

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

Tas-heelut

Taa-reekh

History made Easy

CONTENTS

PAGE

Introduction	2
Lesson 1: Muhammad bin Qaasim	9
Lesson 2: Taariq bin Ziyaad	14
Lesson 3: Abbasid Dynasty	24
Lesson 4: Al – Mansur	31
Lesson 5: Haroon Al Rashid	36
Lesson 6: Muhammed Al – Ameen bin Haroon	41
Lesson 7: The Decline of the Abbasid Dynasty	46
Lesson 8: The Mongols	55
Lesson 9: The Seljuks	73
Lesson 10: The Crusades	78
Lesson 11: Salahuddin Ayyubi	83
Lesson 12: Muslim Empires	89
Lesson 13: The Mogul Empire 1526-1857	111
Lesson 14: Palestine	131
Lesson 15: Islam in South Africa	159

INTRODUCTION

The Qur'aan – e – Kareem invites and exhorts the believers to investigate Allah Ta'ala's creation and reflect upon it as a source of knowledge. With regard to specific study of the previous eras and nations, the Qur'aan – e – Kareem makes extensive use of the stories of the Prophets, places and events that belong to the history of monotheism.

Many ayahs clarify the purpose of human beings on earth and outlines the roles of mankind in exploring and assessing their achievements and downfalls. In this light history is an essential study, a duty for the moral education and upliftment of mankind. The purpose being to find out how man measured upto the standards of human behaviour towards each other and towards Almighty Allah Ta'ala. What happened to them and what do we learn when studying these past nations and take lessons from them.

Islam spread rapidly to whichever country it went and the Muslims influenced the inhabitants in all aspects of social and political life, thus becoming a stimulus of great change. The mere touch of Islam unleashed the hidden potentials of each

country that lay dormant for centuries. Under the sway of Muslims and Islam, these nations made valuable contributions enriching mankind in all spheres of life. Besides this, these lands embraced these newcomers as their own.

The Muslims did not act as parasites of a conquered land: they never planned to transfer the riches of the country they captured to the land from which they had hailed from like the colonizing nations of the West. But rather that they shared the most valuable treasure they had with them - the wealth of Imaan (faith) in One Allah and Prophethood-and spread their deeni assets in virtues of human dignity and equality, their administrative skill and practical genius and their refined taste of arts and culture.

They established peace and order, planned and set up new cities, developed agriculture and commerce, promoted architecture, set up educational institutions and introduced branches of learning not known to these countries. The conquered lands were given an opportunity to face the world with a renewed interest and vigour, to face a new and brighter world.

Andalusia is an excellent example of this. Before the Muslim conquest, it was a of very little significance to the powers of the time. After the Muslims conquered Spain, the country bloomed bringing forth its latent gifts and soon became a utopia of poets and scientists and in short span of time, became the centre of the then civilized world. History and geography, Islamic jurisprudence, philosophy and architecture took a new dimension and new cities like Valencia, Seville, Granada and Madina Sidonia sprang where in were built such structures of beauty as the Mosque of Cordova and Alhambra of Granada.

Many other countries followed a similar course viz. - Egypt, Syria, Iran and Turkistan. Until the arrival of Muslims they did not achieve prominence in any recognizable field. Then suddenly there arose with the magnificent coming of Islam, great cities that were established in Iraq and in Persia. In every one of these, booming and prosperous centers of civilization were born, in which it influenced all those who came into contact with it.

But no sooner did Islam make its debut in this part of the world than the cities in North Africa sprang up, where in dwelt learned scholars of traditions, jurisprudence, literature. Arabic language and history engaged themselves in the pursuit of these sciences.

Universities like Jam'i Qairawan and Jam'i Zaitunia were established.

Towards the east, in India the picture presented was not different from other countries before the advent of Islam. Isolated from the rest of the world, the country was cut off by the sea in the south and east and by the great chain of Himalayas in the Northwest

For more than a thousand years, India had preserved its culture and social structure without any change. Then when the Muslims entered this ancient land it entrusted to it the most precious gifts they had - the gift of belief in pure monotheism, human dignity and equality, a social system free from distinctions of caste and class, an unique culture and creative genius of different peoples.

Thus Islam has a profound effect in every country where its inhabitants settled and are still settling. It has faced and absorbed "small" civilizations of the many different nations around the world and presented them with new and spiritual alternatives.

These are but a few examples of the magnanimous goodwill of Islam to the world at large. It is very difficult to point out precisely one particular nation that has the singular honour of

spreading this civilization around the world. However the Arabs have the honour to be the first to spread Allah Ta'ala's word – the Qur'aan – but they were not alone. The Persians, Mongols, Moghuls, Africans and the Ottomans have made great contribution to this end.

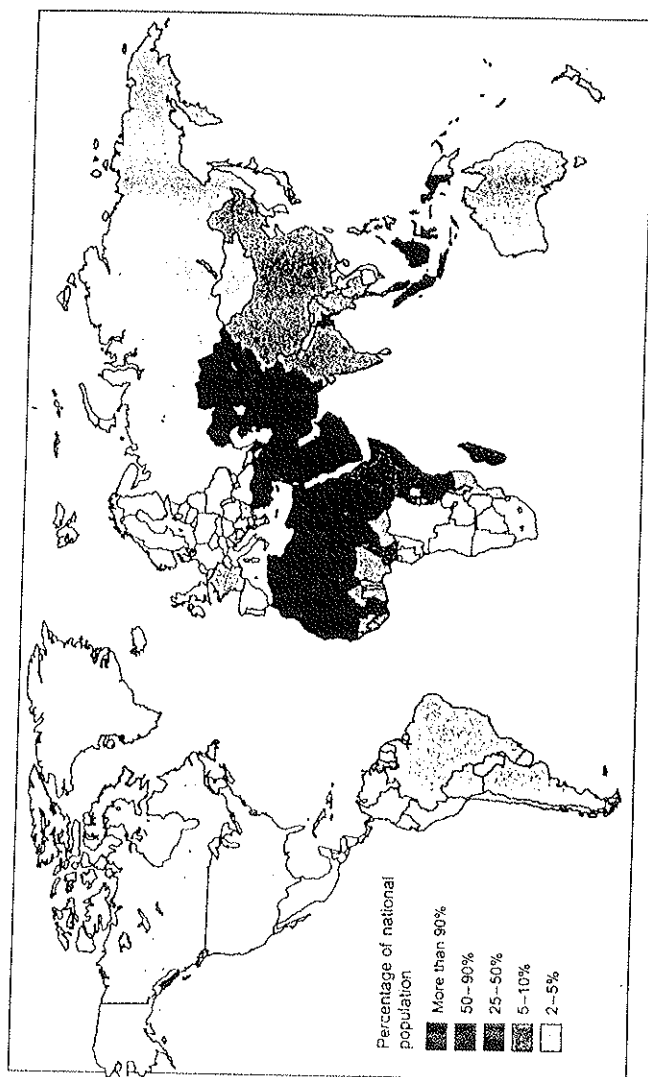
Studying all these would amount to nothing if lessons are not taken from the rise and fall of nations. Each surge or spread in a particular era is characterized by the grant of human values bringing people closer to the Oneness of the Supreme Being, but once this is lost we then see this followed by the demise and horrific consequences of this once very flourishing and vibrant era.

Our du'a is:

**"Oh Allah Ta'ala guide us in steadfastness and may we learn
from the past to grow into a better future."**

Aameen

MAP



The first town captured by the Muslims was the Port-City of Debal. Muhammad bin Qaasim then marched to Nirun near Kotri and then to Sehuwan. Muslim forces captured both these places. The Muslims moved on and at Rawar they fought a battle against Raja Dahir. He was defeated and immense booty fell into Muslim hands. One fifth of this booty was sent back to Hajaaj bin Yusuf along with Raja Dahir's head. Thereafter the Muslims conquered Bahore and Dhalilah. The Muslims then laid siege on Brahmanabad. The siege lasted for about six months.

Muhammad bin Qaasim's army continued its march through India and took over many towns until the entire Southern part of India was under Muslim rule. The Muslims then continued North after capturing the town of Sika and advanced onto Multan, a strongly defended city with high walls. Its people chose to fight the Muslims. The siege lasted several months and the people of Multan were finally defeated. The city of Multan had immense riches. 13000 mounds of gold were found in the main temple thus being called "The city of gold". About 120 million dirhams worth of booty fell into Muslim hands.

Thereafter, Muhammad bin Qaasim marched upto Dipalpur, a border town near Kashmir. He conquered India upto the borders which then existed.

Hajaaj bin Yusuf passed away in 714 CE. He was succeeded by Waleed who passed away in 715 CE. Waleed's brother, Sulaiman took over as caliph and recalled Muhammad bin Qaasim to Damascus where he was thrown into jail and tortured to death. Sulaiman was hostile and bore a grudge against Hajaaj bin Yusuf and his family. At the time of his death Muhammad bin Qaasim was 22 years old. He is considered to be both a great General and a great Administrator who managed to conquer vast tracts of land in the short space of just three years.

As was customary with Arab Muslims, many Arab families settled in Sind. Thus Sind became the door of Islam into the Indian sub-continent.

WORKSHEET

1. Match Column A with Column B

	COLUMN A												COLUMN B
a.	The first town captured by Muslim forces in India											1	Muhammed bin Qaasim
b.	The ruler of India											2	22 years old
c.	A city considered to be “sacred” by the people of India											3	Hajaaj bin Yusuf Tahqafi
d.	The age of Muhammed bin Qaasim when he passed away											4	714
e.	The governor of Iraq in 711											5	Debal
f.	The year in which Arab ships were plundered off the Sri Lankan coast											6	Multan
g.	The governor of Fars											7	710
h.	The person who had Muhammed bin Qaasim jailed											8.	19 years old
i.	The place where Muhammed bin Qaasim defeated Rajah Dahir											9	716
j.	The year in which Hajaaj bin Yusuf passed away											10	Rajah Dahir
k.	The age at which Muhammed bin Qaasim began his conquests in India											11	712
l.	The amount of time Muhammed bin Qaasim used to conquer India											12	Rawar
												13	Dipalpur
A	b	c	d	e	f	g	h	i	j	k	l	14	Sulaiman
												15	8 years
												16	28 years old
												17	17 years old
												18	17 years old
												19	3 years
												20	Sika

2. Briefly compare the spirit of a 17 year old Muslim youth of today to Muhammad bin Qasim who was also 17 years old at the time of the conquest of India

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

LESSON 2

TAARIQ BIN ZIYAAD

At about the time Muhammed bin Qaasim was conquering India, Taariq bin Ziyaad was conquering Spain. Musa bin Nusair was the governor of North Africa. He was invited to conquer Spain by Julian the Governor of Ceuta. Julian wanted to avenge Roderick of Spain for ill-treating his daughter. In the meantime the Jews had also invited Musa bin Nusair because they were discontented with the oppression of the Vasi Goths of Spain. The Spanish people besides being poor wanted a change. Musa bin Nusair first sent a small army of four hundred soldiers under the commander Zarif.

He sent his lieutenant, Taariq bin Ziyaad, and a force of 12000 men across the sea into Spain in 711 CE. The Muslims landed at a huge rock that they named Jabal - Taariq. (Hence the English name - Gibraltar). History records that Taariq bin Ziyaad encouraged and spoke boldly to all those who had accompanied him i.e. both soldiers and learned people. He then set fire to all the boats that brought them to this foreign land. The Muslims first defeated Theodomir, the governor of South Eastern Spain.

In July 711, the Muslims numbered only 12000. They defeated Roderick and his army. The Muslims then entered the capital city, Toledo, which was captured without much resistance.

Taariq bin Ziyaad continued further, conquering town after town. Musa bin Nusair commanded Taariq to halt his advances, but Taariq bin Ziyaad continued his conquests. By the end of 711 CE, he had conquered half of Spain.

In June 712 CE, Musa bin Nusair, along with 18000 men joined Taariq in Spain, and within two years the two had managed to conquer the whole of Spain. They then crossed the Pyrenees and began carrying out campaigns in the South of France.

These two great generals wanted to march further into Europe but were not permitted by the central Caliphate.

When Sulaiman ascended to the position of caliph, he recalled Musa and Taariq back to Damascus (just as he had done to Muhammed bin Qaasim). The two conquerors of Spain were disgraced and humiliated by the caliph.

Even though Taariq bin Ziyaad was recalled to Damascus, Muslims were rulers in Spain for a further 750 years.

Islamic culture and a way of life spread not only through Spain but into the rest of Europe as well. Spain became a center of secular knowledge with scholars flourishing in every Spanish city. Architecture, agriculture, science and literature were all advanced in Spanish cities. Universities were set up in Granada and many libraries opened around Spain.

Muslims also brought with them knowledge of agriculture. They used sophisticated irrigation systems and grew foods like rice and sugar cane.

Muslim craftsmen in Spain were talented. They were considered to be the best leather workers in the world. They had excelled in making fine textiles. In the late 800's, glassmakers in Cordoba discovered how to make crystal and exclusive jewellery was crafted.

When Muslims came to Spain, they brought with them the concept of hygiene. While the rest of Europe's cities were filthy and wreaking with diseases, the Spanish Muslim capital of

Cordoba was a hygienic and healthy place to live in. Over 300 public baths were scattered throughout the city. Water was even piped to the homes of the wealthy.

Muslim inventors, geographers and scientists also invented many navigational instruments and drew precise maps. These advances opened the way for the likes of Christopher Columbus, Da Gama Diaz and other explorers to undertake their travels.

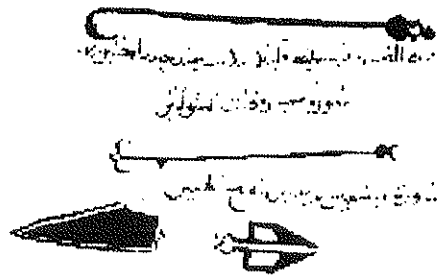
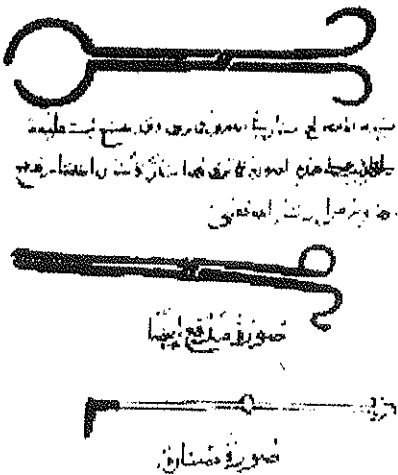
Eventually, Muslim rule in Spain declined. After the death of Mansur, the ruler of Cordoba, in 1002 CE, the Muslim rule in Spain broke up into many smaller kingdoms. The Christians in Spain saw this as an opportunity to attack the Muslims and thus reclaim their land. In the North, this invasion was spearheaded by Rodrigo Diaz De Vivar or El Cid as he is commonly known.

In 1094, he conquered the city of Valencia. As the years passed by, the Spanish Muslim's kingdom shrank until only the kingdom of Granada was under Muslim rule.

In 1492, Granada was conquered by Queen Isabella of Spain. For a few years after this, Muslims were allowed religious freedom but by 1502, Muslims had to choose either to convert to Christianity or leave Spain.

The Muslim rule in Andalusia (Spain) lasted for about eight centuries, during which it witnessed unrivalled progress in every sphere of knowledge. As a result, an Islamic intellectual renaissance in Andalusia has been duly recorded in the history of this region.

Andalusia was one of the important passages through which Arab Muslim civilization crossed into Europe.



WORKSHEET

Choose the option that best completes each phrase

1. According to Islamic History, Spain is also known as...
 - a. Jabal Taariq
 - b. Granada
 - c. Al-Andalus
 - d. Darul Muslim
 - e. All of the above are correct.

2. The Muslim who conquered Spain was
 - a. Muhammed bin Qaasim
 - b. Musa bin Nusair
 - c. The Ummayyad Khalifah, Sulaiman
 - d. Taariq bin Ziyaad
 - e. None of the above are correct.

3. Taariq bin Ziyaad came to Spain
 - a. Under the command of Musa bin Nusair
 - b. With 13 000 men
 - c. In 713 CE
 - d. Across land from North Africa.
 - e. All of the above are correct

4. The Muslims fought against 100 000 men who were under the command of
 - a. Theodomir in April 711
 - b. Roderick in July 711
 - c. Theodomir in July 711
 - d. Roderick and Theodomir in March 711
 - e. Roderick in April 711

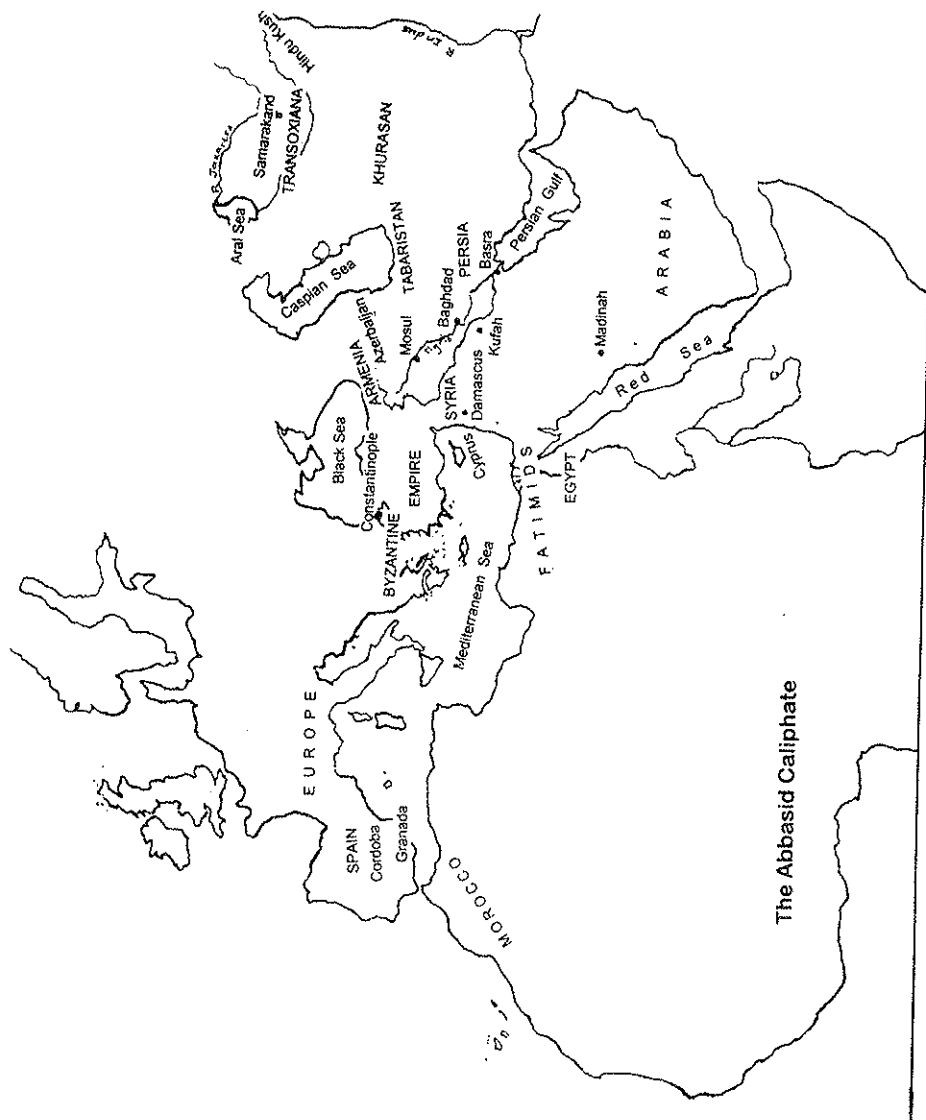
5. The Khalifah recalled Musa bin Nusair and Taariq bin Ziyaad to
 - a. Waleed; North Africa
 - b. Waleed; Damascus
 - c. Sulaiman; Madinah
 - d. Sulaiman; Damascus
 - e. Sulaiman; North Africa

6. The capital of Muslim Spain was
 - a. Granada
 - b. Cordoba
 - c. Barcelona
 - d. Toledo

7. Muslims ruled Spain for
- a. 750 years
 - b. 50 years
 - c. 3 years
 - d. 1300 years
 - e. 70 years
8. The last Spanish city to be held by Muslims was which was conquered in
- a. Granada; 1642
 - b. Toledo; 1492
 - c. Granada; 1492
 - d. Toledo; 1642
 - e. None of the above are correct
9. Explain the conquests of Taariq bin Ziyaad in your own words. (15 Lines)

10. What was the influence of Muslims in Andalusia?

MAP



LESSON 3

THE ABBASID DYNASTY

With the fall of the Umayyad Dynasty, the Abbasids assumed the role of the rulers of the Muslim Empire. The Abbasids ruled the Muslim world for just over five hundred years and the Muslim Empire grew. This period in history also heralded many advances in various secular subjects including algebra, astronomy, medicine and many other scientific fields. The Abbasid rule began in the year 750 CE (132 A.H.) and eventually fell in the year 1258 CE (656 A.H.). This dynasty provided Islamic history with 37 leaders and is therefore one of the largest dynasties in history.

The Abbasid Dynasty began with Abu-Al-Abbaas As-Saffah assuming the role of caliph in 750 CE and ended with their rule when the Abbasids were conquered by the Mongols in 1258 CE.

It is the general view of most historians that the Abbasid Dynasty is split into two periods. The first beginning in 750 CE and ending in 845 CE (232 A.H.), while the second period began in 846 and lasted until 1258 CE. The first of these two periods is

known as the "The Golden Age" since it represented the peak and prosperity of the Muslim Empire. The second period, however, saw the slow demise of this dynasty with the Muslims being threatened by various forces, both within and outside its borders.

The rise of the Abbasids

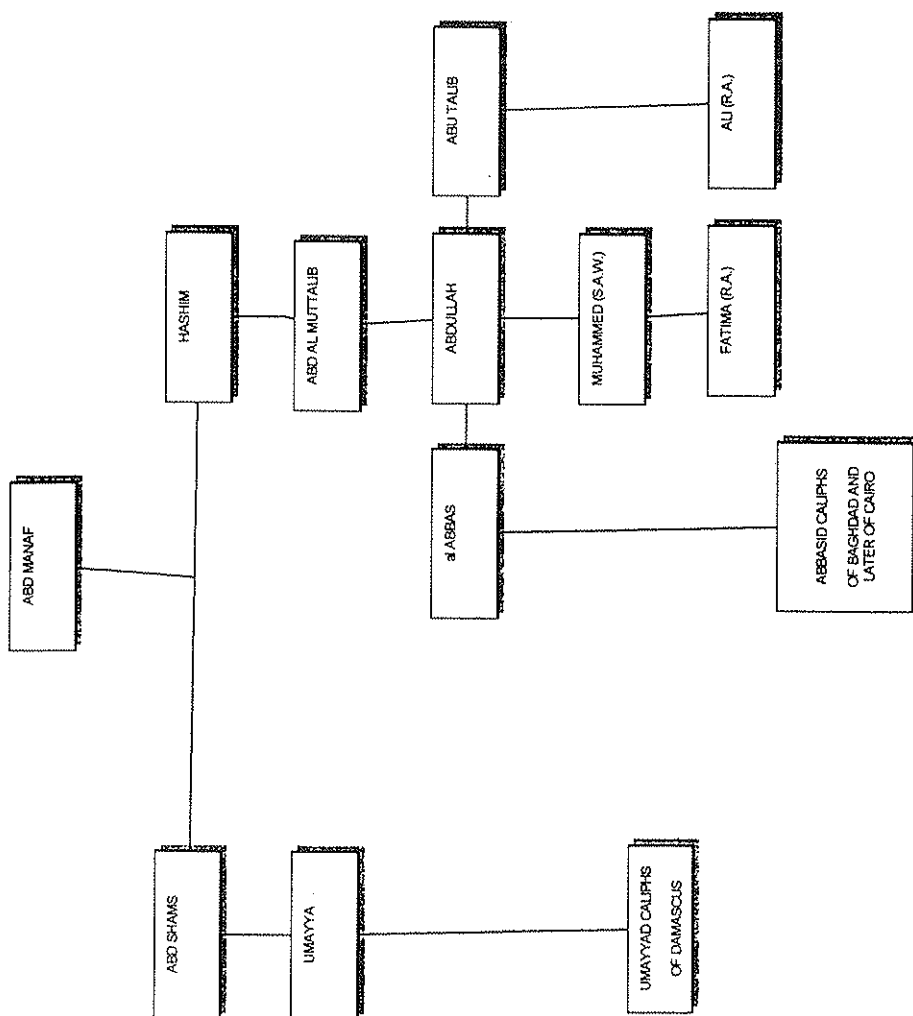
The Abbasid caliphs were descendants of Sayyidina Abbas bin Abdul Motalib (radhiyallahu anhu). (Hence the name "Abbasid") was a great Sahabi and also the uncle of Rasoolullah (sallallahu alayhi wa sallam).

The Abbasids began their seizure on the Ummayyad caliphate about 130 years after Hijrah in the Persian Provinces and took over Khurasan when Abu Muslim Al-Khurasani mobilised a large army to seize Marw, the capital of Khurasan. In the year 749 CE (132 A.H.) the Abbasids then marched into Kufa. Thereafter the Abbasids fought a war with the Ummayyads in the battle known as the Great Zab. It was here that the Abbasids defeated Marwaan-Ibn-Muhammed, the Ummayyad Caliph and thereby ended the Ummayyad Dynasty.

The Abbasids now assumed the rule of caliphate and Abdul Abbaas al Saffah was put into office as the Abbasid's first caliph. Abul Abbas's title "As-Saffah" means "Blood-shedder". He ruled with the ideology of forcing people into the submission of accepting the Abbasids as rulers of the Muslims. He imprisoned thousands and did not tolerate any opposition. Abul Abbas also moved the capital of the Muslim Empire from Damascus (The Ummayyad capital) to Kufa to ensure the total annihilation of the Ummayyads. At one occasion he invited the Ummayyad princes at a banquet and massacred 80 of them.

Abul Abbas was also responsible for extending the Muslim empire. In 750 CE he assisted the people of Shash near the Jaxartes River in China, defeat the Chinese and also captured some of Chinese forts. As-Saffah died of small pox in the year 754 CE.

Chart of Muhammad (Sallallahu Alayhi Wa Sallam)'s family



WORKSHEET

Choose the option that best completes each phrase.

1. The Abbasids succeeded the as rulers of the Muslim empire.
 - a. Khulafa -e- Raashideen
 - b. Umayyads
 - c. Muawiyah (radhiyallahu anhu)
 - d. Sahabi, Sayyidina Abbas (radhiyallahu anhu)
 - e. None of the above

2. The Abbasids ruled between the years
 - a. 758 to 1250
 - b. 750 to 1358
 - c. 750 to 1258
 - d. 725 to 1258
 - e. 725 to 1358

3. The first Abbasid Khalifah was
 - a. Sayyidina Abbas (radhiyallahu anhu)
 - b. Abdullah bin Abbas (radhiyallahu anhu)
 - c. Abul Abbas as Saffah

- d. Abu Muslim al Khurasan
 - e. None of the above
4. The Abbasids defeated the Umayyad Khalifa
- a. Abu Muslim in the Battle of the Great Zab
 - b. Muhammed bin Marwaan in Damascus
 - c. Abu Muslim in Damascus
 - d. Muhammed bin Marwaan in the Battle of the Great Zab
 - e. Yazid bin Muawiyah in Damascus
5. The capital of the Islamic empire was moved from
- a. Madinah to Damascus
 - b. Damascus to Kufa
 - c. Kufa to Damascus
 - d. Madina to Kufa
 - e. Damascus to Madina
6. Abul as Saffah died in
- a. 752 of small pox
 - b. 753 of wounds caused by an assassination attempt
 - c. 754 of natural causes
 - d. 752 of wounds caused by an assassination attempt
 - e. 754 of small pox

[illegible]

LESSON 4

AL - MANSUR

Abu Jafar Abdullah was the brother of Abul Abbas - as- Saffah and was the successor to the position of caliph after the death of his brother. He is popularly known as Al – Mansur which means “the victorious”.

The first obstacle faced by Al - Mansur upon his ascension to the position of the caliph was a revolt by Abdullah bin Ali, his uncle. And the governor of Syria. Abdullah bin Ali claimed that he was the successor of Abul Abbas - as- Saffah by virtue of the fact that he was a leader of the army which was victorious at the battle of the Great Zab.

After negotiations between Al - Mansur and Abdullah bin Ali failed, Al - Mansur sent an army to Syria in 754 under the command of Abu Muslim. A battle (the battle of Nisibin) was fought between the two forces leading to Abdullah's defeat. Abdullah fled to Basra, where he was later killed when his house crumbled during the rain and he was crushed beneath it.

After Abdullah bin Ali's death, Al - Mansur promoted **Abu Muslim** to the position of governor of Syria. Abu Muslim refused to take up this appointment since he commanded a large following in Khurasan. This led to a tense situation between Al - Mansur and Abu Muslim. Al - Mansur eventually had Abu Muslim assassinated before he could prepare an army from Khurasan.

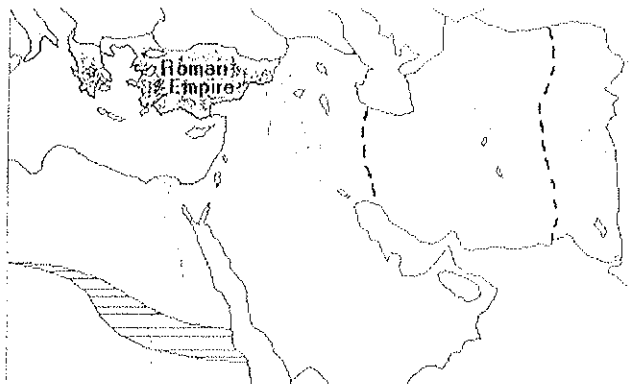
During his 21 year rule Al - Mansur faced various uprisings. The people of Khurasan revolted twice, in the year 755 and then again in 767. In the second revolt 70 000 people were killed. Shortly thereafter the people of Tabaristan (a region to the south west of the Caspian Sea) revolted against Al - Mansur. The people of this region were non-Muslim and were ruled by their own chief. The people of Tabaristan initially overpowered and defeated Al - Mansur's forces, but later the Tabaristan's were defeated and became part of the Abbasid empire. The people of Daylum also faced a similar fate. They too were defeated and Daylum was incorporated into the Abbasid empire.

Al - Mansur also conquered the people of Khazar on the Armenian border. Kandar, near the Indian border was also captured. Al - Mansur also founded the city of Baghdad on the Tigris River.

Al - Mansur passed away after a 21 year rule in the year 775 and before his death he nominated his son Muhammed -al- Mahdi as his successor. Al-Mahdi ruled from the time of his father's death until the year 785. Al-Mahdi was succeeded by his eldest son Musa -al- Hadi. Al-Hadi passed away suddenly and ruled for only a year and few months.

The Abbasid Dynasty

At it's optimum expansion in the East, during al-Ma'mun's reign



The Umayyad Dynasty, the way it was inherited by Abbasid Dynasty. Modifications made by the First Abbasid dynasty. Tahmid.

The part of Yemen was impossible for the Abbasids to conquer. the Kharijites had established their Imamate in Oman.

WORKSHEET

Answer the following questions

1. Who was Al Mansur ?

2. Why did Abdullah bin Ali claim to be the rightful khalifa?

3. Who were the leaders of the armies who fought the Battle of Nisibin?

4. What events led to the death of Abu Muslim al Khurasan?

5. Mention three groups of people conquered by Al Mansur?

6. Who was Muhammed al Mahdi and who was his successor?

7. Explain the uprisings that Al-Mansur had to face during his 21 year rule.

LESSON 5

HAROON -AL- RASHID

Haroon al-Rashid the sixth Abbasid Caliph was the successor to the position of caliph after his brother, Al-Hadi. He was 22 at the time of his succession and also the governor of the western provinces. He had also led military campaigns against the Byzantines.

Like his predecessors, Haroon al-Rashid's rule also saw various revolts against his caliphate. In 796, a revolt in Damascus was successfully suppressed when Haroon al-Rashid sent a large force under the command of Jafar bin Yahya. In 799, the Khazar people invaded Azarbaijan and Armenia and ravaged these places for 70 days. Haroon al-Rashid sent an army, who successfully dealt with the Khazars. In Mosul, rebel forces shut themselves in the city by closing off the walls of the city. Haroon al-Rashid had the wall demolished and thereby avoided any further conflicts.

Haroon al-Rashid extended the borders of the Islamic Empire. During his early years in power, he conquered Kabul and the Muslim Empire now extended upto the Hindu Kush. Haroon al-

Rashid also conquered a number of Byzantine cities. These cities included Konia, Euphesus, Heraclea and Andrasus. His naval forces captured the islands of Rhodes and Cyprus.

In the year 802, Haroon al-Rashid installed his eldest son Ameen as the governor of Iraq, his second son, Mamun, the governor of Persia and Khurasan, and his third son, Musta'sim was made governor of Jazira. Haroon al-Rashid also drew up a document, a copy of which was hung in the Ka'bah, stipulating that he was to be succeeded by his son Ameen who in turn was to be succeeded by Mamun. Mamun was to be succeeded by his brother Mastasim.

In 808, a revolt broke out in Transoxia. Haroon al-Rashid decided to personally lead his army in this campaign, even though he was suffering from a malignant disease. Haroon al-Rashid passed away on the way to Transoxia at a place called Tus on the 23rd March 809. The Abbasid Dynasty reached its zenith under Haroon al-Rashid's rule. In his book "History of the Saracens", Ameer Ali writes "Weigh him as you like in the scale of historic criticism, Haroon al-Rashid will always rank with the great sovereigns and rulers of the world."

WORKSHEET

State whether the following statements are true or false. If false, correct the statement to make it true.

1. Haroon al Rashid succeeded his uncle as the Khalifah.

2. Haroon was 22 years old when he became Khalifah.

3. Haroon al Rashid suppressed a revolt in Damascus in 788

4. The city of Kabul never came under Muslim rule until it was conquered by Haroon's son, Musta'sim.

5. Haroon's son Amin was made governor of Egypt and his second son, Mamun was made governor of Iraq.

6. Haroon was killed when he was fighting the Battle of Transoxia.

7. Haroon al Rashid drew up a document stating who his successors were.

8. When did Abbasid Empire reached it's peak during Haroon al Rashid's rule.

LESSON 6

MUHAMMAD AL-AMEEN BIN HAROON

Muhammad Al-Ameen was the eldest son of Haroon al-Rashid and his wife Zubeida. On the death of Haroon al-Rashid, whilst enroute to Transoxia, the leadership of the army fell into the hands of Fazal Bin Rabia. Fazal however, did not continue with the campaign and returned to Baghdad along with the wealth that was to have been used during the campaign for strengthening the army. Upon his return, Muhammad made Fazal chief minister and he was given authority to administer the affairs of the state.

Muhammad Al-Ameen then declared the document of succession drawn up by his father null and void. This led to an uproar in Persia, because Mamun, the successor to Al-Ameen, had a Persian mother. This resulted in a civil war between the Persians and Baghdad. Mamun's army, the Persians, twice defeated the army of Al-Ameen, first in the battle of Ray and shortly thereafter in the battle of Hamadan and Mamun was declared caliph after the battle of Hamadan. From there his troops marched onto Baghdad conquering all the towns on the way. Under the leadership of Tahir bin Husain, Mamun's troops held

Baghdad under siege for one year. Muhammad Al-Ameen (was killed when he) was beheaded after trying to escape. He was 27 at the time of his death and had ruled for only four years. He was the first Abbasid caliph to be killed by his own people.

Ma'mun al-Rashid

Ma'mun al-Rashid was declared caliph upon the death of his brother, Al-Ameen. Under the advice of his chief minister Fazal bin Sahl he did not come to Baghdad. His minister also advised moving the Islamic capital from Baghdad to somewhere in Persia.

Al-Ma'mun too faced many uprisings against his power. In Mesopotamia, a group led by Nasr bin Shahbaz, sought to overthrow the Abbasids and reinstate the Umayyads to power. The Abbasids took five years to suppress this revolt.

In Kufa, the Alids [decendants of Sayyidina Ali radhiyallahu anhu], led an uprising in order to sieze power for themselves. Various leaders from both parties were killed during these scuttles for power. In order to restore peace to the situation, Ma'mun married his daughter to Ali Raza, a son of the Alids and made his new son-in-law his heir and successor. Ali Raza brought to his father-in-law's attention the state of affairs in

Baghdad and in 818, Ma'mun marched to Baghdad where he occupied the city. Ma'mun also successfully overcame revolts in both Egypt and Syria. In the year 833, while campaigning against the Byzantines Ma'mun passed away after suffering from a malignant fever.

It is generally accepted that Ma'mun was one of the greatest Abbasid rulers. His 20 years was a glorious one. Ma'mun promoted the study of various arts, philosophy and sciences and many scholars of repute flourished during his rule. He established libraries, observatories as well as the Darul Hikmah (House of wisdom).

Ma'mun was however responsible for imprisoning Imam Ahmad bin Hambal after the latter disagreed with Ma'mun's views on the Mu'tazilites, i.e. a sect that does not believe in Taqdeer (predestination) or life after death. Ma'mun also caused a state of disarray in the Islamic Empire when he did not rule the Islamic Empire from Baghdad for the first six years of his caliphate.

During the first period of the Abbasid Caliphate the Muslim Ummah reached its peak of prosperity and power. Baghdad became the destination of scholars from around the world.

LESSON 7

THE DECLINE OF THE ABBASID DYNASTY

The second Abbasid Dynasty began with the death of Caliph Al Wathiq in 232 A.H – 847 AD. This era was characterized by weakness and stagnancy resulting in the growth of separatists movements.

The Caliph employed Turkish and Persian nationals to important posts of government, viz ministers and rulers. Taking advantage of this they the (Turkish and Persian ministers and rulers) declared their independence and the Caliph was reduced to a symbolic figure. A number of states and caliphates sprung up.

The Abbasids ruled for a period of 508 years until the year 1258. Their rule was eventually terminated when the caliph Musta'sim was overthrown by the Mongol forces under Hulagu during the "Sack of Baghdad". Musta'sim had ruled for only six years. Many reasons have been attributed to the decline of the Abbasids a few of which are given below.

Even though the Abbasid Dynasty produced 37 caliphs, only a handful of these were capable of this high position. Among these are Al-Mansur, Haroon al-Rashid and Al-Mamun. Even though the Islamic Empire's borders were extended during the Abbasid rule, most of these conquests were undertaken by the Seljuks (who conquered Asia minor) and the Ghazanavids and Ghaurids (who conquered the Indo-Pakistan region).

The Abbasid rulers were also responsible for repressive policies and a lot of blood was shed during this dynasty.

Another factor which may have led to the Abbasid decline was the fact that there was disunity within the empire and many skirmishes broke out between rival factions. There were various problems between the Arab tribes and differences also arose between the Arabs and the non-Arabs. In places like Spain, hostilities grew between Arabs and Berbers.

The Abbasid dynasty was also marred by numerous Shi'ite revolts. Even though these revolts were suppressed, they came at the cost of many human lives.

A final reason for the Abbasid decline was that the treasury did not always have enough money to fulfill all the economic requirements of an empire spread over three continents.

Historical achievements of the Abbasids

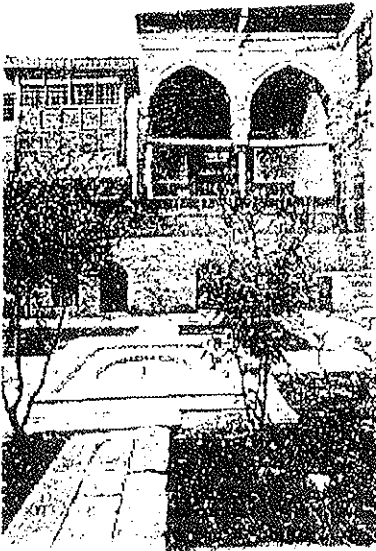
Because of the long period of time which the Abbasids ruled, they achieved much in the way of worldly achievements. It was during the Abbasid Dynasty that much progress was made in various scientific fields. Muslim cities like Baghdad and Damascus became centers of learning for both Islamic and secular learning. Muslim scholars like Ibn Sina excelled in the study of medicine. He is known as Avicenna in the West and his book "Canon of Medicine" is regarded as one of the greatest medical works of that period. Another great Muslim physician was Al-Razi. His book "Al-Judari Wal Hasbah" was the standard work on small-pox and measles at the time. He also wrote "Al-Hawi", a comprehensive medical encyclopedia spread over ten volumes.

Muslims also introduced the concept of hospitals with Baghdad having over 60 hospitals. Muslims like Ibn Yunus and Al-Kindi were amongst many scholars involved with mathematics. The latter wrote a book "Arithmetic" in which he dealt with division

of fractions and square and cube roots. The scholar Al-Khuwarizmi is accredited with having discovered Algebra.

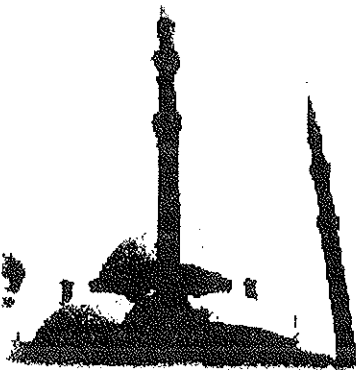
Muslim scholars like Ibn Hauqal and Ibn Batutta both made great strides in Geography. The Abbasid Dynasty also saw arts like painting and calligraphy flourish. Great works of architecture are to be found throughout the Muslim world dating back to Abbasid times.

With the Abbasid empire spread over three continents trade and commerce flourished within the empire and many great markets were set up. The result of this trade was the spread of Arab culture and with it, Islam.



A yard of a traditional Mamluk house in Cairo.

Al-Mamalik Al-Burjiyah (Mamluks of the Towers),

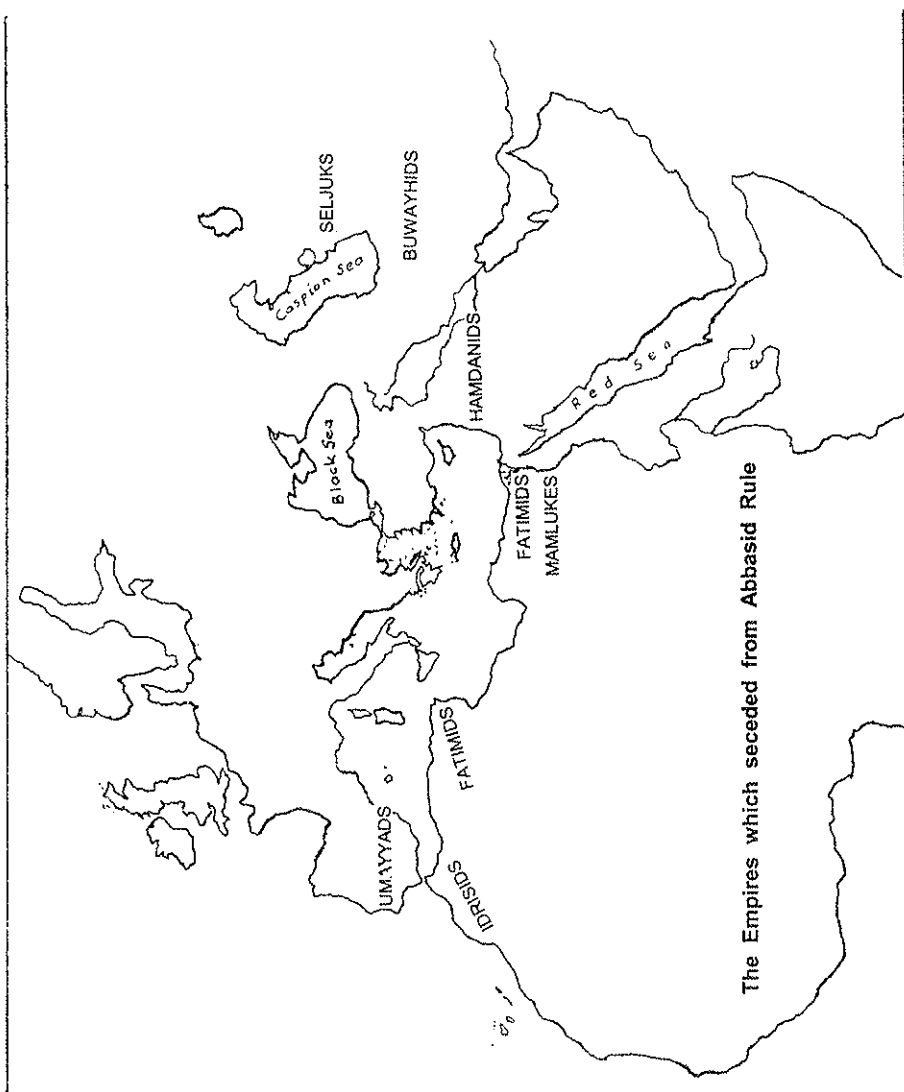


THOSE DYNASTIES WHICH SECEDED FROM THE ABBASID CALIPHATE.

Hereunder follows a chart listing the breakaway dynasties, the particular regions which they ruled and the duration of their rule.

No	Name of Dynasty	Region of Rule	Continent	Duration of Rule	
				A.H	C.E.
1.	Umayyad Dynasty	Spain and Portugal	Europe	138-422	756-1031
2.	Idreesi Dynasty	Morocco	Africa	172-375	788-985
3.	Tulooni Dynasty	Egypt	Africa	254-292	868-905
4.	Ikhsheedi Dynasty	Egypt	Africa	323-358	935-969
5.	Fatimi Dynasty	North Africa Tunes/Egypt	Africa	297-567	909-1171
6.	Ayyubi Dynasty	Egypt, Syria, Jordan / Palestine	Africa	564-618	1169-1250
7.	Mamluk Dynasty	Egypt, Syria	Africa	618-923	1250-1517
8.	Buwayhid Dynasty	Persia (Iran)	Asia	332-447	945-1055
9.	Seljuk Dynasty	South of Caspian Sea & Turkey	Asia	429-693	1037-1299
10.	Hamdani Dynasty	Northern Iraq and Syria	Asia	317-394	872-996

MAP



WORKSHEET

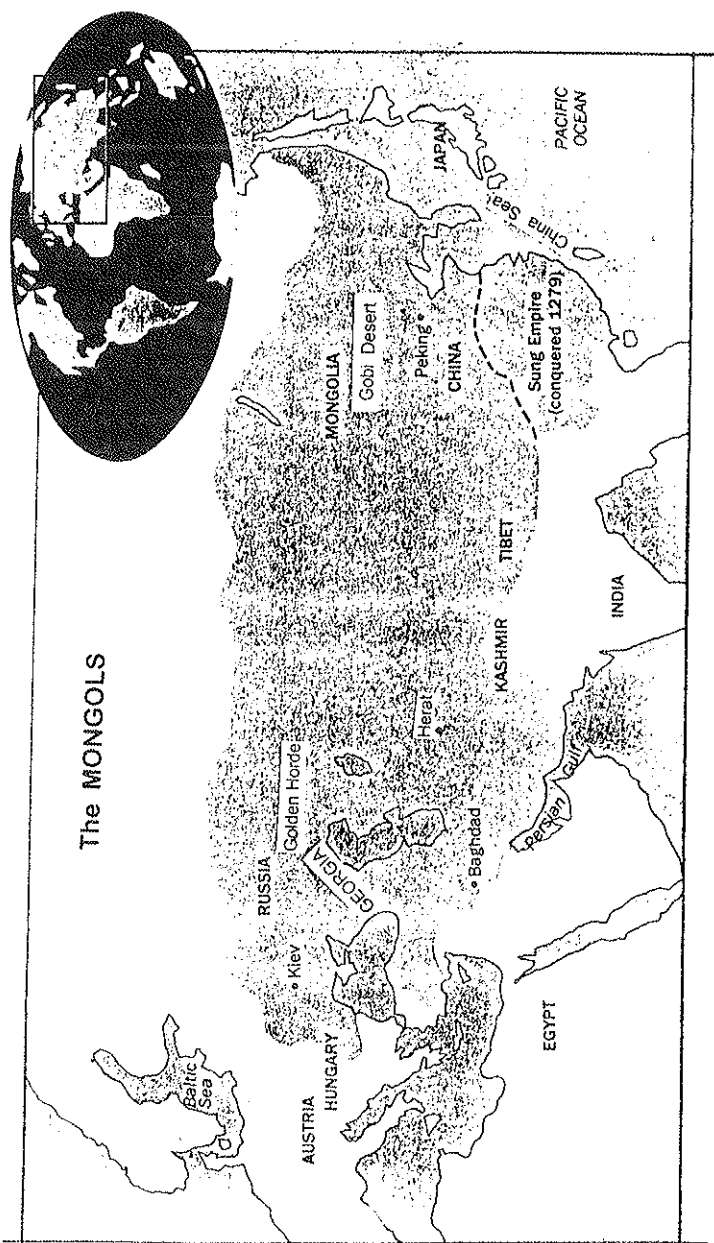
1. Elaborate on three factors which led to the decline of the Abbasids.

2. Mention 4 different secular fields in which Muslims excelled during the Abbasid period. Also mention the scholars who excelled in these fields.

3. Why do you think Islam flourished in places visited by Muslim traders?

4. Research an Abbasid Khalifah not studied in this book. Summarize your research into a paragraph of +- 15 lines.

MAP



LESSON 8

THE MONGOLS

There is no event in the history of Islam that for its terror and desolation, can be compared to the Mongol conquest.

In the 7th century A.H. the Islamic lands and empires faced these devastating invasions of the Mongols. The Mongols came from the extreme Northern Regions, out of the bleak northern plains of the Gobi Desert, westwards, until they rushed across the flat lands of Poland, eastwards, to the shores of the China-Sea.

These various tribes, with tribes of Mongolia, united into a fierce and warring nation by Changhez Khan. They followed a primitive religion of Shamanism, which while recognising a supreme God, offered no prayers to Him, but worshipped a number of inferior divinities.

They did not stay to consolidate their victories. They burnt looted, hacked every one to pieces that stood in their way and rode away.

They spared those who surrendered immediately, paid tribute and became vassals. For those who resisted, or fought against them, what followed was total annihilation, slaughter, and destruction.

The Mongols advanced with roaring horses, well-trained soldiers, huge catapults, flaming charges, bows and arrows, a string of Chinese engineers, ready to build up besiege towers and nothing could stop their advance.

In 1206 Changhez Khan was elected “Khaghan”, Kings of Kings, Khan of Khans, ruler of the steppes. In 1207 he set out on his barbarous conquests. He set out from the Gobi Desert to conquer Samarkand, Bukhara, Khandhar, Alor and Mansura. He destroyed great towns like Merv, Nishapur, Herat. His kingdom extended from Persia, North Khurasan, to Azerbaijan, Georgia and up to northern China.

His successors expanded their power and reign to southern Persia, Iraq, Tibet, Asian-Russia, and parts of eastern and western Europe.

After his death on 18th August. 1227 CE Changhez Khan's son Ogadie succeeded him.

The next important figure in this Mongol dynasty was his grandson Hulagu.

Hulagu Khan planned to attack the power base of Islam, i.e. the Caliph of Baghdad himself.

Before attacking Baghdad he wanted to eliminate a major enemy, or power in the area. These were the Ismailites, (Assassins). They emerged because of the schism in the Shia sect and had established themselves, in Eastern and Northern Persia. Their modus operandi was to kill by stabbing their enemies in the back. They had plotted to send four hundred "Assassins" to Karakoram to kill the great Khan himself.

His preparation for the Middle East conquests (1254 and 1255) provoked the Eastern Christian community, enthusiastic for a war, for they believed it would return to them the Holy lands of Mesopotamia, (between the rivers Tigris and Euphrates in Iraq).

It also had happened that Hulagu's senior commander Ked-Boga was a Christian, and his Chief Commander was a Buddhist. Hulagu's army had a large number of Christians and his principal wife Doghz-Khanum was a devout Christian as well. Her opinion was highly respected because she had been also the wife of his dead father.

To confront the "Assassins" he crossed the Oxus River and brought into Persia the most formidable war machine ever seen.

As news of Hulagu's army spread, a number of rulers from as far apart as Herat had, all came to pay homage. It's (the army's) sheer presence brought to an end, nearly forty years rebellion and unrest in the old lands of Kwarazmia. Hulagu proceeded towards Northern Persia, determined to wipe out the Ismailite danger.

The Mongols first made for the Elburz Mountains, where the Ismailites had set up their impregnable fortresses. With extraordinary ingenuity the Mongol generals and their Chinese engineers maneuvered their artillery up the mountain slopes and set them up around the walls of the fortress of Almut. But before the order for the firing to commence was given, the

"Assassins" leader, Ruknuddin, signaled that he wanted to negotiate. But Ruknuddin lied and the bombardment commenced. Under the most devastating artillery fire, Ruknuddin surrendered. Hulagu took him prisoner, had him paraded before each of his garrisons with the demand for their immediate surrender. Some obliged like the castle of Al-Maut whilst others like Gerd kub, had to be taken by force. In a house to house search the Mongols put all the inhabitants to the sword.

Ruknuddin pleaded to Hulagu, to allow him to go to the Great Khan at Korakoram, to beg for clemency. But Manghu (Great Khan) refused to grant him audience. This effectively meant death. On the journey back Ruknuddin and his men, were kicked to pulp by the Mongol escort.

With the "Assassins" out of the way Hulagu was now able to continue his march to Baghdad to raze the caliphate, but not without the enthusiastic and willing participation of Christian Georgia. His army was now more than doubled. His task was made all the more easier as Motassim (the 37th Abbasid ruler) was but a symbolic ruler, with the affairs of the Caliphate left to his officers and those around him..

Hulagu sent a message, to the Caliph that he should bow in homage to Hulagu and the Great Khan. He also directed the immediate demolition of all his fortifications, to demonstrate his surrender. But he declined.

The Caliph was able to call for assistance from many Muslim countries, but was misled by his Turkish Chief Minister Ibne al-Alkami who assured him that the danger was not great and that the defences were adequate.

The Caliph was deceptively misled that he ordered the defense of the city, just a day before the fast marching army of Hulagu reached Baghdad. The Caliph had assembled a poorly directed army of a hundred thousand (some historians put as 20,000 only). He marched with them to meet the Mongol army.

The Mongols had forgotten none of their guile / deceit. They smashed a strategic dam wall, releasing a sudden flood of water on the Caliph's forces. Entrapped, the troops could neither fight nor resist, nor was any return possible. Over a hundred thousand of the ill fated, army died and only a few could reach the unfortunate city, to warn the people.

The attackers had blocked the river Tigris which ran through the city on both ends, so no escape was possible.

The Eastern wall gave in first. The Mongols came screaming down the lanes of the city's eastern section, in appalling glee. The terrified inhabitants ran for boats and rafts; for the hazardous safety of the Tigris.

Confronted by these barbarous facts, the Caliph surrendered. Eight hundred thousands people came out of the city. The Mongols counted them and all were massacred. This massacre was so great that "The blood of the slain flowed in a river, like the Nile"

"The ladies were pulled out from the harems, each of them to become a play thing in the hands of a Mongol monster, and for these virtuous mothers, the brightness of day became darkness."

Historians have this to say of the aftermath:-

"For six days and nights this destruction continued, an act of terrorism, so thorough, so appalling that its memory has never left the Arab-World".

As for the Caliph, he was shackled, insulted, starved. When he was brought before Hulagu he was offered some of his own gold to eat. "How can one eat it? No one can eat gold."

The Mongols treated the Caliph to a royal feast, with Hulagu. Thereafter the whole family was sewn up in carpets, and killed by trampling horses.

The stench, from the rotting corpses was so great that the Mongols had to leave their campsites.

On the 20th February 1258 CE (4th Safar 650 A.H.) Ibne al-Alkami who betrayed the Caliph was rewarded by being allowed to retain his position under the Mongol rule.

Hulagu established a stronghold at Syria,. This was to be a base to attack Egypt. A message had been sent to the Mamluks who were ruling Egypt, to surrender.

Before the Mamluks could do anything, Halaqu moved to Azerbaijan. Mangu, his brother, was dead, and the quarrels of succession set in. Halaqu left Ked-Buga, his vice-general in Syria.

The Mamluks under Baybar together with the crown prince Qutuz, took this chance to attack Syria, and totally defeated commander Ked-Buga and destroyed all chances of the return of Hulagu to Egypt.

Two factors had gone against Hulagu Khan, in spite of his formidable forces. One was his immediate return to Karakoram in 1260, to attend the succession ceremonies to be performed after the death of his brother Mangu Khan. He (Mangu) had been approached by the Christian Papal authority and the rulers of Europe to join hands with them in crushing the Muslims.

Later the king of Georgia with two other Christian rulers visited the great Khan Mangu with a gift of armed forces. The Great Khan promised to return Jerusalem to them, when he had crushed and conquered the Muslims power.

The second factor being wasted time. He went to the borders of lake Ural in Azerbaijan to rest, while building a fortress to deposit, the gold, looted from Baghdad.

The Baybars together with Qutuz being well apprised with the situation, advanced with a large army. They appealed for assistance from the neighbouring Muslim countries, which they recruited. They crossed Palestine with the permission of the Papal representatives guarding the borders. They met the forces of the Mongol commander Ked-Buga at Ain-e-Jalut. A fierce battle ensued in September 1260 and the Mongol army was surrounded on both sides and totally routed and put to death. Ked-Buga himself was slain in the battle.

Ain-Jalut 1260 was amongst one of the most decisive battle in Islam in many ways:-

1. It ended the Mongol dream of world conquest forever.
2. This battle saved Cairo from a possible fate of Baghdad.
3. In fact it saved Islamic rule from complete destruction.
4. It dashed the hopes of the Christian world, i.e. to defeat the Muslim invasion into Europe, with the help of the Mongols.
5. The battle unified Egypt and Syria and raised the Mamluk to a great Muslim power.
6. The glory of Caliphate and the Dynasty of the Abbasids was destroyed. The Mamluks (of Egypt) tried to install an uncle of Motassim at Baghdad. Having failed in this

attempt, they installed a shadow Caliphate at Egypt by ceremoniously appointing Ahmad-bin-Zahir of the Abbasids as Caliph.

This was in order to revive, a symbolic Caliphate, for the unity of Islam, which continued till the conquest of Egypt by the Ottomans in 1517.

Hulagu's hatred for Islam may also be traced to the influence of Christianity, in his very home.

The fate of Baghdad had shaken everyone who came to know about it. The books and manuscripts thrown into the Tigris were so many, that the heaps almost made a bridge to walk over.

The literary works of five hundred years was destroyed. The schools, libraries and the mosques were all burnt.

Over the next three years, after the death of Hulagu in 1265, Berke Khan of the Golden-Horde was given the Khanate at Karakoram.

It was not Berke Khan alone who had embraced Islam, but with him, all his officers and men accepted Islam. Even those princes who had taken part in the conquest in Baghdad, had secretly accepted Islam, before Berke Khan announced it openly.

The descendants of Hulagu Khan and the Il-Khans accepted Islam in Persia.

Ibn Kathir writes:-

“In this year (694 A.H.) Kazan (or Qazan) the great grandson of Changhez Khan, sat on the throne, and embraced Islam publicly, at the hands of Amir Tausun. With him nearly all the Tartars became Muslims. Gold, silver, pearls were given in charity on the day of the Sultan’s conversion. The Sultan adopted Mahmud as his Muslim name and attended the congregational Friday prayers. Many temples were demolished. Jizya was imposed, confiscated properties were restored in Baghdad and other places to their rightful owners and justice was dispensed.”

Qazan’s brother, Aljeito, and his son Abu-Said accepted Islam. Non-Muslims were promised complete protection and in return had to pay Jizya. Thus they became the responsibility of the Islamic state.

Ananda, another grandson of Qublai Khan was converted to Islam. The first ruler of Kasghar, accepted Islam on the hands of a Muslim sage Rashiduddin from Bukhara. (Ibn Kathir). These conversions spread Islam in Bukhara, Samarkand, and the Golden Horde.

Later in the 14th century, Islam was declared as the official religion of the vast Golden Horde under the Osbegs.

At this time there arose from Transoxiana the third invader from amongst the Mongols. He was Tamer-Lane, or Taimur-e-Lang of Samarkand. Though a convert to Islam, he also revived the history of Mongol raids, i.e. blood thirsty and destructive. He ruled parts of Persia from 1369 to 1405 CE. He carried on a conquest campaign, through Khurasan, Garjan, Mazandran, Sajastan, Afghanistan, rest of Persia, Azabaijan and Kurdistan. He established his reign over these areas. In 1393 CE., he occupied Baghdad and Iraq. In 1397 he went forward to defeat Sultan Bayazid II of the Ottoman Empire at Angora. This battle harmed and reduced the Ottoman progress towards Eastern Europe. Because of this battle, a European writer noted, "The Europe that was going to be a Muslim Europe, became a Christian Europe."

He had crossed up to Delhi in 1399. He invaded Delhi because, the Sultans there, were not doing enough for Islam. He attacked part of Iran for similar reasons. The others were attacked because they were heretics. His Taimuri Dynasty ended in 1500 CE

By slow degrees like a phoenix raising from its ashes Islam thus began to emerge out of the ruins of its former ascendancy and take its place as a dominant faith.

The last of the legacies which the Mongols bequeathed to Europe, was in about 1346. It was dreadful pestilence "the Black Death" that had broken out in the army ranks of Jani-Beg Khan, who was besieging the town of Kaffa. He left in a great hurry, but before departing he arranged for the dead bodies of his infected soldiers, to be thrown into the town over the walls, with the help of the Chinese catapults thus infecting the people of Kaffa from where it spread to the rest of Europe.

Within two hundred years the Mongols returned to where they had emerged from beyond the river Onon, high above Karakoram, and Mongolia.

The Chronology of the Mongols.

- 1167CE. Birth of Chenghis Khan
- 1266CE. Chenghis Khan was proclaimed Supreme Khan of Mongolian tribes. Aimed at World Conquest.
- 1277CE. Death of Chenghis Khan.
- 1250CE. Election of Manghu Khan. Mandate was World Conquest.
- 1253CE. Hulagu's forces set for Persia.
- 1256CE. Hulagu, destroyed 92 castles of the Assassins (Ismailites) in North Persia at Ko-hul Maut. (The Mountain of Death).
- 1257CE. Accession of Berke Khan to Khanate of Golde Horde. (Berke Khan embraced Islam). He set the boundaries of the vast Golden Horde.
- 1258CE. Fall of Baghdad. Death of Motassim the Caliph of Baghdad.
- 1259CE. Death of the Great Khan Manghu at Karakoram. (Here Hulagu returns, leaving Egypt's conquest un-attempted.)

- 1260CE. Hulagu's army was defeated at the famous and decisive battle of Ain-e-Jalut in Syria, by Mamluks and Baybars of Egypt.
- 1261/2CE. Civil war between Berke and Hulagu.
- 1265CE. Death of Hulagu.
- 1267CE. Death of Berke Khan of Golden Horde.
- 1295CE. Accession of Qazan (or Ghazen) as II-Khan of Persia. First Khan to accept Islam, in Persia.
- 1313CE. Accession of Osbeg, under whose rule Golden Horde adopted Islam as the official religion.
- 1346CE. The outbreak of Black Death. The II-Khanates. The subordinate Mongol Kingdoms, given either to their successors or to their able slaves. These were called the II-Khanates.
- 1370CE. Togan Taimur the last of the Mongol rulers in China, had to flee back to Mongolia.

WORKSHEET

1. Who are the Mongols and where do they come from?

2. How did treat those who stood in their way?

3. Who was Hulagu?

4. Explain how and when Ruknuddin surrendered.

5. Explain the fate of Motassim and his army.

6. Describe the Mongols invasion of Baghdad in a few lines.

7. What lessons are there for the Muslims to learn from the Mongols invasion?

LESSON 9

THE SELJUKS

The Seljuk dynasty began in the year 1037 and ended in 1157. The Seljuks began as Turkish warriors fighting under the banner of Islam and in the middle of the 10th century these warriors had conquered Armenia and Anatolia, areas which were once controlled by the Roman Empire. These events all took place less than a century after the first Seljuks accepted Islam.

The first Seljuk kingdom was established when Tughril Bay and his brother Chugar Bay defeated the Ghazni ruler, Masud, near Merw, in the battle of Danalakan in 1041 CE. This led to the formation of the first Seljuk Empire, which was ruled by Tughril Bay. Tughril Bay conquered Persia and Khurasan and made Esfahan the Seljuk capital. The Seljuks continued their conquests with Mesopotamia, Armenia and Northern Persia. When Tughril Bay arrived in Baghdad in 1056 the Abbasid Caliph honoured him with the title of "Sultan of the East and West" as Tughril helped avert an attempt by rebel groups to overthrow the Abbasids. In this manner, Tughril helped avoid a

tense political situation and remained in Baghdad till 1059. Tughril passed away four years later in 1063.

Alp-Arsalan was the successor to the Seljuk kingdom and ruled from Tughril Bay's death until 1073.

Alp-Arsalan defeated the Byzantine Empire during the Battle of Manzikert in 1071 and this is generally considered to be the battle that triggered off Christian emotions which led to the first Crusade.

After Alp-Arsalan's death in 1073, Malik Shah took over the Seljuk Empire. This was a period free of strife and peace and prosperity prevailed. Great scholars like Imaam Ghazali and Umar Khayyum flourished during this particular period. It was also a period of learning and knowledge.

The Seljuks began losing their power after Malik Shah's death in 1092. This began with the breakup of the kingdom and by 1157 all Seljuk power was surrendered. Because of the size of the Seljuk Empire (it stretched from the Mediterranean to Central Asia at its peak), it was taken over by various conquerors who took small bits of the once mighty kingdom.

WORKSHEET

Answer the following questions

1. Who were the Seljuk's ancestors?

2. How did the Seljuk's avert political trouble in Baghdad during the Abbasid Caliphate ?

3. Find out who were the Abbasid Caliphs during the Seljuk period.

4. Who were the rulers of the Seljuk dynasty ?

[illegible]

5. What lesson do we learn from the Seljuk Dynasty ?

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper appears to be a standard notebook page or a sheet of stationery. There is no handwriting or other markings on the page.

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

تسهيل التاريخ

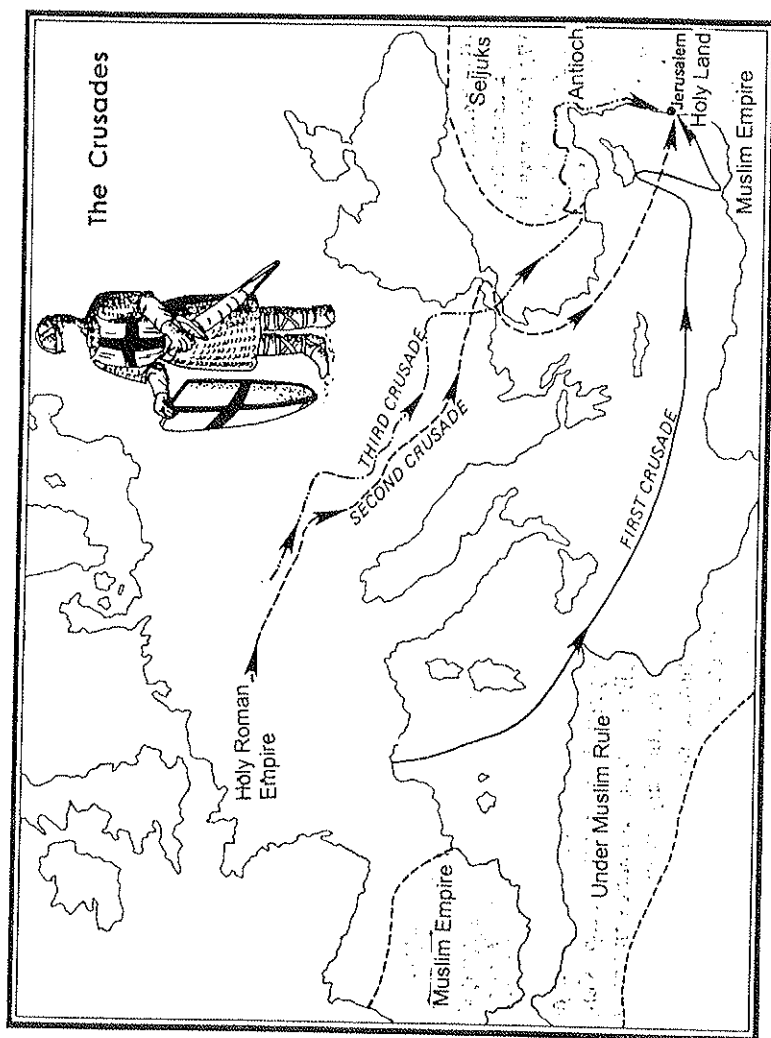
Tas-heelut

Taa-reekh

History made Easy

12

MAP



LESSON 10

THE CRUSADES

The crusades were a turning point in relations between Muslims and Christian Europe

In the year 1095, Pope Urban II proclaimed that Christians take up a holy war against the Muslims to invade and reclaim the Holy Land (of which Jerusalem was a part). 150 000 Europeans took up arms and responded to the call.

In the years leading up to this first Crusade, the Muslim world was declining. The Abbasid caliphs lost power first to the Buwayhids and then to the Seljuks. It was amid this chaos that Pope Urban II took up his call for war. The first Crusade, also called the People's Crusade first marched to Edessa, where they defeated the Seljuk Sultan Qilij. Baldwin, a Norman Crusader, declared himself king of Edessa. The Crusaders then marched to Antioch in Northern Syria where they laid siege on the city from October 1097 until June 1098. They eventually conquered the Antioch prince, the Seljuk Yaghi Sultan. Antioch now became a Christian city. The Crusaders then made their way to Jerusalem.

In June 1099, they laid siege on the city for a month. When the Christians finally entered Jerusalem they massacred thousands of innocent civilians. History is filled with the brutality of this event. Some 10 000 Muslims were killed near Al Quds. Baldwin of Eddessa became king of Jerusalem in December 1099. After this first Crusade, many more took place.

Thus the Christians established a kingdom in Jerusalem as well as three other Crusader states. The Muslims defeat can be attributed to the weakness of the Abbasids and the disputes between Muslim states which undermined their ability to face the Crusaders' threat. A number of rulers like Imad Al Din Zangi and his son Nur Al Din Muhammed rose to the defence of Islam and were able to halt the Crusaders advancing onto Syria.

Salahuddin rose to prominence during the third Crusade. Jerusalem was in chaos after the death of King Amury in 1174. This was closely followed by the death of his son Baldwin IV and then Baldwin V in 1186. In 1187, Salahuddin raised the call of jihad and marched to Jerusalem and fought the battle of Hittin where 20 000 Christians were killed. The Muslims recaptured Jerusalem after an 88 - year Christian rule. This led to Richard of England, Barbarossa of Germany and Phillip of France taking up

arms against the Muslims. A battle was fought outside Jerusalem with the Christians being defeated. This resulted in the signing of the peace treaty of Ramla in 1192.

It was during the sixth Crusade that Jerusalem again fell into Christian hands. In 1225, Fredrick of Germany married the heiress to the throne of Jerusalem and declared himself King of Jerusalem. Fredrick also signed a ten year peace treaty with Al-Kamil, Sultan of Egypt. Both parties agreed not to invade each other. Fredrick allowed Muslims to freely practice their religion. He also allowed Muslims to retain their masjids.

Jerusalem fell back into Muslim hands during the Eighth Crusade when Louis IX of France was defeated by the Egyptians. The Egyptians then took over Jerusalem.

The results of the Crusades revealed the deteriorating condition in the Muslim world due to political disunity.

It also resulted in the rise of Maliky states viz.: Attabegs, Ayyubids and Mamluks.

It had a disastrous effect economy of the Muslim east. Finally Europe benefited tremendously because of the more than centuries of contact with Islam and the Muslims. Islamic philosophy, literature and art contributed greatly to the European renaissance.

WORKSHEET

Answer the following questions

1. Briefly elaborate on the factors which led to the Crusades taking place

2. Write a paragraph on any Crusade. Also explain who fought in that particular Crusade and what the outcome of that Crusade was.

3. Why were the people who tried to capture Palestine from the Turks called Crusaders?

4. Research what various writers' opinions are regarding the Crusades. Summarise your research into a paragraph of \pm 15 lines.

LESSON 11

SALAHUDDIN AYYUBI

The Ayyubids ruled Egypt and surrounding areas for 79 years from the year 1171 until 1250. The Ayyubid Dynasty was founded by Salahuddin Yusuf Bin Ayyub. Under the command of Nurrudin Zangi, Salahuddin Ayyubi overthrew the Fatimids and hence took over the leadership of Egypt.

During his early campaigns, Salahuddin conquered Yemen and placed its governorship with his brother. He also conquered parts of Sudan. Salahuddin conquered parts of Africa from Barka upto Gabes in 1172 and successfully repulsed attacks from the Crusaders during their invasion of Egypt.

In order to protect himself from both an internal revolt and an outside invasion, Salahuddin built himself "the castle of the mountain" on Mukhattam Hill.

When Salahuddin conquered Egypt, he had done so under the command of Nurrudin Zangi who passed away in the year 1174. His successor was his 11-year-old son. In the same year Amalric,

the king of Jerusalem also passed away and he too was succeeded by a child, his son, Baldwin. The deaths of these two ensured that the danger of an attack or coup attempt against Salahuddin was minimised.

With this danger out of the way, Salahuddin marched to Syria where he captured Damascus. He then marched onto the Zangi city of Aleppo. The Zangids shut their city walls and sent out a call of distress to their allies the Franks under Count Raymond of Tripolis and the Assassins requesting assistance. Salahuddin thus retreated to Damascus.

Salahuddin also faced the Zangids in confrontations at "the horn of Hamah" and at the "Turkman's wells." Salahuddin defeated the Zangids on both these occasions. Thereafter Salahuddin signed a peace treaty with the Zangids and he was recognised as the king of Egypt and South Syria. At about the same time the Abbasid caliphate also recognised Salahuddin as the leader of Egypt, South Syria, Al-Maghrib and Nubia.

In 1176, Salahuddin marched upto the Assassin headquarters at Masayad and laid siege at the headquarters. He confronted the Assassin leader, Rashiduddeen Sinan, also known as "the old

man of the mountain". The Assassins struck a peace deal with Salahuddin and promised him immunity in any future attacks.

When Nurrudin's son, the king of Aleppo passed away in 1182, Salahuddin marched with his army to Aleppo and conquered it. During this expedition, he marched further and also conquered northern Mesopotamia and parts of Kurdistan.

Salahuddin first went to war against the Crusades in July 1187 at Hittin. He defeated the Crusades and conquered the entire kingdom of Jerusalem. He also captured Ascalon, the country of Tripolis, and the principality of Antioch. Salahuddin's army occupied all the coastal cities north of Tyre and by the year 1188 only Belfort and Tyre were not captured.

The Christians again revolted and marched from their stronghold at Tyre to Akka, a town filled with Muslim troops. The Crusaders laid siege on Akka for two years. The Muslim troops eventually surrendered to the Christian leader, Richard of England. In July 1191, Richard massacred the prisoners. The Crusaders then marched to Ascalon with the intention of recapturing Jerusalem. They met Salahuddin's army at Arsuf in September 1191. Salahuddin was defeated and he retreated to

Jerusalem. Richard's forces followed Salahuddin to Jerusalem but did not attack Jerusalem as internal problems flared in Richard's camp. Richard's army then retreated to Akka. Salahuddin's army now followed Richard's army to Akka. With Richard's failing health, he signed the peace treaty of Ramla with Salahuddin ensuring that Jerusalem remain in Muslim hands, but that Christians were allowed for pilgrimage. The treaty also gave Muslims land to the West of Palestine. The peace treaty of Ramla was signed in 1192.

Salahuddin Ayyubi passed away in Damascus in 1194. At the time of his death his rule stretched from the Tigris river upto the Nile. Salahuddin built many roads, irrigation canals, musjids, palaces and forts. He was also the founder of the Ayyubid University in Damascus. He ruled for a period of 23 years. He is considered one of the greatest men of the twelfth century. Salahuddin was strong, intelligent and pious. He spent most of his life in the best interest of his nation

WORKSHEET

Match column A with Column B.

A		B	
a	Treaty of Ramla signed in this year	1	1176
b	year of Salahuddin ayyubi's death	2	The Fatmids
c	the year in which Salahuddin marched on the assassin headquarters	3	Aleppo
d	The battle of Hitin took place in this year	4	17 years
e	The leader of the Assassins	5	1194
f	The leader of the third Crusades	6	Rashiduddeen Sinan
g	Salahuddin conquered Egypt under this person's orders	7	Arsuf
h	The people who ruled Egypt before Salahuddin	8	1192
I	The city of Zangids	9	Nuruddin Zangi
j	The period of Salahuddin's rule	10	23 Years
k	Salahuddin's army was defeated at this place	11	Richard of England
		12	Damascus
		13	1182
		14	Raymond of Tripolis
		15	1187
		16	The Umayyads

a	b	c	d	e	f	g	h	I	j	k

2. Write approximately 15 lines the efforts of Salahuddin Ayyubi and some of his conquests.

3. What lessons are learnt from the life of Salahuddin Ayyubi?

LESSON 12

MUSLIM EMPIRES

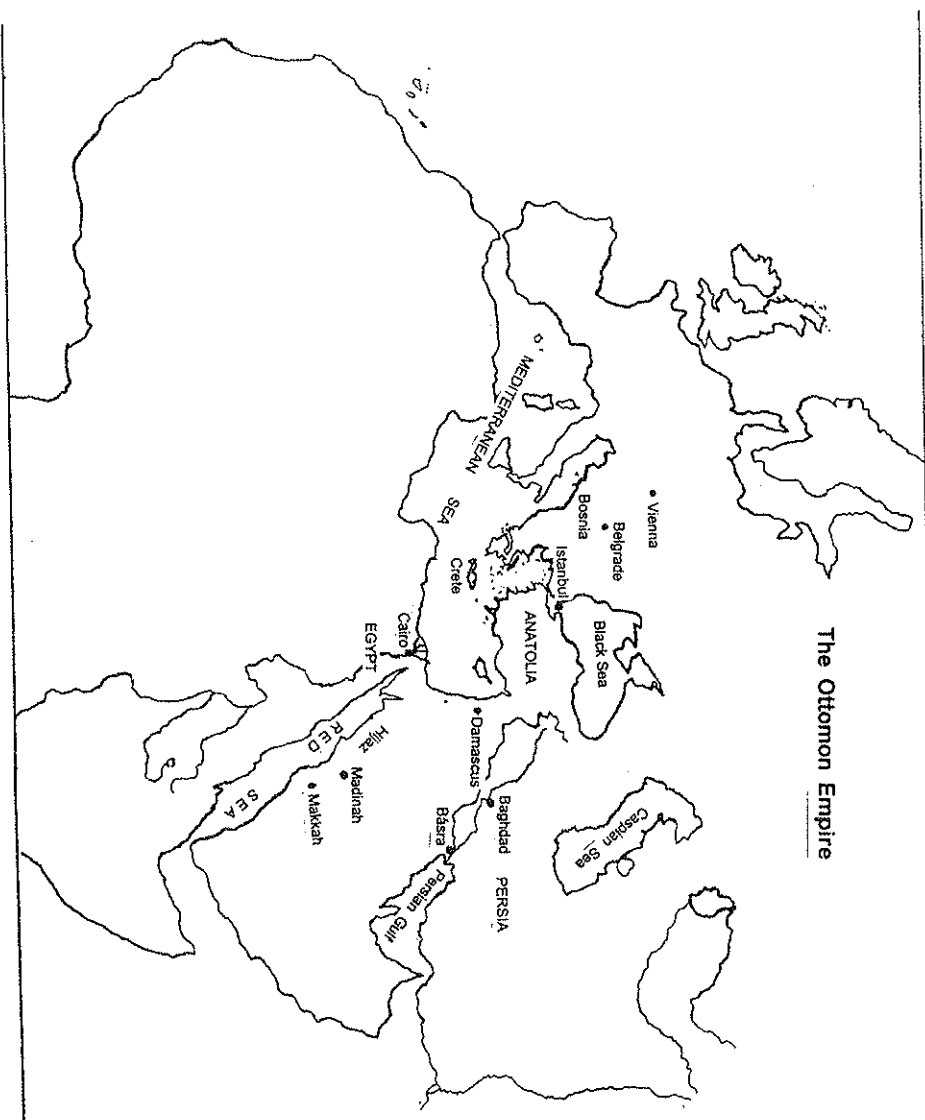
Five Muslim Empires almost simultaneously occupied greater part of the world from the 14th to the 19th century.

1. The Ottoman Empire founded by the Turks.
2. The Safavid Empire of Persia or Iran.
3. The Mogul Empire of India.
4. The Khanates of Golden Horde, Blue Horde and the Ghaghatai Khanates of Central Asia, which were Mongols who had accepted Islam and established Islam as the official religion. (See notes – Mongols)
5. The fifth power was the Kingdom of Egypt, under the various Muslim Dynasties.

We will study only two of these i.e.

1. The Ottoman Empire 1200 to 1924CE.
2. The Mogul Empire of India.

MAP



1. THE OTTOMAN EMPIRE – 1200 – 1924 CE

The Ottoman Empire sprang up in the vacuum created by the Seljuks of Rum and was founded by Uthman who defeated the conqueror of the Byzantine Empire, Alp Arslan in 1176. This dynasty lasted for over six hundred years before Mustapha Kamal Pasha (Ata – Turk) had it abolished on the 1st November 1924. For three hundred years it maintained a naval power incomparable by any in Europe. The Ottoman Empire had humble beginnings but the empire's size grew steadily ever since their first victory. The Ottoman capital, Anatolia, soon saw lands on both the east and west sides of it being conquered.

As the various sultan's reigned the kingdom, the empire grew. Uthman's grandson, Suleiman made the first of these conquests when he conquered Basra and made it his capital. The Ottomans then moved into the Balkans where many Roman Catholics came into contact with Islam. (See notes of Islam in the Balkans). This led to large numbers of Roman Catholics converting to Islam. The Sultan Muhammed I, went to war against the Italians but was unsuccessful because the Greeks helped the Italians keep the Muslims at bay.

In 1453, the Ottomans made one of their most important conquests, seizing Constantinople (present day Istanbul) and made it the capital of the empire. Sultan Muhammed II carried out this particular conquest. At the time of the conquest, Constantinople was the centre of Christianity and the defeat dealt a major blow to the entire Christian world.

The peak of the Ottoman Empire began with the Sultanate of Muhammed II. Under him the empire flourished. He brought in people from all over his empire to help beautify the city of Constantinople. Muhammed II beautified Constantinople and Jerusalem with the help of the architect Sinaan. The largest Masjid in Turkey, the Magnificent Suleiman Masjid, was built. Muhammed II also turned the famous Sofia church into a masjid. Sultan Muhammed went on to conquer Belgrade, Serbia and Bosnia.

His attempts to conquer Rhodes did not succeed. Mesopotamia and almost all of Arabia was conquered in 1538. By 1574 he had conquered North Africa.

The Sultan, Sulieman the Magnificent, ruled between 1520 and 1566. Under him the Ottoman rule stretched from as far afield as the Gates of Vienna to the Red Sea, from Asia to the Caspian Sea and from North Africa to the Persian Gulf. Because of the Ottoman's Naval power, they gathered slaves from as far afield as Ireland and Scandinavia.

Hungary came under Muslim rule during 1526 and this led to many Romanians converting to Islam. The victory of Mohacs in 1526, brought most of Hungary under its rule, for a century and half. In so far as the people of the Balkan peninsula are concerned, the Ottomans were crucial in spreading Islam. However it would be great error to qualify Islamic civilization in the Balkan Peninsula as "Turkish" as all this was achieved by Islam-i.e. a complete way of life, especially in the case of the Albanians and the Bosnians. Infact the first traces of Islamic civilization in the Balkans go back before the medieval period. The first Muslims among the Balkan nations date back to the time of the first invasion by the Slav tribes who themselves were not Christians at that time.

According to a Bosnian scholar M. Hadijahi who writes: " this is true because there are facts to back it and subsequently the first appearance of Christianity among the Balkan nations might have coincided with that of Islam". (Muslim World Journal) The Balkan provinces were called Romania. Turks settled here and conversions to Islam increased.

The final increase to the size of the Ottoman Empire came with the conquest of the Island of Crete. The Ottoman power gradually declined after Suleiman's death. His successor, Salim II and Murad II were not as brilliant military strategists as Suleiman. This led to various uprisings in the empire. In 1571, Pope Pious defeated the Turks and by the 18th century the Russians and Austrians had taken back the areas around the Caspian Sea.

The Ottomans kept a system of military-slaves called Janassaris. The Ottoman army was recruited from the Balkans and Anatolia.

By 1805, the Turkish governor of Egypt, Muhammed Ali, declared Egypt independent of the Ottoman Empire. The Ottomans lost Greece in the 1820 revolts and Romania gained independence by 1856.

With the signing of the Treaty of Paris (1856) the Christian subjects of the Ottoman Empire were placed under the collective protection of the great European powers. France, Italy and Austria took over the protection of the Catholics; Britain, Germany and U.S.A. became the defenders of the Protestants; and Russia took it upon itself to protect the Orthodox Christians. Internal dissensions and competition of the Christian missionaries further worsened the internal situation of law and order.

A number of revolts within the Empire was unfolding:

1. The Balkans.
2. In Arabia. The Wahabi movement in Arabia, though only a puritanist movement, to clean Islam of the local customs and usages, often stood up against the Ottoman Empire.
3. The Druze rebellion in Lebanon.
4. The Armenian's rebellion.
5. Egypt was made a British Protectorate in 1875.

In 1908, the Young Turk Revolution took place. It was organized by a group of Young Turks, educated abroad. They deposed the last strong Sultan – Abdul Hamid and demanded a new constitution to revitalize the Empire.

In 1914, the Ottoman government was ruled by three members of the Young Turk Committee. In 1914 this triumvirate signed a Treaty of Alliance with Germany on August 2. Thus bringing Turkey into World War I).

Turkey faced war on various fronts:-

1. **The Russian Front.**
2. **The Arabian Front.** It included a rebellion in Hijaz which started on 5th June 1916. The Turkish army was attacked at Madina and was ousted. King Sharief Hussain declared himself King of Arabia. He asked all Arabians to rebel against the Ottomans.
3. **The Iraqi Front.** Hussain's revolt at Damascus. The Turks withdrew and the British forces occupied Baghdad on 11th March 1916.
4. **The Palestine Front.** Palestine was attacked in October 1917. Jerusalem was occupied in December 1917, without resistance, by General Allenby.
5. **The Egyptian Front** along the Suez Canal.
6. **The Gallipoli Front** defending the straits.

British armies broke the Turkish defense line along the Mediterranean. The German armies escaped towards Jordan and occupied Halb. The British armies were assisted by, the combined Arab armies. Lawrence (of Arabia) played a leading role.

In 1921 the Allied Forces **invaded** Turkey.

The Allies -- the British, the French, the Italian and the Greeks planned to divide it amongst themselves. It was a highly planned war by the Allies. Turkey appeared a mere defendant.

Besides this, the Allies had made a number of secret alliances and pacts, against the Ottoman Empire rewarding themselves for their success in the First World War 1914-1918.

These conquests were made despite the nominal sovereignty of the Ottoman Empire known at that time as the "Sick Man" of Europe.

In October 1915 the **Mc.Mohan-Hussein Agreement** was signed between Mc.Mohan the Governor of Egypt and Sharief Hussain, the Arab ruler of a small state in Central Arabia.

The Agreement although in total favour of the Allies, was agreed upon by Sharief Hussain. The agreement promised the Arab provinces and states, independence from the Ottoman rule, if they co-operated with Sharief Hussain, who was to cause a revolt, in Damascus and Iraq. Sharief Hussain did this with the help of his son.

The Arab revolt cut off a large portion of the Ottoman Empire. But out of the Mc.Mohan agreement the Arab states, got nothing, except a change of masters.

Finally the Allies gave only the province of Hijaz to Sharief Hussain. The rest of the Arab areas were divided between England and France. The promises to the Arabs were not fulfilled nor upheld.

The second pact was that of the Sykes-Picot Agreement (1916) which planned to divide the entire Middle-East into British and French Zones of Influence. (To be governed as Mandates or Protectorates, till they were strong enough to obtain independence).

The French stepped in to Syria and Lebanon, and the British took in, Kuwait, Iraq, Jordan and Palestine.

All that was left of the Arab Independent states was the small province of Hijaz for Sharief Hussain.

Balfour Declaration of 1917. The British promised an independent Homeland for the Jews. This state was to be created out of the Ottoman state of Palestine. In order to prepare for the New Homeland a large number of Jews were allowed to migrate, from different parts of the world and settle in Palestine. This "promised land" was given to the Jews in 1948 and the state of Israel came into being. Israel, created by the Allied powers. Palestine was divided into three parts:- Israel for Jews, a part for the Palestinian Arabs, and on the Northern part was created a separate state called Transjordan; later called Jordan.

The creation of Israel made the conquest of Jerusalem easy for the Allied forces. The Turks had conquered Jerusalem in 1517 during the reign of Sultan Salim I. The Turks had generously allowed the Christians and Jews to buy lands and settle in Jerusalem.

Now during the First World War, the Turks vacated the Holy City of Jerusalem, without any resistance, between the nights of the 8th and 9th of December 1917.

The keys of Jerusalem were obtained on the 10th December 1917 by a general of the Allied Forces, General Allenby, who, entered Jerusalem, victoriously on the 11th of December 1917.

This occupation of Jerusalem was regarded as a Christmas Gift to Christendom.

The occupation of Palestine was regarded as:-

1. The end of World War I.
2. The Allied declared it the successful end, of a thousand years of Crusader Wars.

In Turkey, The Sultanate was abolished by Mustafa Kamal and his government on the 1st of November 1922, bringing an end to 643 (six hundred and forty-three) years of rule by the Osman-Turk dynasty. Mohammad VI, the last Sultan, quietly left his palace, and country, in a British ship, under British protection.

On 24th November 1924, the treaty of Lausanne was signed which defined modern Turkey's boundaries. The Allies withdrew from Istanbul on the 2nd October 1923. The Greeks withdrew from Thrace and all the Islands they had occupied.

Turkey was declared a Republic on October 29th, 1923.

On the 3rd of March 1924 the Caliphate was abolished.

Mustafa Kemal (known as Ata-Turk) cut himself off completely from the past and he made changes in every field of life. He declared Turkey to be a secular state, he adopted the Latin script, he abolished hijab, polygamy and the Muslim law. He adopted European systems of criminal and civil law and began to modernize his country on European lines.

Thus disappeared, the largest of Muslim Empires. Invincible at land or sea-battles, it was disintegrated by mutual, secret alliances, of the Great Christian World powers.

The Ottomans masterfully succeeded in combining the title of Sultan with the concept of Caliphate.

There were other political causes, the water-ways, under the command of Ottomans, were opened to all.

In short what remained of the Great Ottoman Empire was the Republic of Turkey – in Asia Minor.

In World War II (1939 to 1945) Turkey remained neutral. Later it joined Nato in 1951.

The causes of its downfall. The internal ones are the general causes that many nations, empires have faced, like the breakdown, or weakening of economy, military inefficiency, need for reforms and revolts.

The great size and extent of the Ottoman Empire led to the detachment of the loose ends.

The “Millat” system, within its administration had also helped the break up of the Ottoman Empire.

The most immediate cause of the break-up of the Ottoman Empire was the defeat of Germany in the First World War, in which as an ally the Ottoman's came out – vanquished.

The rise of nationalist movements, supported by Great powers from outside.

Thus from the second half of the nineteenth century, Muslims found themselves in a state of weakness. Among the colonial European nations there seemed to be a concerted drive to annihilate the Muslim Ummah.

But by the beginning of the twentieth century there were rumblings and a number of national movements emerged contributing to the cries and fight for independence.



Chandeliers



WORKSHEET

State whether the following statements are True or False. If False, correct the statement to make it True.

1. The Ottoman were descendants of Sayyidina Uthman (Radhiyallahu Anhu) ? _____

2. The first Ottoman capital was Basra? _____

3. Constantinople is in present day Turkey? _____

4. Arabia was governed by the Ottomans ? _____

5. Suleiman the magnificent ruled for 48 years?

6. Abdul Hamid was the last Ottoman Sultan? _____

7. The great Sahabi Abu Ayub Ansari (Radhiyallahu Anhu) is buried in Istanbul? _____

8. How did nationalism effect the Ottoman Empire?

9. Explain how and where did Muslim rule expand in the Ottoman Empire.

10. Describe the revolts against the Ottoman Rule.

11. What was the role of the Allied forces?

12. How does history read the role Sharief Hussein?

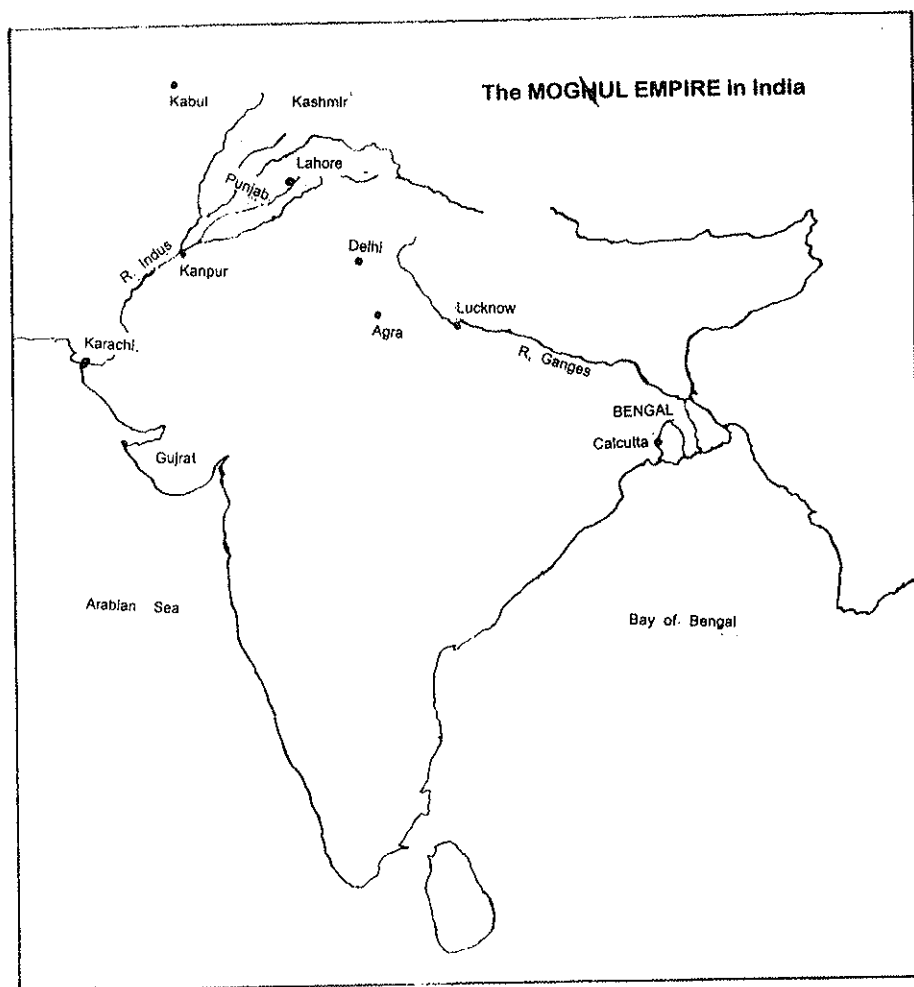
13. What is the Balfour declaration?

14. What were the causes of the decline of the Ottoman Empire?

15. What lessons are learnt from this period of history?

MAP

The MOGUL EMPIRE in India



LESSON 13

2. THE MOGUL EMPIRE - 1526 TO 1857

The Muslim power in Northern India extended to central and southern areas of the Indian sub-continent.

During the Muslim region many large families of Afghan origin ruled India like the Ghouris and the Tugh Laqs as well as families of Mogul origin.

In 1526, Babur the founder of the Mogul Dynasty came in from Samarkand and Fargana. Babur's father was the prince of Fargana. After his father's death Babur lost the city of Fargana to the Uzbeks and was forced to leave the city with his army. He then joined forces with opponents to the Uzbeks and conquered Kabul making him the prince of Kabul. In the meantime Indian leaders were divided by internal squabbles and turned to him for help. He saw this as an opportunity to search for his right to the inheritance, which had been left for him, by his predecessor Taimur Lenk, when he had attacked India in 1390 CE. and appointed a governor at the conquered areas. His father was a Turk and his mother a Mongol.

Babur conquered Kabul in 1504 CE., Lahore in 1526 CE. He was also victorious in the first battle of Panipat against Ibrahim Lodhi in 1526. This battle extended his power to Delhi and Agra.

Babur established the most glorious empire in India's history. He died at the age of forty seven. He ruled India for less than four years.

Babur was succeeded by his son Humayun who reigned from 1530 to 1540. From the outset Humayun's rule was plagued with misfortune. He was defeated by the Afghan leader Sher Shah and lost the Mogul Empire. After being in exile for fifteen years Hamayun succeeded in recapturing his empire from Sher Shah in 1555. He lived only a year after this victory.

Jalaluddeen Akbar, thirteen at the time of his father Humayun's death was crowned as the new king.

Akbar's reign was, in terms of conquests and extensions, the best of the Mogul rulers. His empire extended to Bengal in the East, and to the sea shores in the south west and up to Kashmir in the north. He built the administrative machinery that forms the basis of many present day practices in India.

Akbar tried to rule the great kingdom equitably trying to forge peace with all people in the empire. In doing so it was necessary to develop good relationships, with the Hindus and Rajputs. It was during the reign of Akbar that there was a great deviation from Islam in India and the Muslims were persecuted in many ways. The king decided to invent a new religion for India that would have something in common with all religions and unite them all. Akbar could not read or write and surrounded himself with Hindus and Christians whom he listened to ardently.

He tried to solve religious difference by introducing a religious philosophy called “din-e-ilahi”. As part of this new belief system he ordered that people prostrate to him. He prohibited the killing of cows, worshipped the sun together with his Hindu wives and celebrated all Hindu holy days. The name Muhammad was barred and speaking Arabic was a crime. He also prevented Muslims from going on Haj. He issued a “royal infallibility” edict declaring that he was guarded from making any error and that any of his opinions had to be strictly observed by Muslims and three years later he announced the “din-e-ilahi” as the official religion of the state. It was vigorously opposed from all parts of India and was in reality hardly ever practiced outside the royal court.

The non-Muslims used this as an ideal opportunity to spread their corrupt ways. Moral behavior went on a downward spiral, interest bearing transactions were openly concluded and all other religious festivals were celebrated. This did very little for the Islamic cause and Islamic education suffered.

He abolished Jizya and blended Hindu and Muslim motifs in palace architecture and literature and music.

This together with the marriages with Hindu and Rajput women, served to weaken the cause of Islam. The marriages brought in the interference of Rajputs in the government policies. Many of the women he married, kept to their own faith and ways of worship, in the Mogul palaces. Thus apart from being un-Islamic and thus unlawful, these marriages led to cruel family feuds. Akbar died at the age of sixty-two. He ruled for forty-nine years. Although Akbar built a mighty empire this was all overshadowed by innovations in matters of religion. In his enthusiasm to appease non-Muslims for paltry political gains he compromised Islam, thus weakening the cause and influence of the religion.

Akbar was succeeded by his son Jahangir. He was thirty-seven years old at the time of his ascension.

Jahangir undertook to reverse the policies of his father which was instituted to the detriment of Islam. This was not well received in the Hindu circles and they incited his eldest son Khurro to raise against him. Initially with some success but he was finally defeated.

Under Jahangir the Mogul rule enjoyed a brief period of peace and the rule into Bengal was solidated. He entered into a commercial treaty with the British in 1615, allowing British concessions, but about two and a half centuries later i.e. 1858 this led to the overthrow of the Mogul Empire. He died in 1627 after being at the throne for twenty seven years.

Amongst all these crises and difficulties, as in the past, there emerged a great reformer As Sheik Ahmed Sirhindi (R.A) also popularly known as Mujahid Alf-Thani. He was born in 1562. Akbars misguided beliefs were being expounded and it was mainly due to preachings and exhortations of Sheikh Ahmed Sirhindi that din – e – ilahi was not able to take root.

Amongst some of his writings was "Proof of Prophethood" and "Fighting the Rejectors". He called people to the truth and established the Sunnah. He gathered popular support and people

came from far and wide to benefit from him. On one occasion he was ordered to appear at the court of Jahangir. On his arrival he did not prostrate to the king, this angered the king and he was sent to prison. Whilst in prison he converted many Hindus to Islam. The king released him and apologised. Sheik Sirhindi wrote to the princes of the region inviting them to the pure Islam. On one occasion he wrote:

"it is hard for every Muslim to see that the rituals of the non-Muslims are still practiced and preserved. Muslims must put an end to the behavior".

He ruthlessly attacked not only the deviant beliefs but also the corrupt scholars and the misguided Sufi's who preached 'unity of existence'. He passed away in 1642 and is buried in Sirhind.

This period also saw the appearance of AbdulHaq ad Dehlwi. It was during this period that people had taken to philosophy and sufiism. He (Abdul Haq Dehlwi) published books on the Sunnah and taught Hadeeth.

SHAH JAHAN

Jahanghir passed away in 1627. He was succeeded by his son, Prince Khurram popularly known as Shah Jahan in February 1628.

Shah Jahan promised Sheik Ahmed Sirhindi he would remedy what his grandfather introduced, but no significant progress was made.

In 1631, Shah Jahan's wife and mother to his 14 children passed away. In order to commemorate her death, he had the Taj Mahal in Agra built over her tomb. The building was built between 1631 and 1648.

Like other rulers before him, Shah Jahan too faced many revolts and undertook many expeditions. In 1632 he defeated the Portuguese at Hugli and it was brought under Muslim rule. Shah Jahan also undertook campaigns in the Deccan, Kamrup, Persia and Central Asia, all of which helped in extending the Mughal borders.

Shah Jahan fell ill in 1658 and eventually passed away in 1666.

AURANGZEB:

When Shah Jahan fell ill in 1658, his four sons began a power struggle amongst themselves to take the position of leader of the Moghul Empire. Dara, the favourite son of Shah Jahan, assumed power first. At this, his brother Shuja, the viceroy of Bengal, marched with his forces towards Dara. A battle was

ought and Shuja was defeated. Two other brothers, Aurangzeb and Murad, the viceroys of Deccan and Gujarat respectively, joined forces and fought battles against Darra. Dara was defeated and Aurangzeb ascended the throne in July 1658.

Even after his ascension, Aurangzeb's brothers did not remain subdued. Dara raised an army and fought against Aurangzeb in Punjab. Dara was taken captive, tried on charges of apostasy and he was executed in 1659.

Shuja's army was defeated by Aurangzeb at Khawaja in 1659. He was eventually assassinated after this battle. Murad was in prison for three years, before he was tried on a charge of murder and was executed in 1661. The death of his three brothers meant that Aurangzeb became the undisputed ruler of the Mongols.

Aurangzeb suppressed revolts by the Pathans in the 1670's and the Marathas in the 1660's.

It was under Aurangzeb reign that Islam in India recovered and took its rightful place.

He did away with unIslamic laws, treated the Ulama with great respect and cancelled many unjust taxes prevalent. He saw to the dawah of Islam. He ordered the buildings of new masajids and

renovation of the existing ones. He prohibited singing and music in the palaces.

Most of the Indian Sub continent came under this way i.e. Kabul to Agra, from the mountains of Himalayas to the south of India. One of his most remarkable achievements was that he ordered the writing of a Islamic reference which would detail the views of the Hanafi Ulama which is popularly known as the "Fatawa Alamghiri".

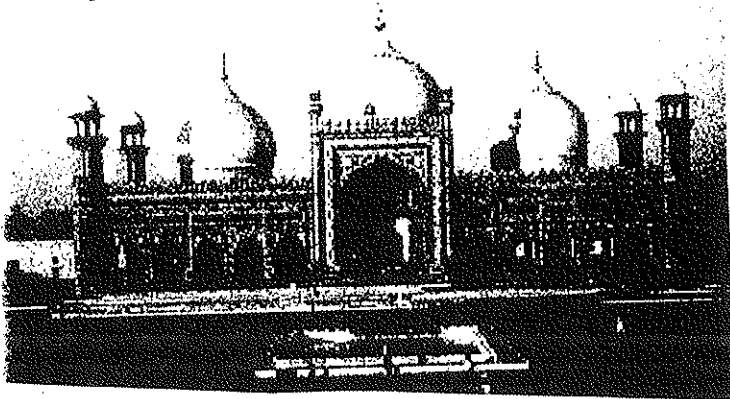
Aurangzeb passed away in 1707. He was a pious Muslim and he was responsible for re-establishing many Shar'i practices amongst the Moguls and prohibiting many unIslamic practices.

Aurangzeb taught the Qur'aan to those Hindus who embraced Islam. His simplicity can be borne out by the fact that on his deathbed he required the cloth to shroud his body not exceed more than five rupees and to be taken from the money he earned in making and selling hats. He was ninety years when he passed away. He ruled India for fifty years. May Allah Ta'ala grant him Jannah.

On the death of Aurangzeb his three sons fought to succeed him. Shah Alam who assumed the title Bahadur Shah Zafar succeeded him. He was 70 years old on his ascension to the throne. Being a follower of Shiism he wanted to make Shiism the state religion but was thwarted by strong public opposition. Bahadur Shah Zafar died in 1712 and was succeeded by his son Jahandar who ruled for less than a year.

Farouk Siyyer his nephew deposed him and was the next emperor of Delhi. He granted liberal concession to the British on being cured of a malignant disease by a British surgeon. These concessions gave rise to the British political power. He ruled for six years.

After his death anarchy set in a number of rulers followed and the once Mogul rulers were now a spent force.



The Mogul Empire's rule which lasted for 332 years came to an end. They ruled from 1526 to 1858. During the first two centuries the Moguls rose to great heights becoming one of the world's leading powers. Thereafter they lost their country to the foreigners who came in as traders initially and obtained numerous concessions.

The last Mogul ruler Bahadur Shah Zafar was but a titular head, stripped of all power by the British. He became a figurehead around which the people of Delhi tried to rally during the 1857 Mutiny against the British.

This liberation unfortunately did not prove successful for a number of reasons and the British recaptured the power. On recapturing the power the British deposed Bahadur Shah Zafar, and exiled him to Rangoon.

Even in the midst of the Revolution 1857-58, Bahadur Shah Zafar preferred to take shelter in Humayun's Tomb, as guided by the British conquerors, rather than trust General Bakt-Khan, a Mujahid of the Mogul army, who had courageously planned to save the old feeble emperor, to safety, in order to gather the

people and the remaining army, for yet a last effort, by using the emperor's name and position as a symbol of unity.

Bahadur Shah Zafar was kept a prisoner. Two of his sons were shot down by General Hudson, in front of a crowd of Hindus and Muslims together, and their heads were cut off and presented to the vanquished, once the emperor.

The old emperor was put to trial and banished to Rangoon, the capital of Burma, with his youngest wife Zeenat Mahal and their son.

The Indian mutiny or the war of Independence is a separate piece of History. It was a well co-ordinated effort against the British rule. It had mainly started in the army centres of all large towns, from Karachi to Kanpur, Calcutta, Lucknow, Murshadabad etc. This effort though crushed, had made it clear to the British parliament that India must be divided before quitting it. (The policy of "Divide and Rule", is very common and well-understood.

The causes of the downfall of the Moguls were many. The various reasons being:-

1. It had become too vast, and with weak rulers at the centre, ends separated as independent kingdoms.
2. The coastlines were not guarded against attacks of ambitious Europeans. There was no Navy.
3. Use of gun-powder, was inferior compared to the Europeans.
4. It was not even noticed by the Moguls, how traders gradually became rulers of various provinces.
5. The Sikhs of Punjab, helped the British in the War of Independence of 1857.
6. The Marathas had long been, attacking up to Delhi, looting, destroying and trying to snatch power from the last of the Mogul rulers.
7. Marriages with the Rajput and Hindu princesses, were only their device to save themselves, from the all powerful Mogul rulers and to be able to interfere with the central administration. (Islam does not permit a marriage to a disbeliever, unless he or she is converted to Islam).
8. Family Feuds for the throne were more severe in the Mogul dynasty.

9. The religious tolerance took such a broad-minded, comprising turn that the propagation of Islam was neglected by all rulers till Aurangzeb. Infact Akbar had harmed the spread of Islam by introducing din-ilahi.

It were the Sufi and Aulia-ullah who had carried on the propagation and spread of Islam.

Perhaps nothing much remains to be summarised about in the causes of the downfall of the Great Mogul Empire of India, except that besides neglecting the spread of Islam, (till the days of Aurangzeb, a lot of time having been lost) it was the easy life and debauchery of the last rulers, and the neglect concentration and care required for the maintenance of the kingdom. It was the same inclination, noted in the Abbasids.

It must be realised that these mistakes and lack of understanding of Islam can continue in today's Islamic countries. The solution lies, in the study of the Qur'aan and Sunnah of Rasoolullah (Sallallahu Alayhi Wa Sallam) by the Muslims themselves.

During the first 181 years of Mogul rule six rulers sat on the throne and the remaining 151 years their were about fifteen rulers none of them matching their predecessors.

We are also reminded that not only did Mogul rule came to an end when Bahadur Shah Zafar was exiled to Rangoon but it brought to an end a thousand years of Muslim rule. This was definitely a great blow for Islam.

THE MOGUL KINGS

BABUR	152-1530
HUMAYUN	1530-1556
AKBAR	1556-1605
JEHANGIR	1605-1627
SHAHJAHAN	1628-1658
AURANGZEB	1658-1707

Dara	Shujaa	Auranzeb		Murad
Mohamad Sultan	Azan Shah	Mohamad Akbar	Bahadur Shah Zafar 1707 to 1712 CE.	Kam Baksh
Azim-us-Shan		Rafi Shah	Jahandar Shah 1712 CE.	Jahan Shah
Farrukh Seer 1712 to 1719	Rafi-ud-Darjat	Rafiuddaula	Alamgir Sani 1754 to 1759	Mohamad Shah 1719 to 1748
			Shah Alam Sani 1759 to 1759 CE.	Ahmad Shah 1738 to 1754
			Akbar Shah Sani 1806 to 1837	Baidar Bakht

WORKSHEET

A. State whether the following statements are True or False. If False, correct the statement to make it True.

1. Jalaluddin Akbar was known as Akbar the Great?

2. Akbar the Great passed away in 1607 after a 51 year rule?

3. The Battle of Paniput was fought against the Persians in 1556?

4. "Deeni-Ilahi" was started by Akbar in 1582 as a unifying religion between Islam and Hinduism?

5. Bairam Khan was Akbar's father?

6. Akbar conquered Mewar in 1567 and Gujarat and Surat in 1573? _____

7. Jizya is a form of tax imposed on those defeated in battle?

B. Choose the option that best completes each phrase.

1. When Shah Jahan fell ill

- a. The year was 1658
- b. His three sons began a struggle for power
- c. His son Shuja took over the Mughal over
- d. All of the above
- e. None of the above

2. Shah Jahan had the ... built to commemorate the death of ...
 - a. City of Agra; his wife
 - b. Taj Mahal; his wife
 - c. Taj Mahal; the martyrs of the battle of Hugli
 - d. Taj Mahal; his eldest son who died in battle
 - e. City of Agra; his eldest son who died in battle

3. Aurangzeb's brothers were ...
 - a. Shah Jahan and Dara
 - b. Akbar and Shah Jahan
 - c. Shah Jahan, Dara and Shuja
 - d. Dara, Shuja and Murad
 - e. None of the above

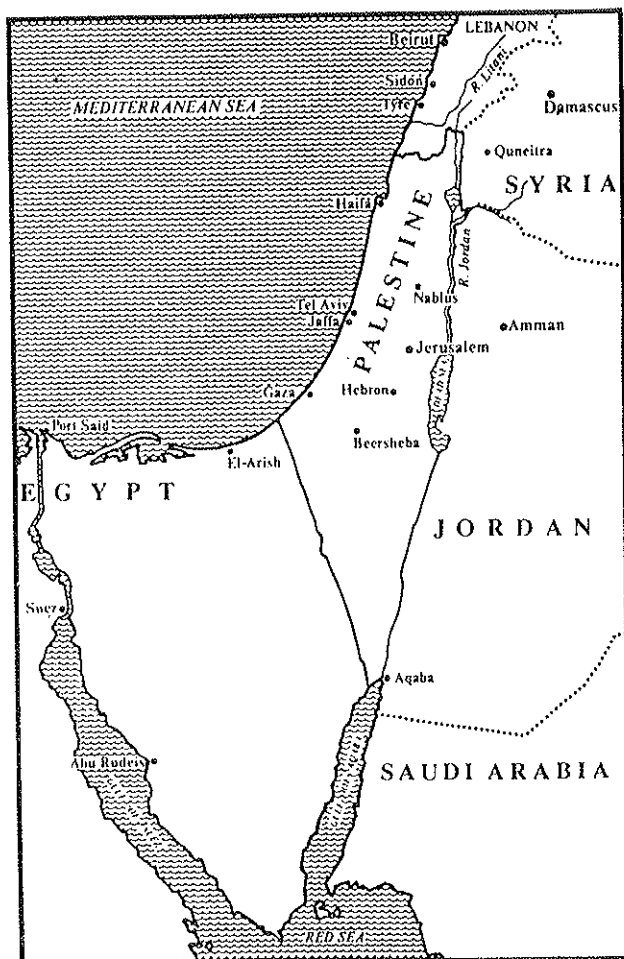
4. Dara was the viceroy of
 - a. Bengal who was executed in 1659
 - b. Bengal who succeeded Aurangzeb in 1707
 - c. Deccan who joined forces with his brother Shuja to overthrow Aurangzeb
 - d. Gujarat who was Aurangzeb's brother
 - e. Deccan who was an ally of Aurangzeb during the battle at Bahadurgarh

5. Aurangzeb ascended to the position of ruler of the Mughals in ...
- a. July 1568
 - b. May 1658
 - c. July 1658
 - d. March 1568
 - e. May 1707
6. Aurangzeb ...
- a. was responsible for introducing many practises contrary to Shari'ah
 - b. Passed away in 1709
 - c. Joined his brother Shuja inorder to defeat Dara
 - d. All of the above are correct
 - e. None of the above are correct



MAP

PALESTINE



LESSON 14

PALESTINE

Palestine, the historical name for the Holy Land has a rich cultural association with the three of the world's great religions: Islam, Judaism and Christianity.

Palestine includes the area between the Jordan River and the Mediterranean Sea. The name originated from the ancient people known as the Philistines. Its present boundaries are uncertain, but it is expected that soon a sovereign independent state of Palestine will emerge in the Gaza strip and the occupied West Bank. The Palestinians' right to establish its own state in the Arab territory occupied by Israel in the 1967 war is now universally recognised; many countries have Palestinian embassies in their capital.

Palestine's significance has always been greater than its size. Because of its crossroads location, bridging South-West Asia, Africa and Europe, Palestine has been fought over for control by the great powers all through its history. Its historical significance is linked to three major religions—Islam, Judaism and

Christianity. The city of Jerusalem is especially important to these religions. To the Jews, Palestine is the site of the ancient kingdom of Israel. Jerusalem contains the site of the Temple of Solomon, the central site of Jewish worship. To Christians, Jerusalem is sacred as the site of the life and ministry of Jesus (Alayhis Salaam) and the early Christian Church. For the Muslims, Jerusalem is the third sacred city, after Makkah and Madinah. Muslims claim rightful succession to the heritage of the Israelite prophets: Musa (Alayhis Salaam), Dawud (Alayhis Salaam), Sulaymaan (Alayhis Salaam) and Eesa (Alayhis Salaam).

Why is Palestine important to Muslims?

1. Palestine is described in the Holy Qur'aan as "Holy Land" and also as "Blessed Land", hence it is sacred for Muslims for all time to come.
2. Masjid Al – Aqsa is Islam's second oldest place of worship. It was initially built by Sayyidina Ibrahim (Alayhis Salaam) forty years after he built the Ka'bah in Makkah.

3. Palestine is the land of the Prophets who were sent with the message of Islam. Many prophets were born in Palestine, lived on that land, struggled for the sake of Islam there, died in that land and are buried there. Since all the prophets were "Muslim", Palestine is the land of Islam throughout history.
4. The land of Palestine is the land of Al – Aqsa Musjid, i.e. the land of the first Qiblah, chosen by Allah Ta'ala. Muslims prayed in the direction of Jerusalem for sixteen months before the Divine command came to change the direction to Makkah.
5. Another unique feature of Palestine is that it is the land of Israa and Miraaj. Israa refers to the miraculous night – journey made by Rasoolullah (Sallallahu Alayhi Wa Sallam) from Makkah to Jerusalem, and Miraaj refers to the vehicle which took Rasoolullah (Sallallahu Alayhi Wa Sallam) from Jerusalem, up and out of the universe, through the seven heavens, and into the direct presence of Allah Ta'ala. The ascension of Rasoolullah (Sallallahu Alayhi Wa Sallam) to the heavens to witness the signs of Allah Ta'ala, took place from Baitul Maqdis in Palestine.

6. Palestine is the place of the Sahabah Ikraam (Radhiyallahu Anhum). After the demise of Rasoolullah (Sallallahu Alayhi Wa Sallam) many Sahaba (Radhiyallahu Anhum) migrated to Palestine to spread Islam there.
7. Since Jerusalem is historically associated with Allah Ta'ala's great Prophets, it naturally becomes a sacred city for Muslims. Jerusalem – called Al – Quds – is among the three most sacred cities in Islam. Nabi (Sallallahu Alayhi Wa Sallam) said that "one should not undertake a journey (with the intention of worship) except to three mosques: the Sacred Musjid of Makkah, my Musjid in Madinah and Masjid Al – Aqsa in Jerusalem". On the basis of this hadeeth, Muslims always considered this as a religious deed to visit Jerusalem, its Masjid and its sacred and blessed precincts.
8. Many Muslim scholars also migrated and settled in Jerusalem, and Al – Aqsa became a great seat of learning. Thousands of pious people and scholars wished to be buried in Jerusalem.

SIGNIFICANT DATES IN THE HISTORY OF AL QUDS

- Isra wal Meeraj – Night journey of Rasoolullah (Sallallahu Alayhi Wa Sallam)
- **638 CE:** Jerusalem was conquered by Sayyidina Umar bin al Khattab (Radhiyallahu Anhu), the second Khaliph and he built his well known Masjid.
- **685 CE:** The Umayyad Khaliph Abdel Malek bin Merwaan began to build the Dome of the Rock.
- **691 CE:** The building of the Dome of the Rock was completed.
- **693 CE:** The Umayyad Khaliph Abdel Malek bin Merwaan began to build the Al Aqsa Masjid, which was completed by his son Al Waleed.
- **705 CE:** The Masjid Al Aqsa was completed.

- **15 July 1099:** The Crusaders invaded Jerusalem and changed the Dome of the Rock to a church and Al Aqsa to a stable and they hoisted a cross over them.
- **02 October 1187:** Saladin liberated the city and cleaned the dirt and filth off of Al Haram.
- **09 February 1924:** The British General Allenby occupied the city and Al Haram was ruled by the British Mandate
- **16 August 1929:** The Revolution of Al Buraq broke out when the Palestinians defended the Wall against the Jews.
- **16 July 1948:** The Israeli fighters raided Al Haram by dropping 65 bombs and hitting the Dome of the Rock and Al Aqsa.
- **07 June 1967:** The Israeli forces occupied the city and Al Haram has been under the Israeli occupation ever since.
- **11 June 1967:** The excavations started under Al Haram Al Sharif.

- **15 August 1967:** The chief rabbi of the Israeli army and his followers performed prayers in Al Haram Al Sharif.
- **21 August 1969:** An Australian tourist by the name of Michael Rohan burned the Al Aqsa urged by the extremist terrorist parties in the Israeli government.

Palestine is a strategic land due to both its religious significance and geographical location.

The historic land of Palestine lies at the heart of the Arab world, between the Jordan River and the Mediterranean Sea where Africa, Europe and Southwest Asia meet. Palestine was an Ottoman province until General Allenby conquered it for the allies in 1918. (See notes of Ottoman Empire)

Palestine is neighboured by Lebanon and Syria to the North and Northeast, Jordan to the East, Egypt to the Southwest and Israel to the West.

Population

In 1170, there were only 1 440 Jews living in the whole of Palestine and in 1270, there were only two Jewish families living in Jerusalem! In 1917, 91% of the population of Palestine was Arab (80% Muslims; 11% Christians) and only 9% was Jewish.

In 1922 there lived in Palestine nearly FIVE Arabs to every Jew and that, therefore, it was an Arab country to a far higher degree than a country of Jews

There was a great influx of Jewish immigrants during the British mandate. Britain allowed Jewish emigration to swell the number of Jews in Palestine.

The population of Palestine was 68% Arab and 32% Jewish in 1948 when the Israeli – Arab war erupted. This proportion was virtually reversed when the state of Israel was carved out and the Arab population was expelled from Jewish – occupied territory. In the state of Israel, Muslims now represent only 18% of the population with Jews nearly 80%.

The United Nation's partition of Palestine in 1947 granted the Jews sovereignty over 56% of the total land area, ten times as much as they actually owned at the time.

Palestinian refugees are denied the right to return to their homes while Jewish immigrants flow into Palestine from all over the world.

The population of Palestinian refugees is now estimated to be well in excess of 4,5 million, dispersed all over the world, but mostly concentrated inside the West Bank, the Gaza Strip, Jordan, Lebanon and Syria.

An Historical Perspective of Palestine:

Early History:

Palestine is ancient indeed. Excavations near Jericho have revealed traces of what may be the oldest city on Earth (7 000 – 6 000 BCE). The harsh desert conditions and famine in the Arabian Peninsula caused several Arab tribes to migrate northwards to Bilad al Sham (presently known as Syria, Palestine, Jordan and Lebanon) about three thousand years BCE. The Phoenicians settled on the Mediterranean Sea coast and the Yabusiyun (Jebusites) inhabited Jerusalem. The

Canaanites, several centuries thereafter, settled on the West Bank of the Jordan River. Subsequently this land was often referred to as the Land of Canaan. Still later, another tribe, the Filistines, migrated from the island of Crète and settled in Gaza. The area then became known as Filistine (Palestine). Long before the Hebrews migrated to this region around 1 800 BCE, the land of Canaan was occupied by other Semitic and non – Semitic tribes: Canaanites, Amorites, Jebusites, Hittites and Filistines. Sayyidina Ibrahim (Alayhis Salaam) lived during this period of migration. He was born in Ur (present day – Iraq). His migratory travels, amongst many others, took him to the Land of Canaan, Egypt and the Hijaz. He was informed by revelation that Allah Ta'ala would make this land the inheritance of his progeny. As a token of gratitude, he built Masjid Al – Aqsa as a place of worship.

The Israelite Invasion:

Palestine, which was inhabited by the Filistines, Yabusiyyun and other Canaanite tribes, was invaded towards the end of the Bronze Age (2 000 – 1 000 BCE) by the Bani Israel who had been led out of Egypt by Sayyidina Moosa (Alayhis Salaam). Jerusalem itself was not captured until two centuries later. Despite many years of fighting the Jews were never successful in

conquering all of Palestine. Under Sayyidina Dawud (Alayhis Salaam) however, they managed to conquer Al – Quds around 1 000 BCE. Thus began what was subsequently known as the Golden Age of Jewish history. Sayyidina Dawud (Alayhis Salaam) made Jerusalem a religious centre as well as the political capital of the Israelites. This city existed since the beginning of the second millenium BCE, but had never till this date (1 000 BCE) been conquered by the Israelites. It was during the reign of Sayyidina Dawud (Alayhis Salaam) and his successor, Sayyidina Sulaymaan (Alayhis Salaam) that the kingdom achieved its greatest prosperity. Sayyidina Sulaymaan (Alayhis Salaam) carried out an elaborate policy of urban development. He had a Temple (place of worship) built on Mount Moriah and a royal palace nearby. The combined rule of Sayyidina Dawud (Alayhis Salaam) and Sayyidina Sulaymaan (Alayhis Salaam) lasted for seventy years.

The Jews had a Covenant with Allah Ta'ala. They would get His blessings, including custodianship of Jerusalem, as long as they lived up to the terms of that Covenant. Otherwise they would be punished severely. Two major punishments were promised; both happened as promised, when the Jews ignored the repeated warnings.

End of Jewish Governance:

Soon after the death of Sayyidina Sulaymaan (Alayhis Salaam) in 933 BCE, the kingdom established by Sayyidina Dawud (Alayhis Salaam) began to fall apart. A succession dispute led to the division of the kingdom into two mutually hostile states, "Israel" in the North (capital Shakeem) and "Judah" in the South (capital Jerusalem). The Jewish kingdoms were only one of many periods in ancient Palestine. Then, in Divine retribution, pagan Assyrians overran "Israel" in 721 BCE and led to the banishment of its people to the East. Finally the promised punishment befell the south Judean kingdom of Jerusalem as well. The Babylonian King, Nebuchadnezzar laid siege to Jerusalem in 587 BCE and completely destroyed it. He burnt the place of worship that Sayyidina Sulaymaan (Alayhis Salaam) had built. This was a major turning point in Jewish history for it marked not only the beginning of their captivity in Babylon but also the destruction of the Temple. This was the first punishment mentioned by the Qur'aan.

As they repented, and mended their ways, the Jews were given a second chance. In 538 BCE when the Persians defeated the Babylonians, Jews were allowed to return to Jerusalem. In 515 BCE the Temple was rebuilt.

Hellenistic Period:

The invasion of Palestine by Alexander the Great took place in 333 BCE. The Second Temple remained in existence under Alexander. The Greeks ruled over Palestine for 134 years and it started the process of Hellenising the Jews.

Roman Rule:

At the time of Eesa (Alayhis Salaam) the region had become a part of the powerful Roman Empire. Three centuries after the Greek occupation, in 63 BCE, Pompey captured Al-Quds. The Jews rebelled against Rome, and in 70 CE the second punishment mentioned by the Qur'aan came. Jerusalem was besieged and almost wholly destroyed by the Roman forces under Emperor Titus. The Second Temple was reduced to ashes. This was the second destruction of the Temple. This destruction is understood by many scholars as the fulfillment of a prophecy also contained in the Bible. It is seen to be Divine Retribution for their (Jews') beheading Yahya (Alayhis Salaam), the persecution of Zakariya (Alayhis Salaam) and their unflinching enthusiasm to kill Eesa (Alayhis Salaam). With the conversion of the Romans, Jerusalem became a centre of Christian pilgrimage in the 4th century. It is significant to note that from this time, the Temple

Site was empty throughout the Roman-Christian era, until the conquest of Sayyidina Umar (Radhiyallahu Anhu).

Islamic Palestine and the Crusader Period:

In 638 CE, when Muslims under the leadership of Amirul Mumineen Umar (Radhiyallahu Anhu) entered Jerusalem, it was an easy conquest. In fact, it was not a conquest, but it was a liberation because it was not the Arabs who came here but rather Islam. Arabs had been there for more than 3000 years as migrants. A new wave of immigrants from Arabia now brought the salvation, Islam.

The city of Jerusalem surrendered peacefully to Caliph Umar (Radhiyallahu Anhu) himself who, in return, guaranteed religious freedom to all its residents. Except for 87 years of Christian dominance during the Crusades (1099 – 1186 CE), Palestine remained under Muslim control, either Arab or Turkish, from the 7th to the 20th century. It was a province of the Ottoman Empire, centered in Istanbul from 1517 to 1917, when British forces took command of the region during World War I. Palestine remained a Muslim province from 1187 CE to 1917 CE. General Allenby entered Jerusalem on December 11, 1917, seven hundred and thirty years after the conquest of

Jerusalem by Salahuddin. Following the war, Britain was awarded the right to administer Palestine under a League of Nations mandate that committed Britain to preparing the population of Palestine for future self-rule. The British assisted the growth of Jewish population in Palestine through immigration making them viable for future self-rule.

The colonialist competition between France and Britain was obvious in the Middle East even before the establishment of the Zionist Movement. The aims of both were to defend their benefits in the area and cause harm to it. Britain thought after the failure of Napoleon Bonaparte in Egypt, it would be useful to look for other alternatives in the Middle East for the continuation of its superiority over France. Palestine was found to be suitable for Britain to spread her authority because of its strategic position, i. e. gateway to Asia and Africa. This was to serve and be of benefit of European and British colonialist to separate the Asia part from the Arab part of the Arab region and to create situations that do not allow the two to establish a union in the future.

This was all made possible when in 1916 the Syckes and Picot agreement was signed in 1916. By this agreement France got Syria, the southern part of Al Anadhol and Al Mousel from Iraq, Britain got the land of southern Syria extending to Iraq including Baghdad and Basra. What remained of Palestine was agreed to be an international area. The British and French colonist made their plan a reality against the establishment of a union between the two parts of the Arab World.

After this agreement the leaders in charge of the Zionist Movement, Lord Rothschild and Weismann aimed at establishing contact with Britain. This led to the establishment of the 'Promise of Balfour'.

On 2 November 1917 the British came out with the infamous Balfour Declaration which favoured the establishment of a 'National Home for the Jewish People in Palestine'. The promise of a Jewish homeland came in direct conflict with various promises of independence that Britain had made to the Arabs.

As a consequence to this declaration, Palestinians and some Arab countries raised their objection to it. It became clear to them that Britain was intent on separating them from each other,

especially after the League of Nations imposed the British mandate over Palestine in 1919.

In November 1947 the UN General Assembly passed a resolution dividing Palestine into Jewish and Arab areas. The Arabs rejected the decision. The partition resolution granted 56 percent of the most fertile land of Palestine to the Jews. Being unhappy with the decision, the Jews waged a war of terror against the civilian Arab population. The British forces left the mandated territory and the state of Israel was created. Israel was established, unilaterally on 14 May 1948 on Palestinian land. The Palestinian people were deprived of their homeland and were mercilessly dispersed and uprooted. The Palestinians have a real grievance: their homeland for over a thousand years was taken, without their consent and this mostly by force, during the creation of the state of Israel.

Israel launched two large scale wars against Palestine in 1956 and 1967. As a result of the war in June 1967, Israel occupied Egyptian Sinai as far as the Suez Canal. It also occupied Syria's Golan Heights, in addition to all Palestinian land west of the Jordan River. All Security Council decisions and appeals to world public opinion for withdrawal from the lands occupied in

June 1967 were ignored by the Israelis. Israel waged yet another war in October 1973, and continues to engage in military aggression, terrorism, subjugation and subversion.

Since 1948, the status of Jerusalem (Yerushalayim in Hebrew meaning "City of Peace" and Al – Quds in Arabic meaning "The Holy") has been intensely disputed between Israel and the Palestinians. The dispute originated in the fact that Jerusalem is a holy place for three Abrahamic faiths; Judaism, Christianity and Islam. The three most sacred objects in Jerusalem are the Church of the Holy Sepulchre, Al – Aqsa Musjid (with the Dome of the Rock at the centre), and the Western (Wailing) Wall.

Do Remember:

1. Historically, from the time of Sayyidina Dawud (Alayhis Salaam) until now, Muslims ruled Jerusalem the longest.
2. Muslims maintained the sacredness of Jerusalem in totality.
3. Muslims established and allowed the most tolerant and multi – faith character of Jerusalem.

HISTORY OF JERUSALEM (Summary)

Lasted for:

1800 B. C. E. founded by the Canaanites /Jebusites (800 years)

Dawud / Suleiman (A.S.) 1000 BCE to 930 BCE (70 years)

Kingdom of Judah 930 BCE to 586 BCE(344 years)

Babylonian Invasion 586 BCE to 536 BCE(50 years)

Persian Occupation 536 BCE to 332 BCE(204 years)

Greek Occupation 333 BCE to 198 BCE(135 years)

Syrian Kings 198 BCE to 129 BCE(69 years)

Maccabaeen Kings 129 BCE to 63 BCE (66 years)

Roman Occupation 63 BCE to 323 CE (386 years)

Christian Byzantine 324 CE to 614 CE (290 years)

Persian Invasion 614 CE to 628 CE (14 years)

Christian Occupation 629 CE to 637 CE (8 years)

Arab Occupation 638 CE to 1098 CE (460 years)

Crusaders 1099 CE to 1186 CE (87 years)

Ayyubids 1187 CE to 1247 CE (60 years)

Mamluks of Egypt 1247 CE to 1516 CE (269 years)

Turkish Rule 1517 CE to 1917 CE (400 years)

British Mandate 1917 CE to 1948 CE (31 years)

Jordanian Occupation 1948 CE to 1967 CE (19 years)

Zionist Occupation 1967 CE to Present (34 years)

WORKSHEET

Answer the following questions

1. What is the Arabic name for Jerusalem?

2. Name three tribes that were in Palestine before the arrival of the Bani Israel.

3. How many punishments were promised to the Bani Israel? Name them.

4. Why do you think the Temple was destroyed a second time? State three reasons.

5. Who are the original inhabitants of Palestine?

6. After the death of Sayyidina Sulaymaan (Alayhis Salaam) his kingdom split into two. Name them.

7. Who liberated Jerusalem from the Crusaders?

8. What is the "intifada" ?

9. What is Zionism?

10. Why is Al – Quds important to Muslims?

11. What is the fate of the Palestinian refugees?

12. What was the role of the Western powers in the colonisation of Al – Quds?

13. Find the meaning of 'Diaspora'.

14. What is the religious significance of Jerusalem? Explain your answer in the context of the three religions.

15. Explain how the current land Israel was formed.

16. How did Palestine get its name?

17. Name three nations that ruled over the city of Jerusalem, also state who the rulers of these nations were and the dates they ruled from.

18. Explain why the Temple of Solomon was destroyed on two occasions.

19. Define the words "Israa" and "Miraaj" in the terms of Shari'ah.

20. Explain how the Crusaders are related to the city of Jerusalem.

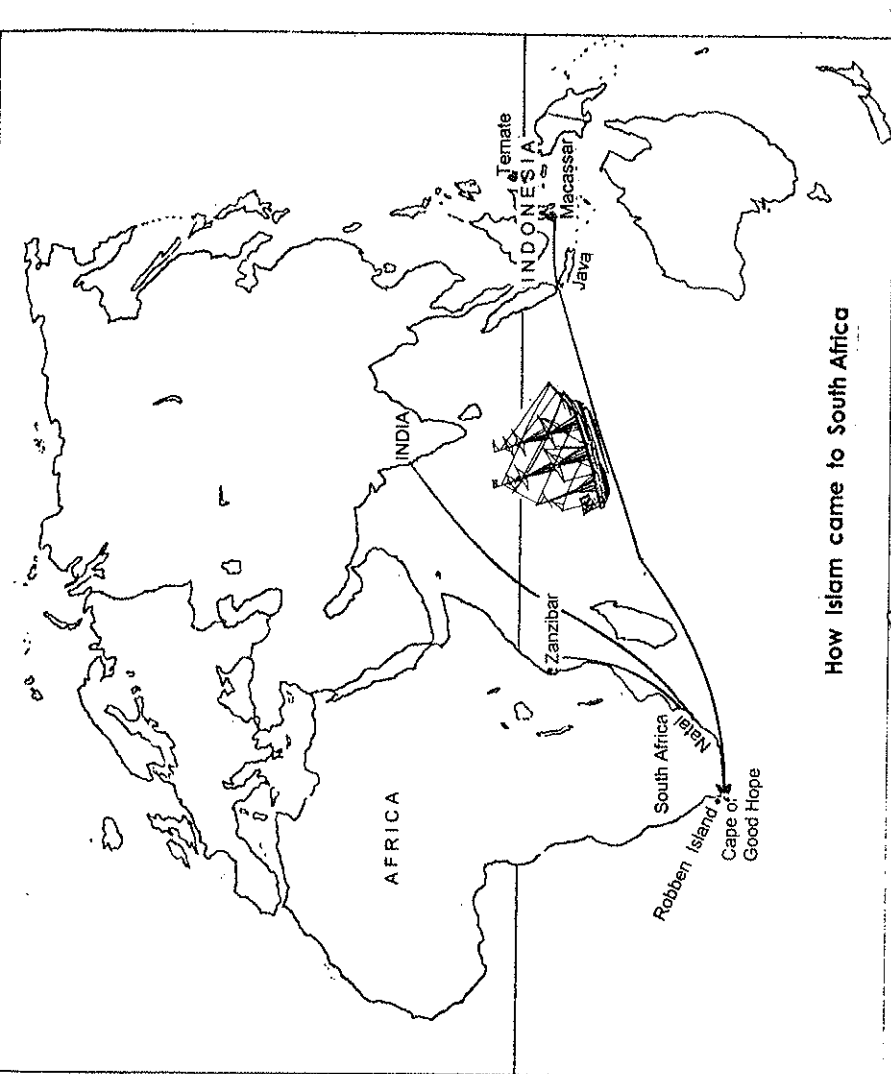
21. List any two leaders that are currently involved in the Palestine – Israel conflict. State the organisations they belong to and the roles they played in the conflict.

22. Why is Palestine important to the Muslims?

23. What lesson do we learn from Palestine?

This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

MAP



How Islam came to South Africa

LESSON 15

ISLAM IN SOUTH AFRICA

The year 1652 saw the arrival of the first Malay people at the Cape of Good Hope. Even though history has no records of it, it is possible that these were the first Muslims in South Africa. The first Muslim recorded to have arrived at the Cape was a political prisoner in 1654. He was sentenced to hard labour and banishment at the Cape of Good Hope.

The “Mardynckers” (free Muslims) arrived in 1658. They were a labour force from the Indonesian island of Amboyna who came at the request of Jan Van Riebeeck. However, according to Dutch law, the Mardynckers were not allowed to practice their Islam openly.

In 1667, more political exiles arrived at the Cape. These prisoners known as “Orange Cayen” were banished by the Dutch because they posed a threat to the Dutch in their native lands.

Sheikh Yusuf

The most famous of these political prisoners was Sheikh Yusuf of Macassar, a man of noble birth born in 1626, who arrived on the 2nd April 1694 along with 49 other exiles including his 2 wives. Sheikh Yusuf was banished by the Dutch because he, along with Sultan Ajung of Bantam fought a war against the Dutch. The governor of the Cape, Simon van der Stel, welcomed Sheikh Yusuf and had him and his entourage housed at Zandvleit. Hence, Zandvleit became the first Muslim community in South Africa. Sheikh Yusuf passed away on the 23rd May 1699 at the age of 73. His grave is situated at Zandvleit, Faure in the Cape.

The Rajah of Tambora

Three years after Sheikh Yusuf first arrived in Cape Town, Abdul Basi Sultana, the Rajah of Tambora arrived in the Cape Colony in chains for actively opposing the Dutch in his native land. At Sheikh Yusuf's intervention he was allowed to live in isolation at Vergelegen after having been moved from the stables at the castle in Cape Town. While at Vergelegen, The Rajah wrote the first Qur'an in the Cape from memory. This Qur'an was given as a gift to Governor Simon Van Der Stel.

De Vryezwarten:

When the Dutch decided to build a new break-water in 1743 more prisoners were brought to the Cape from present day Indonesia. Many of these Muslim prisoners decided to stay in the Cape after serving their sentences. These people were known as "De Vryezwarten" or "The Free Black Community." Islam spread rapidly in the Colony between 1770 and 1800 mainly due to the efforts of De Vryezwarten. This spread of Islam was also attributed to many other factors, one of these was that the Dutch were prohibited from selling slaves who were baptised Christians. Thus, the Dutch encouraged their slaves to convert to Islam. The Dutch preferred having Muslim slaves, as Muslims were always sober and did not drink like their non-Muslim counterparts. Many non-Muslim women married Muslim men and converted to Islam, since being a Muslim increased one's social standing. By 1800 the number of Muslims in the Cape was just over 3000. This was a great increase from the figure of about 154 given in 1750.

Tuang Guru:

Imam Abdullah bin Qadhi Abdus Salaam or "Tuang Guru" as he is commonly known arrived as a state prisoner in Cape Town on the 6th April 1780. He was a prince of Tidore in the Ternate

Islands of Indonesia. He was born in 1712 and was the son of a qadhi. His ancestors included the Sultan of Morocco and also Rasoolullah (sallallahu alayhi wa sallam). Upon his arrival, Tuang Guru was imprisoned on Robben Island. While on the island he wrote several copies of the Noble Qur'aan from memory. He also wrote a book "Ma'rifatul Isalmi Wal Imaani", a book of Fiqh.

Tuang Guru was released from Robben Island in 1793. He married a free woman, Kaija van de Kaap and had two children. Tuang Guru also opened the first madressah in South Africa. He established the Madressa, in a warehouse attached to the home of Coridon of Ceylon, and hence converted many slaves to Islam. The madressah, situated on Dorp Street had some 375 slave children attending classes. In 1794, the first Masjid in South African, the Awwal Masjid, was opened on Dorp Street and Tuang Guru was the Imaam. This property too belonged to Coridon of Ceylon. Tuang Guru passed away in 1807 at the age of 95. At the time of his death, his madressah had approximately 491 students.

By 1840, the Muslim population in Cape Town was flourishing with some 6400 Muslims in the Colony. In that year, there were also 150 Muslims in Port Elizabeth. The Port Elizabeth Muslims built their own Masjid in 1849.

Today, Cape Town has a large Muslim community who are an integral part of the many cultures living in the area.

The arrival of Muslims of Indian origin:

Like the first Muslims at the Cape, the first Muslims in Natal also came as labourers. They arrived in February 1858 as agricultural labourers and they comprised mainly of Chinese and Malay people from the island of Java. On the 6th November 1860, the first batch of labourers from India arrived in Durban aboard the SS Truro. Of the 342 labourers on board the ship, only 24 were Muslim. Of these, only nine remained in South Africa after completing their labour tenure. Approximately 170 Muslims arrived between 1860 and 1861 as labourers from India.

By 1869, Muslim Indians of Gujarati, Urdu, Marathi and Kathiawar backgrounds came to South Africa. These so-called “free passenger Indians” came to South Africa at their own expense with the intention of doing trade. These Muslims called

themselves "Arabs" so as to differentiate themselves from the non-Muslim Indians who were also trading in South Africa.

These "Arabs" rapidly spread into the interior of Natal and also came to present day Gauteng and Mpumalanga (previously known as Transvaal). Their businesses prospered as they became wholesalers, retailers and importers. Their businesses served both rural and urban areas and also mining towns and they not only looked after their business interest but involved themselves and became active in the anti colonial struggle against the British Empire (refer to notes on influence of politics in the lives of the South African Muslims). The Jumu'ah Masjid (on Kerk Street) was originally a tent opened as Johannesburg's first masjid in 1870. The masjid was then built in 1888 and this served musallees ever since. The first Masjid in Durban was the Grey Street Masjid built in 1881.

Importance of Makatib

The Muslims are indebted to their forefathers who had the foresight and vision to establish makatib wherever they settled in South Africa. The Jamiat ul Ulama Transvaal, Taalimi board were first in setting up formal syllabi and imtihaan of the makatib in the former Transvaal region. This helped with the preservation

of the Deen of Islam. The Ulama gradually developed a curriculum and coordinated the educational development of these institutions. This seemingly insignificant institution has had a profound impact on the Muslim community of South Africa, a minority who were victims of inhumane apartheid policies. The madressa, as we know it, created a sense of belonging. It gave them a distinct identity. It protected their beliefs and gave them a basic understanding of Islam. Most people have no other exposure to Islam, except what they learnt in madressa. Their madressa education has helped them preserve, propagate and practise the Deen.

Alhamdulillah, Muslims in South Africa have one of the most advanced and refined madressa systems in the world.

Despite such giant strides, it is sad to note that the student population at these institutes is decreasing at a alarming rate. Besides the Madressa and the role of the Tablighi Jamaat should not be overlooked when examining the revival of Islamic spirit in South Africa.

Muslims from Zanzibar:

Natal also saw the arrival of Muslims from Zanzibar in 1873. The Zanzibaris were emancipated slaves who were brought to work on the Natal sugar plantations. They arrived on board the H.M.S. Briton on the 4th of August and numbered 113. A year later 81 more Zanzibaris arrived.

The first Zanzibaris community was at King's Rest. Here they established their own Masjid (headed by an Imaam from the Comore Islands) and Madressa. During the apartheid years, the Zanzibaris were moved from King's Rest to Chatsworth.

Political Activism of the South African Muslims:

In spite of their small numbers in relation to the total population, Muslims have made profound contribution to the religious, social, economic, cultural and political development of South Africa. But it is in the political arena that their influences have been most visible and widely felt. This involvement in political activism dates back to the first Muslim slaves who were brought from the Malaysian archipelago to the Cape Colony under Dutch rule almost 300 years ago.

Muslims held in captivity in the Cape fought against the dehumanizing nature of slavery by running away from their white masters, damaging property and in some instances physically attacking their “owners”. These struggles also took more passive wherein they established secret networks and met at nights to make zikr, perform salaah, impart Islamic education and provide mutual support and care under condition of captivity. It is no wonder that there remains on Robben Island the grave of Sheikh Mantura, an Islamic scholar who challenged Dutch colonial domination and slavery and was imprisoned there.

But the most striking expression of Muslim political activism emanated from Natal after the arrival in the late 19th century of free “passenger Indians” from India. These were wealthier India merchants who settled in the Natal Colony as economically independent merchants. Some were highly educated and were active in the Indian anti-colonial struggle against the British Empire. This group was the core that formed the Natal Indian Congress in the 1890s. they were key participants in the Passive Resistance Campaigns of 1907 and 1913. Thousands of Muslim and non-Muslims of Indian origin embarked on a peaceful campaign of civil disobedience known as “Satyagraha” and demanded the recognition of Indian marriages and the free

movement of Indians from Natal to Transvaal. Among the more prominent Muslims in these campaigns were Ml. Ahmed Cachalia, Moosa Esakjee and Nagdee "Chacha". In the Cape, Dr. Abdullah Abdurrahmaan played an instrumental role in founding the African People's Organisation which opposed race discrimination and called for wider unity of all oppressed racial groups.

After the departure of Gandhi from South Africa in 1914, political activity among Indian generally and Muslims in particular ground to a halt. The main organisations of Indian political opinion, namely the Transvaal and Natal Indian congresses, were taken over by conservative politicians such as Suleiman Nana, Mohammed Jajbhay and A. I. Kajeer. They did not engage in active opposition to racial religious discrimination. Instead, they forwarded petitions and memoranda to respective all-white governments to highlight their grievances. In many instances their petitions fell on deaf ears.

In the 1940s and 1950s, a young leader named Dr. Yusuf Dadoo, and a band of more militant Muslim political figures such as Ml. Ismail Cachalia, Ismail Meer, Ml. Ismail Saloojee succeeded in wresting control over the Transvaal Indian

Congress from the “conservative bloc”. They called for unity in political action with the African National Congress (ANC) and supported mass campaigns of active civil disobedience to apartheid introduced after 1948 by the National Party. Many Muslim women such as Aminabhai Pahad, Chotibhai Bhayat, Maryam Cachalia and Councillor “Cissy” Gool in Cape Town joined the Defiance Campaign in 1952 and were imprisoned.

Once the ANC was banned in the 1960s, Muslim leaders were banned or went into exile. Some were imprisoned for long terms by the Nationalist Government. Ahmed Kathrada was sentenced to life imprisonment on Robben Island. He was released in 1989 after spending, together with Nelson Mandela and Walter Sisulu, 26 years in prison. Others like Ebrahim Ismail Ebrahim served terms of 20 years. Many Muslim activists were kept in detention and some such as Suleiman “Babla” Saloojee, Dr. Ebrahim Haffeejee, Ahmed Timol and Imaam Abdullah Haroon were killed in detention by the apartheid security police.

Since the first non-racial, democratic held on the 27th April 1994, Muslim leaders have played prominent role in the new government. Several Muslim political figures have been appointed as Cabinet Ministers. Long-standing community

activists such as Dr. Essop Jassat and Dr. Rashid Saloojee were elected, inter alia, as Members of Parliament.

Over a period of 300 years, Muslims in South Africa have a proud track record of active involvement in the struggle against oppression and racial discrimination. Many have suffered in the cause of this struggle. Some have sacrificed their lives in fighting against injustice. Muslims have displayed varied responses to injustice and race discrimination. In some instances they established specific Muslim organisations to articulate their needs, whilst others joined broader liberation movements that had a membership beyond the Muslim community itself. But the fact remains that in spite of their small numbers, Muslims have held the banner of Islam high by fighting for over three centuries against an oppressive and unjust political system in South Africa.

Islamic organisations in South Africa:

South Africa has a large number of Muslim organisations involved in the propagation of Islam, charitable work, schools and Darul Ulooms. Among these is the Jamiatul Ulama Transvaal founded in 1923. It is the first Ulama body established in South Africa. Another large Islamic institution is the Waterval

Islamic Institute opened in July 1940 by Hajee Moosa Ismail Mia and Moulana Muhammed Mia.

South Africa also has a large number of Darul Uloom where students can study to be Huffaaz or Ulama. Many Muslim communities also have Muslim Schools which incorporate both secular and deeni subjects as part of their curriculum.

Today, South African Muslims are an integral part of South African society. Many Muslim professionals such as doctors, teachers, engineers and accountants are to be found in South Africa. Muslim businessmen have also prospered in many regions of the country.

The fall of apartheid has also meant that Muslims are now to be found in all regions of South Africa and Islam is now spreading amongst both the black and white communities in South Africa and the challenges facing the Muslim Ummah in South Africa are also increasing.

Finally we make Du'a that Almighty Allah Ta'ala guide us on the straight path and that he uses us for the upliftment and spread of His Deenul Islam.

WORKSHEET

Match Column A with Column B

	COLUMN A		COLUMN B
a.	De Vryezwarten arrived in Cape in this year	1	1694
b.	The first Muslim community	2	Coridon of Ceylon
c.	this person wrote the first Qur'aan in the Cape	3	1672
d.	Imaam Abdullah bin Qadhi Abdus salaam	4	1699
e.	Sheikh Yusuf arrived in Cape Town in this year	5	Chatsworth
f.	The Island from which the Mardyckers were from	6	Orange Cayen
g.	The first masjid in Cape Town	7	Tuang Guru
h.	The first masjid in Johannesburg	8.	1685
i.	The first masjid in Durban	9	Amboyna
j.	Port Elizabeth's first masjid was built in this year	10	Awwal Masjid
k.	The year in which Tuang Guru passed away	11	1709

l.	The first madressa was Alywarehouse attached to this person' house	12	Dorp Masjid														
m	Sheikh Yusuf passed away in this year	13	Vergelegen														
n	The ship on board which the first Muslims arrived in Natal	14	Robben Island														
o	Political exiles	15	1743														
p	The Rajah of Tambora lived in isolation at this place	16	Juma Masjid														
q	The name which Muslims called themselves by	17	SS Truro														
r	The Zanzabaris were moved to this place during the apartheid regime	18	Arabs														
		19	The Rajah of Tambora														
		20	West Street masjid														
		21	Zandvleit														
		22	Grey Street masjid														
		23	1849														
		24	1807														
		25	Sultan Ajung														
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	R

SUGGESTIONS FOR SELF STUDY ASSIGNMENTS

Write an essay on any one of the following topics of South African History. (History of Muslims in your own country).

1. The history of the oldest Masjid in your area.
2. The history of the oldest organisation in your area.
3. The history of any Islamic magazine / newspaper in South Africa.
4. The life of any South African Muslim that has made an impact on the Muslim Ummah.
 - a. Trace his origin.
 - b. The benefits to the community he served.
5. Arrival of Muslims in a particular area after the forced removals from their original towns.
6. Muslim opposition to the apartheid system and the Muslims in the forefront of the freedom struggle.
7. History of any Darul Uloom in South Africa.
8. Islamic education in South Africa.

15

Write an essay on any one of the following topics.

1. Islam in the UN.
2. Islam in Russia.

Bibliography

1. Hassan Masudul :- History of Islam Volume 1
2. Hassan Masudul :- History of Islam Volume 2
3. Rahman H.U :- A chronology of Islamic history 570 – 1000 CE
4. Hussain Iftekar Banoo :- Friends and foes of Islamic History
5. De Costa Yusuf and Davis Achmat :- Pages from Cape Muslim History
6. Mahida Ebrahim Mahomed :- History of Islam in South Africa: A chronology