove's necklace), an anthology of love poem and "Al-Fasl-Fi-Al-Milal-Wal-Nihal"

Historiography

The Arabian historiography was enriched by the contributions of Ibn Khaldun. His famous book "Muqadhima" is a celebrated historical work. He was a direct descendent of the Banu Khaldun family of Seville. He was born on 27th May 1332 CE. He was gifted with a photographic memory, an analytical mind, and a keen power of observation which helped him to develop his empirical historical approach to the developments in human history.

The Muqadhima opens with a dissertation on the nature and scope of history. The inner meaning of history, on the other hand involves speculation and an attempt to get to the truth, subtle explanation of the causes and origin of existing things, and deep knowledge of how

and why of events. His another comprehensive history work is “Kitab-al-Ibr”. It deals with the history of the Arabs, Persians and Berbers. He is also called “The father of sociology”.

Geography

The best known geographer of the eleventh century was Al-Bakri, a Hispano-Arab. The most brilliant author in Geography was Al- Idrisi, the Cartographer of the twelfth century.



Collect the details of eminent scholars of Umayyad Spain and their works.

He was a descendant of a royal Spanish Arab family who got his education in Spain. Ibn Jubayr and Abu-al-Husain were two notable travel narrators. Ibn Jubayr undertook a journey from Granada to Makka and back and also visited Egypt, Al- Iraq, and Syria.

The travels of Ibn-Jubayr and Mazini were eclipsed by those of the Moroccan Arab, Muhammed Ibn-Abdullah Ibn Battuta the Muslim globe - trotter of the middle ages, who travelled around the world and contributed a travel account to the world.

Astronomy and Mathematics

In Spain astronomical studies flourished after the middle of the tenth century and were regarded with special favour by the rulers of Cordova, Seville and Toledo. The Scholars of astronomy excelled in the field of mathematics also. Following Abu-Mashar of Bagdad, most of the Andalusian astronomers believed in astral influence as the cause underlying the chief occurrence between birth and death on this earth. The study of this astral influence, (Astrology) necessitated the determining of the location of places throughout the world together with their altitude and longitudes. Thus astrology contributed to the study of astronomy. Finally it was through Spanish Channels that the Latin west found its oriental inspiration in astronomy and astrology.

In the mathematical vocabulary of Europe we can see the influence of the Arabs. Certain Arabic terms like “Algebra” and “algorism” were translated to Latin. Al-Majiriti, the earliest Spanish Muslim scientist, edited and corrected the planetary tables of Al Khawarzmi, the



Prepare a travel account by visiting a historically important place.



astrololabe

first tables composed by a Muslim. Al Majiriti of Cordova earned the honorific title of Al-Hasib, the mathematician. He was considered as a leader (Imam) in mathematical knowledge including Mensuration. Al Zarkali of Toledo was the foremost astronomical observer of Muslim Spain. His calculation of the length of the Mediterranean sea was an improvement on the calculations of Ptolemy and Al Khawarizmi. He was the first astronomer to prove the motion of the solar apogee with reference to stars.

Jabir -Ibn-Aflah of Seville was an eminent astronomer of Spain of the 12th century. He criticised Ptolemy's planetary system. He wrote the famous books *Islah Al Majisti* and *Kitab-Al-Hay'ah*. He was the first to design a portable celestial sphere and to explain and measure the movements of the celestial objects. The astronomical tower at Seville was constructed under his supervision.



Prepare a class magazine on the achievements of India in the field of Astronomy by collecting information from various sources

Medicine

The important Spanish Arab physicians were Ibn-Al- Khatib, Al-Zahrawi and Ibn-Zuhr. Ibn-Al- Khatib the Muslim physician of Granada composed a treatise in defence of the theory of contagion. Al Zahrawi, the court physician of al Hakam II was the most promoted physician who flourished under Muslim Spain. His work, "Al Thafseer Liman-Ajazz-'an al-Ta'alif" sums up the surgical knowledge of his time.

Al Zahrawi's rank in the art of surgery was paralleled by that of Ibn Zuhr in the science of medicine. He was the most illustrious member of the greatest medical family of Spain. Ibn zuhr was born in Seville on the close of 11th century and died in 1162 CE, after serving for many years as a court physician and wazir to Abdu Al Mu'min, the founder of Muwahid Dynasty. He was the greatest clinician in Islam after Al Razi. His most valuable work is "Al-Taysir-fi-al-Mudawah-wa-al-Tadbir"

Philosophy

The Spanish Arabs contributed much in the field of Philosophy by transmitting Greek Philosophy. Important philosophers who flourished under the Muslim Spain were Ibn Rushd, Ibn Arabi, Mymun, Ben Gabriel and Ibn Bajjah

Ibn Rushd was known to the West as Averroes. He agreed with Aristotle in the eternity of the world. He held that both matter and form are eternal, human intelligence is immaterial, immortal, abstract and separate from the individual. It is the emanation of the universal soul and is temporarily individualised. Soul is an energy which gives life to matter.

Ibn Arabi was one of the original thinkers who held that Allah is a percept and the world is a concept. He affirmed in the case of men the inner light as the sole guide. He believed himself to be illuminated with the inner light in special way. He propounded the doctrine of "Wahdat Ul Wujud" according to which there is no reality except Allah and that everything in the universe is a manifestation of divinity.

Solomon ben Gabirol was the first great teacher of Neo-Platonism. Some scholars called him as Jewish Plato.



Prepare a chart on the major concepts of the philosophy of Umayyad Spain.

Art and architecture

The Arabs in Spain carried on almost all forms of arts. The Hispano - Arab school excelled in metal works, patterns in relief or engraving them etc.



aaaaaaaa

Al -Hamara Palace

Among minor arts ceramic work was famous in Spain. Valencia was the Muslim centre of this industry in the West. The importation of its product laid the foundation of the pottery industry at Poitiers. In the 15th century we find imitation of this Muslim pottery products in far north as Holland. From Spain the industry was meanwhile introduced into Italy. Its influence is noticeable in the later Spanish vessels, with their pseudo Arabic inscriptions and Christian heraldic devices. In other form of ceramic as well as mosaics, especially tile and blue faience, the Spanish Muslim school distinguished itself. The various kinds of colours favourites in Spain and Portugal are a legacy from the Arabs.

As in metal work, glass work, pottery, architecture and other forms of decorative arts they used. We have numerous examples of European work bearing the stamp of Islamic style.



Ivory casket

In the 10th century a school of ivory carvers centred at Cordova and produced many beautiful caskets and boxes made partly or wholly of ivory and decorated with carved, inlaid or painted ornaments. Containers were used as jewel cases and perfume or seat boxes. Its surface engraved or embossing musical performances and hunting scenes illustrating the use of animal forms as a decorative motif.

The Hispano Muslim system of decoration reached its culminating point with the foundation of Nasirid palace, Al Hambra



Portion of the Al-Hamrah-Court of Lions

Abdurahiman III constructed the al Zahra, the royal palace with 400 rooms and apartments housing thousands of slaves and guards, stood north west of the town overlooking the river Guadalquivir.



Add the pictures of architectural monuments of Spain to 'My Album'

Al-Hakkam enlarged the mosque which housed the university, conducted water to it in lead pipes and decorated it with mosaics brought by Byzantine artists, spent lavishly. He invited professors from the east to the university and set aside endowments for their salaries

The decline of Muslim rule in Spain

At the end of the 15th century, the Christian offensive assumed a determined resolve to wipe away the kingdom of Granada. The frequent changes of the rulers in Granada gave the Castilians an opportunity to open a battle field of their choice. They attacked Gibraltar under

the command of the Duke of Madina Sidona, one of the most brilliant soldiers of Spain. The loss of Gibraltar (August 20, 1462CE) was a major tragedy for the Muslims. The kingdom of Granada was cut off from Muslims of North Africa.

The fall of the kingdom of Granada marks the end of Muslim rule in Spain. There were thousands of Muslims in the erstwhile kingdom of Granada as well as in Valencia, Murcia and other parts of Spain who for one reason or the other, had remained behind. The conquest of Granada was the final challenge for the Christian authority.

The Fall of the kingdom of Granada

In 1491 CE the Christians under the leadership of Ferdinand entered the plains of Granada with an army consisting 40,000 foot and 10,000 horse and commenced a new work of devastation. The crops and fruit trees were destroyed, the home stead reduced to ashes and the defenceless inheritants were either butchered, out raged or mutilated. In single compacts, which were of daily occurrence in front of Cartilian camp, the Saracen cavalries almost invariably killed their antagonist. The loss of his west knights in the encounters determent Ferdinand to convert to siege into a blockade and to starve the Saransance to surrender. In 1492 CE Ferdinand, who always concealed his perfidious policy in the cloak of religion and lavish promises to receive the Arabs to Christianity promulgated a decree ,they should either abandon their religion or leave the country.

The final order of expulsion was signed by Philip III resulting in the forcible deportation enmasse of practically all Muslims on Spanish soil. About a million are said to have suffered this fate and landed on the shores of Africa or to have taken ship to more distant lands of Islam. Between the fall of Granada in 1492 CE and the first decade of the 17th century, it is estimated that about three million Muslims were banished or executed. The Moorish problem was solved forever in Spain, which thus became the conspicuous exemption to the rule that wherever the Arab civilisation was planted there it was permanently fixed. Finally the fall of Granada was complete.



Conduct a discussion on the reason for the downfall of Muslim rule in Spain.

Spain was the forerunners of the renaissance, humanising and intellectual awakening of the west.

PETTY STATES

(1031-1086 CE)

Banu Hamud of Malaga

Banu Ziri of Granada

Banu Hud of Saragossa

Banu Zul Nun of Toledo

Banu Abbad of Seville

The Al-Moravids

The Mohads

Nasirids

TE Questions

1. Describe the intellectual contributions of the Muslim Spain
2. Explain the formation of the Umayyad Dynasty in Spain
3. Discuss the architectural developments of Spain, especially the Al Zahra and Al Hamra palace.
4. The role of Abdurahiman III in the field of educational and cultural progress of Spain is remarkable- substantiate.
5. Write a note on the universities of medieval Muslim Spain.
6. Discuss the progress of medicine in the Muslim Spain
7. The author of "Futuh al Makkiya" is:
 - a. Ibn Kaldun

- b. Ibn Arabi
 - c. Ibn Bajjah
 - d. Ibn Maimun
8. Solomon ben Gabirol was an expert in the field of:
- a. Medicine
 - b. Philosophy
 - c. Astronomy
 - d. Mathematics
9. Prepare a chart showing the philosophers of Spain and their works

Muslim World under the Ottomans

4



Significant Learning Outcomes

- Analyzes the factors which helped the nomadic central Asian Turks to build up a World Empire.
- Evaluates the strategic position of the Bosphorus strait.
- Recognizes that code of Law should be refined in accordance with the social changes, through code of Sulayman.
- Evaluates how social discrimination and division destroy the unity of the nation.
- Assesses the cultural development of an empire as the symbol of its efflorescence in the context of Ottoman.
- Explains how foreign dependency led to the decline of ottoman superiority.
- Explains how the disappointed people rised against the bureaucracy in Ottoman region.
- Assesses how war and conflict leads to the destruction of the world structure.
- Recognises that the Khilafath and sultanate were not sufficient political system for Turkey in modern time.
- Assesses how a powerful leader can revolutionize his people.

Major Concepts

- Political profile of the Ottoman Empire (1299-1924).
- The Conquest of Constantinople
- Ottoman legal system.
- Millet system.
- Ottoman culture.
- Decline of the Ottoman empire.
- Tansimat reforms.
- Young Turk movement of 1908.
- First World War and the end of the Ottoman order.
- Abolition of the sultanate and Khilafath.
- The Ata-Turk era and Kemalism



Observe the map: Can you identify the city lying in two continents? Istanbul is the new name of the old city of Constantinople. What are the features of Istanbul?

- It connects two continents-Asia and Europe
- It is the only city in the world lying in two continents.
- It is the city which is divided by the strait Bosphorus- the major trade route strait of the Middle Age
- It united the two differently cultured people

From the second map can you recognize the empire with Constantinople as its capital? Who are the Ottomans?

This unit discusses the political and cultural development of the Ottoman Empire and its transformation into a republican form of government.

Political profile of the Ottomans

The founder of the Ottoman dynasty was Uthman (Ottoman in Turkish language). The successive rulers and the people are known as the Ottoman. Their political influence began in 1299 and existed until the early part of the twentieth century. The ancestors of the Ottoman came from the steppe land of Altai Mountain region of the Central Asia.

An independent Seljuk rule (Seljuks of Rum) had been established in Asia Minor in 1098. This tribe rendered all support to the Seljuks when the Mongols invaded Asia Minor. As a reward, Erthugral, the leader of this tribe was given the barren land of Sogut in Anatolia.

Uthman (1299-1324)

After the death of Erthugral, his son Uthman became the leader of the nascent Ottoman group. He started the policy of expansion into the Byzantine territories. Meanwhile the Seljuk

rule was replaced completely by the Mongols in 1308 CE. Uthman established an independent Turkish principality named Kai Beilik (Kai Principality) by Sogut as the initial capital of the Ottomans. He formed a new army group named 'Ghazi societies' that voluntarily worked as frontier warriors. After the fall of the Seljuks these Ghazi societies began to conquer the Byzantine region. Each Ghazi society was controlled by a leader. Uthman was the leader of one of these societies. Later he united all these frontier warriors and formed an Ottoman state in Anatolia. In the later period of his administration his son Orchan captured Brusa from the Byzantines in 1324 C.E.

After the demise of his father Orchan(1324-1359) came to power. Soon after the accession he transferred the capital from Sogut to Brusa. With his massive army Orchan set out incessant campaigns against the Byzantines in between 1345 CE and 1356 C.E. He subjugated Nicaea, Gallipoli, Dardanelles, Nicomedia and Adrianople. The Byzantines became much exhausted with the loss of Adrianople.

Orchan was succeeded by Murad(1359-1389 C.E). He was the first Ottoman ruler who introduced a standing army named 'Janissaries' in 1365 C.E. He assumed the title of 'Sultan' in 1383 C.E. Earlier the ruler was called 'Beg' and 'Amir'. He set out campaign with a small but well equipped army. In 1389 C.E., he occupied Bulgaria and Serbia in the Kosovo Battle. He lost his life in this battle.

The Janissaries

The Janissaries were a slave army, recruited and trained for the most important posts within the empire. In the 15th and 16th centuries they became the outstanding military unit in Europe known for their discipline, morale and professionalism. They were forbidden to money or to engage in trade and were quartered in barracks.

Beyasid I(1389-1403 C.E.) focused to strengthen his power in the Middle Asia and Western Asian regions. Later he led campaigns in the principalities of the Byzantines beyond Danube. Beyasid was defeated by Mongols in 1402 in the battle of Angara.

Muhammad I (1403-1421 C.E) transferred the capital from Brusa to Adrianople and recaptured central Asia from the Mongols. He built the fort Rumeliya Hissar as the base for the military campaigns to Constantinople. For subjugating the Serbians, he sent a strong army to Eastern Europe. During his period a powerful social and religious movement arose in the empire under Sheikh Badruddin, the famous Sufi.

During the reign of Murad II(1421-1451 C.E.) with the help of the Byzantines the people of Holland, Albania, Wallachia and other European regions raised civil disturbances against the Ottoman Empire. As a result the Ottomans had to withdraw from the major European possessions.

Muhammad II (1451-1481 C.E) came into throne in the year 1451. He captured Constantinople in 1453 C. E. The standing army of 'Janissaries' rendered all kinds of help in this campaign. The Muslims became the masters of Bosphorous strait and the Ottoman became the maritime trade power of the Mediterranean Sea, the Red Sea and the Black Sea.

Muhammad II was succeeded by his son Beyasid II (1481-1512 C.E.) He consolidated the empire from the Saffivids of Persia. Being the chief patron of the western and Eastern culture and worked for the peaceful society he earned the epithet of 'the Just'. After the fall of Granada in 1492, the exiled Jews and Muslims from Spain were given shelter in the Sulthanate by his peaceful nature. Later he was abdicated by his son Salim I in 1512.

Salim I(1512-1520 C.E.) conquered Mamluk Sultanate of Egypt and the Arab world including Makkah and Madina. Through its control, the Ottomans became the dominant power in the whole Islamic world. Salim I transferred the title of 'khalifah of Islam, to the Ottoman land from Egypt in 1517. He defeated Shah Ismail, the Saffavid ruler of Persia.

During the reign of Sulaiman (1520-1566 C.E.) Ottoman administration became the world power among the contemporaries and by this he is known as` the Magnificent'. He expanded the empire by conquering the Christian strongholds like Belgrade, Rhodes, Hungary and Vienna. He annexed the regions of the Saffavids of Persia, Middle East, North-African regions and Algeria to the Sultanate and became the master of the three Oceans; Red Sea, Persian Gulf and the Mediterranean sea. He had friendly relationship with Mughal Emperor Akbar. During his reign culture and architecture developed. The French signed a treaty with Sulaiman for the regions of Neicy and Corsica. The soldiers like Barbarosa and Hairudin helped the Sulthan to control the European power. Salim III(1789-1808 C.E.) introduced certain changes like the other European countries. He visualized that the only solution for degenerating Ottoman empire was initiating the western style of modernization in all the fields especially in education and military. The old Janissary was replaced by the western type military troop. The Janissaries thought that this new army would be a threat to their independence. So they eventually deposed and imprisoned the ruler and killed the Sultan, Salim.



Ottoman Expansion



Mahmud II(1808-1839 .C.E.) was the 30th Sultan of the Ottoman Empire. He introduced a reform movement which is known as 'Tansimat' and completed by his sons Abdul Majid I and Abdul Aziz I. With the support of the Ulama, (the Muslim religious leaders) the local people expressed stubborn resistance against the reforms and it

failed. Later this reform movement caused for the drastic changes in the Ottoman society and administration. In 1826 he abolished the Janissary corp.

Abdul Hamid II (1876-1909 C.E.) is known as the autocratic ruler of the Ottoman Empire. He introduced a new constitution for the Ottoman Empire in continuation of the Tansimat. After six months of the implementation he banned the new constitution and started autocracy. It caused mass agitation against him and he was deposed.



Collect and list out the factors which helped the central Asian Turks to build an empire within a short span of time

Constantinople under the Ottoman Control

We have discussed earlier that Constantinople was captured by Muhammad II. He is known as 'Muhammad Al Faith' (the Winner) or the 'Conqueror' on the siege of Constantinople and defeating the Byzantine Empire in 1453.

Constantinople

The city of Constantinople was protected by a triple line of walls. The two inner walls were very massive, flanked by towers at distance of 170 feet. There was a space of 60 feet between these two walls. The third and outer wall was of a width of 60 feet. This powerful line of defense had been decided by the Emperor Theodosius II and protected it from 20 sieges. There was also fortification extending for about nine miles on the side of the Golden Horn. Constantinople is surrounded by Bosphorus and Golden Horn and it has land connection only on the eastern side



Muhammad II strengthened Ottoman army and navy for bringing Constantinople under the control of the Ottomans. He built a fortress called Rumeliya Hissar in the European side of the Bosphorus straight.

By constructing the fortress Muhammad became the controller of the Bosphorus Strait and he began to levy tax on ships which passes through the strait. He blocked the European ship to Constantinople through the Black Sea and Bosphorus. He was the first Muslim ruler who initiated the preparation of cannons with enormous size firing stone balls from one mile distance. Muhammad II commenced the siege of the city on 6th April, 1453 with the army of about two lakh soldiers and 320 vessels. He arranged the army in the eastern side and navy in the Bosphorus straight. Constantinople was captured on May 29, 1453 C.E. Golden Horn is a major urban water way and the main inlet of the Bosphorus in Constantinople. It is a horn shaped water body. It separates Constantinople from the rest of the city.



Golden horn



Conquest of Constantinople

The Constantinople Emperor Constantine also engaged in making preparation for the defense of his capital. He invited the aid of the Christian rulers of the Western Europe and Greece. The total force under the command of Constantine numbered about 8000 soldiers. Fleet of Muhammad II was blocked in the Golden Horn because the port was protected by the Christian army with a massive Metal Chain. So the Muslim vessels could not enter the port. He realized that only through the siege of Golden Horn, the way to Constantinople could be opened to the Muslim army. So he decided to sail his vessels through land through dangerous path of the European side. On 22 April, Muhammad transported his lighter warships overland in the eastern side, around the Genoese colony of Galata and into the Golden Horn's northern shore using the soldiers and oxen. These fleet crossed 10 miles through mountain region, 70 galleys were transported from the

Bosphorus after paving the route with wood. The fleet of the Muslim navy was small in size, so it could easily reach the Golden Horn in one night journey. Hence the Turkish army besieged the South-eastern portion of the Strait; they toned to the wall of the Constantinople. The two fortified walls were demolished with the cannon of the Ottomans. He entered to the city through the gate of St. Rumenos. First he tried to avoid bloodshed from both side. Muhammad sent a message to the emperor for unconditional surrender to protect the life and status of the civilians. But the Emperor refused the message and he mustered against the Ottomans. Muhammad again waited for 5 days for the positive response from the Christian side. Later he ordered for war. Thus the Byzantines stretched their troops over a longer portion of the walls. Constantinople fell on May 29 following a fifty-seven day siege..



Istanbul and the strait

IMPACT OF THE FALL OF CONSTANTINOPLE:

Control of Constantinople became a turning point in the History of Islam.

- Ottoman state to the status of an empire
- Muhammad II moved the Ottoman capital from Adrianople to Constantinople.
- The name Constantinople was changed to Istanbul
- Istanbul became the only capital lying in two continents-Asia and Europe.
- Europe lost its land route trade connection to the eastern region; they had to find out a new trade route to the eastern regions.
- Finding of new sea routes and geographical discoveries.
- The loss of Bosporous straight affected the European economy.
- Being the masters of the Bosporous straight the Nomadic Turkish Ottomans became the controller of the world trade routes.
- The Ottomans became the masters of the three seas- Mediterranean, Red Sea and Black Sea and two Continents.
- Istanbul as the base Muhammad II started his historic campaigns to the European region.
- Muhammad II built the great palace Topkapi in Constantinople and it became the official and administrative centre of the Ottoman Empire.



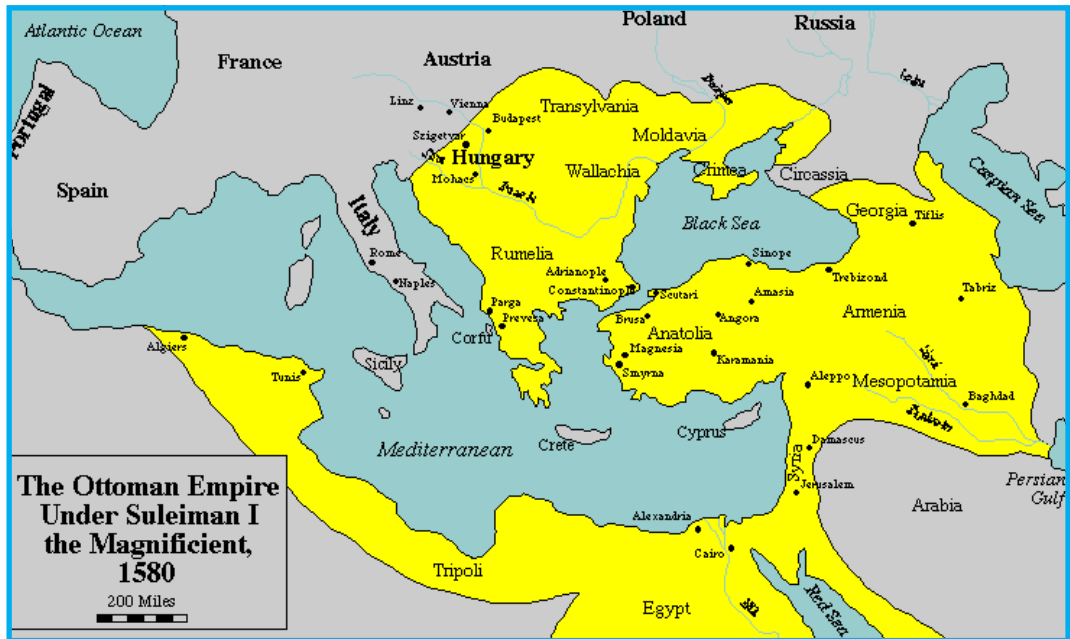
Debate on 'Political and economic impact of the Ottoman conquest of Constantinople and Bosporous strait.'

The Ottoman Legal System

Sulaiman the Magnificent is known as 'the Qanuni' (the Law Giver) because he introduced a code of Law for the Ottoman. It was applicable for all people. During his period the Ottoman Empire reached its apex of military, economic, political, social, artistic, literary and developments. He was a good legislator and magnanimous exponent of justice. Sulaiman personally focused on the major legislative changes relating to society, education, taxation, and criminal law. He collected and compiled all administrative and civil



Coins of Sulaiman



Expansion under Sulaiman

laws of his predecessors. In addition to the Islamic law he supplemented new laws covering the areas such as criminal law, land tenure and taxation. His Qanun fixed the Law of the empire for three centuries after his death. He was supported by his Grand Mufti Ebussuud for land reforms.

Characteristics of the Qanun of Sulaiman

- Supplemented the existing Shariat Law without affecting the basic Islamic principles
- It mainly concentrated on the criminal, land, and taxation fields.
- He introduced three courts- for Muslims, for Non-Muslims and consumer courts.
- Centralized and unified tax system for agricultural, trade, cattle and mint products.
- Educational institutions were attached to the Mosques.
- Introduced Makthabas (primary education institutions) throughout the empire.
- Introduced Higher Education Institutions colleges, universities and revised curriculum giving equal importance to moral education and scientific subjects.

- Reserved Jobs for the graduates
- He reformed Jiziya to the Dhimmis satisfying them.
- Sulaiman enacted new criminal and police legislation.
- He prescribed a set of fines for specific offenses.
- He reduced the punishments requiring death or mutilation



Discussion on the Qanun of Sulaiman and explain its similarities with the constitution of India.

Millet System

It is one of the social institutions of the Ottoman Empire. According to it there were separate legal courts on the personal law for Muslims, Christian and Jews, later for Armenians, Serbians and Greeks. They were called separate 'millet'. Millet denoted a group of people with a particular religion within the empire. They had the legal right to use their language, and to develop its own religious, cultural and educational institutions. They had right to collect taxes and render them to the imperial Ottoman treasury. They had separate court for the trial of its members on the issues among them. Those who involving in the issues of public security and crime would be subjected to trial by the Sulthan himself on the imperial Court of Law: Each Millet had a leader who was responsible to the Sulthan pertaining to the matters of his Millet. The millet leader was accountable to the royal Sulthan in the matters of tax payment, good behavior of the members and loyalty of the members.

When modernization was introduced by Mahmud II he banned the millet social structure and considered all people as the Ottomans. When Mustafa Kamal Pasha established republican Turkey he completely abolished this social structure and bound together all people of the Ottoman Empire as citizens of the Ottoman republic.

Culture under the Ottoman

The culture of the Ottoman Empire was the amalgamation of different cultures which they absorbed. They modified the cultures of conquered lands and their predecessors. There was a strong influence and significant contributions from the customs of Arabs, Persians, Saffavids, Seljukes, Byzantines and the Europeans to the Ottoman culture.

Muhammad II was well versed in different languages and was a poet. Salim I composed poems in Persian language. During the time of Sulaiman there was an imperial artistic group called Ahl-i Hiref (Community of the Talented). There was a pay roll register in the Sulaiman's court for the officers, the artists and craftsmen.

Ibrahim al Halabi wrote a book named 'Multaqā-al-abhur' about Sulaiman's new law. Sulaiman himself was a poet and some of his verses have become later Turkish proverbs. Fuzuli and Baki were talented persons on literature in the court of Sulaiman. Ahmaed Nadi Ifandi and Auwliya Salbi were poets of the Sulaiman's court. During the time of Sulaiman there was a panel of translators under the leadership of a Greek scholar Georgeus Amiruthus.

Architecture

Ottoman architecture was a synthesis of Persian, Mamluke and Byzantine architectural traditions. The construction of the Ottomans mainly focused on mosques, palaces, mausoleums, and public buildings. In Bursa there was seen single domed mosque.



Hagiya Sofia

Hagiya Sofia was a beautiful building of Istanbul. The interior was decorated with the Persian and Muslim architecture. It remained a mosque until 1931 and later in 1935 it was converted as a museum by Mustafa Kamal Pasha under the Republic of Turkey. When Sulthan Abdul Majid I constructed a new European styled palace in 1856 along the Bosphorus in Edrina he transferred the residence from Topkapi to Edrina.

Topkapi Palace is a large palace in Istanbul in Turkey built by Muhammad II in 1465. It was the residence of the Ottoman sultans for approximately 400 years (1465-1856 C.E.). The UNESCO has declared Topkapi as world heritage site in 1985.

The most significant Ottoman architect was Mimar Sinan. His most famous architectural contributions were the Selimiye



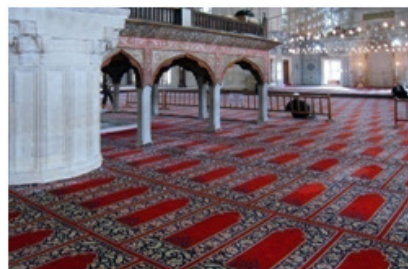
Topkapi Palace

Topkapi Palace

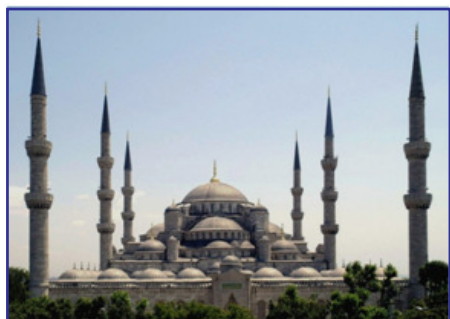
The palace complex is situated in the view point of the Golden Horn and the Sea of Marmara giving a good view of the Bosphorus. After the Ottoman conquest in 1453, Sultan Muhammad II found the imperial Byzantine Great Palace of Constantinople largely in ruins. He ordered the construction of a new palace in 1460. Initial name was 'Yeni Saray' (new palace), later in the 19th century it was named as Topkapi (Cannon Gate) . The palace complex consists of four main courtyards . It looked like a fort and contained 300 rooms, harems, mosques, prisons, guest houses for the foreigners, a hospital, gardens and other buildings. Babul Humayun, Tower of Justice, Imperial Harem, Imperial Mint, Gate of Salutation, Imperial Diwan, throne of golden window, gate of felicity and imperial treasury are different parts of the Topkapi palace.

Mosque in Edirne and the Sulaiman Mosque in Constantinople. One of his pupils named Seeker Muhammad Agha, designed the early 17th century structure Blue Mosque.

The Selimiye mosque complex consists of hospital, primary school, public baths, a Caravanserai, four Qur'an schools and Hadith schools, a medical college, and a public kitchen. In the garden of the mosque there are two mausoleums including the tombs of Sultan Suleiman I, his wife Khurrem Sultana (Roxelana) and other royal family members.

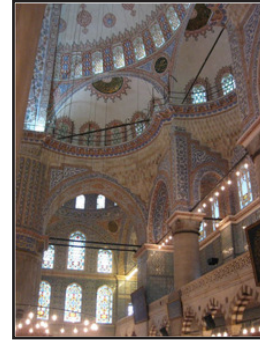


Interior of Selimiye mosque



Blue Mosque

The Sultan Ahmed Mosque is the historic mosque in Istanbul and popularly known as the 'Blue Mosque' for the blue tiles adorning the walls of its interior. It was built during the period 1609-1616 under the rule of Ahmed I. It was constructed after the peace settlement of the age old war with Persia. The Blue Mosque was constructed by Muhammad Agha the student of Mimar Sinan.



Interior of Blue Mosque

Selimiya Mosque

The Selimiye Mosque had a multitude of little domes and half domes. The Mihrab is pushed back with enough depth to allow for window illumination from three sides. This has the effect of making the tile panels of its lower walls sparkle with natural light. The amalgamation of the main hall forms a fused octagon with the dome-covered square. Formed by eight massive dome supports, the octagon is pierced by four half dome covered corners of the square.



Blue Mosque

Features of the Ottoman Architecture

- The amalgamation of the Byzantine, Seljuk and Abbasid architecture
- Pointed Minarets
- Glass Windows
- Construction focused free passage of natural light

Blue Mosque

Its courtyard contains a tomb of the founder, a madrasah and a hospice. The Sultan Ahmed Mosque is still popularly used as a mosque. The mosque was built on the site of the palace of the Byzantine emperors, in front of the Aya Sofya. It has six minarets and its foundation was on the huge gigantic cubes. About 20000 bricks were used in the interior construction. Its peculiarity is that it is covered with 200 decorated glass windows. The Miharab is visible from any corner of the mosque and it is illuminated in the interior with natural light.

Calligraphy and miniature arts

The Thugra was the special symbol of the Ottoman Sulthans. It was the calligraphic monogram, seal or signature of an Ottoman sultan that was affixed to all official documents and correspondences and also carved on his seal and stamped on the coins minted during his reign. The tughra was designed and drawn by the court calligraphers. Calligraphy became popularized under Sulaiman, the Magnificent. A Greek academy of painters named the Nakkashane-i-Rum was established in the Topkapi Palace in the 15th century.

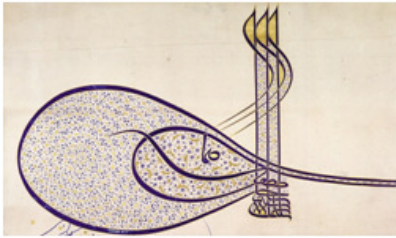


Statue of Mimar Sinan

The Ottoman Empire evolved a distinct style of court music using the instruments built on a set of melodic systems. Another distinctive feature of Ottoman music was Meheteran, the military bands used by the Janissaries. Dancing was an important leisure activity in the harem of Ottoman palace which included the folkloric dancing traditions of many different regions. Median is the open stage show art form of the Ottoman Empire. Meddah is another art form of the Ottomans. It is the 'one person show'. Another art form Karagoz (shadow play) is the art form narrating the story using puppets.



Collect the pictures of the construction of Ottoman empire and add to 'My Album'



Tugra of Sulaiman I



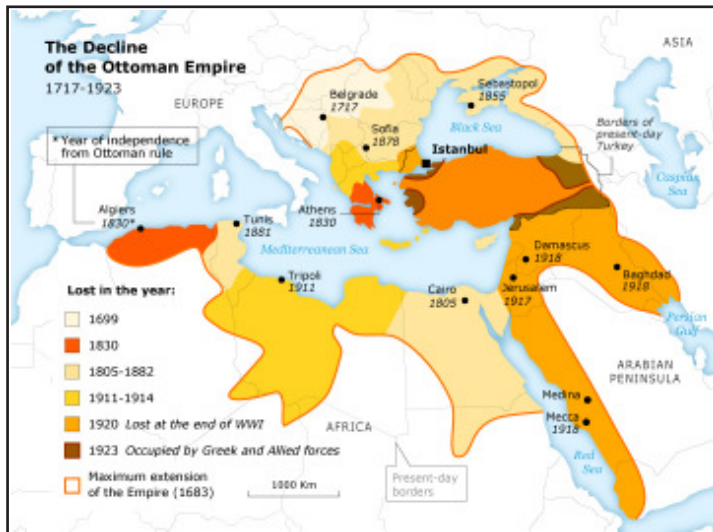
Coin with Tugra Symbol



Tuhra of Orchan

Decline of the Empire

The decline of the Ottoman Empire started in the later period of Sulaiman the magnificent. Sulaiman himself abdicated from the throne for his Russian wife Khurram. It caused for European interference in the empire. Historians counted that the decline started with the Treaty of Karlowitz In 1699, Treaty of Jassy in 1792 and Kuchuk Kainragy in 1774.



Ottoman boundaries during decline

The major reasons which accelerated the decline of the Ottoman Empire are:-

- Sulaiman's self abdication and weakness of his successors.
- The influence of Sulaiman's Russian wife Roxelana (Khurram) and her brother Ibrahim.
- Bankruptcy in the later period of Sulaiman the magnificent.
- The Shift of world trade from the Mediterranean to the Atlantic marked the decline of the Ottoman revenues from international trade.

- The Ottomans were competing with the Portuguese for the control of the Indian Ocean trade in 17th and 18th centuries. Portuguese, Dutch, French and the British took control of the trade in Asia.
- The Black sea trade was captured by Russia.
- Emergence of national feeling and independence among the ethnic groups of the Balkan area. Due to the Millet System, the Christians in the Balkan enjoyed autonomous power. This later caused for the feeling of independence among them.
- Breakdown of security among the people.
- Mismanagement in decentralization.
- Russian penetration in the Balkan areas after the treaty of Kuchuk Kainragy. The main provision of the treaty was that all matters of the Christian people in the Sultanate would be decided by Russia itself. It caused for the internal influence of the western powers especially in the administrative matters.
- Russian advances and concentration in Istanbul and the Ottoman regions.



Discussion on the Ottoman decline based on Ibn Khaldun's theory of 'Asabiyya'.

Tanzimat- modernization movement in Turkey

The Tanzimat is the collective name used to denote all the reform attempts started by Sultan Mahmud II in 1839 and ended in 1876. It aimed at modernizing the Ottoman Empire like the European countries and to secure its territorial integrity. The reforms attempted to integrate non-Muslims non-Turks by granting them equality as the citizens of the Sultanate. Mahmud II was a western educated bureaucrat. He realized that existing social institutions did not meet the needs of the empire in the modern time. His mother Aimee (cousin of Napoleon's wife) was the main inspiration for these reforms. His attempt was promulgated and accomplished by his successors Abdul Majid I and Abdul Aziz.

Even if Mahmud II initiated the reforms within months he died in 1839. Then his successor Sultan Abdul Majid I issued the reforms of Mahmud II as royal decree named 'Hatt-i sharif of Gulhane' (imperial edict). The grand vizir Mustafa Rashed Pasha was the chief architect of the Hati-Sherif. This was followed by enacting policies like:

- Guaranteed the Ottomans perfect security for their lives, honor, and property.

- It abolished tax farming and created a bureaucratic system of taxation with salaried tax collectors.
- Reformed the age old military system. Muhammad II had already abolished the Janissary in 1826 C.E. He planned a new modernized army.
- The introduction of paper currency.
- Opening of the first post offices.
- The reorganization of the finance system, Civil and Criminal Code
- The adoption of an Ottoman National Anthem and National Flag
- The first nationwide Ottoman census in 1844
- The first national identity cards.
- The institution of a Council of Public Instruction
- The abolition of slavery and slave trade
- The establishment of the first modern university and teacher schools
- The establishment of the Ministry of Healthcare , Commerce and Trade Code
- Establishment of the Academy of Sciences
- Abolished court confiscation.
- Establishment of Municipality of Istanbul

The second part of this reform is known as Hatti Humayun. After the Crimean war (1853-1856 C.E.) the western powers especially the Brittan and other European powers pressured Turkey to undertake further reforms. They wanted a new order for protecting the Christians in the Sultanate. The result of these pressure was the proclamation of the Hatti Homey (Imperial Rescript) in 1856. The major clauses of this imperial order were:

- Promised full legal equality for citizens of all religion.
- Non-Muslims were allowed to become soldiers
- Various provisions for better administration of the public service and advancement of commerce.
- Establishment of the first telegraph networks, and railway networks
- Replacement of guilds with factories.
- Establishment of the Ottoman Central Bank and the Ottoman Stock Exchange

- Land Code.
- Permission for private sector publishers and printing firms.
- Establishment of the Civil Service School, an institution of higher learning for civilians.
- Establishment of the School of Economical and Political Sciences.
- Press and Journalism Regulation Code.
- Created nationality law.
- Public trial for all prisoners.
- Equitable distribution of tax.

Failure of the Tanzimat

These entire reform attempts did not come into effect because the ruler failed to gain public support. Christians in the Balkans refused to support the reforms because they wanted autonomy. The Ulama, expressed strong resistance against the Tanzimat. They insisted the all the policies were against the Islamic law and the Sultan through these reforms helped the European powers to interfere in the internal matters of Turkey.

Young Turk Revolution

Abdul Hamid II came to power in 1876 C.E. Initially he continued the Tanzimat reforms. The Christians appealed Russia for their freedom from the Ottoman Sultanate. The European powers conducted a meeting at Berlin and wanted Turkey to introduce administrative reforms for the security of the Christians. So a conference was held at Istanbul and Europe demanded autonomy for the Christians. Abdul Hamid II did not agree the demand, but he issued a new constitution providing complete equality and security to all citizens of the Sultanate. It is known as the 'first constitutional era' of the Ottoman Sultanate.

After six months of the promulgation the new constitution was suspended by the Sultan himself and replaced dictatorship. Abdul Hamid II thought that it was not possible to ride of the European encroachments without power concentrated in the hands of the Sulthan. Then he introduced certain harsh policies like:

- Declared that Sultan is the ultimate authority of the country.



Abdul Hamid II

- Introduced extensive spy workers throughout the country.
- Rigid press control and suspended the mass media which spread antigovernment ideas.
- End of freedom of expression.
- Strict punishment to the anti- government activities.
- All types of political progress and movements abandoned.
- Introduced strict conservatism and absolute monarchy.
- Reduced the number of government officers and ministers.

The public rose against these inhuman atrocities of the Sultan. It led to the historic Young Turk Revolution of 1908. The Young Turk movement was a political movement started in the late 19th century against the autocratic rule of the Sultan. The motto of the movement was 'the sultan must reintroduce the constitution of 1876, which was suspended by the Sultan.

The Young people of the Sultanate were the initial members of this movement. They were educated in the European universities and were pro-modernization and pro-westernization. They realized that after the Tanzimat activities this kind of autocratic and conservative reign would adversely affect the development of the country. Initially these young people very secretly formed an organization named 'Committee of Union and Progress' (CUP) in Istanbul under the leadership of Ibrahim Temo. They spread their anti-sultanate



Young Turk Conference

ideas throughout the country . Its early leaders were exiled by the Sultan to Paris. Through the western magazines they exhorted the Ottoman people to turn against this dictatorship government of the Sultan. The First congress of CUP was held in Paris in 1902. They declared their motto 'the restoration of the constitution of 1876'. Later its revolutionary cell was formed at Damascus named 'Father Land'

(Watan) under the leadership of Mustafa Kamal in 1905. Later they formed an umbrella organization 'the Ottoman Society for Union and Progress' to coordinate all these anti-sultan activities. In Selonika Talat Pasha formed'Ottoman Freedom Society'. Talat Pasha, Anwar Pasha, Zia Pasha, Nemik Kamal, Mustafa Kamal were some of the important leaders of the Young Turk movement.

The second CUP congress was held in 1907 in Paris. They demanded an open armed revolution against the Sultan. Mustafa Kamal was selected as leader. The Young Turk army defeated the Sultan in 1908. They proceeded to Ottoman palace, confiscated the Sultan on 29 July and declared the end of the autocracy by promulgating the constitution of 1876.



Discussion on ' The Young Turk Revolution and the modern concept of democracy.'

First World War and end of Ottoman Order

The First World War was fought between the Central Powers and the Allied Powers from 1914 to 1918. Germany, Austria-Hungary and Italy were the member countries of the Central powers. United Kingdom, France and Russia were the members of the Allied powers. The immediate reason for the war was the assassination of Archduke Franz Ferdinand of Austria(heir to the throne of Austria-Hungary) on 28 June 1914 by Gavrilo Princip of Serbia. This set off a diplomatic crisis when Austria-Hungary delivered an ultimatum to the Kingdom of Serbia. The Allied Powers helped Serbia and the Central Powers helped Austria-Hungary. On 28 July, Austria-Hungary declared war on Serbia. The incessant war was fought between 29 October 1914 and 30 October 1918 and ended with the Paris Peace Conference. Majority of the European countries participated in the war and it paved the way for major political and economic changes in the world.



European countries in Cenral Powers and Allied Powers

Turkey was neutral during the initial stage of the war. Later Turkey participated in the war because of the following reasons.

- Majority of the European countries supported one of the alliances and being a European country Turkey had to participate any one of the sides.
- Turkey supported the Central Powers on the temptation of Germany, because Germany had helped the Ottoman Sultanate in the Balkan Wars against Russia. Germany supported Austria-Hungary.
- Russia, the bitter Enemy of the Ottoman Sultanate was in the side of Allied powers. So by joining the Central Powers Turkey decided to defeat their enemy.
- Anwar Pasha the new leader of the CUP government, dreamed of the acquisition of the central Asian region.
- There emerged an anti-British feeling among the Young Turks. So they decided to join the Central powers.

The entry of Turkey

Germany declared war on Russia on 1st August and France on 3rd August 1914. In 1914, 2nd August, there was a secret military treaty signed between the Ottoman ruler and Germany. Turkey offered all kinds of help to Germany. They allowed Germany to use Turkey as the second basement for the military campaigns. Turkey closed the Bosphorus straight for the fleet from Britain and France which contained aid for Russia. Then Turkey directly led campaign towards the Sevastopol port of Russia. In retaliation Russia conducted Gallipoli war against Turkey, but they were defeated. Turkey decided to lead campaign against Russia beyond the Caucasus mountain region. But the Armenian people of the valley of Caucasus did not help Turkey. But they indirectly helped Russia. Likewise the Arabs of the Middle East also helped Britain against the Ottoman Sultan. The Arabs and Armenians were given armed help from allied powers to attain independence from the Ottoman Sultanate. These activities of the Arabs and Armenians led to the failure of Ottoman dynasty in the war. .

The Arabs fought against their Sultan with the help of central powers in 1916, which is called the Arab revolt of 1916. Through the Balfour declaration of 1917 the Jews who were scattered throughout the world began to migrate to the Palestine region as their promised land. Mustafa Kemal, the Young Turk leader, led a lot of campaigns against the allied



powers but he could not succeed because of the Arab revolt. At last Sultan Muhammed VI forced to sign the treaty forwarded by the Allied Powers on October 30, 1918 and he withdrew from the war. The treaty is known as Mudrose Armistice. All the provisions of the treaty were against Turkey. Later the World War I ended with the treaties of Paris Peace Conference and Treaty of Versailles. Then the Allied powers engaged in a lot of the secret treaties to divide the Ottoman region especially the Middle Eastern region among them. The treaty of Sevres in 1920 formed for subsequent partition of the Ottoman region. So they put in effect the Mandatory system in the Middle East areas.



Collect more information about the countries participated in the First World War and observe the movie 'Lawrence of the Arabia' and prepare a note on the First World War and the Arab Revolt.

After First World War, there emerged serious outbreaks between conservatives and nationalists in the Ottoman Sultanate. All the provisions of Mudrose Armistice reflected European imperialism. Majority of the nationalist leaders were against this unfair treaty. Mustafa Kemal expressed resistance towards the Sultan. He initially fought for Turkey against the Allied powers as the leading star of CUP but was against the withdrawal of Turkey form the Arab land as per conditions of the Mudrose Armistice.

Kemal Pasha instigated the public against anti-Turkish activities of the Sultan. He exhorted the public and common people to turn against the Sultan. He selected Ankara as the centre of his nationalist activities. There he formed a new organization named 'Grand National Assembly' (GNA). He declared independence from the Ottoman Sultanate and declared as the ruler of Ankara in 1922. He accepted aid and advice from Europe. This resulted in two governments - one in Turkey Sultanate in Constantinople and government under Mustafa Kamal Pasha in Ankara. This dual government invited the European interfere in the issue. They formed the treaty of Lausanne on July 24, 1923. The provisions of the Treaty supported the needs of the Nationalists. They wanted to conduct a general election

Abolition of Sultanate

The GNA promulgated the parliamentary form of government and a new constitution in 1921 with the support of the people of Anatolia. On 1st November the GNA unanimously passed a resolution for the separation of Sultanate from Khilafat and abolition of Sultanate. The sovereignty of the people was proclaimed and the most learned member of the Ottoman family Abdul MajidII was selected as the new Khalifa. The nationalists realized that the traditional conservative Ottoman dynasty would be an obstacle for the social and political reforms. According to the Lausanne treaty after the election the interest of the majority interest would be approved. The majority interest was towards the republican form of government and the Sultanate administration was abolished on October 23, 1923 C.E.

End of the Khilafat

After the general election GNA got majority and Mustafa Kamal Pasha was elected as the first President of the Republican Turkey. He transferred the capital of Turkey from Istanbul to Ankara. He realized that the existence of the Khilafat position is the major hindrance for his secularist modern policies. So it was essential to get rid of all kinds of religious interference in the administration. Mustafa Kamal Pasha introduced a bill in the Assembly on 3rd March 1924 and the abolition of Khilafat was declared in the same night. Hence the Khilafat administration came to an end in 1924.



Discuss and prepare a note on the development and end of the Khilafat

Ata-Turk Era and Kamalism

Mustafa Kamal Pasha, is generally known as the 'Father of Modern Turkey' in Turkish language Ata-Turk. He abolished the two important official positions of the Sultanate in 1923

and Khilafat in the 1924 C.E. He is the leader of Turkish nationalism and introduced a new republican form of government in Turkey.

Mustafa was born in 1881 at Salonika in middle class Albanian family and educated in a military school. In the school he was very exponent in Mathematics and oratory. So his teacher gave him a sobriquet 'Kamal' (the complete man) to his name. During the time of military college of Istanbul he became an active member of the Young Turks' CUP. He started a new Magazine 'Vatan' (Father Land) against the Sultan and he was exiled to Damascus. But he actively engaged in the activities of the Young Turks. During the time of Young Turks' revolution he was the captain of the army.

He was one of the leaders of the CUP government after the revolution. In 1910 he went to France for acquiring military developments and strategies of France. But he immediately returned to Turkey when the Balkan War (1912-1913) broke out and participated in the war. Soon after the war he turned against the pro-German policies of the CUP leaders. When Turkey participated in the First World War Mustafa Kamal was the leader of the main army. He defeated the Russian army in the Gallipoli war and saved Istanbul in 1915. CUP government sent a huge army under Mustafa Kamal to Russia beyond the Caucasus Mountain. He was also the leader of the 'Seventh Army' which was sent to Syria against the British encroachments.

But his pro-government activities totally changed after the treaty of Mudrose Armistice.. He thought of nationalism to save the country from the European powers and went to Anatolia. There he organized a national resistance against the Allied Powers and the Sultan. In this context his anti-German mind was used by the allied powers. They appointed him as the general of the eastern provinces to demobilize the Ottoman army. Against the aim of the Britain Mustafa Kamal mobilized the army. He organized a common front to save Turkey from the foreigners. In the 'Sivas conference' he ordered through the 'National Pact' that Turkey is indivisible. In 1920 Mustafa Kamal formed another group called 'Grand National Assembly'. Then the GNA government framed a new constitution for Turkey. Consequently he abolished



Mustafa Kamal in the time of World War I



Kamal With Ismat Pasha



Introducing Turkish Language

Sultanate in 1922 and Khilafat in 1924 C.E. Mustafa Kemal Pasha hence became the founder of the Turkish republic and the first President of the Republic of Turkey.

Reforms of Mustafa Kamal Pasha

- Transferred capital from Istanbul to Ankara.
- Rebuilt the society on secular and western foundations.
- New constitution was promulgated.
- The new sovereignty was on 'Turkish Nationalism' and its representatives were GNA members.
- All citizens under the Turkish Republic was treated equally.
- Followed democratic patterns in the government to a certain extent.
- Freedom of speech, thought, press and travel were given to all citizens.
- His nationalism aimed for upholding the Turkish institutions and traditions.
- He abolished religious institutions like Sharia Law, Sharia Court and Waqf
- Suspended Hijra Calendar and introduced Gregorian Calendar.
- Religion of Islam was changed from the status of official religion.
- Banned Arabic language from official matter.
- Abolished the Jiziya.
- He condemned all kinds of religious activities in public and he ordered to follow the religion only in personal life.
- He introduced Roman numerical system instead of Arabic numbers.
- Women were given franchise.
- Separated religious education from the secular education.
- Introduced European style of curriculum in the educational institutions.
- Established Turkish History Institution and Turkish Language Institutions.

Kamalism

After the establishment of the Turkish Republic and promulgation of the modernizing reform measures he thought for special reform activities accelerating the Turkish nationalism. He introduced his political philosophy generally known as 'Six principles of Kamal' in the party congress of 1931.



Emblems of Mustafa Kamal Pasha

- 1 Republicanism: Formation of a Republic manifesting and organizing the sovereignty of the people and their legal right to rule themselves. He introduced new slogan 'Sovereignty belongs to the people' which means the government should be under the control of the people by general elections.
- 2 Nationalism: Turkish nationalism was the main aim of the war of independence. He realized that unification among the heterogeneous people under a common interest for the existence of the Republic would be created. He abolished racial discrimination, ethnic loyalty and all kinds of divisions. All people were called Turkish people than Armenians, Serbians etc: and created in the mind of the people national solidarity feeling.
- 3 Populism: The constitution of 1924 specified that the people of Turkey regardless of religion and race regarded as citizens. All the administrative reforms would be focused on the welfare of the people.
- 4 Secularism: He separated the state from the religious institutions of Islam. The restrictions of traditional Islamic activities were listed. All religions were restricted to the personal life. No religion was given privileges.
- 5 Statism: Through statism Kamal placed the interest of the people on a higher level than those of the individuals. He focused on an independent economic system for the modernization of Turkish Republic. He found that all the economic, social and political matters should be under the direct control of the Turkish Republic. He strictly avoided private and foreign interference in these matters.
- 6 Revolutionarism: He was the man stood for change from the orthodoxy. He was also against blind conservatism and rigid adherence. So he introduced revolutionizing policies in every field of his administration.



The role played by Mustafa Kamal for modernizing the Turkish Republic - Assignment.

Summary

This unit helps to develop ideas on the political expansion of Ottomans, cultural development, and the decline of the Ottoman supremacy. It also deals the modernisation, Young Turk movement and the role of the Ottoman Khilafath in first World War. The Political change after the accession of Mustafa Kamal and his policies (Kamalism) gives a vivid picture of Kamalist Turkey and its change to Republican form of government.

T.E Questions

1. Form a time line of the Following
 - Siege of Constantinople
 - Khilafath to the Ottomans
 - Young Turk Revolution
 - Arab Revolt
 - Balfour Declaration
 - Mudrose Armistice
 - End of Sultanate
 - End of Khilafath

(1453, 1935, 1978, 1839, 1908, 1909, 1917, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925)
1. Which was the initial capital of the Ottoman Turks?
 - a) Bursa b) Angara c) Istanbul d) Anatolia
2. 'Janissary Crops' the icon of the Ottoman army was introduced by:
 - a) Muhammed II b) Murad I c) Mahmud II d) Murad II
3. 'Sevastopol' the historic port in the coast of Black sea belonged to:
 - a) Turkey b) Armenia c) Russia d) Bulgaria
4. The Symbol of the Ottoman rulers in the calligraphic style is called:
 - a) Thugra b) Ghazi c) Ogus d) Kai
5. The era of the Tansimat movement in Turkey is:
 - a) 1839-1876 b) 1840-1908
 - c) 1839-1908 d) 1840-1876
6. Describe the role of Janissaries during the time of siege of Constantinople.
7. Explain the structural features of the Ottoman buildings.
- 8.. Explain the duties of ' Gazi warrior' in the Ottoman society.
9. How far the Mudrose Armistice affected the Ottoman power?
10. Explain the role of CUP in the Ottoman Modernisation
11. Critically evaluate the abolition of Sultanate and Khilafath for the transformation of political power of the ' Sick Man of Europe' to the Republic
12. The Ottoman Sulaiman is known as ' Magnificent in West' and 'Qanuni in East'. Explain these analyzing the expansion and administration of Sulaiman.

The West Asia under the Shadow of European Imperialism

5



Significant Learning Outcomes

- Identifies the terms West Asia and Middle East
- Identifies the areas of Middle East and recognizes its boundaries.
- Evaluates the impact of Napoleon's invasion on Egypt.
- Analyzes the reasons and results of British occupation of Egypt.
- Recognizes the role of Muhammed Ali as the father of modern Egypt and identifies the construction of Suez Canal.
- Assesses the impact of Arab Nationalism.
- Identifies the role of Zionism and Balfour declaration in the formation of Israel.
- Examines the terms of Sykes – Picot agreement.
- Analyzes the Post war peace settlements.

Major Concepts

- Recognizes about 'West Asia and 'Middle East'
- The impact of Napoleon's invasion of Egypt
- Emergence of Muhammed Ali
- Construction of 'Suez Canal'
- British occupation of Egypt
- Arab nationalism
- The Zionist Movement and the Balfour Declaration
- Sykes- Picot Agreement
- The postwar peace settlement
- The Fertile Crescent under Mandate, the British Mandate
- Iraq and Jordan under the British
- The French Mandate
- Syria and Lebanon under the French
- Palestine under the Mandate

West Asia and Middle East

The terms West Asia and Middle East are interchangeable. They denote the area including Turkey, Iran, Israel, the Arab countries of Lebanon, Iraq, Jordan, Syria, Egypt, the kingdom of Saudi Arabia and other subdivisions of Arabian Peninsula. In other words, the term 'Middle East' refers to the region from Egypt in the west through Iran in the east, and from Turkey in the north to the Arabian Peninsula in the South.



The term West Asia simply means the area that lies in the western part of Asia. The term Middle East began to be used after the Second World War. Great Britain began to categorize the lands lying west of India as the 'Middle East'. Further the allied military activities in this region were also referred to as "The British Middle East command." However these two terms are used as interchangeable terminologies.



Locate the area that comes under the Middle East in an outline map.

Near east, far east and levant

The Near East and Levant were the older forms of the term Middle East. Near East means the land between Europe and Far East. “ The term was generally used to describe the lands that came to be ruled as part of Ottoman Empire after 1943. The similar term ‘ Levant’ which is sometimes used for this area, merely comes from the French word meaning the “rising” of the sun, or the East”-Don Peretz

Napoleon’s Invasion of Egypt

But the British destruction of the French fleet in 1798 at the battle of Aboukir Bay (Alexandria) frustrated the French goals, and Napoleon soon returned to France. However, the rest of the French force, cutoff from outside by the British fleet, remained in Egypt for three years. The engineers, historians, archaeologists, architects mathematicians, chemists and Egyptologists that Napoleon had brought with him drew up plans for new projects in Egypt. The whole episode was brought to an end by a joint British - Ottoman expedition. The combined force landed in Egypt in 1801 and eventually arranged for the evacuation of the French forces.

Egypt became a part of the Ottoman Empire during the reign of Sultan Salim I who annexed this territory after defeating the Mamluk Sultan. Napoleon was the first European who realized the strategic importance of Egypt, which lay on the cross roads of Europe, Africa and Asia. He wanted to control the British Trade in Asia by capturing Egypt. He attacked Egypt in the pretext of protecting the Ottoman sovereignty. The immediate military objective of the French expedition was to strike Britain’s communication routes with India. Napoleon was also motivated by commercial considerations, hoping to colonize Egypt and to establish it as a reliable source of grains for France.

Battle of the Pyramids

Napoleon landed in Egypt on 1 July 1798 and took Alexandria and he marched towards the Mamluks and defeated them at the famous Battle of Pyramids outside Cairo on 21 July 1798.



The Impact of Napoleon's invasion of Egypt

- The Strategic Importance of Egypt was realized by the West
- Modern technologies were introduced in Egypt
- The French brought in a printing press and set up a research institute.
- These events caused the intellectual awakening in Egypt.
- Egyptology was developed leading to the decipher of ancient Egyptian script.
- Commerce and Industry were developed
- Agriculture was developed
- Beginning of modern Era in Egypt and Emergence of Muhammed Ali

Emergence of Muhammed Ali, Father of Modern Egypt (1805-1849)

The emergence of Muhammed Ali in Egypt is considered the result of the invasion of Napoleon. Muhammed Ali reached Egypt as the second commander of the Ottoman Sultan against the army of Napoleon. Being an ambitious person he remained in Egypt even after the defeat of the French army . He wanted to become the governor of Egypt for which he had to face three groups

- The Mamluks
- The Ottoman Governor
- The Albanian

He succeeded in eliminating all these threats one by one and finally gained recognition from the Ottoman Caliph as the new Pasha or Governor of Egypt in 1805. He proved himself as an able administrator by introducing a series of reforms such as:

- Enhanced the agricultural productivity utilizing quality seeds and fertilizer.
- Better transportation system to make the movements of goods easier.
- New irrigation works and projects were introduced.
- Egypt shifted attention from subsistence agriculture to cash crop farming.
- Introduction of textile factories with the support of European technicians.
- Officials and technical experts were sent to the Western countries for better training.



Muhammad Ali
of Egypt

- Western instructors was brought to establish schools in Egypt for engineering and military training.
- Surveyed landholdings and confiscated properties with irregular titles
- Abolished the ancient system of land tenure
- Tax exemptions on religious institutions were cancelled
- Established government monopoly on the export of grain
- Councils of Notables were appointed
- Established iron foundries , sugar refinery. glass factory and shipyard
- Framed a new government of central authority with a Cabinet
- Gave great care to sanitation and education.

Himself (Mohammed Ali) an illiterate man, he yet patronized learning ,started military education,created a council for education and founded the first school of engineering in his realm(1816) and the first school of medicine._ P.K.Hitti

He is credited with the creation of modern era in Egypt and thus can be called the father of modern Egypt.He died in 1849 C.E and was succeeded by Abbas Pasha who got a short span of time and was succeeded by Sa'd Pasha.

Construction of Suez Canal

One of the most remarkable events occurred in the history of Egypt was the construction of Suez Canal. The Suez Canal was an artificial water way constructed between the Mediterranean sea and the Red Sea.



Red Sea



Suez Canal

The construction of the canal started under Sa'd Pasha in 1859. The consent for the construction was given to a French person. Later, due to the opposition of the British and other Europeans the contract was cancelled and was given to a company called the universal Suez Maritime Canal Company. The Universal Suez Maritime Canal Company, issued three type of shares namely, preference shares, founder shares and ordinary shares.

Sa'ad was succeeded by Ismail, the Khedive . He gained the support of European powers in the construction of Suez canal. Under him, forced labour was reduced . The work of the canal was completed after 10 years in 1869.

Financially the construction of the canal proved as a great burden to the Egyptian Government. It operated at loss .The strategic importance of the canal attracted the attention of Britain which led to the British control over Egypt for many decades. Ismail was a luxurious person who spent money recklessly. It led him to the clutches of European money lenders. In 1874, Ismail was forced to sell his 'ordinary share of Canal to the British Government which eventually paved the way for the British occupation of Egypt.

The British Occupation of Egypt

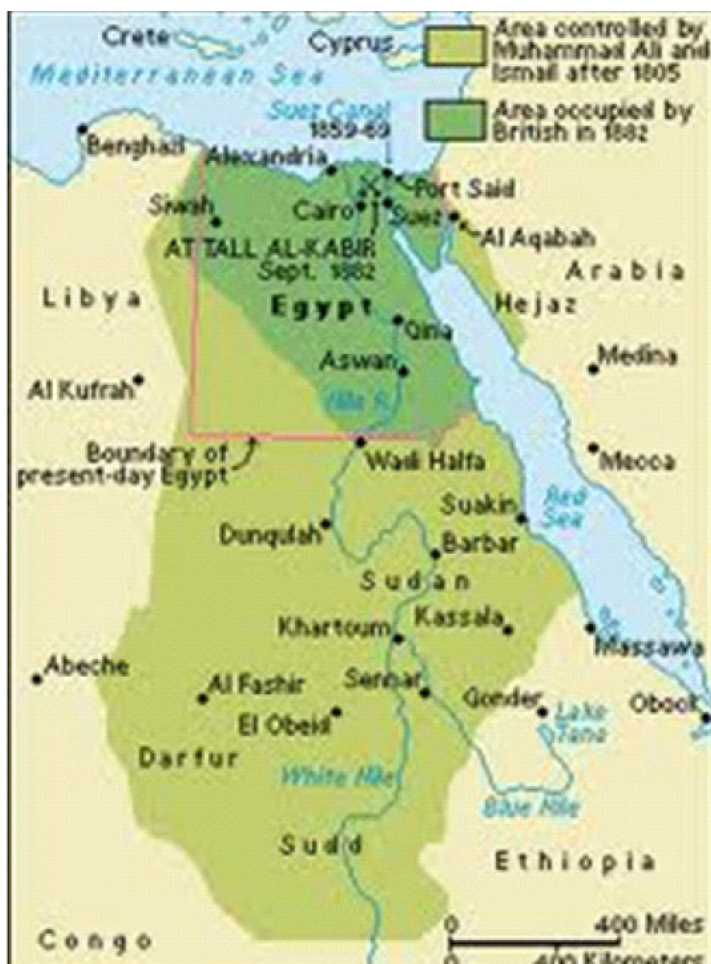
The reckless spending of money by Ismail led the country into bankruptcy which led to the European interventions in Egyptian politics . An international debt commission was established in 1876 and an English Comtroller General and a French Audit officer were appointed . In 1879 England and France played an important role in the deposition of Ismail in favour of his son Tawfiq. This resulted in the emergence of nationalist movement in Egypt under Colonel Ahamed Arabi Pasha . To protect Egypt from European intervention, he began to fortify Egypt, a move that infuriated the British, and they bombarded the city of Alexandria in 1882 July. This bombardment was a signal to the beginning of the British occupation of Egypt.



Assingment : The impact of foreign domination up on a society.

Lord Cromer as the British Agent

After the 1882 bombardment of Alexandria, Egypt was brought under the direct control of Britain . Lord Cromer was appointed the British Agent in Egypt. Cromer was successful in controlling the Egyptian bankruptcy and he proved himself an able administrator. He gave



prime importance to the development of finance, army, trade policies, agriculture, communications, irrigation, health and foreign affairs. Thus the foreign debt became manageable, irrigation improved and national income rose appreciably.

The British occupied Egypt witnessed some fundamental social changes. The foreign education was promoted which eventually led to the emergence of Egyptian Nationalism. Sa'ad Zaghlul Pasha, who was the education minister of Egypt under Lord Cromer, founded a Political party called Al Wafd al Misri. As a result, Sa'ad Zaghlul was arrested and deported to Malta. The deportation was succeeded by massive insurrections and battles were fought between the British troops and the nationalist. Lord Milner was commissioned by the British Government to enquire into the Egyptian problems and to recommend remedial measures. Further, Lord Allenby, the High Commissioner demanded for the withdrawal of the British protectorate. Thus in March 1922 the British protectorate was terminated and Egypt became a monarchy under King Fuad.



Debate : Lord Cromer and the development of Egyptian Nationalism

The Arab Nationalism

The Arab Nationalism was a movement originated among the Arabs. Abdurrahman al Kawakebi was rightly called the father of Arab Nationalism. It is the belief that the Arab constitute a single political community and ought to have a common government. The prime motive of the movement was the formation of a single Arab state. Al Kawakebi, influenced by the ideas of pan Islamism , pleaded for the transfer of Caliphate to an Arab of the Quraysh tribe with its capital as Makkah. The idea of an Arab Caliphate did gain support from the non-Ottoman Amirs in Arabia and from the Khedives of Egypt. Kawakibi's campaign to free the Arabs from Tarkish rule was an attractive slogan for the Arab elites. His teachings played an important role in the emergence of later liberation movements. The Arab nationalist movement went through different stages .

- In the first stage it was an idealistic movement
- In the second stage it emerged as a practical political movement.
- The third stage marked the beginning of a direct response to the Turkish nationalist movement.

The Zionist movement

Modern Political Zionism - Jewish nationalism focusing on Palestine originated in Russia. Jewish groups were formed with the specific objective of assisting Jewish settlement in Palestine. In 1884 these scattered groups were organized under a central co-ordinating agency and took the name the Lovers of Zion. In 1883 Leo Pinsker (d.1891) wrote a booklet in which he argued that Jwes had to seize their own destiny by establishing an independent Jewish state. He did not insist that the Jewish state be in Palestine. His call for action was so appealing to the youth especially to Russian Jews. In 1890, a variety of Zionist organizations emerged.

Theodor Herzl (1860 -1904) was not the father of Zionism but he forged this zionist ideology into an international movement. Herzl wrote *The Jewish State* in 1896, which provided ideological basis for political zionism. Theodor Herzl convened the first world Zionist Congress in Basel, Switzerland, in August 1897. The conference decided that all Jewry was to be organized to promote the systematic settlement in Palestine. Although Britain offered

Zion - The Promised Land

Throughout the centuries since their displacement from Palestine, led by the Roman Conquest of the first century, the Jewish communities of Europe kept alive the idea of a return to the Holy Land. Palestine occupied so central a place in Jewish religious culture because of the belief that the establishment of the Kingdom of Israel after the Exodus represented the fulfilment of God's promise to the Jews that they were chosen to complete their destiny in Zion the holy land. Historical memories of the region of David and Solomon intermingled with the aspects of religious belief and ritual to create a sustained vision of regaining the Holy land. So the sentiment of Zionism was deeply ingrained in Jewish religious life and it received an organizational expression in the nineteenth century.

Uganda as a home land for the Jews the Zionist leaders denounced this offer. Upon the outbreak of I World War the movement became a world- wide one.

In United States the Jewish leaders persuaded President Wilson to press Britain in fulfilling the Zionist aims. The net result of these negotiations was the Balfour Declaration.

Balfour declaration

The Balfour declaration was a letter written by Lord Balfour to Lord Rothschild a prominent leader in the British Zionist circle on November 2, 1917. In this letter Balfour informed that the British Cabinet had approved the declaration of sympathy for Jewish Zionist aspirations This was a statement of approval of the creation of a Jewish state in Palestine.

The declaration got approval from the British Cabinet as well as from President Wilson. As a result, Palestine soon became a focal point of international disagreement. During the World War I the British Government signed three contradictory agreements including the Balfour Declaration.

The Balfour Declaration

"His majesty's Government views with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country"



“ Balfour Declaration paved the way for the formation of Israel”.

Hussain Mc Mohon Correspondence

During the First World War Hussayn, the Sharif of Mecca supported the Allied power had an exchange of ten letters with Sir Henry Mc Mohon, the British High Commissioner in Egypt, setting forth the conditions that might persuade him to enter into an alliance with Britain and to launch a revolt against the Ottoman Government. This exchange of letters are known as Hussain Mc Mohon correspondence (between July 1915 - March 1916). It is believed that Britain promised the formation of an independent Arab state after the successful completion of the War.

Sykes Picot Agreement

While the negotiations with Hussain was in progress, the British Government entered into a secret treaty with their allies on 26th April 1916 which was known as Sykes Picot Agreement. Through this agreement the Allies decided to divide the Turkish and Arabian parts of the Ottoman Empire among themselves. Thus during the war Britain entered into three contradictory treaties .



British and French control according to the Sykes-Picot Agreement



Prepare a map showing the British and French controlling area in the Middle East.

The Post war peace settlements

The First World War was followed by an armistice called Armistice of Mudrose on 30th October 1918. The Armistice provided for a total and unconditional surrender of Turkey. The armistice of Mudrose was followed by a peace treaty called Treaty of Sevres on (10th August 1920.)

The Fertile Crescent under the Mandate

As per the treaty of Sevres Syria and Lebanon were put under the French control and Egypt, Palestine, Jordan and Iraq were placed under the British. The European allies could materialize their colonial ambitions over the Ottoman Empire.

The French Mandate

As per the Mandate system of League of Nations, Ottoman Syria including modern Syria and Lebanon was brought under the French control. According to the San Remo agreement of 1920 April, French was assigned the mandate on 29th September 1923.



King Faisal was expelled from Syria and it became a French mandated territory. The popular discontent broke out against the French was suppressed. In order to divide the unity of Syrians the French sub divided the territory into Greater Lebanon, the Syria and Jebel ed Druze and they maintained a large military force in the country. All these created confusion and resentment among the people which resulted in uprisings against the mandates, even though all these uprisings were suppressed by the French. The Syrians continued their struggle until their independence. The mandate on Syria ended in 1943 and the French troop completely withdrew from Syria and Lebanon in 1946.

The British Mandate

As per the San Remo treaty, the British established their mandate over Iraq and Jordan. Iraq did not accept the mandate system and they protested against it. King Faisal, who was expelled from Syria was installed by Britain in Iraq hoping to get popular support. But the British Government had to face severe opposition from the part of military intelligentsia and the common people alike. The British government suppressed all these struggles with severe measures. Under the British protectorate the society underwent tremendous changes. The British mandate over Iraq ended in 1948.

Emergence of the Kingdom of Saudi Arabia

Saudi Arabia represents one of the last patriarchal states in the world. Except Yemen and a few sheikdoms, it covered the whole of Arabian peninsula. It is one of the richest oil producing countries in the world. Its history can be traced back to the movement called the Wahabi Movement. Ibn Saud who was influenced by this movement, united the central Arabian tribes into a single kingdom and started expansion. Thus Karbala, Makkah and Madina were captured. Unfortunately the first period of Wahabi glory ended in 1818 with the attack of Muhammed Ali of Egypt, who was deputed by the Ottoman Sultan Mahmud II.

After the withdrawal of Egyptian army Ibn Saud's descendants established a kingdom in Najd with Riyadh as its capital. But the last half of the 19th century witnessed a degeneration in the Wahabi movement and thus the fortune of Saud dynasty touched its lowest point. But the dynasty regained its privilege under Abdul Aziz Ibn Saud, popularly known as Ibn Saud who captured Riyadh through a surprise attack which marked the beginning of the second phase of Wahabi movement.



Ibn Saud

By 1913, Ibn Saud consolidated his rule over Najd and extended his authority over Turkish principalities. During the First World War Britain gave equal consideration to Ibn Saud and Hussain the shierief of Mecca and they entered into treaty with both .

King Hussain, with the support of British created an Arab federation under his leadership and in 1924 he declared himself the king of Hijaz and his two sons Abdullah and Faisal the Amirs of Transjordan and Iraq respectively. A series of clashes occurred between Ibn Saud and King Hussain. Ibn Saud's prestige and privilege increased day by day which enhanced his strength against Hussain . At last Hussain abdicated his seat in favour of his son Ali. Ali proved himself as a weak successor. The holy cities , Makkah and Madina fell in the hands of Abdul Aziz Ibn Saud. Shortly Jedda also came under Ibn Saud. Thus the absolute authority of Arabia came under Ibn Saud. By the decree of September 18,1932 the official name of the state was changed to " Kingdom of Saudi Arabia" with Riyadh as its capital. Saudi Arabia became a dominant oil producer and exporter after the discovery of Oil reserves in 1938. The oil has become a great source of income to the country.

Summary

This chapter focused on the history of Middle East from the Napoleonic era to the mandatory system with equal importance to the impact of European imperialism up on its people which led to socio-political uprisings and movements.

TE Questions

1. On the eve of the Napoleonic invasion Egypt was ruled by
 - (a) Abbasids
 - (b) Ayyubids
 - (c) Fathimids
 - (d) Manuluks
2. Who was known as father of modern Egypt
3. In which year Muhammed Ali was declared the new pasha of Egypt
4. Highlight the impact of Napolen's invasion of Egypt
5. The san Rema agreement was signed in the year:
6. Write a note on Balfure declaration
7. The first world Zionist congress was convened by:
8. Evaluate the reforms of Muhammed Ali

6

Muslim World in the New World Order



Significant Learning Outcomes

- Explains the birth of Israel - The Jewish state
- Analyses the role of UNSCOP in the formation of Israel
- Explains the impacts of Arab - Israeli wars
- Familiarises the Egyptian revolution, Gamal Abdul Nasar and Suez crisis
- Identifies the emergence of independent state
- Explains the Palestinian resistance and gulf crisis.

Major Concepts

- Palestine and UN proposal for partition of Palestine
- World war II, Peel commission and Palestine turmoils
- Arab Israeli wars of 1948, 1967 and 1973
- Free officers coup, Suez crisis of 1956 and Camp David Accord
- The independent states of Syria, Iraq, Jordan and Lebanon
- PLO, HAMAS, Intifada and the Gulf Crisis of 1990 -1991

The End of World War II and the Creation of the Jewish State of Israel



Jewish – Arab relations worsened due to the relentless immigration of Jews to Palestine from different parts of the world. As Arab feelings of anger mounted they called for a general Arab strike in 1936 under the banner of Arab Higher Committee. As the strike turned into a large-scale rebellion the British government sent a commission under Lord Peel. The Peel Commission Report recommended the partition of Palestine, giving a small area of northern and central Palestine to the Jews. The Palestine Arabs, backed by other Arab states opposed the partition. Seeking a peace formula, Britain called a round table conference of Jewish and Arab leaders in London in 1939.

The conference ended inconclusively, no agreement was reached. Britain announced through a white paper that the mandate would end in ten years and Palestine naturally would become independent. Until then, Jewish immigration would be limited to 15,000 each year up to 1944. The Jews turned against Britain and proclaimed that the White Paper was against the Balfour Declaration. During World War II most of the Arab countries remained neutral but the Jews committed themselves to the Allied Force.

Ben Gurion's Statement

The chairman of the Zionist Organization – The Jewish Agency, David Ben Gourion declared their policy during the War that “We must assist the British in the War as if there were no White Paper and we must resist the White Paper as if there were no war”.

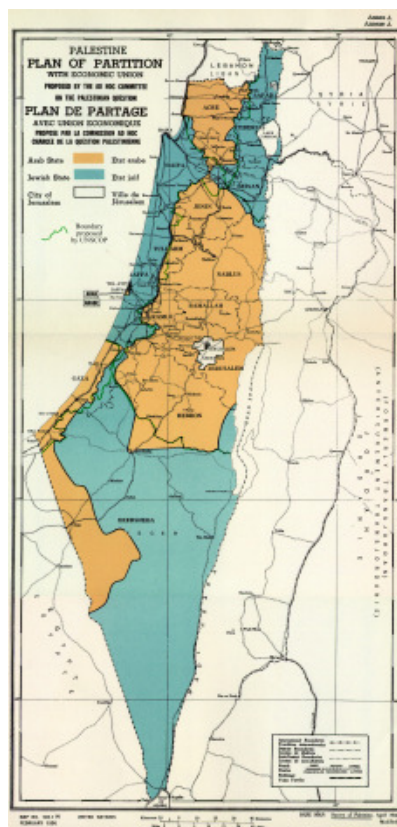
Wartime events such as Holocaust outside Palestine exercised considerable influence on the future status of Palestine. The Zionist organization capitalized the sympathy and public conscience of the west

Holocaust

Holocaust is a term used to refer the project of physical annihilation of the “Jewish race” by Nazi Germany in the course of World War II. It is believed that the systematic murder of millions of European Jews was the product of a planned, designed and monitored long-term operation of the Nazis. The number of Holocaust victims is a debatable issue; however it is argued that up to 5-6 million European Jews perished during its operation.

In 1942 American Zionists adopted what was called the Biltmore Programme, calling for open immigration to Palestine and the establishment of a Jewish State. With this event United States became the center of international Zionist activity.

As World War II was widening down violence in Palestine mounted. Zionist terrorist groups, such as the Irgun, the Stern Gang blew up buildings and British installations in Palestine. United State leadership pressurized Britain to end restrictions on Jewish immigration. Thus an Anglo– American Committee of Inquiry went to Palestine in 1946. The recommendation of the committee was not acceptable to any group, and the fighting worsened. Finally Britain went before the United Nations General Assembly in February 1947 and admitted that it could no longer keep the mandate. The General Assembly responded to the challenge by creating a United Nations Special Committee on Palestine (UNSCOP). In spite of the immigration of Jews the Arabs still made up two thirds of the country’s population. The majority of the United Nations Special Committee members recommended partitioning Palestine into seven sections, of which three would be controlled by Arabs and three by Jews. The seventh, including Jerusalem and Bethlehem, would be administered



by the United Nations. Zionist leaders endorsed the report; Arab leaders rejected it. The partition plan passed in the General Assembly on November 29, 1947 by a thirty three to thirteen vote despite the opposition of all five Arab member states.



Dawid Bengurion Announcing the Creation of the State of Israel.

Palestine in Utter Turmoil

The scattered Arab bands were no match for the disciplined Irgun and Haganah, Jewish underground militias. The Arab inhabitants, about 400000 Palestinians had fled from the proposed Jewish State area. During the course of the civil war, Irgun massacred the 250 civilians of the village, Dayr Yassin near Jerusalem. The notorious act created panic and the Arabs fled their homes. An Arab unit retaliated by ambushing a Jewish medical convey on the outskirts of Jerusalem.

When the UNSCOP report was presented to the United Nations, Britain did not wait for the General Assembly's vote and immediately announced in September 1947 that the Palestine mandate would be terminated on May 15, 1948. In the months between the announcement and the final British withdrawal Palestine was plunged into chaos. This was the period of civil war during which the Jewish forces sought to secure the territory allotted to the Jewish State in United Nations resolution. Most of that territory was still inhabited by an Arab majority.

On May 14, 1948 in the midst of turmoil the last British high commissioner General Alan Cunningham quietly departed from Haifa, the Palestinian port city. There had been no formal transfer of powers from the mandate authority to a new local government. Britain had failed to create political institutions in its mandate, instead leaving the Arab and Jewish communities

to struggle for supremacy. In this game the Zionists emerged victorious, a few hours after High Commissioner's departure Ben Gurion, the Zionist leader proclaimed establishment of the state of Israel on 14 May 1948 in the meeting of Jewish Agency Executive Committee.

The First Arab Israeli War

On May 15, 1948, units from the armies of Egypt, Syria, Lebanon, Transjordan and Iraq attacked Israel, launching a regional war, interspersed with several truces that lasted until December 1948 and that resulted in the defeat of the Arab forces and the enlargement of Israeli territory. Naturally it nullified the United Nations proposal for a Palestinian Arab state.

The Weakness of the Arab forces

The Arab armies proved to be smaller than expected. Egypt held back most of their troops to preserve order at home. Saudi Arabia once promised to send 40,000 men but sent only 700. Lebanon's participation limited to 2000. Transjordan joined with 10,000 men. But the combined Arab force would hardly match the well-equipped Israeli army of more than 100,000 men and women.



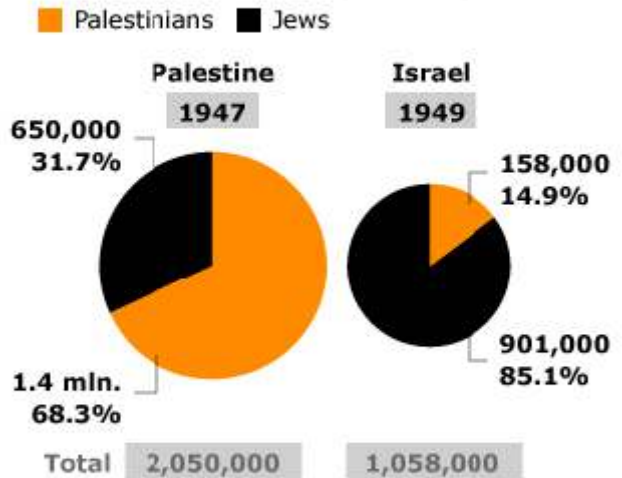
Palestinians are fleeing from their homeland

The United States and the USSR clearly favored Israel and gave diplomatic recognition. By the time of the first United Nations armistice in June the Arabs were weakened and both sides used the truce to improve their armaments. In the second round of combat (July) the

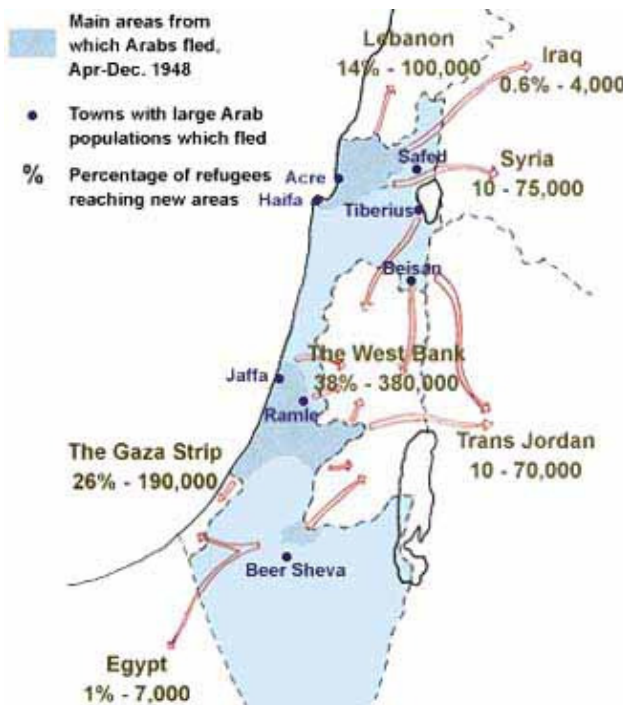
Zionists advanced and with the second armistice in July, the Israeli domination was well established. Over the course of the next twelve months, Arab States concluded armistice agreement with Israel. Palestine had effectively been partitioned among Israel, Egypt and Transjordan. The vast majority of the Arab population in the territory that became Israel - over 700000 Arabs had become refugees. The villagers forced to abandon their ancestral soil and city and left their homes and business. The Israeli command occupied the land and strengthened their newly created state.

The United Nations mediator, Sweden's Bernadotte appealed to the Jews to allow the Arab refugees to go back to their homes in cities and villages now under Israeli occupation but Bernadotte was murdered in September by the Zionist extremists, Stern Gang.

Palestinian and Jewish population of Palestine (in 1947) and of the State of Israel (in 1949)



Sources: Statistical Abstract of Israel 1997 (no.48), Central Bureau of Statistics, Jerusalem, Hemed Press Ltd, 1997, p.49., Fanack



Armistice talks, were held being Ralph as mediator in 1949 which finally reached in truces. Thus United Nations provided a small Truce Supervisory Organisation (UNTSO), an Egyptian - Israeli, a Jordanian- Israel, a Syrian - Israeli and a Lebanese - Israeli Mixed Armistice Committee (MAC) were composed. These initiatives left Israeli in control of about 78 percent of Palestine. Arab exodus, perhaps 770,000 Palestinians were now huddled in refugee camps. Gaza strip and the West Bank, remained under Arab control, and the West Bank was annexed by Jordan and the Gaza strip was administered by Egypt. The cease-fire line became the official border of Israel until 1967 war.



Collect the details of Palestinian refugees: their number (country wise), living condition from online sources

Israeli Strike into Sinai in 1956 - The Second War



On 26 July 1956, Gamal A. Nasser, President and Prime Minister of Egypt, is cheered by the crowd following his address in which he announced the nationalisation of the Suez Canal Company.

The nationalization of Suez Canal by Egypt's Gamal Abdul Naser in July 1956 infuriated the western world. Exploiting the opportunity Israel concluded several agreements with Britain and France for a joint military action against Egypt. Israel attacked Sinai and grounded forces to the east bank of the Suez Canal. British and French



troops advanced towards Suez city but the advance was halted when, at midnight on November 6, a UN sponsored cease fire came into being. Britain and France withdrew their forces in December, and the Israelis finally evacuated Sinai in March 1957. A special United Nations emergency force was stationed in Gaza to act as a buffer between Egypt and Israel.

1967 War – the June War or Six- Day War

The Arab unity and Nasserism were pictured in Israel as military preparation to achieve victory over Israel. Whereas Arabs believed that Israel would launch an attack on the Arabs in order to gain more territory for Jewish settlement. So both sides lived in constant threat and insecurity. In May 1967 Soviet and Syrian intelligence reported that Israel was preparing a large scale military operation against Syria. Nasser responded to the threat by deploying troops in the Sinai Peninsula. As per the request of Nasser, United Nations forces withdrew from Sinai; it had worked as a shield between Egypt and Israel. Jordan and Iraq joined the alliance under the leadership of Gamal Abdul Nasser. The tension reached the peak with announcement of a blockade on Israeli shipping passing through the straits of Tiran.

In the early morning of June 5, 1967, the Israeli air force attacked air bases throughout Egypt



Egyptian aircraft destroyed by Israeli warplanes, June 1967

and destroyed most of Egyptian air force. The Israelis destroyed the air forces of Syria and Jordan as well in the same day. With the undisputed control of the air, the Israeli forces defeated the Egyptian army in Sinai and advanced to the east bank of the Suez Canal. Jordan was driven out of East Jerusalem and West Bank also fell to the Israelis. The control of Golan Heights from Syria was wrested, in a mere six days, Israel had defeated three Arab states.

UN Security Council Resolution 242

It was adopted by United Nations Security Council on November 22, 1967, in the aftermath of the Six-Day War. It stressed the in admissibility of acquiring territory by war and called for (a) withdrawal of Israeli armed forces from territories occupied in the conflict and (b) the right of every state in the area to live in peace within secure and recognized boundaries free from threats and acts of force.

The war was a resounding triumph for the Israeli military, a humiliating disaster for the Arab forces, and a blow to Nasserism.

The October (Yom Kipper) War – 1973

In the early afternoon of October 6, 1973 Egyptian forces launched a surprise attack across the Suez Canal in coordination with a Syrian offensive against Israeli positions on the Golan Heights of the day of Shabbat – Yom Kipper, the Egyptians achieved stunning success. The



October War became a symbol of military triumph after a quarter century of unrelenting defeats at the hands of the Israelis. Thus Sadat, the Egyptian President succeeded in retaking a certain amount of occupied Egyptian territory.



A symposium on the Humanitarian problems of refugees

Prepare a chart on the Arab- Israel conflict giving the statistical details of the war- year, duration, countries, leaders and the outcome.

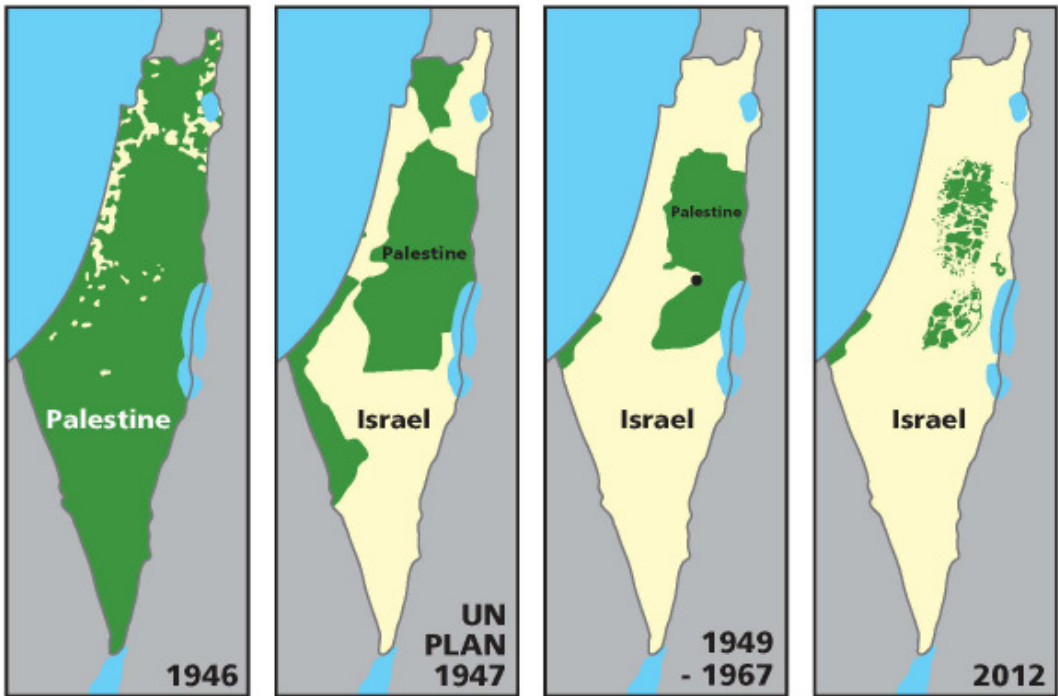


Egyptian forces crossing the Suez Canal

The Support of Super Power

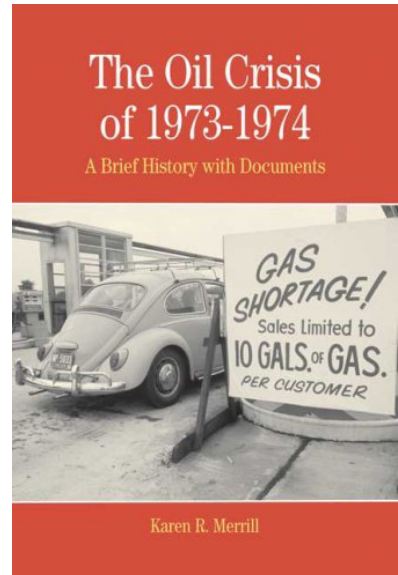
The October War was to some extent a proxy fight. The Soviets air lifted weapons, tanks and airplanes to Egypt and Syria at the same time the U.S sent massive shipments of arms to Israel. It was estimated that Israel lost about 500 tanks and 120 aircraft and 2400 were killed. The Arabs lost more than 1100 tanks and 450 airplanes and more men were killed than Israeli side. It has been estimated that Israel alone spent 7 billion including the United State's aid.

The magnitude of the war shocked the world. The United Nations Security Council could do nothing to stop Israel's fighting. On October 22, the U.S Secretary of State, Henry Kissinger and soviet foreign Minister Gromyko presented a cease- fire agreement that permitted the adoption of United Nations Resolution 338, which was accepted by Egypt, Israel and, later Syria.



Oil as Weapon

The October War completely changed the face of the petroleum industry on October 17, the Arab member states of the Organization of Petroleum Exporting Countries (OPEC) announced the decision to reduce their oil production by 5 percent a month until Israel withdrew from the occupied Arab territories. In the meantime Saudi Arabia suspended all oil shipments to the United States. The reduction in the supply of oil created a crisis in the international market. The use of oil weapon prompted the western world to look more favourably on the Arab cause. The oil factor was a major incentive for Washington's intensive efforts to seek a settlement of the Arab Israeli conflict.



Discussion on the importance of petro- chemical industry in the geo- politics of the West Asian region.

The Egyptian Revolution – The Free Officers Coup of 1952

Between 1945 and 1951 Egypt experienced many uprisings but no revolution. The free election in 1950 had brought back the Wafd Party to power. The Egyptians began to engage in skirmishes with the British army in the Nile Valley and Suez Canal zone which ended in Black Saturday incident. In the context of the turmoil, on 23 July a group of military officers styling themselves the Free Officers headed by colonel Gamal



A group of Free Officers in 1953

Abdul Nasser using a popular general named Muhammed Nagib as its front man, seized control of the government in a bloodless coup. Three days later King Faruq, the Egyptian ruler abdicated and went into exile. The free officers prepared a six point programme to guide their government

Black Saturday

British tanks destroyed the Egyptian police barracks at Ismailia, killing fifty policemen and wounding more. On the following day, January 26, 1952, known as Black Saturday the masses of Cairo retaliated for the incident with a wave of demonstrations and set fire to European landmarks and centres. Black Saturday proved that the old regime could no longer govern Egypt.



King Faruq

Six Point Program of the Free Officers

- The destruction of British colonialism and the removal of its Egyptian collaborators.
- Elimination of Feudalism
- Ending of the Political control of the state by foreign capital
- Establishment of social justice
- Formation of a strong national army
- Creation of a healthy democratic life.

- The Officers formed organization called the Revolutionary Command Council (RCC)
- In 1953 monarchy was abolished and Egypt was declared a republic.
- The constitution of 1923 was abolished
- Parliament was dissolved
- All political parties were banned
- Nagib assumed the offices of president and prime minister.
- Nasser became the minister of the interior
- RCC members replaced the civilian politicians in the cabinet.
- The military assumed complete control of the state.

The Muslim Brotherhood

Ikhwanul Muslimun was founded in Ismailiyya, Egypt in 1928 by Hasan al Banna. It grew dramatically during 1930s and by the end of the decade it had 500 branches in Egypt. The programme of the Brotherhood was mixture of the traditional and the innovative. Banna believed that the social and political regeneration of Egypt was intimately tied to the restoration of Islam as a guiding force in national life. He called for the reimplementation by the shariah and argued that the replacement of Quranic principles by secular legal/political institution made Egypt a weak state. The RCC's main rival for power was the Muslim Brotherhood.



The Symbol of the Brotherhood and the image of the founder, Banna

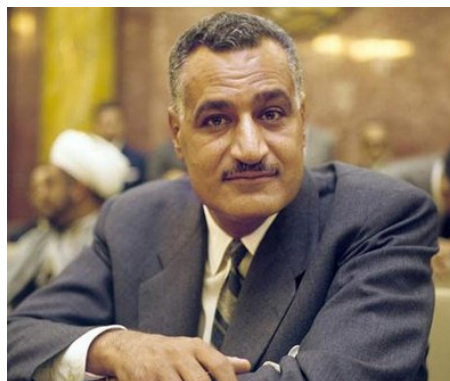
Nasser and the World

The creation of the United Arab Republic (UAR) in early 1958 appeared to be a major step

along the road to Arab unity. The UAR was a total union of Syria and Egypt into a single state. Nasser made all attempts to form a Pan Arab union under Egyptian control whereas the young military officers of Syria and Iraq did not wish to be dominated by Nasser. The Pro-Western Government in Lebanon and Jordan also resisted the call to Arab unity. So the UAR failed to overcome the political pressure and broke up. Despite all these discouraging factors Nasser was considered as a great hero. He viewed Egypt as the dominant country in the region.

- Egypt had the largest population
- Egyptian news paper; cinema, radio, universities, industry and commerce out striped other Arab countries.
- Arab League's headquarters located in Cairo

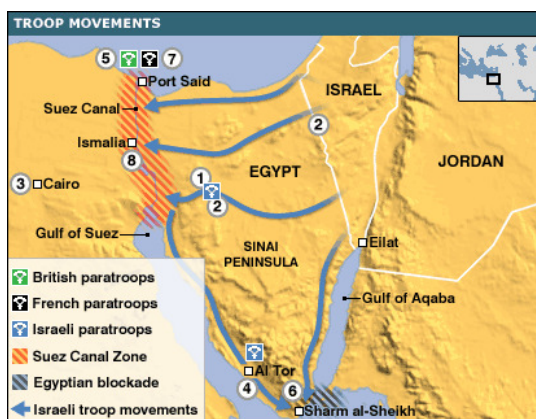
Naturally, Arabs turned to Nasser for leadership.



Gamal Abdul Nasser

The Suez Crisis of 1956

Egypt and Britain had signed a treaty in 1954 providing for the evacuation of all British troops from the Suez Canal base within twenty months. Thus the British troops were withdrawn in April 1956. But the Suez Canal became an Anglo-Egyptian battlefield within a few months of the evacuation. The refusal of Nasser to join the Bagdad Pact further distanced Egypt from the western alliance. When Nasser approached the West for arms, he was rebuffed.



Baghdad Pact

Turkey, Iran, Pakistan, Iraq and Britain signed an interlocking series of agreements during 1954 and 1955. Nasser refused to join the pact claiming that it was an extension of imperialism aimed at keeping the Arabs in the hold of the west. It was an attempt to extend the Policy of containment to the Arab states through the use of British influence.



But he successfully stroke an indirect arms deal with Soviet Union. The United States led western power openly aborted the efforts of Egypt to build a new dam at Aswan with the financial assistance of World Bank.

Nasser responded to these anti Egyptian moves of the western world by nationalizing the Suez Canal in July 26, 1956. Nasser proclaimed that the revenues from the Canal would be used to fund the development projects the West refused to sponsor.

The Suez Canal had been built with Egyptian labour but operated by French company and used as the lifeline of the British Empire. Special international conferences were called to seek a resolution of the matter. Nasser offered to pay compensation to the company but he refused to compromise on the nationalisation of the canal. Britain, France and Israel concluded a secret agreement for joint military action against Egypt. Thus Israeli, British and French forces began real and ground attacks in the months October, November. The tripartite attack on Egypt was condemned by both United States and the Soviet Union. The attack was halted on 6, November with United Nations sponsored cease fire.

Consequences of the Crisis

- Nasser emerged from the crisis as an Egyptian and Pan-Arab hero
- Egypt retained the possession of the Canal
- Soviet Union enhanced its friendship with the Arab World
- Israel proved through the attack that the country was an agent of western power
- Anti Jewish sentiment aroused among the Arabs.

The Camp David Accord

Anver Sadat, Menechem Begin and Jimmy Carter the heads of Egypt, Israel and the United States along with their cabinet officers met at Camp David (the summer white House in Mary

land, America) in September 1978. Twelve days of intense negotiations produced documents called *A Framework for the Conclusion of a Peace Treaty Between Egypt and Israel*. “A Framework for Peace in the Middle East” which endorsed U.N. Resolution 242. The framework for peace was a victory for the Israeli Prime Minister and a defeat for the idea of a Palestinian State. On March 26, 1979 Sadat and Begin signed a formal Egyptian-Israeli treaty in Washington. This was known as the Camp David Accord. Two countries exchanged ambassadors and Israel withdrew from Sinai. But Jordan, Saudi Arabia, Syria and the PLO refused to join in these agreements. All Arab governments condemned it. The Palestinian accused Sadat of betraying their cause.



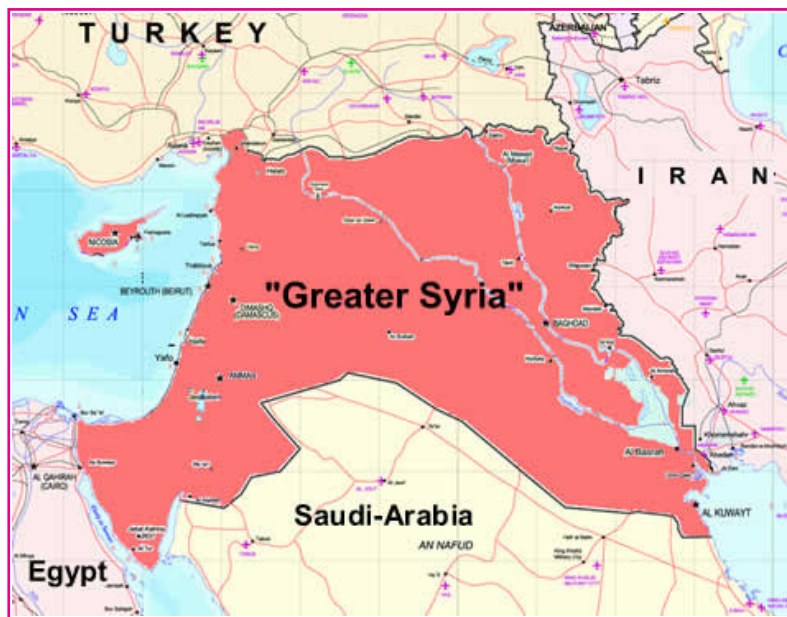
Sadat, Carter and Begin sign the agreement



'Camp David was a betrayal of the Egyptian political leadership'-
conduct a group discussion on this statement

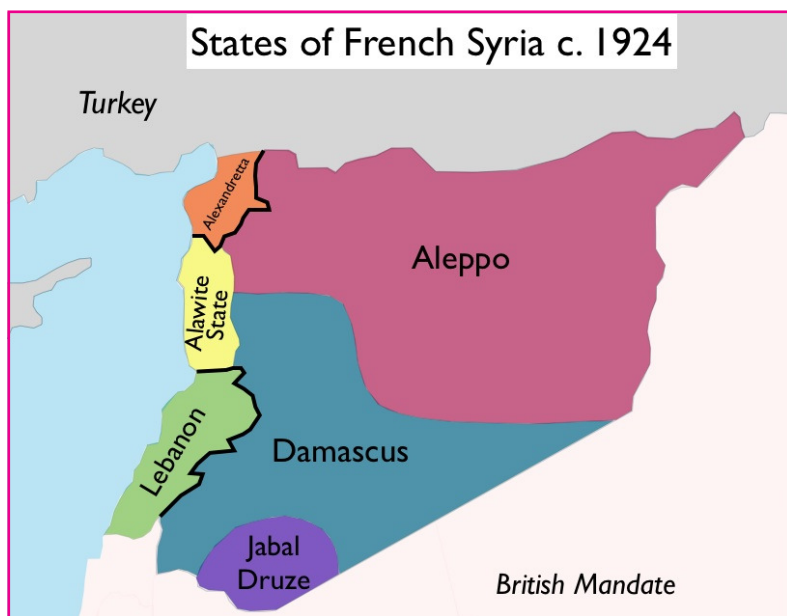
The Independent States





Syria

In 1924 the French laid the foundation for a treaty settlement with Syria. In 1928 France appointed in their mandate (Syria) a local government under Tajudeen. Urban based landowners and merchants dominated local Syrian government throughout the mandate. The constituent assembly drafted a constitution, which established a western – type republic with a president, prime minister, cabinet, legislature and high court. But France found the constitution unacceptable.



In 1929 the Assembly was dismissed and set up a new government. Nationalists took the lead in parliament and pressed for independence. In early 1936 Syrian towns witnessed strike against the French. Negotiations for a treaty were resumed and decided that majority of the area would be remained as Syrian provident and Lebanon as a seperate state. Syria elected the nationalists to power in 1936 under Hashim al Atasi. Lebanon and Syria remained under the French control at the II war period. When World War II ended, the Syrian leaders came forward to form the fully sovereign Syrian republic. It gained independence in April 1946 as a parliamentary republic. The post independence period was tumultuous. In the first Arab-Israeli War of 1948, Syria took part, but the very small Syrian armed forces did not fight well. Military coups and political turmoils shook the country till the takeover of the Bathists ruler Asad in 1970. In 1949 Chief of Staff Husni Zain carried out a bloodless coup and arrested the president and the leading political figures. Zain became Prime Minister, and political parties were out- lawed. After about four months in power Zain was arrested by General Hinnawi in the midst of political chaos colonel Shishakli became president and prime minister in 1953. A wide variety of ideological groups entered the political system. In 1955 ex-president Shukri al Kuwaithi was elected as president. In February 1958, the Union of Egypt and Syria (UAR) was officially declared. The army, banding together with other dissident groups, staged a coup in September 1961 and Syria seceded from UAR.



The Bathists seized power in March 1963. The party's army officers became the new ruling élite in Syria, most of them were Alawi Shiis. Martial law was declared in 1963 that remained

The Bath Party

The Bath Party was founded by Michel Aflaq a French educated Syrian Christian and Salahal Din Bitar, a Sunni Muslim. The Party formulated secularist pan-Arab nationalism, freedom from imperialism and socialism as its doctrine. The party became a formal party at the time of Syrian Independence in 1946. Branches of the party existed in other Arab States, particularly in Iraq where Bathists took power in 1963.



Michel Aflaq

in effect permanently thereafter. Hafiz al Asad the defense minister (the father of Bashar al Asad) seized control in a bloodless coup in 1970 and became president in 1971. The Asad family consolidated power and the personal dictatorship still continue through his son Bashar al Asad.



Hafiz al Asad



Iraq

Iraq, the most populous in South West Asia, with its two great rivers and its rising oil revenues, might have become the strongest Arab country. The region was under Ottoman rule for centuries, followed by a British military occupation in 1917. Shaken by a nationwide revolt the British sought a puppet ruler, and found in Faisal, made him king of Iraq. In 1932 Iraq was the first Arab mandate to become independent and join the League of Nations. With

the death of Faizal the stability of the country was upset. Several coups brought military dictators into and out of power, Britain continued with political interference throughout the period. From the end of World War II to 1958 Iraq remained firmly under the control of the Hashemite monarchy and its agents. King Faisal II came to power in 1953, but the power behind the throne was Faisal's uncle, Primes Abdulla with the strong support of a shrewd politician Nuri al Said. The pro-western, pro-British policies of the Government eliminated in Iraq's signing of the Baghdad Pact in 1955. Actual political participation was confined to a small group of loyalists.



King Faisal II

The regimes' stagnation, its pro-British alliance, anti-Nasser propaganda were not palatable to the reform minded nationalists and the public. The ruling elite could sustain only through oppressive measures. In July 1958 Brigadier Abdul Karim Qasin overthrew the regime in a bloody military coup in which scores of people were killed including King Fayal II, Prince Abdullah and Nuri al said. The British installed Hashimite monarchy and was terminated after thirty seven years of existence.

Qasim established a personal military dictatorship that lasted until 1963. It was toppled by dissident factions within the military led by Colonel Abdul Salam Arif, who assumed the title of president. Arif's short rule ended by his death in a plane crash in 1966; he was succeeded by his brother and fellow military officer, Abdul Rahman Arif who held power until 1968.



Political Parties

Qasim had proclaimed Iraq to be a republic, but in the 'republic' neither him nor his successors allowed elections to take place. The largest and best organized party was the Communist Party; its main rival was the Baath an off shoot of the parent party in Syria. Pan -Arab nationalists were not in a position to ascertain their independent positions.

The 1968 coup brought to power a determined group of individuals who established a stable regime that endured for over thirty years. The figure who shaped the character of the regime and set its policies was Saddam Hussain.

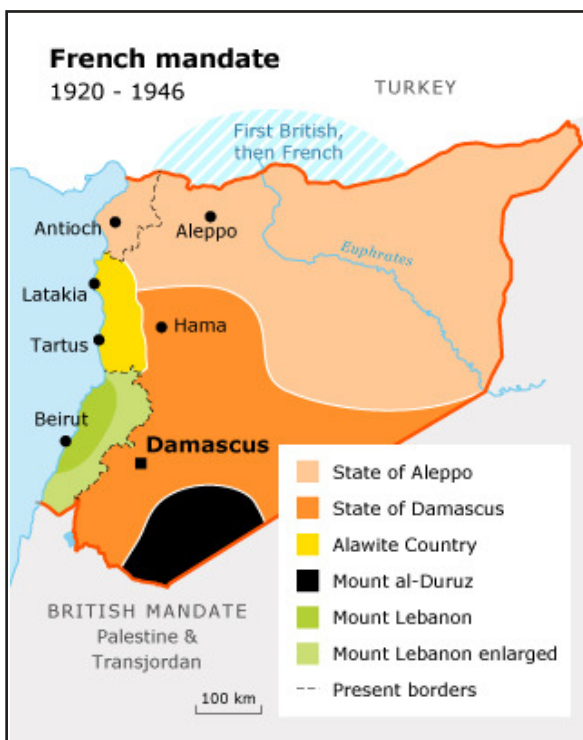


Saddam Hussain

In July 1968 the Bath and its allies overthrew the regime of Arif and established a new government under Hasan al Bakr. Bakr was the Chairman of the newly formed revolutionary Command Council (RCC). Saddam Husain became the vice chairman of the RCC in 1969. By the early 1970s Husain had emerged as the real force behind the regime. In 1976 Husain, who had no military background, appointed himself as general in the army and succeeded al Bakr as President of Iraq in 1979. Saddam Husain occupied all seats of power by putting himself in the general secretary of the Baath Party, Chairman of the RCC and commander in Chief of the armed forces. He followed the system throughout the years of rule; the regime became a one-man dictatorship.

Lebanon

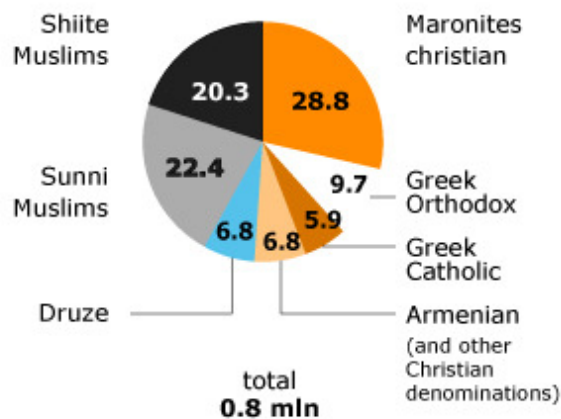
A French decree proclaimed the creation of Greater Lebanon in 1920 to safeguard the interests of the Maronite community by providing them with a distinct political entity. Marnonite Christians represented about one-third of the total population of greater Lebanon, but they



dominated the new state. In 1922 a representative council was elected but military and foreign affairs were under the French control. On May 23, 1926 the Lebanese Republic was proclaimed. The crucial political issue facing Lebanon during 1930s was the need to reconcile the conflicting aspirations of Christian and Muslim communities. Expecting independence Lebanese Chamber of deputies elected Emile Edde, a leading Maronite politician as president. As per the constitution the President appointed al Ahdab as his prime minister. With this instance precedence was established that the president of the republic would be a Maronite and the Prime Minister a Sunni Muslim. This principle was approved in a later agreement which was known as the National Pact of 1945. The National Pact in combination with the constitutional agreement of 1920s and the practices established in the 1930s served as the framework for Lebanon's political structure.

Share of religious groups

According to the 1932 census, in %



According to the National Pact the President would be a Maronite Christian, speaker from Shiit Muslim and Prime Minister be a Sunni Muslim. In the month of December 1946 French troops left Lebanon and it became an independent country. From the end of World War II to the late 1960s, Beirut, the capital of Lebanon was the jewel of the eastern Mediterranean that served as an economic and cultural bridge between the west and the West Asia. The laissez-fair economic system and liberal banking policies made Beirut a major international banking centre and earned Lebanon the reputation as the Switzerland of the West Asia.

Lebanon supported neighboring Arab countries in the war against Israel. Palestinian refugees fled to Lebanon and Israel did not permit their return after the ceasefire. In 1950s the country plunged into crisis following some sectarian policies of the post-independence presidents. Bishara al Khuri (1943-1952) and Camille Chamoun.

In 1975, following increasing sectarian tension, a full scale civil war broke out in Lebanon. The Civil War pitted a coalition of Christian groups against the joint forces of the PLO and Muslim militias. The PLO's presence in Lebanon was one of the main causes of the Civil War. The war was expanded and then brought temporarily to an end by Arab heads of state. From 1976 to 1982, the country disintegrated into a collection of sectarian enclaves, each defended by its own militias.



1982 Israeli Invasion of Lebanon

Israeli troops crossed the border into Lebanon in June 1982. In the course of the three-month long operation, the Israeli Defense Forces (IDF) attacked the PLO units and besieged the capital city Beirut which resulted in the deaths of hundreds of Lebanese and Palestinian civilians.



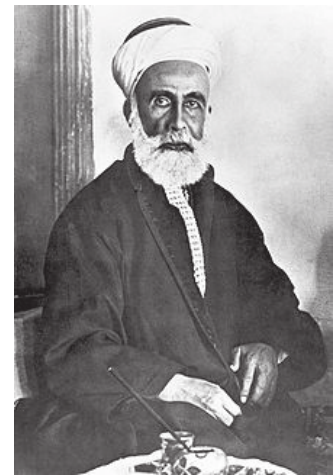
Jordan

Transjordan was an artificial state created to accommodate the interests of Britain and the Hashemite family. In the MC Mahon – Husain correspondence of 1915-16 Britain had promised the independent Arab State in the Hijaz and greater Syria to the Sherif Husain (Hashimite).

When the World War I ended Britain betrayed them and later compensated by creating Emirate of Transjordan under the reign of the Hashimite Prince Abdulla, as a

compromise formula. In September 1922, the League of Nations recognized Transjordan as a state under the British Mandate. Anglo – Transjordan agreement was signed to clarify the rights of Abdulla and Britain. A constitution was proclaimed in 1928. When World War II broke out, he did not hesitate to declare his allegiance to Britain. In 1946 Transjordan was granted independence and Abdullah was elevated from Prince to King.

The outcome of the Arab –Israel War of 1948 had profound territorial and demographic implications for Transjordan. The Palestinian exodus resulted in the arrival of half a million refugees and King Abdulla’s annexation of the West Bank in 1948 added another 400,000 settled Palestinians to the country’s population. King Abdulla gave his country a new name – Jordan in 1948. Two- third of the population was Palestinians. Palestinians viewed Abdulla as an accomplice of the British and held him responsible for the partition of their home land. In 1951 the king was assassinated by a Palestinian outside al-Aqsa mosque in Jerusalem. Abdulla’s grandson, Husain, became king in 1953 at the age of eighteen.



Sharif Hussain of Makkah



King Abdulla I of Jordan(1882- 1951)

He appeared to be the most vulnerable king and his overthrow was predicted by many experts on West Asian politics. Yet he survived many assassination plots and coup attempts, the defeat of 1967 and the PLO crisis of 1970. In spite of these challenges he survived to become one of the most durable monarchs of this century, ruling Jordan until his death in 1999.



King Hussain



Prepare a chart showing the area, capital, flag, population, currency and the names of the leaders of Egypt, Syria, Iraq, Saudi Arabia, Jordan and Lebanon

Palestine Resistance Movements

The *Palestine Liberation Organisation* (PLO) was established in 1964 at the first Arab Summit meeting in Cairo. The Cairo based PLO elected Ahmed Shuqayiri as the Chairman. The members of the executive council were from the traditional Palestinian notability. The Arab defeat in 1967 was the catalyst that transformed the PLO from a body of Cairo based bureaucratic notables into an independent resistance organization devoted to armed struggle against Israel.



Yaser Arafath

In the aftermath of the June War several guerilla organizations became active in the Gaza strip and Jordan. The most successful of them was al Fattah headed by Yasir Arafat. It was formed in the late 1950s by a group of young graduates working in Kuwait. After 1969 it moved its operation to Jordan. Al Fatah rapidly emerged as the most formidable of the independent commando organizations. In 1969 Arafat was elected Chairman of the PLO executive committee. The PLO was an umbrella organization under whose authority several different resistance groups coexisted. Arafat as head of the largest group was able to build coalitions and he continued chairmanship from 1969 to his death in 2004.

HAMAS

Islamic Resistance Movement known widely by its Arabic acronym, Hamas came into being on 14 December 1987 a few days after the eruption of the first intifada. As an offshoot of the Gaza branch of the Muslim Brotherhood it proved as a committed resistance movement.

Shaikh Ahmed Yasin, Abdul Aziz al Rantisi and Salah shehadeh were the founding leaders of the organization. Its leadership was dominated by young university-educated individuals, mainly of refugee camp origin who represented a new, socially mobilized stratum of Palestinian society. They challenged the local PLO-oriented Unified National Leadership (UNL). In contrast to the PLO, with its secular nationalism, Hamas framed its programme in Islamic terms. Working through such grassroot organizations as charitable societies, Islamic and secular educational institutions and a network of mosques under its control Hamas emerged in the early 1990s as a viable political alternative to the local PLO.



Shaikh Ahmed Yasin



Debate on the comparative analysis of the role and prospectus secular and non secular movements in the liberation of Palestine

The Intifada

From 1987 to 1991 the Palestinian inhabitants of the West Bank and Gaza strip participated in a mass uprising- Intifada (Shaking off) to bring an end to the Israeli occupation and establish an independent Palestinian State. The apprising began in Gaza on December 9, 1989

following a road accident involving an Israeli military vehicle that killed four Palestinian and injured several others.

Thousands of Palestinians gathered to protest the incident and when the Israeli army shot and killed some of the demonstrators, all of Gaza burst into open revolt. Within a few days, the West Bank was also engulfed in the uprising, as thousands of demonstrators carrying stones, slingshots confronted the Israeli armed forces.

The movement broadened to include all strata of Palestinian society and an underground local leadership endeavored to co-ordinate the uprising. The leadership came to be known as Unified National Leadership (UNL). Israelis use of collective punishment only caused participation of Intifada to increase.

The intensity of the uprising began to diminish in late 1990, although it continued sporadically until 1992.

The Gulf Crisis of 1990 -1991

The armed forces of Iraq invaded Kuwait on August 2, 1990, six days later; the Iraqi government announced that Kuwait had been annexed as the nineteenth province of Iraq. Those actions precipitated an international crisis that culminated in a US led war against Iraq in January and February 1991.



The Ramifications of the War

- It devastated Iraq, the land of Mesopotamian civilization
- Refugee problem of momentous proportion
- United States emerged as an uncontested superpower in the West Asia.

The rising Iraqi – Israeli tensions added the specific disputes between Iraq and Kuwait.



The Main Cause of the War

Iraq's refusal to recognize the legitimacy of the border dividing the two states was the main reason for the crisis. When British officials defined the Iraq - Kuwait border into 1923, they gave Kuwait more territory in the north than the Kuwait rulers traditionally controlled. It was an attempt to restrict Iraq's access to the Persian Gulf. Britain intended to prevent the country from becoming a major Gulf naval power. So Iraq did not acknowledge the permanence of the British - drawn border. Iraqi propaganda had continued to maintain that Kuwait was a part of Basra province.

When Saddam ordered his troops into Kuwait, he had little reason to anticipate an aggressive United States response. But Washington was horrified at the prospect of Husayn's exercising control over the oil producing Gulf and was quick to intervene after the occupation of Kuwait.

The first phase of United States response was defensive, it was undertaken to protect Saudi Arabia from Iraqi aggression. The Saudi government issued a formal invitation to the United States to send troops to defend the Kingdom. *Operation Desert Shield* was set in motion, and by October 1990 over 200, 00 US troops were stationed in Saudi Arabia.



The United Nations Security Council passed a series of resolutions calling on Iraq to

withdraw unconditionally from Kuwait and the sanctions were imposed against Iraq. In spite of many diplomatic attempts Iraq refused to leave Kuwait.

Saddam's rejection of the twelve Security Council resolutions demanding his unconditional withdrawal from Kuwait, combined with Bush's refusal to compromise with Iraq, led to the outbreak of hostilities on 17 January 1991. Operation Desert Storm, as the allied coalition renamed its campaign began with massive aerial bombardments. For forty-two consecutive days and nights, the coalition forces subjected Iraq to the most intensive air bombardment in military history. Iraq was virtually defenseless against the bombing. On February 27, 1991, Bush proclaimed the liberation of Kuwait and ordered the United States and coalition forces to suspend offensive operation.



Prepare a write up on the basis of an interview with a gulf returnee having experience of the Gulf Crisis.

The Peace Process

The effect of the Palestinian intifada on Israel society, the dominance of United States power in the world, and the election of a Labour government in Israel contributed to dramatic changing Palestinian-Israeli relations. In the aftermath of the Gulf War the United States administration embarked on an extensive effort to achieve a resolution of the Arab-Israeli conflict. An international peace conference jointly sponsored by the United States and the Soviet Union was convened in Madrid on October 30, 1991. It was a significant step in bringing Israelis and Palestinians to a new level of contact.



Between December 1991 and spring 1993, the Arab and Israeli delegations met several more times in Moscow and Washington. United States administration adopted a firm stance against continued illegal settlement policy of Israel. This dispute reached climax in February 1992. United States announced that it would not approve a 10 billion loan guarantee to Israel unless Israel agreed to freeze the settlements in the West Bank and the Gaza strip. In the 1992 national election Labour Party under Yitzhak Rabin came to power. In a way it was a rejection of Shamir's ideological hard line. Rabin met the United States leadership in 1992 and agreed to take forward the peace process.

In late summer 1993 Arab and Israeli delegates gathered in Washington to attend the eleventh round of the peace talks. Both Israel and the PLO agreed for mutual recognition and granting autonomy to West Bank Gaza strip. The circumstances brought Israeli and PLO official together in a series of clandestine meeting outside Oslo, Norway in 1993 outside the normal diplomatic channels.

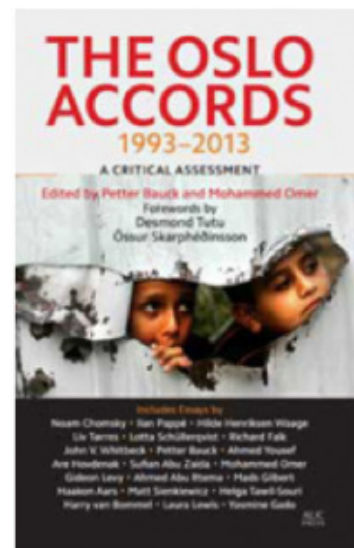
On September 13, 1993 Israeli and PLO leaders assembled on the White House lawn to participate in a ceremony that would have been unimaginable few weeks earlier. The two enemy leaders signed the autonomy agreement and PLO Chairman Arafat and Israeli Prime Minister Rabin, exchanged a handshake of reconciliation.

The Oslo Agreements

The agreements hammered out in Oslo were unprecedented.

The important features of the document:

- Mutual recognition: Israel recognized the PLO as the legitimate representative of the Palestinian people and the PLO recognized Israeli right to exist in peace and security.
- Declaration of Principles of Palestinian Self-Rule outlined a five year programme for interim Palestinian autonomy in the occupied territories.
- Israeli troops were to withdraw from West Bank and Gaza strip and Palestinian authorities were to assume immediate administrative control.
- An elected Palestinian Council to assume responsibility for education, health, social welfare, tourism cultural affairs.
- Israeli military continued to be responsible for the security of Israeli settlers.



According to the Oslo I the interim negotiations would conclude in 1998 with a permanent agreement based on United Nations Security Council Resolutions 242 and 388. The final agreement of the two-year period following Oslo I was signed in September 1995. This was known formally as the Interim Agreement but commonly referred to as Oslo II. It looked more like a strip toward the creation of Palestinian Bantustans on the West Bank than the recognition of Palestinian statehood.



Summary

The unit 'Muslim World in the New World Order' discusses the formation of Israel - The Jewish State, Arab Israeli wars of 1948, 1967 and 1973. It also deals with the Egyptian revolution and Suez Crisis. Moreover it explains the Palestinian resistance and Gulf Crisis. The birth of modern countries like Iraq, Syria, Labanon and Saudi Arabia are also described in detail.

TE Questions

1. Write a short note on the birth of Israel.
2. Write a brief note on the role of UNSCOP in the formation of Israel.
3. Evaluate the role of UN in the crisis of Palestine.
4. Pointout some suggestions to end the Gulf crisis.
5. Write a note on the causes for the nationalisation of Suez Canal.

Muslim Rule in India - State, Society and Culture

7



Significant Learning Outcomes

- Explains the establishment of Delhi Sulthanate
- Narrates how the Khalji controlled the prices in the market
- Evaluates Mysticism and develops a sense of devotion and religious harmony.
- Develops sense of religious toleration.
- Appreciates cultural development.
- Develops secular outlook.
- Develops sense of enjoyment in the architectural beauty.
- Familiarises literary works and dialects.

Major Concepts

- Delhi Sulthanate
- Khalji and market regulations.
- Sufism
- Bhakthi Movement
- Mughals
- Akbar and Din-Ilahi
- Architectural Development
- Development of Languages
- Persian, Urdu and Sanskrit literature

The Context of The Muslim Rule-Prelude

The commercial and cultural contact between the Arabs and the Indians began long before the Arab conquest of Sindh. After the advent of Islam in 7th century CE the Arabs concentrated more on oceanic trade. It became revitalized with the coming of Caliph Umar as the second Caliph of Islam. He established trading ports of Basara, Shattul Arab and Socotra. It was through India that trade was carried on between Arabia and the Eastern countries. There were Arab settlements already in the coastal areas of India. The Muslim traders from Arabia and Persia came and settled in India in the Malabar coast in the end of the 7th century.

In 661 CE the Umayyad Caliphate was established in Damascus. In the days of Caliph Walid, Hajjaj –Ibn- Yusuf, Governor of Persia sent Muhammed Ibn Qasim to invade Sindh. The Sindh came under Arab control in 712 CE.

The Arab conquest of Sindh which helped the exchange of ideas is very significant from the cultural point of view. Mazudi and Ibn Harql states that the Arab settlers lived side by side with their Hindu fellow citizens for many years in unity and peace. Amir khusru mentions that the Arab astronomer Abu Mashar came to Benarus and studied astronomy there for ten years.



Benarus

The Ghaznavids

Towards the end of the 9th century, Transoxiana, Khurasan and part of Persia were ruled by the Samanids, who were Persians in descent. Among the Samanid governors a Turkish slave Alaptagin established the Ghaznavid dynasty with its capital in Ghazni. Sabuktajin, a slave of Alaptagin consolidated his power around Ghazni by conquering Lamghana, which was a part of Hindu Shahi kingdom and Seistan on the Persian boarder. His son and successor Sulthan Mahmud (999-1103) continued the policy of his father and captured many frontier forts and strategic places which facilitated his future operations into the heart of India.

Mahmud invaded India 17 times and though he was successful in these raids, he did not annex the area beyond river Ravi. In 1001 CE he marched against the Hindu Shahi rulers. Its ruler Jayapala was defeated and Mahmud moved to his capital Wahind (Peshawar). He also fought against the Muslim rulers of Multan. The Hindu Shahi ruler Anandapala son of Jayapala and the Muslim ruler of Multan made an alliance to fight Muhammed. After capturing Punjab from the Hindu Shahi, Mahmud undertook three expeditions to the Ganga valley.

Some of the raids of Mahmud in India were aimed at plundering the rich temples and cities of North India. His most important raids were those against Knauj in 1018 and Somanath in 1025. After these invasions he returned to Ghazni with fabulous wealth and continued his struggle against his enemies in Central Asia.

Actually India had no place in Mahmud's political ambitions and his Indian invasions were only a means to the establishment of the Turko-Persian Empire. At the same time his campaigns laid India open to foreign invasions and exposed the wealth and weakness of the Indian ruling class. The Punjab became a part of the Ghaznavid empire and as such the political frontier of Muslim power in India.

He used the plundered wealth from India to modify his capital. After the death of Mahmud in 1030 CE the Ghaznavid empire confined only in Ghazni and Punjab. However they continued the raids. Simultaneously a number of new states arose in North India which countered Ghaznavid attack.

The Ghorids

Muhammed Ghori, who belonged to the Shansabuni dynasty ascended the throne of Ghazni in 1173 CE. With the aim of expanding his power, he invaded the provinces of north west India. He conquered Multan from the Muslim Chramathians in 1175. In 1178 he marched towards Anhilvara, but was defeated.

Muhammed Ghori realized the need of a suitable base in Punjab before making further conquests in Indian subcontinent. Accordingly he launched attack against Ghaznavid possessions in the Punjab. By 1190 Peshawar, Lahore and Sialkot were conquered by him and these victories led him to turn towards Delhi and the Gangetic Doab.

Meanwhile the Chauhan power at Ajmeer in the north west was steadily growing. They had subjugated eastern Rajasthan. Delhi was captured from the Tomars in the middle of the century. Their attempt expanded towards the Punjab brought them into conflict with the Ghaznavids.

Muhammed Ghori came through the Gomal pass in 1182 and conquered Sindh. In 1182 he conquered Lahore and soon after an attack was commenced on the Rajput kingdoms controlling the Gangetic plains. Pritwi Raj Chauhan led the Rajputs against Ghori at the first battle of Terrain in 1191 and the Rajputs were successful. At the second battle in 1192 at the same place Pritwi Raj was defeated and the Kingdom of Delhi fell to Muhammed. Before Muhammed Ghori's assassination in 1206 the Turks had conquered the Ganga, Yamuna and Doab and its neighbouring areas. Bihar and Bengal were also over run. His conquest started a new era in Indian history.

The Slave Sulthans (1206-1290)

Muhammed Ghori's conquest became the nucleus of a new political entity of India- the Delhi Sulthanate. Muhammed had left his Indian possessions in the care of his former slave general Kuthbudhin Ibeck (1206-1210) who on the death of his master served his links with Ghori and asserted his independence. He founded what is referred to as the slave dynasty or the Mamluks.

Iltutmish (1210-1236) succeeded Qutub-ud-Din Aibak as the sulthan. He consolidated the Ghorid acquisition in India. He gave the new state a capital Delhi, a monarchical form of government and a governing class. He also procured for the state a deed of investiture from the Caliph of Baghdad in 1229. He organized the Iqthas, the army and the currency, the three most important organs of the imperial structure of Delhi Sulthanate.

The 'Iqtha' was the grant of the revenue from a territory in lieu of salary. The grant was not hereditary and could be transferred from one officer to another. The larger Iqthas carries administrative responsibility. The Iqtha system linked the farthest part of the empire to the centre. Iltutmish reorganized the army of sulthanate as the king's army, centrally recruited, paid and administered. He introduced the silver tanka and copper jital, the two basic coins of the sulthanate period.

Iltutmish had to face many problems and after him the Mangol leader Chengis Khan made numerous conquests. The Mangols conquered the area along the Indus and periodically crossed the river to attack Punjab. For some years they actually conquered Punjab and threatened the Sulthanate. Raziya (1236-1239) succeeded his father, Iltutmish and had to face various problems. Being a woman ruler made it more difficult for her. The intrigues of the Turkish chiefs, 'the forty' or Chehalgani struggled against the monarchy. Raziya was ultimately murdered. The nomination of woman as 'Sulthana' was a new innovation. She removed her female dress and wore the dress of men and unveiled her face. Raziya was accused of being too friendly to Abyssinian slave Jalaludhin Yaqut. Later Yaqut was killed and Raziya was put in prison at Tavarhinda. However Raziya influenced her captain Altunia and after marrying him made a new attempt on Delhi. But she was defeated and killed in fight in 1246.



Collect the names of democratically elected female rulers of Asia.

The Corps of Forty and its relations with the Sultan

When Qutubuddin Aibak became the Sultan, his authority was not accepted by the influential nobles. Iltutmish also faced the same problem but he overcame it through diplomacy and force. Later Iltutmish organized the nobles in a corporate body, known as Turkan-i-Chehilgani ("The Forty") which was personally loyal to him. Naturally, other groups of nobles envied the status and privileges of the members of the "Forty". The "Forty" tried to retain its political influence over the Sultan who would not like to alienate this group, but at the same time would not surrender his royal privilege of appointing persons of the other groups as officers. Thus, a delicate balance was achieved by Iltutmish which broke down after his death. For example, some nobles did not approve the succession of Raziya, because she tried to organize non-Turkish groups as counterweight to the "Forty".. This spectacle continued during the reign of Nasiruddin Mahmud also. . During the reign of Balban, the influence of the Chehalgani was minimized

Balban (1265-1285) a member of the Forty came to the throne in 1265. Though he was a member of the Forty after getting the power he broke the Turkish Chahalgani. Balban wanted to increase the power and prestige of the monarchy and concentrated all powers into his hands. He said the king is the shadow of God (Zillullah). A distance between the high born and the low born was always emphasized by him. Balban organized a strong centralized army.

At the time of Balban's accession to the throne the Delhi Sulthanate was facing Mangol threat. He posted a force to prevent the Mangols from crossing the river Beas. Balban tried to make good contact with Hulagu, the Mangol leader. Envoys from Hulagu were treated well.

The Khaljis(1290-1320)

Slave dynasty was followed by the Khaljis, founded by Jalaludhin Khalji in 1290. He was succeeded by his nephew Alaudhin(1296-1316), who was an eminent ruler and under him the medieval India witnessed a number of reforms. The hold of the Turkish Sulthan was limited to Delhi, the Gangetic region and eastern Rajasthan. Bengal and Bihar remained outside their control during the greater part of the 13 th century. Punjab remained under the Mangols. Alaudhin failed to build an empire all over India.

Over 25 years of his period he not only expanded his territory but consolidated it. Malwa and Gujarath were brought under his control. The Deccan and the south up to Madurai were also overrun. Alaudhin’s famous general Malik Kafur led the campaigns to the south. He carried back large amount of gold from various kingdoms of the south including the Yadavas of Devagiri , Kakatiya of Warrangal and Hoyisala of Dwarasamudra. These rulers were allowed to keep their throne by receiving tribute from them. Expansion continued under his successors, the climax being reached during the reign of Muhammed Ibn Thuglaq.



Alaudhin had to face the threat of the Mangols in 1299, 1303 and 1306 but repuled them successfully. After 1306 the Mangols returned to central Asia due to the domestic trouble of Trance Oxiana. The credit of Alaudhin’s military success goes to a large standing army directly recruited and regularly paid by the state. To prevent fraudulent musters he began the practice of branding the horses (Dagh) and of preparing descriptive roles of soldiers (Chehara). The state needed revenue to maintain such a large army. Alaudhin therefore

brought many agrarian reforms. He took the bold step of revoking all grants made by previous sulthans. Land was re assessed and fresh grants were made. The land revenue increased one half of the produce. In addition to these the house and cattle taxes were also levied. Assessment was calculated on the average yields of a particular area. To prevent corruption he kept a strict watch on the revenue which the nobles got from the land and did not allow them to levy any additional cess as a source of income.

Above all Alaudhin introduced a system which controlled the prices in the market. It maintained a balance of cost of living and standard of life. He set up three markets at Delhi the first for food grains, the second for cloths of all kinds and expensive items like sugar, ghee, oil, dry fruits etc. and the third of horses, slaves and cattles. Each market was controlled by an officer called Shahina. His duties are:

- ◆ To maintain the register of the merchants under his control.
- ◆ To control the shopkeepers and the prices of the commodity.
- ◆ To ensure sufficient stock of food grains.
- ◆ To prevent shopkeepers and traders from artificial price hike by hiding the products.

Towards the end of his reign, Gujarath, Chittore and Devagiri came under the Sulthanate, Kings followed in quick succession in the four years after Alaudhin's death in 1316, till Giyasudhin Tuglaq proclaimed himself the Sulthan of Delhi in 1320.



Compare the policy of market regulation of Alaudhin Khalji with the present price hike and Government interference and make a note on it.

Thuglaq Sulthans-(1320-1415)

Ghiyasudheen Tughlaq established Thuglaq Dynasty in 1320 CE which lasted up to 1420. There were three competent rulers in the dynasty; Ghiyasudhin (1320-125), Muhammed ibn Thuglaq (1325-1351) and Firoz Shah Thuglaq (1351-1388). The two important reforms introduced by Muhammed bin Thuglack were transfer of capital and introduction of token currency.

Muhammed ibn Thuglaq decided to issue token coins made of brass and copper which had the same value of silver coins. This new idea might have solved some of his financial problems but people began forging the new coins. The result was a financial chaos and token coins had to be discontinued.

Muhammed also decided to transfer the capital from Delhi to Devagiri which he renamed Daulatabad to be able to control the Deccan and extent the empire to the south. The plan ended in a failure because of discontent amongst those who had been forced to move to Devagiri. Muhammed also found that he could not keep a watch on the northern frontiers. So Muhammed returned to Delhi.



Firoz shah Thuglaq (1351-1388) was another important sulthan of Thuglaq dynasty. His reforms in the fields of agriculture, irrigation, administration and tax system helped to establish a new socio cultural order.

The subsequent weakness of the Delhi Sulthanate was revealed by the Mangol raids. In 1398, Timur (Tamerlane) a Mangol leader sacked and plundered Delhi.

The Sayyid dynasty(1414-1451) and Lodhi sulthans(1451-1526) are the two dynasties ruled Delhi after Thuglaqs. The last Lodhi ruler Ibrahim Lodhi was defeated by Babur, and established Mughal dynasty in India.



- Debate on the reforms of Muhammed Ibn Thuglaq.
- Prepare a chart on the rulers of Delhi Sulthanate.

Sayyid dynasty

The Sayyid dynasty was the fourth dynasty of the Delhi Sultanate from 1414 to 1451. They succeeded the Tughlaq dynasty and ruled that sultanate until they were displaced by the Lodi dynasty. This family claimed to be Sayyids, or descendants of Muhammad. The central authority of the Delhi Sultanate had been fatally weakened by the successive invasion of Timur and his sack of Delhi in 1398. After a period of chaos, when no central authority prevailed, the Sayyids gained power at Delhi. Their 37-year period of dominance witnessed the rule of four different members of the dynasty.

The Lodhi Dynasty

The Lodhi Dynasty or Lodhi (1451 – 1526 C.E.), were rulers of Pashtun (Afghan) Ghilzai tribal origin and reigned during the last phase of the Delhi Sultanate. After the last Sayyid emperor, Mohammed-bin-Farid died in 1451, Bahlul Khan Lodhi (died 1489), a warrior and governor of Punjab, came to the throne after other claimants abdicated. He stopped uprisings within provinces and garnered political support by giving Jaghirs to his native Afghan nobles. His experiences as a governor before becoming emperor served him well, but his heirs were much less concerned than he was with good governance. They are described as becoming lazy and preoccupied with accumulation of wealth and with personal pleasure. Their own nobles invited Babur, the first Moghul emperor, to invade, which brought about the downfall of the Lodhi dynasty. Babur defeated Ibrahim Lodhi in the first battle of Panipat in 1526.

Social Manners and Customs

Woman enjoyed a position of respect. Their dependence on their husbands and other male relatives was a prominent feature of social life among the Hindus and Muslims. Early marriage for girls was common. Divorce was allowed in special circumstances. Widow remarriage was allowed only for higher caste. The practice of sati prevailed. Parda system was prevalent among upper castes.

The Administration of Sulthanate

The administration was concerned mainly with the work of collecting and recording the revenue from the land and maintaining law and order. The revenue was collected by local officials working in the villages and the districts as they had done before the coming of the Turks. Village remained the basic unit of administration. Village had three main officials—the head man (Muqadam), the accountant, (Patwari) who kept the local records and the Mushrif who supervised the accounts and attended to the revenue when it was collected.

At the court the Wazir (chief minister) supervised the collection of revenue, the checking of accounts and regulation of expenditure. The other ministers were the head of the military departments which kept the record of soldiers and equipments in the sulthan's army and the feudal levies, men in charge of inter-state relations and the chancellor who dealt with state correspondence and relation between the court and provincial officials. The chief qazi was the chief judge and also gave advice in religious matters. The Wazir supervised the work of all these officers. He also advised the sulthan.



Discussion: How the administration of sultanate differed from the Umayyad administration?

The Sufi Movement

The sufies are the mystic saints in Islam. They emphasized that union with God can be achieved through the love of God that means being one with the God almighty. The master of Sufi or elder member of a Sufi order (Silsila) is called 'pir' and the disciple called 'Murid'. The bond between pir and Murid is the speciality of Sufism. There were three chief orders of sufies in India, that of Chisthi, which was popular in and around Delhi and that of Suhrawardi, whose followers were mainly in Sindh and that of Firdousi, whose order was popular in Bihar. They believed that devotional music was one way of coming close to God. The Qawali was a familiar form of singing at these gatherings. Nizamuddin Auliya, a sufi saint was respected by both Hindus and Muslims.



Prepare a chart that contains common features and speciality of each Sufi order.

Bhakti Movement

The Bhakti movement was the continuation of early devotional cult in India. The Bhakti teachers taught that the relationship between man and God was based on love. Bhakti teachers stressed the need for tolerance among man and religions. They stood against caste system. The most significant contribution of Bhakti movement during this period came from Kabir and Guru Nanak. They strongly opposed the existing social order like idol worship, pilgrimages, bathing in holy rivers etc. They made earnest effort for Hindu Muslim unity. It is believed that, he lived in the period between the close of the 40th century and the 1st quarter of 50th century. According to a legend Kabir was born of a Brahmin widow, who left him on the side of a tank in Banaras and was found and brought up by a Muslim weaver. He came in touch with both the Hindu Saints and Sufis. Thus he preached a religion of love. To him Hindu and Turks were pots of same clay. Allah and Rama were only different names.

Guru Nanak was born in Khatri family of Talwandi on the bank of the river Ravi in 1469. He taught the message of universal toleration. He visited Mecca and Ceylon. He was the founder of Sikh religion.



Assignment: Compare the Bhakthi movement with Sufi movement. Collect the names of famous Bhakthi saints and prepare a chart.

The Mughals

Baber (1526-1530) came from Trance Oxiana to India. He defeated Ibrahim Lodhi in the first battle of Panipat outside Delhi in 1526. He established the Mughal empire in India. Baber defeated Rana Sangha in the battle of Kanwa in 1527. As an excellent writer he wrote Tuzuki –Baberi an autobiography containing a beautiful description of India. He died in 1530. He was succeeded by his son Humayun. But within a short span Humayun was overthrown by Sher Shah in 1540.



Baber

Sher Shah (1540 - 1545)

Sher Shah interepted the Mughal period and established Sur dynasty. His empire extended from the Brahmaputhra in the east to Indus in the west and from the Himalaya in the north to the Narmada in the south. During his five years he brought many changes in the field of revenue, army, justice, administration and society. He provided a 'patta' to the peasants. This paper contained the area sown, the type of crops cultivated and the amount each peasant had to pay. His military reforms were based on those of Alaudhin Khalji. He recruited and paid the soldiers directly. Every soldier had his Chahara recorded and his horse branded (dagh) with the imperial sign so that horses of low quality may not be substituted.



Sher Shah

Sher Shah improved transport and communication facilities. The main highway from Indus to Sonargan in Bengal which had been first built by the Mauryas was rebuilt. He also built a road from Agra to Jodhpur and Chittor, evidently linking with the road to the Gujarath seaport. He built a third road from Lahore to Multhan. These roads were linked with trees, wells and sarais or rest houses, which were constructed for travelers. Merchants could transport their goods comfortably. Trade and commerce flourished. Sher Shah issued a coin called the 'rupia'.



Prepare a seminar paper on Sher Shah's reforms.
Compare the policies of Sher Shah with the policies of Alaudhin Khalji.

Akbar (1556-1605) A 13 year old boy named Akbar succeeded Humayun in 1556. After ascending to the throne he was threatened by Hemu, a general of Adilsha in 1556. Akbar defeated Hemu with the help of Bairamkhan in the second battle of Panipat. Akbar organized a new administrative system associated with military called the Mansabdari system. Every officer was assigned a rank (Mansab) valued in terms a certain number of soldiers. The ranks were divided into two-Zat and Zawar. Zat means persons whose status and salary was fixed. The term Zawar denotes a Mansabdar paid at a rate of Rs 240 per annum, over and above his salary. The Mansabdars were assigned a Jagir in lieu of cash payment. Initially, Akbar adopted Sher Shah's land revenue system. But in 1518 Akbar brought a new system called Dahsala. Under this, the average produce of different crops and their average prices prevailing over the last ten years were calculated and one-third of the average produce fixed in rupees per bigha was demanded as the state share.



Akbar

After successfully implementing various reforms, he tried to satisfy his religious and ideological quest. In 1575 he built Ibadat Khana or the Hall of Prayer. Initially it was open only to the sunnis but later it was opened for the people of all religions - sufis, shiahs, Christians, Zorastrians, Hindus, Jains and even atheists where the scholars discussed and found out the actual truth.

Discussion on

- Din- i- ilahi.
- Principles
- Aims
- Reasons of its failure



The religious discussions in the Ibadath Khana led to the declaration of the Mahzarnamah (1579). Through it Akbar asserted that if there were conflicting views among those who were considered to interpret the Quran (Mujtahids) he was entitled to choose anyone of the interpretations which would be in the interest of good order. In 1582 Akbar discontinued the debates in the Ibadath Khana. But his quest for truth continued. The academic, spiritual and metaphysical aspects of Ibadath Khana were codified into Tauhid-i-Ilahi which literally mean divine monotheism. Akbar did not create a new religion but only suggested a new religious path based on the common truth of all religion. The word Din or faith was not applied till 80 years later. Akbar declared himself the spiritual guide of his people and stated that the Tauhid-i-Ilahi favoured peace and tolerance. He introduced the ritual veneration of the sun, fire and right. Those who accepted him as their spiritual guide vowed to sacrifice property, their honour and their religion for the emperor. Very few accepted this belief. The Tauhid-i-Ilahi normally died with him. It, however pointed to his sincere attempt for bringing the people of India together. As a great ruler Akbar believed in the policy of Sulh-i-kul or peace to all.

Akbar was followed by his son Jahangir. His wife Mehrunnisa (Noorjahan) handled state affairs in his period. He founded the Mughal gardens (Shalimar, Nishanth gardens).

Captain Hawkins (1608) and Thomas Roe (1615) from England visited Mughal Court during the period of Jahangir. Art and culture acquired great prestige at the court.

Jahangir was succeeded by Shajahan (1628-1658). Shajahan gave attention to natural development hence he was called the prince of braiders. He appointed his son prince Aurangazeb as the viceroy of Deccan. Aurangazeb later tried to annex two Daccan states-



Jahangir



Shahjahan

Bijapur and Golkonda but did not succeed. Meanwhile the Marathas also emerged as a major threat to the authority of the Mughals.

In the last days of Shajahan a war of succession started. In 1657 Aurangzeb, the third son of Shajahan came to the throne. Shajahan was imprisoned in the Agra fort, till death in 1666.

Aurangzeb (1658-1707) ruled for 50 years. During his reign the Mughal empire reached its climax. Aurangzeb annexed Bijapur and Golkonda in 1686 and 1687 respectively. After the fall of these deccan kingdoms Aurangzeb concentrated all his energies against the Marathas. The policy of Aurangzeb towards the Deccan State ultimately led to the decline of the Mughal empire. It helped the growth of European powers in India.



Aurangzeb

Architecture

Establishment of Turkish rule in Delhi witnessed the architectural development. New techniques of architecture such as the true arch and dome were brought from Persia and Central Asia by the Turks and Afghans



Qutub minar



Thughlaqabad

The true arch was the pointed arch which was not supported by a beam but by stones placed obliquely to form the point. The dome was a large area enclosed by a hollow semi circular roof. Both these forms were based on advanced mathematical knowledge and engineering skill. The two began to be widely used in mosques, palaces, tombs and gradually even in private houses. Another structure which was frequently used was the tall slender tower or minarets. The decoration in these buildings was largely Indian because Indian craftsmen constructed these buildings. The coming together of the two resulted in some beautiful structures. The Quwat –ul-Islam mosque and Qutub-Minar of Delhi are the earliest examples of these having been built in the reign of Mamluk Sulthans.

Sultanate architecture under the Thughlaqs underwent change. Firoz Shah's Kotla and the fort at Thughlaqabad are evidences. The Lodhis used double domes and the walls were very thick. A new type of decoration from Persia was introduced-enamelled tiles. Firsha Kotla



Quwat Ul Islam Mosque

The Mughal period can be called a second classical age in northern India. In this cultural development Indian traditions were amalgamated with Turko Iranian culture brought to the country by the Mughals. The Mughals made many formal gardens with running water in Agra and Lahore. Mughal Gardens like Nishatbagh in Kashmir, the Shalimar in Lahore, the Pinjore garden in Panjab have survived today.



Mughal Garden Delhi



Tomb of Sher Shah

Sher Shah's famous mausoleum at Sasaram (Bihar) and the mosque in the old fort at Delhi market, the climax of the pre Mughal style of architecture and the starting point for the first new. Akbar was the first Mughal emperor who undertook construction on a large scale. He built several forts the most famous is the fort at Agra built in red stone with its many magnificent gates. Akbar built a fort palace complex at Fatehpur sikri 36 Km from Agra with red sand stone. The architecture is an excellent blending of Persian (half dome portal), central

Asian (glazed blue tiles used for decoration) and various Indian styles, (square brackets at entrance the design of the caves). The mosque and the Buland Darwaza or lofty gate, built to commemorate Akbar's victory in Gujarat were the most magnificent. The gate is in the half dome portal style which subsequently became a common feature of Mughal buildings.

Humayun's tomb, built by Akbar in Delhi is also different from the earlier tombs of the sultanate period. The entrance to the tomb and garden is through a massive gateway, which is a monument itself. This feature of garden and gateway are found in all Mughal and decorating the walls with floral designs made of semi precious stones. This method of decoration called pietradura, became more popular under Shajahan, which is used in large scale in the Tajmahal.



Humayun Tomb



Bulund Darwaza

The chief glory of the Taj is the massive dome and the four slender minarates linking the platform to the main buildings. The decorations were kept to a minimum delicate marble screens, pietradura in lay work and kiosks (Chatris) adding to the effect. The building gains an aesthetic touch by being placed in the midst of formal garden.



Tajmahal.



Agra Fort

Mosque building also progressed under Shajahan - Moti Masjid in Agra and Juma Masjid The Govind Dev Temple at Brindawan is made of red sand stone and has a mixed style. The Golden Temple at Anritsar is built on the arch and dome principle and incorporates many features of Mughal traditions of architechire.



Motti Masjid



Golden Temple

Paintings

During the period of Delhi sulthanate the ancient Indian tradition of delicate miniature painting was continued and the tradition of illustrating books with exquisite miniatures developed. The Mughals made distinctive contribution in the field of painting. They introduced new themes, depicting the court with battle scenes, and the chase, and added new colours and forms.

Akbar organised painting as one of the imperial establishments (karkanas). Hence painters from different parts of the country came together. Jaswant and Dasavan were two famous painters in the court of Akbar.

Indian themes and Indian landscapes became very popular. Indian colours like peacock, blue, and Indian red began to be used.

Mughal painting especially portrait painting reached a climax under Jahangir. He patronised many of the best artists like Bishan das, Murad, Mansur and Bahzad. Besides the Mughal painting Deccan school also developed during this time.

Music

Music was enriched by new forms. The Hindusthani style developed at this time was influenced by form from Persia and the Arab world. Instrument such as the sitar, sarangi and tabala became popular. Ameer Khusraw was the most imporant figure in this descipline. Mughal period witnessed the development of Hindusthani music. Tansan, the famous singer, lived in Akbar's court comprising many melodies or 'Raga'. One of the most popular of

them 'Raga Darbari' is believed to be Tansen's special composition for Akbar. The Hindusthani school of music had by now taken many features from Persian music.

Ameer Khusru

Ameer Khusru (1253-1325 Sultanate period) was a Sufi musician, poet and scholar. He was an iconic figure in the cultural history of the Indian subcontinent. He was a mystic and a spiritual disciple of Nizamuddin Auliya of Delhi. Amir Khusrau is reputed to have invented certain musical instruments like the sitar and tabla. He wrote poetry in Persian. He is regarded as the "father of Qawwali" (a devotional music form of the Sufis in the Indian subcontinent) and introduced the ghazal style of song into India, both of which still exist widely in India and Pakistan. He is also credited with introducing Persian, Arabic and Turkish elements into Indian classical music and was the originator of the khayal and tarana styles of music.

Jahangir and Shahjahan patronising this branch of cultural rite. New style of singing such as the 'Khayal' which had been developed in the Mughal court and the Thumri became popular. Persian prose and poetry reached a climax under Akbar's reign. Abul Fazal was an eminent prose writer in the court of Akbar. Faiz Utbi the brother of Abul Fazal was the leading poet of the age. Naziri was another poet lived in this period. Abdu Rahiman wrote Hindi dohas (couplets). His dohas are still recited. Thulasi Das wrote Ramayana in Hindi called 'Ramacharita Manasa.' Sur Das wrote Sur Sagar. In 18th century Urdu also enriched with writers and works. Delhi and Laknow became the centres of Urdu poetry.



Sitar



Sarangi



Tabala

Indo Muslim Historiography

Historiography is the art of writing history. It is the study of the historians, their views, attitudes, ages which they lived etc. The advent of Islam in India brought a drastic change in the writing of history. The historical sense of Islam and central Asian people influenced in the Kashmir and it was reflected through Kalhara the author of Raja Tharangini. From the 13th to the 15th centuries, the Muslim historians regarded Persian historiography as their model in India and it was the only from the Mughal period that there was a thorough transformation in the subject matter and technique of writing history. The important contribution of the Muslims was in terms of chronology which was from Hijra from 622 CE which was all events fixed and determined.

Historians and their works under the Delhi Sultanate.

Alberuni	-	Kitabul Hind
Minhaj Siraj	-	Tabaqat – I – Nasiri
Ziaud – din Barani	-	Fatwa – I – Jahandari, Tarikh – i- Firoz Shai
Firozsha Tugh laq	-	Futuwa – fi – Firoshahi

Historians and their works under the Mughals.

Babar	-	Tuzuki-Babari
Gulbaden Beegum	-	Humayun Nama
Abul – Fazal	-	Akbar Namah, Aini Akbari
Abdul- Faizi	-	Khader Badauni – Muntakhbat Tawarikh
Aurangazeb	-	Fatawa – I – Alangiri
Khafikhan	-	Mumtakhahul Lubab

The medieval period had rich harvest of historical crops and it covered all aspects of social, cultural, economic and political events. In the later period it became more meaningful and humane by introducing new forms and techniques such as memories, diaries and manuals.

Decline of the Mughal Empire

The decline of the Mughal empire started after the death of Auragazeb in 1707 CE. The Mughal court become a centre of factional fighting and provincial governors declared independence. The Mughal power extended their sovereignty to Daccan and central India. The weakness of the empire was proved to the world when Nadirsha imprisoned the emperor and looted Delhi in 1739. This was continued by Ahammad Shah Abdali who attacked India five times (1748-1767). Aurangazeb’s Daccan policy also led to the fall of Mughal empire.

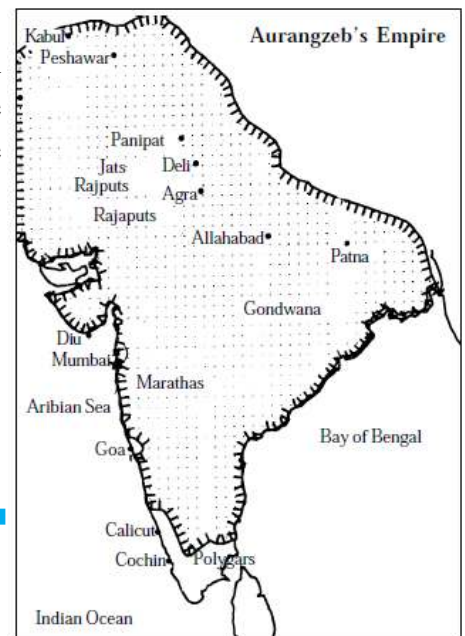
Ahmad Khân Abdâlî

Ahmad Shâh Durrânî (1722–1772), also known as Ahmad Khân Abdâlî, was the founder of the Durrani Empire and is regarded as the founder of the modern state of Afghanistan. He began his career as a young soldier and quickly rose to become a commander of the Abdali Regiment. After the death of Nader Shah Afshar in 1747, Ahmad Shah Durrani was chosen as King of Afghanistan. Rallying his Afghan tribes and allies, he pushed east towards the Mughal and the Maratha empires of India, west towards the disintegrating Afsharid Empire of Persia, and north toward the Khanate of Bukhara. Within a few years, he extended his control from Khorasan in the west to Kashmir and North India in the east, and from the Amu Darya in the north to the Arabian Sea in the south.

He failed to make Deccan states against Sivaji and Marathas. The rise of the Maratha power and the growth of English East India company wiped out the Mughal from Indian political scenario.



Group discussion on the decline of Mughals



Summary

The unit discusses the history of India from the Arab conquest of Sindh in 712 to the fall of Mughal in 1858. It mentions not only the political history but the formation of society, culture, art, architecture and fine arts. Besides these the unit deals with the developments of Indo Muslim Historiography and developement of language and literature.

T E Questions

1. Founder of Ghaznawid dynasty
2. Author of Shanamah
3. Founder of Slave Dynasty
4. Founder of Mughal empire
5. Founder of Din - i -ilahi
6. Founder of Mansabdari system.

7. Write short notes on the following
 - Battle of Tarain.
 - First battle of Panipat.
 - Transfer of capital by Muhammad bin Tuglaq
 - Deccan policy of Aurangazeb
 - Alaud Din Khalji and expansion of Sultanate.
8. Shersha was the forerunner of Indian administration. Explain
9. The reign of Shajahan was the reign of Marble. Explain.
10. "The Deccan ulcer ruined Mughal empire." Elucidate.
11. Critically evaluate the religious policy of Akbar.

Freedom Struggle and Indian Muslims



Significant Learning Outcomes

- Recognizes that lack of unity leads to foreign encroachment
- Appraises the services of Deoband Ulamas to enrich national feeling among the Muslims of India.
- Identifies the value of freedom and the importance of mass protests
- Appreciates literature which helps to resist foreign domination
- Develops secular outlook, religious toleration and radical change in Muslim education
- Develops secularism and national feelings.

Major Concepts

- Resistance of Indian Muslims against the colonial rule
- Role of Deoband Ulamas Sayyid Ahamed Shahid and the Wahabi Movement.
- First war of Indian Independence. British approach towards Muslims
- Role of Darul Uloom, Nadvathul Ulama and Jaiyathul Ulama - E - Hind Sir Syed Ahmed Khan, Aligarh Movement and Aligarh University
- Jamia-Millia Islamiya and Khilafat Movement
- Gandhiji and Ali Brothers
- Jinnah and Muslim League
- Important Muslim personalities, independence struggle.
- Badarudeen Tybji, Abdul Kalam Azad, Abdul Gaffar Khan, Muhammed Iqbal, Dr. M A Ansari, Abdul Bari Firangi Mahal, Hazarat Mohani

The British supremacy over India lasted for about 200 years. The people of India reacted against foreign rule in the 1857 revolt. But this movement became a failure due to several reasons. The British East India Company had taken more rigid action and vengeance towards Muslims. The result was that the Muslims of India in the 17th century lost power, prestige, stability, social status and they become a backward community. For this critical juncture, some Muslim leaders emerged, among them Hasrat Mohani, Badarudheen Tyabji, Maulana Azad, Khan Abdul Gaffar Khan, Allama Muhammed Iqbal, Ali Brothers and Dr.M.A.Ansari were prominent. These leaders not only stood for uplifting of backward community, but also fought against the British -Raj in India. Reformers like Sir Syed Ahammed Khan started secular educational institutions.

Along with Muslim leaders Gandhiji gave all kinds of support for Khilafat Movement and secular educational institutions like 'Jamia Millia Islamia'. Gandhiji was a foresighted Indian leader who supported unity of Muslims and Hindus. He became a national leader and supported Khilafat movement, above all , a well wisher of Muslim educational and cultural progress. The secular and progressive minded Ulama of India started Darul-Uloom, a great reeligious institution at Deoband. This stood as an organ of freedom movement. Along with the Wahabi movement and Shahid Ahammed Bareli fought against British supremacy in India. The Naduvathul Ulama and Jamiathul Ulama, the two strong organizations in the British India, worked to imparting secular and to get reeligious education and independence of India.

European Advent in India

The year 1498 CE marked the beginning of a new era in the history of India in general and Kerala in particular, in which the Portuguese naval leader Vasco-Da-Gama landed at Kappadu, in Kerala. The prime motive behind the advent of the Europeans was commercial, but later they shifted their interest to politics. This diversion resulted in many local wars between Kunjali Marakkar, the naval commander of Zamorin of Calicut and the Portuguese. Subsequently other European nations namely Dutch, French and English also landed in the soil of India in 16th and 17th centuries, for commercial purpose. But it was the British who succeeded in establishing the political supremacy over India.

From the beginning of 18th century the British government implemented pure colonial reign in India mainly because of the absence of a strong opposition .The Mughal dynasty lost their dignity and supremacy in north India.

The Anglo Mysore Wars

These were the wars fought by Haider ali and Tipu sultan against the British. Four Anglo Mysore wars were fought. In the I and II wars Mysore was led by Haider Ali . During the course of II Anglo Mysore war Haider Ali died due to cancer and thus the commandership of the army was taken over by Tipu Sultan . He led the army against the British in the subsequent battles in which he was succeeded in giving a great blow to the European powers and was got martyrdom in the year 1799 during the Fourth Anglo Mysore War.



Assignment: Role of Tipu Sultan in Indian Freedom Struggle.

Resistance of the Indian Muslims Against the Colonial Rule

The medieval Indian history tells us the domination of Muslims in polity and society. They contributed a lot in all spheres of the society. But after the demise of Aurangzeb in 1707 the Mughal power began to decline. With the coming of the British the Muslims lost their privileged positions in all spheres of society like politics, commerce, industry, agriculture and so on. Britain introduced a policy of 'divide and rule'. To exploit Indian economy they followed drain of wealth policy and suppressed all kinds of agitations.

SYED AHMED BARELVI AND THE WAHABI MOVEMENT

Syed Ahmed Barelvi, influenced by Shah Abdul Aziz, the son of Shah Waliulla, was born in 1786 and died in 1831. He travelled throughout India, and his aim was renewal of Islamic rule and ideology. Being a revolutionary Islamic leader, his supporters called him Amirul Muaminin (Commander of Martyr). He led a movement that was religious, military and political. He strongly stood against the British rule and induced the Muslims to fight against the British Raj.

He was a strong leader of the Wahabi Movement in India. This movement was an integral part of Indian national movement and launched in major cities of India. To free India from British supremacy this organization conducted a number of struggles against the British raj.

He spent two years at Makkah and travelled throughout India and propagated the Wahabi ideology and anti-colonial feeling to Indian mass.

The 1857 Revolt

The 1857 revolt began as a mutiny of the sepoy of the East India Company's army, in the town of Meerat. Later it spread to major parts of north and central India. This revolt is known as India's First War Of Independence. There were economic, military, political and religious causes for the revolt of 1857.



Revolt of 1857

Economic Causes

The expropriation of some landlords by the British government and the landlords dissatisfied due to the "rent free tenures" by British Governor General, William Bentinck. The British Policy directly affected the Indian youth that is the unemployment problem day by day enhanced. The Company captured twenty thousand estates in Deccan.

Military Causes

The Indian soldiers who worked under British East India Company were known as "Sepoys". The treatment of the British government towards these soldiers was of utter discrimination in transfer, promotion, salary and other service matters. The British discriminated the soldiers in the name of 'Indian' and 'European' and also high and low castes. The introduction of new enfield rifle and the cartridges which were greased with animal fat, was indeed an ill-considered measure. 'Grease was made from cow and pig fat'. In short Indian soldiers worked under the British East India Company were completely dissatisfied and were ready to revolt against the British.

Course of the Revolt

In 1857 May the revolt started in Meerut. Later it spread all around north India. Before that in Berhampure in Bengal soldier namely Mangel Pandey revolted against East India Company and became first martyr of this revolt. From Meerut this revolt spread to Delhi. The revolters marched from Meerut to Delhi and artillery of Delhi co-operated with them. They killed European officers and captured Delhi city. They proclaimed the weak and old Bahadur Shah as the ruler. Bahadur shah became the leader of this movement. At last, from different parts of India, soldiers marched towards Delhi.



Mangal Pandey

Other centers of this revolt were Kanpur, Lucknow, Bereli and Jhansi. In Kanpur the revolt was led by Nana Sahib the adopted son of Pashwa Balaji Baji Rao and he declare as 'Peshwa' of Kanpur and recognized Bahadur shah as emperor of India. Tantia Toppe, a renounced officer of Nana Sahib was another leader of this revolt and he fought against the British very courageously

In Lucknow, the revolt was led by Awadh Beegum. She got support from all sections of society. In Jhansi, Rani Lakshmi Bhai fought against the British Raj. She also got support from different sections of people but lost her life in a British encounter. In Bihar the leader of revolt was Kanwar Singh but he also got martyrdom by fighting with the British force.

Another figure of this revolt was Maulavi Abdulla, a famous military genius and national freedom fighter. He courageously stood against the British and he was assassinated by an intrigue.

Though the 1857 revolt occurred in different parts of North India the East India Company and the British military captured Delhi and thousands of people were massacred by the British force. The last Mughal ruler Bahadur Shah Second was arrested and sent to Rangoon. While in exile he died in 1862. Other leaders of the revolt also surrendered to the British. Nana Sahib was driven into the jungles of Nepal and he died there. At the end of 1858 the British completely suppressed the revolt

Effect of the Revolt of 1857

It was not an organized national movement. The participation of people were nominal and the local people and zamindars were aloof from the revolt. Above all, important regional rulers and princes supported the British government and they helped to suppress the revolt. Likewise villages, merchants and educated mass of India did not support the revolt.

Results

The revolt of 1857 is considered a turning point in the history of India and helped to organize a strong national movement later. The rule of the British East India Company came to an end and direct control of British crown started in India.

- Governor general, the representative of the British government in India was renamed as Viceroy and a Secretary of state was also appointed.
- The British army in India was thoroughly reorganized
- A new attitude began towards the Indian states

The revolt was suppressed by the British. After the revolt the crown rule began in India and the political power was handed over by the English East India company to the British crown through the Queens proclamation and 1858 Act. The crown appointed a Viceroy and a secretary of state in India.



Conduct a discussion on the revolt of 1857.

After 1857 Revolt, Muslims in large scale were overthrown from power and politics. The Muslim community in India lost their glory and British government in India suppressed them. The Mughal dynasty, which was once the political masters of India lost their supremacy. The British East India Company imparted tyrannical rule and its results mainly affected the Muslims. In this critical situation, a learned group of theologians led by Muhammed Qasim Nanautawi founded 'Darul Uloom', in the town of 'Deoband' in 1866. The main aims of this institution were:



DARUL ULOOM

- To free India from the hands of British.
- To keep alive the spirit of Jihad against the foreign rulers
- To propagate the pure teachings of Quran and Sunnah



Assignment: Role of Darul Uloom in Indian Freedom Struggle.

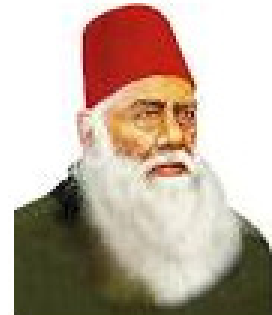
Nadwatul Ulema

The Nadwatul Ulema is a religious institution established at Lucknow in 1894 under the leadership of Ashraf Ali Thanawi, Mahmud Al-Hasan, Shibli Nu'mani and Ali Mongri. The main aim of the institution was to bring about harmony and cooperation among different Muslim groups and thereby to bring the moral, religious and educational reformation and progress.

Jamiat ul Ulema

The Jamiat ul Ulema is a leading Islamic organization founded in 1919 under the leadership of Sheikh ul Hind Maulana Mahmud Hassan. The organization stood for non violent freedom movement. Jamiat Ulema strongly opposed the creation of a separate Muslim state. Jamiat had an organizational network and published an Urdu daily Al Jamiat. In 2008 Jamiat split into two under Maulana Mahmud Madani and Maulana Arshad Madani.

Sir Syed Ahamed Khan : Sir Syed Ahamed Khan was born on 17th October 1817. He was an Anglo-Indian Muslim philosopher, pragmatist and educationalist of British India. He undertook a movement known as "Aligrah" to promote western scientific education to Indian minority community. As noble birth, that is a close relative of the Mughal nobility, he acquired popularity as an eminent scholar while working as a judge under the British government. During the 1857 revolt, he was a pro-British, fearing that the political rivalry with the British East India Company may affect his educational ideas, he denounced nationalist organization such as Indian National Congress. Sir Syed put forward 'Urdu' as a lingua franca of Indian Muslims.



Sir Syed Ahammed Khan

He advocated Hindu-Muslim unity and education for both. He said that Hindus and Muslims are two beautiful eyes of a beautiful bride. He opposed ignorance, superstitions and evil customs that were prevalent in Muslim community. He had a strong passion for education. His co-operation with the British authorities, promoting loyalty to the empire amongst Indian Muslims. He started so many educational institutions helpful for the promotion of social status of the community.

Aligarh Muslim University

This institution was founded by Sir Syed Ahammed Khan. At first, in 1875, it was a school, and then it became Muhammedan Anglo Oriented College, later in 1920, it developed as a university. Western education was essential for the Muslims of pre- independence to get government employment. For this purpose, he concentrated his attention towards the educational field. He understood that the co-operation of the British government in India was essential to attain his goal to educate Muslim community and regain lost social status. In this matter he was a pro- British and advised the Muslim community to give maximum attention to education, not for politics. Eventhough the founder of the movement stood for pro British attitude, the students of this university gradually turned against the British and became part of the nationalist movement.



Role of Aligarh Muslim University for Muslim education - Seminar

Jamia Millia Islamia (university)

Jamia Millia Islamia university was established in 1920 in connection with non co-operation movement in pre-independent India. Now it is a public central university. The students and tutors of this university contributed a lot to the freedom struggle of India. Its

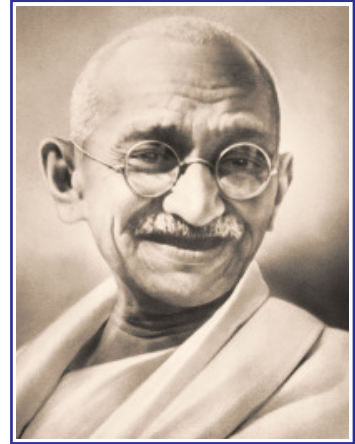


Jamia Millia Islamia

founders were Maulana Mohammed Ali, Shaikh Ali, Hakim Ajmal Khan, Dr. M. A. Ansari and Mahatma Gandhi. These leaders were prominent both in independence struggle and Khilafat movement. The aim of this institution was to educate the minority communities especially Muslims and to induce them to participate in national movement of India. Through this institution Muslims got secular education and they were enabled to qualify for government jobs. Jamia Millia Islamia, originally founded in Aligarh, was later transferred to Delhi.

Mahatma Gandhi

Mohandas Karamchand Gandhi was born in 1869 in Gujarat. He obtained Law degree in London. He was the prominent leader of Indian freedom movement against the British rule. He is known as "Bapu" and Father of the Nation. His two weapons were satyagraha and non-violence. He developed his ideology in South Africa and his political career in India began through the Champaran Satyagraha. He led country wide agitation for ending untouchability, easing poverty, expanding women's rights, building religious and ethnic amity, implementing Swaraj or self governance and organising farmers and labourers to protest against excessive land tax and discrimination. He



upheld non violence and truth in all the situations and encouraged others to do the same. He always wore the traditional Indian dress dhoti and shawl woven with yarn and hand spun on charkha. In 1948 January 30th he was shot dead by a fanatic.

Gandhiji's vision for a free India was based on religious secularism. He opposed the partition of India and was an ardent supporter of Hindu, Muslim unity and worked to promote religious harmony. He found a wonderful opportunity to unite the Hindus and the Muslims of India in the form of Khilafath movement, a world wide agitation in defence of the collapsing status of Turkish caliph, the political leader of Muslim community. Due to the failure in the first World War Ottoman Turkey was dismembered and the world Muslims feared the safety of the holy places and the prestige of their religion were at risk. Although Gandhiji did not associate with the All India Muslim conference which directed the movement in India, he soon became its most prominent spokesman and attracted a strong base of Muslim support. As a mark of solidarity with Indian Muslims he returned the medals bestowed on him by the British Government.

Ali brothers and the Khilafat Movement

Maulana Mohammed Ali and Shaukat Ali were generally known as Ali Brothers. Ali Brothers were the leaders of Khilafat movement.

Maulana Shaukat Ali

He was the brother of Maulana Mohammed Ali, one of the prominent leader of khilafat movement. He was born in 1873 in Uttar Pradesh and educated at Aligarh Muslim University. He helped his brother in publishing weeklies and was elected as the first president of khilafat conference. Gandhiji brought him to Indian politics and he took part in many agitations of Indian National Congress. Later he opposed Gandhiji and Congress. He did not accept Nehru report, Shaukat Ali was a close supporter of Mohammed Ali Jinnah and joined Muslim League in 1936. He died in 1939



Maulana ShaukathAli Ali

Maulana Muhammed Ali Jouhar

Maulana Muhammed Ali Jouhar was born on 10th December 1878 and died on 4th January 1931. He was a muslim journalist, poet, scholar, activist and also prominent leader of the khilafat movement. In 1923 he was elected as the president of Indian National Congress. He was the co-founder of All India Muslim League. He studied at Darul Uloom Deoband, Aligarh Muslim University and Lincoln college Oxford. He started his career as educational director, later he joined civil service. He was famous as a writer and started weekly in urdu "Hamdard" and in English "The Comrade". In the year 1913, he moved to Delhi and took part in the foundation of Jamia Millia Islamia.



Maulana Muhammed
Ali Jouhar

He was a member of the Muslin delegation to England to convince the government not to depose the Sultan of Turkey, who was the caliph of Islam. But this attempt was a failure and it resulted in the formation of Khilafat movement, to protest against the British policy. Prominent leaders of this movement were Maulana Shaukath Ali, Maulana Azad, Hakim Ajmal Khan, Dr.M.A.Ansari and Gandhiji. Many Hindus also participated in the movement and a national civil dis-obedience movement was initiated all

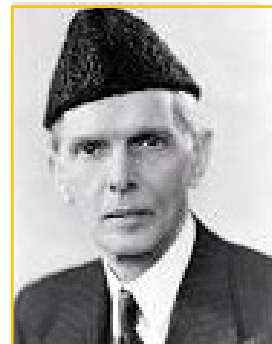
over India. Many workers and leaders were arrested .Maulana Mohammed Ali departed from Congress due to the failure of the Khilafat movement. He was against the Nehru report and Simon Commission.He participated in the round table conference. He died on 4th January 1931 in London and was buried in Jerusalem .



Evaluate the services of Maulana Muhammed Ali to Indian khilafat movement

Muhammed Ali Jinnah

Muhammed Ali Jinnah was born in 1876 and died in 1948. He was a lawyer, politician and the founder of Pakistan. He worked as a leader of All India Muslim league from 1913 to 1947. He was the chief architect of Lucknow Pact (1916) and was the first Governor General of Pakistan. Jinnah advocated Hindu-Muslim unity.It was after the provincial election that he began to advocate two nation theory .



Mohammed Ali Jinnah

Badruddin Tyabji

He was born on 10th October 1844 and died on 19th August 1906. He studied in Europe and obtained a Law degree. It was at a time when Muslims were totally against the western education. He practiced law at Mumbai and later became the first Indian to hold the post of Chief Justice.

Tyabji was an active member of Bombay Presidency Association and then third president of Indian National Congress, and a moderate muslim leader of national movement.



Badruddin Tyabji

Maulana Hasrat Mohani

He was born in 1875. He was a prominent leader of independence struggle, a great poet in urdu language, a capable journalist and a value based politician. Above all he was a parliamentarian of British India. He always supported radical thinking and expressed deep love for Krishna and visited Mathura. He studied at Alighrah Muslim University. The famous

slogan of Indian independence “inquilab zindabad” was put forward by him. He supported ‘Poorna Swaraj’ and was jailed for many years.



Maulana Hasrat Mohani

Muslim League

Muslim league was formed in the year 1906 at Dacca in Bangladesh. Founder leaders were Aga Khan, Muhsinul Mulk. The aim of this organization was to safeguard Muslim political rights.

After independence, he chose to live in India and was one of the strong supporter of Indian Communist Party. He died on 13th May 1951 in Lucknow.



Examine the services Badruddin Tyabji as earlier national Leader

Maulana Abul Kalam Azad

He was born on 11th November 1888 in Makkah, Saudi Arabia. Azad was a renowned leader, a senior political figure and first education minister of independent India. He got “Bharat Ratna” award in 1992 posthumously. His real name was Abul Kalam Muhiyuddin Ahmed Azad. He used to compose poetry in Urdu and treatises on religion and philosophy. He started several journals and criticized the British raj. He was a leader of Khilafat movement and good supporter of Mahatma Gandhi, and took part in non-cooperation movement, Swadeshi and Swaraj movements. At the age of 35 he became the president of INC. He always advocated Hindu-Muslim unity. During 1940-45 he again became the

president of INC. He never supported partition of India. He worked for communal harmony. As the minister of education in Nehru's Government he adopted so many new measures, such as establishing Indian Institute of Technology, UGC and other important educational institutions for higher studies. Every year we celebrate 'National Educational Day' to commemorate the birthday of Maulana Azad.



Maulana Abul Kalam Azad

He wrote many books interpreting Quran, Hadith and the principles of fiqh apart from the life history of Imam Gazzali. He had mastery over several languages such as Hindi, Arabi, Urdu, English, Bengali and Persian. At his younger age he was well versed in four schools of thought Shafi, Hanafi, Hanbali and Maliki. His views were criticized by both the British for racial discrimination and the Muslim politicians for placing communal issues before national interest. He rejected the All India Muslim League and its aim of 'communal seperation'. Earlier he had visited Afghanistan and studied about Pan Islamic doctrines of Jammaludheen Afghani. But later he changed his views and stood for anti imperialism. He was against the partition of Bengal. In 1912 he started an Urdu weekly named 'Al-Hilal', to induce the Muslims to enter the National movement and openly attacked the British policies. Later he started another journal 'Al-Balagh' which induced the active supporters of Khilafat movement to protect the position of the Sulthan of Ottoman Turkey, who was the Caliph for the Muslims of whole world. Till his death Azad followed Prophet Muhammed's ideas by living simply, rejecting material possessions and luxuries. He died on 22nd February 1958.



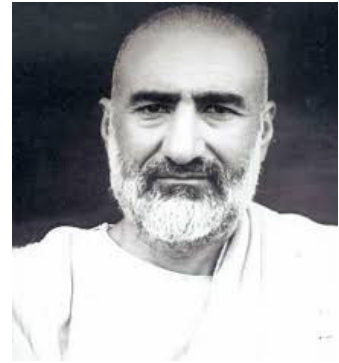
Evaluate Maulana Azad's contribution to National movement of India.

AZAD's PROCLAMATION FOR HINDU-MUSLIM UNITY

I am proud of being an indian. I am part of the invisible unity that is indian nationality. I am indispensable to this noble edifice and without me this splendid structure is incomplete. I am an essential element, which has gone to build nation. I can never surrender this claim

Khan Abdul Gaffar Khan

Khan Abdul Gaffar Khan, a close friend of Mahatma Gandhi, was known as 'Frontier Gandhiji.' He was a political and spiritual leader. He was also known as Bacha Khan, Pacha Khan and Badshah Khan. He was born in 1890 and died in 1988. He joined independence movement in 1911 and started a mosque school, which was banned by British in 1915. He turned his attention towards social activism and reform movement and founded 'Afghan Reform Society' in 1921, a youth movement namely 'Pashtun Assembly and in 1927 a journal namely Pashtun and finally in 1929 'Khudai Khidmatiar' (Servants of God). In 1987 he got Bharat Ratna(first non Indian to be awarded.) He was against partition of India. Between 1948 and 1956 he was arrested by Pakistan Government and even his death was while in house arrest and buried of Jalalabad in Afghanistan.



Khan Abdul Gaffer Khan

Born at Peshawar valley of British India he led a march from Peshawar to Kabul during the Khilafat movement. His organization Khudai Khidmatiar believed in the power of Gandhiji's notion for Satyagraha. He had close association with Mahatma Gandhi and worked together till 1947. He was an active member of Indian National Congress and participated in many agitations



champion of women's rights.

Conduct a seminar on Khan Gaffar Khan's works for Indian National Movement

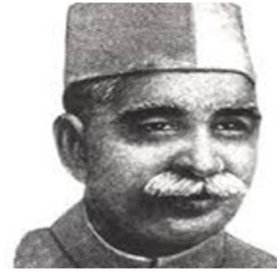
Abdul Bari and Firangi Mahal

Abdul Bari Firangi Mahali was a prominent scholar, born in 1878 and died in 1926. He was against western education and founded Madrassa i- Nizamia in Lucknow. He was the founder president of Jamiat-E-Ulama-E-Hind in 1920. He was appointed as founder committee member of 'Jamia Millia Islamia' in Aligarh.

During the First World War he demanded the Turkey sultan to support Britain or remain out of the war. In 1919 he presided over a protest meeting in Lucknow against the British attitude towards Muslims. He was highly active in the Khilafat movement and preached Hindu Muslim unity. He was the author of 111 books. When Gandhiji visited Firangi Mahal, Muslim families in that area avoided cooking meat, as a gesture of respect. National leaders like Sarojini Naidu, Jawaharlal Nehru and Abdul Kalam Azad visited him and discussed different issues of freedom struggle of India. Gandhiji visited Firangi Mahal thrice and he took it as an opportunity of unifying Hindus and Muslims through the Khilafat Movement.

Dr.M A Ansari

Dr. Mukhtar Ahamed Ansari, a great leader of Indian independence movement, was born on December 25th 1880 in Ghazipur. He acquired MD and MS degrees and worked as a physician. He participated in the Indian National Movement during his stay in England. On his return to Delhi, he worked as the president of Indian National Congress and later Muslim League. But he remained closer to Mahatma Gandhi and the Congress party.



DR.M.A.Ansari

He was one of the founders of the Jamia Millia Islamia and the chancellor of the institution from 1928 to 1936. He was an outspoken supporter of the Khilafat Movement. His wife, a deeply religious woman, worked with him for the uplift of Delhi's Muslim women. Dr. Ansari's house was a regular venue of the political activities of Indian National Congress.

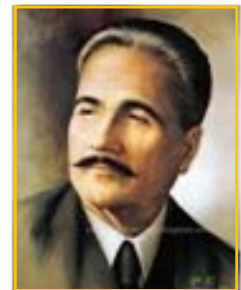
He was one among the new generation of Indian Muslim nationalists, that included Maulana Azad and Muhammed Ali Jinnah. He was very passionate about the issues of common Indian Muslims, but unlike Jinnah, was completely against separate electorates and opposed Jinnah's view that the Muslim League could be the only representative of India's Muslim communities. He died in 1936 and was buried in the premises of Jamia Millia Islamia in Delhi.



Critically Evaluate the services of Dr. M A Ansari to Indian political struggle

Allama Muhammed Iqbal

Allama Muhammed Iqbal was born in 1877. He was a poet, philosopher, politician, and a prominent Urdu scholar. In 1922, he was knighted by King George V bestowing the title "sir", which he rejected. He was influenced by the teachings of Sir Thomas Arnold. In 1905 he travelled to England for his higher studies. In 1906 he got a degree in Law and in 1908, obtained Ph.D degree from Munich university. He returned to Lahore and worked as professor of Philosophy and English. He was influenced by the western philosophy and the poetry of Maulana Rumi and accepted him as his guide. His works focus on reminding his readers of the past glories of Islamic civilization and delivering the message of a pure spiritual focus on Islam as a source for socio-political liberation and glory. In 1930, he delivered his presidential address in Muslim League meeting. His famous poem "sare jaham se acha" is a remarkable one. In 1934 he wrote the popular book "The Reconstruction of Religious Thought in Islam,"



Allama Muhammed Iqbal

which discusses Islam as a religion as well as a political and legal philosophy in the modern age. He devoted his time for law practice, poetry and remained active in the Muslim League. He had a close relationship with Muhammed Ali Jinnah. In 1926 he was elected to Punjab assembly. He was the first patron of the journal, "True-Islam", published in British India. He died in 1938.



Debate : Muhammed Iqbal and freedom movement in India.

TE QUESTIONS

- Write important causes and results of 1857 revolt
- Examine the nature and effects of 1857 revolt
- What was the attitude of British towards Muslims, after 1857 revolt?
- Mahatma Gandhi, the Father of Nation rendered valuable services to Indian Khilafat Movement. Examine
- Sir Syed Ahamed Khan reformed social and educational fields of Indian Muslims. Evaluate
- Jamia Millia Islamia and Aligarh Muslim University were the two remarkable institutions contributed to the Indian Muslim's social and cultural awakening. Examine
- Write a note on the role of Dr.M.A.Ansari to the Indian National struggle.
- Write a short note on the role of Maulana Abul Kalam Azad in the national freedom struggle.
- Allama Muhammad Iqbal is considered a dynamic personality who contributed a lot for Muslim reformation. Evaluate
- Write a paragraph about Abdul Bari Firangi Mahal
- Badaruddin Tyabji was a true national leader of Indian independence. Examine
- Hazrath Mohani is considered a radical leader in Indian National Movement. Evaluate.

Islamic Tradition in Kerala

9



Significant Learning Outcomes

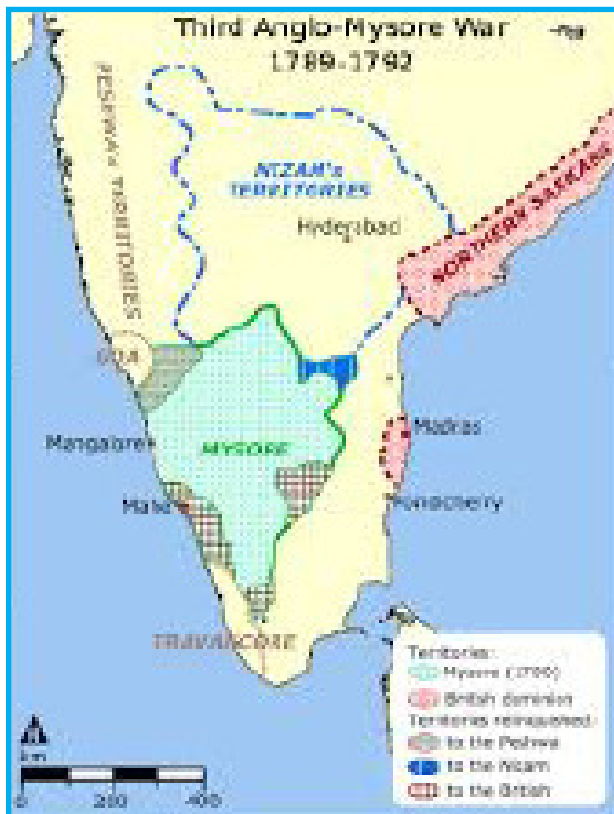
- Explains the impacts of British domination on Muslims in Kerala
- Analyses the causes of Mappila outbreaks
- Identifies the centres of Mappila outbreaks
- Differentiates Malabar Rebellion of 1921 from Mappila outbreaks of 19th century
- Explains the impact of Malabar Rebellion in 1921
- Familiarizes the political, religious and social reform leaders among the Muslims
- Explains Kerala Muslim Aikya Sangam
- Familiarizes the Arabi Malayalam literature

Major Concepts

- British domination and its impact on the Kerala Muslim society
- The Mappila outbreaks, Malabar rebellion 1921
- Impact of Malabar rebellion in 1921
- Muslim leaders and reformers.
- Kerala Muslim Aikya Sangam

British domination and its impact on Kerala Muslim Society

The British domination of Malabar started in 1792 as a result of the treaty of Srirangapatnam, concluded after the third Anglo Mysore war between Tipu Sultan and the British. By this time, the English established themselves as a major power in south India. Mysore Wars altered the political situation of Malabar. After the British occupation of Malabar a joint commission was appointed in 1792 to control the administration of the ceded territory which continued upto 30th 1801. William Macleod, the first principal Collector of Malabar assumed charge on 1st October 1801. He had executed new administrative measures for the first time in Malabar. The reforms such as reinstallation of Janmi as the lord of the soil, confiscation of hoarded weapons, disarmament throughout the province, new taxation, fresh survey of land etc introduced by the British created resentments among the Mappilas.



The Mappila Outbreaks

Under the Mysorean administration the revenue had been collected directly from the farmers through their own officers. But the British reinstalled the old system of revenue collection by appointing the landlords and the chieftains as the revenue collectors. The restoration of the Hindu Rajas and chieftains as the revenue collectors created much problems among

Mappila tenants. The resentment of the peasants, coupled with financial troubles forced the natives to unite under local leaders like Athan Kurikkal and Unni Moosa who fought against the British. The outbreaks of the nineteenth century led by peasants, agricultural labourers, artisans and petty traders are labelled by the British as Mappila outrages. Unrest among the Muslims of Malabar reached its pinnacle between 1836 and 1853. The hardships faced by the Mappilas were boundless.

In Malabar two thirds of the revenue was derived from grain crops of Eranad, Valluvanad and Ponnani Taluks. A great part of land in Malabar belonged to Hindu temples and to Nambudiris and other upper caste people. As majority of the Muslims were tenants or labourers, it is natural that their agitations were mainly against the land lord janmis.

Heavy burden of tax, unexpected eviction from the land etc compelled Mappilas to organise outrages. They believed that if a poor man had been evicted from the land, it was religious duty to struggle for him. Hence the Mappilas considered their struggle against the landlords and the British as religious duty. Between 1836 and 1919 there occurred 32 outbreaks.

Major Mappila Outbreaks are:

- Angadipuram Manjeri outbreaks of 1849
- The outbreak of 1851 against Komu Menon, the manager of Valluvanadu Raja
- The Mattannur outbreak of 1852 against Kalathil Kesavan Thangal
- The Kulathur outbreak of 1879
- The 1919 outbreak of Mankada

T.L. Strange, the judge of Sadr adalats, was appointed by the British government as the chairman of a commission to enquire into and to report on the outbreaks. He was directed to ascertain the causes of the past outbreak also.

This report was criticised for its biased approach to the Mappila community. Strange recommended that special legislation was necessary towards the following objects:

- Escheat the property of the rebels.
- Fine the districts where outbreaks are common.
- Deport the suspects
- Put restrictions on the possession of arms even work knife and on building mosques
- Organise a special police force for dealing with outbreaks

The policy of the British and extortion by the middlemen under their rule culminated in agrarian tensions. In 1792 CE the British officers recommended that the presence of troops is deemed essential to the realisation of revenue, as the Mappilas are not well disposed at times to part with their money.



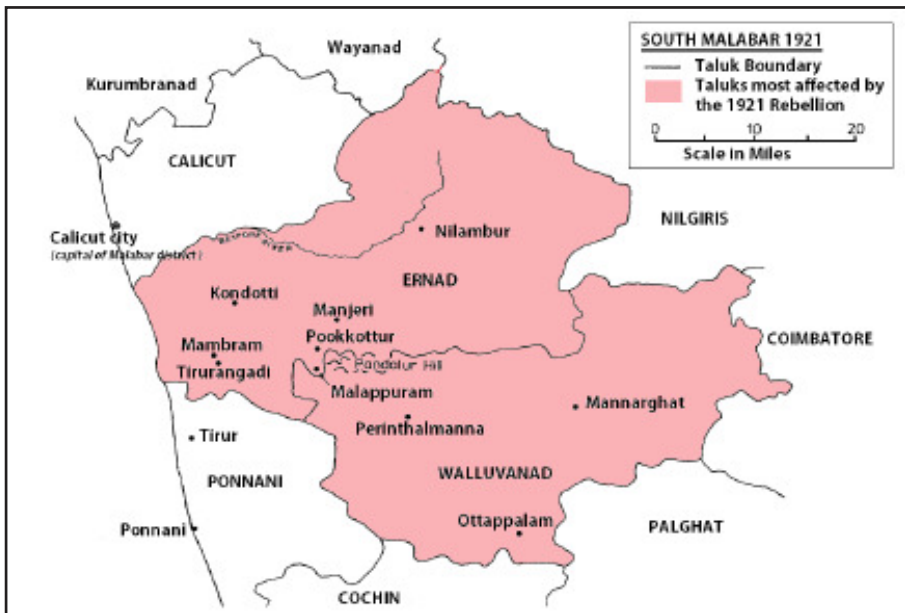
Debate: The Mappila outbreaks: Against the landlords and British policy

Malabar Rebellion 1921

Nationalist sentiments did not prompt over enthusiasm among the Mappilas till the second half of the nineteenth century. It was with the beginning of Khilafath movement that the Mappila outbreaks gained a nationalistic nature. The Muslims of Malabar heard about the term Khilafat in a political context for the first time at the Manjeri conference of Indian National Congress held in 1920. The Manjeri conference emphasised the tenancy problem and the khilafath questions. A resolution demanding tenancy legislation was passed despite the opposition of the landlords. Gandhiji and Shoukat Ali visited Malabar on 18th August 1920 in order to spread the ideas of non co operation and Khilafat movement. The visit was a turning point in the Khilafath and non co operation movements in Malabar. As a result a number of Khilafath working committees consisting of Hindus and Muslims were formed throughout Malabar. Gradually the Congress Khilafat committees became the symbol of Hindu-Muslim unity in Malabar. The uprising of 1921 was not a sudden outbreak as a reaction against a number of long pending factors, like the repressive measures adopted by the authorities. Khilafath committee meetings were held in different parts of Malabar.

Reasons for the Outbreaks

- Dissatisfaction among Muslim tenants
- Rack renting and excessive lease.
- The arrest of the Khilafath leaders on fake charge
- Forceful removal of caps and religious symbols of Mappilas
- Demolition of the flags of Khilafath volunteers



Centers of Malabar Rebellion



Mark on the outline map the major centers of Malabar Rebellion.

The Thirurangadi Revolt

On 8 June 1921 Ali Musaliyar, the religious leader and the Khilafat leader of Tirurangadi, led a volunteer parade, marching from Kizhakkappalli to the compound next to the public office at Tirurangadi where the tombs of Muslim martyrs killed in the outbreak of 1894 situated. According to Hitchcock, the district superintendent of police “this was the first definite act towards a possible outbreak”.

The Pookottur Battle

In July 1921 another incident occurred in Pookottur. Pookottur was a Mappila tenancy village. More than 80 percentage of the land was owned by a single Janmi-Thachirakkavil Chinnamunni Tirumulpad of the Nilambur Kovilakam. Vadakkeveetil Muhammad, an employee of Kovilakam was the secretary of the Khilafath committee in Pookottur. Narayana Menon, the sub inspector of police, searched the house of Vadakkeveetil



Prepare a chart showing major Mappila outbreaks including its year, leader and centres

Muhammad on a false charge of theft of a gun under the licence of Tirumulpad. No gun was found. However the pre planned attempt of police to arrest Muhammad was foiled by the local Muslims. Soon after the search, Muhammad with a gang of Khilafat supporters reached the Kovilakam and demanded his salary due for his early service. In response to Tirumulpad's petition, the inspector again reached Pookotur. On hearing the news, a mob of Mappilas mainly from Tirurangadi, Nellikkuth and Ponmala gathered around the Kovilakam. The mob resented the search of Muhammad's house and the rebels began to plunder the Kovilkam



Ali Musliyar

The District collector E F Thomas sent alarming reports to Madrass asking more forces and sanction for stringe actions. On 16 August 1921 Government of Madrass approved the collector's plan for surprise concentration of troops and police at Tirurangadi and to carry out searches. Thus Thomas issued warrents for the arrest of Ali Musliyar and 17 others in Tirurngadi under the Mappila Outrage Act of 1854 CE. Knowing the heavy movement of armed forces, the leader of the Khilafath movement advised the people to be peaceful. The news spread that Tirurangadi mosque and Mampuram Jaram were destroyed by the army and Muslims proceeded to Tirurangadi. On 20 August 1921 the army surrounded Tirurangadi mosque and arrested three people. Ali Musliyar went to the police station to get the release of the three arrested leaders. A crowd followed him. The police superindentant Rowle requested them to sitdown peacefully till the collector Thomas arrived. As soon as they sat down Rowle orderd firing. The enraged mob attacked the police and the army. Six of them including Rowle were killed. As many as 17 mappilas died in the incident. The unprovoked firing on the unarmed crowed initiated the Malabar rebellion in 1921. On 22 and 23 August the rebellion spread over the entire south Malabar. In several parts of south Malabar, Khilafath workers proclaimed the end of British rule and independent regions were declared. Seethi Koya Tangal of Kumara Puthur and Variyam kunnath Kunhammad Haji declared themselves as local rulers. The Khilafath leaders like Muhammad Abdu Rahiman sahib, V Gopala menon, K P Kesava menon, E Moidu Moulavi and other advised the Mappila and their leaders to give up arms and to reach a settlement. Ali Musliyar was about to accept the proposals of the khilafath leaders, but his followers were prepared to fight and

die. On 26 February the army reached Pookkottur and fired on the crowd coming out of the mosque after the Juma prayer. More than 250 people were killed. On the next day a large army surrounded the Tirurangadi Juma masjid and dug trenches on three sides. On 31 they opened fire at the mosque. Ali Musliyar and 114 khilafat volunteers were inside the mosque. In the firing 22 people in the mosque were killed. Ali Musliyar and 37 of his followers surrendered to avoid further damage to the mosque. Even though the special court sentenced Ali Musliyar to death he had a natural death on 17 February 1922 at Coimbatore jail.

The wagon tragedy

The most deplorable incident during the revolt was the wagon tragedy which occurred on 19th November 1922. 70 prisoners were loaded into a goods wagon and conveyed from Tirur to Podannur. On the way to the Bellary jail, when the train arrived at Podannur the doors of the van were opened. 61 of them were found dead. An enquiry found that the cause of death was asphyxiation (suffocation).

Impact of the Rebellion

The situation after the rebellion faced by the Muslims was very deplorable. Muslim refugees including women and children migrated from the turbulent places during rebellion were prohibited from entering nearby areas by putting entry passes. Thus no one could go anywhere from their home station for self protection. The police would chase them if they had defied the order. The outbreak of the rebellion checked the nationalist activity and the tenancy and Khilafath movement.



The accused in Mappila rebellion at Calicut court

The bitter experience of the Muslims in the rebellion 1921 fuelled the growth of communal ill feeling in Malabar. The League minded Congress workers from Malabar served their ties with the party and associated with the All India Muslim League. Moreover the Tenancy Reform Bill of 1930 had not given any advantage to the tenants in Malabar.

Human Sufferings

The severity of human sufferings is summarised by CP Muhammad Haji, one of the survivors of the rebellion.

“ All the male members of the family were arrested. We would eke out a living from the little earnings. We could get them from the fields, but how many children had to grow up without fatherly love, how many unfortunate widows and helpless parents were thrown into perpetual misery, how many households were thrown into starvation.”

Conrad Wood, “Mappila Rebellion and its Genesis”



Prepare a Seminar note on the Impact of 1921
Rebellion

Early Muslim Leaders and Reformers

Shaykh Zainuddin(1467-1521)

Ponnani known as little Mecca, had been a centre of Muslim religious learning with the coming of Makhdums there. The name Makhdum was actually the name of an Arab tribe migrated from Yemen and reached Tamil Nadu, which place came to be known as Ma’bar. One Ali bin Ma’bari of the tribe migrated to Kochi. Zainuddin Makhdum was the celebrated son of Ali. Later he migrated to Ponnani along with his uncle. Zainuddin composed several books on religious science. Most important among them was a poem, Tahrid Ahl il –Iman Ala Jihadi Abadat -i-Sulban, describing the arrival of the Portuguese in Malabar and their religious atrocities towards the Muslims. Shaykh Zainuddin I died in 1521 and was buried in the Ponnani Juma Masjid

Shaykh Zainuddin Junior

He was the grandson of the former and was a renowned scholar and historian. He is the author of Tuhfat al Mujahidin (Glory to the Victory of Martyrs). This work in Arabic was the earliest work on the history of Kerala Muslims. This work is a source book of European colonial history and an ideological interpretation to the long struggle against Portuguese intervention. He argued that his aim behind it was to inspire the believers to wage war against the Portuguese. Fathul Mueen is another work written by him. He died in 1583 and was buried at Chombal near Mahi.

Mamburam Thangals

The family of Mamburam Thangals came from Tarim in Hadramaut of Arabian Peninsula in 1775. Sayyid Jifri Thangal reached Calicut with a view to propagate the message of Islam. The Zamorin, Raja of Malabar, warmly welcomed him and granted a plot of land in Calicut. After some time his brother Sayyid Hasan Jifri reached Calicut. Later he moved to Mamburam one of the prominent learning centres of Malabar. A place on the northern shore of Kadalundi river, Mamburam became the headquarters of his mission. This family produced the eminent leaders namely Sayyid Alavi Thangal and Sayyid Fazal Pookoya Thangal.

Sayyid Alavi Thangal (1749-1843)

He was also a migrant from Hadramaut. He reached Calicut and became the son in law of his uncle Sayyid Hassan Jifri Thangal. Gradually he spent his time in propagation of Islam and programmes of building mosques at different parts of Eranad –Valluvanad area. He became an active participant in the anti colonial struggles against the British.

Assaiful Bathar was a fatwa in Arabic composed by Sayyid Alavi Thangal unequivocally declaring jihad against the British. He argued that the main reason to compose this work was the atrocities of British military towards the innocent Muslims who had been performing prayer in the Muttiyara mosque. The first occasion on which the British suspected him was during the revolt at Manjeri led by Muslim leader Attankurikkal's son. It was under his inspiration that the Mappilas joined together against the British and massive participation occurred in various uprisings such as Eranad revolts of 1836, Eranad revolt of 1837, and Paruthan riots of 1837. In the Cerur revolts of 1843, he actively participated and was severely wounded which proved fatal and soon he died in 1843.

The Cerur Revolt

This revolt was one of the major agitations. which was participated by Sayyid Alavi Tangal. An Ezhava woman servant of Kapratt Krishna Panikkar, of Thirurangad converted to Islam and began wearing blouse. The enraged Adhikari forced the woman to remove her blouse. The Adhikari was killed by the Mappilas in October 1843 The British army was attacked by the rebels and several British soldiers were either killed or severely wounded.

Sayyid Fazal Pookoya Thangal(1823-1901)

He was the celebrated son of Sayyid Alavi, erudite scholar and theologian. He incessantly invited Mulims to fight against the atrocities of British authorities. The British authorities suspected his role on several occasions. His declaration of war against the British often caused the uprisings.

He wrote a pamphlet in Arabic, entitled Uddath ul Umara, printed in Arabia and distributed through the Mahalls in different parts of Malabar. The book was prohibited by Connolly, the collector of Malabar. Tangal was also critical of several unIslamic practices prevailed in the Mappila society. At last Tangal was deported to Arabia in 1852. He died in 1901 and was buried in Turkey. The Mapilas retaliated for Fazal Thangals banishment by killing Connolly.

The Revolts participated by Fazal Pookoya Thangal

- Manjeri Revolt of 1849
- Kulathur revolt of 1851
- Mattanur Revolt of 1852

Veliyamkod Umar Qazi (1757-1852):

He belonged to a scholarly family of Ponnani Taluk. He was the first person to refuse payment of tax under the British rule. Qazi composed many poems in Arabic and Arabi Malayalam such as Nafaisa darul Sallallahu Bayth. He was not only a religious leader but a champion in the course of common people. He used to take up the cases of oppression of

the people both by landlords and government officials. He lived for 95 years and died at Veliyankod in 1852 .



Assignment : Anti colonial activities under Muslim leaders.

Modern Education and the Muslim Society

As Mappilas gave prime importance to religious studies, prayer and studies were provided together in the mosque itself. Gradually the commitment of some well wishers and intellectuals manifested in the form of associations and motivated the educationalists and traditionalists to search for some means to rearrange and preserve their identity and culture. Though western education had spread during the first half of nineteenth century, the Mappilas did not respond to it positively because of their prejudices. The lack of progressive thinking and neglect of modern education led them to be a closed community. So they remained aloof from modern developments spreading up among sister communities. The first notable effort in this direction came from the side of Sayyid Sanaullah Makthi Tangal, Chalilakathu Kunhammad Haji, Vakkom Abdul Khadar Moulavi, etc. They made lifelong effort to lift the community to a life on par with the other communities. Islahi movement also was started by these eminent personalities. “Islahi” is term used to denote the attempt aiming at renovating Islamic rites, rituals and practices. Tajdid is a synonym for this process. In Kerala the word Islahi is often used by the scholars to explain this trend. The Islahi movement was initiated by individuals like Sanaullah Makthi Tangal, Chalilakath Kunjahammad Haji and Vakkom Abdul Khadar Moulavi.

Sayyid Sanaullah Makti Thangal (1847-1921)

Sayyid Sanaullah Makti Tangal came forward to make an awareness in the study of Malayalam. At a very young age he joined the government service as excise inspector because of his proficiency in English. He resigned his job to defend faith from false propaganda of Missionaries. He tried to lead the Muslims to the path of secular education.

Makti Tangal’s services in the field of education were enormous. Recommendation for the use of blackboards and organised classes in Madrassahs, publication of the first primer for teaching Arabic called Taimul-Ikhwan, improvement of Arabi Malayalam script, etc were part of efforts in uplifting religious education. Makti Tangal was also aware of the necessity of secular education along with religious learning. He encouraged the Muslims to study Malayalam and English along with religious learning, against the vilification of orthodox Ulema.

His major Works and Journals:

- ◆ Katora Kutaram
- ◆ Parkalitha Porkalam
- ◆ Nabi Nanayam
- ◆ Satyaprakasam (Weekly journal)
- ◆ Nithyajivan (Monthly journal)
- ◆ Paropakari (Monthly journal)

Chalilakath Kunhahammad Haj

Chalilakatt Kunhahammad Haji, who is considered the father of Madrasa movement, was the foremost religious scholar of modern Kerala.

A number of reforms were carried out in Madrasa through his efforts.

- Introduced the use of globe, atlas, maps, library and reference books
- Syllabus was revised and subjects like Malayalam and Mathematics were introduced
- The students were organized into four classes
- A curriculum was introduced.
- Textbooks were introduced to each class.
- Introduced reading of newspaper

By sending his daughter to school, Chalilakatt Kunhahammad Haji, travelled in a distinct path where most of the Muslim scholars were reluctant for taking such steps.

Shaikh Hamadani Thangal

Hamadani Thangal was born at Vaduthala near Eranakulam. After completing religious studies from Vellore, he formed the Muslim Conference to promote education among Muslims. He was nominated to the Sree Moolam Praja Sabha by the government of Travancore. Thangal worked hard to promote education among his community utilizing government machineries. Diwan P Rajagopalachari had granted seven acres of land in Alway for the construction of an institution on the model of the Aligarh Muslim University. But he failed to complete the project. Thangal died at Vaduthala in 1922.

Vakkom Abdul Qadar Moulavi (1873-1932)

Vakkom Maulavi can be called as the pioneer of Kerala Muslim Renaissance. After his formal education, he decided to take up the task of reforming the community and started organizations like Islam Dharma Paripalan Sangam at Nilakkamuku, Pallipuram, Hidayathul Islam Sangam, Chirayinkizh Taluk Samajam, Muslim Aikya Sangam Kodungallore etc.,

The reform movement started by Vakkom Moulavi attracted the attention of a large section of people. He championed in the spread of modern education and the restoration of real Islamic principles and practices. Under his inspiration, a higher elementary school was established at Alleppy and a teacher was appointed to teach Arabic. As a result of his efforts education became widespread and the Muslim youth began to attend colleges.

To propagate his ideas he started a number of journals such as :

- The Muslim, Deepika, Swadeshahimani,(Malayalam)
- Al Islam (Arabi Malayalam)

His journals and other writings played a great role in educating the Muslim women in the fundamentals of Islam and in improving their conditions. The reform movement initiated by Moulavi influenced a large section of the people. The journals like Al Islam and The Muslim have played a great role in educating the Muslims. He introduced the thoughts of reformist intellectuals like Muhammad Abdu and Rshid Ridha through his publications. In the last year of his life Moulavi started a new monthly- Deepika to enlighten the Muslims with the cultural advancement and the world of new ideas. He used this monthly to make awareness among the nonmuslims about Islamic ideas and principles. Moulavi is famous in the history of Kerala as the publisher of Swadeshahimani.



Seminar on “ Modern education and the role of Muslim scholars”

Kerala Muslim Aikya Sangam

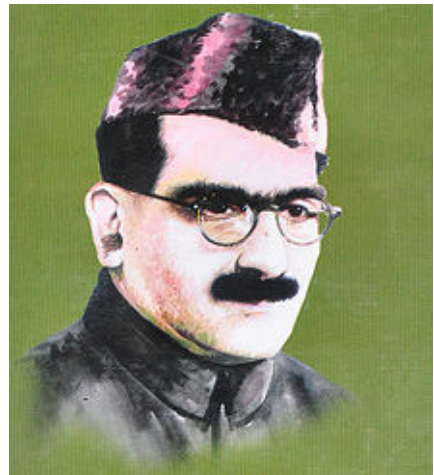
Following individual efforts at religious reform in the third decade of 20th century an organised venture, came from Cochin state, was Kerala Muslim Aikya Sangham. It started as a grievance cell called Nishpaksha Sangham for solving the problems of well to do Muslim families at Kodungallur. Later it extended its branches throughout Malabar. This was the first all Kerala association of Muslims. It became a pathfinder ‘to promote the united uplift of the community and to bring out reforms, especially the advance of modern education’. K. M. Seethi Sahib was its founder member. For a long time Aikya Sangham was the platform

through which the community got inspiration of organizational power. Two journals were also published in its name viz, Muslim Aikyam in Malayalam and Al-Irshad in Arabi Malayalam. Through its pages Sangham fought a relentless battle against the unIslamic practices and superstitions existed in the society. In Islam the attempts aiming at regenerating Islamic principles, rituals and customs are known as Tajdid and often it is termed as Islahi movement . The programme of revivalism among the Muslims of Kerala inaugurated by K.M Moulavi, was proliferated by a large band of well-educated Muslim youngsters well versed in Islamic studies. The programme highlighted the doctrine of Tawhid and denounced all types of Bid'ah (Innovations) such as Nercha and Chandanakkudam. So this movement delivered a message to go back to the pristine glory of the Quran and Hadith.



Assignment - Achievements of Kerala Muslim Aikya Sangam.

Muhammad Abdur Rahiman Sahib (1898 – 1945) was a prominent leader of Indian Freedom Movement and one of the pioneers of renaissance movement among the Muslims of Kerala. Sahib was born at Azhikode, Kodungallur, in 1898. He completed his schooling at Veniyambadi and Calicut. He attended college at Madras and Aligarh but discontinued his studies at Aligarh University to participate in Non-co-operation movement and Khilafat movement in Malabar.



Muhammed Abdul Rahman Sahib

Following the Mappila revolt of 1921, Sahib worked towards establishing peace in riot affected areas but was arrested and sentenced to two years imprisonment in October 1921 by the British authorities. He participated in the breaking of the salt law on the Calicut beach in 1990. He always represented the reformist trends and movements among the Muslims of Kerala.

Mohammed Abdur Rahiman Sahib was the editor and publisher of the Malayalam daily *Al-Ameen* which was published from Calicut during 1929–1939. The paper aimed to strengthen the freedom movement and nurture nationalism among the Muslims of Malabar. He became President of Kerala Pradesh Congress Committee (KPCC) and a member

of All India Congress Committee(AICC). In 1939 Sahib was jailed from 1940 to 1945 by the British. After the release from jail, he returned to Calicut and started active participation in Congress activities. He died on 23 November 1945 at Pottashery village near Chennamangallur just after addressing a public meeting at Kodyathur. The Kerala government took over Sahib's house at Eriad to protect it as a *Nasrul Islam*.

E. Moidu Moulavi(1890–1995) was one of the pioneering leaders of Freedom Movement in Kerala, born at Maranchery in Ponnani in 1890 to the family of Malayankulathel Marakkar Musliyar Maranchery, a scholar and freedom activist from Ponnani. He did his primary schooling at the Kodenchery Dars before moving to Vazhakkad. After completing his studies at the Vazhakkad Darul Uloom Arabic college under the tutelage of Chalilakath Kunhahammad Haji, he joined the Indian National Movement from 1919 onwards.. He was the founding secretary of the *Majlisul Ulema*, an organization formed for social reform amongst the Muslims of Kerala and to draw their participation in the Indian National Movement. Moulavi was arrested and underwent rigorous imprisonment during the Khilafat Movement of 1921. He had to undergo imprisonment for another 9 months in 1930 for his participation in the Payyannur Salt Sathyagraha struggle. Yet again he was given jail terms for a period of 3 years for taking part in the Quit India Movement. He was released in 1947 after the Congress party came to power in India.



Moidu Moulavi

Moidu Moulavi served as K.P.C.C working Committee Member, AICC member etc. He was elected to the Malabar District Board from Andathode farqa in 1938. In Independent India, he was nominated for Parliament membership but declined the offer to resign from

politics and concentrate on education and social reform within his community.

E. Moidu Moulavi, along with Mohammed Abdul Rahiman launched the *Al Ameen* news paper from Calicut during 1929–1939. He died in 1995. A memorial was constructed in his memory at Kozhikode

Vakkom Abdul Khader- Freedom Fighter

The life and mission of Vakkom Abdul Khader is a rare example in the history of freedom movement. He laid his life for the cause of freedom in his flourishing young age. He was born at Vakkom in Chirayinkizh Taluk, in southern Kerala on 25th May 1917. He stopped his education at tenth and became an active member of Pradesh Congress party which was in the forefront of the freedom struggle in Travancore area. He was sent to Malay by his parents at the age of 22, there Khader joined the Indian Independence League led by Rash



Bihari Bose and worked for the freedom of the country. Later he became an active member of Indian National Army (INA) of Subash Chandra Bose. He joined for military training at Swaraj Institute of Penang which aimed at providing training for the fighters of INA. Khader was intelligent and clever that he excelled in the war tactics and spying. The INA sent Khader along with twenty of its cadets to India to organize the military activities of INA. Khader and his party landed in Rubber boats at Tanur, the coastal town in the Malabar region of Kerala.

The British police captured Khader and sent to jail at Calicut. He was bitterly tortured by the police to get secret information, but despite all the atrocities he stood firm without revealing any secrets. He was taken to Madras and Delhi army camps for questioning. But his companion Balakrishnan under acute pressure from the army revealed all the secrets regarding the INA activities to the authorities. Khader was brought to trial before E.E.Mak, and sentenced to death by the Special Judge for treason and spying for the enemy.

By hearing the news Khader's father along with Vakkom Majeed, another freedom fighter, reached the jail to see his beloved son. He saw the face of his brave son for the last time and with a grieving heart he left him. September 10 was the day of execution. In the previous night (9-9-1943) he wrote a long letter to his father. The letter gives the strength of character and belief in God shown by Khader while facing the execution. The execution took place on the seventh day of Ramzan, 10 September 1943 early in the morning.

Mappila Literature

The most significant contribution of Mappilas to Kerala literature is the Arabi Malayalam literature, popularly known as Mappila literature. In this literature Malayalam words are represented through Arabic scripts. It was originated as a special medium for religious education. There is no proven evidence related to its origin. The earliest Arabi Malayalam poetry was composed in 1607

In the beginning there were only 32 letters and no corresponding signs for many Malayalam letters. Through the efforts of Chalilakathu Kunhahammed Haji, Sanaullah Makthi Thangal and Vakom Abdul Qadar Moulavi the Arabi Malayalam literature underwent considerable changes and now it contains 50 letters. The Mappila literature consists of both prose and poetry

The Arabi Malayalam Prose

Mappila resistance against colonialism in the form of outrages became stronger through the medium of literature. Their resistance during the British period was generally a type of holy war waged against the Janmis and the British authorities simultaneously. Their religious ideologies also played prominent role in fermenting the situation. Apart from theological and legal treatises, most of the Mappila literature is composed of songs and poems on Jihad. Medium of all these writings was either Arabic or Arabi Malayalam. Some examples of such works are Thahrid- Ahlil Imam by Shaikh Zainuddin Junior, Thuhfath ul Mujahiddin by Shaikh Zainuddin Junior, Fath ul Mubeen by Qazi Muhammad, Assaifal-Bathar by Sayyid Alavi Tangal, Uddathul Umarai by Fasl Pookkoya Tangal etc. In prose category Mappilas translated so many Sanskrit works into Arabi Malayalam. For example Ashtanga hrudayam, Amarakosam, Mappila Ramayanam, etc,

The Arabi Malayalam Poetry

Most of the writings were in Arabi Malayalam script. The poetical composition generally called Mappila pattu has different versions such as Malappattu, Patappattu, Qissappattu, Urudippattu, Mailanchi pattu, etc. Muhiyuddin Mala is a popular composition recited even by certain Muslim elder people.

Among Mappila writers, the most remarkable name is Moyinkutty Vaidyar who popularized Mappilappattu by composing poems on non religious and romantic themes like Badarul Munir Husn ul Jamal.

Important Mappila Poets and their works

Name	Works
Chettuvayi Parikkutti	Saubhagya Sundari Futuh Shams
Chakkri Moinkutty	Minhathul Bari
Pulikkottil Haider	Adi Ahdana Cheriyathuhfathul Bari
T Ubaid	Valiyathuhfathul Bari Thuhfathol Ikhwan Durchara Mal Vellappokkam Mala Kathu Kuthu Mala Navarathna Mala Bashpadhara Chandrakkala

Summary

This unit discusses the Muslim leaders of Kerala and their contributions to Indian freedom struggle. This unit gives us a clear picture of Malabar Rebellion in 1921 and other major outbreaks.

TE Questions

- Write a short note about the causes of Mappila outbreaks:
- What are the causes of Malabar Rebellion of 1921.
- Explain in a few words about Kerala Muslim Aikya Sangam.