A TEXTBOOK FOR HIGH SCHOOL STUDENTS

THE HISTORY OF ISLAM

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THE HISTORY OF ISLAM

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Chapter 1

INTRODUCTION TO THE HISTORY OF ISLAM

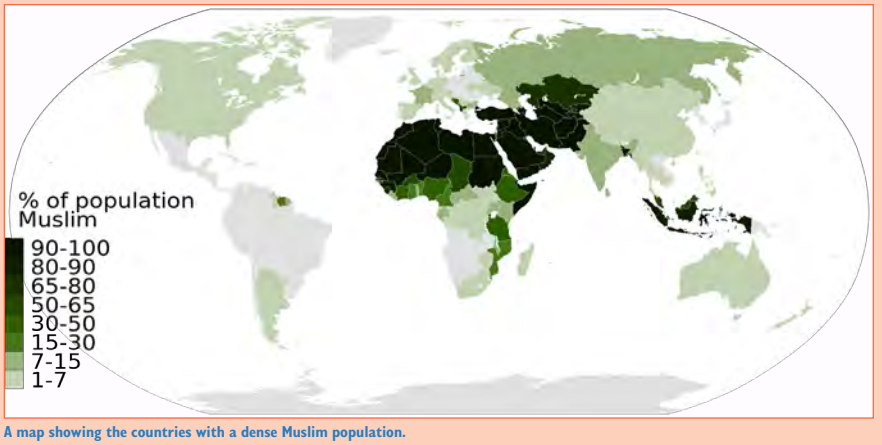
INTRODUCTION TO THE HISTORY OF ISLAM

LET'S GET READY FOR THE CHAPTER

1. Collect information about the role and importance of the history of Islam in general history.
2. Check the table of contents of a book about the history of Islam in your school's library.
3. What are the "oral sources" in early Islamic historiography? Research.
4. Analyze the history of Islam as being a source of Islamic religious disciplines.

1. The Subject, Area and Method of the History of Islam

The scholarly discipline that examines cause and effect relationships in cultural, social, political, economic and religious activities of Muslims from the birth of Islam up to the present day is called "the History of Islam".



A map showing the countries with a dense Muslim population.

The history of Islam primarily examines the community in which Prophet Muhammad lived from a geographical, political, economic, social, cultural and religious perspective. It narrates his life prior to his prophethood and his position in Meccan society through select representative examples. It also relates the reaction of Meccan society to the message of Islam after the Prophet began delivering his message and the difficulties faced by Muslims during that period.

The history of Islam additionally relates the accounts of the migration of the first Muslims to Madinah, which was a newly founded city, the institutions established there, and the efforts and struggles faced by Muslims in order to deliver the message of Islam. It also deals with crucial events such as the illness and death of the Prophet.

In addition to the epoch of the Prophet, the history of Islam examines the periods following his death, such as that of the Four Rightly Guided Caliphs, the Umayyads, the Abbasids, the spread of Islam outside the Arabian Peninsula, and the distinctive civilization that developed in Andalusia. It also examines the polities established by Muslim Turks such as the Qarakhanids, Ghaznavids, Seljuqs and Ottomans. Moreover, the states and civilizations that Muslims established in Africa, the Indian subcontinent, Central Asia and the Far East are among the other subjects of the history of Islam. Finally, the states and communities that make up today's Muslim world are evaluated with all their aspects.

Historical data is transmitted from one generation to the next through narrative-reports. Early Islamic historians usually adopted the method of oral transmission when narrating events. Having practiced a strong tradition of oral history for many decades, Muslim scholars placed great emphasis on historical reports, narratives and the transmission of the memories of events. Information obtained by this method formed the main source of historical writing, which began with the classification of the religious disciplines in the ninth century.[1] Most of the early written works of general Islamic history produced in the Muslim world consisted of reports and chronicles organized according to years, or, they were the biographies of prominent individuals. Information gathered in these sources was fact-based narration and written in chronological order, without much interpretation.

[1] Sabri Hizmetli, *İslam Tarihçiliği Üzerine*, p. 11.

An "investigative historical method" was brought to the foreground by factors such as the early sources of the history of Islam being mainly based on oral narrations and because some of the written sources reflected the influence of political events of their eras.

LET'S DISCUSS

Historiography is among the scholarly disciplines that the Muslims pursued and developed. Before the emergence of Islam, the Greeks, Romans, Chinese, and, to some extent, Hebrews and Iranians had their own written histories. Benefiting from the experiences of these nations and from the historical material found in Arabic oral literature of the pre-Islamic age, known as the "*Jahiliyyah*" (Age of Ignorance), along with the contributions of the discipline of *Hadith*, Muslims created a rich historical literature (written history). They laid the foundations of current historiography by placing historical materials within the framework of an organized chronology and system. They also left to the following generations a rich heritage in every field of history.

Ramazan Şeşen, *Müslümanlarda Tarih-Coğrafya Yazıcılığı*, p. 1.

In which societies does written history develop? Why? Discuss it in the light of the text given above.

LET'S NOTE

Regardless of the subject and religious positions, the oral or written transmission of the words and deeds of the predecessors to the following generations is called "*riwayah*" (narration).

LET'S COMPARE

Compare the oral historical method used in early Islamic historical studies with the analytical historical method that is applied in modern studies of Islam.

In modern studies of the history of Islam, the analytical historical method is applied. According to this method, events are interpreted in light of their cause-and-effect relationships and by means of scholarly techniques. Available resources and materials are evaluated from a critical point of view. Thus, historical events cease being mere incidents that took place at a given period in time and gain characteristics that appeal to the present.

2. The Emergence and Development of Islamic Historiography

Islamic historiography begins with the revelation of the Qur'an. The political, social and religious structure of Meccan society was sometimes portrayed as it was and sometimes recounted in a critical manner–especially in the verses and chapters of the Qur'an that were revealed earlier. Moreover, the Qur'an made various evaluations while informing about the various nations, religions and the prophets that had existed in the past. So, while directing people to draw lessons from the incidents mentioned, the Qur'an also introduces clues to approach historical events from a critical perspective.

LET'S DISCUSS

"They ask you about the sacred month – about fighting therein. Say, "Fighting therein is a great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] Masjid al-Haram and the expulsion of its people therefrom are a greater [evil] in the sight of Allah." (*Baqarah* 2: 217)

Discuss the translation of the verse given above in terms of how the Qur'an provides information about the society in which it was revealed.

During the lifetime of the Prophet, some of the Prophet's companions transmitted his words and actions in the form of oral narration and some others wrote them down. As sources of the history of Islam, these reports were included in early *hadith* narrations and later became parts of specialized works called *siyar* and *maghazi*.

LET'S INTERPRET

"And to Madyan [We sent] their brother Shu'ayb. He said, 'O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day'. They said, 'O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"
(Hud, 11: 84-87)

Interpret the meaning of the verses given above in terms of the aim and the method of the Qur'an in reporting the events related to earlier periods.

THE EARLY SOURCES OF THE HISTORY OF ISLAM	
General Sources	Specialized Sources
The Holy Qur'an	Siyar Books
Hadith Books	Maghazi Books
General Books of History	

The generation of adherents that followed the companions and did not have a chance to see the Prophet was very curious about his life, personality, struggle and battles. This curiosity guided them to seek information and learn about the life of Muhammad more closely. The source of first and foremost importance to be consulted in this regard was the generation of companions who witnessed the period of the Prophet, because they were with him in many places and could bear testimony to events. This generation contributed a lot to the exploration and learning about every aspect of Prophet Muhammad's life. Moreover, the studies about the interpretation of the Qur'an and the collection of *hadiths* formed the foundations of historiography among Muslims.[2]

SOME OF THE MAIN SOURCES OF THE HISTORY OF ISLAM	
AUTHOR	TITLE OF HIS BOOK
Ibn Ishaq	Kitab al-Maghazi
Ibn Hisham	Al-Sirah al-Nabawiyyah
Tabari	Tarikh al-Umam wa al-Muluk
Ibn Sa'd	Kitab al-Tabaqat
Baladhuri	Futuh al-Buldan

Works that were the earliest sources of the history of Islam began to take shape over the course of the Abbasid era. Sources on the history of the Byzantine Empire, Persia and India were translated into Arabic. Muslims obtained new information. As a result, more comprehensive and general books of history were composed regarding the histories of past societies and the events that Muslims experienced since the emergence of Islam.

Muslim historians produced works not only about general history, but also about the history of specific dynasties, cities and regions. In these works, the histories of main cities such as Mecca, Madinah, Jerusalem, Baghdad, Damascus, Cairo, Basra, Kufa, Qayrawan, Cordoba, Konya and Istanbul, or, regions like the Hijaz, Yemen, Syria Transoxiana, Khurasan and Egypt were narrated.

[2] Sabri Hizmetli, *İslam Tarihçiliği Üzerine*, p. 45.

Kısas-ı Enbiyâ ve Tevârih-i Hulefâ (Ahmet Cevdet Pasha)

Since the early days of Islam, the lives of the rulers of states, and the lives of the companions and their successors, some of whom excelled in various branches of the sciences, had become the object of curiosity among Muslims. As a result of this curiosity, biographical works known as the books of *tabaqat* and *tarajim* (bibliographical dictionaries) were produced.

For example, Ibn S'ad, who died in 884 CE, gathered information about the lives of the Prophet and his companions in his book "*Kitab al-Tabaqat*". Ibn Hallikan, who died in 1282 CE, compiled information about the lives of the famous governors and scientists from different disciplines beginning with the first century of Islam until his own time in his book "*Wafayat al-Ayan*". Books that were written about genealogy also contained information about the origins and lineages of the Arab tribes.

Another branch that contributed to the development of Islamic historiography is the body of books on conquests. Emerging out of the Arabian Peninsula, Muslims conquered vast lands in the east and the west beginning with the era of the Four Caliphs. Some Muslim scholars wrote books solely about how and when those regions were conquered. One of the famous works on this subject is "*Futuh al-Buldan*" (Conquests of Countries) written by Baladhuri. Lands conquered during the time of the Prophet, the Four Caliphs, Umayyads and Abbasids; the beliefs, customs and traditions of those who lived in those lands, and the agreements that were made with non-Muslims are among the subjects of this work.

Books, titled *kitab al-kharaj* and *amwal*, about the financial rights and responsibilities of both Muslims and non-Muslims living in Muslim cities are also among the sources of the history of Islam. Imam Abu Yusuf's book "*Kitab al-Kharaj*" is an important source on this subject.

In addition to these works in the field of Islamic historiography, other studies on the interpretation of the past in order to record the events of the past and transmit them to future generations were written.

Ibn Khaldun (d. 808/1406 CE) is one of the most famous scholars of the Muslim World, as Islamic historiography entered a new stage with him. The greatest innovation that he made with regards to historiography was the method of criticism. He was the first Muslim historiographer to incorporate the philosophy of history into historical research and speak about the

interpretation of events in addition to their chronological narration. In this respect he is considered a pioneer among not only Muslims, but also Western scholars.[3]

Historians such as Biruni, Dhahabi, Filibeli Ahmed Hilmi, and Ahmet Cevdet Pasha wrote books from a critical perspective in addition to pursuing the methods of classical Islamic historiography.[4] Recently, Western historians have also started to write books, mostly in the form of commentaries, on the history of Islam. However, although historical events are examined critically, biased interpretations nevertheless abound in these works.

3. Main Sources of the History of Islam

The main sources of Islamic history are divided into the two categories as oral and written sources. Poems, stories, myths, sagas, tales, jokes and proverbs constitute the oral sources. Much information about the Prophet was transmitted by this method in the early days of Islam. Subsequently, *siyar* and *maghazi* books were compiled as a means of preserving of these narrations by recording them in writing.

The history of Islam draws on many different types of written sources. The Holy Qur'an is the most important among them. Apart from being the main scripture of Islam, the Qur'an gives some basic information about the religious beliefs and the socioeconomic state of Arab society in the pre-Islamic period, the struggle of the Prophet to spread Islam, and, even his private life. For this reason, the Qur'an is the main source for those who study and research the life of the Prophet and the emergence of the religion of Islam.[5]

Hadith books are also among the written sources by which the words and actions of the Prophet were transmitted to the following generations along with historical information concerning many religious and social developments in the early periods of the history of Islam. The companions carefully observed the life of the Prophet, who was the most beautiful exemplary character for them, and transmitted detailed reports about him to the following generations.

The general history books, *maghazi* and *siyar* books that emerged in the early period of the development of Islamic historiography are also among the main written sources based on *hadith* narrations.

INFORMATION BOX

Oral sources are the ones that have been formed by means of listening, memorizing and transmitting historical reports orally from one generation to another without being recorded in writing.

[3] Ramazan Şeşen, Müslümanlarda Tarih Coğrafya Yazıcılığı, p. 259-263.
[4] Sabri Hizmetli, *İslam Tarihçiliği Üzerine*, p. 100.
[5] Mehmet Özdemir, İbrahim Sarıçam, and Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 13.

There are four basic sources that have survived until today in this field. The first of these studies, Ibn Ishaq's book "*Kitab al-Maghazi*", constitutes the basis for the books written after it. It consists of three main parts. In the first chapter, the history of the communities and the prophets from Adam to Muhammad, in the second book, Muhammad's life as the messenger of Allah, and, in the last book, his battles are narrated in detail.

Ibn Ishaq's work was abridged nearly half a century later by Ibn Hisham under the title "*al-Sirah al-Nabawiyyah*" and presented to readers. The author had profound knowledge of the disciplines of syntax (*nahw*) and genealogy (*nasab*) in particular. Taking the work of Ibn Ishaq as a foundational text, Ibn Hisham wrote a commentary on it. Both books are the most famous and oldest texts that have survived until today in this field. Ibn Hisham's work was translated into many languages, and commentaries were written on it in the following periods.

One of the contemporaries of Ibn Hisham, Waqidi, is another scholar who can be listed among the most famous historians of that period with his work "*Kitab al-Maghazi*".

Abu Ja'far Muhammad ibn Jarir al-Tabari is another scholar of the early period. The author, who also had a profound knowledge of other Islamic disciplines, acquired his fame through his work "*Tarikh al-Tabari*" which was dedicated to the field of Islamic history. In this book, al-Tabari first examines the creation of human beings. This chapter may also be called "the history of the prophets". Then, he narrates the incidents related to Muslims from the emergence of Islam until the period in which he lived. Tabari usually transmitted the reports he received without commenting on them.

All works written in the form of biographical dictionaries, histories of cities or regions, histories of dynasties, genealogical accounts, and the conquests are also among the main written sources of the history of Islam. Literary works that are important for cultural history and the travelogues of Muslim and foreign travelers who transmitted the observations they made over the course of their journeys to different regions of the Islamic world can also be included among these sources.

Archival documents that consist of various kinds of subject matters are also among the various written sources of the history of Islam. For example, correspondences between the rulers of past Muslim states (edicts, patents,

provisions, treaties, etc.) and court registers are examples of these types of written documents.

All kinds of archaeological material and museum artifacts, which have been preserved in buildings or outdoors and survive to this day, can be mentioned among the written sources that are of the second degree. The text above the entrance of an ancient mosque, which clarifies when, by whom and for whom that mosque was built, is called "*kitabah*" (inscription). In a like manner, inscriptions are located in certain parts of universities, inns, bathhouses and other historical monuments. Furthermore, sculptures, tombstones, medals, stamps, old coins, pots and pans, and materials like crockery can also be included in this group. All of these constitute the basic sources of the history of Islam.[6]

Inscription of the Firuz Aga Mosque, Istanbul.

4. Calendars Used by Muslims

The method of dividing time into days, months, and years is called a "calendar". When people first needed the calendar, they used the movements of the sun and moon as their cr iteria. Thus, people started to tell the time by separating it into units.

LET'S INTERPRET

"(He is the) Cleaver of the daybreak. He has appointed the night for resting and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing."

(An'am, 6: 96)

Interpret the verse quoted above in relation to the criteria taken into consideration for the formation of calendars.

Throughout history, Muslims have used several types of calendars. Taking people's needs into account, changes and regulations were sometimes introduced to calendars. The main calendars, which are also in use today, can be listed as follows:

[6] Mehmet Özdemir, İbrahim Sarıçam, and Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 13.

The lunar calendar is one of the most used calendars since the ancient times. The Babylonians are known to have used it for the first time. Organized on the basis of the movement of the moon around the earth, this calendar did not have a particular starting point that would have provided historical events with a chronological order. Dating was done solely by virtue of taking into account the occurrence of specific great events in the memory of communities. For example, "the Incident of the Elephant", "the Fijar wars", "the year of the earthquake", "the year of the farewell pilgrimage" and simiar events, or, the death of some prominent people, were taken as a basis of chronology.

The Incident of the Elephant, which took place not long before the birth of Prophet Muhammad, was important for the Meccans. That year was called "the Year of the Elephant" and accepted as the calendar's starting point until the time of the second caliph Umar. People recounted their time-related references to a given topic by saying, "so many years before, or after, the Year of the Elephant."[7]

LET'S DISCUSS

Time was something the beginning and end of which was not known. But people wanted to divide time into units and found the moon in the sky as the best means by which to do this. Since the moon rose like a crescent, then turned into a circle, then slowly faded and disappeared, and then ceaselessly repeated the same cycle without any change in a manner that no other known tool could do, it became the preferred method for measuring time.

Muhammed Hamidullah, *İslam Tarihine Giriş*, p.17

Which characteristic of the movements of the moon was used as a criterium in determining time? Discuss.

[7] Mehmet Özdemir, İbrahim Sarıçam, and Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 14.

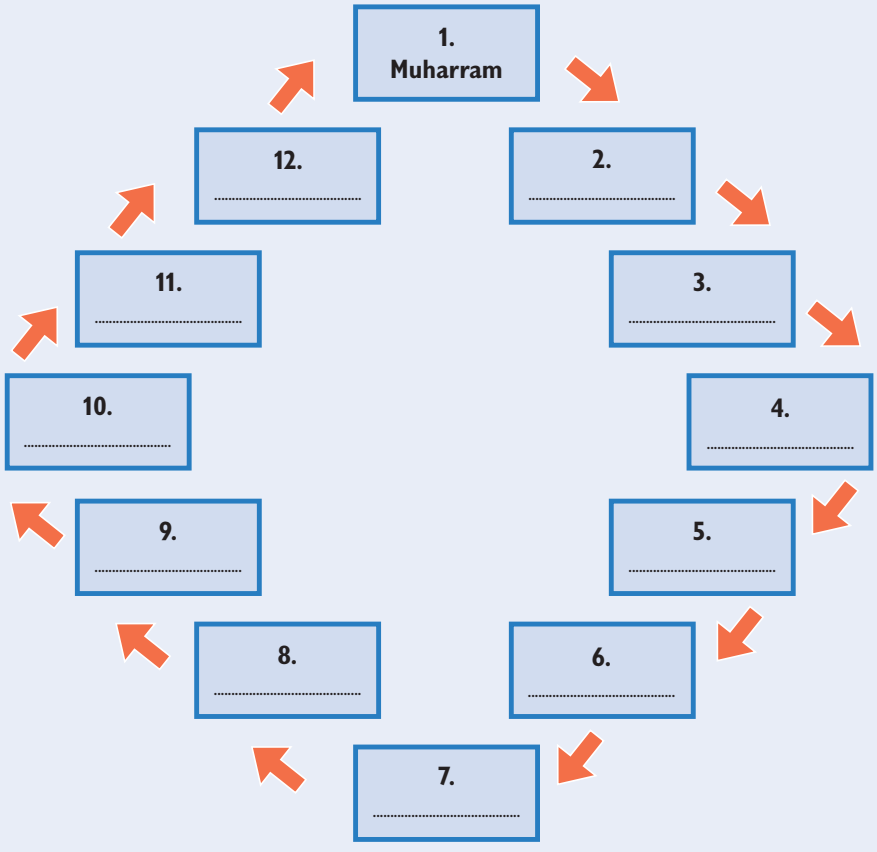
Until the period of Caliph Umar, there was no custom of dating official correspondences, which caused some confusion. This uncertainty led Umar to take the initiative to set a beginning for the calendar. After some deliberation and inquiries, *Hijrah* (the migration of the Prophet) was determined to be the beginning of the Muslim calendar 11 years after his death. Muharram was decided to be the first month of the Islamic (*Hijri*) calendar and the first date was fixed at July 23rd, 622.

Months of the year in the Hijri calendar sometimes last twenty-nine days and sometimes thirty, in accordance with the movement of the moon. A year is 354 days, eight hours and forty-eight minutes. There is a ten to eleven day difference between the Gregorian and Hijri calendar years, on a yearly basis. Consequently, each month of the Hijri calendar rotates from year to year by approximately ten days to coincide with every season of a calendar year. Due to this feature, some religious acts in the Islamic world are observed in all seasons.

Throughout the history of Islam, the Hijri calendar was used along with other calendars. The old "Persian calendar", based on the system of the solar year, was among these. In this calendar, a year was divided into twelve months as well. Each month was fixed at thirty days. Since a full year was measured to be 365 days, they added five more days to it.

With some regulations, this calendar became more useful during the Seljuq period. Since these regulations were carried out by the great sultan of the Seljuqs, Jalaladdin Malikshah, the calendar was named the "Jalali calendar". Later, the Ilkhanid ruler Ghazan Khan made some alterations to this calendar as well.

LET'S PUT IT IN ORDER



Write the following names of the months of the Islamic calendar in the correct order in the boxes above:
Rajab, Safar, Jumada al-Ula, Ramadan, Jumada al-Thaniyyah, Rabi' al-Awwal, Shaban, Dhul Hijjah, Muharram, Rabi' al-Thani, Shawwal, Dhul Qa'dah

There are two different areas in which the "Twelve Animal Turkish Calendar" of the Chinese and the Turks was used. Lasting for 354.2 days, this calendar was used in the field of astronomy and consisted of twenty-four months. The other calendar used by the public was arranged according to the movements of the sun and the moon, and a year consisted of twelve months. Each year of this calendar was attributed to an animal and was thus named accordingly,

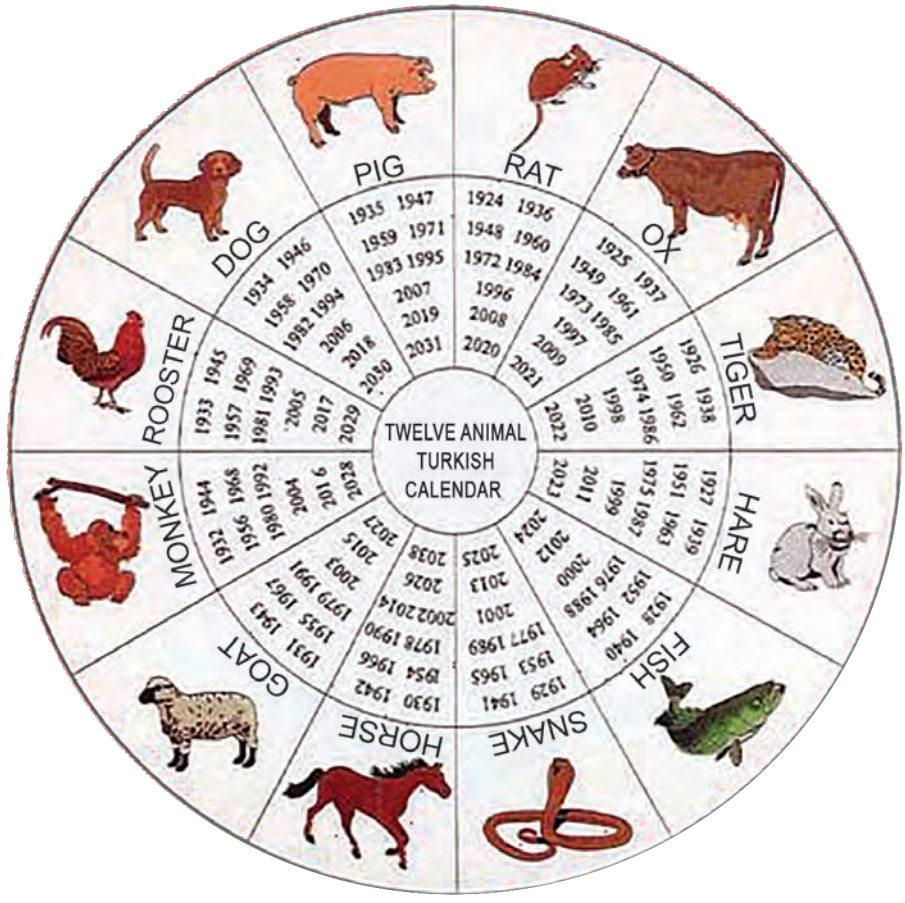
after the name of the animal attributed to it. Qarakhanids who accepted Islam as their dynastic religion used this calendar until the twelfth century.

Like other Muslim dynasties, the Ottomans carried out all services according to the Hijri calendar. After 1709, during the era of Sultan Selim III, the Ottomans additionally adopted the Rumi calendar to date and organize financial tasks. During this period, the usage of the Hijri calendar in the official and administrative affairs of the state was abolished due to financial reasons and a new method of dating based on the solar system was accepted. The beginning of the Rumi calendar was March, 594 CE. In 1871, the Rumi calendar was reorganized and its start date was set at September 23, 622 CE.

The calendar known as the Gregorian calendar is used in Muslim countries today just as it is in other countries of the world. The first community to use this calendar was the Egyptian, and then it passed to the Romans. In the year 46 BCE, the Roman emperor Gaius Julius Caesar made some adjustments on this calendar. As a result of these adjustments, the first year of the calendar was adopted as 45 BCE and the first day of the new year, as 1st of January. In an effort to minimize its margin of error, in 1582, Pope Gregorius XIII had the calendar regulated once again. European societies accepted this calendar as their official calendar. The Gregorian calendar was first introduced to the Ottoman Empire during its final epoch. Taking into account the ease of its use and considering Ottoman relations with European countries, the Republic of Turkey began to use the Gregorian calendar as the state's official calendar on the November 26, 1925.

In the Gregorian calendar, the rotation of the earth around the sun takes one year. A Gregorian year consists of twelve months, which lasts 365 days, five hours and forty-seven minutes.[8]

[8] Millî Eğitim Bakanlığı, *İslam Tarihi 11. Sınıf Ders Kitabı*, p. 15.



5. The Relation of the History of Islam with Other Social Sciences

LET'S NOTE

People doing research on the history of Islam are to make use of the data of the social sciences such as general history, philosophy, sociology, art history, anthropology, archeology, philology, epigraphy, geography and the science of money (numismatics) in order to conduct reliable analyses and obtain accurate results.

The history of humankind is like a building formed with bricks placed one upon the other. In order to better understand today, we need to look at yesterday and in order to look at yesterday, we need to have reliable documents and sources related to the past. Similar to its structure, Islamic history deals with societies from geographical, social, economic, political and religious aspects. This requires establishing a connection between historiography and social sciences.

INFORMATION BOX

In research carried out about the conversion of people to other religions, historical writing examines the people who chose to convert, as well as the sudden changes that might have occured in their communities. By using the methodologies of sociology, some conclusions, such as their being away from the center, the inability of humans to break with their habits, and being affected by community leaders, can be reached.

The interaction of Islamic history with other branches of knowledge prevents it from being a discipline that only transmits events. It also helps it gain the ability to examine the past and establish bridges to the future via observations.

For example, sociology is a science that examines the society, the social groups in society, and changes in social structures. Sociology makes a great contribution to the history of Islam by means of its field of research.

When we examine philology as a discipline we see that it is not possible to know the history of a society without knowing its language. For example, historians researching the era of the Prophet cannot reach a sound conclusion unless they have enough knowledge about the language and literature of that period.

The primary aim of the history of Islam is to put forth accurate information about the events that occurred in the past and to convey this information to future generations in a sound way. Despite being fed from the same source, reaching different solutions for the same issues that took place at different times is possible. Reaching a sound conclusion requires a good grasp of sociological

and psychological interpretations based on the data provided by history.[9]

The history of Islam has also a strong and mutual interaction with the disciplines related to theology.

The Holy Qur'an is the first written source of the history of Islam. Especially the narrations related to the reasons or occasions of the "*asbab al-nuzul*" (revelation) of the verses, which are also needed for the commentary of the Qur'an, are reported in the sources of the history of Islam.

As sources of *siyar* and *maghazi* works, *hadith* reports have great importance both for understanding the Qur'an and for the transmission of the Prophet's exemplary character to future generations.

When determining the political, social and cultural factors that played a part in the emergence of sects, the history of sects utilizes the data of the history of Islam. For example, without discovering the events that occurred during the Battle of Siffin and their historical context and background, one cannot understand the emergence of the Kharijites.

LET'S INTERPRET

The Prophet had first chosen Umar as a negotiator of Muslims in the Hudaybiyyah treaty, but Umar excused himself by saying "Quraysh has strong hostility against me, there is no one from my relatives in Mecca to protect me against Quraysh." Thereupon, the task was offered to Uthman. Under the protection of his relative Aban b. Said, Uthman went to Mecca and told Quraysh the purpose of the Messenger of Allah's summons. Quraysh imprisoned Uthman and then rumors that he was murdered started to spread. Hearing these rumors, the Prophet asked all his friends to give him their pledges that they would sacrifice their lives for the sake of the mission of Islam if necessary. All companions of the Prophet, both men and women, promised to be with him until the end. This allegiance, one of the crucial incidents in the history of Islam, is called "Bay'at al-Ridwan or the Pledge of Ridwan". The Holy Quran mentions this pledge as follows: "Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest."(Fath, 48: 18)

İmam Şibli, Peygamberimizin Hayatı, p. 342.

Interpret the text given above in relation to the history of Islam being a source for the other Islamic scholarly disciplines.

[9] Mehmet Özdemir, İbrahim Sarıçam, and Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 16.

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What is the main criterion in dividing time in the Lunar-Hijri calendar?
2. What are the main sources of the discipline of the history of Islam? Explain.
3. Explain the relation between the history of Islam and linguistics.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following topics is not examined and analyzed in the history of Islam?

   A. Social life B. Religions in the Far East C. al-Sirah al-Nabawiyyah

   D. Today's Islamic geography E. Religious life

2. Which one of the following works on the history of Islam was written by Ibn Ishaq?

   A. Kitab-al Maghazi B. Tarih al-Umam wa al-Muluk C. Cultural life

   D. Kitab al-Tabaqat E. Futuh al-Buldan

3. What is the term used for the court registers that are among the sources of the history of Islam?

   A. Edicts (Ferman) B. Berats C. Shar'ia court sijils

   D. Provisions E. Ahitnames

4. Which one of the following is not one of the Lunar months?

   A. Safar B. Muharram C. Shar'ia court sijils

   D. Jumada al-Ula E. Fijar

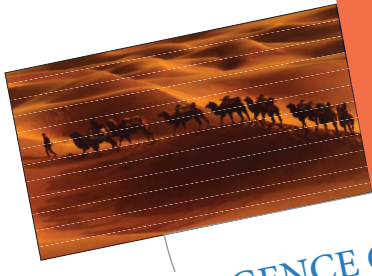
C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Umar, Twelve Animal Turkish calendar, Rumi calendar, al-Sirah al-Nabawiyyah, Ibn Khaldun.)

1. The work on the history of Islam written by Ibn Hisham is.....
   .....
2. The first representative of the method of criticism in Islamic historiography is .....
3. The calendar invented by the Turks is the.....
   .....
4. The migration of the Prophet to Madinah is considered the beginning of the calendar during the time of .....

D. Write "T" for true and "F" for false for the following sentences.

1. (.....) Due to needs concerning financial matters, the Rumi calendar started being used during the period of the Ottoman sultan Selim III.
2. (.....) In today's studies of the history of Islam, it is mostly the critical method that is used.
3. (.....) According to general classification, there are three groups of sources for the history of Islam. Namely, they are the oral, written, and astrological.
4. (.....) The siyar and maghazi works are the first examples of Islamic historiography.



Chapter 2

THE EMERGENCE OF ISLAM AND THE ERA OF THE PROPHET

THE EMERGENCE OF ISLAM AND THE ERA OF THE PROPHET

LET'S GET READY FOR THE CHAPTER

1. Examine on a map the location of the Arabian Peninsula where Islam was born.
2. Research what the concept of "ignorance" means.
3. Research the reasons for the migration from Mecca to Madinah.
4. Examine one of the letters of invitation that Muhammad sent to the rulers of the neighboring states.

1. The Environment of the Birthplace of Islam

Islam was born in the Hijaz region of the Arabian Peninsula, which is surrounded by Palestine, Syria and Iraq to the north, by the Indian Ocean to the south, by Basra and the Gulf of Oman to the east and by the Red Sea to the west.

A general view of the Arabian Peninsula in the early years of Islam.

The Arabian Peninsula is divided into five parts consisting of the regions of Yemen and East, West, Central and Southern Arabia. The Nufud Desert is in Northern Arabia, the Dahna Desert in Central Arabia, and the Rub` al-Khali Desert in Southern Arabia. Except for the coastal areas, the peninsula is commonly under the influence of a desert climate. It has few rivers and receives irregular and insufficient rainfall. The most fertile areas lie along the coasts of Bahrain and Oman as well as Yemen and Yamama. In those regions rainfall is sufficient and the soil is fertile.

There is no doubt that the Hijaz region was also of central importance before the emergence of Islam. Mecca was the religious and commercial center of the region and was under the control of Quraysh. Madinah and Taif were other important cities of the region. Jewish tribes had been living in Madinah, and later, the Aws and Khazraj Arab tribes settled there. Taif was the homeland of the Saqif tribe.

In the early years of Islam, there were two important empires adjacent to the Arabian Peninsula, which were the Byzantines and the Sasanids. Smaller states in the region were under their control. For example, the Ghassanids in Syria were under the control of the Byzantine Empire, as was Egypt, which at the time was a Byzantine province, whereas the people of Hira in Iraq were under the control of the Persian Sasanid Empire. Power in Yemen frequently changed hands and Ethiopia across the Red Sea was an independent region.

Nomad Bedouin Arabs.

As tribalism was dominant in Arabia, there was no centralized administration. A special emphasis was attached to family and tribal affiliation. Tribes were the backbone of the social structure and were administered by their elders, called *sheikhs* or *amirs*. *Sheikhs* and *amirs* acquired their authority by election, and operated by consulting their tribes in administering tribal affairs. Ancestral relationships were considered important in tribalism. A person was obliged to support his family and tribe members, whether they were right or not. The tribes were made up of free people, *mawalis* (i.e. manumitted slaves or non-Arabs) and slaves.[1]

The pre-Islamic Arabs were divided into two types: the *bedouin* (nomadic) and the *hadhari* (settled). The bedouin's livelihood was based on hunting, animal breeding and trading. They led a nomadic life. The hadharis, on the other hand, lived in villages, towns and cities and earned their livelihood by farming and trading.

[1] Muhammed Hamidullah, *İslam Peygamberi*, v. 1, p. 25

Some Arab tribes created city-states and established political unions amongst themselves. Mecca, one of these city-states, was organized systematically. Rich and powerful families were dominant in the governing the tribe, and administrative duties were shared among the tribes. There was an assembly in which all issues related to the tribes and the cities were discussed and where decisions were taken.

Due to disagreements about pastures and water springs, wars would constantly break out among the desert tribes. Blood feuds and murders were habitual problems. Although it was rare, wars would even take place in certain sacred months, called "*haram*" (inviolable), which were called "*fijar* wars" meaning evil wars.

Women were not usually respected and parents took pride in their boys. Inheritance was left to male relatives whereas women were deprived of this right. Some tribes believed that girls were a burden and, at times, could even bury them alive. The Holy Qur'an condemns this custom in the following verse: **"And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief! He hides himself from the people because of the ill of which he has been informed. Should he keep her in humiliation or bury her in the ground? Unquestionably, evil is what they decide."**[2]

LET'S INTERPRET

"And when the girl [who was] buried alive is asked for what sin she was killed."
Takwir, 81: 8-9

"And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin."
Isra, 17: 31.

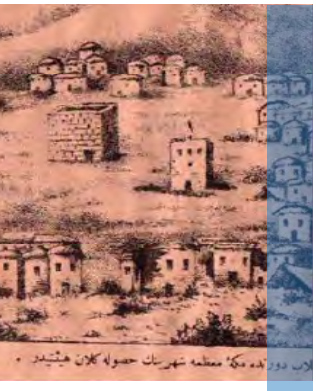
"If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise."
Abu Dawud, Sunan, Adab, 4481.

Read the translation of the verses and *hadiths* given above and interpret the view of Islam in relation to girls.

[2] Nahl, 16: 58-59

Fairs, which were organized in the Arabian Peninsula, were one of the most important sources of income. In addition to trading, literary and cultural activities were also held at these fairs. Poetry and rhetoric were among the activities performed, and the poetry of highest artistic merit in the contests were hung on the walls of the Ka'bah.

Before Islam, people affiliated with various religions that existed in the Arabian Peninsula. Jews lived in Madinah and Christians lived in the north, while the Zoroastrians had settled in Bahrain and Yemen. There were also Sabeans and other people who worshipped the sun in the peninsula. At the time, idolatry was very common in Arabia, especially in Mecca. Pagans believed in a supreme God but at the same time worshiped idols as intermediaries between them and God.



An early view of the Ka'bah.

The Qur'an criticizes such false beliefs in the following verse: **"Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], 'We only worship them that they may bring us nearer to Allah in position.' Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever."**[3] The idolaters filled the Ka'bah with idols, with each tribe keeping its own idol. They also had idols at their homes. They worshipped in the Ka'bah by whistling and clapping their hands. Allah the Almighty states in the Qur'an: **"Their Prayer at the House is nothing but whistling and handclapping. Taste, then, this chastisement for your denying the truth!"**[4]

The idolaters did not believe in the hereafter. The Holy Qur'an addresses this issue as follows: **"They say: 'There is no life other than our present worldly life: herein we live and we die, and it is only (the passage of) time that destroys us.' Yet the fact is that they know nothing about this and are only conjecturing."**[5]

There were also Hanifs in Mecca who believed in the oneness of Allah, did not worship idols and avoided the traditions of *jahiliyyah*. They lived in accordance to the religion of Abraham. Quss b. Saida, Waraqa ibn Nawfal and Ubaydullah b. Jahsh were some of these Hanifs.[6]

[3] Zumar, 3
[4] Anfal, 6: 35
[5] Jathiyah, 45: 24
[6] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v. 16, p. 33- 38.

2. The Beginning of the Prophethood of Muhammad and the Meccan Period of Islam

The house in the picture was built where the Prophet was born and is today used as the Library of Mecca.

Prophet Muhammad was born in Mecca on April 20, 571 CE. His father was Abdullah and his mother was Aminah. Abdullah died shortly before the birth of his son. Naming his grandchild Muhammad, Abd al-Muttalib took him into his care.

Muhammad was given into the care of a foster mother called Halima until the age of four. From the age of four until six he stayed with his own mother, and from the age of six until eight, he stayed with his grandfather. Upon the death of his grandfather, his uncle Abu Talib took him under his protection.

Nearing the age of forty, Muhammad began to go into seclusion in order to avoid the evils of the society in which he lived. During the month of Ramadan, he retreated to the Cave of Hira on Mount of Nur near Mecca and stayed there. There he prayed and meditated. These sessions of purification, prayer and meditation continued until he reached the age of forty. During this time, some of his dreams would come true. This was a preparation for his prophethood and these dreams continued until the revelation.[7]

While Muhammad was in retreat in the Cave of Hira during the month of Ramadan in 610 Jibreel, the angel of revelation, appeared to him on the Night of *Qadr* and said to him: "Read!" Muhammad replied: "I do not know how to read." The angel repeated: "Read!" Again, Muhammad said: "I do not know how to read." When Jibreel ordered the Prophet to "Read!" for the third time, Muhammad replied: "What shall I read?" Thereupon, Jibreel recited the first five verses of Surah al-Alaq (96): **"Recite in the name of your Lord Who created! He created man from a clot of congealed blood. Recite and your Lord is Most Generous Who taught by the pen. He taught man what he did not know."**[8]

The Prophet was overcome with emotion when he received the revelation. Soon after he arrived home, he said to his wife Khadijah, "Cover me, cover me." and then he fell asleep. When he woke up, he told Khadijah what he had experienced and she comforted him. Then, together, they went to Waraqa b. Nawfal's house and told him what had happened. Being a wise person, Waraqa

LET'S NOTE

***Wahy*:** literally means, "to talk in secret, to call, to order". As a religious term, it refers to the way Allah reveals His messages to His messengers.

[7] Ali Himmet Berki - Osman Keskioğlu, *Hatemü'l-Enbiyâ Hz. Muhammed*, p. 57.
[8] Alaq, 96: 1-5.

said that it was a sign of prophethood. After this first revelation there was a period of time time when Muhammad received no revelations. This interval period, when the revelations temporarily stopped, is called "*Fatrat al-Wahy*" (Pause in Revelation). With the revelation of the first five verses of the Surah al-Muddaththir (74), this inter-revelation period ended.

Khadijah was the first person to embrace Islam, then Ali, and afterwards Zayd and Abu Bakr embraced Islam. These individuals are called "the first Muslims". Muhammad began to openly invite people to Islam through the revelation of the following verses, which were sent after the three-year-period in which he invited the Meccans to Islam in secret: **"Then declare what you are commanded and turn away from the polytheists."**[9] and **"Warn your nearest kinsmen."**[10]

The Meccan polytheists became worried when they saw that Islam was spreading rapidly in Mecca and were angry with the revelation of the following verses which accused the polytheists of wrongdoing: **"You and what you worship instead of God will be fuel for hell: to it you shall all come. If those had really been deities, they would not have been led there; but there they will remain forever."**[11] So, after getting no results from threatening Abu Talib, they offered Muhammad leadership, wealth and other propositions in exchange for giving up his mission and keeping his hands off the idols.

LET'S MAKE A LIST

"Never! Don't be afraid. By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Bukhari, Bad' al-Wahy, 3; Muslim, Iman, 252.

Which characteristics of the Prophet was Khadijah expressing in the above text? Make a list.

[9] Hijr, 15: 94.
[10] Shu`ara, 26: 214.
[11] Anbiya, 21: 98-99

LET'S INTERPRET

The Prophet gave the following answer in rejection of the offers and threats of the polytheists: "O my uncle! By Allah if they put the sun in my right hand and the moon in my left on condition that I abandon this mission, I would not abandon it until Allah has made me victorious or I perish therein."

Muhammed Hamidullah, *İslam Peygamberi*, V. 1, p. 101.

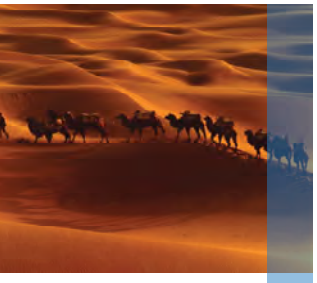
Which of the Prophet's traits, in respect to delivering the message of Islam, does this text highlight? Interpret.

After their offers were rejected, the polytheists toughened their stance against the Prophet and his followers. They increased their torment and oppression of the Muslims, especially the weak and underprivileged families such as Bilal Habashi's and Yasir's. Their aim was to intimidate those who wanted to convert to Islam.

The polytheists of Quraysh did not want to accept Islam due to religious, economic, political and social reasons. They said they believed in God but they also worshipped idols as intermediaries. The idea of a singular and unique God did not sound logical to them. They did not believe in the hereafter but they believed that their sins would be forgiven by sacrificing animals to their idols. They knew they could no longer follow these practices if they were to accept Islam.

The Ka'bah, which was filled with idols, was benefiting them by generating an income for the idolaters. They believed that their relations with nearby tribes would deteriorate and the prestige and superiority of Quraysh would be harmed if Islam became dominant in Mecca. Rich and powerful families controlled administration in Mecca. Slavery and the slavetrade was commonplace, however Islam opposed slavery and argued that all humans were born free. As the idolaters thought that this understanding would upset the social order, they were quick to reject the Prophet who preached the equity of slaves with their masters.

Another reason was the competition between the Umayyad and Hashimite families that dated back to pre-Islamic times. The Umayyads, who took part in the management of Mecca, did not want to follow Muhammad who was a



A symbolic picture of the immigration to Abyssinia.

Hashimite. The competition between those families within the tribe of Quraysh prevented many people's conversion to Islam.[12]

According to the idolaters of Mecca, the Prophet should have been someone rich, powerful and noble, such as Abu Mas`ud or Walid b. Mughira instead of Muhammad. Allah responded to them with the following verses: **"And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?" Do they distribute the mercy of your Lord?"**[13]

The persecution and torture of Muslims in Mecca reached extremes. Some Muslims were imprisoned in their homes by their relatives, other helpless Muslims were tortured on the hot desert sands, while others, such as Yasir and his wife Sumayya, who were martyred as a result of these tortures.

Considering the unbearable level of persecution, the Prophet said: "You can go to the land of Abyssinia. For therein is a fair ruler acting justly to everyone. It is the home of truth and justice. Stay there until God makes things easier for you."[14] Thereupon, the first group of fifteen people, including four women, immigrated to Abyssinia in 615 CE. The Negus of Abyssinia, Ashame, warmly welcomed this first group of immigrants.

The Muslims practiced their religion freely in Abyssinia. A year after the first migration, a second group consisting of eighteen women and eighty-two men migrated to Abyssinia under the leadership of the cousin of the Prophet, Ja`far ibn Abi Talib. The Negus did not return the Muslim refugees to the idolaters of Mecca, on the contrary, he protected them. He provided every kind of comfort for them.

In the sixth year of the prophethood, Hamza and Umar's conversion to Islam made the Prophet and Muslims very happy because they were powerful and respected people in Mecca. The idolaters were shocked when they discovered that Umar had embraced Islam, for he had once aimed to kill the Prophet. As a result, the Muslims were strengthened and began to worship at the Ka'bah without hesitation.

The notable people of Quraysh met under the leadership of Abu Jahl and decided to boycott the Muslims. The boycott included the following stipulations:

- No one would talk to Muslims and those who support them.
- No one would live together with them or help them with anything.

[12] Nuri Ünlü, *Ana Hatlarıyla İslam Tarihi*, p. 40.
[13] Zukhruf, 43: 31-32.
[14] Ibn Hişam, *Siyer Tercümesi*, vol. 1, p. 434

• No one would marry their women nor allow Qurayshi women to marry them.

• No one would do business with them and they would not be allowed to do business with others.

• The Muslims would not be allowed to leave the neighborhood of Abu Talib and no one would visit their homes.

• No peace treaty would be signed with the Muslims until Muhammad was delivered to them for execution.[15]

The Muslims and their relatives who had supported them were forced to move to Abu Talib's neighborhood and their boycott lasted for three years. During this time the Muslims suffered a great deal.

Some conscientious idolaters who were upset by the boycott looked for ways to end the persecution. Hisham ibn Amr and four of his friends announced that they would no longer be part of the boycott and they tried to bring it to an end. Thus, the siege was lifted.[16]

INFORMATION BOX

After Quraysh ended the boycott against them in 620 CE, some Muslims who had migrated to Abyssinia returned to Mecca. Another group of Abyssinian migrants returned after the Hijrah to Madinah. The last group who had remained in Abyssinia returned to Madinah under the leadership of Ja`far, seven years after the migration to Madinah during the conquest of Khaybar.

Ali Himmet Berki - Osman Keskioğlu, *Hatemü'l -Enbiyâ Hz. Muhammed ve Hayatı*, p. 345.

LET'S NOTE

Our prophet never forgot the kindness and help the Negus had showed towards the Muslims. When he received the news of his death, he said: "Your brother Negus passed away. Let's perform his funeral prayer." And he performed his funeral prayer in absentia and prayed for him.

Tirmidhi, Jana'iz, 960.

[15] Muhammed Hamidullah, *İslam Peygamberi*, vol. 1, p. 113-114
[16] Hayati Ülkü, *İslam Tarihi*, p.93

In the tenth year of Muhammad's prophethood (620 CE) shortly after the boycott ended, the Prophet's uncle, Abu Talib passed away and soon afterwards the Prophet's beloved wife Khadijah died. The Prophet was deeply saddened by their deaths and thus that year was named "the Year of Sadness".[17] After the death of Abu Talib, there was nobody left to protect the Prophet. Seeing that the Meccans increased their aggression against him, Muhammad decided to go to Taif to gain support and spread Islam outside of Mecca.

Taking his adopted son Zayd ibn Harith with him, the Prophet went to Taif in 620. He negotiated with the leaders of Taif and told them about Islam. However, they rejected his invitation. They encouraged the slaves and children to humiliate and stone the Prophet and Zayd. Covered with blood, they just managed to escape from there and took shelter in a vineyard. There, a slave named Addas, who later he became a Muslim, offered them grapes. The Prophet was able to return to Mecca again under the guardianship of a Meccan called Muti` b. Adiyy.[18]

In the 11th year of his prophethood (621 CE) Allah bestowed upon the Prophet some miracles such as *Isra* (The Night Journey) and *Miraj* (Ascension to Heavens). Thus, He honored His messenger with His divine grace.

LET'S NOTE

One night, Allah took Prophet Muhammad from Masjid al-Haram in Mecca to Masjid al-Aqsa in Jerusalem via His angel Jibreel to reveal to him some verses and show him his grace. This incident in religious terminology is called *isra (*the Night Journey).

Miraj means ascension, rise, and the vehicle of rising. As a religious term, it refers to the Prophet's encounter with Allah the Almighty after the Night Journey. These incidents are expressed in the following verses of the Holy Quran:

> "Holy is He Who carried His servant by night from the Holy Mosque (in Makkah) to the farther Mosque (in Jerusalem) whose surroundings We have blessed that We might show him some of Our Signs. Indeed He alone is All-Hearing, All-Seeing."
>
> Isra, 17: 1.

[17] Mustafa Asım Köksal, *İslam Tarihi*, vol. 1, p. 333
[18] Muhammed Hamidullah, *İslam Peygamberi*, vol. 1, p. 117-118

While the Prophet was preaching Islam to the Meccans, he was also instructing those who came from outside of Mecca during the pilgrimage season. In 620, the Prophet met six Madinan people in Aqaba who had gone to Mecca for the pilgrimage. They were from the tribe of Khazraj. He taught them about Islam, which they accepted. They became Muslims, agreed to meet at the same place the following year, and, when they returned to Madinah, they told people about Muhammad and Islam.

The following year, twelve Muslims from the tribes of Aws and Khazraj went from Madinah with the pilgrimage caravans and again secretly met with the Prophet. There, they made an agreement with the Prophet. According to this agreement, made in 621, those who were there promised that: "They would not ascribe partners to Allah, they would not commit adultery or steal, they would not kill their children, they would not defame anyone and they would not disobey Allah and His Messenger."[19] This agreement was called the "First Aqaba Pledge".

After the oath of allegiance in Aqaba, Muhammad sent Mus`ab ibn Umair to Madinah to teach them Islam. Through the instruction of Mus`ab, within a year, nearly all the members of the Khazraj and Aws tribes in Madinah became Muslims. The Prophet was delighted to hear this news.

During the pilgrimage season of 622, a very large group of Muslims went to Mecca from Madinah. The group consisted of seventy-five Muslims including two women. Mus`ab b. Umayr was the leader of the Muslims who had met the Prophet at Aqaba. The Prophet wanted the Madinan people to promise that: "They would protect him just like they protected their women and children; they would obey him both in good and bad times, they would assist him financially both in times of plenty and scarcity, they would encourage good and forbid evil."[20] They promised the Messenger of Allah that they would protect him under any condition and they invited him to Madinah. This agreement was called the "Second Aqaba Pledge".

At the Prophet's request, the Madinan people chose twelve representatives through whom a secure way of communication with the Prophet would be provided. At the same time, they would teach Islam to the people in Madinah and make the necessary preparations for the Prophet and the Muslims who were planning to migrate. The Madinan Muslims secretly left Aqaba, without drawing attention to themselves.[21]

[19] İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 111-112
[20] İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 112
[21] İbn Hişam, *Siret Tercümesi*, vol. 2, p. 103-109

The city of Jerusalem where the incident of Isra (Night Journey) took place.

3. The Migration and the Period of Madinah

LET'S NOTE

With the pledges of Aqaba, Islam spread in Madinah. Nearly all the members of the Khazraj and Aws tribes there became Muslims. Hatred and hostility between them ended. Muslims had a second home outside of Mecca. Now it was an appropriate time for Muslims and the Prophet to migrate to Madinah.

İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 110- 112.

With the permission of the Prophet, Muslims began to migrate to Madinah in small groups because they were not able to practice their religion freely in Mecca and their safety was in danger after the Second Aqaba Pledge. A dangerous situation had also emerged for the Meccans who thought that if Islam became dominant in Madinah, their trade routes might be endangered. This would threaten the political and economic existence of Mecca. Moreover, Muslims might establish alliances with other Arab tribes and could attack Mecca. For this reason, they tried to prevent the migration so they caught and imprisoned any Muslim they could who set out to migrate. They separated wives from husbands and confiscated their goods. For example, idolaters caught Ummu Salama, her husband, and her son who were about to migrate. Her husband was imprisoned, and her son was taken from her and they were not allowed to have a contact for a long time.[22]

LET'S LEARN

Migrant (*Muhajir*, pl. *Muhajirun*): Muslims who migrated from Mecca to Madinah.
Helpers (*Ansar*): Madinan Muslims who supported and helped the migrants.

Heyet, *Dinî Kavramlar Sözlüğü*, p. 149

The idolaters gathered in a place called "*Dar al-Nadwa*" and decided to kill the Prophet. In order to carry out this plan, the following proposal of Abu Jahl was accepted: "Let's choose one young man from each branch of Quraysh. They should attack Muhammad together so that it would not be known who

[22] İbn Hişam, *Siret Tercümesi*, vol. 2, p. 129

killed him, that way, the Hashimites would not dare to have a blood feud against all of the tribes of Quraysh. They would have to accept a monetary compensation (diyyah) to end the issue." The idolaters unanimously agreed on this assassination plan.

Having learnt of this plot, the Prophet put Ali in his place saying, "I am leaving tonight. You sleep in my bed and cover yourself with my blanket so that idolaters believe that it is me in the bed. What you do not like is not going to harm you. Deliver these trusts to their owners and come a few days later."[23] And then he secretly left Mecca together with Abu Bakr.

When the assassins came to kill the Prophet, they saw that it was Ali lying in the bed. Realizing that Muhammad had already left, the Meccans put up road-blocks at all the routes leading to Madinah and searched for him everywhere. Despite all their efforts, however, they could not find him and thus returned to Mecca. The Prophet and Abu Bakr stayed in the Thawr Mountain for three days and nights, and then they changed their route and reached Quba by the coastal road.

They stayed there for a while and built the Quba mosque. After delivering the things that had been entrusted to him to their owners, Ali caught them up in Quba. Leaving Quba on Friday, they headed to Madinah and performed the first Friday prayer in the valley of Ranuna. Later, the Prophet and his friends moved to Madinah and were welcomed with great enthusiasm there.

INFORMATION BOX

Important results of migration:

• The "Meccan Period" of the 23-year long prophethood ended and the "Madinan Period" began.

• Because of migration the Muslims were freed from the oppression and persecution of the Meccans.

• After the migration, Islam spread rapidly and many tribes converted to Islam.

• After the migration, Madinah became the homeland of the Muslims. There they began to live with the "*Ahl al-Kitab*" (People of the Book) in peace.

Hayati Ülkü, *İslam Tarihi*, p. 113

[23] İbn Hişam, *Siret Tercümesi*, vol. 2, p. 147

3.1. The Establishment of the Madinah City State

When Prophet Muhammad migrated to Madinah, the Arab tribes of the Aws and Khazraj, and the Qaynuqa, Qurayza and Nadir tribes of Jews were living there. There was competition and conflict both between the tribes of Aws and Khazraj, and between the Arabs and the Jews.

After the Prophet migrated to Madinah, he organized various activities to ensure the peace and security of the city. Firstly, he built a mosque known as "Masjid al-Nabawi" (the Mosque of the Prophet). Masjid al-Nabawi had many functions in terms of the needs of the people, such as performing acts of worship, consultations, education and training activities. Military affairs were discussed and envoys were received. Moreover, donations and taxes were gathered and distributed from there. Prisoners were kept in Masjid al-Nabawi and the wounded were also treated there. For poor people, a section called "*suffah*" was constructed next to the mosque. There the companions of the Prophet were educated and trained, and it also served as a kind of dormitory.[24]

Later, the Prophet declared brotherhood between the Meccan migrants and the Madinan helpers. Thus, not only the problems of the migrants were solved but also the religious brotherhood among the believers was strengthened, putting an end to tribalism. In this way, the Prophet planned to create a new society in Madinah.

LET'S EVALUATE

Some articles from the Constitution of Madinah:

Article 1: This agreement was prepared by Muhammad the Messenger of Allah for the Muslims of Madinah and Quraysh, and those who follow and join them in defense (the Jews).

Article 23: In cases of conflict, the matter will be referred to Allah and the Prophet.

Article 25: Jews and Muslims together constitute a single community. To Jews be their religion and to Muslims be their religion.

Muhammed Hamidullah, *İslam Peygamberi*, v 1, p. 206 - 210

Read the full text of the Constitution of Madinah. Discuss and evaluate its articles in the classroom.

[24] İbrahim Sarıçam, *Hz. Muhammed ve Evrensel Mesajı*, p. 134- 137

In order to learn the strength and state of the Muslims and non-Muslims, the Prophet carried out a population census. The political, social, economic and military affairs of the following days were organized on the basis of this census.

The Prophet signed an agreement with the participation of all Muslim, Jewish and pagan tribes in Madinah. According to this agreement, the Jews would be autonomous in their internal affairs, including acts of worship, and would comply with the terms of the agreement in issues such as the defense of Madinah. With this agreement, a peaceful and secure environment was created in Madinah. This agreement was known by various names such as Covenant of Madinah, Madinah Document or Constitution of Madinah.

3.2. Political-Military Developments

After having lived in hardship in Mecca, Muslims gathered political and military strength in Madinah. During this period, the Muslims had political and military interaction with three social groups who were different from one another in religious and social aspects. These were the pagans of Mecca, Jews and Christians.

RELATIONSHIP WITH PAGANS					
The Battle of Badr (624 CE)	The Battle of Uhud (625 CE)	The Battle of the Trench (627 CE)	The Hudaybiyyah Peace Treaty (628 CE)	The Conquest of Mecca (630 CE)	The Wars of Hunayn and Awtas and the Siege of Taif (630 CE)

3.2.1. Relations with Pagans

The Meccan pagans were unhappy at seeing the Muslims gaining strength in Madinah, and continued their hostility towards them because they realized that the spread of Islam in Madinah would soon affect the social, economic, and religious structure of Mecca. However, the Muslims now had the power to protect themselves against them.

During the Meccan period, Muslims did not retaliate against the persecution and torture that was inflicted upon them by the pagans. The Prophet and his

friends had to overcome the insults and ill treatment they faced with patience. Later, Muslims established a community in Madinah and gained strength. Then, during the Madinah period, Allah allowed Muslims to fight.

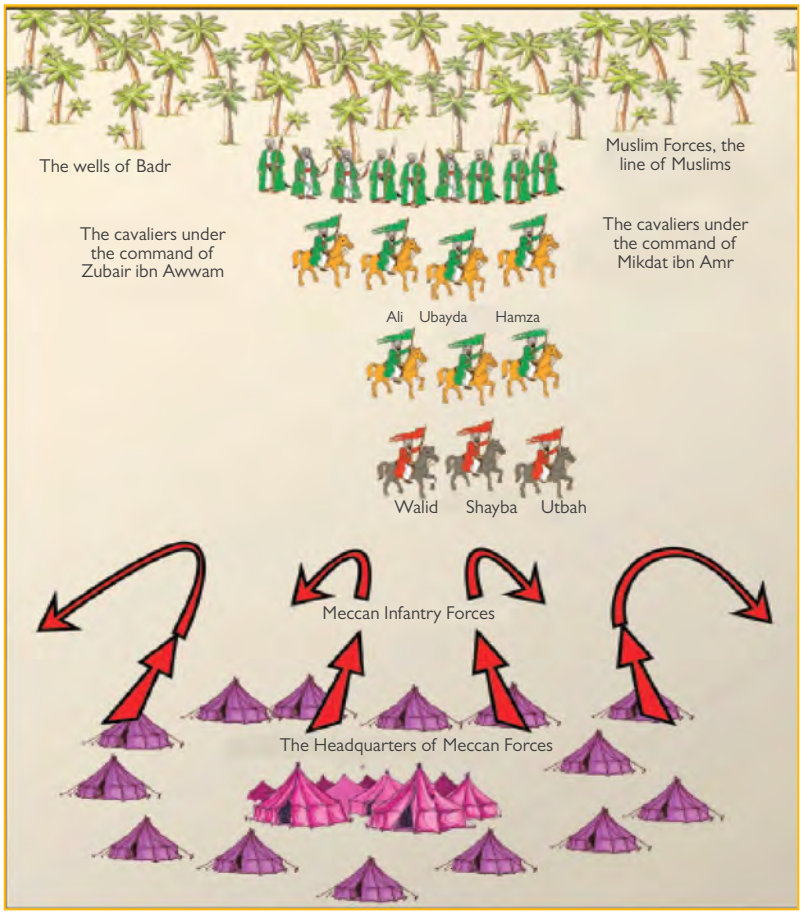
The Prophet, who always supported peace, knew that the polytheists did not share the same sentiment and were determined to destroy the believers. In order to control their movements and protect Madinah from a possible attack, he led small "*ghazwa*s" and "*sariyya*s" (military expeditions) against certain strategic locations near Madinah. Four military expeditions were carried out before the Battle of Badr. Except for the expedition againts Batn Nahla, which was under the command of Abdullah ibn Jahsh, no skirmishes took place.

The Battle of Badr (624 CE): It was the first war between the Muslims and the polytheists of Mecca. Badr is located about 160 km southwest of Madinah and 30 km away from the coast of the Red Sea.

It is situated at the junction between the Madinah-Mecca trade route and the Syrian caravan route. The polytheists sent a large caravan under the management of Abu Sufyan to Syria in the second year of *Hijrah*. Upon learning this, the Prophet decided to follow the caravan and proceeded with a contingency consisting of about three hundred armed men. When Abu Sufyan became aware of the Muslims' preparations, he changed his route and reached Mecca by travelling along the coast of the Red Sea.

The Muslims reached the wells of Badr before the Meccans, but before the outset of the fight, the Prophet had sent Umar to the pagans as a peace envoy. Because of their unwillingness to make peace, battle became inevitable.

According to the Arab custom, war began with "*mubaraza*" (one-to-one combat). Three Muslims warriors killed the three pagans who advanced, then the battle continued between the two parties. The Muslims fought very effectively and won a great victory in the afternoon. At the end of the battle, nearly seventy polytheists, including Abu Jahl, were killed, and the Muslims also captured about seventy polytheists. Fourteen Muslims became martyrs.



A symbolic drawing of the place where the Battle of Badr was fought.

The Prophet consulted his friends regarding the captives of war and adopted Abu Bakr's view that the captives should be released in return for a ransom. Those who could not afford it would be granted their freedom in return for teaching Muslims how to read and write. Others would be pardoned.

With this victory, the self-confidence of the Muslims increased, their strength and impact spread beyond the Arabian Peninsula. One of the results of the victory in the Battle of Badr was the battle of Uhud. Upon getting the news of their defeat, the Meccans were very upset and they vowed to take revenge. They put Abu Sufyan as leader in place of Abu Jahl who had died in the Battle of Badr.[25]

LET'S INTERPRET

Interpret the importance of the Battle of Badr from the point of view of the Muslims.

The Battle of Uhud (625 CE): Thirteen months after the Battle of Badr, the Meccans moved to Madinah with an army of three thousand having

[25] İbrahim Sarıçam, *İlk Dönem İslam Tarihi*, p. 125.

been provoked by a group of the Jews of Madinah. The Prophet became aware of this situation through a letter sent to him by his uncle Abbas from Mecca. Upon receiving it, the Prophet gathered his companions together and consulted them. The Prophet supported the idea of waging a defensive war. Hamza and the young Muslims, however, wanted to fight an offensive one. The Prophet agreed with this view and moved towards the mountain of Uhud with a contingency of about a thousand men. But Abdullah ibn Ubaydah (who was known as the leader of the hypocrites) withdrew the units under his command using the Prophet's decision in favor of the young Muslims as an excuse. With his withdrawal, the number of Muslims decreased to seven hundred.

Uhud is north of Madinah, about an hour's drive away. On January 6, 625, as a battle strategy, the Prophet deployed the army to face Madinah and had their backs facing the mountain of Uhud.[26] The Prophet gave the commanders their orders. Mus`ab ibn Umayr was the banner bearer, Zubayr b. Awwam was the head of the armoured soldiers and Hamza was the commander of the other soldiers. The Prophet placed fifty archers under the command of Abdullah ibn Jubayr at the Aynayn passage, which was situated between the mountain of Uhud and the hill of Aynayn, in order to stop enemy attacks from behind. The Prophet knew that this mountain pass had features that might strategically change the course of the war, so he ordered them not to leave their positions until he said so. He even gave the following warning: "Even though you see the birds picking at our dead bodies, do not leave this place."[27]

In the first part of the war, the Muslims were so superior to the pagans that they were heavily defeated and began to flee. Muslim soldiers started to collect the booty that the Meccans had left behind. Seeing this, some of the archers went to collect the booty as well. Abdullah b. Jubayr tried to prevent them but he could not stop them from leaving their positions. One of the cavalry troops of the Meccan polytheists noticed that the arches had left their places, so they attacked from behind. Abdullah b. Jubayr and his ten friends were martyred. The enemy troops that passed the Aynayn Passage besieged the Muslims from behind and the pagans who had been on the run also returned and attacked the Muslims. All of a sudden, the pagans were winning. The vast majority of the Muslims was shocked and began to flee. Thereupon, the Prophet found himself under siege. A few Muslims around Muhammad tried to protect him from enemy attacks but the Prophet was injured. Later the Muslims that ran

[26] Muhammed Hamidullah, *İslam Peygamberi*, V. 1, p. 233- 234.
[27] Muhammed Hamidullah, *İslam Peygamberi*, vol. 1, p. 234.

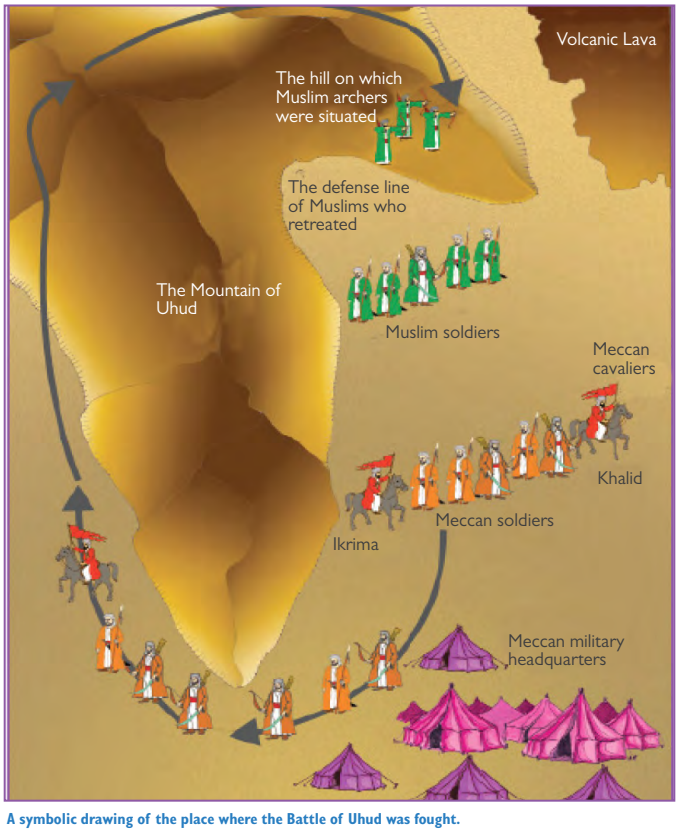
away returned and resumed the fight. As the Muslims recovered, the pagans were unable to organize a new attack and withdrew. At the end of the war, twenty-two pagans were killed and about sevent-two Muslims, including Hamza, were martyred.

Although many Muslims were martyred and injured, none surrendered. In addition, the Meccans were unable to gather either war booty or captives, so they could not claim a clear victory.[28]

LET'S INTERPRET

Which lessons can be learned from the Battle of Uhud?

Interpret.



A symbolic drawing of the place where the Battle of Uhud was fought.

The Battle of the Trench (627 CE): It is also called the "Battle of *Ahzab*" (groups) because of the participation of many groups from the polytheists.

Notable individuals among the Jews of Khaybar encouraged the Meccans to attack Madinah. Under their influence, the Meccans moved towards Madinah with an army of ten thousand soldiers made up of several Arab tribes. Their intended aim was to destroy the Muslims completely. Upon learning this, the Prophet consulted his companions about a course of action. After consultation, as suggested by Salman Farisi, wide and deep ditches were dug in the defenseless

[28] Millî Eğitim Bakanlığı, *İslam Tarihi 11. Sınıf Ders Kitabı*, p. 35- 36.

parts of Madinah. A Muslim army of three thousand was deployed in front of the trenches to fight. As the Meccans approached Madinah, they noticed the ditches that blocked infantry and cavalry troops from crossing and were very surprised at this Persian war tactic, which was not known to the Arabs. A few of the Meccans attempted to cross the ditches but Muslim warriors repelled them.

LET'S INTERPRET

Evaluate with your classmates the importance of the Prophet's consultation with his friends about battle strategy before the fight.

The Banu Qurayza, who were allied with the Muslims, violated the terms of the agreement during the siege, which left Muslims in a difficult situation as it allowed their enemies to besiege them from behind. Muhammad warned the Banu Qurayza to honor the agreement, but they would not change their decision. Meanwhile, the leader of the Asja tribe, Nu`aym ibn Mas`ud secretly converted to Islam. With the permission of the Prophet, Nu`aym met separately with the leaders of the Banu Qaynuqa Jews and Meccans and told the leaders of each group that he was expecting the other to betray them, which instilled mistrust bebtween the two parties. The Banu Qurayza gave up the idea of waging war against the Muslims. Thus, the Muslims avoided a great danger that might have materialized in their camp.

The enemy forces had made a short-term battle plan but the war lasted longer than they had anticipated, so their food stocks ran out. In addition, because it was winter, war was becoming increasingly difficult. Realizing that the war would end with no certain results, Abu Sufyan decided to withdraw to Mecca. Six Muslims were martyred and three Meccans died during the war, which lasted for twenty-three days.

Beginning with the Battle of the Trench, the polytheists of Mecca had to accept the power of the Muslims and were unable to attack them anymore.

The Hudaybiyyah Peace Treaty (628 CE): In the sixth year of the *Hijrah*, at the beginning of the month of Dhul Qa`dah, Muhammad and his friends headed towards Mecca with the intention of performing "*umrah*" (minor pilgrimage). They were nearly one thousand five hundred people, and took with them only their swords and their sacrificial animals. When they reached a place near Mecca called Hudaybiyyah, they decided to camp there. The Prophet sent Uthman as an envoy to the Meccans in order to inform them that they were going to return after visiting the Ka'bah. Uthman informed the Meccans of the Prophet's intention. The polytheists, however, kept him for a while and thus Uthman's return to the Muslim camp was delayed. Even the news that he

had been killed started to spread. Thereupon, the Prophet gathered his friends to promise that in the case that Uthman did not return, they would fight to the last drop of their blood. In order to prevent a possible war, negotiations were held between the two sides. In the end, the polytheists sent a delegation headed by Suhayl ibn Amr to Hudaybiyyah where an agreement was made between the delegation and the Prophet.

The articles of the agreement seemed unfavorable to the Muslims to the degree that some of the companions were quite uncomfortable with it. As time went by, however, emerging results revealed how far-sighted the Prophet was in political and military affairs. According to the terms of this agreement, the Meccans officially accepted the presence of Muslims thus giving rise to an atmosphere of peace and thereby allowing Islam to spread among the Arab tribes. Available information demonstrates that the number of those who became Muslim from the period between the time of this agreement and the conquest of Mecca was greater than that of those who had embraced Islam up until then.

LET'S INTERPRET

Interpret the military and political success of Prophet Muhammad in terms of the results that emerged from the Hudaybiyyah Agreement.

LET'S INTERPRET

The terms of the Hudaybiyyah Peace Agreement are as follows:

1- There would be peace between the two sides for ten years.

2- The Muslims had to surrender the people from Quraysh if they embraced Islam without the permission of their guardians.

3- Quraysh would not send back the Muslims who sought refuge among them.

4- Any Arab tribe could make an alliance with any other tribe. The Muslims would not be able to perform *umrah* until the following year, when the Muslims would be allowed to enter Mecca after the Quraysh had left the city. The Muslims would be allowed to stay in the city for three days but would not carry anything other than their swords.

Al-Baladhuri, *Futuh al-Buldan*, p. 50- 51; Muhammed Hamidullah, *İslam Peygamberi*, vol. 1, p. 255- 256.

How would you have reacted to these terms if you had been present during the agreement? Interpret.

The Prophet sent letters of invitation to Islam to the rulers of neighboring states in this peaceful atmosphere. Those among the idolaters who converted to Islam could not go to Madinah according to the agreement. Not being able to migrate to Madinah and not wanting to stay in Mecca these converts incrimentally gathered in the areas where the trade caravans of the Meccans were used, forming a group that soon began to disturb Meccan merchants. Thereupon the term of the agreement stating that "those who become Muslim in Mecca and take refuge in Madinah will be handed back to the Meccans" was removed from the treaty by the request of the polytheists of Mecca.

The Conquest of Mecca (630 CE): Due to the violation of the Hudaybiyyah agreement, Prophet Muhammad decided to take over Mecca. On January 1, 630, the Muslims, with an army of ten thousand, set out from Madinah with the participation of the surrounding Arab tribes. When they were nearing Mecca, they camped in a valley. At night all the Muslims lighted fires by the order of the Prophet. Seeing the power of the Muslims, the leader of the Quraysh Abu Sufyan felt that they no longer could overcome them.

The Muslim army entered Mecca from four sides**.** The Prophet ordered that no blood was to be shed unless it was necessary. Prophet Muhammad announced that those who did not leave their homes, those who took refuge in the Ka'bah or in the house of Abu Sufyan would be safe. He also declared a general amnesty in Mecca.

After the conquest of Mecca, most of the Arab tribes accepted the political authority of Muslims. Some tribes even went to the Prophet collectively and became Muslims.

LET'S EVALUATE

Many times the Meccans had tried to kill Prophet Muhammad but now Mecca was conquered and the idolaters lost their power. Therefore, they wondered how the Prophet would treat them. When the Prophet asked the Meccans *"What do you think I am going to do?",* they said, *"You are a good brother and a good son."* The Prophet said: *"Go, you are free."*

Heyet, *Doğuştan Günümüze İslam Tarihi*, vol. 1, p. 515.

How would you react if you experienced the event above? Evaluate.

The Wars of Hunayn and Awtas, and the Siege of Ta'if (630 CE): With the conquest of Mecca, Muslims became the greatest power in the Arabian Peninsula. The tribes of Hawazin and Saqif settling around Ta'if saw this development against their interests and collectively gathered an army of nearly twenty thousand men against the Muslims.

Having been informed of the situation, the Prophet moved towards the Hunayn Valley with an army of twelve thousand men. In the meantime, enemy forces laid an ambush on the slopes of the Hunayn Valley. Unaware of the presence of enemies there, the Muslims moved in the early hours of the morning. Enemy soldiers suddenly started shooting arrows from where they were located and, on the upper part of the slope, they rolled large stones down on top of the Muslims. The Muslims found themselves in a difficult situation and began to flee, but they later regrouped and attacked their enemy. This time, the Muslims gained supremacy in battle and the enemy troops were crushed and burned. Some of their enemies went to Ta'if and others gathered in Awtas in order to fight again.[29]

The Prophet sent a contingency to Awtas while he headed for Ta'if with another group of soldiers. Their enemy in Awtas was defeated. The siege of Ta'if, however, was prolonged because the people in Ta'if had strengthened the city walls and had stocked enough food supply to last for a long time. Realizing that they would not succeed in a short time due to the approach of the sacred months, the Prophet lifted the siege. Fourteen Muslims were martyred during this siege. The Muslims released the captives and handed back their property. Seeing this, Malik ibn Awf, the chief of the Hawazin tribe, converted to Islam with his tribe. At the end of the war, the last obstacle before the Muslims in the Arabian Peninsula was eliminated. The spread of Islam gained speed.

[29] İbrahim Sarıçam, Hz. Muhammed ve Evrensel Mesajı, p. 214.

LET'S EVALUATE

"Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing."

Tawbah, 9: 25.

What lessons should one take from this verse? Evaluate.

3.2.2. Muslim Relations with the Jews and Christians

At the time of the Muslim migration to Madinah, nearly half of the city's population was Jewish. It consisted of three tribes, which were the Banu Qaynuqa, the Banu Nadir, and the Banu Qurayza. In the Covenant of Madinah, the Prophet regarded them as part of the community and allowed them to freely practice their culture and religion. Some Jews, such as Abdullah ibn Salam, converted to Islam but the majority did not. The Prophet was always fair and tolerant towards them. In contrast, the Muslims did feel not that they received mutual respect and goodwill from them. Part of this had to do with the fact that the Jews of Madinah were expecting a prophet from among their own community, which discouraged many of them from embracing Muhammad.

The Banu Qaynuqa, the ally of Khazraj, was the first to violate the agreement between themselves and the Muslims. One day, a Muslim woman was harassed in a Jewish jewelry shop and a fight broke out between the two groups. The Prophet wanted the Banu Qaynuqa to honor the agreement that they had reached, but they challenged the Muslims by claiming that they were good fighters. The Prophet then besieged the Banu Qaynuqa in 624. Realizing that they were not able to resist the Muslims, they surrendered, leaving their goods and weapons behind, and immigrated to Syria.[30]

The second tribe to violate the agreement was Banu Nadir. This tribe was in alliance with the Meccans who continuously encouraged them to turn against the Muslims in violation of the terms of the agreement. Banu Nadir even tried to assassinate the Prophet. Hearing the negotiations, the Prophet marched with his contingency on the Banu Nadir who eventually surrendered without a fight. The Banu Nadir were allowed to take their moveable properties with them and leave. Many of the Banu Nadir migrated to Khaybar and Syria.

[30] İbn Hişam, Siret Tercümesi, V 3, p. 66- 67.

The last Jewish tribe in Madinah to violate the terms of the agreement with the Muslims was the Banu Qurayza. In the Battle of the Trench, Banu Qurayza cooperated with the Meccan polytheists while Muslims were defending the city against them. This attitude from an ally provoked anger among the Muslims, who after the Meccans lifted the siege and left, marched against the Banu Qurayza in a punitive expedition. Banu Qurayza finally surrendered and agreed to arbitrate a Jewish convert Sa`d b. Muadh to dermine their fate. Sa`d invoked a provision from the Torah, capital punishment, against those who violated the agreement.[31]

After the march against Banu Qurayza, the Jewish tribes in the region were no longer a threat to Muhammad and the Muslim community, although the Jews of Khaybar continued a hostile stand against Muslims. When the Banu Qaynuqa and the Banu Nadir were exiled from Madinah, most of them took refuge in Khaybar, which led to even more hostility. As the trade route from Iraq and Syria to Madinah passed through Khaybar, trade on this route became unsafe and risky. Moreover, the Jews in Khaybar allied with the Gatafan tribe and began to prepare for war against Muhammad. They refused the Prophet's call for an agreement. Muhammad finally decided to march against Khaybar and sieged it. After a long siege, the Jews surrendered to Muhammad.

As a provision of the war, Muhammad allowed the inhabitants of Khaybar to stay provided that they pay half of the products of the land as tribute to the Muslims. With the conquest of Khaybar, Muhammad curbed the political power of the Jewish tribes in the Hijaz region.[32]

During the initial years of Islam, cordial relations were established between the Muslim community and the neighboring Christian kingdom of Abyssinia. In contrast, beginning with the sixth year of the *Hijrah*, the relationship of Muslims with Byzantium and the Ghassanids, who were vassals of Byzantium, deteriorated. Some of the contributing factors were that the envoy of Muhammad to Busra was killed by the Ghassanid governor, which led to the Prophet dispatching a military contingency under the command of Zayd ibn Harithah to Mu'tah, located southeast of the Dead Sea (Lake Lut), in 629. The army met with a Ghassanid force, which was much greater in numbers than what Zayd ibn Harithah had under his command. The battle was fierce. The commander Zayd ibn Harithah was killed in the fight. Ja`far b. Abi Talib

LET'S RESEARCH

Investigate the reasons why the Banu Qurayza preferred the Meccans to the Muslims although they were among the Peoples of the Book.

LET'S INTERPRET

What changed in the position of the Jewish tribes in the Arabian Peninsula after the conquest of Khaybar?

Comment.

[31] Old Testament, Deuteronomy, 20/10 -14.
[32] İbn Hişam, Siret Tercümesi, V 1, p. 45 - 48.

became the commander, and was also killed. The command passed to Abdullah ibn Rawaha who was also martyred. Finally, owing to the ingenious tactics of the fourth commander Khalid ibn Walid, the Muslim contingency withdrew from the battle and returned to Madinah without heavy losses. In the following year (630 CE), upon hearing that the Ghassanids were making preparations to march against the Muslims, he prepared an army and dispatched it to Tabuk. When the army arrived at Tabuk they were met by no one–the news turned out to be groundless.

4. The Activities of the Summons to Islam

Muhammad continued to summon people to Islam in the Madinah period, as he did in the Meccan period. The Hudaybiyyah Peace Treaty contributed positively to the process of the spread of Islam, and the number of Muslims increased considerably. During this process, the Messenger of Allah wanted to deliver the message of Islam to people in other regions. For this purpose, he sent letters of invitation to Islam to the rulers of Byzantium, Abyssinia and Iran; to the governor of Alexandria; to the king of Ghassan; and to the judge of Yamamah. He also sent letters to the heads of the tribes located in the north and south of the Arabian Peninsula, and to eminent individuals.

LET'S INTERPRET

Comment on the letters that the Prophet sent to the rulers of the region in terms of the universality of Islam.

After the conquest of Mecca, delegations from various parts of Arabia began to visit the Prophet. The people of Ta'if who had stood firm against the Prophet in the siege of Ta'if, too, sent a delegation to him and, in the ninth year of *Hijrah*, accepted Islam.[33] Many more tribes also visited the Prophet. Some of them were the tribes of Banu Tamim, Banu Zayd, Banu Amir, Banu Sa`d and Banu Tay.

As it was stated in the following verse of the Qur'an: **"When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes."**[34], many people embraced Islam. Most of these delegations came to the Prophet to announce their conversion to Islam. Some asked the Prophet questions about Islam and some wanted him to send educators to teach them religion. Some tribes accepted the authority of Islam by giving taxes or tribute, but did not embrace Islam as religion.[35]

The Prophet met these delegations and preached about their convictions,

[33] Zekai Konrapa, Peygamberimiz, p. 381.
[34] Nasr, 110: 1- 2.
[35] İbn Hişam, Siret Tercümesi, V 4, p. 295- 296.

and explained the beliefs and worship of Islam. When it was possible he sent teachers to instruct them the basic tenets of Islam. He also counselled them to fulfil their moral obligations, such as staying loyal to their promises to chieftains, doing good to their neighbors, and complying with whatever was entrusted to them. These delegations were welcomed by the Prophet and given gifts. When they returned to their homes, they told their tribes about the news, which encouraged many people to become Muslims.[36]

5. The Expansion of Islam in the Period of the Prophet Muhammad

After the *Hijrah*, the areas over which Islam became dominant progressively expanded by means of battles and expeditions or the acceptance of Islam by some nearby tribes. In this period, Muslims became dominant over the lands from Madinah and its surroundings to the Red Sea.

Muslims advanced to Mecca through battles fought before the conquest of Mecca. They proved that they had become the strongest political and military power of the Hijaz region after the Battle of the Trench. Thus, after the end of this war, the polytheists of Mecca could not attack the Muslims again, and the Jewish tribes, which had cooperated with the Meccans, were also removed from Madinah.

After the Battle of the Trench, the eastern part of the Hijaz was taken under the control of the Banu Musta`liq tribe. With the conquest of Khaybar, the area of Muslim domination expanded to the north of Madinah.

Muslims became the most important political power of this region after the conquest of Mecca. Many Arab tribes converted to Islam during this period. After the expedition of Tabuk, the Christian and Jewish tribes in the north of Arabia were compelled to submit to the authority of the Muslims.

In the ninth and tenth years of the *Hijrah*, delegations were dispatched to Madinah, asking either to embrace Islam or to accept the authority of Muslims without converting to Islam. The Prophet also sent governors, teachers and tax collectors to the regions under his control.[37]

INFORMATION BOX

Since these delegations visited the Prophet frequently in the ninth year of the *Hijrah*, this year was called *"Sanat al-Wufud"* (the Year of Delegations). Numerous other delegations continued to visit the Prophet in the tenth year of the *Hijrah*.

[36] Millî Eğitim Bakanlığı, İslam Tarihi 11. Sınıf Ders Kitabı, p. 41- 42.
[37] Millî Eğitim Bakanlığı, *İslam Tarihi 11. Sınıf Ders Kitabı*, p. 40-41.

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What are the most distinct characteristics of pre-Islamic society? Specify them.
2. What is the meaning of wahy? How did the first revelation come down to Muhammad?
3. What is the importance of *Hijrah* in the history of Islam? Explain.
4. Explain the importance of the Battle of Badr for Muslims.
5. Write down the terms of the Hudaybiyyah Peace Treaty.

B. Choose the correct answers to the following multiple-choice questions.

1. What is the incident in which the Prophet was taken from Masjid al-Haram to Masjid al-Aqsa by Jibreel as a blessing from Allah at night, called?

   A. Interrevelation (Fatrah) B. Hijrah C. Revelation
   D. Isra E. Visit

2. Who in the following is not among the first Muslims?

   A. Ali B. Umar C. Khadijah
   D. Abu Bakr E. Zayd

3. To which companion did the idea of digging ditches in the Battle of the Trench belong?

   A. Ali B. Salman Farisi C. Hubab b. Mundhir
   D. Umar E. Abu Bakr

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Abyssinia, Ansar (helpers), Muhajirs (immigrants), Hamza, Hunayn, Battle of Badr)

1. The region where the Muslims migrated to for the first time was .....
2. The Muslims who migrated from Mecca to Madinah are called ....., and the Muslims of Madinah who welcomed them are called.....
3. ..... was martyred at the Battle of Uhud.
4. The Muslims relied on their numbers in ..... War. Therefore, they were surrounded and defeated at the beginning of the battle.

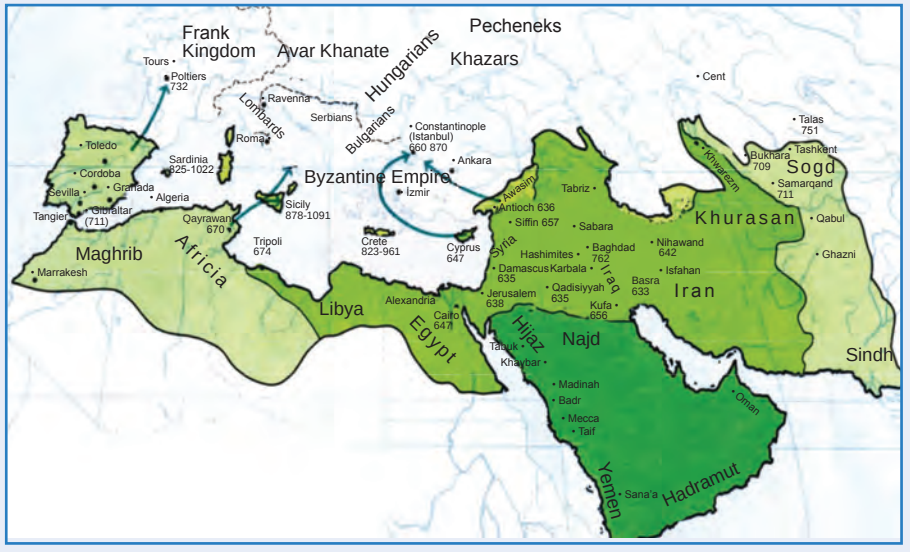
D. Write "T" for true and "F" for false for the following sentences.

1. (.....) The year in which Khadijah, the wife of the Prophet, and his uncle Abu Talib died is called Sanat al-Huzn (the Year of Sadness).
2. (.....) The first mosque that the Prophet built in Madinah was merely used for worship.
3. (.....) The community of Madinah, which was established by Muhammad, had a multicultural structure and composition.
4. (.....) For Muhammad, waging war was the only means by which Islam could have been spread.
5. (.....) The first war with the polytheists of Mecca was the Battle of Badr.

Chapter 3

THE ERA OF THE FOUR CALIPHS

THE ERA OF THE FOUR CALIPHS



The expansion of Islam

- **The Period of Prophet Muhammad**
- **The Period of the Four Rightly Guided Caliphs**

LET'S GET READY FOR THE CHAPTER

1. Research the bonds of kinship and friendship of the Four Caliphs with the Prophet.
2. Gather information about the personality traits of Abu Bakr.
3. Learn the meanings of apostasy (*irtidad*) and apostate (*murtad*).
4. Examine the regions on the map in which Islam spread during the era of the Four Caliphs.

1. The Lives of the Four Caliphs and Their Personality Traits

The period after the Prophet that spans the caliphates of Abu Bakr, Umar, Uthman and Ali is called the era of the Four Caliphs. The word "*khalifah*" (caliph) lexically means a deputy. It also describes a person who comes after someone and takes one's place, represents one, or one who acts in another's place. Terminologically the caliphate means the institution of leadership in the polity formed after the Prophet. The plural form of *khalifah* is "*khulafa*."

When the Prophet passed away in the room of his wife A'isha, some of his close friends were with him. Muslims were confused by the unexpected tragedy. Due to Abu Bakr's calmness and resilience, Muslims quickly overcame their shock.[1]

LET'S DEDUCE PRINCIPLES

Abu Bakr approached the body of the Prophet after his death. He removed the cloth covering his face, kissed him, and said: "May my mother and father be sacrificed for you. Your life was beautiful like your death is. Now you tasted the death which Allah had written for you." And then he went out and said to the people of Madinah: "O people! Whoever used to worship Muhammad should know that he is dead. And whoever worships Allah should also know the truth, that He is the One who is immortal."

Then, he recited the 144th verse of the Surah *Al-i Imran* (3) "Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? …"

Ibn al-Athir, *al-Kamil*, vol. 2, p. 297.

Which characteristics of the Prophet were emphasized in Abu Bakr's speech?

While the procedures of "*takfin*" (shrouding) and the burial of the Prophet were still underway, some individuals from the Ansar gathered in the shelter of the Banu Sa'ida (Saqifat Bani Saiida) to elect Sa`d ibn Ubada as the caliph.

The Ansar believed that the caliphate was their right. Because they had protected the Prophet against his enemies and helped him in making the tribes accept his authority. They thought that their help gave them a greater

[1] Filibeli Ahmet Hilmi, İslam Tarihi, p. 283.

right to lead the Muslim community.[2] Since the Ansar believed in the Prophet and opened their town, hearts and homes to him and the Muslims with him at a time when nobody wanted to accept the invitation of the Prophet, they felt that leadership should belong to them.

After receiving news of this gathering, Abu Bakr, Umar and Abu Ubaydah b. Jarrah immediately went to the meeting place at the Saqifa. Their participation in this gathering changed the course of events. Abu Bakr mentioned their sacrifices with appreciation and gratitude. He, however, explained that it would be more effective and more consensual for the caliph to be from the tribe of the Quraysh and suggested to give their pledge of alligance to Umar or Abu Ubaydah.[3]

LET'S RESEARCH

Research the importance and the role of the Madinan Ansar in the history of Islam.

Some people from the Ansar brought forward different proposals, while others gave speeches supporting Abu Bakr. Umar and Abu Ubaydah explained that it would be inappropriate to give pledges to somebody other than the one who had been the representative of the Prophet during his illness.[4] So the small number of Muhajirs and Ansars, including Umar and Abu Ubaydah who were present at the time, gave their pledges to Abu Bakr.

Later, Abu Bakr went to the Masjid al-Nabawi. Muslims in Madinah came to the mosque and gave their pledges to him.[5] Meanwhile, Ali, Uthman and some other companions were busy with the shrouding and burial procedures of the Prophet. Following the principle that prophets are buried wherever they die, the place where Prophet Muhammad had died in A'isha's room was dug and he was buried there.[6] Later, this place was called "*Rawda al-Mutahhara*" (The Purified Garden of Paradise).

Abu Bakr's real name was Abdullah; his father's name was Uthman, and his mother's name was Ummul Khayr. Abu Bakr was born in Mecca two or three years after the Year of the Elephant. He was from the Taym branch of the tribe of Quraysh. From both maternal and paternal sides, his lineage can be traced to the Prophet's grandfather, Murra.[7] He was also the father of A'isha, the Prophet's wife.

2 Adem Apak, *İslam Tarihi*, p. 40. 41.
3 *Filibeli Ahmet Hilmi, İslam Tarihi*, p. 288-290.
4 Ziya Kazıcı, *İslam Medeniyeti ve Müesseseleri Tarihi*, p. 98.
5 *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, V 17, p. 540.
6 İbn Hişam, *Siret Tercümesi*, V 4, p. 422.
7 M. Esat Seydişehiri, *Tarihi Dini İslam*, V 2, p.1027.

LET'S DISCUSS

While the negotiations for the election of the caliph was taking place in the shelter of Banu Sa`ida, Bashir ibn Sa`d from the Ansar stood up and said: "O community of Ansar, I swear to Allah that we have superiority in the battles against polytheists and a priority in religion. But along with this we ask consent of Allah and want obedience to our Prophet. We need not to use these as a means of superiority to people and not to demand worldly goods with them. You know that Muhammad was from the Quraysh tribe. People from his tribe are more suitable for this caliphate. Fear Allah and do not argue with them about it.

Ibn al-Athir, *al-Kamil*, vol. 2, p. 303.

Discuss the impact of Bashir ibn Sa`d's speech on the election of the first caliph.

Abu Bakr was an honest and truthful man. He neither worshipped idols nor did he drink alcohol at any time in his life–not even before his conversion to Islam. He was a reliable and generous merchant who was loved by the society in which he lived and people respected his opinions on the governance of the city of Mecca.[8] Abu Bakr made a great contribution to the spreading of the message of Islam, which, as a result, many people embraced.

DID YOU KNOW?

Abu Bakr bought and then set free many Muslim slaves who were tortured by the polytheists just because they were Muslims, including Bilal Habashi.

He asked the Meccan polytheists who asked him sarcastic questions about the incident of *Isra* (the Night Journey): "Did you hear this directly from the prophet himself?" When he received an affirmative answer, he said: "If he says it happened, then it is true." With this answer, he reached the peak of loyalty in his faith. The Prophet gave him the title of "*siddiq*" (the most confirming) due to this behavior.[9]

During his caliphate, Abu Bakr inspected the governors and listened to the complaints of the people. As soon as he saw an injustice, he tried to take care of it. He did not pay attention to the priviledged position of the person in society who committed a crime. He also was content with the salary he received from the treasury, which was enough only to meet the needs of his and his family's livelihood.[10]

His caliphate lasted for two years and three months–until he died at the age of sixty-three. He was buried next to the Prophet's grave.

[8] İbrahim Sarıçam, *Hz. Ebu Bekir*, p. 7.
[9] İbrahim Sarıçam, *Hz. Ebu Bekir*, p. 6.
[10] Filibeli Ahmet Hilmi, *İslam Tarihi*, p. 307.

Umar was from the Adiy branch of the Quraysh tribe. His patronymic was Abu Hafsa, the name of his father was Hattab and the name of his mother was Hantama. His nickname was *Faruq*. He was born in Mecca thirteen years after the Year of the Elephant. He was one of the very few Meccans who were literate. He was intelligent, brave, straightforward, just, generous and softhearted, despite being a strict person.

While carrying out the duties of the external relations of the Quraysh, which was under the authority of his kin before Islam, Umar was engaged in commerce. Although he first took a stand against Islam, he became Muslim in the sixth year of the Meccan period.[11] Umar participated in all the battles with the Prophet and served as his adviser and assistant.

LET'S RESEARCH

Research why the title "*faruq*" was given to Umar.

He took part in the expedition of Tabuk and supported it by giving half of his property.[12] He was with the Prophet in the Farewell Pilgrimage. He played an important role in the selection of Caliph Abu Bakr and helped him in governance. He also served as the judge of Madinah.[13] When Abu Bakr's disease worsened and he was no longer able to lead the prayers, Umar led the prayers and continued this duty until Abu Bakr's death.

Umar did not consider people's wealth or social position as a reason for favor in his practices. Friendship and kinship would not stop him from interrogating suspects and punishing criminals when necessary. He would sit in the courtyard of the mosque and listen to the people's complaints and requests. By wandering around the city at night, he tried to solve the problems of the poor and get to know his community better. He was extremely meticulous about the common property and paid attention to all the expenditures of the treasury for the benefit of the community.[14]

Mughira b. Shu`ba, the governor of Basra at the time, used to have a Christian slave named Firuz who was skilled in crafts such as carpentry, blacksmithing and painting. His master charged him a percentage of his gains according to what he earned. Firuz asked the Caliph for help to lower the wages he paid. Umar told him that the wage he paid was normal considering the profession he carried out. This answer annoyed Firuz, however, and one morning he attacked and wounded Umar when he was performing the morning prayer.

[11] Hasan İbrahim Hasan, *Tarihu'l-İslam*, vol. 1, p. 211.
[12] M. Esat Seydişehiri, *Tarihi Dini İslam*, vol. 2, p. 932.
[13] Hasan İbrahim Hasan, *Tarihu'l-İslam*, vol. 1, p. 213.
[14] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, V 2, p. 178-181.

Due to these injuries the caliph Umar passed away at the age of sixty-three.[15] With A'isha's permission, he was buried next to the Prophet's grave, which had been reserved for her. His caliphate lasted about ten years and six months.

Uthman's father's name was Affan and his mother's name was Arwa. His nickname was *Dhun-Nurayn* (who he of the two lights). He was from the Banu Umayyah branch of the Quraysh tribe. His lineage is connected to the Prophet through his grandfather Abd Manaf, in the fifth generation. He was born in Mecca five years after the Year of the Elephant.

Uthman spent his childhood in Mecca and from a young age he joined trade caravans with his father. After the murder of his father on a trip, he began to perform his father's commercial activities. He was gentle, generous and truthful. He was a reliable merchant, loved by the community he lived in. He did not worship idols and did not drink alchohol.

He accepted Islam through the advice of Abu Bakr at the age of thirty-five. After he converted to Islam, he married the Prophet's daughter Ruqiyya. He went on both migrations to Abyssinia with his wife. After he returned to Mecca, he migrated to Madinah.

He was sent as an envoy to the Quraysh during the Hudaybiyyah Treaty negotiations. He himself equipped approximately one-third of the soldiers of the army preparing for the Tabuk expedition, which was also called "*Jaysh al-Usra*" (the Army of Hardship).[16]

LET'S RESEARCH

Jaysh al-Usra: The Army of Hardship

Tajhiz (Arming): Supplying military needs such as arms, shields and mounts for the soldiers in order to participate in battle.

Why was the expedition of Tabuk called as the Army of Hardship? Research.

Uthman did not like arguing and avoided inappropriate behavior. Being a compassionate person, Uthman was known for his purity and chastity. Since

[15] Ibnu'l-Esir, *el-Kamil*, vol. 3, p. 59.
[16] Hasan İbrahim Hasan, *Tarihu'l-İslam*, vol. 1, p. 256-257.

he was one of the literate companions, he also worked as a "*katib al-wahy*" (scribe of the revelation). He was martyred by rebels who came from Egypt. His caliphate lasted for twelve years.

Ali was brought up by Muhammad since the age of five. He was the youngest son of the Prophet's uncle, Abu Talib. He lived in the Prophet's house until the migration. Ali, who was the first child to convert to Islam, married the Prophet's daughter Fatima in the second year of the *Hijrah*. Hasan, Husayn, Muhsin, Zaynab and Umm Kulthum were born from this marriage.

He attended all the battles except the expedition of Tabuk, during which he stayed in Madinah as a deputy of the Prophet. He was the banner bearer of the Prophet in those battles and showed great heroism. Having great knowledge of faith, he also worked as a scribe of the revelation. He was also sent to Yemen to act as a judge by the Prophet.[17]

Ali stayed in Madinah during the period of the first three caliphs; he neither participated in the battles nor did he have any administrative tasks. He only served as Umar's deputy during his journeys to Madinah, Palestine and Syria. He supported Uthman especially in the first six years of his caliphate.

However, because of the politics that Uthman followed and his discretions, such as appointing his relatives as governors, Ali and some other companions criticized him in the second six years of his caliphate. After the martyrdom of Uthman, Ali was elected caliph. Since his childhood he was brought up under the guidance of the Prophet. Muslims knew him with his high moral qualities and knowledge, self-sacrifice, mercy, compassion and heroism.[18]

During a morning prayer, he was injured by Abdurrahman b. Muljam with a poisoned dagger. Two days later, in 661 CE, he passed away from his wounds and was buried in a region of Iraq currently called Najaf. His caliphate lasted about five years.

2. The Period of the Four Caliphs and the Events of that Period

2.1. Abu Bakr and His Caliphate

With the Prophet's death, a new era began for Muslims. Abu Bakr was elected caliph at a critical time, while burial procedures of the Prophet were

[17] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 46.
[18] Hasan İbrahim Hasan, *Tarihu'l-İslam*, vol. 1, p. 277.

still being carried out. No sooner had he began his duty than he encountered many problems, such as the issue of whether to send Uthama's army, the Ridda incidents, and false prophets. He managed to solve these problems and preserved the unity of the Muslim community with his courage and foresightedness, and by paying attention to consultation.

LET'S INTERPRET

After being elected caliph, Abu Bakr ascended the pulpit and read the following sermon:

"O people! Although I am not the best person amongst you, I was elected as your leader. As long as I keep my government fair, help me. If I go astray, correct me. Accuracy is trust, falsehood is betrayal. The one who is weak among you is strong in my eyes until he receives his right. And the one who is strong among you is weak in my eyes until I get the right of someone else from him. As long as I obey Allah and His Messenger, obey me. If I leave this obedience, you do not need to obey me."

Ibn Hişam, *Siret Tercümesi*, vol. 4, p. 418.

Read Abu Bakr's speech and interpret it in terms of the principles of his ruling.

Zayd ibn Harithah and his friends were martyred in a place called Mu'tah located in the suburbs of Damascus. The Prophet had prepared an army under the command of Uthama to be sent to this region just before his death. After his death, whether or not this army should be sent became a matter of debate. Abu Bakr expressed that he could not stop an army that the Prophet had charged and ordered it to go to the expedition.[19]

During this expedition, which lasted for about two and a half months, the army advanced up to the eastern part of the region currently known as the Gulf of Aqaba in Syria. This encouraged the Muslims in these regions to resist rebellions and apostates. The army returned back to Madinah after putting under control some tribes that had rebelled and apostatized.[20]

We can list the reasons for the unrest known as the "*Ridda*" (apostasy), which dates back to the period of the Prophet, as follows:

a) Some tribes saw the Quraysh as a rival to themselves.

[19] Hasan İbrahim Hasan, *Tarihu'l-İslam*, vol. 1, p. 215.
[20] İbrahim Sarıçam, *Hz. Ebu Bekir*, p. 45.

b) Some Bedouin tribes rejected the law and order and rebelled against those ruling them.

c) Some recently converted tribes to Islam could not fully understand and embrace the basic beliefs and practices of Islam.

d) Other tribes claimed that some commands and prohibitions of the Prophet lost their validity with the death of the Prophet.

For these reasons, some of these communities disclaimed Islam as soon as they heard about the illness and the death of the Prophet. They followed those who left the commands of Islam and those who falsely claimed prophethood. Then they rebelled and broke connections with Madinah.

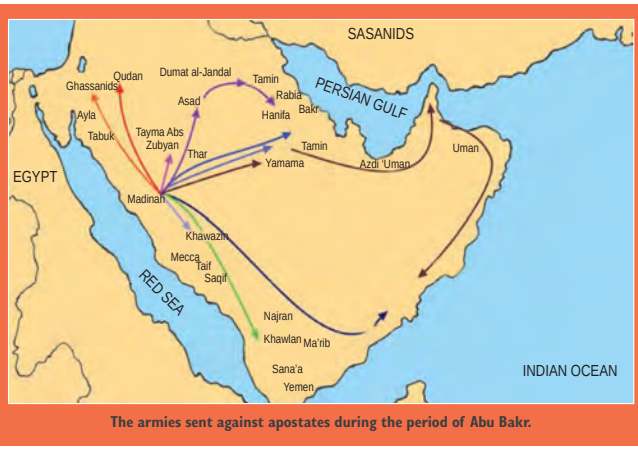
When unrest began to spread, methods of how to fight against the apostates and those who falsely claimed prophethood began to be discussed. The majority of Muslims agreed that the fight was necessary. However, there were also some who thought that it would not be correct to fight them–especially those who refused to give alms.

LET'S INTERPRET

Abu Bakr gave the following answer to the notable companions who said that it would not be correct to fight against those who refused giving alms: "I will fight against those who refuse to give a goat or even the halter of a camel that they used to give to the Prophet but not to me, no matter who they are."

İbrahim Sarıçam, *Hz. Ebu Bekir*, p. 46

Read the text above and interpret which principles are made evident in Abu Bakr's manner of rule.



The armies sent against apostates during the period of Abu Bakr.

Abu Bakr sent a message to the tribes around Madinah and ordered them to gather in order to fight the apostates, to which the tribes immediately agreed and joined the army of the caliph. Khalid b. Walid who was appointed by Abu Bakr as the commander of the army first advanced on Tulayha b. Khuwaylid who had falsely claimed prophethood. He had also claimed prophethood during the lifetime of the Prophet and attempted to rebel. Heavy clashes took place between Khalid b. Walid and Tulayha. Muslims became victorious in this fight.[21] Tulayha announced that he converted back to Islam.

After Tulayha, Khalid b. Walid set off towards Malik b. Nuwayr and his people and killed him. The Prophet had sent Malik as an officer responsible for the collection of alms from the Banu Hanzala tribe. He was the leader of that tribe. After the death of the Prophet he returned the alms to his people and declared his allegiance to Sajah, who was one of the people who claimed prophethood. Sajah was a soothsayer woman from the Tamim tribe. First, she claimed to be a prophet, but she later renounced this claim and joined Musaylima.

LET'S NOTE

The word "*fath*" (conquest) lexically means "to open up, to lead, to lead to victory". As a legal term it means Muslims' taking control of the cities and placing countries under their administration.

Another one of the false prophets was Musaylima *al-Kadhdhab* (Musaylima the Excessive Liar). He had accepted Islam during the lifetime of the Prophet. When he returned to his homeland, however, he rejected the religion and started claiming to be a prophet and refused the Prophet's offer to reconvert to Islam. Upon seeing that Musaylima kept this attitude even after the death of the Prophet, Khalid b. Walid organized an expedition against him upon Abu Bakr's command. Many heavy clashes took place between the two armies. Musaylama was killed and his army was defeated at the end of the battle. Sajah was also in the army. She was caught and later became a Muslim.

Abu Bakr suppressed the riot that took place in Yemen after the demise of the Prophet. Meanwhile, those in Hadramawt, Mahra, Uman and Bahrayn were also successfully defeated.

After Abu Bakr passified the apostasy movements, he turned to the conquests of Iraq and Syria. The caliph wanted to convey the message of Islam to Iraq, which was under the rule of Sasanids at the time, and Syria, which was under the rule of the Byzantine Empire. The majority of the inhabitants in both these regions were Arabs. For this purpose, he first sent the Muslim armies to conquer these regions.[22]

[21] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 48.
[22] Komisyon, *Genel Tarih*, p.192.

The Caliph appointed Khalid b. Walid as the commander of the Iraq front. He first advanced to Yamama and then to Iraq. He conquered many settlements in these regions. Then, he reached Hira, located in the south of Kufa, the population of which was mostly composed of Christians. Provided that they paid the *jizya* tax, he made a peace agreement with the people there (633).[23]

Then Khalid b. Walid passed across to the east of the Euphrates and advanced north in the same direction. Soon afterwards, the lands extending from the Persian Gulf to the Euphrates River fell under Muslim control. After Abu Bakr charged Khalid b. Walid with the conquest of Iraq (633 CE), he decided to send an army to Syria. He prepared four separate armies of three thousand men and sent them to Syria. Later, he supported these armies with the troops that came from Madinah.

When Amr ibn al-`As arrived at Palestine, he wrote a letter to Abu Bakr and asked for help. Thereupon, Abu Bakr commanded Khalid b. Walid to go to Syria. Uniting with other commanders in Syria, Khalid took over the command. In the same year, he captured the city of Busra.

Following the cautious advancement of the Muslims, the Byzantine Emperor Heraclius prepared a huge army. A battle took place between the Muslims and the Byzantine army at a place called Ajnadayn (634 CE) and the Muslims were victorious. This victory opened the gates of Palestine to the Muslims.[24]

LET'S DISCUSS

Many of the companions who memorized the Qur'an had died in the conquests, especially in the Ridda wars. This situation concerned Umar in relation to the preservation of the Qur'an. He offered the caliph Abu Bakr to collect the material on which verses and chapters of the Qur'an were written, and compiled them into a book.

Discuss the impact of those who had memorized the Qur'an in preserving and transferring it to the next generations.

The compilation of the Qur'an was one of the most important activities of Abu Bakr's caliphate. From the beginning until the end of the revelation, the verses

[23] Ebu Hanife Dineveri, İslam Tarihi, p.162-163.
[24] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 10, p. 385.

of the Qur'an had been written on various materials such as pieces of leather, papyrus, palm branches, flat bones and stones. Moreover, many companions, including Abu Bakr, had memorized the Qur'an. Due to the continuation of the revelation of the Qur'an, it had not been compiled and written materials had not been collected using a particular system.[25]

Umar proposed to compile the Qur'an into a single copy, while Abu Bakr first hesitated. However, he was later convinced that it would be for the benefit of the Muslim community. He commanded a commission to be formed under the chairmanship of Zayd b. Thabit. With the principles determined by this commission, the compilation of the Qur'an was completed.[26]

2.2. Umar and His Caliphate

Elected as the caliph at Abu Bakr's request and proposal, Umar continued the conquests in the region of Iraq. He sent Abu Ubaydah with a new army to Iraq. The army defeated the Sasanid troops over and over again. However, the army under the command of Abu Ubaydah was defeated at the Battle of the Bridge (634 CE). Later an army under the command of Utbah ibn Qazwan conquered the region, which is known today as Basra. The Muslim army under the command of Sa`d b. Abi Waqqas won the Qadisiyyah War against the Sasanids (636 CE). The commander of the Sasanid army was killed in this war. Then the capital city of the Sasanids, Madain, was conquered. As a result of the Jalula War, which was fought a year after the Qadisiyyah, Sasanids withdrew to the city of Ray (currently Tehran).

During the caliphate of Umar, Muslims defeated the Byzantines once more in Fihl, located in Jordanian territory. Damascus was conquered in 635 CE. Thus, the rule of the Byzantine Empire, which had lasted for a thousand years in this city, came to an end. During the reign of Abu Bakr, Muslims met the army of Heraclius in Yarmuk. At the end of this battle, which continued in the early days of the caliphate of Umar, Muslims became victorious.[27]

[25] İbrahim Sarıçam, *Hz. Ebu Bekir*, p. 51.
[26] Suyuti, *Tarihu'l-Hulefa*, p. 77.
[27] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, V 2, p. 55.

LET'S INTERPRET

In the 13th year of the *Hijrah*, Abu Bakr decided to appoint the next caliph in case his disease was fatal. According to him, the most suitable candidate was Umar. He shared this thought with some of the prominent companions. Some of them said that they had reservations due to his strict character. Abu Bakr explained that if Umar were to undertake this task, he would be more moderate and calm, which helped them to overcome their doubts.

Abu Bakr declared his proposal with a treaty to the people when he was convinced that it was generally accepted. He said he was trying to do his best to appoint someone in his place who was not his relative. He bequeathed the Muslims to give their allegiance to Umar after him and they promised the caliph that they would be faithful to his will.

Ahmet Cevdet Pasha, *Kısas-ı Enbiya*, p. 333.

Interpret Abu Bakr's attitude when selecting Umar as the caliph.

After the conquest of Jerusalem by Amr b. al-`As in 637, Muslims moved to Egypt in 639 and besieged the Castle of Babylon. Upon the extension of the siege, the Coptic leader Muqawqis made an agreement with Amr in the name of the people of Egypt. Then, Amr headed to Alexandria and after a four-month siege, he conquered that city (642 CE). Thus, the conquest of Egypt was completed. Upon the request of Umar, Amr b. al-`As transferred the capital of the region from Alexandria to Fustat. Meanwhile Abdullah b. Sa`d conquered Ifriqiyah (Tunisia) and captured Subaytela. Thus, the rule of the Byzantines in Ifriqiyah ended.[28]

INFORMATION BOX

The Battle of Nihawand fought with the Persians in 642 brought an end to the Sasanid Empire, because Muslims took the whole of Iran under their control with this victory.

[28] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 51.

The political, economic and social lives of Muslims who went beyond the borders of the Arabian Peninsula, campaigned in various countries, and settled there, needed to be organized according to their new conditions. Umar solved various problems of both Muslims and non-Muslims and met their needs. In order to accomplish this, he also made various regulations and established new institutions.

LET'S INTERPRET

In the agreement Umar made with the people of Jerusalem, he laid down the following points:

"In the name of Allah, the Most Gracious, the Most Merciful. This agreement is a trust given by Umar the servant of Allah and the commander of the believers to the people of Ayla. It is a surety for their lives, properties, churches, crosses, patients and all members. Their churches will not be turned into dwellings and will not be demolished. Holy objects in them will not be touched. Nobody will be forced due to his religious beliefs and no harm will be done to anyone. In return, the people of Ayla will pay *jizya* just like the people of other cities. Greeks there will be removed, but will be ensured their safety until they reach their destinations. Those who do not want to leave will pay *jizya* just like the people of Ayla."

Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, V 2, p. 93-94.

Which aspects of Muslims' principles of rule can be deduced from the text above? Interpret.

"*Bayt al-Mal*" (the treasury of the Muslim community) was also in use at the time of the Prophet and Abu Bakr. However, its structure was not institutional. Umar reorganized *bayt al-mal* due to the increase in revenues such as *jizya* and booties as a result of the conquests.

The judiciary was carried out by the caliphs in the capital city in accordance with the practices of the Prophet. In the provinces, appointed judges fulfilled this task. Other than the official judges, Umar appointed military judges to settle possible disputes among soldiers during the battles. Prisons also obtained an institutional structure during the caliphate of Umar.

Cities serving as military headquarters became necessary in order to preserve the conquered lands and to organize new expeditions to remote areas. As a result, garrison towns were founded by Umar's order in locations as Basra, Kufa and Fustat.

INFORMATION BOX

Basra, one of the cities that served as military headquarters, was an ancient settlement in the south of Baghdad, near the junction of the Tigris and the Euphrates.

- Kufa was a city in southern Iraq in the southern part of the Babylon ruins.

- And Fustat was in the middle region of Egypt and to the east of the Nile. It was the area that had a land connection to Madinah before the Suez Canal was opened, which is also known as Old Cairo.

2.3. Uthman and His Caliphate

LET'S COMPARE

Umar left the task of determining the caliph after him to a committee of six people consisting of the eminent companions. As a result of the consultations, Uthman and Ali emerged as leading candidates. They were asked to promise to follow the Book of Allah, the *sunnah* of the Prophet and the practices of the previous caliphs in their actions, if selected as caliph. Ali replied, "I promise to do the best of my knowledge and strength." And Uthman responded by saying "Yes!" unconditionally. Abdurrahman ibn Awf was among these six people. He withdrew from the nomination and served as an arbitrator. He announced Uthman as caliph by saying, "Be my witness, O Allah! I entrusted what was unto me to Uthman." (644 CE).

Ahmet Cevdet Pasha, *Kısas-ı Enbiyâ*, p. 426

Compare the way in which Uthman was elected caliph with the previous two caliphs.

Generally a peaceful and quite atmosphere, unity and solidarity were dominant in the first half of Uthman's twelve-year caliphate. The conquests began during the times in which the previous caliphs ruled. Muslims reached the coasts of the Mediterranean with the conquests of Syria and Egypt. In Uthman's time a navy was established and conquests by sea also began. In 649 an expedition was organized to Cyprus and in 652 another one to the Island of Sicily. In 653-54, a second expedition was organized to Cyprus.

The Byzantine Emperor, Constantine II, prepared a big navy in order to put an end to the dominance of Muslims in North Africa. Around Phoenicia's offshore, Muslim forces under the command of Abdullah ibn Sa`d completely

destroyed this navy in the Dhat al-Sawari. Constantine II escaped but was wounded.

During the period of Uthman, Muslim forces advanced to East Central Asia, reached Anatolia and Daghistan in the north and the Atlantic Ocean in the west. Also the northern part of Africa was completely put under Muslim control.[29] But in the second half of Uthman's caliphate, beginning in 650, some disagreements started to arise among the Muslims. Individuals and groups in opposition to the government began to emerge in major cities such as Kufa, Basra, Damascus and Egypt, and even in the capital city of Madinah. Uthman usually appointed as governors his close relatives and people known to be close to the Banu Umayya clan. The companions of the Prophet did not approve of these practices. Likewise, his donations to his relatives were criticized.

Sometimes Uthman treated the companions who criticized his practices harshly. He even sent some into exile. One eminent companion from among these, Abu Dhar, criticized Mu`awiya due to some of his expenditures in Syria. Abu Dhar's criticisms drew heavy attention, especially among the poor and those who opposed Uthman. This led to the start of a movement against the caliphate and the rich. After falling out with Abu Dhar, the governor of Damascus Mu`awiya notified Uthman about the situation. In the end, Abu Dhar was subjected to compulsory residence in the district of Rabaza, near Madinah.[30]

INFORMATION BOX

The reasons of discontent during the period of Uthman were as follows:

- He usually appointed as governors his close relatives and people known to be close to the Banu Umayya.
- He helped his relatives financially.
- He sometimes treated the companions who criticized his practices harshly.
- He allowed his uncle, Hakam ibn Abi al-`As, who had been exiled to Ta'if by the Prophet, to return to Madinah.

[29] M. Esat Seydişehiri, *Tarihi Dini İslam*, V 2, p.1036.
[30] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 52.

The spread of Islam in different regions made the duplication of the copies of the Qur'an a necessity. The majority of Muslims responded positively to the distribution of the copies of Qur'an to the provinces.

Uthman replied to the accusations against him by gathering various groups coming from the provinces to Madinah as follows:

- He declared that he took the action of copying the Qur'an based on the main copy, and burned the rest by taking into account the fact that the Qur'an was revealed by God.
- He stated that it was not him but the Prophet himself who allowed Abu al-`As, who had been exiled from Mecca to Ta'if, to return.
- Stating that those whom he appointed as governors were qualified in these tasks, he defended himself by reminding them of the objections made to the Prophet when the Prophet appointed Uthama as military commander.

LET'S SHARE

The Mushaf of Uthman.

In order to eliminate the problems caused by the differences in recitation, Uthman ordered a commission under the leadership of Zayd ibn Thabit to make five or seven copies of the Mushaf, which had been compiled in the period of Abu Bakr. He left a copy in Madinah and distributed the others to the major provinces of the Muslim lands.

Find information about whether any copies made during the caliphate of Uthman survived until today. Share your information with your classmates.

In addition to the reasons inferred and expressed, different motives were developed in the materialization of the rebellion against Uthman. In this regard, problems, such as the slowdown of the conquests, the decrease in numbers of the generation of the companions and their distancing from the center, the change in the approach to the companions, Islam's weakness in recently conquered regions, and the reoccurrence of frustration and tribal fanaticism, can be mentioned among those reasons.

Opposition groups consisting of Egyptians, and the people of Kufa and Basra set out for the pilgrimage in April 656 CE. They wanted the caliph to be dismissed. Ali spoke to the rebels who came from Egypt. After these meetings, Abu Bakr's son Muhammad was appointed as the governor in place of the dismissed governor of Egypt.

The rebellious groups that had left Madinah came back shortly afterwards on the grounds that they got a letter ordering the execution of the rebels. The letter bore the seal of the caliph. Uthman said that he was not aware of that letter. Eventually, the claim that the letter was written by his scribe Marwan without the knowledge of the caliph emerged. Upon this, rebels asked the caliph to surrender Marwan to them. When their request was refused, they besieged the caliph's house. A group of rebels broke into the house and killed Uthman.[31]

2.4. Ali and His Caliphate

After the martyrdom of Uthman, people were shaken. Apparently no one, including the caliph, thought that the discontent would result in such a trajic way. After the initial shock, both the Muslims of Madinah and those who had caused the death of the caliph by rebelling against him began to think that a new caliph needed to be selected. Undoubtedly, Ali was the strongest candidate for this task.

[31] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 53-54.

LET'S INTERPRET

As a result of Uthman's martyrdom, serious internal conflicts arose among the Muslim community.

Rebels who killed the caliph controlled the situation in Madinah. However, they were not able to elect someone they wanted as the caliph. Eventually, they gathered the people of Madinah and asked them to select Ali as caliph as soon as possible and give him their pledge of alligance. The people of Madinah gave their pledges to Ali provided that Uthman's murderers would be found and punished.

Ahmet Cevdet Pasha, *Kısas-ı Enbiya*, p. 491

Interpret the method of Ali's election as caliph.

The Umayyads and especially Mu`awiya refused to accept Ali's caliphate. Moreover, the demands to apprehend Uthman's killers increased. However, the rebels were still dominant in Madinah. Realizing that he could not deal with the rebels at once, Ali replaced some of the governors appointed by Uthman. Upon hearing this, Talha ibn Ubaydallah and Zubayr ibn Awwam asked for the governorships of Basra and Kufa, which Ali refused to grant.

Some of the Umayyads allied with other opponents who did not accept Ali's caliphate and fought against Ali at the "Incident of the Camel" in 656, but were defeated. Despite the fact that Mu`awiya had much power in Syria, he did not participate in this conflict. However, because he continued to reject Ali's caliphate, he confronted Ali in the Incident of Siffin in 657.[32]

2.4.1. The Incident of the Camel

INFORMATION BOX

The most important issue awaiting Ali, who was elected as caliph after the martyrdom of Uthman, was finding the murderers of Uthman and punishing them.

On the way back to Madinah from Mecca, A'isha was informed that Uthman had been martyred. Upon this, A'isha returned to Mecca with Talha and

[32] İrfan Aycan, İbrahim Sarıçam, *Emeviler*, p. 3-4.

Zubayr. There she gave a speech to the public stating that Uthman was killed wrongfully and that he was innocent. After the deliberations, A'isha and her supporters headed to Basra.

Upon hearing this, Ali, too, left Madinah with his supporters. After gathering his forces at the outskirts of Kufa he headed to Basra. A'isha informed the caliph that their aim was to restore peace and order that the rebels disrupted and to punish the murderers of Uthman.

Ali sent an envoy to his opponents in order to settle on an agreement. The envoy talked to A'isha, Talha and Zubayr, and convinced them that it would be easier to punish the murderers of Uthman provided that they united around the authority of Ali. Ali also talked to Talha and Zubayr. Despite the positive results of these negotiations, the two armies met at the outskirts of Basra in Hurayba (36/656). Fighting broke out between the two sides and the battle ended with the victory of the supporters of Ali. Ali treated both A'isha and those fought on her side graciously. He also forbade looting in Basra. Talha and Zubayr were killed in this war.

LET'S RESEARCH

Which debates did Uthman's martyrdom cause among Muslims?

Research.

2.4.2. The Incident of Siffin

Ali controlled Iraq after the Incident of the Camel and adopted Kufa as his capital. He had invited Mu`awiya, who was still the governor of Syria, to pledge alligance to him when Ali was still in Madinah, but did not receive a positive response. He repeated his invitation after the Incident of the Camel as well. But since he did not get a positive response from Mu`awiya, he decided to subdue him by force. Upon hearing this, Mu`awiya also took action. The two sides were gathered on the plains of Siffin, on the west coast of the Euphrates. Ali sent envoys to Mu`awiya and urged him not to harm the unity of the Muslims and to obey him as caliph. Mu`awiya refused his request and repeated his demand concerning the punishment of the killers of Uthman. No result could be obtained from the negotiations. So both armies got ready for battle.

At the end of the three month long confrontation, the army of Mu`awiya was about to be defeated. Evaluating the situation, and upon the advice of Amr b. As, Mu`awiya ordered his soldiers to attach pages of the Qur'an to their spears and shout: "The book of Allah will be the judge between you and us." Ali and most of his army knew that this was a trick. But a group fighting on the front lines consisting of those who had knowledge of the Qur'an (Qurra) stopped

fighting when they saw the pages of the Qur'an.

Ali asked them to obey him and continue to fight. However, the group, which would later be called the "Kharijites", ignored his orders and demanded that Ali accept the arbitration of the Qur'an. Otherwise, they asserted, they would deliver him to his enemies. This unrest in his camp compelled Ali to stop the fight. The end result of the Siffin war was that thousands of soldiers died from both sides.[33]

Pressured by the defeatists in his camp, Ali accepted Mu`awiya's offer of arbitration. The Syrians appointed Amr ibn al-`As as their arbitrator, while the supporters of Ali named Abu Musa al-Ashari as their representative. The parties prepared an "arbitration agreement". When Ash`ath ibn Qays was reading the text of the treaty to the soldiers of Ali, a group opposed to a part of it by saying "judgment only belongs to God" and refused the arbitration. Disagreements led to the parting of ways. Mu`awiya and his soldiers returned to Damascus and Ali and his supporters returned to Kufa without a conclusive result.

The Kharijites left Ali's army and withdrew to Harura, one of the villages of Kufa. Arbitrators met in Azruh in 658. Abdullah ibn Umar, Abdullah ibn Zubayr and Mughira ibn Shu`ba also attended the meeting as observers. The arbitrators first agreed to the discharge Ali and Mu`awiya, then elected a new caliph through a council. Amr seemed to accept it. At first, Abu Musa dismissed Ali from his task in accordance with the decision. When it came to Amr, he did not keep his promise and announced that he appointed Mu`awiya as caliph instead of Ali who had just been dismissed from the seat.

The supporters of Ali objected to that, which saddened Abu Musa, who removed himself from public life after this incident. Amr ibn al-`As and the Syrians went to Mu`awiya and saluted him as caliph.

Ali had to fight with the Kharijites, because they treated those who did not accept their views harshly and often sought revenge against them. Thus Ali was martyred at the hands of a Khariji called Ibn Muljam. Kharijites even went further and declared Uthman and Ali to be unbelievers.

LET'S DISCUSS

Discuss the major events that occurred in Ali's era in terms of their social, political and theological results.

[33] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 56.

INFORMATION BOX

Some articles of the arbitration agreement are given below:

- This agreement is made between the supporters of Ali and Mu`awiya.
- The subject of the arbitration is the election of the new caliph.
- Both sides will select an arbitrator.
- Arbitrators will judge according to the Qur'an in this regard.
- Their judgments will be binding.
- No usage of weapons will be permitted until the day of arbitration.
- If one of the candidates or arbitrators dies before the day of arbitration, a new nominee will be selected.

Dineveri, *İslam Tarihi*, p. 246-248.

Ali's efforts to achieve peace with both groups produced no results. After confronting Ali, in the wars of Nuhayl and Nahrawan (658 CE) the Kharijites were defeated, but still continued their call to depose both Ali and Mu`awiya. In terms of political history, these wars were seen as victories by Ali and his army.

LET'S ANALYZE

The Name of the war	Abu Bakr	Umar	Uthman	Ali
The conquest of Cyprus				
The conquest of Jerusalem		X		
Ajnadayn War				
The Incident of Siffin				
The conquest of Hira				
The War of Nahrawan				
The Bridge War				
The War of Dhat Al-Sawari				

3. The Place of the Period of the Four Caliphs in Islamic Culture and Civilization

The Prophet delivered the revelation that was given to him to the people and constituted a role model for them with his practices. At the same time, he found solutions to the people's religious and social problems and also made strenuous efforts to establish the needed institutions. Building a mosque right after the *Hijrah* and establishing the Suffah there can be listed among these.

After his death, with the beginning of the expansion of he Islamic territories, the Muslims who spread through the conquered lands increased their interactions with other cultures and civilizations, and ruled over vast lands. This made it necessary to improve some of the existing institutions and establish new ones.

The Era of the Four Caliphs began with the meeting in Saqifat Bani Sa`idah. Being a kind of advisory and adhoc meeting, it produced important results. A serious dispute that might have occurred amongst Muslims in the election of the caliph was resolved calmly by means of consultation. In this period, the caliph, in addition to his administrative and military duties, had also decision-making priviledges that granted him the power to arbitrate in legal disputes that occured among the Muslims. Judges also served in legal matters by means of appointment. They served as the deputy of the caliph in the provinces to which they were appointed.

During the reign of Abu Bakr, all the discrete materials on which the Qur'an was written were gathered. They were collated and made into a *Mushaf* based on the principles determined by the committee headed by Zayd ibn Thabit. This decision was taken because the number of the companions who took their education of the Qur'an directly from the Prophet, especially the ones who memorized it all (*hafiz*, pl. *huffaz*) were decreasing for various reasons. During the caliphate of Uthman, the *mushaf* compiled during the time of Abu Bakr was copied and distributed to the major centers in the caliphate with the intention to provide textual unity.

LET'S DISCUSS

What are the functions of Masjid al-Nabi in Madinah after the Hijrah?

Discuss with your classmates.

LET'S ANALYZE

Analyze the table given below.

Incident	Abu Bakr	Umar	Uthman	Ali
Emergence of the Kharijites				
Copying of the Qur'an				
The Diwan organization				
Fight against fake prophets	X			
Conquest of Jerusalem				
Beginning of Shura (advisory board)				
Codification of the Qur'an				
Appointment of military judges				

The *diwan* was instituted during the period of Umar. The *diwan* was established to allocate revenues among those recorded in it according to their seniority or financial situation, including soldiers. The *diwan* was also responsible for delivering the allocated salaries to their owners.[34]

Before the emergence of Islam, the Arabs used gold and silver coins from Byzantium and the Sasanids. After the conquests of these regions during the period of Umar, Muslims benefited from their experiences in this area. With the help of the *diwan*, the first money in the history of Islam was minted during this period.

The revenues of the caliphate were divided into "*zakat*" (alms), "*kharaj*" (tribute), "*jizya*" (poll tax), and "*ushr*" (commercial tax and land tax). These taxes were collected by the officer in charge and were delivered to *Bayt al-Mal*, and, from there, they were spent where it was necessary.

Likewise, during Umar's caliphate, the acceptance of "*hijrah*" as the beginning of a new calendar was a significant step, and a great contribution of Islamic civilization and humanity, as many people and dynasties have used it

[34] Heyet, Doğuştan Günümüze Büyük İslam, V.2, p. 144

throughout history.

The conquests played an important role in the rapid expansion of Muslims into various regions. Conversion to Islam followed but was a slow process. Muslims did not pressure the inhabitants of the lands they conquered and thus, the members of various religions, races and sects remained free in their faith and worship.

Muslims treated both Muslims and non-Muslims, who were considered *dhimmi*, meaning protected person, equally and fairly before the law and kept true to their agreements and promises. They also protected the *dhimmis'* lives, properties, chastity, honor and places of worship in return for the payment of "*jizya*" (poll tax). When Muslims realized that they were no longer able to protect their non-Muslim subjects, they notified them and returned the poll tax.

After the conquests, a great and distinguished civilization, the civilization of Islam, whose achievements and effects continue to enrich us today, began to spread through large territories and among multitude of people.

LET'S INTERPRET

A section of the letter sent by Khalid ibn Walid to the Sasanid king:

"Embrace Islam so that you can be released. If you do not accept Islam, then accept to be a *dhimmi* and pay *jizya* for yourselves and your people. If you do not accept either of these, then do not condemn anybody else and be accountable. Because I am coming upon you with a community who loves death more than life."

Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 2, p. 47

Interpret the words of Khalid ibn Walid in relation to the purpose of the Islamic conquests.

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What was the first problem for which Muslims sought solutions before the burial of the Prophet? Explain.
2. Explain Umar's principles of ruling.
3. What kind of developments occurred during Uthman's era regarding the Qur'an?
4. What was the main reason of discontent for the group that opposed to Ali? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following is not one of the events of Abu Bakr's time?
   - A. War against the apostates
   - B. The codification of the Qur'an
   - C. The establishment of the Diwan
   - D. Sending the army of Uthama
   - E. False claims of prophethood by certain individuals

2. Which one of the following is not among the events that occurred during Umar's time?
   - A. The Bridge War
   - B. The conquest of Jerusalem
   - C. The establishment of new cities as military headquarters
   - D. The copying of the Qur'an
   - E. The declaration of Hijrah being the beginning of the calendar

3. Which one of the following is one of the events of the period of Ali?
   - A. Qadisiyyah War
   - B. The appointment of military judges
   - C. The Incident of the Camel
   - D. The Conquest of Cyprus
   - E. Yarmuk Battle

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Mu`awiya, justice, giving alms, qurra, Kharijites)

1. The group that called on Ali to be arbitrator for the Qur'an before the Siffin war and then abandoned him was called the .....
2. Uthman's governor of Damascus and the leading opponent in Ali's era was .....
3. The first group against which Abu Bakr fought before he fought against the false prophets was those who abstained from .....
4. The most important principle in Abu Bakr and Umar's manner of rule was the importance that they gave to .....

D. Write "T" for true and "F" for false for the following sentences.

1. (....) Hijrah was accepted as the beginning of the calendar year in the period of Abu Bakr.
2. (.....) Umar attained the position of caliph by election.
3. (....) The first sea expeditions began in the period of Uthman.
4. (....) The most significant problem that was awaiting Ali when he became caliph was to find Uthman's killers and punish them.

Chapter 4

THE UMAYYADS

THE UMMAYYADS

LET'S GET READY FOR THE CHAPTER

1. Research the political and social dimensions of tribalist understandings in Arab society.
2. Research the basic characteristics of kingship as a regime.
3. Research the causes of the fall of the Andalusian Umayyads.
4. Find information about the inquisition from history books.

1. The Umayyads

1.1. The Period of Establishment

The Umayyad caliphate took its name from the family name of its founder, Mu`awiya ibn Abi Sufyan. Mu`awiya was from the Banu Umayya branch (sons of Umayya or the Umayyads) of the Quraysh tribe. The Umayyads were one of the most respected families in Mecca before the emergence of Islam. The great-grandfather of Mu`awiya, Umayya served as an army commander in pre-Islamic times. Born in 602 or 603 CE, Mu`awiya was one of the few literate people in Meccan society. When Muslims conquered Mecca, Mu`awiya converted to Islam.[1] The Prophet assigned him some tasks such as clerkship.

[1] İrfan Aycan, *Saltanata Giden Yolda Muaviye ibn Ebi Sufyan*, p. 47

INFORMATION BOX

Caliphs from the Sufyani branch
- I. Mu`awiya ibn Abi Sufyan (661)
- I. Yazid ibn Mu`awiya (680)
- II. Mu`awiya ibn Yazid (683)

Caliphs from the Marwani branch
- I. Marwan ibn Hakam (684)
- Abdul Malik ibn Marwan (685)
- I. Walid ibn Abdul Malik (705)
- Sulayman ibn Abdul Malik (715)
- Umar ibn Abdul Aziz (717)
- II.Yazid ibn Abdul Malik (720)
- Hisham ibn Abdul Malik (724)
- II. Walid ibn Yazid II (743)
- III. Yazid ibn Walid I (744)
- Ibrahim ibn Walid I (744)
- II. Marwan ibn Muhammad (744-750)

Abu Bakr sent three separate armies to conquer Syria. One of the commanders of these armies was Mu`awiya's older brother, Yazid and Mu`awiya was his assistant (634 CE). Yazid and Mu`awiya achieved great success in the Syrian region. Umar appointed Mu`awiya as commander of the army (639 CE). Later, Mu`awiya became the governor of Damascus. With Umar's permission, he continued to conquer the rest of Syria and also asked permission from Umar to conquer Cyprus, but the caliph did not allow him. Mu`awiya continued as governor of Damascus during the period of Uthman and conquered Cyprus on two different occasions (650 and 655 CE).[2] He married a woman from the Kalb tribe in Syria and, over time, he consolidated his position there in terms of military and economic power.

After the martyrdom of Uthman, Ali was elected caliph in 655. Mu`awiya refused to give his pledge to Ali, claimed that the killers were in Ali's army and asked Ali to apprehend the killers of Uthman, who were from his tribe, and punish them immediately. Mu`awiya took an oath of allegiance from the people of Damascus and became a major contender of Ali. Ali defeated his opponents in the Incident of the Camel. Ali was also about to win the Siffin war against Mu`awiya, but, due to the unwillingness of the Kharijites to fight,

[2] Belazuri, *Futuhu'l Büldan*, p. 218-219

he was unsuccessful. Mu`awiya strove to take control of the caliphate after the Incident of Arbitration which took place in 658. First, he conquered Egypt and later sent his armies to towns in regions such as Iraq, Hijaz, Yemen and Iran– all of which were under Ali's authority. Thus, he put the central administration in a difficult situation.[3]

As a result of brewing civil disorder, a Khariji martyred Ali in 661. People gave their pledges to Ali's son Hasan as caliph. However, Mu`awiya had no intention of leaving power as he had been in a very strong position before Ali's martyrdom. In order to end the wars among the Muslims and to provide a peaceful atmosphere for the people of Kufa, Hasan gave his pledge to Mu`awiya.[4] Following the agreement between Hasan and Mu`awiya, the whole Muslim community was united under Mu`awiya's rule and the unity of the Muslims was, to a large extent, established. Therefore, this year was called "*Am al-Jama`a*" (The Year Unification).[5]

With Mu`awiya, major changes were introduced into the way one could ascend to the caliphate. The previous Four Caliphs had come to power through consultation; none had transferred the government to their own children. Mu`awiya, on the other hand, seized the caliphate by force and then appointed his son Yazid as his heir, thus starting a new system in which the caliphate was transferred from father to son. Mu`awiya took pledges for the caliphate of Yazid from the Muslims by force, and, except for a few leading Muslims, such as Husayn, Abdullah ibn Zubayr and Abdullah ibn Umar, no one was able to resist.

LET'S THINK

The capital city in the period of Muhammad was: Madinah.
The capital city in the period of Abu Bakr was: Madinah.
The capital city in the period of Umar was: Madinah.
The capital city in the period of Uthman was: Madinah.
The capital city in the period of Ali was: Kufa.
The capital city in the period of Mu`awiya was: Damascus.

Why did Damascus become the capital city in the period of Mu`awiya?

[3] İrfan Aycan, İbrahim Sarıçam, *Emeviler*, p.5
[4] Taberi, *Tarih-i Taberi*, vol. 3, p. 110
[5] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri Tarihi*, p. 59

1.2. Reactions to the Caliphate being turned into Kingship

By Yazid's ascension to power, the system of the caliphate was transformed into a hereditary kingship. Some considered this method of government contrary to Islam and movements against it began to emerge. The Kharijites and Ali's supporters were especially opposed to it.

1.2.1. The Incident of Karbala

After Mu`awiya (d. 680 CE), Husayn claimed that the caliphate was his right. He took action and did not give his pledge to Yazid, the ruling caliph. Yazid ordered the governor of Madinah, Walid ibn Utbah to take the pledges of Husayn ibn Ali, Abdullah ibn Umar and Abdullah ibn Zubayr on his behalf.

Husayn and Abdullah ibn Zubayr stalled the governor and went to Mecca. Abdullah ibn Umar gave his pledge to Yazid lest the unity of the Muslims was broken. Husayn's move to Mecca led the supporters of *Ahl al-Bayt* to take action and they invited Husayn to Kufa. Husayn sent his uncle's son Muslim ibn Aqil to Kufa to investigate the situation. Aqil went to Kufa and took the pledges of the public there on behalf of Husayn with the help of the Governor, Nu'man ibn Bashir. Then he invited Husayn to Kufa.

Informed of the developments, Yazid dismissed the governor of Kufa Nu'man ibn Bashir and appointed the governor of Basra Ubaydullah ibn Ziyad, who was a harsh governor, to Kufa, and asked him to prevent the rebellion. Ziyad went on and executed Muslim ibn Aqil and his followers, who were vocal in their opposition to the Umayyads. Having no knowledge of these events, Husayn headed to Kufa with his family, relatives and followers. Some, such as Abdullah ibn Umar and Abdullah ibn Abbas, tried to dissuade Husayn from going there and told him that it would be wrong to trust the words of the people of Kufa. However, they could not convince him. On his way to Kufa, when Husayn learnt that Muslim ibn Aqil and his friends had been killed, he wanted to return. However, since the children of Muslim ibn Aqil refused to return, he changed his mind. So, Husayn and the people with him continued on until they reached a place called Karbala in Iraq. Ubaydullah ibn Ziyad sent Umar ibn Sa`d to attack Husayn, which he duly did by surrounding him and his companions. Husayn's supporters, who were with him, were left hungry and thirsty, but defended themselves agains the Umayyad contingency. In the fight between the army of Iraq and a group of no more than eighty people,

Husayn and seventy-two of his followers were martyred. Only a few of Husayn's children survived the massacre, which was committed on Muharram 10, 61 (October 10, 680 CE). They were captured and taken to the governor who sent them to Yazid. A few days later, Yazid sent these prisoners to Madinah in a convoy. This was one of the most painful events in the history of Islam, which caused the Muslims great distress. It also triggered political incidents and played an important role in the emergence and development of Shiism.[6]

LET'S DISCUSS

For Aristotle, good government depends on the characteristics of the people who hold the power of government. If a person, or people, in the government is/ are qualified, it does not matter whether the form of government is a monarchy, oligarchy or democracy.

Aristoteles, *Politika*, trans. by Mete Tunçay, p. 97-111

Discuss the weak points of the sultanate (kingship) system by questioning the view given above.

1.2.2. The Incident of Abdullah ibn Zubayr

Abdullah ibn Zubayr was the son of one of the leading companions, Zubayr ibn Avvam. He neither gave his pledge to Mu`awiya, nor did he later give it to Yazid. He became the key person in opposing the Umayyads after the martyrdom of Husayn. At first, Abdullah ibn Zubayr did not take any action against Yazid and just watched the course of events, which made Yazid feel uncomfortable, because Zubayr expected Yazid to be weakened by his opponents. After the Harra incident, Yazid sent an army to Mecca under the command of Muslim ibn Uqba. Upon the death of this commander on the road, Husayn ibn Numay was appointed in his place and Mecca was besieged upon his command (24 September, 683).

[6] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 61.

LET'S EVALUATE

In order to ensure political dominance, Yazid first sent an army against the people of Madinah who would not give their pledges to him and rebelled. In this battle, known as the Harra incident, the people of Madinah were defeated. Later, Abdullah ibn Zubayr was targeted, to be attacked.

Evaluate the reasons why the people of Madinah did not give their pledges to Yazid.

Upon the death of Yazid, the siege, which had continued for two months, was lifted and a power vacuum emerged among the Umayyads. Benefiting from this situation, Abdullah ibn Zubayr declared himself caliph with the title of *Amir al-Muminin*.

People in Syria first gave their pledges to Yazid's son, Mu`awiya II, and after his death two months later, to Marwan ibn Hakam. Soon, Marwan ibn Hakam dealt with the lack of authority, as a result of the deaths of the two caliphs in a short period, by yielding power in various areas to Abdullah ibn Zubayr. After Marwan's death in 685, his son Abdul Malik became caliph.[7]

LET'S EVALUATE

Abdullah ibn Zubayr was the son of the well-known companion Zubayr ibn Awwam, who was married to Asma, the daughter of Abu Bakr. He was the first child of the Muhajirs to be born in Madinah. Therefore, his birth caused great joy among the Muslim people, and the Prophet named him. Being an educated youth, Abdullah was also among the leading Muslims in the field of Qur'anic exegesis. When Uthman had the Qur'an copied, he included Abdullah in the commission of four since he was one of the *Qurra* (Qur'anic reciters). Being a good commander and a brave soldier, Abdullah ibn Zubayr was also known by his pious nature. Due to his excess of worship, he was referred as "*hamamat al-masjid*" (the pigeon of the masjid).

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 1, p. 146.

Why did Abdullah ibn Zubayr not accept Mu`awiya and his son Yazid as caliph? Evaluate.

[7] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.61.

During this time, the eastern areas and Hijaz were under the rule of Abdullah ibn Zubayr while Syria, Palestine and Egypt were under the rule of Abdul Malik. Meanwhile, the Kharijites who had supported Abdullah ibn Zubayr during the Siege of Mecca left him and occupied Basra. Mukhtar al-Thaqafi was facing great danger from both sides. Al-Thaqafi rebelled against Abdul Malik in October 685 and defeated Abdul Malik's soldiers. Later, Mukhtar al-Thaqafi seized the eastern provinces and asked Abdullah ibn Zubayr for the governorship of those places, but Abdullah appointed his brother Mus`ab as governor of Basra and wanted him to fight against Mukhtar, After Mukhtar al-Thaqafi was killed in 687 by Mus`ab, the eastern provinces were put under the rule of Abdullah ibn Zubayr.

The struggle between Abdul Malik and Abdullah ibn Zubayr lasted for a long time. Abdul Malik organized another attack on Mus`ab in 692. Mus`ab died in that war. Thus, the eastern provinces once more came under the rule of Abdul Malik while Abdullah ibn Zubayr continued to control the Hijaz. Abdul Malik immediately sent Hajjaj ibn Yusuf al-Thaqafi with an army of two thousand men to Mecca (January, 692). Hajjaj attacked Mecca with a supporting force of five thousand. When the siege continued, Ibn Zubayr and his supporters faced food shortage. Hajjaj reassured those who surrendered that their lives would be spared so the number of people supporting Abdullah ibn Zubayr decreased, and he died while fighting together with very few of his soldiers on October 1, 692 CE. The unity of the caliphate was achieved again under the rule of Abdul Malik.

1.3. Conquests and the Expansion of Muslim Geography

The conquests continued through the first period of the caliphate of Uthman, but slowed down until the time of Mu`awiya. After ensuring domestic stability, Mu`awiya resumed the conquests which were concentrated in the three regions namely Syria, Iraq and Egypt. The armies in Syria fought in the lands of Anatolia and Armenia, which were under the control of the Byzantine Empire. The armies in Iraq fought in Khurasan, Transoxiana and Sind (today's Pakistan) and the armies in Egypt fought in North Africa.

During his reign, Mu`awiya organized two expeditions to Anatolia, one in the summer and the other in winter. The main purpose of these expeditions was

to capture Constantinople, the capital city of Byzantium and, in the process, the Muslim navy captured Tarsus, the Island of Rhodes, and Izmir (672 CE).[8]

In the eastern front, Mu`awiya dispatched an army over the Khurasan and Sind regions, which were administratively tied to Basra. Taking control of the cities in Sijistan, the Umayyad troops captured Kabul. Some regions of India were left alone after the promise of tribute, while parts of Khurasan, Tukharistan and Kuhistan were conquered. Passing the Oxus (Jayhoun), troops captured Bukhara and Samarqand.[9]

The Qayrawan Mosque and cemetery built by Uqba ibn Nafi (Tunisia).

The conquests in Africa that had begun earlier continued during Mu`awiya's rule. Crucial places in Africa were captured under the command of Uqba ibn Nafi. Uqba built the city of Qayrawan, where a military garrison was established. By means of the successful management of Uqba ibn Nafi, Islam spread among the Berbers of Africa who were settled in Qayrawan, and, gradually, the power of Muslims strengthened in the region.[10]

During the time of Abdul Malik ibn Marwan, the former landholders rebelled against the Muslims in Khurasan, the Byzantine territories and North Africa. However, after Abdul Malik secured domestic stability, he re-established the authority of the caliphate in these regions. He continued the expeditions in Anatolia that had begun during the time of Mu`awiya. He conquered Armenia, which was under Byzantine rule. Abdul Malik left his son Walid a powerful state with vast territories from the Atlantic Ocean to the Oxus River. Thus, the foundations were prepared for him to make the greatest of conquests. Muslim territories reached their widest boundaries during the time of Walid.

During the reign of Walid, Qutayba ibn Muslim was appointed governor of the Khurasan province in 705 CE, at the command of Hajjaj, the governor general of the eastern provinces. Crossing the Oxus River, which was considered the boundary between the Arabs and Turks, Qutayba entered Transoxiana and seized Tokharistan and Balkh (705 CE). Later, he established control in the provinces of Central Asia, such as Bukhara, Beykent and Samarqand.[11]

Between 713 and 715, Qutayba organized expeditions through Central Asia. He conquered Fergana and Kashghar but was unable to get a positive result

[8] Philip K. Hitti, Siyasi ve Kültürel İslam Tarihi, V 1, p. 320-321.
[9] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, İmam Hatip Liseleri İslam Tarihi, p. 61.
[10] Nadir Özkuyumcu, Mısır ve Kuzey Afrika'nın Müslümanlar Tarafından Fethi, p. 147- 150.
[11] Philip K. Hitti, *Siyasi ve Kültürel İslam Tarihi*, vol 1, p. 332.

there. In the fight between the Turks and the Arabs, which continued for a long time in Central Asia, the Turks defended their territories against the Umayyad advances. Turkic peoples in this region were forced to pay heavy taxes, although some of them were already probably Muslims. These practices of the Umayyads caused the conquest of these areas to be unsuccessful, and, perhaps, delayed the conversion of the Turkic peoples to Islam.[12]

LET'S DISCUSS

The first expedition to conquer Constantinople took place in 688 during the reign of Mu`awiya. The Umayyad army, under the command of Sufyan b. Awf al-Azdi arrived in Chalcedon (a district of Istanbul, today's Kadıkoy). The long journey and winter conditions caused huge losses to the army. Nevertheless, Constantinople was still besieged but with no results. One of the flag-bearers of the Prophet, Abu Ayyub al-Ansari was martyred in this war. His tomb is located in Eyüp, a district of Istanbul.

The second siege of Constantinople began in 674 and lasted four years. The fights between the two parties were mostly clashes between their fleets. Muslim soldiers captured the Kapıdağ Peninsula (the peninsula between the districts of Bandırma and Erdek today) near Constantinople where they established a naval base. Every spring, the Umayyad forces besieged Constantinople from this base. These attacks went on until the death of Mu`awiya, but were unsuccessful.

Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 2, p. 304- 305.

Why was the conquest of Istanbul so important for Mu`awiya? Discuss with your classmates.

INFORMATION BOX

Tariq ibn Ziyad gave the following speech to his soldiers before the battle began: "O people! Where to escape now? The sea is behind you and your enemy is in front of you. There is no other choice for you except to be patient and truthful. You are to know that, on this island you are weaker than orphans sitting at the table of gluttonous people..."

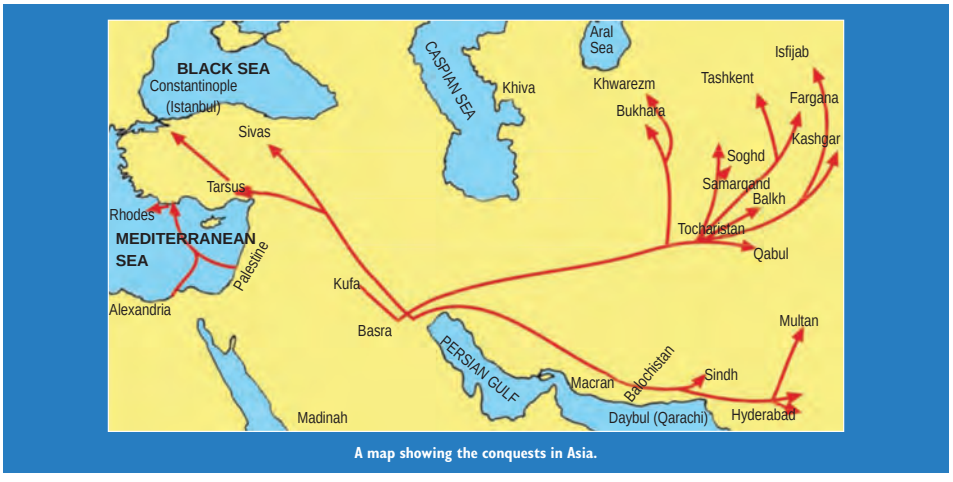
Mehmed Özdemir, *Endülüs Müslümanları-1*, p. 18

One of the important expeditions of the time of Walid took place in India. Muhammad ibn Qasim headed south with a huge army. Taking Mukran under his control, Qasim advanced to the interior of Baluchistan. He conquered Sind

[12] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 63.

and parts of the Indus River in 711-712 CE.[13] Later, an ancient port city of that region, Daybul (today's Karachi), was conquered and its people were given the status of *dhimmis* and set free. Thus, Muslim presence began in India.

Important conquests in North Africa and Spain were also made during Walid's rule. He appointed Musa ibn Nusayr as the governor of North Africa. Being a powerful military leader, Musa together with his troops conquered Tangiers (Tanja). Tariq ibn Ziyad advanced into Spain in 711 by crossing the Strait of Gibraltar (Jabal al-Tariq), which was later named after him. The following year Musa ibn Nusayr also advanced to Spain where both commanders achieved great military victories. As a result of these, the boundaries of the Umayyad caliphate expanded from Central Asia to the interior of France, from Anatolia to the borders of India.[14]



A map showing the conquests in Asia.

The following hadith encourages the conquest of Istanbul

"Verily, Constantinople shall be conquered, its commander shall be the best commander ever and his army shall be the best army ever."

The most important attempt at conquest during the time of Sulayman ibn Abdul Malik, who reigned after Walid, was the siege of Constantinople. Passing through the Dardanelles and reaching the outskirts of the city, the Muslim army besieged Constantinople both from the sea and the land. However, the siege was ultimately unsuccessful.[15]

During the time of Umar ibn Abdul Aziz, the caliph after Sulayman ibn Abdul Malik, there was a break in the conquest activities. The caliph focused his activities to provide a peaceful atmosphere among the subjects and recognized

[13] Philip K. Hitti, *Siyasi ve Kültürel İslam Tarihi*, vol. 1, p. 334.
[14] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 63.
[15] İrfan Aycan, İbrahim Sarıçam, *Emeviler*, p. 70-72.

the rights of his non-Muslim and non-Arab subjects. He encouraged peaceful means of "*tabligh*" (delivering and teaching the message of Islam) to non-Muslims. He, for instance, reformed the "*kharaj*" (land tax) taken from the "*mawalis*" (non-Arab Muslims) and non-Muslims by previous rulers, to make it more equitable among the farmers regardless of their background. His approach and fair treatment of his subjects encouraged the spread of Islam among the Berbers in North Africa and the people of Transoxiana.

The conquests continued under Hisham, too. Nasr ibn Sayyar, who was appointed Governor of Transoxiana by Hisham, reconquered most of the lands that had been previously conquered by Qutayba ibn Muslim. Jarrah ibn Abdullah, the governor of Armenia, fought against the Khazars but he was not successful since they were well prepared and assisted by their neighbors.

Muslim geography during the Umayyad period.

By 732, the Ummayds were still fighting against the the Khazars, until Marwan ibn Muhammad, who was the son of Hisham's uncle, established Umayyad authority there. The same caliph also conquered important regions in the Caucasus.

Hisham appointed Abdurrahman al-Ghafiqi as governor of Andalusia in 730. First, Ghafiqi suppressed the Berber rebellion; he then took action against the Franks. He passed over the Pyrenees and moved towards the north. However, the Muslim army was stopped at the Balat al-Shuhada (Poitier) where a fierce

war was fought against the Franks under the command of Charles Martel. Abdurrahman al-Ghafiqi was among those lost their lives in 732. After this war, the Muslim advances in the west stopped. At the end of the Umayyad period, the Muslim world extended from the Atlantic Ocean to the Pyrenees Mountains in Spain in the west, and to Central Asia and India in the east.[16]

1.4. Domestic Affairs

One of the major domestic problems of the Umayyad government was the understanding of the concept of power within the context of tribalism. Tribalism had a long history among the Arabs. Tribal tendencies were reined in to some extent during Muhammad's time in Madinah, but resurfaced under the Umayyads. The Sufyani branch of the Umayyads mostly relied on the Kalb tribe of Yemeni or Southern origins. During the second civil war, in the events that brough Marwan ibn Hakam to power, serious conflicts emerged between the Yemeni Kalb tribe and Qays tribe, who were Northern Arabs. Succession disputes and alliances with ruling caliphs increased confrontation between these two tribes, as their fortune could wane and wax as a result of their position in political rivalries. This was detrimental to the caliphs, too. By supporting one tribe at the expense of its rival, the caliphs gave the impression that they were partisans of a certain group rather than being leaders above all groups under their rule. Umar ibn Abdul Aziz tried to transcend tribalism by emphasizing the notion of the "*ummah*" (one community), so as to encompass all Muslims under one umbrella. However, it seems that the caliphs succeeding him did not follow up on his call. Conflicts between these two tribes broke out in Andalusia. In fact, conflicts were so serious that they became one of the most important factors in stopping the Umayyad advance to the interior of Frankish territories and in weakening the Umayyad Caliphate.[17]

[16] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, İmam Hatip Liseleri İslam Tarihi, p. 64.
[17] Philip K. Hitti, Siyasi ve Kültürel İslam Tarihi, V 1, p. 432- 433.

INFORMATION BOX

A tribe is a closed social group based on kinship relations, which shapes all aspects of life. All members of the tribe imagine themselves as part of a lineage reaching an eponymous ancestor. Tribalism on the other hand refers to the way a social order functions based on tribal principles.

Heyet, *Emeviler Dönemi, Bilim, Kültür ve Sanat Hayatı*, p. 17

Another domestic problem in the Umayyad period was that of the children of Ali. Those who sympathized with Ali did not recognize the Umayyads as legitimate and occasionally rebelled against them. After the death of Mu`awiya, Husayn ibn Ali did not recognize Yazid I as caliph, arguing that the caliphate was his right. As we have seen, the turn of events eventually led to the brutal massacre of Husayn and his companions at Karbala. Meanwhile, Mukhtar ibn Abi Ubayd al-Thaqafi, who claimed that Ali's children were the rightful heirs to the caliphate, rose against the Umayyads. Initally he achieved great victories and captured Kufa, Azerbaijan, Isfahan and Mosul, but was eventually killed by the soldiers of his other rival, Abdullah ibn Zubayr.

Zayd ibn Ali, the grandson of Husayn, also rebelled during Hisham's reign and was killed in 740 CE. His son Yahya ibn Zayd also rebelled and shared the same fate as his father, in 743. Later, Abdullah ibn Mu`awiya, one of the grandsons of Ja`far ibn Abi Talib, also rebelled and was killed in 746.

Another religio-political group called the Kharijites rose against the Umayyads as well. As we have seen, the Kharijites were against both Ali and Mu`awiya, and assasinated Ali. Politically they did not belong to either group. Mainly of Bedouin origin, this group did not agree that the caliphate was the right of the Quraysh tribe. For them, the power of the Umayyad caliphs was not legitimate since they had not come to power by election. The Umayyad caliphs tried to stop the Kharijites by taking severe measures against them but they kept rebelling whenever they were powerful enough to do so.

During the time of Umar ibn Abdul Aziz, the problem of the Kharijites was solved in a peaceful way. He was tolerant of all groups and even listened to those who supported the Kharijites and valued their opinions. Therefore, the Kharijites gave their pledge to him. The danger of the Kharijites, which continued until the final days of the Umayyads without being addressed, spread to North Africa and took a very dangerous form after 740.

LET'S EVALUATE

With which policy did Umar ibn Abdul Aziz ensure the obedience of the Kharijites?

Evaluate the importance of his approach for the administration of the state.

One of the rebels who caused problems for the Umayyads was Abdurrahman ibn Muhammad al-Ash`ath. Abdurrahman was appointed governor of Sijistan, for he had won many victories in battle. Feeling uneasy because of the harsh attitudes of Hajjaj, Abdurrahman al-Ash`ath first rebelled against him and then rebelled against the Umayyad administration and declared his own caliphate. His soldiers gave their pledges to him and, moreover, he received support from the *mawalis* who were distressed by Hajjaj's cruelty. In 701, Hajjaj suppressed the rebellion and Ash`ath was not able to recover from this setback. Apart from these old Umayyad commanders, Yazid ibn al-Muhallab and others attempted rebellions as well, but the Umayyads subdued them.

Another domestic problem of the Umayyad period was related to the caliphate. As Mu`awiya's ascension to power happened without public support, how to determine who was going to succeed him as caliph after his death brought to the fore a major problem for the Umayyads.

Other rebellions were also carried out against the caliphs during their rule: Walid was killed by his uncle's son, as a result of a rebellion led by Yazid ibn al-Walid III. The governor of Azerbaijan, Marwan ibn Muhammad, dethroned Ibrahim ibn al-Walid, who replaced Yazid III.[18]

1.5. Foreign Affairs

During the period of Umayyad rule, the Sasanid Empire collapsed leaving a huge region under Muslim rule. Consequently, the relations that had begun in the period of the Four Caliphs with Central Asia and North Africa reached a new stage in the period of the Umayyads. The Berbers in North Africa and many Turkic peoples in Central Asia gradually converted to Islam. Due to the Umayyads' unfair attitude towards the *mawalis*, cordial relations with these groups could not be established on regular basis. However, more positive examples did also exist. Umar ibn Abdul Aziz tried to strike a fair balance between *mawalis* and Arabs. His fair policies and conduct aided the sympathy to Islam among the non-Muslim subjects of the caliphate, who soon afterwards began to contribute to the spread of Islam and the formation of Islamic civilization. It was during this period that Islam reached Transoxiana, Sind and Spain. The borders of the caliphate expanded to the center of France, the

[18] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, İmam Hatip Liseleri İslam Tarihi, p. 66.

Caucasus, and India. Conquests contributed a great deal to this expansion.

During Mu`awiya's reign, since 663 CE, annual expeditions were organized to Anatolia which was under Byzantine rule. From 668 onward, the capital city of Byzantium, Constantinople, was besieged three times. But all attempts at conquest failed. In 685, when Abdul Malik ibn Marwan was dealing with domestic disturbances, the Byzantines organized an attack against the territories of the Umayyads. In order to stop this attack, Marwan had to pay a sum of money as tribute to the Byzantines for a while. When Abdul Malik wanted to pay the tribute with the money that he minted himself, the Byzantines refused and animosity returned (695 CE).[19] Thereafter, the caliphs continued their conquests against the Byzantines. By 703, Muslims had taken control of Eastern Anatolia.

Between 711 and 717 CE, the Byzantine Empire was in a difficult situation due to domestic disturbances and riots. Benefiting from this situation, the Umayyads dismantled Byzantine rule in North Africa. Moreover, they managed to conquer Spain. In 715, Istanbul was besieged again. But when Sulayman passed away during the siege, the army returned to Umayyad territories upon the request of Umar ibn Abdul Aziz, who came to power after Sulayman. During the caliphate of Umar ibn Abdul Aziz, who was regarded the fifth of the four rightly guided caliphs by Muslims, no action was taken against the Byzantines. In later periods, expeditions against the Byzantines became more intermittent but, nevertheless, still continued. The regular expeditions to Anatolia that were held every year ended in 740 after the defeat of the Muslims in Afyonkarahisar.[20]

1.6. Collapse of the Umayyad Caliphate

The Umayyad caliphate collapsed in 750 as a result of the insistent opposition of the Abbasids that started in 718 and lasted for thirty years. Some developments sped up the collapse of the Umayyads. The fact that some caliphs spent their lives with entertainment and pleasure repulsed people. Groups that opposed the government benefited from this atmosphere and provoked people against the Umayyads. The Abbasids in particular took advantage of this weakness

[19] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 67.
[20] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 6, p. 28.

in the Umayyads' process of collapse. Thus, over time, people's support of the Umayyads weakened.

The Umayyads' treatment of the *mawalis* as if they were second-class citizens and their policy of making them pay higher land taxes caused great social unrest. This was why people supported the rebellions during Umayyad period. In 747 CE, Abu Muslim rebelled against the Umayyads with the support of the *mawalis* in Khurasan and other subjects. They gained control of Khurasan in a short time and laid the grounds for the Abbasids to enter Kufa.

LET'S DISCUSS

Discuss the reasons why the *mawalis* excelled in scientific studies.

The Umayyads' neglect of scholarly activities also bore negative consequences for them. The *mawalis* who were alienated by the caliphate chose to express themselves through scholarship. Some of them became the brainpower of the opposition movements and joined rebellions.[21]

The wars, which were fought for the caliphate, weakened the Umayyads. Although the last Umayyad caliph, Marwan ibn Muhammad, tried to suppress the rebels, he could not, as uprisings in many places rocked the caliphate's foundations. Finally he was also unsuccessful against the Abbasids. After Abu Muslim was appointed as the head of the Abbasid movement in 747, he took action and defeated the Umayyad army, brought Iraq under his control, and captured Kufa in 749. The capture of Kufa allowed the Abbasids to declare Abul Abbas caliph. The Abbasid family and its supporters began to gain control of the administration of the entire empire. The Umayyad caliph, Marwan ibn Muhammad lost the battle against the Abbasid army fought on the banks of the Zap River and fled to Egypt through Syria. However, the Abbasids followed and killed him in 750. Thus, the Umayyad Dynasty in the east ended.[22]

[21] Heyet, *Emeviler Dönemi Bilim, Kültür ve Sanat Hayatı*, p. 31.
[22] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 73-74.

LET'S INTERPRET

The important events that laid the ground for the collapse of the Umayyads were:

- The impact of the tribalism in the administration
- The opposition of the Kharijites
- The opposition of the supporters of Ali
- The struggle among groups and factions to control the administration
- Bad treatment to the *mawalis* and their overtaxation
- The uprisings of leading people, such as Abdullah ibn Zubayr, against the Umayyads
- The efforts made by the Abbasids to remove the Umayyads
- Some caliphs' indulgence in entertainment and pleasure, and their avoiding contact with their subjects.
- The cessation of the conquests

Which of the above were the most influential factors in the collapse of the Umayyads? Interpret.

2. The Andalusian Umayyads

From its conquest by Tariq ibn Ziyad (711CE) until the collapse of the Umayyads (750 CE), Andalusia was under the rule of the Umayyads; then it passed to the authority of the Abbasids, until 756. Until 756, Andalusia was ruled either by the Umayyad military commanders or by governors chosen by them. For this reason, this time period was called "*Asr al–Wulat*" (the Era of Governors). Twenty-one governors served until Abdurrahman I established the rule of the Umayyads in 756. This effectively severed the tie with the Abbasids in Baghdad.[23] In the early period, Muslim conquerors used Andalusia as a base to further advance into European territories. As a result, they captured places as far as the south of France, and arrived near Paris. Due to the re-emergence of tribal conflicts in the army, however, the Umayyads had to withdraw. No further expansion was attempted after 732.

2.1. The Period of the Emirate

When the Abbasid caliphate was founded, those from the Umayyad dynasty were pursued and massacred. Only a few people survived this massacre. One

[23] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 11, p. 212.

of them, Abdurrahman ibn Mu`awiya passed through Andalusia in 755 CE. People were happy at his arrival in Andalusia. As before, *mawalis* in Andalusia kept their commitments to the Umayyads. Since the public was not satisfied with the administration of the people of Qays, they supported Abdurrahman. He obtained the support of the Yemenis and the Berbers and fought against the last governor Yusuf al-Fihri of Qays at a number of locations. After defeating him, he conquered most of the territories up to Cordoba. Abdurrahman found the environment suitable for the announcement of the emirate in 756 with the approval of the public in Cordoba. Thus, a new Umayyad Dynasty was founded in Andalusia that would last from 756 to 1031 CE.[24]

Abdurrahman I faced a number of problems and internal conflicts, the management of which were at the top of his list if he wanted to control the region. Since tribalism was a source of disturbance in the army, he did not allow tribal members to enroll in his army. Instead, he formed an army from mercenaries whom he brought from North Africa and from war captives. Offering them various positions, he also managed to attract a number of people from the opposition to his side. Thus, Abdurrahman I prevented local conflicts to a great extent. He entered the northeast of Spain in 778 and fought against the Franks approaching Saragossa. The Franks had to withdraw because of the internal conflicts they faced at home.

When Abdurrahman I died in 788, he left his son Hisham I a state whose sovereignty was recognized by both the Abbasids and the Byzantines. Syrian and Umayyad cultures were dominant in Abdurrahman's reign.[25]

When Hisham I (788-796 CE), who resembled Umar ibn Abdul Aziz in terms of his piety, ascended the throne, he did not face any serious opposition. He valued the scholars and declared the Maliki School as the official school of the Andalusian Umayyad Emirate. He encouraged the spread of Islam and many from the local people converted to Islam during his reign. He occasionally fought against Christian kingdoms located in northern Spain.

LET'S DISCUSS

Interpret the reasons why Islam spread rapidly in Andalusia during the periods of Umar ibn Abdul Aziz and Hisham I.

After Hisham, the emirate passed to his son Hakam I (796-822 CE). In the period of Hakam I, internal conflicts emerged again. In addition to the Arabs and Berbers, the "*Muwalladun*" (Muslims of Spanish origin) rebelled against Hakam as well. Although it was difficult to supress these rebellions, Hakam I managed to do so.[26] He increased the revenue of the treasury to a large extent. He made efforts to rule the country with justice.

[24] Mehmet Özdemir, *Endülüs Müslümanları*, vol. 1, p. 59-61.
[25] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 11, p. 212.
[26] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, V 11, p. 213.

Hakam I's son, Abdurrahman II took over the administration from his father with fewer problems. Benefiting from the experience he had, he easily suppressed several rebellions. The long years of stability during his reign enabled him to make progress in many areas such as major advances in agriculture and in the manufacturing industry. The increase in the government's revenues peaked during this period. Islam and the Arabic language spread rapidly among people. By taking the necessary measures against attacks by Spanish rulers, Abdurrahman II protected the Andalusian territories. For all these reasons, his period was called "*Ayyam al-Arus*" (Wedding Days).[27]

After the period of Abdurrahman II, a new era that lasted for about sixty years began. Muhammad (852-886 CE), Mundhir (886-888 CE) and Abdullah (888-912 CE) ruled during this period. Conflicts arose among various ethnic and religious groups that made up the Andalusian Emirate. On the other hand, Christian attacks brought the Umayyads to the brink of disintegration. Uprisings intensified during the time of Mundhir and then during Abdullah's era in particular. Finally, the unity of the administration was broken and the Andalusian Emirate was divided into a number of small principalities. The central administration failed to collect taxes. Due to these incidents that led the country to political and social uncertainty, Andalusians called this period "*al-fitnat al-kubra*" (great disturbance).[28]

LET'S EVALUATE

Some of the social classes in Andalusia were:

Arabs: Arabic speaking people who came to Andalusia from the east.

Berbers: The natives of North Africa who came to Andalusia.

Muwalladun: Muslim converts from the native people of Spain.

Mustarabs: The native people of Spain. Even though they were not Muslims, they were under the influence of Islamic culture.

Jews: When Muslims conquered Andalusia, there were also people from the Jewish faith there. The Visigoths had treated them as if they were slaves. Their conditions improved their under Muslim rule.

Evaluate the text above in relation to the tolerance that Muslims showed to different beliefs and cultures throughout history.

[27] Mehmet Özdemir, *Endülüs Müslümanları*, V 1, p. 75- 77.
[28] Mehmet Özdemir, *Endülüs Müslümanları*, V 1, p. 77- 80.

2.2. The Period of the Caliphate

When Amir Abdullah died in 912, none of his sons or brothers attempted to take the government under their control because the problems had become unresolvable. Muhammad's young grandson Abdullah took over the government during this difficult period when he was in his twenties. Everyone supported him because he had a multifaceted personality despite his young age. His grandfather had prepared him for state duties since his childhood.

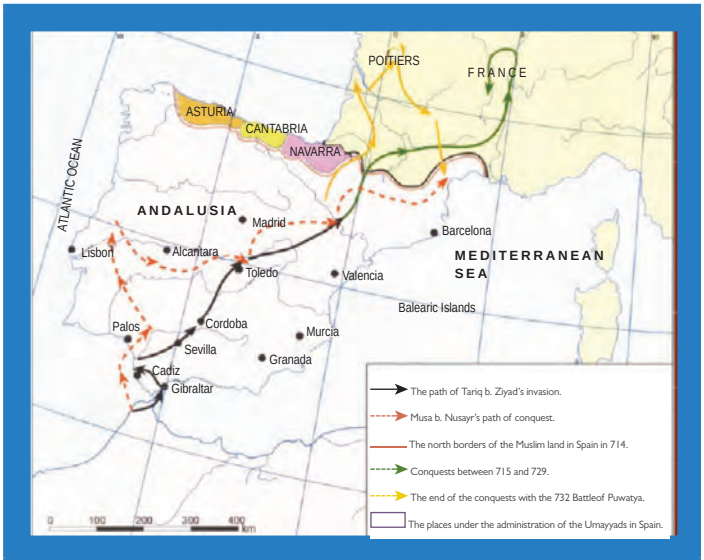
When Abdurrahman III (912-961 CE) took office, he first tried to re-establish the authority of the central government. Instead of using violence to resolve problems, he tried to solve them by entering into dialogue. He sent envoys to the rebellious groups and invited them to peace. His approach had a great impact. The leaders of the rebels were required to reside in Cordoba with their families. He made the rebel groups accept the central government again and made them pay taxes.

LET'S DISCUSS

Until Abdurrahman III, the rulers of Andalusia were content with the title "amir". However Abdurrahman III announced his caliphate.

What could be the reason for announcing his caliphate? Discuss.

Providing unity and peace internally, Abdurrahman III competed against the Fatimid state in North Africa and persecuted those trying to spread Shi'ism in the lands of Andalusia. He came to terms with the Berbers and established his authority in North Africa. He built a strong navy and captured Septa and Tangiers in North Africa. Thus he took Gibraltar, the only road from North Africa to Andalusia, under his control.[29]



The regions in Andalusia that were ruled by Muslims.

[29] Mehmet Özdemir, Endülüs Müslümanları, V 1, p. 109.

Abdurrahman III also fought against the Spanish rulers in the north. In the end, the kingdoms of Leon and Pamplona agreed to pay taxes and were taken under control. He also patronized education and monumental architecture, especially in Cordoba.

The reputation of Abdurrahman III exceeded the boundaries of his domain within a short period of time. Indeed, the Byzantine and Germanic emperors sent envoys and established cordial political connections with him. Loved and admired by the Andalusians, Abdurrahman III gave himself the title of "*Nasir li-dinillah*" (the assistant of Allah's religion) in view of public appeal and announced his caliphate in 929. Thus, the period of the Andalusian Umayyad Caliphate began with him.[30]

After the death of Abdurrahman III in 961 CE, the caliphate passed to Hakam II. He was wise and experienced. He continued the peaceful and tranquil atmosphere that he took over from his father. The superiority over Spanish rulers in the north continued during his reign. The main development was in the fields of science and art during the period of Hakam II. Literacy and scholarship spread.[31]

2.3. The Collapse of the Umayyad Emirate

Upon the death of Hakam II, his twelve-year-old son Hisham II was appointed as the caliph. Yet the caliphate of Hisham II was symbolic and the state administration was in the hands of Ibn Abi Amir. Benefiting from the fact that he was a child, the Hajib Ibn Abi Amir took control of state administration. Since two of his sons held power after him, this period was called the "Period of Amiris" (976-1008). This caused a debilitating gap in the authority at the highest levels of government. Fights and struggles began between the civil and military rulers in order to fill this gap. In the period of Ibn Abi Amir, a partly stable atmosphere emerged in Andalusia, because he severely punished those who rebelled. At the same time, he also fought many successful wars against the Spanish kingdoms. Ibn Abi Amir's son Abdul Malik continued the administrative structure that his father initiated. He also won wars against the Spanish kingdoms. However, he died at a very young age and his stepbrother Abdurrahman came to power after him in 1008. Due to his weak personality, Abdurrahman pursued a life of pleasure and entertainment. This was why

[30] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 69.
[31] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 11, p. 213.

the people of Andalusia did not like him. He then had himself declared heir by Hisham II. Upon this, people from the Umayyad family rebelled and dethroned Hisham II and declared Muhammad ibn Hisham caliph with the title of "*al-Mahdi*". Abdurrahman was killed. Just like Abdurrahman, al-Mahdi was also a weak-willed man who was fond of entertainment. He appointed administrative tasks to his supporters. As a result of all these practices, the politics of the Umayyad caliphate came to a halt. Gradually, dissension began between the people of Cordoba and the Berbers who supported the Amiri family. When the conflict escalated, the notables of Cordoba gathered at the Great Mosque in 1031. They decided to end the caliphate and to expel the Umayyads, who were identified with the administration from the city. From that time on, Cordoba's manner of rule would be determined at a council. With this development, a de facto disintegration took place in Andalusia and each group declared its independence. Between 1031 and 1090 almost every city declared its independence and eventually, twenty "*Muluk al-Tawaif*" (small principalities) emerged.[32]

2.4. Andalusia after the Umayyads (1031- 1492)

LET'S COMPARE

The Reconquista: From the moment the Christians became a power in Spain, they started to make plans to expel the Muslims from Spain. This was called the Reconquista. With the exile of all Muslims out of Spain, this plan achieved its aim.

Throughout history, Muslims of Spain were able to live in peace together with peoples of different beliefs and cultures in the Peninsula.

Compare the two approaches above.

After the end of the caliphate, many influential families that were living off of Cordoba announced their independence in the period of ***Muluk al-Tawaif*** (small principalities). The most important political event of this period was the fierce fighting of the groups against each other to expand their territories. In this process, while Muslim powers were becoming weak, the Christian kingdoms got stronger and began to look for opportunities to realize the

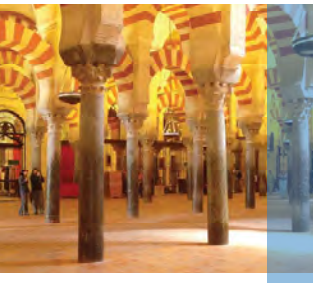
[32] Mehmet Özdemir, *Endülüs Müslümanları*, vol. 1, p. 122- 138.

"*Reconquista*" (reconquest). Benefiting from the clashes between Muslim groups, the Christian kingdoms conquered some Muslim cities. In 1085, Tulaytula, the second largest Muslim city second only to Cordoba, was also invaded. With this event, groups realized that Christians were in the pursuit of taking the whole of Spain back. Then, people fell into deep despair. Foreseeing the impending danger, some amirs had to ask the Moravids in North Africa for aid as a result of demand and encouragement of the scholars and the public.[33]

The army under the command of the Moravid ruler Yusuf ibn Tafshin entered Spain in 1086 and fought against the Spanish kingdom in several places and gained a decisive victory. Christian attacks against Muslims stopped for a while. Yusuf ibn Tafshin returned to the Maghrib once more. However because the leaders of *Muluk al-Tawaif* were fighting against each other, Yusuf ibn Tafshin returned to Andalusia. This time he separated the groups and began managing Andalusia as a vassal region of the Moravid Kingdom. The governor who administered it was appointed by the Moravids. They ruled Andalusia for sixty years. They maintained internal stability for twenty-five years and prevented attacks from Christian kingdoms. After a while, the situation changed. Due to reasons such as the tax increases and the debauchery of the Moravid administrators, internal turmoil re-emerged. The resistance of some amirs and scholars against the Moravids thoroughly weakened the power of the Moravids. Moreover, some civil unrest that took place in North Africa and the successive defeats of the Moravids in the wars against Christian kingdoms in Andalusia helped trigger their collapse in 1147.[34]

After the collapse of the Moravids, the political union of Andalusia disintegrated again. Taking advantage of this state of affairs, the Spanish kingdoms captured many places. As a result of some amirs' requests for help, the Muwahhids, established after the collapse of the Movarids in North Africa, advanced into Andalusia (1147). The Muwahhids fought against the Christian kingdoms and after they stopped their attacks, they returned to North Africa. Thereupon, the Portuguese invaded Silpa in 1189 with a Crusade army constituted from French, English and German forces. In order to stop the advance of the Christians, the Muwahhids returned to Andalusia and there, they became successful in some battles.

[33] Türkiye Diyanet Vakfı İslam Ansiklopedisi, V 11, p. 214.
[34] Mehmet Özdemir, Endülüs Müslümanları, V 1, p. 166- 170.



The inside view of the Great Mosque of Cordoba.

In 1212, however, a great Crusade army formed by soldiers from several kingdoms defeated the Muwahhids. Andalusians blamed the Muwahhids for being the cause of the defeat against the Crusades. After a while, many groups rebelled and declared their independence. Meanwhile, uprisings also emerged in North Africa against the Muwahhids. The process of Muwahhids' collapse began in 1228. In this process, the Christians united and expanded their areas of authority and, step-by-step, carried out their plan to take control of the whole of Spain. From 1228 until 1250, all the lands except Granada and a few cities in its surroundings were under the control of the Christian kingdoms.

The Sultanate of Granada, or the Nasirids State (1238-1492), was established in Granada and in a few small cities in its vicinity, which remained under Muslim control. Thanks to the flexible and dynamic foreign policy they implemented, Nasirids managed to keep their state standing for two and a half centuries.[35] They tried hard not to clash with the Christian kingdoms. As a result of the politics they followed, the Sultanate of Granada enjoyed a period of relative stability until 1462. After this date, however, the internal and external conditions developed against the interests of the kingdom of Granada. Civil unrest emerged. The kingdom of Castile-Leon took advantage of this situation very well for the completion of the "*Reconquista*". Gibraltar, which was the only connection between North Africa and Granada, was captured. Gradually the areas to which the Sultanate of Granada could move were narrowed. The cities under the control of Granada were occupied. In 1487, the Sultanate of Granada asked for the Ottoman Sultan Bayezid II's help. But since Bayezid II had to struggle against his brother Cem and the Mamluks, he was not in the position to assist. In 1489, all of the cities around Granada were captured and, finally, Granada was conquered. Even though Muslims fought very well, as a result of the shortage of supply and other reasons, Muslim forces had to surrender in 1492.[36]

2.5. The End of the Presence of Muslims in Andalusia

Fernando, the King of Castile (Ferdinand d'Aragon), and his wife Queen Isabella (Isabella de Castille) agreed to the agreement they made when taking delivery of Granada for five years. Meanwhile, the Spanish intended to evangelize the whole of Spain. Therefore, they began to violate the articles of

[35] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 71.
[36] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, V 11, p. 216.

the agreement. The movement of the Christianization of Muslims started in the year 1497. First, Spaniards restricted the Muslims' rights and fired those who worked in the council of the city administration. Muslims in the city centre were forced to migrate to the suburbs and villages or, even, out of Spain. They were forced to sell their lands, but were forbidden from buying any. Because of this, some Muslims sold their lands and began to migrate to North Africa.

From 1497, the Christianization of Muslims was attempted by means of persuasion. Clergymen that were sent to the Muslims encouraged them to convert to Christianity by means of propaganda. However, they were unable to attain any result by this means. So after 1498, they began to Christianize by force. In order to cut people's ties with Islam, religious works written in Arabic were collected and burned, and speaking in Arabic was prohibited. These applications provoked the Muslims of Granada. The uprisings in 1499-1500 and in 1501 were severely suppressed. Those who survived by converting to Christianity were able to save their lives. With a law introduced in 1502, Muslim farmers were asked either to accept Christianity or to leave the country. In this process, many Muslims hid their beliefs and engaged in "*taqiyyah*" (religious dissimulation).

By means of another law enacted in 1526, the Kingdom of Spain declared that all Muslims accepted Christianity. This law required the closure of all mosques. Muslim women were ordered to quit following the Islamic dress code and to dress like the Christians. In the same year, the inquisition began. According to edicts of 1556 and 1557, children under the age of eleven were to be delivered to the churches. Other than these provisions, many others aimed to completely eliminate the Islamic faith and culture. As a result of these heavy regulations, Muslims rebelled between the years 1568 and 1570. However, these riots were subdued.[37]

The inquisition tried hard for the implementation of the decisions taken. The slightest mention or indication of Islam was severely punished. The Kingdom of Spain exiled all of the Muslims they identified between 1609 and 1614 out of the country. The number of exiled Muslims was around five hundred thousand.

Muslims primarily preferred to go to North Africa and France. Most of those who went to France reached the territories of the Ottoman Empire via Italy

LET'S COMPARE

Compare the movements of forcing people to accept a religion or an ideology to the spread of Islam by conveying its message (*tabligh*) without any coercion.

[37] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 72.

and Venice. Many of them lost their lives for reasons such as disease, starvation and raids that they faced during this journey.[38]

3. The Contributions of the Umayyads to Islamic Culture and Civilization

The scholarly developments that began in the period of Muhammad also continued in the period of the Umayyads. The Umayyads gave great importance to education. Mosques, houses of scholars, bookstores and "*kuttabs*" (Islamic primary schools) served as places of education. With time, the tradition of *kuttab* became widespread and these structures were built everywhere, even in small villages.[39]

During the period of the Umayyads, many improvements were made in the fields of language and literature. The Holy Qur'an was originally written without punctuation and vowels. In order for the Qur'an to be correctly understood, the method of Arabic punctuation (diacritics) was developed during this period.

The largest intellectual development of the period was in the field of poetry. Poems of this period were composed about topics such as politics and love. Many caliphs promoted poetry. Khalil ibn Ahmad was the first person to find the rhythm and technique of Arabic poetry. The forms that he found and developed are used even today. His Iranian student Sibawayh (d.796 CE) was the first person to write the first systematic work on the grammar of the Arabic language.[40] During the caliphate of Abdul Malik, Arabic was accepted as the official language. With the help of all these studies, Arabic became the language of scholarship. Surely the language studies of the Umayyads contributed a lot to the realization of bright scientific developments in the Abbasid era.

LET'S DISCUSS

Imam Abu Hanifa was from the Iraq school.

Discuss the reasons for this.

Although there were studies undertaken in many scholarly fields in the Umayyad period, the majority of the concentration was in the field of religious disciplines. The reason was the need to understand the Qur'an and the *Sunnah* of the Prophet after the deaths of his companions. Umar ibn Abdul Aziz made great effort for the collection of the *hadiths* of the Prophet. In the period of his caliphate, *hadiths* were starting to be compiled *(tadwin)*. Zuhri was the first

[38] Mehmet Özdemir, *Endülüs Müslümanları*, V 1, p. 204- 217.
[39] Heyet, *Emeviler Dönemi, Bilim, Kültür ve Sanat Hayatı*, p. 58.
[40] Philip K. Hitti, *Siyasi ve Kültürel İslam Tarihi*, vol. 1, p. 380.

scholar to collect the *hadiths*. In this regard, the caliph Abdul Malik supported him greatly.[41]

Kubbat al-Sahra (Jerusalem)

The Umayyad Era was the period during which the young companions lived. During this period two different schools emerged. One of these was called the school of the Hijaz led by Said ibn Musayyab and the other one was the school of Iraq, which was pioneered by Ibrahim Nakha'i. While the school of the Hijaz did not act upon personal opinions for the interpretation of issues that had no existing rules in the Qur'an and the *Sunnah*, the Iraq school decided to act upon their personal opinions.[42] The first works in the fields such as Qur'anic exegesis, history and *maghazis* (military expeditions) started to be produced in this period.

Islamic art showed its highest expression in religious architecture. Although the influences of earlier civilizations could be found in these works, Muslim architects and builders produced original works by reflecting their beliefs and spirits onto these monuments. The Umayyads were accepted as pioneers in this field. The tradition of adding minarets and *mihrabs* (niche for the imam) to the mosques began with the Umayyads.[43] The Damascus Umayyad Mosque and the Kubbat al-Sahra (Dome of the Rock) are the oldest Islamic monuments that survive until today.

In the Ummayad period, studies were also carried out in other fields such as medicine, chemistry and philosophy. The movement for the translation of scientific works into Arabic began in the period of the Umayyads and reached its peak in the period of the Abbasids.[44] The grandson of Mu`awiya, Khalid ibn Yazid (d.706) brought some scholars from Alexandria to Damascus and established a great library there. The first chemist among the Arabs was Khalid ibn Yazid. He was the first person to translate some books related to chemistry, medicine and astrology into Arabic.[45] The Andalusian Umayyads also made huge progress in the fields of science and culture. Both in the religious disciplines and other scholarly subjects, they were at an advanced level. Literacy was very high in Andalusia since great importance was given to education. Mosques, *madrasas* and *kuttabs* were the places of education. In every branch of science, competent people appeared. Some of these leading

41 İrfan Aycan, İbrahim Sarıçam, *Emeviler*, p. 131.
42 İrfan Aycan, İbrahim Sarıçam, *Emeviler*, p. 139.
43 Philip K. Hitti, *Siyasi ve Kültürel İslam Tarihi*, vol. 1, p. 407-408.
44 Mehmet Bayraktar, *İslam Felsefesine Giriş*, p. 28.
45 Philip K. Hitti, *Siyasi ve Kültürel İslam Tarihi*, V 1, p. 399- 400.

An artistic rendering of Ibn Rushd (Averroes).

scholars were Muhammad Qurtubi (d.1273) in exegesis, Ibn Abdul Barr (d. 1070) in *hadith*, Muhyiddin Ibn Arabi (d. 1240) in Sufism.

Important studies were also produced in the fields of philosophy and logic in Andalusia. The philosophical tradition that started with Muhammad ibn Masarra (d. 931) was continued by philosophers such as Ibn Bajja (d.1138), Ibn Tufayl (d.1185), and Ibn Rushd (Averroes) (d.1198). Andalusian philosophers translated the whole works of Greek philosophy and logic into Arabic. A student of Averroes, the Jewish philosopher Ibn Maymun (Maimonides) was also one of those whose name became renowned for his competence in the field of philosophy.

While Andalusia was at its most brilliant period in scholarship, the Western world was struggling. The scholarly accumulation in Andalusia contributed greatly to the emergence of the Renaissance and the Reformation in Europe. Westerners learned about philosophers, such as Aristotle and Plato, for the first time from Muslim scholars.

LET'S RESEARCH

Research the impact of the Muslims of Andalusia on Western civilization.

For Andalusians, books were of great importance. In the period of Abdurrahman III, the world's richest libraries were in Andalusia. According to historical sources there were four hundred thousand books in the Library of Cordoba, which Abdurrahman III had constructed. There were also many other great libraries in Andalusia. These were all burned down by the Christian reconquistadors when the Inquisition was initiated.

Muslims also built important monuments in Andalusia. *Madrasas*, palaces and great mosques reflect the architectural understanding of that period. The Madrasa of Cordoba that was built by Abdurrahman III in the capital was the most important educational institution of that period. Muslim and Christian students who came from Europe, Africa and Asia studied there. Some of the well-known architectural monuments of that period were the Great Mosque of Cordoba, Madinat az-Zahra Mosque, Ja`fariyyah (Saragossa) and al-Hamra Palace.

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. Why did Mu`awiya not give his pledge to Ali? Explain.
2. What administrative changes took place during the Umayyads?
3. Explain the administrative method of Umar ibn Abdul Aziz.
4. What are the reasons for the collapse of the Umayyad caliphate?
5. How did the Caliphate begin in the Andalusian Umayyad period? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. In which city was Mu`awiya the governor, before taking over the caliphate?

A. Kufa B. Damascus C. Basra
D. North Africa E. Khurasan

2. During whose caliphate was Istanbul besieged for the last time during the period of the Umayyads?

A. Mu`awiya B. Yazid C. Abdul Malik
D. Sulayman E. Marwan ibn Hakam

3. What did the native Spanish who accepted Islam were called?

A. Mustarabs B. Muwalladun C. Berber
D. Mawali E. Farsi

4. What did the native Spanish who accepted Islam were called?

A. Abdurrahman II B. Yusuf ibn Tafshin C. Hakam II
D. Ibn Amir E. Hisham I

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Mu`awiya, Abdurrahman el-Ash`ath, Abdurrahman III, Hisham I, Abdul Malik, Kufa)

1. ..... founded the first navy of Muslims.

2. The first Muslim who minted money was .....

3. One of the commanders who rebelled against the Umayyads was .....

.....

4. The city of ..... was made the capital city in the period of Ali.

D- Write "T" for true and "F" for false for the following sentences.

1. (.....) Diacritics were placed on the Qur'an during the caliphate of Ali.

2. (.....) Abdullah ibn Zubayr rebelled in Mu`awiya's era.

3. (.....) The conquest of Spain was commenced for the first time by Tariq ibn Ziyad.

4. (.....) The last Muslim state to collapse in Andalusia was the Sultanate of Granada.

Chapter 5

THE ABBASIDS

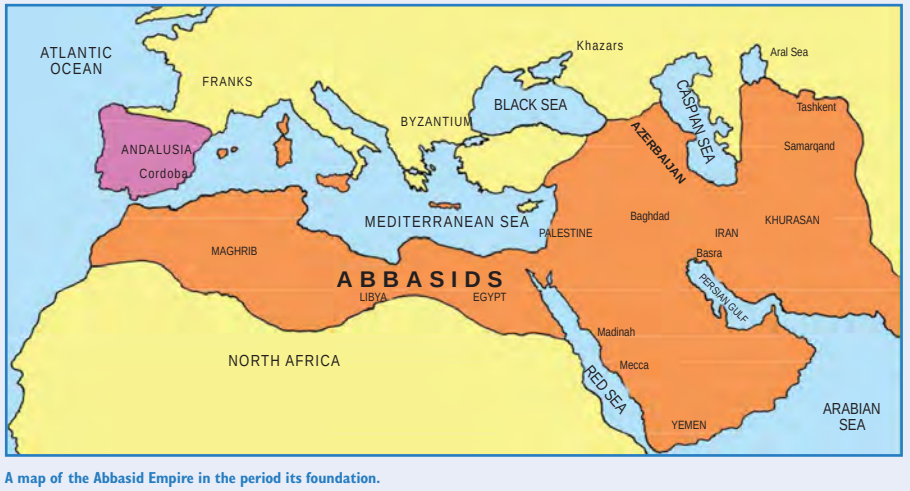
THE ABBASIDS

LET'S GET READY FOR THE CHAPTER

1. Examine the lands ruled by the Abbasids on a map.
2. Research the relations between the Turks and the Arabs during the Abbasid period.
3. Collect information about the siege of Istanbul by the Abbasids.
4. Research the Abbasid support of scholarship and culture.
5. Collect information about *Bayt al-Hikmah*.

1. The Period of Establishment

The Abbasids were a family of rulers that reigned between 750 and 1258 CE, who took their name from the Prophet's uncle Abbas. They ruled as caliphs for five centuries until the Mongols destroyed their reign in 1258.



A map of the Abbasid Empire in the period its foundation.

Initially, members of the Abbasid family were impartial in politics during the Umayyad caliphate–just like their grandfather Abbas was not engaged in politics. However, they changed their attitude after they were exiled from the capital city Damascus by the Umayyad government. The Umayyad Caliph, Walid I exiled Ali, the grandson of Abbas and his relatives due to concern that they might take over the government. In 714, Ali settled with the Abbasid family in the village of Humayma, in today's Jordan, and started their movement against the Umayyads.[1]

At the time when the Abbasid movement began, the Umayyads had many problems. The Caliph's authority was weak and fierce battles were taking place among the Arab tribes. The Kharijites, who emerged after the Battle of Siffin, were in a state of constant rebellion against the Umayyads. After Husayn was martyred in Karbala, a great hatred against the Umayyads developed among the people.[2] The groups supporting Ali grew stronger and did not accept the Umayyad administration because they argued that only the descendants of Ali could be rightful caliphs. This was the reason why they rebelled against the Umayyads in some areas causing troubles for them.

As time passed and as a result of some misplaced policies, the Umayyads lost further public support. Since their initial rule, the Umayyads implemented a hereditary succession system, which was considered to be against Islamic values. They did not pay much attention to the rights of other Muslims apart from themselves and those who surrounded them. They treated non-Arabs as if they were second-class citizens even if they were Muslims and did not give them the right to express their greivances. These non-Arab Muslims, called the "*mawalis*", were humiliated and only the Umayyad dynasty and their supporters benefited from the fruits of power.

All of this discontent and the tense atmosphere made the Abbasid movement against the Ummayyads easier. The Abbasids greatly benefited from this situation. They emphasized that their aim was to see "the family of Muhammad come to power" and the pledge for the caliphate should be made to someone from the Prophet's family.[3]

Even before the Abbasids took action, the Shiites, a strong power in Khurasan by this point, were gaining power. They also wanted someone from the family of

[1] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 32.
[2] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 73.
[3] Heyet, *İslama Giriş, Evrensel Mesajlar*, 453- 454.

Muhammad to be the caliph. Most of them had gathered around the grandson of Ali, Abu Hashim. Abu Hashim transferred his residence to Humayma and made an alliance with the Abbasids. Thus, the Abbasids gained the support of the Shiites from the very beginning. Muhammad ibn Ali of the Abbasids took leadership of this new front against the Umayyads.

The centers of the Abbasid campaign were Kufa and Khurasan. The organization that conducted these activities was fully established in 718. From that time on, twelve *naqibs* (representatives) and seventy *da`is* (propagandists) under their authority were running the Abbasid movement in great secrecy. Claiming that they were fighting against the Umayyads' oppression, these campaigners wanted public support. In time, the Abbasids sent many propagandists to different regions. Although they delivered their message to people by emphasizing the name of *Ahl al-Bayt*, the leadership was in the hands of the Abbasids. Whenever possible, Muhammad ibn Ali told the public that he was also a member of the Prophet's family, and, thus, eventually gained the sympathy of the masses.

After the death of Muhammad ibn Ali, his son Ibrahim ascended to the leadership of the movement. Ibrahim was a leader who had good organizational skills. One of the regions where campaign activities were carried out most effectively was Khurasan. Ibrahim sent Abu Muslim of Khurasan to this region as a representative of the Abbasid family in 745. There, the activities increased. But when the Umayyad ruler Marwan II captured Ibrahim ibn Muhammad, he imprisoned him and then executed him. His brother Abu Abbas replaced him and became the head of the movement.

Abu Muslim's arrival at Khurasan was the turning point of the Abbasid movement. Abu Muslim started the revolutionary movement of the Abbasids in Khurasan in 747. He defeated the Umayyad army in a short period of time and took control of that region. After that, the Abbasid forces entered Kufa in 749 and, in the same year, declared Abul Abbas Caliph in Kufa. In his first sermon in Kufa as Caliph, Abul Abbas stated that it was only the Abbasids' right to govern. While emphasizing *Ahl al-Bayt*, he was in fact saying that they were from *Ahl al-Bayt*. Identifying himself with the family of the Prophet, Abul Abbas tried to convince the people of Kufa[4] by reading the following verses from the Qur'an:

[4] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 454, 455.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

"...Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification,"[5] "Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." [6]

In order to put an end to the Umayyad sultanate, the Abbasid army marched on Syria in 750 and the Umayyads defended themselves against this army with a huge force. The war ended on the banks of the Great Zab River, with the defeat of the Umayyads. The Abbasid army entered Damascus, the capital city of the Umayyads. The defeated Umayyad ruler Marwan II fled to Egypt but was caught by Abbasid soldiers and killed in the same year. Thus, Umayyad authority collapsed and Abbasid rule replaced it. During this turmoil, the Abbasids eliminated many people from the Umayyad dynasty.[7]

The Abbasids made sure not to break the unity that they had established with the Shiites until they gained control. However, after seizing power, they turned their backs on them. Due to this shift in their policies, the Shiites rebelled under the leaderships of Ibrahim and his brother Muhammad, the descendants of Hasan. The Caliph al-Mansur suppressed this rebellion very harshly in 662-663. Muhammad was killed in Hijaz and Ibrahim was killed in Iraq. Thus, the prominent Shiite leaders were eliminated.[8]

LET'S NOTE

After defeating the Umayyads, the Abbasids continued the hereditary succession system, which had been started by the Umayyads. Before his death, the first Abbasid Caliph Abul Abbas appointed his brother Abu Ja`far as his heir. After him, all of the thirty-five Abbasid caliphs were the descendants of Abu Ja`far.

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 1, p. 34.

5 Ahzab, 33: 33.
6 Shura, 42: 23.
7 Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 74.
8 Hasan İbrahim Hasan, *İslam Tarihi*, vol. 2, p. 319.

When the Abbasids took over the caliphate, people welcomed them as people who represented the views and principles of the true caliphate. They hoped they would establish a just rule based on religion rather than "kingship". Indeed, the Caliph wore the mantle of the Prophet during Friday prayers. And he had "*faqihs*" (jurists) and other "*alims*" (religious scholars), whom he consulted in state affairs; the reality however, was different. Although the Abbasid caliphs pretended to be "*zahid*" (pious and ascetic), they did not fully meet the expectations.[9]

When Abu Ja`far al-Mansur came to power in 754, he organized the administration and military to strengthen Abbasid rule. With the help of Abu Muslim, he eliminated his uncle Abdullah, who did not recognize his caliphate, and attempted to seize it from al-Mansur. Then, the caliph also had Abu Muslim, who was very powerful in the Khurasan region, executed lest he cause problems in the future. Numerous uprisings, which took place in various regions, were also suppressed in a very brutal manner.[10]

After Mansur eliminated the internal threats, he founded the famous city of Baghdad (*Madinat al-Salam*) on the banks of the Tigris River, and made it the capital city. In a very short time, Baghdad became one of the most important cities in the world. Due to his actions in strengthening the state and building it on a solid basis, Mansur was accepted as the real founder of the Abbasids.

The periods of Mansur, Mahdi, Harun Rashid, Ma'mun, Mu`tasim and Wathiq were considered the "golden era" of the Abbasids. To a large extent, the foundations of Islamic civilization were laid during this period. The period of decline that started after 847 continued until the collapse of the Abbasids in 1258.[11]

DID YOU KNOW?

Since Imam Abu Hanifa would not accept the position of head judge offered to him by Mansur, he was put in to jail and died there in 150/767.

Nuri Ünlü, *Ana Hatlarıyla İslam Tarihi*, p. 126.

[9] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 34.
[10] Hayati Ülkü, *İslam Tarihi*, p. 474- 475.
[11] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 75.

2. The Role of the Mawalis in the Administration

LET'S EVALUATE

Provided that the *mawalis* accepted Islam, they legally became equal to Muslim Arabs during the period of the Prophet and the Four Caliphs. The Prophet never discriminated between free Arab Muslims and emancipated Muslims who came from slavery and this practice also continued in the era of the Four Caliphs. When setting up the salary system, Umar accepted the *mawalis* as did their masters who emancipated them and he assigned them the same salary. In addition, he ordered his governors to record the non-Arab Muslims in the military registers and gave them the same amount of salary as their masters. Ali also allocated an equal share to the Arabs and *mawalis* in the (distribution of) salaries and booty.

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 29, p. 424

Evaluate the attitudes of the Umayyads towards the *mawalis* by taking into account the practice of the Prophet and the Four Caliphs.

The Umayyads had a policy that gave particular importance to being Arab. Administrative positions were mostly in the hands of the Umayyads or the Arabs. *Mawalis* (Non-Arab Muslims) were treated as secondary. In principle, all Muslims were expected to have equal rights but in practice it was different.

For example, non-Arab Muslims were required to pay more taxes. Even the *jizya,* which was the tax paid by non-Muslim citizens, was also requested from the Muslims. The Arabs took part in the wars as cavalrymen while other Muslims were the infantrymen and the latter was taking a lesser share of the booty compared to the Arabs. Although this practice was abolished by Umar ibn Abdul Aziz, it continued after his death.

The Abbasids discontinued the strict Arab favoritism and allowed non-Arab Muslims, the *mawalis,* equal rights. They even attained a more privileged status than the Arabs. When the Abbasid Caliphate was established, important administrative positions were given to some *mawalis*. For example, Abu Muslim, one of the most well-known names of the Abbasid movement, was a *mawla*. The first Abbasid Caliph, Abul Abbas valued him greatly. Thanks to him that the Abbasids ascended to power. Also, because of Abu Muslim's help, the Caliph Mansur was able to put an end to some rebellions.

After the Abbasids made Baghdad their capital city, they took the Sasanid Empire as a model and established the office of the vizier as the most important

authority second only to the caliph. *Mawali* viziers were appointed to this position. Persian titles started to be used and Persian songs began to be chanted in the Abbasid palace. Persian art and thought started to show its influence.

Even after the assassination of Abu Muslim Khurasani, the *mawalis* maintained their power in the Abbasid administration. Barmakids, of Persian origin, are an example of this. Khalid Barmaki, who was the first Muslim from that family, was appointed by the Caliph Abul Abbas as both the head of the *Diwan al-Kharaj* (the Council of Land Tax) where the taxes taken from non-Muslims were gathered, and the head of the institution of the *Diwan al-Jund* (the Army Council), which dealt with issues related to soldiers' salaries.

After Khalid, Yahya Barnaki, from the same Barmaki family, became the governor of Azerbaijan. When the famous Abbasid Caliph Harun al-Rashid ascended to the throne, he raised Yahya up to the status of the most powerful administrator after him, by appointing him as his vizier. Yahya served as vizier for seventeen years. He enjoyed absolute power and authority in the government and his two sons, Fadil and Ja`far also had a say in the administration. Fadil served as the governor of the eastern provinces while Ja`far served as the governor of the western provinces. Thus, the Barnaki family ruled over the provincial administration of the caliphate.

The dominance of Persian *mawalis* in the administration led to an Arab backlash. In the battle between the sons of Harun al-Rashid, al-Amin (809-813 CE) and al-Ma'mun (813-833 CE), the Arabs sided with al-Amin, whose mother was an Arab, against al-Ma'mun, the son of a Persian mother. However, al-Ma'mun was victorious in this war, which caused the Arabs to be removed from the administration. People of Persian origin used their influence in government as commanders or viziers. The Caliph Harun al-Rashid noticed that the Barnakids were becoming a danger to the government, so, making an excuse, he discharged the Barnaki family from the administration in 803 and, by taking this measure, he prevented a possible conflict. The rule of Harun al-Rashid (786-809 CE) was regarded as the Abbasid State's brightest period.

Turks were also promoted to quite important positions in the Abbasid period. Especially after the time of al-Ma'mun, Turks began to be given positions in state administration. During the first years of his caliphate, al-Ma'mun mostly relied on the support of the Persians. Over time however, the Persians started to become very powerful in the government and, therefore, he wanted to balance the power of the Persians. Since he did not trust the Arabs,

however, he increased the power of the Turks. In the last years of his caliphate, the number of Turks in the army reached ten thousand, and the majority of the personnel in command were Turkish.

After al-Ma'mun's death, his brother al-Mu`tasim became caliph with Turkish support. The army mostly consisted of Turks, which he brought from central Asia. In 836, he established the city of Samarra and with the help of the Turkish troops, made it the center of the Caliphate. Thus, the "Period of Samarra", which lasted until 892, began. During this period, Turkish commanders and soldiers were dominant among the administrative staff. From the time of al-Mutawakkil, Turks played an active role in the selection of a caliph.[12] Meanwhile, caliphs looked for ways of getting rid of Turkish dominance. As a solution, the center of the caliphate was moved back to Baghdad in 892. However, rivalry among state officials continued in Baghdad as well. In 936, Caliph al-Radi made Muhammad ibn Ra'iq al-Hadari almost as powerful as the caliph himself by appointing him to the position of *amir al-umara* (commander of the commanders). But this precaution did not bear the anticipated results, as the Empire lost its power and broke up.[13]

3. The Abbasids' Policy on Religion

While fighting against the Umayyads, the Abbasids were trying to garner people's support by promoting piety and the status of *Ahl al-Bayt*. When they came to power, they followed a policy that focused on religion. When the first Abbasid Caliph, Abul Abbas came to power, he delivered his first sermon in Kufa by interpreting many verses and *hadiths*, and stating that the caliphate was a religious position. Then he declared that after the Four Rightly Guided Caliphs they, themselves, could only represent this position. The Shiites argued that the Caliphate was the right of Ali and his descendants. The Abbasids opposed the Shiites, however, by arguing that the caliphate continued through the line of the Prophet's uncle Abbas, not through the Prophet's son-in-law Ali. So, according to the Shiites, the successor (whom the Prophet appointed) was Ali, and for the Abbasids it was Abbas.

The Abbasids stated that the caliphate was a religious position, and that Allah gave the mission to them. In 775, Caliph Mansur introduced himself to the people as "Allah's representative on earth", "*Sultanullah*" (Allah's Sultan)

[12] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 77.
[13] *Türkiye Diyanet Vakfı İslam Ansiklophedisi*, vol. 1, p. 35.

or "Allah's shadow on earth" in Arafat. Moreover, they said that the authority to represent the unity of Muslims belonged to them, alone, until the Day of Judgment. From that time on, the Abbasids began to consider themselves as Allah's Caliphs instead of the Prophet's Caliphs. For them, a caliph acted with the will and permission of Allah, so those who did not obey the caliph could be considered a ***mulhid*** (non-believer) and killed.[14]

In order to highlight the importance they attached to religion, the Abbasid Caliphs led the Friday prayers by wearing the mantle of the Prophet and expanded the Masjid al-Haram in Mecca and the Masjid al-Nabawi in Madinah. They repaired the roads of pilgrimage and ensured their safety and had a well dug in order to meet the pilgrims' need for drinking water.

During their long rule of five centuries, the Abbasids built mosques, *masjids*, *madrasas* and libraries throughout important regional centers of the caliphate. Islamic studies developed in this period. The methodologies of the religious disciplines such as exegesis, *qira'ah* (the recitation of the Qur'an), *hadith*, *fiqh* (Islamic jurisprudence), *kalam* (Islamic theology) and Sufism were separated into independent disciplines.

INFORMATION BOX

By benefiting from the atmosphere of freedom provided by the Abbasids, the *mawalis* wrote books in which they claimed that they were superior to the Arabs. They defended their superiority against Arabs in the books they wrote. In these works, each party listed its superiorities along with the flaws of the other. This development, which emerged during Abbasid Period, is called the movement of *shu`ubiyyah* (sectarianism).

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 29, p. 424 - 426

From time to time, the Abbasids' approach to religious schools and sects greatly differed. Sometimes, they applied a strict *Mu`tazilah* understanding and persecuted the scholars who argued that "The Qur'an was not a creation" and executed them as they did during the time of al-Ma'mun, al-Mu`tasim and al-Wathiq. Sometimes, caliphs such as al-Mutawakkil supported the Sunni understanding, which was adopted by the majority, and protected the *hadith* scholars and jurists who were the representatives of Sunni knowledge.

[14] Heyet, İslam'a Giriş, Evrensel Mesajlar, p. 459.

Sometimes they gave great importance to *Ahl al-Bayt* and got their support, as they did in the time of Caliph al-Ma'mun and al-Mustansir. Al-Ma'mun even declared Ali ibn Musa his heir in 817, but since Ali passed away before him, the Caliphate did not pass to the descendants of Ali.[15]

The Abbasids encouraged non-Arabs to convert to Islam and lifted the heavy taxes, which had been exacted from them during the Umayyad period. They also opened administrative positions to them. As a result of these policies, people in Egypt, Khurasan and Central Asia accepted Islam *en masse*.

The Abbasids considered protecting the Islamic world against external attacks as part of their religious duty. The caliphs participated in some of the military expeditions, especially those against the Byzantines, and in this way they promoted the importance they attached to the conquests.[16] Military units consisting of Turks were placed in the Awasim province which was founded in the period of Harun al-Rashid. The center of this province was Antakya. Tarsus was also an important headquarter of this province. Harun al-Rashid organized expeditions to Anatolia that reached Eregli. The Byzantines came to an understanding and agreed to pay taxes. Caliph al-Mutasim organized an expedition and reached Afyon beyond Ankara and thus started to threaten the Byzantines. In this way the Byzantines were blocked and the caliphate and its subjects were protected.[17]

Occasionally, people and groups affiliated with the ancient Persian religions and sects tried to revive them under the guise of Islam. The Abbasids watched their attempts closely and punished them severely when necessary. They established an organization called "*Diwan az-Zanadiqa*" (the Council of non-believers or heretics), in order to struggle against those who continue worshipping their ancient Persian-Khurasani religions of Zoroastrianism or Manichaeism in secret. or the ***zindiqs*** **(Zoroastrians)** who believed in two dieties (gods of light and darkness). Apart from these, they fought against other secterian groups such as a member of the Zoroastrians, named Bihaferit, who declared himself as a prophet.

The Abbasids never intervened in the practices of those who followed the Jewish and Christian faiths who did not rebel–they were accepted as *dhimmis*. They were allowed to follow their religion and worshiped freely in their temples.[18]

[15] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 459- 461.
[16] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 78.
[17] Hayati Ülkü, *İslam Tarihi*, p. 460- 479.
[18] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 461- 462.

4. Domestic Affairs

In its existence of more than five hundred years, the Abbasids encountered many domestic problems that were caused by various reasons. The issue of deciding who was going to be caliph was a top issue among these. From their establishment until their collapse, the Abbasids were never able to resolve the issue of the caliphate. Constant fights against the followers of *Ahl al-Bayt* who argued that the caliph should be chosen from *Ahl al-Bayt*, and the struggle over the caliphate between the sons of Harun al-Rashid weakened the Abbasids. Rival Arab tribes also restarted their fights among these conflicting brothers. After the mid-9th century, both the mothers of princes living in the Abbasid palaces and the Turks became highly influential in determining who would be caliph. Consequently, caliphs started to be selected either from the sons of the most influential women in the palaces or from those who were found most appropriate by the Turkish commanders, rather than from those who were most worthy and talented. This led to conflicts and internal uprisings among both the Abbasid dynasty and the Arabs and Turks. In addition, the insensitiveness of the caliphs of the last period was the first cause of the disintegration of the Abbasids and then of their collapse.[19]

When the Abbasids came to power, the borders of the empire reached from the interior of Central Asia to the Pyrenees, from the Caucasus to the Indian Ocean and into the interior of the Sahara. Because of the extent of its borders, it was considered the largest empire of its time. If the circumstances of the time are to be considered, it can be understood that it was not easy to keep together such a large empire. Indeed, the earliest divisions in the Abbasid Empire go back to its first years. After Andalusia gained its independence, independent and semi-independent states gradually began to emerge across North Africa. Some of the internal problems of the Abbasids were product of the desire for independence of the governors or of regional leaders who lived far from the central administration. For example, the Tahirids and Samanids in Khurasan, the Hamdanis in Syria and al-Jazeera, the Saffarids in Sistan, the Tolunids in Egypt and the Aglabids in North Africa emerged because of this.[20]

The Abbasids also had to fight the Umayyads, which was one of its domestic problems. Whenever members of the Umayyad family got the chance, they took action and rebelled in order to revive the Umayyad state. Indeed, while

[19] Hasan İbrahim Hasan, *İslam Tarihi*, vol. 2, p. 487- 510.
[20] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 35.

the fight between al-Amin and al-Ma'mun was raging, Ali ibn Khalid from the Umayyad dynasty rebelled and marched on Syria. For a while, he was in control of Syria and its surroundings. But the Abbasids managed to stop him before the rebellion got completely out of control. Similarly, the Shiites who rebelled at different times were bloodily subdued every time they rebelled.[21]

Another domestic problem was the Zanj Rebellion, which took place in Basra and its surroundings. It broke out due to social and economic reasons. Many black slaves working in the fields and saltworks in this region complained about the severe working conditions and rebelled in 869 under the leadership of Ali ibn Muhammad, who claimed to be a descendant of Ali. In a very short time, the riot reached such a height that the Abbasid administrators became worried. The riot rapidly spread due to the participation of new groups. At the beginning, the military operation of the slaves was quite successful. They took control of important areas of southern Iraq and southwestern Iran, seized Basra and Wasit, and began to threaten Baghdad. Finally, after the long and difficult fights, the riot was suppressed with great difficulty through the contribution of Turkish commanders and soldiers in 883.[22]

4.1. Anti-Government Religio-Political Movements

At the top of the list of the religio-political movements that took place during the Abbasid period were the uprisings that were orchestrated by the descendants of Ali and the Shiites who supported them. The Abbasid caliphs constantly kept the descendants of Ali under surveillance and thus they kept them under pressure. Therefore, during the period of al-Mansur, Muhammad al-Nafs az-Zaqiyya and his brother Ibrahim, the descendants of Hasan, took action against al-Mansur in order to seize power. By constantly changing their locations in order to be rid of the Caliph's pursuit, these two brothers were no longer able to withstand the pressure upon their families and finally showed themselves. The riot that began in Madinah spread to Mecca in a very short time and from there it spread to Basra. People in these provinces gave their pledges to Muhammad as caliph. However, Muhammad was executed in 762 and, the next year, Ibrahim was caught and also executed. This, however, was not the end of the Shiite rebellions.[23]

[21] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 79.
[22] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 36.
[23] Nuri Ünlü, *Ana Hatlarıyla İslam Tarihi*, p. 126.

Similarly, in the period of Caliph al-Hadi (785-786 CE), Husayn ibn Ali, one of the grandsons of Hasan, announced that he did not accept the caliphate of the Abbasids in Madinah. He rebelled and took the control of Mecca and Madinah and declared himself Caliph. However, by killing him the Abbasids suppressed this riot as well. Husayn's brother, Idris fled and settled in the lands in today's Morocco. He laid the foundation of the Idrisids Emirate, which was established during the time of Harun al-Rashid.

After Caliph al-Ma'mun's victory over his brother al-Amin in their struggle for power, when he was in Marw, he wanted to appoint Ali al-Rida from *Ahl al-Bayt* as his heir. On hearing the news, the Abbasids in Baghdad immediately declared Ibrahim ibn Mahdi, a great unlce of al-Ma'mun, as Caliph. Hearing this al-Ma'mun gave up his decision regarding Ali al-Rida and returned to Baghdad. Upon this, Ibrahim ibn Mahdi had to renounce the position of caliphate. During the time of al-Mu`tasim (833-842 CE), Muhammad ibn Qasim, a descendant of Husayn, rebelled in Khurasan and began to take pledges from the people. He was caught by the Abbasid governor of Khurasan Abdullah ibn Tahir, and was imprisoned.[24]

In the tenth century, Shi'ism became a force of resistance against the Abbasids and campaigns were held over a wide area. The religio-political provocations of the Ismailis, a branch of the Shi'a, led to the Qarmati riot in Iraq, Syria and Bahrain. A Qarmatis Emirate was established in Bahrain and the Qarmatis attacked Basra and Kufa, blocked the road to the pilgrimage and plundered Mecca. They stole the Hajar al-Aswad and took it to Ahsa where twenty thousand armed bandits were living. After twenty years, they returned the Hajar al-Aswad. The Shiite Buwayhids, who had established an independent state in 925, occupied Baghdad in 945. Thus, the Abbasid Caliphs no longer had political authority and became symbolic religious leaders.[25]

[24] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 80.
[25] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 36.

The Khawarij movement was a movement that had extreme views and was prone to violence. It emerged after the Siffin war between Mu`awiya and Ali as a result of the arbitration negotiation. They were opposed to arbitration by saying that "there is no one who can rule except Allah" and declared Ali an unbeliever for consulting the arbitrators and they separated from his group. Although the Kharijites stated that they lived according to Islam in an uncompromising manner, they accused everyone other than themselves of being unbelievers and used violence against them.

Heyet, *Dinî Kavramlar Sözlüğü*, p. 233

Just as they did in the period of the Umayyads, the Kharijites also attempted to rebel during the reign of the Abbasids. Strengthened by the participation of the Berbers in the early years of the Abbasids, the Kharijites staged various uprisings in North Africa. Bani Rustam, a member of the Ibadayyah branch of the Kharijites, managed to establish Rustami rule in Tahard. The struggle against these Kharijite groups and similar ones lasted a long time.

These rebellions took place in Iraq and Khurasan as well as North Africa. The Kharijite rebellions that took place in Kirman and Mosul in the period of Harun al-Rashid based on the claim that the Caliph was unjust and cruel were the most dangerous rebellions. The Caliph was only able to suppress the rebellion in Mosul with difficulty. Another Khariji rebellion that began in Kirman in the same year and spread to Afghanistan could only be ended during al-Ma'mun's reign. Since the Abbasids supported the *mawalis*, the Kharijites did not get the backing they had during the Umayyad period.

When a Khariji called Yusuf ibn Ibrahim al-Barm who appeared in Khurasan rebelled against the Abbasids (160/777), the Caliph al-Mahdi Billah sent Yazid ibn Mazyad al-Shaybani, the governor of Sijistan, to defeat him. The governor, Yazid, defeated Yusuf, who had occupied some of the regions. On different occasions, various Khariji groups in several regions revolted, but government forces immediately suppressed all of these revolts.[26]

4.2. Anti-Islamic Religio-Political Movements

Some groups that rebelled during the Abbasid period were opposed to both the Abbasids and Islam. Their aim was to destroy Muslim rule and revive

[26] Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 16, p. 172.

their previous religions. The most dangerous ones among these movements originated in Persia and Khurasan. They were the movements of Rawandiyyah, *Muqanna* (the Veiled One), Babak, Mazyar and Zindiq.

In the period of Caliph Mansur, a person who had extreme ideas called Ablaq began to find supporters by coming forward with claims against Islam. This group was called Rawandiyyah since they started disseminating their opinions in Rawant. According to Ablaq, the *Ruh al-Qudus* that entered Jesus passed successively to Ali first, then the imams from its descendants and later to the descendants of Abbas. Therefore, all of them, including the Caliph Mansur, were gods. Believing people to be gods, worshipping them and making what is *haram* in Islam *halal*, this group was eliminated by Mansur. The aim of the Rawandiyyah Movement was to revive their ancient religion of Zoroastrianism and to turn the caliphate into the kisralik.

Hasan Ibrahim Hasan, *İslam Tarihi,* V. 2, p. 407-408

The Muqanna Riot: The most dangerous uprising in Khurasan was called the *Muqanna* (the Veiled One) Riot. For a long time the Abbasids tried to end this riot but they could only suppress it in 789. Hakim ibn Hashim, a Persian from Balkh, was a commander in Abu Muslim's army. He wore a fancy veil over his face in order to hide its defects or, perhaps, not to be recognized– hence his nickname "the veiled one". After the death of Abu Muslim, the Muqanna first claimed prophethood and then divinity and initiated a riot in Marw. He believed in reincarnation of souls, which means that one is reborn with the same soul in a different body. He claimed that God entered the bodies of Adam, Noah and Abu Muslim, respectively, and, finally, God appeared in his own body. Furthermore, he instructed his followers that he abolished the Muslim acts of worship and abolished prohibitions (***haram***) and made them permissible (***halal***). He has been accused in some sources that he even made property and women common among his followers in accordance with ancient Mazdekean beliefs. The sources also talk about his cruelty and moral laxity, although he seems to have attracted many followers.

When the Caliph Mahdi sent an army against the Muqanna he retreated to the castle of Kash, which was very difficult to conquer. As the siege of the Abbasid army lasted for a long time, he realized that it was not possible to

escape, so he committed suicide with his family and supporters.[27]

The Babak Uprising: In terms of its vast geographical reach, its duration and organization, the Babak uprising was the most dangerous among those that occurred during the Abbasid period. Babak had similar views to those of the Muqanna. He also claimed to be divine, believed in **"*tanasuh*"** (reincarnation), and considered that which was haram to be halal. Although some of his followers read the Qur'an, they did not perform daily prayers or fast during the month of Ramadan. Those adopting these views were also known as Khurramites. Babak had remarkable abilities in the political and military arenas and most of his supporters were villagers. He promised them the division and distribution of large lands and kept his promise. In 816, rebelling in Azerbaijan, he was able to take the provinces of Iran and Armenia under his control for a long while. With support from the Byzantines and the ruler of Armenia, Babak defeated the forces sent to overthrow him and expanded his influence. He established headquarters in Bazz and attacked the Muslims killing indiscriminately including women and children. Many governors in Azerbaijan were appointed one after another to suppress the riot. However, despite all their efforts, the rebellion could not be quelled during al-Ma'mun's reign. In 837, the Caliph al-Mu`tasim ordered Turkish commanders such as Afshin, Inaq al-Turki and Bashir al-Turki to deal with the rebellion which had lasted for twenty years. After lengthy battles, the Abbasid forces managed to enter the city of Bazz where Babak was in 838. Babak, who was defeated in the battle, was captured by Afshin together with his closest men and was executed in Baghdad.[28]

The Mazyar Riot: A Zoroastrian called Mazyar rebelled in 839 in the Tabaristan region. The Caliph al-Mu`tasim was given the task of suppressing the rebellion to the governor of Khurasan, Abdullah ibn Tahir. One of the Turkish commanders, Afshin wanted the governor to fall, because he was a candidate for the governorship of Khurasan. He wrote a letter to Mazyar and supported him in secret. However, the riot was suppressed and Mazyar was executed and Afshin was imprisoned on charges of betrayal and died in confinement.[29]

The Movement of Non-believers or *Zindiqs* (Heretics): Those who were

[27] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, İmam Hatip Liseleri İslam Tarihi, p. 80.
[28] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 36
[29] Nuri Ünlü, *Ana Hatlarıyla İslam Tarihi*, p. 137.

devoted to their previous religions of Zoroastrianism or Manichaeism, despite being Muslims in appearance, were called *zindiqs*. Communities consisting of such people were called *Zanadiqa*. After the conquest of Iran in the period of Umar, many Persians began to accept Islam but some became Muslims in appearance only. At the end of the Umayyad period and especially in the early times of the Abbasids, the *Zanadiqa* tried to spread their beliefs by means of translations (from Persian to Arabic) and by the use of poetry and literature.

The Abbasid administrators took strict measures against the *zindiqs* from the beginning of their reign. An effective policy was carried out against them, especially in the periods of the Caliph al-Mahdi (775-785) and his son al-Hadi (785-786). Muslim scholars wrote books in order to refute their views.[30] Wasil ibn Ata, al-Jahiz and Abu al-Faraj Isfahani are some of the scholars who wrote about and against the *zindiqs* in their works.

5. Splits from the Central Administration

The Abbasids ruled over huge areas on the continents of Asia and Africa. However, the central administration needed to be very strong in order to keep such a large empire together. Thus, even in the early years of the Abbasids, the first splits in central government started with the establishment of an independent Andalusian Umayyad State in 756.

There had been times when the Abbasids lost the power of the central administration. This weakness in ruling increased and continued after the ninth Caliph, al-Wathiq. From that time on, what began was the period of decline that would ultimately lead to the collapse of Abbasid rule, and the Abbasids failed to retain sovereignty. By taking advantage of the weakness of the central government, religious movements including some of the Shiites, Kharijites, and some powerful governors and influential families in the provinces, established independent or semi-independent polities, especially in remote areas.[31]

Towards the end of the eighth century, the rule of the Abbasids over North African territories was so weak that the Kharijites were able to establish the Rustamid Emirate in Algeria in 777 and the supporters of *Ahl al-Bayt* established the Idrisid Emirate in Morocco in 778.

[30] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 81.
[31] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 86.

In 936, Caliph al-Radi established the office of *Amir al-Umara*, which was granted by the authority of the Caliph in order to end the disorder in the civil and military administration, and handed his authority over to him. This meant a loss of power for the caliph. Even after the center of the caliphate was transferred from Samarra to Baghdad, some Turkish commanders kept acting independently, appointing whomever they wanted as caliph and removing those whom they did not want to be caliph. There was not even an oversight of who was going to be appointed as *Amir al-Umara*. All of these were clear signs of a lack of efficient administration.[32]

No longer able to maintain power because of the weakness of the central government, and internal and external problems, the Abbasids started to disintegrate after the ninth century. Some governors turned their provinces into independent emirates. The following are the main ones:

Aghlabis (800-909 CE): It was founded by Ibrahim ibn Aghlab al-Tamimi who was appointed the governor of Tunisia. By making Qayrawan the center of his emirate, he ruled over Tripoli, Morocco and Algeria. The Aghlabis founded shipyards and organized military expeditions. They took control of Sicily and some parts of Italy but, later, they were defeated by the Fatimid State and collapsed.

Tulunids (868-905 CE): It was founded when Ahmad, the son of a Turkish commander, became governor of Egypt and declared his independence. Later, he signed a treaty with the Abbasids and agreed to pay them *kharaj*. The emirate he founded lasted for 37 years.

Ikhshidis (935-969 CE): A family state founded by Muhammad ibn Tughch in Egypt. Muhammad, who was appointed governor by Caliph Radi, ruled over Syria and Egypt.

Tahirids (821-875 CE): It was a Shii-leaning emirate founded by the governor of Khurasan Abdullah ibn Tahir in Iran. This state collapsed after it was occupied by Ya`qub ibn Layht.

Saffarids (870-1163 CE): This emirate was founded by a Kharijite called Ya`qub ibn Layth al-Saffar in Sistan. He controlled Harat, Balkh and Qabul and ruled for thirty-three years. Since he worked as acoppersmith, he was called "*Saffar*".

[32] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 82.

A map showing some of the independent and semi-independent emirates that split from the Abbasids.

The Samanids (874-999 CE): This emirate, which was founded by the governor of Fergana, Ishmael ibn Ahmad, expanded over time and lasted for more than a century. The Samanid family was powerful and successful. In addition to their cultural contributions in Khurasan and Iran, they encouraged the spread of Islam in Central Asia and among the Qarakhanids.[33]

These small or large emirates acted as rulers in the territories under their administration. As a sign of their commitment to the Abbasid caliphs, they mentioned their names in Friday sermons and minted the names of the caliphs on their currency along with their own names.

In the tenth century, two more major powers emerged in the Abbasid territories, which further weakened the caliphate. One of them was the Buwayhids (932-1062 CE) and the other was the Fatimids (909-1171 CE). Both were ruled by dynasties with Shii backgrounds.

The **Buwayhids** began their claims with Abu Suja` Buwayh in 932. Being a Persian-speaking dynasty from Iran, they were able to establish their authority in Iran first; they then advanced to Baghdad where the Abbasid Caliph lived, in 945, and became the de facto rulers there. Caliph al-Mustakfi appointed Ahmad Buwayh as Amir al-Umara, which made the Buyids even more influential in the Abbasid administration. Their rule in this capacity lasted for more than a century, over the course of which they had the Abbasid caliphs under their

[33] Nuri Ünlü, *Ana Hatlarıyla İslam Tarihi*, p. 137.

control. When the Seljuqid Sultan Tughrul Bey conquered Baghdad in 1055 he put an end to the rule of the Buwayhids. The sources discuss this development as a rescue of the caliphate from the hands of the Buwayhids. The Buwayhids in Iran, on the other hand, remained in power for seven more years.

An Alid named Ubaydullah Mahdi in 909, in North Africa, established another Shiite power, the **Fatimids**. The Fatimids claimed descent from the Prophet through his daughter Fatima and thus named their rule referring to her, the Fatimids. They defeated the Aghlabids and the Idrisids and became the dominant power in North Africa.

Like the Abbasids, the Fatimids also wanted to rule over the Muslim world and they tried to control the Maghrib and Andalusia. For this reason they declared their caliphate. They organized naval battles against the Andalusian Umayyad caliphate and took control of Egypt from the Ikhshidis, who were dependent on the Abbasids, and moved their central administration there. They produced architectural works of great importance in Cairo and Egypt. For example, Al-Azhar University and Mosque were built in this period. They organized expeditions over Syria in order to invade Baghdad. After ruling over the Hijaz region, which includes Mecca and Madinah, they made the sermons to be delivered in their names.[34] The Fatimids eventually lost power during the Crusades and made agreements with Byzantium against their enemies. Toward the end of their rule, viziers controlled governmental and military affairs. Salahaddin Ayyubi put an end to this caliphate's sovereignty.[35]

6. Foreign Relations

INFORMATION BOX

In the second period of the Abbasids (from the ninth caliph al-Wathiq), incidents, such as frequent riots of Muslim and non-Muslims groups who were against the government, the behavior of the commanders and governors of the caliph, the transfer of authority from the Caliph to the *Amir al-Umara* in later years, weakened the authority of the caliphate. Military expeditions against Byzantium were no longer organized. New powers were now established in North Africa, Syria and al-Jazeera. Emirates of North Africa established dominance in the Mediterranean. The Aghlabids conquered Sicily and headed towards Rome.

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 1, p. 36.

[34] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 83.
[35] Nuri Ünlü, *Ana Hatlarıyla İslam Tarihi*, p. 143-144.

From its establishment, until the period of its ninth caliph, Al Wathiq, the Abbasids were a powerful dynasty. During this period, their showed they power both inside and outside their territories. When necessary, they organized expeditions against the most powerful empire in the region, the Byzantines, and imposed taxes on it. However, with the establishment of an independent Umayyad emirate in Andalusia, a large part of North Africa was taken from them. From then on, rather than conquering new lands, the Abbasids mostly followed a policy of defense in order to protect their existing lands. The Byzantine Empire was the biggest foreign rival they faced. When they got the chance, the Byzantine emperors organized attacks on Syria and supported rebel movements.

LET'S NOTE

With the victory of Talas, China was no longer a danger to Western Central Asia. Turkish-Arab relations, which had not been cordial during the Umayyad Period, entered a new stage of cooperation under the Abbasids. Thus, it became possible for Turks of Central Asia to learn and accept the religion of Islam.

Millî Eğitim Bakanlığı, *İslam Tarihi 11. Sınıf Ders Kitabı*, p. 85.

INFORMATION BOX

The foreign affairs of the Abbasids were not only about military expeditions and wars. They ruled over vast territories for five centuries and established one of the greatest civilizations in the world. The Abbasids were advanced in fields such as science, art, commerce, agriculture, textile and mining. They established trade relations with India, China, Central Asia, Scandinavia, Europe, and, mainly, North and West Africa. By land, sea and river roads, Muslim merchants travelled there and did business.

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 1, p. 46-48.

In defense, the Abbasids constructed defense centers called *thughur* or *awasim*, at the borders of the Byzantine Empire. This defense line, starting from Tarsus and including Adana, Maras and Malatya in today's Turkey, extended to the Euphrates River. A huge number of Turkish warriors were placed there, and defense and attack plans were made. During their early years, the Abbasid caliphs were not only on defending themselves but, when

necessary, were also carrying out military expeditions against their enemies with ease. For instance, al-Mansur organized military expeditions in Central Anatolia against Byzantium. During the times of al-Mahdi and his son Harun al-Rashid, Istanbul was besieged twice. Seeing that Harun al-Rashid came up to Uskudar and sustained the siege, the Byzantine queen Irene agreed to pay an annual tax and so a peace treaty was signed and the siege was lifted. Harun al-Rashid repaired and strengthened the fortresses on the border with Tarsus and Malatya. These places were converted into provinces called Awasim. Caliph al-Ma'mun and al-Mu`tasim, too, carried out major expeditions against the Byzantine Empire. The Abbasid army under the command of al-Mu`tasim seized lands up to Afyon and threatened Byzantium.

In the time of Harun al-Rashid, the Abbasids established good relations with the Franks, who were a powerful empire in Western Europe, as an ally against the Andalusian Umayyad Empire and Byzantium. They sent ambassadors and gifts to each other.[36]

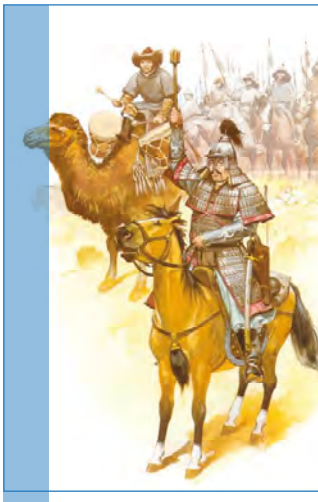
At the time the Abbasids were established, in the eighth century, the Tashkent Khanate and other Turkish tribes were threatened by the Tang dynasty in China. The Tashkent Khanate asked for help from the Abbasids against the Tang army. The Abbasids complied and sent an army to help in 751. The Turkish-Arab forces united and heavily defeated the Chinese in a battle held on the banks of the Talas River.

During this time, another Turkic state was founded in the north of the Caucasus and around the Volga River. They are known as the Jewish Khazars. However, Muslims and Christians were also living under their rule. Although the Khazars attacked the Abbasid territories twice, they were not successful. In later periods, relations depended mostly on political, commercial, religious and scientific exchanges.[37] The hostility of the Khazar Turks against the Arabs dated back to the Umayyad period when Yazid II's governor of the province of Van, Jarrah ibn Abdullah, had defeated them in a battle.[38]

When Hisham ibn Ahmad was serving as governor of the Sind region, the Kashmiri region that broke the peace was conquered in the time of Caliph al-Mansur. Expeditions to the Sind and India were also carried out during the time of al-Mahdi, al-Ma'mun and al-Mu`tasim. Advancing up to the interior

[36] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 37.
[37] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 85.
[38] Hayati Ülkü, *İslam Tarihi*, p. 448.

of India, Muslim soldiers succeeded in taking various territories. Thus, the spread of Islam in this region gained momentum.[39]



An artistic rendering of Mongolian soldiers.

7. The Mongol Invasion and the Collapse of the Abbasids

Before the Mongol invasion, the Abbasids experienced difficult times. They had lost influence in many areas, primarily in North Africa. The great Seljuq Empire had also disintegrated and was divided into several small states.

The Crusade armies led by the Franks were carrying out expeditions to the Muslim world in order to capture Jerusalem. Since the Abbasid caliph no longer had political and military power, he was not able to resist the Crusades.

Khwarezm Shah State (1097-1231 CE): They took control of Transoxiana, Kharzam, Iran and Iraq during this period and became a huge empire. They also wanted to be leaders of the Muslim world–so they competed with the Abbasids. They declared a descendant of Ali as caliph and delivered the Friday sermons in his name.[40]

While this was the situation in the Muslim world, the Mongols led by Genghis Khan turned to the west and began to invade Islamic territories after organizing successful attacks against China. In a few years, the Mongols overcame the Khwarezm Shah State. There was no longer a power to resist them. Even after Genghis Khan, the Mongol invasion continued. The Mongols destroyed the cities of Samarqand, Bukhara, Tashkent, Al- Khwarezm and Balkh. Finally, they took control of Iran and Azerbaijan, and settled there. Thus, the Abbasids and the Mongols become neighboring states.

Hulagu, one of the grandsons of Genghis Khan, took action in order to capture Baghdad. In January of 1258, he arrived at Baghdad and besieged the city. Baghdad was not strong enough to withstand the Mongols and when attempts at peace were unsuccessful, the last Abbasid caliph, Mustasim Billah, along with other state officials, had to surrender the city. Hulagu killed those who surrendered. The dearest city of the Islamic world for five hundred years, Baghdad, was destroyed just as other Muslim cities had been. It was plundered and burnt down and people were put to the sword. A civilization, which had thrived for centuries, was mercilessly destroyed. Palaces, mosques, libraries and other historical and architectural monuments were all destroyed. Libraries

[39] Hasan İbrahim Hasan, *İslam Tarihi* vol. 3, p. 63- 65.
[40] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 85-86.

and books were set on fire and books that had not been burned were thrown into the Tigris River.

The Mongol Invasion of Baghdad was regarded as a great catastrophe in the history of Islam. This disaster mostly impacted Islamic civilization rather than politics.

The Abbasids had reigned for five hundred and eight years, between 750 and 1258, and were one of the longest-lasting states in the history of Islam. Islamic civilization lived one of its most brilliant periods during the reign of this state. The Abbasid caliphs had served as both political and spiritual leaders for Muslims.[41]

INFORMATION BOX

When the Ottoman Sultan Yavuz Sultan Selim conquered Egypt in 1517, he took the twenty-second Caliph Mutawakkil with him to Istanbul. Thus, the Abbasid caliphate in Egypt came to an end.

Having survived the Mongol massacre in Baghdad, the Abbasid "*shahzada*" (prince) Ahmed took refuge in Damascus. The first Mamluk Sultan Baybars defeated the Mongol army, which attacked and took control of Syria. Later, he took Prince Ahmad from Damascus to Cairo and symbolically declared him Caliph in 1261. So, the Abbasid Caliphate that had ended three years before in Baghdad was revived again in Cairo three years later. In this way the Mamluk sultan gained spiritual influence, as these caliphs were symbolic religious leaders who did not interfere in state affairs. Some religious endowments were under their control and their names were mentioned in the Friday sermons together with the names of the sultans.

8. Abbasid Contributions to Islamic Culture and Civilization

The Abbasids contributed to Islamic culture and civilization in many areas. The institution of "vizier" being one of the most important institutions the Abbasids brought to Islamic civilization. The vizier was the most authoritative person in the Abbasid state administration, after the caliph. When necessary, he would preside over *mazalim* courts (Supreme Court) and made expenditures from the revenue office whenever needed. The authority to appoint and dismiss the governors also belonged to him. Viziers had authority in many different types of council. The head vizier chaired a central council that consisted one of these councils.

A police office called ***shurta*** provided public order and security in Abbasid cities**.** It was at first dependent to the judiciary office but later it became a self-contained unit.

[41] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 36.

Another unit of the Abbasid state organization was the office of the ***hajib***. It was established in order to protect the caliph against assassinations and to prevent people from taking up the caliph's time unnecessarily.

Another institution that had a centrist character was the office of the ***amir al-umara***. It was established in order to put an end to the struggle for power that emerged between administrators upon the attenuation of the political authority of the caliph.

The structure of the Abbasid army, which was managed by *Diwan al-Jaysh*, consisted of regular soldiers in statutory and constant status called *murtaziqa* (salaried). Their salaries were paid by the state. In addition to these soldiers, there was a second group that joined the army as volunteers and took shares of the booty and *zakat*–they were called *mutatawwia* (volunteers). In the beginning, the Abbasid army consisted of Arab, Persian, Turkish, Berber and black soldiers. The ethnic structure of the army was fundamental to its success. As a result of the increase of Turkish influence in the army, the system was changed and the decimal system was adopted. In addition, the Abbasids began to produce ships in major cities and gave great importance to maritime affairs.

The judicial organization of the Abbasid Empire consisted of courts, *mazalim* courts and the *hisba* organization. The governors appointed the judges selected from among the jurists. From the time of Harun al-Rashid, judges who had been appointed by governors started to be appointed by the organization of the *Qadi al-Qudat* (Ministry of Justice). This organization was founded by the Abbasids and was also implemented in other states.

The Abbasids' greatest contribution to Islamic civilization was in the fields of science and philosophy. The Abbasid caliphs gave great importance to science and protected and supported scientists. The greatest evidence of their support of science and philosophy was the *Bayt al-Hikmah*, which was established during the caliphate of Ma'mun (832 CE). This center was used both as a library and a translation center. Dozens of works on the sciences such as medicine, philosophy and astronomy were translated from Latin into Arabic at this center. After these translation movements, Muslim scientists carried out original scientific research and developed a rich scientific milieu. Particularly in the period of Harun al-Rashid, there were great advancements made in medicine and a large hospital–that served everyone regardless of their

religion–was opened. Philosophical schools also emerged in the period of the Abbasids. Philosophers such as Farabi, Abu Bakr Razi, Ibn Miskawayh and Ibn Sina (Avicenna) produced studies that influenced the Western world as well. In the era of the Abbasids, scholars such as Jahiz, Yaqubi, Sarakhsi and Maqdisi came to the fore in the field of zoology, and Jabir ibn Hayyan in the field of chemistry.

The formation and development of the Islamic scholarship flourished during the period of the Abbasids. Qur'anic commentary, or the science of exegesis became systematic and the first examples were produced in this period. The most important work of this period was Tabari's exegesis called *Jami al-Bayan*. Zamakhshari's work of exegesis titled *Kashshaf* and Razi's *Mafatih al-Gayb* were significant in terms of showing the level that the science of exegesis had reached in this period. In addition, classification studies in the field of *hadith* developed and works that included *Kutub al-Sittah* were produced. The first two hundred years of the Abbasids were important, as jurisprudence was codified and legal schools developed in this period. Also, the science of *Kalam* (Islamic theology) was systematized and mystical thought emerged and developed. The first scientific resources of the history of Islam also go back to the Abbasid period. At this time, historians such as Jahiz, Balazuri, Tabari, Masudi, Ibn Nadim and Ibn Athir wrote works describing the first ages of Islam. Due to all these features, the first two hundred years of the Abbasids could be called the period when the Islamic scholarship developed.

The libraries opened during the period of the Abbasids show how far Islamic civilization had come. *Dar al-Ilm*, the Library of Karh and the Library of Mustansiriyyah, the *madrasa* in Mosul and the libraries of Baghdad and Basra were the most important and splendid libraries of this period.

Another event that made a lasting impact on the Islamic world was the change of the capital city. While the state's capital was Damascus in the period of the Umayyads, it was transferred to Baghdad during the Abbasid period. The transfer of the capital was not only about a change of place; this change offered new openings to Central Asia and the Far East. Indeed, the Turks now began to be influential in the state and the art of the Far East and Central Asia, and, together with Turkish culture, influenced Islamic civilization. In the newly-established cities such as Baghdad, Raqqa, Samarra and such, monuments, such as the Palace of Uhaydir, the Great Mosque of Samarra and the Hakan Palace are prime examples that serve as testament to the artistic and architectural influences of the Abbasid Period.

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What are the political events that prepared the ground for the establishment of the Abbasid State? Explain.
2. By which foreign power was the rebel Babak, who caused trouble to the Abbasids for over twenty years, supported? How was the rebellion suppressed?
3. Who were called Mawalis in the history of Islam? Explain.
4. How did the Mongol invasion affect Islamic culture and civilization?

B. Choose the correct answers to the following multiple-choice questions.

1. Which of the following types of regimes represent the Abbasids?

   A. Republic B. Caliphate C. Sultanate
   D. Oligarchy E. Democracy

2. Which of the following movements was of both an anti-religion and anti-government rebellion?

   A. Khariji movements
   B. Muqanna movement
   C. Umayyad rebellions
   D. Ahl al-Bayt riots
   E. Qarmati movement

3. Which is the famous city that the Abbasid Caliphs founded for Turkish soldiers and commanders?

   A. Baghdad B. Kufa C. Samarra
   D. Cairo E. Hashimites

4. Which of the following caliphs advanced to Üsküdar and besieged Istanbul?

   A. Mansur B. Mahdi C. Harun al-Rashid
   D. Ma'mun E. Mu`tasim

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Saffah, Afshin, Bayt al-Hikmah, Shu'ubiyyah, Fatimids)

1. The commander who captured Babak after suppressing the Babak rebellion and brought him to Baghdad is.....
2. The belief that the soul is reborn in another body after death is called.....
3. The first Abbasid Caliph Abu Abbas was called..... since he caused so much bloodshed.
4. The cultural and research center established in Baghdad in the period of Caliph al-Ma'mun was called.....
5. Al- Azhar University in Cairo was founded by.....

D. Write "T" for true and "F" for false for the following sentences.

1. (.....) After establishing power, the Abbasids behaved cruelly against Ahl al-Bayt just as the Umayyads had.
2. (.....) When the Aglabi State invaded Baghdad, Prince Ahmed took refuge in Damascus.
4. (.....) The Seljuqs separated from the Abbasids and established a new state in Anatolia.

Chapter 6

ISLAM AND THE TURKS

ISLAM AND THE TURKS

LET'S GET READY FOR THE CHAPTER

1. Collect information from encyclopedias about the beliefs of pre-Islamic Turks.
2. Find places on a map where the Turks lived when they embraced Islam, and analyze it.
3. Which Turkish polities were in existence when Prophet Muhammad started to deliver the message of Islam?
4. Research the role of the Turks in the spread of Islam.

1. Turkish-Arab Relations

Turkish-Arab relations go back to the pre-Islamic period. The Turks and the Arabs had encounters especially in the centers of trade. The first military encounter was during the Caliph Umar's time. Later on, during the Umayyad period, fierce military battles between the Turks and Arabs took place. Under the Abbasids, the conflicts receded and the Turks and Arabs had an opportunity to know each other better through exchange. Gradually over the centuries, various Turkish tribes started converting to Islam, and this process continued with the conversion of the Volga–Kama Bulgars, the Qarakhanids and the Oghuz (Seljuq) Turks.

1.1. The Pre-Umayyad Period

INFORMATION BOX

During the pre-Islamic period, Arabs encountered and met the Turks at commercial centers like Ctesiphon, Basra and Bahrain. Before Muhammad became a Prophet, the Gokturk Empire established itself in Central Asia. After they took control of southern Central Asia, they became neighbors with the Iranians.
So the Silk Road, which was a vital aspect of Central Asian commerce, came under Turkish control and enabled Turkish merchants and pastoral nomadic tribes access to Ctesiphon, as well as Basra and Bahrain. Mecca's trade route in the northeast passed from the Persian Gulf to Ctesiphon and intersected there with the Silk Road.

Zekeriya Kitapçı, *Saadet Asrında Türkler İlk Türk Sahabe Tabii ve Tebea Tabiiler*, p. 29-30.

Pre-Islamic Turkish-Arab relations can be seen in the poems from the Days of Ignorance. The Arab poets of that period composed some of their literary works praising the military abilities of the Turks, their courage and their heroism.[42] The Arabs also found the opportunity to get to know the Turks while trading on the Silk Road that reached China.

Though there was not a military confrontation between the Turks and the Arabs during the period of the Prophet, he spoke about the characteristics of the Turks in his sayings.[43] For example, in the *hadith* sources, such as Bukhari, Muslim and Abu Davud, there is information about the Turks' facial features, the shape of their eyes and nose, and their clothes; it was advised that the Arabs should not harm them as long as the Turks also did not harm the Arabs.[44] The Prophet was aware of this based on his experiences gained during his several trips to Basra and Bahrain.[45] During his travels, he met Turks and got to know them.[46] There are also reports that the Prophet sat in an "*al-Qubbat al-Turkiyya*" (Turkish tent) while the Muslims made preparations for the Battle of the Trench; in addition to this, it is also reported that the Prophet retired into seclusion in a Turkish tent.[47]

[42] Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 31.
[43] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.87.
[44] Zekeriya Kitapçı, *Saadet Asrında Türkler İlk Türk Sahabe Tabii ve Tebea Tabiiler*, p. 35; Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 32.
[45] İbn Hanbel, *el-Müsned*, vol. 4, p. 206.
[46] Zekeriya Kitapçı, *Saadet Asrında Türkler İlk Türk Sahabe Tabii ve Tebea Tabiiler*, p. 33
[47] Hakkı Dursun Yıldız, *İslamiyet ve Türkler*, p. 29.

A symbolic representation of a Kyrgyz Turkish tent.

Turkish-Arab relations also continued during the period of the Four Rightly-Guided Caliphs. Although there was not significant interaction between the Turks and Arabs during the period of Abu Bakr (632-634 CE), the caliphate of Umar ibn Khattab was a turning point in terms of Turkish-Arab relations. In 642, the Arabs conquered Iran in the Battle of Nihawand, so the roads to Khurasan and Bactria (Tokharistan; a place in present-day northern Afghanistan), where the Turks lived, were accessible to the Arabs. An Arab army, under the command of Ahnaf ibn Qays, passed Amu Darya and directly encountered the Turks for the first time and met unexpected Turkish resistance. After a short while, however, this army retreated to Balkh upon the command of Umar.

One of the regions in which the Turks fiercely fought against the Arab armies was the Caucasus. The Arabs conquered Azerbaijan and Armenia as a result of the campaigns made during the period of Umar and Uthman (644-656 CE). Later, they encountered the Khazar Turks in the northern region of the Caucasus Mountains.[48] The first serious battle between the Muslim Arabs and the Turks took place in 653. As a result of this battle, the Arabs reached the town Balanjar of Khazar, but they had to retreat because of the fierce resistance they encountered.

Conquests of Central Asia stopped for a while during the reign of Ali (656-661 CE) due to internal conflicts, but Khurasan, Bactria and Caucasia, which had already been conquered, were retained.[49]

1.2. The Umayyad Period

The Arabs organized frequent military expeditions to Central Asia during the Umayyad period (651-750 CE) but these expeditions were not regular or planned. They continued until the appointment of Ziyad ibn Abih to the governorship of Basra. As soon as Ziyad became governor, he put internal affairs in order and drew up a roadmap for his campaigns to Khurasan. To that end, he established a new headquarter in Khurasan, and, in 671, he brought approximately fifty thousand people from Kufa and Basra and deployed them to Marw, which was at the center, and to Herat, Nishapur and Balkh. Thus, the province of Khurasan was established as the key location for conquests in

[48] Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 35.
[49] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 87-88.

Central Asia. After the demise of Ziyad ibn Abih, the province of Khurasan became autonomous and his son Ubaydullah ibn Ziyad was appointed to the office of governorship. He followed his father's policies in respect to the conquests. With the armies in Khurasan, he conquered Beykent and Tirmidh, Turkish cities in southern Central Asia (Transoxiana), and he made Bukhara and Samarqand pay annual taxes.[50]

A symbolic depiction of Qutayba ibn Muslim.

Qutayba ibn Muslim, appointed as Khurasan's governor in 705, implemented a great campaign that aimed to capture the whole of South Central Asia. The majority of the people in this region were Turks but they were not united politically, a situation which facilitated the advancement of Muslim Arabs.

Initially, Qutayba entered into an agreement with the Turkish administrator Nizak Tahran and took this region under his control. Then he turned to South Central Asia and conquered Beykent, Bukhara and Samarqand. In 713, he captured Fergana and Shash (Tashkent).[51]

In some places, the Umayyad commanders treated the people of the Turkish regions of the conquered lands harshly. Occasionally, such treatment led to revolts. For example, when the people of Marw could no longer stand the tyranny and oppression, they finally revolted under the leadership of Harith ibn Surayj. Ibn Surayj gathered the people who had been treated unjustly and rebelled against Umayyad authority. When defeated by the Umayyads, he took refuge with the Turkish ruler Sulu Chor and they fought together against the Umayyads.

The Umayyads tried to implement a just administration in order to placate the people of Transoxiana who revolted against the Arabs in later years–a practice which became effective in the region. But, in those years, the repercussions of the Abbasid movement against the Umayyads reached the territories of Central Asia. This movement became effective among the Turks who complained of the unjust policies of the Umayyad administrators. Thus, the Khwarazm, Sughd, Bactria and Tashkent Turks took sides with Abu Muslim Khurasani, the leader of the Abbasid Movement.[52]

1.3. The Abbasid Period

Both the administrators and policies changed when the Abbasids came to

[50] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 2, p. 303-304.
[51] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 88; Zekeriya Kitapçı, *Türkistan'da Müslüman Olan İlk Türk Hükümdarları*, p. 16.
[52] V. V. Barthold, *Moğol İstilasına Kadar Türkistan*, p. 204-206.

power (750-1258 CE). The attacks made against the Turks during the Umayyad period receded and, in some regions, completely stopped. The first Abbasid Caliph Abul Abbas wanted to stop the Umayyads' injustice by enacting an imperial edict that the poll-tax would never be charged to the Muslims again.

When the Abbasids came to power, West Central Asia, including Transoxiana, was under Chinese influence. The weakening of the Turgesh polity in 738 due to internal conflicts, led to increased Chinese influence in the surrounding areas of the Ili Valley and Lake Issyk-Kul. In 748, the Chinese attacked Tashkent, which was under the control of the Gokturk princes, because they regarded it as a threat. They killed the ruler Bagatur Tudun and oppressed the people of this region. Because of this, the Turkish tribes in the region agreed to act together against the Chinese. However despite the union they established, it was not possible to fight the Chinese by themselves. This was why they asked for help from the newly established Abbasid State. The Abbasid forces, sent from Khurasan, encountered the Chinese near the Talas River in 751. The Qarluq Turks attacked the Chinese unexpectedly and forced the Chinese to retreat. The Chinese withdrew fom the region that year. Thus, the Turks and Arabs won the Battle of Talas. This battle became a turning point in Turkish history as well as for Turkish-Arab relations.[53]

Relations between the Khazar Turks and the Arabs deteriorated after the Battle of Talas. The Khazars organized military expeditions to the Abbasid territories in Anatolia and Iran in 776, and inflicted heavy losses upon the Arabs. The Khazars later used the conflicts among the Arabs to their own benefit and entered the Abbasid lands once more in 799. They retreated after they conquered vast tracts of lands in Armenia and Azerbaijan, after which a long period of peace started.[54]

After the middle of the ninth century, the Abbasids intensified their policies primarily in the political, commercial, and religious fields. Due to this, the Turks started to embrace Islam in large groups. Some Turkish groups accepted Islam as their official religion. The first of these was the Volga–Kama Bulgar Khanate,[55] and, after them, the Qarakhanids converted to Islam. The greatest of the Turkish tribes, the Seljuqs, accepted Islam as their official religion in the tenth century.

LET'S DISCUSS

Discuss how the attitudes and behavior of the Umayyads towards the Turks influenced the process of the Turks' conversion to Islam.

[53] Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 36.
[54] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 89
[55] Osman Turan, *Türk Cihan Hâkimiyeti Mefkuresi Tarihi*, vol. 1, p. 152.

LET'S INTERPRET

Both the Muslims and the Turks gained a victory at the Battle of Talas. China fell into despair and did not interfere with the Turks any more. This war paved the way for the expansion of Islam in Central Asia, Turkish soldiers joining the caliph's army, the Islamization of the Turkish groups and to its predominance over the Muslim world. China was obliged to give up its ideals of establishing sovereignty over West Central Asia. Turkish authority, which had been politically shaken in West Central Asia, was established again after the Battle of Talas. After the collapse of the Gokturk and Turgesh states, the Qarluqs, as the strongest force in this region, took action in order to reestablish Turkish unity, so they founded a new autonomous polity in 766.

Because of the reciprocal attacks which took place during the Umayyad period, the Turks' acting in unison with the Arabs became a turning point in terms of Turkish-Arab relations. Peace and amicable relations took the place of bloody fights. Thus, the Turks started to gradually embrace Islam. After a short time, Turks filled the military and administrative positions in the Abbasid caliphate. In addition to this, paper which was produced in China from flex and hemp, was manufactured for the first time outside of China in Samarqand with the help of the Chinese who fell into Muslim hands. This happened with the help of the Chinese who were captured by the Muslims during the war.

Osman Turan, *Türk Cihan Hâkimiyeti Mefkuresi Tarihi*, vol. 1, p. 139; Hakkı Dursun Yıldız, *İslamiyet ve Türkler*, p. 57-58 and 62-63; *Genel Türk Tarihi*, vol. 2, p. 628-629.

Interpret the results of the Battle of Talas in terms of the Turkish history.

2. Conversion of the Turks to Islam

INFORMATION BOX

Yazid ibn al-Muhallab who was the governor of Khurasan during the period of Sulayman ibn Abdul Malik (717 CE) organized an expedition to Jurjan. At that time, the Turks from Dakhistan lived under the rule of Sul-Tegin. After Yazid ibn al-Muhallab conquered Dakhistan, he captured Sul-Tegin in the castle where he took refuge. Later, Sul-Tegin desired to convert to Islam but he wanted to declare his conversion in the presence of the wisest Muslim. So he went to the governor who sent him to the caliph. He appeared before the caliph. When the caliph told him that not he, but the Prophet was the wisest Muslim, he left the caliph and went to Madinah to the tomb of the Prophet and declared his conversion there.

Komisyon, *Genel Türk Tarihi*, vol. 2, 640.

During the birth of Islam, the Gokturk state lost its unity as a result of Chinese assaults, and several new Turkish khanates were established to replace it. Many of those were composed of people who embraced various faiths, such as belief in *Tengri* (Sky-God), Manichaeism and Buddhism. The Turks' encounter with the Muslim Arabs happened for the first time after the Battle of Nihawand in 642, which may be marked as the beginning of initial conversion of the Turks to Islam.[56] But Islam was not preached to all Turks at the same time. Therefore, while some Turks learnt about Islam, some Turkish tribes were only informed about Islam later on.[57] Thus the conversion of the Turks to Islam took place over a long period of time.

The Turks became more familiar with Islam after the conquests in Central Asia, which took place during the Umayyad period. But wrong policies implemented by the Umayyads prevented the spread of Islam among the Turks.

Despite the mistakes and injustices of Umayyad rule, there were also some positive developments. For example, during his governorship Qutayba ibn Muslim constructed mosques in Turkish cities such as Bukhara, Beykent and Samarqand. Moreover, he settled some Arab families together with Turkish families in the conquered areas. He distributed gifts to those who went to the Friday prayers in Bukhara, among other places, in order to encourage them.[58]

Among the Umayyad caliphs, Umar ibn Abdul Aziz (717-720 CE) was the one who exerted the greatest effort to spread Islam, but his caliphate only lasted for a very short time. He objected to the general policies of the Umayyads and defended equality among the Muslims. In his letters to his governors, he wrote that they should treat all people equally and should never collect taxes from Muslims. He stopped the military expeditions to Central Asia and appointed new governors to this region and expected them to head a just administration. He sent letters to Turkish rulers in order to deliver them the message of Islam and he also appointed Muslim scholars to preach Islam in the Turkish regions. Over the course of his reign, Islam spread in Transoxiana more than in other periods. The periods in which governors and commanders treated the people well are the eras in which Islam was embraced in greater numbers.[59]

[56] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 90.
[57] Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 55.
[58] Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 59.
[59] Komisyon, *Genel Türk Tarihi*, vol. 2, p. 640; Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 90.

Some of the Turks who lived in regions under the authority of the Arabs embraced Islam as a result of efforts made during the Umayyad period. Also, the rulers of some small khanates in South Central Asia accepted Islam. For example, Nizak Tahran, the ruler of Bazghish and the surrounding area; Yabghu Bey the khan of Bactria; Tugshad the ruler of Bukhara and Aqshid Guzak (Oghuz Bey) converted to Islam.[60]

LET'S RESEARCH

Research the effects of pre-Islamic Turkish culture upon the process of the Turks' conversion to Islam.

LET'S DISCUSS

The region that includes cities like Bukhara, Samarqand, Tashkent, Beykent, Usrushana and Fergana is called Transoxiana (South Central Asia).

Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 33

Please find the above-mentioned cities on a map and discuss their importance in relation to Turkish-Islamic history.

The Abbasids did not maintain a stringent policy like the Umayyads. Their attitude sped up the spread of Islam among the Turks. The Abbasids, by contrast to the Umayyads, treated the non-Arabs in a friendly manner. Furthermore, after the Battle of Talas the reconciliation of the Turks and the Abbasids led to a positive atmosphere for the Turks' acceptance of Islam, which gained momentum after this key event. The Turks started to take up offices in the Abbasid state during the period of Ja`far al-Mansur (754-775 CE), the second Abbasid caliph. His son al-Mahdi (775-785 CE) also invited the rulers of Sughd, Bactria, Fergana, Ushrusana, Qarluq, Dokuzoghul and some other Turkish regions to Islam by sending envoys to them. Caliph al-Ma'mun (813-833 CE) made great efforts to spread Islam in South Central Asia and the surrounding areas and he invited the imperial household to Islam. As a result of his effort, Kavus, the ruler of Ushrusana, became a Muslim. And, again, over the course of al-Ma'mun's rule, Turkish commanders such as Afshin, Ashnas, Bugha, and Aytah who embraced Islam and took office in the Abbasid state, were members of the administrator class or of royal families of their regions.[61]

[60] Zekeriya Kitapçı, *Türkistan'da Müslüman Olan İlk Türk Hükümdarları*, p. 24-69.
[61] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 90; Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 62.

The support given to the Turks also continued during the period of Mu'tasim (833-842 CE). Thus, large groups of people in Transoxiana accepted Islam.

Gradually, Islam also spread among the Turkish groups in the regions outside the Abbasid territories. The Turks of the northern region of the Black Sea and the Caspian Sea did not come under Arab control, however, and therefore Islam in those regions spread as a result of commercial activities and the military expeditions that were organized from time to time.[62] Islam began to spread in the same era among the Khazar Turks. Muslim control over a great part of commerce and the army allowed them to gain strength in this region. Although the Khazar khan bestowed favors on the Muslims, which were not bestowed on others, not all Khazars accepted Islam. Some of them remained faithful to Christianity or Judaism, which they had embraced before.[63]

LET'S RESEARCH

"The conversion of the Turks to Islam is an important event in the history of the world. Within a short space of time they became both the prominent representative of Islam and its protectors. The Turks rapidly improved Islamic institutions and they were pioneers in the fields of thought, arts and sciences."
Saffet Bilhan, *Orta Asya Bilgin Türk Hükümdarlar Devletinde Eğitim-Bilim-Sanat*, p. 13.

Read the above text above research the possible reasons for the statement.

The Volga–Kama Bulgar Khanate (922 CE), which was located in Eastern Europe, was among the first Turkish states to accept Islam as its official religion. Thus, the Khawarzm Muslims obtained an important position through the Bulgars' conversion to Islam.[64] After the Bulgar Khanate, the Qarakhanids (840-1212 CE) of Central Asia also accepted Islam as their official religion. The West Qarakhanids took the lead from Oghulchaq Khan the uncle of Saltuq Bughra Khan who embraced Islam at a young age, which led to a rapid conversion of people to Islam. From that time on, the Turkish masses started to convert. Thus, Turkish tribes such as the Qarluqs, the Yaghmas, the Chigils, and the Tushies, etc., consisting of a hundred thousand Turkish tents, embraced Islam

[62] Komisyon, *Genel Türk Tarihi*, vol. 2, p. 641.
[63] Ramazan Şeşen, *İslam Coğrafyacılarına Göre Türkler ve Türk Ülkeleri*, p. 7.
[64] Heyet, Doğuştan Günümüze Büyük İslam Tarihi, vol. 9, p. 314-315.

in 960. Similarly, between the years 1043 and 1044 Turkish groups consisting of a hundred thousand tents also converted to Islam and sacrificed twenty thousand animals for God's sake at the feast of sacrifice.[65]

After they accepted Islam, some Turkic tribes started to preach their new faith to their fellow tribesmen who had not embraced it. Religious scholars and dervishes who came with trade caravans also made a major contribution to the spread of Islam among people. For example, although he was a rich merchant, Sufi Shaqiq Balkhi (d.790 CE) was not concerned with goods and chattel and shared his earnings with the poor. He also made a significant contribution to the Turks' conversion to Islam by going to the areas where Buddhist Turks lived and delivering the message of Islam to them. Likewise, the Sufi Ibrahim ibn Adham (d. 783 CE) tried to spread Islam among the Buddhist Turks as Shaqiq Balkhi had.[66]

At the beginning of the tenth century, Arab colonies emerged in cities like Yenikent and Jand, which were dominated by the Oghuz Turks. The Oghuz Turks learned Islam by means of their peaceful relations with the Muslim Arabs. Some Muslims conveyed the message of Islam in this region while they emphasized love and tolerance. As a result of these efforts, Islam became the dominant religion among the Oghuzs in the eleventh century. Transoxiana Muslims called the Oghuz Turk Muslims "Turkmen" in order to distinguish them from their non-Muslim fellows. With the conversion of Oghuz Turks to Islam, there arose a new Turkish Islamic state in 1038 known as the Seljuqs. Many other tribes embraced Islam after the conversion of the Oghuzs. The Turks' conversion to Islam continued without interruption after the eleventh century, however this process came to a noticeable halt in the fifteenth century beyond Syr Darya and by the northern Turks, and among the Kyrgyz and the Kazakh Turks at the end of the sixteenth century. Islam spread among the Turks neither by force of arms nor did it spread rapidly. [67] Despite all these factors, there were some factors that eased the Turks' conversion to Islam.

The Turks gained new power to advance after their conversion to Islam, which was in conformity with their social organization, soul and character. Islam also had an important role in preserving the identity of the Turks.

[65] Nesimi Yazıcı, İlk Türk-İslam Devletleri Tarihi, p. 65.
[66] Komisyon, Genel Türk Tarihi, vol. 2, p. 642.
[67] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 91; Mehmet Fuat Köprülü, *Türk Tarih-i Dinisi*, p. 85.

LET'S RESEARCH

There are similarities between the old Turkish beliefs and Islamic beliefs. Their common points include: belief in life after death, ritual of sacrifice, severe penalties for betrayal, murder and adultery. Also the monotheistic belief of Islam affected their conversion. In addition to all these, the efforts of sincere and believing Muslims, commercial relations, the efforts of the Sufis, the conversion of clan leaders to Islam, the conveyance of the messages of religion attractively, the educational institutions, the marriages and the migrations to develop harmony are factors that accelerated the spread of Islam among the Turks.

Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 55.

Why did the Turks not accept Islam immediately? Research.

3. The Activities of the Turks in the Muslim World

In the Muslim world, the Turks were very influential in the political, social and economic fields. The Seljuqs, on the one hand, protected the Abbasids from destructive internal and external powers, and on the other hand, they stood against the Crusades. As for the Ottomans, they ensured unity in the Muslim world and worked to protect this unity. Moreover, they also served the Holy Land. Both the Seljuqs and the Ottomans made major contributions to the development and establishment of Islamic civilization.

3.1. The Seljuqs and Protecting the Abbasid Caliphate

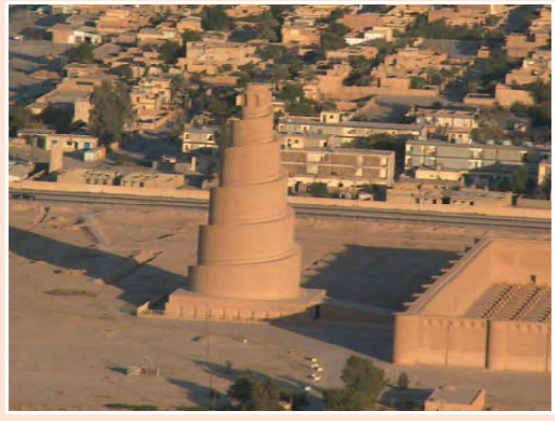
INFORMATION BOX

The soldiers of the Christian European armies who attacked Anatolia carried crosses on their chests and backs; this is why these campaigns are called the "Crusades" and the army is called a "Crusade Army".

In their plan to overthrow the Umayyad state, the Abbasids (750-1258 CE) found supporters from Khurasan. The Turks, who were not happy with the Umayyad administration, supported the Abbasid movement. Thus, the Turks played a major role in the enthronement of the Abbasids. The Abbasids employed many Turks in government, both because of their support and their military capabilities. After the Abbasid caliphate of Harun al-Rashid, most of

the federation guards started to be chosen from among the Turks.[68] Their task was to protect the Abbasid palace and government from every kind of attack and threat. When the center of the caliphate moved from Kufa to Baghdad, the headquarters for the troops who had been brought from Khurasan were built next to the caliph's palace. The caliph gave lands (fiefs) to important commanders of this army. Among them there were also Turkish commanders such as Mubarak al-Turki.[69]

LET'S DISUCSS



Samarra was established in Iraq during the period of the Abbasid state, about 100 km away from Baghdad along the banks of the Tigris. It was founded in 836 by the Abbasid Turkish commander Ashnas in order to provide a new residential center for the Caliph Mu'tasim and the Turkish mercenaries. This city served as the capital of the Abbasid State for fifty-six years.

Millî Eğitim Bakanlığı, *Tarih 9. Sınıf Ders Kitabı*, p. 126.

Why did the Abbasids need to establish such a city to settle the Turks? Discuss.

Since the Caliph al-Ma'mun trusted the Turks more than the Arabs and the Persians, he established a special Turkish corps to create an element that would balance political pressures by the Arabs and Persians. Soon afterwards, their number increased to thirty thousand, special uniforms were prepared for them, and they were separated from the other troops. During the period of Mu'tasim, Turks were appointed to the important public offices and as army commanders. Mu'tasim established the city of Samarra to prevent the Turks from mixing with Arabs and losing their fighting skills.

[68] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 3, p. 347.
[69] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 3, p. 342.

Turkish troops were directed by *beys* (chieftains) or noblemen from the regions they came from, but they were never put under the command of foreigners.[70] Moreover, the Turks did not betray the trust put in them. The Zanj Revolt, some Shiite and Khawarij rebellions, the Babak Insurrection, and some other revolts in the Khurasan region that concerned the Abbasids were all suppressed with the help of Turkish soldiers.

The Abbasid world entered into a period of disintegration as early as the tenth century. The Abbasid caliphate was influenced by this process and thus lost its authority over some provinces. Following these developments, some small states emerged within the Abbasid territories. For example, the Qarmatians captured Syria and began to threaten Baghdad, the capital of the Abbasids. They even went further and attacked Mecca. The Fatimids first occupied North Africa and then the Hijaz region (Mecca-Madinah). They started to have the Friday sermons delivered in their own name. When the Buyids captured Baghdad in 945, they suppressed the Abbasid caliph and started to run the state according to their own will. The Abbasid caliph, al-Qa'im bi-Amrillah, who was troubled with the pressures and assaults, asked the Seljuq Turks, who had become a political power at the time, for assistance. Upon this request, in 1055 the Seljuq ruler Tughril Bey went to Baghdad and rescued the Abbasid caliph from the oppression of the Buyids. As a result, the Abbasid caliph gave Tughril Bey the title of "the Ruler of the East and West" and let the Friday sermons be delivered in his name.[71] The Seljuqs established many educational institutions, called "*madrasah*", especially in Baghdad and other cities like Balkh, Nishapur, Herat, Isfahan, Basra, Marw and Mosul. Their aim was to convey the religion to the people in right way. In time, these institutions even spread to the villages. Due to spread of these educational institutions, more people learned Islamic obligations in accordance with the Qur'an and the *Sunnah*.[72]

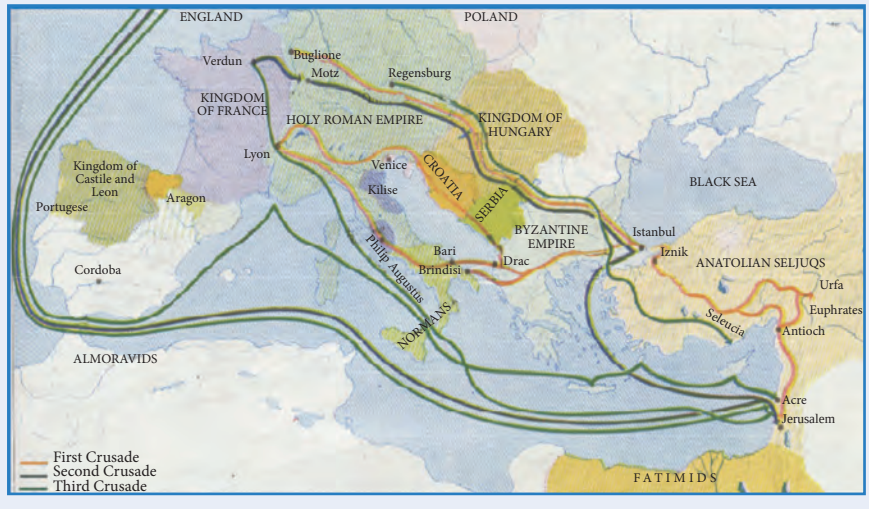
After the Seljuqs established order and safety in Baghdad, they put an end to the influence of the Fatimids who had also ruled Mecca and Madinah. Thus, they ensured unity among the regions–with the exception of North Africa and Andalusia.

[70] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 3, p. 355
[71] Erol Güngör, *Tarihte Türkler*, s. 80-81; İbrahim Kafesoğlu, *Selçuklu Tarihi*, p. 25-26.
[72] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.93.

3.2. The Seljuqs at the Time of the Crusades

Between the eleventh and thirteenth centuries, the campaigns conducted by European powers for the purpose of recapturing Jerusalem from the hands of the Muslims, to remove the Turks from Anatolia, and to acquire the richess of the East were called the "Crusades". The Crusades are recognized as one of the greatest political and military events of the Middle Ages.

The Turkish conquests of important places in Anatolia were of great concern to the Byzantines and European kingdoms. The pioneer of the idea to remove the Turks from Anatolia was the Byzantine emperor Michael VII. Although he was appointed to protect the eastern border of the Christian world, he became vulnerable in his struggles with the Turks. So, in 1074 he asked for military help from the Europeans through the pope in his fight against the Turks.[73]



A map showing the Crusades' routes.

As a matter of fact, the papacy was also concerned that the Byzantines would not be able to stop the advancement of Turks in Anatolia. This was why Pope Gregory VII responded positively to their call for help. However, the help never came. Urban II, the pope who followed Gregory, called on Christian Europeans to put an end to the existence of the Turks and to help their religious fellows in the East. At this time, due to power struggles that emerged after the demise of Suleyman Shah I in 1086, the Seljuq Sultanate was experiencing a political crisis. Using this as an opportunity, the Byzantine emperor thought

[73] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 93.

that he could remove the Turks from Anatolia with the papacy's support for his army. Thereupon, the First Crusade, the Christian force of which consisted of soldiers from various European regions, took place between 1096 and 1099. The Seljuqs of Turkey killed almost the entire first crusader army. After this defeat, a big wave of crusaders (approximately six hundred thousand) arrived at Istanbul in 1096. They passed from Istanbul to Anatolia under the guidance of the Byzantine Empire and surrounded Iznik (Nicaea), the capital of the Seljuqs of Turkey. Kilij Arslan I had to retreat, because he realized that he could not vanquish the massive army. The crusaders captured Iznik (1097 CE) and gave it to the Byzantines. The crusader army reached Antakya by following the path through Aksehir, Konya, Eregli via Maras and Goksun. They killed the Muslim population of the city and plundered the entire area. At the same time, another group of the crusaders who separated from the main army in Eregli collaborated with the Armenians and passed over the Cilician Gates, captured Tarsus, Adana, Mopsuestia and, finally, reached Urfa. They established a Crusade state (earldom) there.[74] Despite the obstacles they faced by the Turks, crusader forces advanced and captured the Tripoli Province and Yafa. By the time they eventually reached Jerusalem in 1099, their number had decreased to fifty thousand. They captured Jerusalem from the Fatimids and established a Latin state there. This success was welcomed with great joy in Europe.

INFORMATION BOX

The following are the reasons for the Crusades:

Political Reasons:	Economic Reasons:	Religious Reasons:
• The Byzantine who were concerned about the Turks asked the Europeans for help. • The Europeans wanted to remove the Turks from Anatolia. • The cavaliers' pursuit of adventure.	• Europeans wanted to take the eastern trade roads under control. • Those who did not have any property in Europe wanted to have lands in the East. • Europeans wanted to gain the riches of the East.	• They wanted to recapture Jerusalem from the Muslims. • Members of the Cluny Abbey in France incited the Christians against the Muslims. • The Pope and the clergymen wanted to enhance their influence.

[74] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Vol. 14, p. 528-529.

Even if the first crusaders forced the Turks to leave Iznik and move to Central Anatolia, they led the Seljuqs to unite and recover their numbers in this region. After this attack, Konya was made the new capital in place of Iznik, and the Seljuqs decided to unite with the Danishmends against the threat of the crusaders.

The Europeans were stunned when the *atabey* of Mosul Imadaddin Zengi ended the earldom of Urfa, which was established by the crusaders. Upon this, the German Emperor Conrad III and the king of France, Louis VII, moved with their armies from separate directions and at different times, and so the Second Crusade (1147-1149 CE) began. The two sovereigns met in Iznik and desired to reach Syria by passing over Efes, Denizli and Antalya. But the Seljuqs inflicted heavy losses on the crusaders. Some of the crusaders who could reach Antalya advanced over Syria while others were left in Antalya. In conclusion, the Crusade, despite the participation of the king and the emperor, could not achieve its aim because of the strong opposition of Turks in Anatolia.

DID YOU KNOW?

The three thousand crusaders who were left in Antalya during the Second Crusade experienced great hardships because of the bad treatment they received by the inhabitants of Anatolia. Many, including the Turkish speaking people, on the other hand, felt bad for them, helped them, took them under their protection, gave them food, and tended to their wounds. This acts of generosity encouraged many among the crusaders to embrace Islam due to the compassionate treatment they received.

LET'S DISCUSS

What would have been the result if the Seljuqs had not stopped the Crusades?

Discuss.

The recapture of Jerusalem by Saladin in 1187 led to the Third Crusade (1189-1192 CE). The capture of Jerusalem by the Muslims caused severe reactions in Europe and the Pope Urban III died of grief because of this news. His successor Gregory VIII urged all western Christians to participate in a new crusade. He also died after two months. The German emperor, the king of England and France started to negotiate and, finally, in May 1189, the German Emperor Friedrich moved out with a huge army. Friedrich crossed his army over the Dardanelles and continued his way from the south. The Seljuq army did not engage in this war on the battlefield, rather, they just pursued the crusader army. Their pursuit caused the crusaders to face hunger and thirst,

and made them suffer heavy losses. Emperor Friedrich's army was demoralized and disintegrated as a result of him having drowned while crossing over the brook of Seleucia. Consequently, the assistance that the eastern crusaders were awaiting did not reach them.[75]

INFORMATION BOX

The following are the results of the Crusades:

Religious Results

*The confidence felt for the church and clergymen in Europe was lost.

*The crusaders could not conquer the places that they regarded as holy.

*The gap between the Catholic and Orthodox churches widened.

Political Results

*The advancement of the Turks towards the west stopped for a while.

*The Muslim world weakened in the face of the Mongols due to the crusaders.

*The respect felt for the Turks in the Muslim world increased due their success against the crusaders.

*Feudalism weakened in Europe.

Economic Results

*The harbors of Marseille, Venice and Canova gained significance.

*The popes and kings received financial help from bankers in order to support the campaigns, which led to the development of the banking system.

*It caused the rise of a bourgeois class in Europe, who were engaged in trade.

*Many routes that the crusaders passed through were destroyed.

Social Results

*Europeans learned how to produce the compass, gunpowder, and paper from the Muslims.

*Europeans became closely acquainted with Islamic civilization.

*Europeans learned the style and techniques of Turkish-Islamic architecture. Moreover, they learned the crafts of weaving, processing glass and leather.

[75] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 14, p. 536.

Innocent III, who became pope in 1198, wanted a new crusade in the east and expressed this to be the duty of the Papacy. He called on Europeans to organize a military campaign by sending envoys and letters. Europeans were quick to respond to this call, and so the Fourth Crusade began between the years 1202 and 1204. On 24 June 1203, the crusader fleet sailed up to the harbors of Istanbul. The crusader army treated the people of Byzantine Empire mercilessly. They entered the Hagia Sophia on their horses and plundered Constantinople, turning it into rubble. As a result, the Byzantine community rebelled. Meanwhile, they killed the emperor and his son and then, taking advantage of the confusion, they established a Latin Kingdom in Istanbul in 1204.[76]

The blow that hit the Byzantine Empire from the Fourth Crusade helped the Turkic *beyliks* (principalities) gain strength in Anatolia. After the campaign, although four more big crusades were organized, none of them reached Anatolia because it was assumed that these *beyliks* would not let them pass through the region easily. For each of these four campaigns, the sea route was preferred. Finally, the crusaders realized that they were not powerful enough to remove the Turkish *beyliks* and Islamic heritage from Anatolia.

3.3. The Role of the Ottomans in the Protection of Muslim Lands

A short while after the Turks embraced Islam, they became the most significant representatives and the most active protectors of the religion. The Ottomans are the most obvious example of this. They became a world state by their conquests that took place during the fifteenth and sixteenth centuries. Due to their power, Muslims living in regions like India, North Africa and Andalusia regarded the Ottomans as rescuers against non-Muslim attacks and oppression, and asked the Ottomans for help whenever they needed. However, occasionally, the distance of some areas and local problems prevented the Ottomans from doing so.

After the year 1487, the kingdom of Spain tried to evangelize the Andalusian Muslims, and so the Muslims requested aid from the Ottoman Sultanate against this oppression. Although the Ottomans agreed, help was unable to reach its ultimate target due to the long distance between Andalusia and the Ottoman lands. Muslims were expelled from the kingdom of Spain in

[76] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 14, p. 538-539

1609. Ottomans brought some of the exiled Muslims with ships to their own territories, and thus rescued them from Spanish oppression.[77] For example, the Muslims of Girnata (Granada) sent a representative to Bayezid II. In response to their request, the sultan sent a fleet to them in 1505 under the command of Kemal Reis. After his arrival at the Spanish coasts, Kemal Reis rescued a group of Andalusian Muslims and carried them to North Africa and Istanbul. After Bayezid II, Sultan Selim ascended the throne (1512-1520 CE). In 1519, he received a letter from the people of Algeria informing them about the weakness of the Andalusian and North African Muslims in the face of the Christian assaults. Sultan Selim could not find an opportunity to help them because of the conflicts with the Safavids and the Mamluks.[78]

LET'S EVALUATE

In fact, the Ottomans took everyone who faced oppression under their protection and provided them with refuge. In 1492, the Ottoman Empire settled Jews who had been exiled by the Spanish king in Istanbul and Thessaloniki.

Evaluate this event in in terms of the justice and tolerance demonstrated by the Ottomans.

In 1509, the Spanish kingdom attacked Algeria with a huge army. Later in 1535, it took Tunis under its control. The Ottomans took immediate action against these attacks that aimed to exploit and evangelize the Muslims. With the efforts of Barbarossa and his elder brother Aruj, Algeria was taken from the Spanish and put under the protection of the Ottomans in 1520. Later in 1551, the Ottoman forces took Tripolitania from the Spaniards, and, in 1574, they took Tunis. Thus, North Africa could not be extracted from the Muslim lands and the evangelization of the Muslims was prevented.

In the fifteenth century, the Spaniards and Portuguese built durable ships and made geographical discoveries. The Portuguese who came to the Indian seas controlled the routes that enabled the transportation of eastern goods to the Mediterranean. Concerned about their presence, the Mamluks asked for the Ottomans for help. Bayezid II sent Selman Reis to this region,[79] and did not abandon them.

[77] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 96.
[78] Mehmet Özdemir, *Endülüs Müslümanları*, vol. 1, p. 223.
[79] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 10, p. 362.

The Ottoman Empire also endeavored to protect Muslims living in the Far East. For example, when the Portuguese threatened Acheh in Indonesia, the Muslims of Acheh sought assistance from the Ottomans, whereupon the latter sent seventeen ships filled with sufficient amounts of artillery, guns and ammunition to them.

LET'S SHARE

Research how the Ottomans protected Muslim geography and share your findings with your classmates.

Similarly, when the Portuguese threatened the Arabian Peninsula, the Ottomans took action and first established their authority over the Red Sea and the Persian Gulf. Then they added Yemen to the Ottoman lands and eliminated the Portuguese threat against the Holy Land in 1538.

When the Indian Muslims living in Gujarat and Kozhikode requested the Ottoman Empire's assistance, they sent Hadim Suleyman Pasha with a fleet to the Indian Ocean. This fleet surrounded the Portuguese at Diu. Thereafter, it returned to the Yemen.[80]

LET'S DISCUSS

What would have been the results had the Ottomans been able to merge the Don and Volga rivers with a canal in order to reach to the Caspian Sea from the Black Sea?

Discuss.

In the sixteenth century, the Ottomans also planned to make an alliance with the Muslim Turks of Central Asia against Russian expansion. For example, they wanted to connect the Don and Volga rivers with a canal in order to reach the Caspian Sea through the Black Sea. In 1569, they started to dig the canal and a section of it was even completed. Thereafter, these works were obstructed due to the harsh conditions of winter and the revolts that arose in Yemen in the following year.[81] When czarist Russia occupied Turkish lands in Central Asia, the Ottomans did not stay silent in the face of the Turks' call for help. Special officers were sent to the region, but these aids were insufficient because of other problems the Ottomans were experiencing internally.

During the Ottoman era, the Muslim Turkish soldiers fought everywhere under difficult conditions in order to protect the Muslim world from being subjected to foreign occupation. This is a good example of how the Turks identified with Islam.

3.4. The Services of the Ottomans in the Holy Lands

The Ka'bah brought sanctity to Mecca, the city where Islam was born, and the grave of the Prophet and the Prophet's *masjid* (mosque) brought sacredness to Madinah. These two cities are also called "*Haramayn*" (two protected holy places).

[80] Heyet, Doğuştan *Günümüze Büyük İslam Tarihi*, vol. 10, p. 363.
[81] Heyet, Doğuştan *Günümüze Büyük İslam Tarihi*, vol. 10, p. 386.

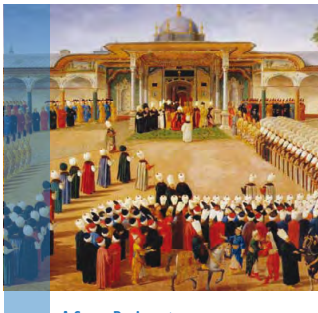
As well as playing an important role protecting the Islamic world, the Ottomans also engaged in important activities in the Holy Land, which was regarded as the center of the Islamic world. These activities involved protecting the Holy Land, helping the local community, and providing for the maintenance and restoration of the Ka'bah.

One of the most important signs of the Ottomans' services were gifts consisting of money, food and clothes, which were sent every year during the pilgrimage season to the Meccan and Madinan communities. After the rule of Yavuz Sultan Selim, the Ottoman sultans started to use, besides other titles, the title of "*khadim al-haramayn sharifayn*" which means "the servants of the two holy sanctuaries". As a result of the services they would render as holders of this title, the Ottoman sultans made great contributions to the Holy Land and the Muslims living there.[82] For example the first sultans who organized the "*surra*" were Yildirim Bayezid and his son Mehmed Chelebi. Bayezid I's *surra* consisted of fourteen thousand gold duka (the gold coin minted in the thirteenth century in Venice, which was also used in the Ottoman Empire), half of which was for the Meccan community and the other half was for the Madinan community. It was sent every year to Mecca during the feast of sacrifice. Every year Murad II also sent to Mecca, Madinah, Palestine and Khalil al-Rahman (Hebron) a *surra* consisting of three thousand and five hundred florin (gold money which was first minted in Florence with a picture of the lily flower on it, which was later used in Europe and in the Ottoman Empire). He also donated the earnings of the villages of the Balik Hisari region of Ankara to Mecca.

INFORMATION BOX

The *surra* regiments were special units that took money to the Meccan and Madinan communities. The word "*surra*" means money pouch. It was sent for the first time during the period of Chelebi Mehmed I. The tradition of sending *surra* every year started with the conquest of Egypt by Selim I. Until 1864, it was sent by camels and horses and then by sea until 1914, and by train after the Hijaz Railway was constructed.

M. Orhan Bayrak, *Osmanlı Tarihi Sözlüğü*, p. 386.



A Surra Regiment (Topkapı Palace).

[82] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.98.

After Sultan Selim I conquered Egypt, he sent two hundred thousand gold dukas and cereal to the people living there (1517 CE) and distributed it to the people of the two cities. Henceforward, the sending of *surra* by the Ottomans became a custom.[83]

In order to increase the amount of gifts sent to the Holy Lands, the Ottomans also established several *waqfs* (foundations), which were called "*Awqaf al-Haramayn*". Their aim was to serve for the construction of hospitals, *madrasas*, roads and soup kitchens, and to facilitate the pilgrimage. In addition, the residents of Mecca and Madinah were exempted from paying taxes and their livelihoods were paid for through the public treasury and foundations.

The Ajyad Fortress built by the Ottomans in Mecca to protect the Ka'bah.

The Ottomans also served in the Holy Land by carrying out works of improvement and reconstruction. They repaired and expanded the Ka'bah, Masjid al-Haram and Masjid al-Nabawi. For example, during the period of Murad IV, all the walls of the Ka'bah, which had been destroyed by a flood, were completely renewed. Again during the Ottoman era, the wooden roof of the Ka'bah started to be woven overhauled, the old rain gutter was removed and a new silver-plated gutter that was ornamented with gold was installed in its place. Meanwhile, the arch over its door was renewed and the silver inscription plate was replaced with a golden inscription plate. After 1609, the cover of the Ka'bah was woven in Istanbul. The old covers were taken to Istanbul and preserved in the department of *Hirka-i Saadet* (Department of the Mantle of the Prophet).[84]

The Ottomans also performed services for the Masjid al-Nabawi. For example during the era of Sultan Abdulmajid I, the base of the *masjid* was covered with marble and furnished with carpets. Its ceiling was decorated with various patterns. The calligraphy in the *masjid* was written by the calligrapher Abdullah Zuhdu Bey, who went to Madinah from Istanbul.

In addition to the restoration and renewal of religious places, the Ottomans established a Hijaz Health Organization to fight contagious diseases. Water resources that caused epidemics were treated. The pilgrimage was quite a long and tiring journey, which lasted about eight to ten months. In order to facilitate this journey, at the beginning of the twentieth century, the Ottomans started the construction of the Hijaz Railway, which was planned to extend from Istanbul to Mecca. The section down to Madinah was completed, but, due to Arab revolts, the rest of the railroad to Mecca was not completed.

[83] İsmail Hakkı Uzunçarşılı, *Mekke-i Mükerreme Emirleri*, p. 13-14.
[84] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 99.

The Ottomans also made great sacrifices in protecting the Holy Lands. A stunning example of such a sacrifice was the experience of Fahreddin Pasha and his soldiers in their defense of Madinah. In short, the Ottomans never refrained from serving the holy sites.[85]

Masjid al-Nabawi (Madinah).

INFORMATION BOX

The Hijaz Railway, which began operating on 1 September 1908, caused negative reactions among the indigenous Bedouins. Towards the end of 1908, there began attacks and sabotage against the railroad. The reasons for the attacks were both economic and political. The Bedouins held the monopoly over the pilgrimage and other transportation services. They were worried about losing their sources of income because of the Hijaz Railroad. The local forces were also concerned that the railroad would strengthen the authority of the Ottoman forces in the region and thus cause the local forces lose their influence. The Hijaz Railroad could not be extended from Madinah to Mecca because of the uprisings among the Bedouins led by Amir Sharif Husayn, who took weapons, ammunition, tactics, food, clothing and financial assistance from the British.

Ufuk Gülsoy, *Hicaz Demiryolu,* p. 255.

The Madinah Railway Station built by the Ottomans (Madinah).

3.5. The Contribution of the Seljuqs and Ottomans to Islamic Civilization

Civilization means the wealth, comfort and security attained through a community's superior qualities and its high moral standards, as well as its contributions and achievements in the realms of the arts, philosophy, sciences, technology, industry and commerce.

[85] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.100.

LET'S NOTE

These are the major madrasas established by the Anatolian Seljuq Beyliks:

Konya: Sircali Madrasa, Karatay Madrasa, Ince Minareli Madrasa, Altun-Aba Madrasa.

Kayseri: Hunat Hatun Madrasa, Sahibiye Madrasa, Haci Kilic Madrasa, Cifte Madrasa (A part of it is the Gevher Nesibe Dar al-Shifa).

Sivas: Gok Madrasa, Burciye Madrasa (besides a Dar al-Shifa), Cifte Minareli Madrasa (Ilkhanate Period).

Divrigi: Fatma Turan Melik Dar al-Shifa.

Erzurum: Cifte Minareli Madrasa (Ilkhanate), Yakutiye Madrasa (Ilkhanate).

Tokat: Gok Madrasa.

Cankiri: Darulhadis, Dar al-Shifa.

Sinop: Suleyman Pervane.

Kirsehir: Cacabey.

Antalya: Ulu Cami, Karatay Madrasa.

Urfa: Ulu Mosque.

Diyarbakir: Mesudiye and Zinciriye madrasas.

Mardin: Shehidiye Madrasa.

Kiziltepe: Harzem Madrasa.

Yahya Akyüz, *Türk Eğitim Tarihi*, p. 43.

Suleymaniye Madrasa, Istanbul.

Turks made a major contribution to Islamic civilization in the fields of science, literature, architecture and art after they accepted Islam in the tenth century. The main axis of their works consisted of subjects related to Allah, the Prophet, the hereafter, and the values taught by the Holy Book. Turks established thousands of institutions and produced many works in these fields.

The Seljuqs constructed social and cultural institutions such as mosques, *madrasas*, fountains, inns, bridges, hospitals, bathhouses, mausoleums, *imarets* (soup kitchens), *dar al-shifas* (hospitals), and caravansaries in all residential centers, but particularly in Konya. These works reached their climax with the Ottomans.

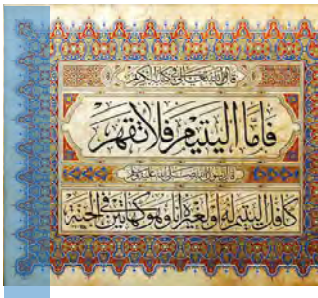
The Suleymaniye and Selimiye mosques are the finest examples of this. The architectural works of the Ottomans were mostly concentrated in the regions of Bursa, Edirne, Istanbul and the Balkans. These monuments combined the community's needs and taste in art. The Seljuqs and Ottomans also produced world-renowned thinkers and scientists in every field of the sciences. For example the ideas of Mawlana attracted worldwide attention and the works of Mimar Sinan are still unique.

Turks contributed to Islamic civilization both in architecture and in other artistic fields. Since the belief in Allah formed the basis of the Turkish-Muslim arts, Islamic belief was turned into a material and concrete form by works of art produced in the Seljuq and Ottoman periods.

LET'S FIND

Some of the thinkers of the Seljuq Period:	**Some of the thinkers of the Ottoman Period:**
Mawlana Jalaladdin Rumi	Kinalizade Ali Chelebi
Nasreddin Hoca	Hezarfen Ahmet Chelebi
Yunus Emre	Mimar Sinan
Ashik Pasha	Suleyman Chelebi
Haji Bektash Veli	Ali Qushji

Find one more thinker for each period.



An example of calligraphy and the art of gilding.

The Ottomans also made important contributions to the emergence and development of several other forms of art such as calligraphy, gilding, miniature painting and marbling. In addition, calligraphy gave an authenticity to Islamic civilization.

Ismail Gelenbevi who grew up in the final years of the Ottoman period taught at the Mühendishane-i Hümayun (Technical University) and wrote a book about the use of algorithms. Aydinli Haji Pasha wrote "*Shifa al-Esqam*", an important work on medicine, and made significant contributions to the study of medicine in this period. Emir Chelebi, the head doctor of Sultan Murad III, wrote "*Anmuzaj al-Tib*" which is a book about the effects of air, soil and climate on human health.

LET'S PREPARE A PRESENTATION

Prepare a presentation by gathering material about works from the periods of the Seljuqs and the Ottomans that inform us about Islamic civilization (mosques, *madrasas*, inns, bathhouses, etc.).

Then, speak about their contribution to Islamic civilization.

Madrasas founded by the Turks produced important works, particularly in the fields of the religious scholarship as well as in the fields of philosophy, astronomy and medicine. All of these works point to the contributions of the Seljuqs and Ottomans to Islamic civilization.

LET'S FIND EXAMPLES

Famous calligraphers such as Selim Turkoglu, Muzaffer Ecevit, Mustafa Rakim, Davut Bektas, Ferhat Kurlu, Necmettin Okyay and Hamit Aytac are great masters in this field and have made important contributions to Islamic civilization.

The composers Dede Efendi, Itri, Selim III and Haji Arif Bey have made important contributions to the Islamic world in the field of music.

Please find other examples of Turkish-Muslim calligraphers and composers.

4. The Role of the Turks in the Spread of Islam

After the Turks embraced Islam, they made great efforts to spread Islam among their fellow Turks who had not yet converted and also among other nations. In this sense, they played an important role in the spread of Islam in Anatolia, the Indian sub-continent and the Balkans.

4.1. The Spread of Islam in the Indian Sub-continent

DID YOU KNOW?

The Turkish Sultan Aybek, a military genius, earned his reputation through his great efforts to expand the Turkish-Islamic conquests and for the conversion of Indians to Islam.

Alaaddin Shah, an important figure of the Kalaj Dynasty, was one of the greatest Turkish Sultans in India. The Turks conquered almost all of India during his period.

Erol Güngör, *Tarihte Türkler*, p. 149-150.

When the Shaybanids (Uzbeks) brought an end to the Timurogullari, Babur went to India and established the Delhi Sultanate. There were always politicians, scientists and artists around Babur. He wrote many books in Turkish, one of which is the "*Mübeyyen*", a book on *Fiqh* (Islamic Law). When he died, the entire region of India was under his control.

Saffet Bilhan, *Orta Asya Bilgin Türk Hükümdarlar Devletinde Eğitim- Bilim-Sanat*, p. 79-80.

The Arabs started the spread of Islam in India during the Umayyad period, but the actual foundation and universal spread of Islam in India took place during the period of the Ghaznavids (963-1186 CE), a Turkish-Muslim state. Turkish states such as the Turkish Sultanates of Delhi (1206-1413 CE) and the Babur State (1526-1858 CE) that were established after the Ghaznavids continued to promote the spread of Islam throughout this region.

Together with the contributions of the Turkish sultans of Delhi and some other Turkish-Islamic states, the efforts of the Ghaznavids in the Indian sub-continent enabled the rise of Muslim states in the region, such as Bangladesh and Pakistan, in later times. The Ghaznavids usually followed two principals in their endeavor to spread Islam. The first was by means of educational institutions. They established many *madrasas* in this region, such as those established in Balkh, Nishapur and Ghazni, where not only students were trained, but scholarly works were also written. The second took place with the help of the Sufis. The Ghaznavids, who were followers of the Sunni understanding of Islam, showed interest in literature and poets as well as in scholars of the religious disciplines and Sufis. This led famous Sufis to gather in this region. For instance, al-Sulami (d. 1021), al-Jurjani (d. 1058) and al-Daqqaq (d. 1014) were prominent figures. These Sufis attracted huge crowds and led them on the straight path.[86]

[86] Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 198-199.

Mahmud of Ghazni (d. 1030) added North India to his territories as a result of his seventeen campaigns to India and ensured the spread of Islam in this region. Mahmud of Ghazni built mosques in the conquered regions of India and sent scholars there to deliver the message of Islam.[87] The Muslim Turkish scholars and Muslim Turkish families who escaped from the oppression of the Mongols who invaded Central Asia, played an important role in the spread of Islam in India.[88]

4.2. The Turkization and Islamization of Anatolia

The arrival of the Turks in Anatolia took place in the fifth and sixth centuries before the rise of Islam. But those who came in this period were first absorbed among the Christians living in Anatolia.[89] The arrival of the Turks in Anatolia after the rise of Islam started in the 9th century during the period of the Abbasids. The Abbasid armies, led by Turkish commanders and consisting of many Turks, organized many expeditions to Anatolia which was under the authority of Byzantine during the ninth and tenth centuries. These troops captured, for a short time, some Anatolian cities such as Sivas, Amasya, Niksar, Kayseri, Konya, Eregli, Yalvac, Ankara and Eskisehir. Rather than settling in Anatolia, their aim was to threaten Byzantine with these campaigns. This was why the Muslims evacuated the conquered towns and retreated soon after the conquests.[90]

The Turkization and Islamization of Anatolia is regarded as one of the most significant developments in Islamic history. The actual Islamization of Anatolia goes back to the era of the Seljuqs. When the Great Seljuq Empire took control of Khurasan and Iraq, newly converted Muslim Turkmen tribes started to migrate and settle in the Seljuq territories with the hope of finding pasture for their animals. However, those irregular migration movements disturbed the existing local population of the lands where they had settled. The Seljuqs did not want them to settle in Muslim-populated areas, because they did not want them to create disturbances among the local people. This was why they directed the Turkmen tribes to regions in Anatolia that were under Byzantine control.[91] Thus in the years between 1050 and 1060, the Turkmen tribes started to slowly settle in the Anatolian territories.

[87] Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 181-182.
[88] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.101.
[89] Haluk Nurbaki, *Anadolu Mucizesi*, s. 20.
[90] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, C 3, s. 346.
[91] Oğuz Ünal, *Türkiye Tarihine Giriş Horasan'dan Anadolu'ya*, s. 80; Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, s.101.

LET'S RESEARCH

When the Turks came to Anatolia,

- Many cities and castles in Anatolia had been neglected and were in a state of ruins.
- Very few people were left in the cities.
- The people who had been heavily burdened with taxes were not happy with the Byzantine administration.
- The Turkish raiders treated the indigenous people very well.
- This region had been a battlefield for a long time. First because of the Iranians and then the Arabs, which had a detrimental effect on the people.
- The indigenous people of Anatolia helped the Turks against the Byzantines.
- The Byzantines forced local people to become Orthodox.

Mehmet Şeker, *Anadolu'da Bir Arada Yaşama Tecrübesi*, p. 25-26

What were the contributions of the Turks to the Islamization of Anatolia? Research.

The victory of Sultan Alparslan over the Byzantine army in the Battle of Manzikert in 1071 was a turning point for the Turkization and Islamization of Anatolia. After this victory, Qutalmish's son, Suleyman Shah, who was appointed by Alparslan, conquered most of Anatolia within a few years. There are certain reasons for such a rapid and easy conquest of Anatolia.

During the conquest of Anatolia by Suleyman Shah, the migration of hundreds of Turkmen tribes and the large Turkish population in Anatolia enabled the birth of the Anatolian Seljuq State in 1075. Meanwhile, the migration of the Turkmen to Anatolia continued and the Mongol invasion of Central Asia during the thirteenth century caused the second wave of migrants to Anatolia, and, as a result, most of the Anatolian population came to be composed of Turks. Thus Anatolia was Turkified in the thirteenth century. Some of these people settled in large cities (Konya, Erzurum, Erzincan, Sivas and Kayseri). Those who were referred to as Turks adapted to a settled life, whereas the Turkmen led village lives on the plains and plateaus of border regions. In addition to these Turks and Turkmen, there were those who lived a nomadic life, who were called Yoruks. All the Turkmen who settled in Anatolia were Muslims. Along with their Turkish culture, they also brought Islam to Anatolia. Among them, there

were Sufis who had a deep influence over the Turkmen. They mostly came before the Turkish armies to the Byzantine territories and won the hearts of the non-Muslim peoples. They played an important role in the spread of Islam. Their tolerance, beneficence and righteousness led some Jews and Christians to embrace Islam.[92]

LET'S RESEARCH

Avshar Baba, Pir Dede, Kidemli Baba Sultan, Geyikli Baba, Abdal Musa, Horos Dede, Emir Cin Osman.

Mehmet Fuat Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 73-74

In which regions did the above-mentioned Sufis guide people about religion? Research.

Most of the travelling Sufis who came to Anatolia were students of Hodja Ahmad Yasawi from Central Asia. Ahmad Yasawi delivered the message of Islam in Central Asia, and taught many students. He sent a great number of his students to various regions in Turkish lands in order to spread the message of Islam. Some of them went to Anatolia and attempted to spread Islam there. One of their most important representatives in Anatolia was Haji Bektash Veli. He tried to unite the Muslim people of Anatolia through feelings of love, tolerance, unity and brotherhood.[93]

The Turkish *beyliks* also made a significant contribution to the Islamization of Anatolia. They constructed public works in various areas of the region. The study and practice of Islam by the masses became possible through the construction of several mosques and *madrasas*.

In addition, the *Ahi* (brotherhood) network also had an important role in the Islamization and Turkization of Anatolia. The *Ahi* network was an organization or guild of artisans, which united people of various occupations. This network spread throughout the cities, towns and villages. At the same time, it worked as a school of morals. The *Ahi* worked at their jobs during the day, took lessons in religion and morality in the evenings, and applied what they had learned in their daily lives.

[92] Mehmet Şeker, *Anadolu'da Bir Arada Yaşama Tecrübesi*, p. 82
[93] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.103.

4.3. The Spread of Islam in the Balkans

After the Muslim Turks moved to the Balkan Peninsula through Gelibolu and conquered Edirne in 1361, they rapidly conquered the Bulgarian territories. During the Battle of Kosovo (1389 CE), Serbia came under Turkish rule. The Ottoman Turks became more powerful in the Balkans after Bayezid I defeated the crusader army in Nikopol in 1396. Later, when Mehmed the Conqueror took Bosnia in 1463, the Ottoman territories extended to the Dalmatian Coast in Italy.

Even before the Ottomans started their conquests, some Turkmen tribes had migrated to the Balkans and settled there. Through their efforts, they earned the respect and trust of non-Muslims in the regions where they settled. In fact, those who previously migrated to these regions paved the way for the conquests. For instance, Sufi orders such as "Bayramiyya, Jalwatiyya, Khalwatiyya, Khalidiyya and Mawlawiyya" undertook important tasks in the Balkans. Depending on the circumstances, members of those Sufi orders used the places where they lived as mosques, schools, councils, caravansaries, soup kitchens, poor houses, libraries, places of refuge, and religious endowments.[94]

During and after the conquests, the Ottomans sent some of the Turkmen of Anatolia to settle in the Balkans. The Turkmen took their language, customs and beliefs to the Balkans and established new villages there. The Turkish settlers generally settled in non-arable lands, but, over a short time, the migrants who made the land suitable for agriculture developed a new way of life there with their earnings from agriculture and commerce. They named the villages they established in the Balkans after the names or titles of their grandfathers, fathers or sheikhs who lead them to the villages.[95] Thus they helped spread Islam in the Balkans.

For many years, the Muslim population in the Balkans remained limited to the Turkmen population but, gradually, some of the local non-Muslims started to embrace Islam, especially the Bosnians and Albanians who converted to Islam en masse. Because of the agreement the Ottomans made with non-Muslims during the conquest, they did not force anyone to convert. In accordance with this agreement, the Ottoman Empire would not harm the life, property, or religion of the locals of that region. Complete assurance was given to them on this matter.

[94] Hasan Kamil Yılmaz, *Anahatlarıyla Tasavvuf ve Tarikatlar*, p. 269-270.
[95] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 5, p. 25.

LET'S ANALYZE

A copy of the pact granted by the late Sultan Mehmed Han to the clergy of Bosnia. (883/1478 CE)

"This signature shows that I am Sultan Mehmed Han; all people both from the upper class and from the lower class should know that I bestowed favor upon the Bosnian priests who carry this royal decree, and I ordered the following:

The clergy and the churches in question will not be opposed or disturbed by anyone. Both those who remain unguarded in my country and those who escaped, I grant them safety so that when they come to our country they should be able to settle down without any fear and worship in their churches; neither me nor my viziers nor my people will interfere or harm them in anyway. I swear by Allah who has created the heavens and the earth, by the Prophet Muhammad Mustafa (saw), by the seven copies of the Qur'an, by the hundred and twenty-four thousand prophets and by the sword I bear, that none will oppose them, their life, their property, their churches, and those whom they bring from abroad, so long as they will be obedient to my service and my orders."

Examine the text above in light of the tolerance that the Ottomans showed to other religions.

One of the reasons for the spread of Turkish-Islamic culture in the Balkans was the construction of public works in this region. Throughout their administration of the region, the Ottomans served the people of the Balkans without discriminating against their language, religion or race. So many mosques, *madrasas*, inns and bathhouses were built in the Balkans that the manner in which monumental Islamic culture was reflected in Bursa and

Bosnia, or Konya and Skopje. So accordingly, many places in the Balkans became Turkish lands such as those in Anatolia.[96]

From the eighteenth century onwards, however, when wars and nationalistic movements arose, some of the Muslim population in the Balkans was slaughtered while others were forced to migrate to Anatolia. Despite the oppression and destruction, a small section of the population remained in their cities, and some significant architectural monuments still survive there today as signs and remnants of Turkish-Islamic culture. Nowadays, the Turkish Muslims of Bulgaria, Greece, Macedonia, Romania, Albania, and Bosnia-Herzegovina try to preserve their national and spiritual identities.

The Stari Most (Bosnia-Herzegovina).

5. The Muslim Turkish Khanates

The Tomb of Gul Baba.

GROUP WORK

Divide your class into five groups. Share the information you have gathered about the below-mentioned Muslim Turkish states.

1. The Qarakhanids
2. The Ghaznavids
3. The Seljuqs
4. The Khwarazmian Dynasty
5. The Ottomans

The first Turkish states to accept Islam as their official religion were the states of Volga Bulgars, the Qarakhanids and the Ghaznavids.

Volga Bulgars: It got its name because it was established in the central basin of the Volga River that lies to the north of the Caspian Sea. The Bulgarians arrived in this region at the end of the seventh and beginning of the eighth century (BC). After the third century (CE), they Turkified this region by uniting various Turkish communities who lived there under their administration. Thus, they established the Khanate of Volga Bulgars. Due to the convenience of their geographical position from the point of view of transportation and the fertile lands of the region, they attached importance to commerce. They learned about Islam while they were trading with the Muslim merchants of Khwarizm and the Samanids. With the help of the Muslim traders, Islam

[96] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.104.

spread among the Bulgarians in the 900s. The Bulgarian Khan sent an envoy to the Abbasid caliph and declared his conversion to Islam. He asked the caliph to send Muslim scholars who could teach them about Islam, in addition to skilled artisans for the construction of mosques and *masjids* for worship, and castles for defense. The caliph took kindly to these requests and sent them an envoy. The envoy that departed from Baghdad on 21 June 921 reached the Bulgarians on 12 March 922. Many religious institutions were built and the Volga Bulgarians became the first Muslim Turkish khanate that was established in the Eastern Europe.[97] The Mongols attacked the Bulgarians in 1237 and destroyed their villages and cities, after which the Bulgarians, who entered into the domination of the Golden Horde Khanate, were unable to regain their power.

The Qarakhanid Khanate (840-1212 CE):

The Qarakhanid Khanate.

It was the first Muslim-Turkish khanate to be established in Central Asia and because of this, it has an important role in Turkish history. Bilge Kul Qadir-Khan founded it. Because of domestic disputes in 1042, this khanate was divided into the Eastern Qarakhanids and the Western Qarakhanids. The Eastern Qarakhanids controlled Balasagun, Zharkent, Kashgar, Fergana, and the vicinity of the Lake Balqash (1042-1211 CE). Their capital was Balasagun and, from time to time, Qasghar served as the capital city. Their ruler was Tabghach Khan and in 1090, they united with the Great Seljuq Empire. In 1130 they entered the territory of the Mongol Qara Khitans. The Western

[97] İbrahim Kafesoğlu, *Türk Millî Kültürü*, p. 195-196.

Qarakhanids controlled Transoxiana from the Aral Sea to Shimkent and Ozkent.

Their capital was firstly Ozkent and then Samarqand. In 1074, they also united with the Seljuqs. When the Seljuqs lost the Battle of Katvan against the Qara Khitans, they fell under the latter's control (1141 CE). Later, the Khwarazmians put an end to the Western Qarakhanids together with the Mongols. Qashgar, Balasagun, Samarqand and Bukhara became important scientific and cultural centers during the time of these states. *Diwan al-Luġat al-Turk* and *Kutadgu Bilig*, two of the first original works of Turkish-Islamic civilization, were written during this period.

The Ghaznavid Empire (963-1186 CE)

The Ghaznavid Empire.

The Ghaznavid Sultanate was founded in Ghazna, 154 kilometers southwest of Kabul, the current capital of Afghanistan. It is called Ghaznavid after the place where it was established. The founder of the state is Alp Tigin who served as commander in the Samanid sultanate. He was sold as a slave to the Samani ruler and later was appointed commander of the ruler's bodyguards because of his virtues. When the Samanids started to decline, he established a *beylik* and thus laid the foundations of the Ghaznavids.

The Great Seljuq Sultanate (1040-1157 CE)

The Great Seljuq Sultanate.

During the periods of Bilge Tigin and Piri Tigin, who followed Alp Tigin, they remained under the rule of the Samanid dynasty. The Ghaznavids became an independent sultanate when Sabuk Tigin ascended to power. Subsequently, they made an agreement with the Qarakhanids and shared the Samanid territories. After Sabuk Tigin, his son Mahmud took over leadership and, as sultan he organized many campaigns to India. Sultan Mesud who followed Sultan Mahmud was defeated in the Battle of Dandanaqan (1040 CE) by the Seljuqs. The state began to weaken after this defeat and was destroyed by the Ghurids in 1187.[98]

It was established by Oghuz Turks (Seljuqs) after their 1040 victory at the Battle of Dandanaqan against the Ghaznavid Sultan Mas`ud. This was a war of emergence for the Seljuqs.[99] After this triumph, the Seljuqs began conquests which would turn Anatolia into their homeland and they took political control over an important part of the Islamic world.

The Seljuqs protected the political unity of Sunni Muslims by fighting against the Shiites, the Fatimids and the Qarmatians. They extended their borders and gained great successes. But like every other state, they also had a life span. Sanjar, the last sultan of the Seljuqs, suffered defeat at the Battle of Qatwan against the Qara Khitans in 1141. A large part of the territories came under the domination of the Qara Khitans. The Seljuq Sultanate came to an end with the demise of Sanjar in 1157.[100]

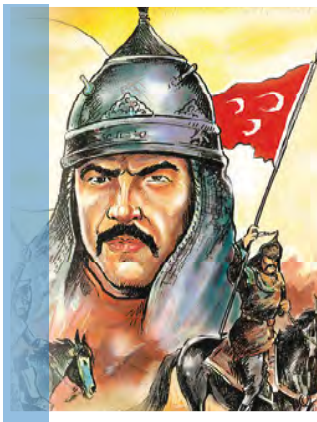
[98] Nesimi Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 177-178
[99] İbrahim Kafesoğlu, *Selçuklu Tarihi*, p. 18.
[100] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 7, p. 181-182.

LET'S NOTE

These are the states that emerged after the disintegration of the Great Seljuqs:

- The Seljuqs of Iraq and Khurasan (1092-1194 CE)
- The Seljuqs of Kirman (1092-1048 CE)
- The Seljuqs of Syria (1069-1118 CE)
- The Seljuqs of Anatolia (1075-1308 CE)

Sultan Alparslan, the famous commander of the Great Seljuqs who won the Battle of Manzikert against the Byzantines in 1071 and thus opened the gates of Anatolia for the Turks, died in 1072 and was buried in the city Marw in today's Turkmenistan.



An artistic rendering of Sultan Alp Arslan

Khwarazmian Dynasty (1157-1231 CE): Malik Shah, the ruler of the Great Sejuqs, appointed Qutb al-Din Muhammad as governor to Khwarizm. After the demise of Qutb al-Din Muhammad, his son Atsiz took his place. During the decline of the Seljuqs, and in their final days, Il Arslan, the son of Atsiz declared his independence and established the Khwarazmian state. The Khwarazmians became the most powerful state in Central Asia during the twelfth century. Despite the fierce struggle of its last ruler Jalaladdin Mingburnu against the Mongols, the Mongols nevertheless destroyed this state.[101]

The Anatolian Seljuq Empire (1075-1243 CE): It was established by Sulayman ibn Qutulmish in 1075. Its first capital was İznik and, later, after the invasion of the crusaders, Konya became the new capital. They campaigned against the crusader armies. They built mosques, *madrasas*, inns, bathhouses and caravansaries everywhere in Anatolia. The Seljuqs of Anatolia were subdued by the Mongols after the Battle of Kose Dag in 1243. This domination lasted over fifty years over the course of which the Seljuqs of Anatolia suffered revolts, robberies and financial crises. The state lost its sovereignty and authority and, because of this, powerful clan leaders proclaimed their independence in their regions. Thus the Anatolian Turkish *beyliks* emerged. One of them is the *beylik* of the Ottomans.

[101] Erol Güngör, *Tarihte Türkler*, p. 111-118.

LET'S INTERPRET

Ghiyathaddin Kaykhusraw II, one of the Anatolian Seljuq sultans, built a church into the palace for his Christian wife who came from Georgian descent.
Mehmet Şeker, *Anadolu'da Bir Arada Yaşama Tecrübesi*, p.158

Please interpret the above information from the perspective of tolerance shown by Turks to the members of other religions.

The Ottoman Empire (1299-1922 CE)

Just like the Seljuqs, they Ottomans were also from the Oghuz Turks. The Ottomans were settled near the Seljuqs in the Karacadag region, located west of Ankara. Ertughrul Ghazi was their chieftain. At the time, he was serving as margrave on the border of Byzantine and had captured Sogut and Domanic. His son Osman Ghazi succeeded him, and captured Karacahisar, Bilecik and Inegol from the Byzantines. Thus the foundations of the Ottoman Empire were laid (1299 CE).[102]

After the Ottomans secured unity among the Turks in Anatolia, they took on the task of protecting the Islamic world from foreign attacks and spreading Islam in Europe. The chief aim of the Ottomans was to provide security of life and property to the people living under its rule. Their capital was Bursa during the time of Orhan Bey, Edirne, during the time of Murad I and, finally,

[102] Erol Güngör, *Tarihte Türkler*, p. 181-190.

Istanbul after the period of Mehmed the Conqueror. The state continuously expanded until 1595. When Mehmed the Conqueror died in 1481, the lands of the Ottoman Empire extended to regions encompassing about two million square kilometers. During the reign of Murad III (1574-1595 CE), its area expanded nearly ten times more than what it had been during the time of Sultan Mehmed II. The Ottomans made important contributions in the fields of culture and civilization of the countries they conquered. The mosques, inns, bathhouses, *madrasas*, caravansaries, bridges, soup kitchens, libraries and endowments they built in their lands still stand to attest to the greatness of the Ottoman Empire. The Ottoman Empire, which was one of the greatest and longest-lasting states in the world, began to stagnate and decline after the seventeenth century. The Sultanate was abolished in 1922 and the Republic of Turkey was established in its place in 1923.

LET'S ANALYZE

The padishahs and the sultans	The Ghaznavids	The Seljuqs	The Ottomans	The Qarakhanids
Osman Ghazi				
Alp Arslan				
Murad III				
Saltuq Bughra Khan				
Sultan Mahmud				

Please analyze the above table.

LET'S DISCUSS

Discuss in class the influence of the Muslim Turks on Islamic geography by finding on a map the places where the states that you see in the columns were established.

Khanate of Kazan (1437-1552 CE) KAZAN ns	Crimean Khanate (1441-1784 CE) CRIMEA	Timurid Dynasty (1369-1505CE) CENTRAL ASIA	Babur Empire (1526-1858 CE) PUNJAB
The Ayyubids (1171-1348) Egypt	SOME OF THE OTHER MUSLIM TURKISH STATES		The Mamluks (1250-1517 CE) EGYPT
The Ikhshidids (935-969 CE) EGYPT	Delhi Turkish Sultanate (1206-1413 CE) INDIA		The Tulunids (868-905 CE) EGYPT

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. Explain the historical processes of Turkish-Arab relations during the period of the caliph Umar.
2. What were the factors that accelerated the Islamization process of the Turks? Explain.
3. What were the services of the Ottomans to the Holy Land? Explain.
4. What was the role of the Turks in the Balkans? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. Which of the following is not one of the Muslim Turkish sultanates established in Egypt?

   A. Mamluks B. Timurid Dynasty C. Ikhshidids
   D. Tulunids E. Ayyubids

2. After which war did the Turks begin to convert to Islam en masse?

   A. Qatwan B. Nahavand C. Talas
   D. Kose Dag E. Dandanaqan

3. Which of the following statements is not a principle followed by the Ahis?

   A. To be respectful to parents
   B. To be self-indulgent
   C. Being virtuous
   D. To be kindhearted
   E. To be hospitable

4. Which person became the first caliph after the Prophet?

   A. Ali B. Umar C. Uthman
   D. Abu Bakr E. Abbas

5. Which of the following is not a factor that eased the conversion of the Turks to Islam?

   A. There were aspects in Islam similar to their previous beliefs

   B. The Abbasids treated them well

   C. They had business transactions

   D. The efforts of the Sufis

   E. Turks were required to pay taxes

C. Fill in the blanks in following sentences with the most suitable word from those given below.

(Ertughrul, Kayseri, Kosedag, religious, surra, Sanjar, Dandanaqan)

1. The last ruler of the Great Seljuq State was .....
2. The Great Seljuq State was established after the Battle of .....
3. The Hunat Hatun Madrasa is in .....
4. The desire of the Christians to capture Jerusalem from the Muslims was one of the ..... reasons of the crusades.
5. The special unit that brought money to the people of Mecca and Madinah is called .....

D. Write "T" for true and "F" for false for the following sentences.

1. (.....) The Ayyubids were the first Muslim Turkish state established in Egypt.
2. (.....) In the Umayyad period, Umar ibn Abdul Aziz exerted the most effort for the spread of Islam.
3. (.....) Abu Muslim Khurasani was one of the commanders of the Umayyad period.

Chapter 7

THE MUSLIM CIVILIZATION

THE MUSLIM CIVILIZATION

LET'S GET READY FOR THE CHAPTER

1. Look up the meaning of the terms "culture" and "civilization" in a dictionary.
2. Obtain information about one of the historical religious monuments in your neighborhood.
3. Research how one of the arts of calligraphy, paper marbling, or miniatures is done.
4. Research about *waqfs* (endowments) and write down the information you find in your notebook.

1. Religious and Social Life

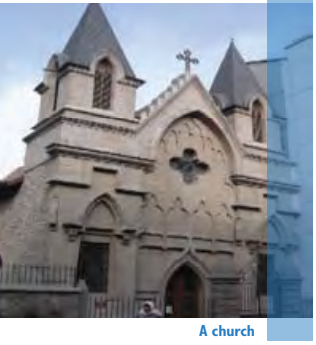
1. 1. Religious Beliefs

Historically, people in Muslim communities were divided into two groups: Muslims and non-Muslims. Until the end of the period of the Prophet and the Four Caliphs, majority of the Muslims of the Islamic world consisted of Arabs. But with the spread of Islam during the Umayyad and Abbasid periods, various communities like the Turks, Iranians and Berbers joined the Muslims.

Muslims gathered around the Prophet during this period, but incidents of apostasy and false prophets arose after his demise. During the period of Abu Bakr and Umar, the unity of the Muslims was once again secured. However, internal conflicts, which began in the last years of the period of Uthman, led to serious disputes during the time of Ali. With time, differences of opinion amongst Muslims turned into conflicts and led to the emergence of intellectual

A mosque

A synagogue



A church

and political divisions. At first, the Kharijis, then the Shiites, and, after a while, the Jabriyyah, and Mutazilah *madhhabs* (sects) arose. These groups were the minority within the Islamic community, with the main body of Muslims was composed of a group known as *ahl al-sunnah*. In addition to this, various *madhhabs* arose within *ahl al-sunnah* such as Salafism, Maturidism and Asharism in the field of Islamic theology, and Hanafism, Shafiism, Malikism and Hanbalism in the field of Law. There was much tolerance and understanding amongst the different *madhhabs*. The existence of different schools and the understanding of tolerance among them laid the basis for the accumulation of ideas in the Muslim world.

In addition to the Muslims, many different communities lived in the Islamic societies like the Jews, Christians, Sabians, Zoroastrians, Buddhists, idolaters, and those who worshipped the sun or stars. Non-Muslims gained the safety of life and property by the Islamic community through making agreements. Furthermore, they were given the right of education and instruction, and they were granted the freedom to worship, and of religious observance. They were also free in family and personal law, laws of obligations and inheritance–with the exception of criminal cases–and they also had the right to take their disputes either to their own tribunals or bring them to the Islamic courts.[1]

The non-Muslims paid *jizya* (poll), *kharaj* (land), and trade taxes. They were generally involved in trade. They became financially strong due to their exemption from military services.

1. 2. Social Structure

Tribalism was one of the most significant features of Arab society prior to the emergence of Islam. According to this understanding, those who belonged to a tribe were considered strong, while those who were not affiliated with any tribe would be under the protection of strong tribes. Islam declared the equality of the people at birth and opposed discrimination based on tribal affiliations, lineage and race. In this way, the emergence of a privileged class in the Islamic community was prevented. Tribal understanding gave way to brotherhood in religion and equality before the law.

The Muslim Arabs were the social group that formed the main body of the Islamic community during the early years of Islamic history. The administration was under the control of Arab Muslims until the end of the

LET'S SHARE

Find examples for the tolerance showed by Muslims to those with different beliefs and cultures in Islamic history and share them with your friends.

[1] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 109.

period of the Prophet and the Four Caliphs. Although Islam does not accept religious, ancestral or racial discrimination, the Umayyads did not generally give a place to the non-Arab elements of society in their administration. During the time of the Abbasids, non-Arab communities started to gain a place in the administration.[2]

Another social group that formed the Islamic community was the *dhimmis*. Non-Muslim citizens, who lived under the protection of the Muslim state as stipulated by treaties, were called *dhimmi*. The *dhimmis* paid *jizya* (poll tax) to the state.[3] They were comprised of Christians, people of the Jewish faith, Sabians, and the adherents of other religions.[4]

Another group in the Islamic community was the *mawali*. The term *mawali* implied two things. In the early days, it referred to emancipated slaves; after the conquests were intensified and Islam spread throughout a wider region, however, non-Muslim Arabs also started to be called *mawali*.[5] With the exception of the Umayyad period, the *mawali* always enjoyed the same fundamental rights and freedoms as other Muslims.

LET'S DISCUSS

Why did Islam not abolish slavery at once?

Discuss.

Slaves were another group in the Muslim community. Slavery was an institution that had existed since ancient times. When Islam emerged in the seventh century, the institution of slavery also existed within the Arab community, just as it did in the Byzantine, Sasanian and Indian communities. The slaves formed the lowest class in the community and had no freedoms. A person who was born as a slave could not break free from that status. Islam objected to slavery and considered slaves not as commercial commodities, but as a human. First, Islam introduced provisions that improved the status of slaves. It commanded their good treatment and placed their rights under the protection of law. The Prophet's following advice expresses this: "Your slaves are your brothers. Feed them of what you eat and dress them of what you wear. Do not ask them to do things beyond their capacity and if you do so, then help them."[6] Moreover, Islam introduced provisions encouraging the abolition of slavery. It regarded the emancipation of slaves as an act of worship and defined it as redemption for sins. The Prophet freed the slave who had been put into his service by his wife Khadijah and recommended the same action to his

[2] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 111.
[3] Heyet, *Dinî Kavramlar Sözlüğü*, p. 716.
[4] Philip Hitti, *Siyasi ve Kültürel İslam Tarihi*, vol. 2, p. 367.
[5] Ramazan Altınay, *Emeviler Dönemi Bilim, Kültür ve Sanat Hayatı*, p. 21.
[6] Buhari, Iman, 22.

followers. Islam gave slaves the right to make an agreement with their masters in order to buy their freedom.

1. 3. The Ulama and their Social Activities

LET'S NOTE

In the Ottoman Empire, the institution of *ilmiyya* was composed of the scholars. Together with the institutions of *seyfiyya* (the military) and *kalemiyya* (the bureaucracy), the *ilmiyya* class became the primary element of the administrative organization of the Ottoman Empire. The *ilmiyye* was charged with education, the judiciary, issuing fatwas, and religious affairs. The Sheikh ul-Islam was placed at the head of it. The expenses of this institution were provided by *waqfs* (religious foundations).

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 22, p. 141. (Summarized.)

Islam valued scholars greatly. Since the early days of Islam, Muslim scholars were referred to by several titles according to their area of expertise, such as *mufassir* (exegete), *muhaddith* (scholar of *hadith*), and *faqih* (jurist), yet the appelation "*alim*" (plural of *ulama*) was one of the most widely-used terms to refer to Muslim scholars. The superiority of knowledgeable people is also expressed in the Qur'an as follows: **"Only those fear Allah, from among His servants, who have knowledge."**[7]

Those who studied in *suffah* during the period of the Prophet were the first ones to set an example for Muslim scholars. The Islamic territories expanded during the period of the Four Caliphs, thus they came into contact with various beliefs and cultures. The problems and needs that arose as byproducts of this encounter resulted in the necessities of seeking new solutions. The problems Muslims encountered in the understanding and the practice of their religion were solved by the *ulama* through the issuing of judicial opinions.

In the early years of Islamic history, the study circles of scholars usually gathered in mosques. Alternatively, there were study circles that met in schools, the houses of the scholars, and in palaces. The wages of the *ulama* were usually paid for from the revenues of foundations, sometimes by the state, or by the parents of the students. The *ulama* were usually independent from the political authority, which enabled them to write and produce unique works.

[7] Fatir, 35: 28.

The *ulama* formed the foundations of educational and religious life, as well as scientific works in the Islamic world. Through their knowledge, the *ulama* obtained a respected status in society. The state administrators also treated the *ulama* posessing a certain level of authority, reputation and influence among people with respect.

During the Umayyad period, the *ulama* were generally from the *mawali* class, because Arabs were usually employed in administration and military tasks.[8] Scholars who were considered members of the elite class during the Abbasid era were especially supported and protected by the Abbasid caliphs.

The *ulama* were also the most important element in the *madrasas* of the Seljuqs era. The *ulama* working at the Seljuq *madrasas* fought against esoteric interpretations. The religious foundations provided their salary.

LET'S TALK

Talk with your classmates about the reasons why the Muslim *ulama* had influence on Muslims' public opinion.

1.4. Feasts

Feasts are special days celebrated on religious and national occasions. Muslims have two religious feasts, one of which is the Feast of *Ramadan* and the other one is the Feast of Sacrifice. After the Prophet migrated to Madinah, he established the Feast of *Ramadan* and the Feast of Sacrifice in place of the pre-Islamic feasts celebrated by the Madinans. Muslims who spend the month of *Ramadan* fasting celebrate the first three days of the month of *Shawwal*, which is the month after *Ramadan*, with a feast. The Feast of Sacrifice starts on the tenth day of the month of *Dhul Hijjah* and lasts for four days. Since Muslims offer sacrifices during these days, this feast is called the Feast of Sacrifice.

LET'S DISCUSS

Discuss with your classmates how the *Ramadan* Feast and the Feast of Sacrifice contributes to social peace.

The Prophet recommended starting the feast days by performing the feast prayer. The feast prayers used to be performed in places called *musalla*. Women and children also attended the feast prayers. The celebration of the feast started with the performance of the prayer. Those present wore new clothes, exchanged gifts and congratulated each other. The caliphs also exchanged greetings with the people after the prayer. Sometimes entertainment activities and games involving swords and music, horse or camel races were organized.

In Islamic communities, collective treats were offered and visits were made during the feast days. The feasts were celebrated in big cities like Baghdad, Jerusalem and Damascus with brilliant and lively ceremonies. Lantern processions were organized in the cities during the nights of the feast.[9]

[8] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol 11, p. 101.
[9] Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 5, p. 259.

1.5. Family

Family is the smallest social group consisting of the mother, father and children who are related to each other by marriage and blood kinship. Islam considers family as the basis of society; this is why it is considered important for a Muslim family to have strong foundations. The family is the core of society and a requirement for cultural permanence.[10] The main aim of a family is to contribute to the continuation of the human race by raising good people, and thus helping to create a healthy society. Islam commands the wedding to be the basis of a family. It advises those who cannot get married to protect their chastity and prohibits extramarital relationships. It defines the responsibilities of the married couples to one another. In order to protect the family union, Islam forbids every word and behavior that might harm it.

LET'S BRAINSTORM

Research the degree of importance that Islam attaches to the family and brainstorm with your classmates.

Men and women are considered equal in Islam. In Islamic law, with respect to being both a human being and a servant of Allah, women and men are considered equal. They both have the same status from the point of their fundamental rights and responsibilities. In accordance with this basic principle, the material and spiritual personality, life, property and honor of a woman has the same value as that of a man. In Islam, women are not deprived of their fundamental rights and liberties.[11]

In terms of their rights to property, women are independent from their husbands and they have the right of disposition over their property. Again, the family structure defined by Islam is essentially founded on the principle of monogamy. Islam allows divorce in cases where living together is no longer possible. As for marriage, it implemented a family exogamy (marriage to those who are not related) and disapproved, to a certain degree, marriage to those who are closely related by blood or by nursing. It is allowed for Muslim men to marry Jewish or Christian women–who are also known as the people of the book.[12]

2. Economic Life

Islam ordered Muslims to work to earn *halal* (lawful) sustenance. The principles defined by the Qur'an and the *Sunnah* of the Prophet that encourages

[10] Mustafa Aydın, *İlk Dönem İslam Toplumunun Şekillenişi*, p. 199
[11] Heyet, *İlmihal*, Vol. 2, p. 317.
[12] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 2. p. 199.

Muslims to work enabled them to develop a vibrant economy. Economy became one of the fields that the Muslim states considered to be important. Revenues, expenses, agriculture, industry, mines and trade are the major elements of the economic life.

2. 1. State Revenues and Expenditures

The major revenues of the Islamic states were alms, tithe, tribute, poll tax, war booties, and customs tax. In addition to these, inheritance tax, extraordinary duties, and nontaxable incomes (grant, foundling, etc.) were the sources of public revenues.

LET'S NOTE

THE REVENUES OF THE ISLAMIC STATES						
Alms	Tithe	Tribute	Pall	Booty	Customs	Other Incomes

One of the most important revenue items of the Islamic state was alms. Alms is a financial worship that is obligatory upon every wealthy Muslim–the Muslim must be free, of sound mind, and adolescent. The amount and the kind of property and to whom it should be given were all determined during the time of the Prophet with Qur'anic verses and *hadiths*. During the periods of the Prophet, Abu Bakr and Umar, the alms were collected by the state and then distributed to the poor. But at the time of Uthman, the alms paid out of cash, gold, silver and merchandise was left to the responsibility of rich Muslims, to be paid to the poor in accordance with the circumstances of the time. The alms of the other goods continued to be collected by the state.[13]

Another revenue item of the state was tithe. It was collected as one tenth of agricultural production from Muslim landowners. The tithe that was usually paid in kind was put into practice during the lifetime of the Prophet.[14] The tithe collected from the Muslims was put in the alms fund.

[13] Muhammed Hamidullah, *İslam Müesseselerine Giriş*, p. 124.
[14] Ahmet Tabakoğlu, *İslam ve Ekonomik Hayat*, p. 114

INFORMATION BOX

Kharaj (land tax), *jizya* (poll tax), trade tax, and all the other revenues taken from the non-Muslims by the ruler are called *fay*.

The *Kharaj* (land tax), which was put into practice during the period of Umar, was also an important source of income for the Muslim state. It was a tax charged on the lands on which non-Muslims lived and worked. Following consultation, Umar did not distribute the land that was conquered by way of wars among the Muslims because he considered the needs of the next generations, and he thus made those lands the property of the state.[15]

The tenure of these lands was given to the owners and, in return, they paid a certain amount of tax to the state. Subsequent states continued this practice. These taxes were recorded in the land tax registers.[16] The soldiers who were recorded in the council registers and the wage of other officers were paid out of the revenues that came from the land tax. Expenditures for public works, like building bridges and roads, were met with this fund and the remaining amount would be transferred to the *Bayt al-Mal* (state treasury).[17]

INFORMATION BOX

War booty is one of the revenue sources of the Muslim state. Everything taken from the enemy after a battle is called booty. One fifth of the *khums* (war booty) was reserved for the public treasury in order to be spent for the benefit of the public during the time of the Prophet and the four rightly guided caliphs. During the period of the Umayyads, such revenues were spent to buy arms, rides and provisions.

Türkiye Diyanet Vakfı Ansiklopedisi, vol. 13, p. 351 (summarized)

Jizya (poll tax) was a kind of citizenship tax paid annually by free, adolescent non-Muslim men. It was put into practice during the lifetime of the Prophet. The *jizya* was not collected from children, women, clergy, the disabled, and people who could not afford to pay it. In return, the Muslim state was obliged

[15] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 2, p. 275.
[16] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 16, p. 71.
[17] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 11, p.102.

to ensure the safety of the life, property and religion of the *jizya* payers. The responsibility for paying *jizya* was revoked when the payer converted to Islam. At the time of the Umayyads, fear existed that public revenues would decrease, thus they continued to collect *jizya* from the *dhimmis* who converted to Islam.[18]

Customs tax was charged on domestic and foreign trade. Muslims merchants usually paid this tax in the ratio of 2.5%; this was put into practice for the first time during the period of the Caliph Umar. Foreign merchants generally paid customs at the rate of 10%. However, reciprocity was usually applied, however, in which case the Muslim state chaged foreign traders a tax amount equal to that which was charged to Muslim traders. It was taken annually, but during the period of the Umayyads (except during Umar ibn Abdul Aziz's era), it was required to be paid by foreign merchants every time they entered the Muslim lands.[19] Apart from these, revenues like donations, unclaimed goods, customary taxes, and properties left to the treasury by wills would constitute other sources of the Muslim state's income.

LET'S NOTE

The expenditures of the Islamic state are as follows:

Expenditures from Alms	**Expenditures from Booty**	**Other Expenditures**
Were spent on the poor, the needy, those employed to collect zakah, *muallafat al-qulub* (those whose hearts are to be reconciled), captives, debtors, those who are in need, and those who strive for Allah's cause.	Were spent for the needs of orphans, of those who were in need, and of the wayfarer. Booty revenue also met the expenditures of religious services throughout the country.	The general budget of the state was spent to pay for the wages of government officers, needs of the army, educational expenditures, agriculture, and public works.

The institute that represented the general treasury of the state in the Muslim world was called the *Bayt al-Mal*. It was established during the time of the

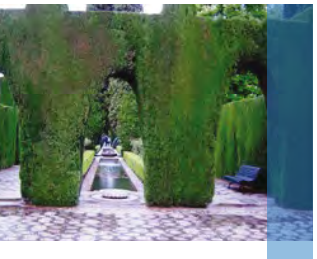
[18] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 8, p. 42.
[19] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 14, p. 260.

Prophet and continued its existence during the period of Abu Bakr. The where to spend the revenues of alms, tithe and booty gathered in the *Bayt al-Mal* was determined during the time of the Prophet. As for other revenues of the state, they were spent in accordance with the circumstances of the time and the society. As a result of increase of the conquests, the revenues of the state also increased during the time of Umar, and this created the problem of preserving and sharing the revenues. Thus Umar developed *Bayt al-Mal* into an organizational structure for a just distribution of the booty. To meet this end, he appointed officers and had the names of those to whom payment would be rendered recorded into the *diwan* (council) registers.[20]

2. 2. Agriculture, Industry and Mines

Agriculture formed the basis of economic life in the Islamic world. This was why all administrators since the early days of Islam attached importance to agricultural activities. In each period, the administrators regarded it their duty to open irrigation canals in order to increase agricultural productivity. During the time of the Four Caliphs and the Umayyads, swamps were managed, thus new areas for cultivation were opened; barrages and bridges were built, and agriculture was done according to modern methods. Muslims took eastern methods of agriculture to Andalusia and created vineyards and orchards there, which remain a visible part of Andalusia's historical heritage to this day.[21]

Weaving was an industrial sector that came to the forefront in the Islamic world. Cloth manufacturing for attires and drapery, and carpet weaving in particular, were developed. In addition to this, the production of silk, cotton, rose water, and perfumes became widespread. Leatherwork, the glass industry, tiles and weapons were also common industrial sectors. The Muslims' need for paper was met with the paper mill, established in Baghdad in 795. Later, it was to be exported to Europe after mills were established in various other cities. There existed a developed leather sector in Andalusia during this period. In addition, products from wool and silk weaving and porcelain items were produced. Previously, silk was imported from the Indian region but, afterwards, its production increased in the territories from Iran to Andalusia.[22]



Jannat al-Arif, which is known as Generalife today, is one of the most famous gardens in Andalusia. This construction remains from the era of the Nasirids, who ruled in Spain at the end of the thirteenth century.

Rich mineral deposits existed in the Islamic world. The administrators took charge of the running of these mineral deposits. In this context, gold,

[20] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 6, p. 90.
[21] Philip K. Hitti, Siyasi ve Kültürel İslam Tarihi, vol. 2, p. 836.
[22] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, İmam Hatip Liseleri İslam Tarihi, p.118-119.

silver, copper, iron and lead were mined. Moreover, Toledo in Andalusia and Damascus in the east became famous for sword manufacturing during that period.[23]

2. 3. Commerce and Money

INFORMATION BOX

Shipping trade was significantly improved during the time of the Andalusian Islamic civilization in Andalusia (Spain). The city Seville (Ishbiliyah) was one of the largest port cities of that period. Cotton, olives and oil were exported from there. Goods produced in Andalusia were sent over to Alexandria in Egypt and Istanbul in Byzantium, to regions of India and Central Asia.

Philip K. Hitti, *Siyasî ve Kültürel İslam Tarihi*, vol. 2, p. 837. (Summarized)

The Arabian Peninsula was located on one of the most active trade routes in the world. With the increase of conquests, many of the trade routes came under the control of Muslims. Agriculture and caravan trade formed the basis of economic life in the Arabian Peninsula. In every era, Muslims attached great importance to commerce. To this end, the state administrators built roads, ensured their security, and built caravansaries on them. During the time of the Umayyads, sea trade was at the forefront of travel whereas land trade was more widespread in the period of the Abbasids.[24] Cities such Baghdad, Basra, Cairo, Alexandria and Kufa became important centers for land and maritime trade. Especially Basra was an important center for maritime trade. Merchants regularly went to India and China by sea. At the same time, land trade with India and China were also common. Silk was the most important item of trade in this region.

Muslim traders who engaged in commercial trips by land and sea to many parts of the world rendered bank services in the ninth century by cooperating with moneychangers. After a while, this affluent class occasionally began to lend money to artisans and merchants, and, sometimes, to the government. Also checks and credit letters started being used in commercial life during this period.[25] In the early years, Christian, Jewish and Zoroastrian traders were influential in trade in the Islamic world, whereas in the following periods, Muslim traders took their place.

[23] Philip K. Hitti, *Siyasi ve Kültürel İslam Tarihi*, vol. 2, p. 834.
[24] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 337.
[25] Philip K. Hitti, *Siyasi ve Kültürel İslam Tarihi*, vol. 2, p. 837.

The first coin samples in the history of Islam. The Museum of the History of Islamic Science and Technology (Istanbul)

LET'S NOTE

The political and military struggle with Byzantines during the period of the Umayyads also had an impact on economic life. Abdul Malik ibn Marwan, one of the Umayyad rulers, coined gold dinars for the first time in 696 and liberated his country from depending on Byzantine money.

One of the most important instruments of trade is money. Since the period of the emergence of Islam, the Muslims used as currency the gold dinars of Byzantines and the silver dirhams of the Sasanids that were in circulation.[26] On these coins were pictures and words that symbolized the faith and culture of the Byzantine and Sassanian Empires. This money was also used by Muslims, as there were not any coins minted especially for the Islamic state during the period of the Prophet. The Prophet forbade Muslims from breaking the coins and devaluating them.[27]

The first initiatives regarding Islamic currency were done during the period of Umar. Umar reminted the dirhams that had been decorated with the pictures of Iranian rulers and fire temples, after the conquest of Iraq and Iran. He had statements like "*al-hamdu lillah*, *la 'ilaha 'illallah*, *muhammadun rasulullah*" written on the newly-minted dirhams. These dirhams stayed in circulation, though with some minor changes, until the period of Mu`awiya. During the period of Mu`awiya, however, new dirhams with illustrations of Mu`awiya with a sword were minted and put into circulation.[28]

3. Science and Intellectual Life

Being a religion the first command of which is "Read.", Islam regards knowledge as sacred and accepted gaining knowledge as an act of worship. As Islam valued knowledge, Muslims attached great importance to knowledge and the men of knowledge throughout their history. They contributed greatly to the scientific and cultural life of the world in various branches of knowledge. They defined the scholarship related to Islam as "*Shar'i*" (religious) disciplines.[29] Throughout the history of Islam, Muslims not only produced significant works

[26] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 48.
[27] Cahit Baltacı, İslam Medeniyeti Tarihi, p. 204.
[28] Heyet, Doğuştan Günümüze Büyük İslam Tarihi, vol. 2, p. 570.
[29] İsmail Raci Faruki, İslam Kültür Atlası, p. 257.

in the religious disciplines, but also created original works in the physical and social sciences.

3. 1. Islamic Scholarship

Tafsir is the science related to the explanation and interpretation of the verses of the Qur'an. Those who explain and interpret the verses are called "*mufassir*" (exegete). So, the Holy Qur'an is the subject of the science of *tafsir*, the main aim of which is to understand the Qur'anic verses. The reasons or incidents of revelation and the words and deeds of the Prophet are the points that should be paid attention to while interpreting the verses of the Qur'an. People like Ali, Abdullah ibn Abbas, Abdullah ibn Masud, Tabari, Zamakhshari, Fakhraddin al-Razi, Baydawi, Ismail Hakki Bursevi and Muhammad Hamdi Yazir are famous figures in the field of *tafsir*.[30]

LET'S INTERPRET

Prepare a presentation containing verses from the Qur'an and *hadith* about the importance attributed to science in Islam and interpret the content of your presentation with your classmates.

While Muslims attached importance to understanding the meaning of the Qur'an, they also gave weight to its proper recitation. Studies in this area generated the science of "*qira'ah*", or the science of recitation. The science of *qira'ah,* which deals with the forms and methods of the recitation of the Qur'an, was developed in Egypt, Turkey and Andalusia.

The science of *hadith* deals with the words, deeds and approvals of the Prophet. His words and deeds guide Muslims in terms of the correct understanding and practice of the Qur'an. The *hadiths* are defining factors in believers' lives. This was why the companions of the Prophet narrated his *hadiths* to people everywhere they went. His words were partially written during his lifetime. "*Tadwin*", or the compilation of the *hadiths*, started during the period of the Umayyads, thanks to the contributions of the caliph Umar ibn Abdul Aziz (717-720 CE).[31] Imam Bukhari, Muslim, Abu Dawud and Ahmad ibn Hanbal are among the famous scholars in the field of *hadith*.

"*Fiqh*" is a scholarly discipline that regulates, based on the principles of the Qur'an and the *Sunnah*, people's duties towards Allah, towards other human beings, and the relationship between human beings and properties. *Fiqh* means Islamic Law and the scholars of *fiqh* are called "*faqih*". The Qur'an, *Sunnah*, *ijma* (consensus of Muslim scholars) and *qiyas* (analogy) are the primary sources of *fiqh*. The emergence and development of the science of *fiqh* began during the lifetime of the Prophet. It started to emerge during the time of the Four Caliphs, and completed its development during the period

[30] İsmail Cerrahoğlu, *Tefsir Usulü*, p. 231.
[31] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 193.

The Suleymaniye Library, which contains the largest number of manuscripts on the Islamic disciplines. (Istanbul)

of the Abbasids. Based on the opinions of the companions and the *ijtihad* (independent reasoning) of *mujtahids* (Muslim jurists), *fiqh* developed as a scholarly field of study. Eventually, legal *madhhabs* (schools) emerged. Legal schools like Hanafism (founded by Abu Hanifa), Shafiism (Imam Shafii), Malikism (Imam Malik), Hanbalism (Ahmad ibn Hanbal), Ja`farism (Ja`far Sadiq) and Zahirism (Dawud Zahiri) arose during the early days of Islamic history.[32]

Kalam is a discipline that explains the basic Islamic beliefs in accordance with the principles of the Qur'an and the *Sunnah* by using rational and logical methods.[33] One of the most important features of *kalam* is that it defends basic Islamic beliefs. After the martyrdom of Caliph Uthman, the disputes and fights within the Muslim community led to the emergence of theological problems. In addition, after the increase of conquests and the spread of Islam, new problems arose due to the new beliefs and cultures encountered by Muslims. These problems and disputes prepared the foundations for the emergence of the science of *kalam*. The period of the Umayyads is the time in which theological discussions began and the foundation of *kalam* was laid. In this period, theological sects like the Shia, Kharijism, Mu'tazilah, Murji'ah, Salafiyyah and Jabriyyah were born.[34]

LET'S DISCUSS

Research the influence of *tasawwuf* (sufism) on the Islamization of Anatolia and the Turks' conversion to Islam and discuss it with your classmates.

Eventually the views of Abu Mansur Maturidi and Abu Hasan Ash`ari turned into separate theological schools. These schools spread across the Muslim world under the names of Maturidism and Ash`arism.

Tasawwuf is an Islamic discipline that evaluates the individuals' internalization of the moral principles of Islam. It deals with social ethics, purity of heart, and mental maturity. Its aim is to spiritually discipline the believers and to improve their spiritual states. The term *tasawwuf* does not appear in the Qur'an or in the *hadith*. But the intellectual and religious bases of mystical thought were nevertheless based on the Qur'an and the *hadiths*. *Tasawwuf* arose as an independent scientific discipline and a form of behavior after the third century of the *Hijrah*.[35]

Many prominent Sufis lived throughout the history of Islam. Junayd Baghdadi, Bayazid Bastami, Ibn Arabi, Ahmad Yasawi, Jalaladdin Rumi (Mawlana), Haji Bektash Wali, Yunus Emre and Haji Bayram Wali were among them.

Tasawwuf started to become institutionalized after the eleventh century.

[32] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 216.
[33] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 25, p. 196.
[34] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol, 11, p. 99.
[35] Heyet, *İlmihal*, vol. 1, p. 48.

From this century on, social institutions called "*tariqah*" (sufi order) started to appear. As a civil organization, *tasawwuf* fulfilled important functions between the state and the public through its institutions in the Islamic world over the course of the Middle Ages. This discipline became a mechanism of moral control in Muslim societies. But, from time to time, some groups demonstrated behavior and understandings of Islam in the name of *tasawwuf* that were inconsistent with the essence of Islam.

Yunus Emre

Mawlana

Haci Bektash Veli

Ahmad Yasawi

3. 2. The Physical and Social Sciences

Astronomy is one of the first physical sciences that was born and developed in the Islamic world. There are several reasons that motivated Muslim scientists to concentrate on astronomy such as the Qur'an's emphasis on the heavens and the stars, the need for the determination of prayer times, *qibla* (the direction of prayers), knowing the beginning and end of the month of Ramadan, and the times of breaking and starting the fast. Muslim scientists improved the Indian and Iranian heritage of astronomy through their translations and also wrote original works in this field.

Ulugh Beg Observatory (Samarqand).

The Muslims called astronomy "*'Ilm al-Hay'a*, *'Ilm al-Falak* or *'Ilm al-Nujum*". Scientists like Ahmad al-Fargani, Battani, Biruni, Umar Khayyam, Khwarizmi, Ibn al-Haytham, Zarqali, Qadi Zada al-Rumi, and Taqiaddin Rashid wrote important works in the field of astronomy.

Caliphs built observatories during the periods of the Umayyads and the Abbasids. Ibrahim al-Fazari (d. 806 CE) made the first astrolabe during the time of the Abbasids. The observatory, as a scientific center, is one of the contributions of the Muslims to the world of science. The observatories established by Nasiruddin Tusi in Maragha and by Ulugh Beg in Samarqand in the Islamic world of the twelfth century are among the unique works in the history of Islamic astronomy.[36]

Muslim scientists produced significant studies in physics, on various issues such as light, mirrors and optics, and they also invented various tools. Ibn al-Haytham, who held an important place among them, reconstructed optics in the tenth century. He explained the structure of the eye and vision and the reasons of vision disorders almost as accurately as the scientific findings of the present day. His book *Kitab al-Manazir* (Book of Optics) was translated into Latin and left lasting impressions in the West.[37]

Biruni, the author of the book *Kitab al-Jawahir* (Book of Jewels), measured the specific gravities of metals and minerals. The first Muslim philosopher Kindi propounded the theory of relativity hundreds of years before Einstein, carried out studies in the field of optics, and provided information about mirrors and the radiation and reflection of light.[38] Scholars such as Ibn Bajjah, Qutbaddin Shirazi, Hazini, and Thabit ibn Qurra also created important works in this field.

Muslim scholars like Jabir ibn Hayyan and Razi prepared the ground for the establishment of modern chemistry. Jabir ibn Hayyan analyzed the development of certain metals such as mercury, sulfur, silver, copper and lead; he defended the opinion that gold could be produced as a result of some experiments. He constructed various appliances and furnaces for these processes. Jabir ibn Hayyan was also the first person to use nitric acid. Zakariya Razi made more concrete and objective studies than Jabir. He classified ores and gave information about their characteristics.

Another common science in the Islamic world is mathematics. Based on the essential needs of Muslims in everyday life, they were involved in mathematics. Issues such as portion of the inheritance, commerce, and ensuring justice in measurements and weights, all led Muslims to excel in the field of mathematics.

[36] Seyyid Hüseyin Nasr, *İslam ve İlim*, p. 91.
[37] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol 21. p. 82.
[38] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 304.

DID YOU KNOW?

Did you know that Battani was the first person who explained the definitions of sine and cosine; the actual inventor of the binominal formula was Umar Khayyam; the first person who classified the algebraic equation of the third degree in the history of mathematics was Khwarazmi; the first discoverer of integral was Hojandi; the first person who used the decimal fraction numbers was Kashani; and Muslim scientists were the first people who used the 0 (zero) figure and the X sign?

M. Salih Arı, *Orta Çağ İslam Dünyasında Matematik Biliminin Gelişimi*, İslamiyat, vol. 7. Number: 2, p. 91.

From the scientific aspect, the most prominent Muslim scientist in the field of mathematics was Khwarizmi. Khwarizmi laid the foundations for the science of algebra by combining the Greek and Indian mathematical traditions. He improved Indian numbers and developed today's numeric system. His book *Hisab al-Jabr wa al-Muqabala* was translated into Latin under the title *Liber Algorismi*, and thus the title of this book become the inspiration for the term "algorism" (logarithms). Scientists like Mirim Chelebi, Muzaffaruddin Shirazi, Amili, and Caliph Khidr were mathematicians trained during the Ottoman period.

A symbolic picture of Ibn Sina (Avicenna) (980-1037 CE).

INFORMATION BOX

Medicine is one of the most prominent disciplines in Islamic society. Islam regards the human body as something entrusted by Allah to the people, and recommends its adherents to watch out for their health. Information given by the Prophet in this respect is called *Tibb al-Nabawi*. In the early days of Islam, Muslim scholars improved the medical books that had been written by non-Muslim physicians and influenced the western world until the eighteenth century by producing original works in this field. In the Islamic world, the first names to come to mind in the field of medicine are Ibn Sina, Zakariya al-Razi and Zahrawi. Especially the book *al-Qanun fi al-Tibb* by Ibn Sina occupies a very important place in the history of medicine. This book, which was also translated into Latin, was used as a basic textbook for years both in eastern and western medical schools. Al-Razi attached importance to clinical observation in medicine and made the first scientific definitions of smallpox and measles. Zahrawi, who lived in Andalusia, documented information about the surgical field and his book *al-Tashrif* was also translated into Latin and became a reference source in western medicine. As for Ibn al-Nafis, he was the first person in the history of medicine to discover microcirculation.

After the middle of the eighth century, Muslims translated Greek, Persian and Indian scientific and philosophical works into Arabic. New conquests and encounters with different cultures and beliefs created an environment for intellectual, scientific and religious interaction between Muslims and other communities. Al-Kindi, the first philosopher in the Islamic world, laid the foundations for Islamic philosophy by trying to reconcile Greek philosophy with Islamic theological principles.

The philosophic vitality that started with Ikhwan al-Safa', Farabi, Ibn Sina, Ibn Bajja, Ibn Rushd, and Ibn Tufayl enabled the emergence of a rich philosophical accumulation in the Muslim world during the Middle Ages. The Muslim philosophers' opinions on the reconciliation of religion and philosophy influenced Christian theology and thought in particular.

Historical studies in the Muslim world started with the "*sirah*" which is the discipline about the life of the Prophet and the books of "*maghazi*" (battles). The *sirah* of Ibn Ishaq and the *al-Sirah al-Nabawiyyah* of Ibn Hisham are examples for the earliest works in this field. In later periods, books narrating historical events started to be written. Figures like Tabari, Mas`udi, Ibn Athir, Biruni,

Ibn Kathir and Ibn Qutaybah are some of the famous Muslim historians. In later times, individuals like Dhahabi, Ibn Khaldun, and Ahmed Cevdet Pasha became prominent in the field of history.

LET'S SHARE

Form three groups with your classmates. Research Muslim scientists who worked in the various fields of Islamic scholarship as well as in the physical and social sciences, and mention their works.

Share your results with your classmates.

Geography was another discipline developed by Muslims. In this field, the Muslims made many original studies and authored books. Khwarizmi laid the foundation for geography with his book *Surat al-Ardh* (The Shape or Appearance of the Earth). Important works in this discipline were produced by Muslim geographers like Idrisi, Biruni, Yaqut al-Hamawi and Ibn Fadlan; and by travelers like Ibn Battuta, Ibn Jubayr and Evliya Chelebi. Among these works the *Mu`jam al-Buldan* (Dictionary of Countries) by Yaqut offers information about local history and geography. In addition, Biruni introduced today's Indian sub-continent to Muslims with his book *al-Hind*. Land and maritime mapping was quite developed among the Muslim geographers. The world maps of Mas`udi, Idrisi and Piri Reis are very famous. Moreover, *Mirat ul-Memalik* by Seydi Ali Reis is a famous book that contains of historical and geographical information about various countries.

LET'S NOTE

The contributions of some Muslim scientists to the scientific world are as follows:

- Ibn Sina proved that a local pain could be an indication of a general disease in the organ. He also showed that tuberculosis was a communicable disease and that under some circumstances sun-light could harm people with tuberculosis.
- Zahrawi defined blood diseases and did research on arthritis.
- Ammar al-Mawsili was an eye doctor and the first person who performed cataract surgery by using a cannulated needle with the sorption technique.
- Ibn al-Nafis was the first to define bloodstream. This study reached the West through A. Alpagus and M. Servetus.
- *Al-Jabr w'al-Muqabala* of Khwarizmi is the first work written in the field of algebra.
- Abu Jafar al-Hazin was the first person to succeed in solving third-degree equations.
- Ghiyathaddin Kashani was the first scientist in the history of science who discovered the actual value of pi (π).
- Zarkali is the first scientist who introduced the concept of elliptical orbits, even before Kepler.

İlhan Kutluer, *İlim ve Hikmetin Aydınlığında*, p. 101

3. 3. Educational and Training Activities

INFORMATION BOX

The language of instruction in the Nizamiyah Madrasas that provided higher education was Arabic. But it is known that Turkish was also used as a medium of instruction. In those madrasas, in addition to religious studies such as the Qur'an, exegesis, *hadith* and *fiqh*, other disciplines like Arabic, rhetoric, history, philosophy, medicine, geometry, calculation, astrology and natural sciences were also taught.

The education system was not based on completing a year, but on completing a book. There was no age limit to study there. Famous scholars like Abu Ishaq, Ghazali, and Ibn Sabbagh taught at these schools that were open to everybody. High salaries were paid to the teachers and scholarships were awarded to the students. They were also boarding schools. The sources of income of those *madrasas* were provided by charitable foundations.

Yahya Akyüz, *Türk Eğitim Tarihi*, p. 41.

The Prophet was a teacher. The mission of the Prophet who said that "I have been sent as a *muallim* (teacher)."[39] was education and training. Therefore, in Islamic history, education and training activities started with the Prophet. When he was still in Mecca, in addition to his own house, he also used the houses of Abu Bakr and especially that of Arkam as a center of education. He also continued his educational works at the Ka'bah and the fairs. He sent Mus`ab ibn Umayr to Madinah as a teacher and, after the Hijrah. he turned the *suffah* section built next to the *masjid* into an educational institution.[40]

LET'S NOTE

"*Bayt al-Hikmah*" (House of Wisdom), one of the unique educational institutions of Muslim societies, was established in Baghdad. *Bayt al-Hikmah* was established by the Abbasid Caliph al-Ma'mun as a higher educational institution in 832. This institution consisted of a library, an observatory, and translation departments. In addition to being an educational institution, it also had the characteristics of a research center.

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 6, p. 88 (Summarized)

Qur'anic scholarship, reading-writing, principles of Islamic faith, language, history, science of lineage, medicine, mathematics and Arabic poetry were taught to the Muslims living in Suffah. The Prophet also taught there. The Prophet and other Muslims met the needs of the companions who lived in Suffah. Later, the Prophet sent the Muslims trained at Suffah to different regions, in order to preach and teach Islam. The Prophet gave also importance to the education of women and dedicated some of his time for the education of Muslim women in the *masjid*.[41]

In the early years of Islam, educational and training activities were mostly carried out in the mosques. Religious scholarship and the humanities were taught together in the mosques. Even though various institutions were established in later times, the mosques did not lose their feature as educational institutions.[42]

In the early years of Islam, institutions called *kuttab* held important places in society as educational institutions. *Kuttab*, which also existed during the

[39] Ibn Majah, Muqaddima, 17.
[40] Muhammed Hamidullah, İslam Müesseselerine Giriş, p. 61.
[41] Heyet, İslama Giriş, Temel Esaslar, p. 413.
[42] Cahit Baltacı, İslam Medeniyeti Tarihi, p. 292.

pre-Islamic period in the Arabian Peninsula, referred to educational places where reading and writing were taught at the primary school level. After Islam, they became places in which not only writing, but also the Qur'an and other religious studies were taught. Seljuqs began to call *kuttabs* "*Sibyan Mektebi*", which means primary school, and the Ottomans continued to call them the same name as the Seljuqs.[43]

The first examples of the *madrasa*, the most important educational institutions in the history of Islam, can be seen during the time of the Qarakhanids and Ghaznavids. However, the Nizamiyah Madrasas were a turning point in this field. By the order of the Seljuq Sultan Alp Arslan, his vizier Nizam al-Mulk founded the Nizamiyah Madrasas in Baghdad; then they spread to other cities. These *madrasas* constituted the basis for the *madrasas* established during the period of the Anatolian Seljuqs as well as the Ottomans.

The *madrasa* system was both strengthened and enriched in terms of its content during the Ottoman period. The *Sahn-i Seman madrasas* of the period of Sultan Mehmed II and the Suleymaniya madrasas of the time of Sultan Suleyman I were institutions that provided an advanced level of education.

Another common educational institution in the Islamic world was the libraries. Rulers and scholars founded the first libraries. However, the first public library was founded during the time of the Umayyads as a part of the palace. The library established within the *Bayt al-Hikmah* developed day by day and became an important cultural center. There were many public and private libraries in Baghdad in the Middle Ages. Later, the largest libraries of the Middle Ages were established in cities such as Cairo, Cordoba, Isfahan, Nishapur and Istanbul. Officials such as librarians, custodians, *hazin*s (guards) and binders were appointed to these libraries. The Seljuqs and the Ottoman Empire also attached great importance to libraries. A library was opened in every established *madrasa*, and charitable foundations were established to provide for their expenses.

LET'S SHARE

Find information about the historical libraries in your neighborhood and share it with your friends.

Bookshops, houses of learned men, literary institutions, and dervish lodges could also be added to the list of institutions that provided formal and informal education in Islamic history. The state administrators generally spearheaded the spread of education among the Muslims. In addition to them, civilian individuals and institutions also actively participated in educational and training activities.

[43] Cahit Baltacı, *İslam Medeniyeti Tarihi*, p. 158

3. 4. The Stagnation of Islamic Thought

Islamic thought means the philosophical and scientific knowledge that Muslims produced in the light of the Qur'an and the *Sunnah*. Islamic thought that was born with the Prophet in the seventh century continued to develop until the seventeenth century. Although the first signs of stagnation in the Muslim world started to be seen in the middle of the sixteenth century, the signs for the actual stagnation appeared at the beginning of the seventeenth century. The transmission of Islamic science and philosophy to Europe started in the second half of the tenth century and lasted about five hundred years. In that timespan, scientific and philosophic developments occurred at the beginning of the sixteenth century in Europe; thus, the leadership of Muslims in the field of sciences was transferred to the West in the seventeenth century.[44]

In the twelfth and thirteenth centuries, the Crusades and the Mongol invasions were obstructing factors for the progress of Islamic thought. The Crusades disrupted the stream of scientific progress and caused stagnation for some time. In the same period, in 1216, the Mongols destroyed centers of thought and science in the eastern regions of the Muslim world. In addition to this, internal conflicts that took place in the Muslim countries also had an important impact on this recession. The importance attached to science and education by the Seljuqs and the Ottoman Empire transformed this phase of stagnation into one of development again.

LET'S NOTE

After a temporary stagnation between the eleventh and thirteenth centuries, Islamic thought made significant developments. Between the thirteenth and the sixteenth century, when stagnation began, many scholars such as Nasiraddin Tusi (13th century), Qutbaddin Shirazi (14th century), Ibn Khaldun (14th century), Ulugh Beg (15th century), Qadi Zada al-Rumi (15th century), Ali Kushju (15th century), Taqiaddin al-Rashid (16th century), Dawud al-Antaki (16th century), Mimar Sinan (16th century), Katib Celebi (17th century), and Evliya Celebi (17th century) were raised. These learned men contributed significant and influential works to Islamic thought.

Ekmeleddin İhsanoğlu, *Osmanlılar ve Bilim*, p. 19-43. (Summarized)

[44] Fuat Sezgin, *İslam'da Bilim ve Teknik*, p. 168.

LETS INTERPRET

"Science without religion is blind, religion without science is lame." (Albert Einstein)

Interpret the above-mentioned quote with your classmates.

The loss of Spain and Sicily, which were some of the important Islamic centers of thought and science, had a negative impact on Islamic thought. These effects were felt as a result of the discoveries that were made with the help of information taken from the Muslims in the fields of maritime, astronomy and technology.[45] The discovery of America in 1492 and the Cape of Good Hope in 1488 slowly impacted Muslims in economic and political respects. The Europeans' entrance to the Indian Ocean, after the discovery of the Cape of Good Hope, inflicted a heavy blow on Muslim trade with India and China.[46]

Problems that arose within the institution of the *ulama* were one of the most significant reasons for the stagnation of Islamic thought. In fact, there were complaints about such problems in works written after the middle of the sixteenth century. It is mentioned in these works that the *ulama* did not give the necessary attention to the theological and mathematical sciences, and did not read the works written about the theoretical sciences.[47] This led to deterioration in the areas of thought and sciences.

Another reason for the stagnation was that religious scholarship was brought to the fore, while the rational sciences were disregarded. The abandonment of *ijtihad* (independent reasoning) in the science of *fiqh*, in particular, led to the acceptance of the views of the previous *fiqh* schools without alteration. Alas, *fiqh* was supposed to produce solutions to problems encountered by the Muslims, regardless of the era in which they lived. Thus, there emerged a class of *ulama* who imitated earlier views rather than producing new ones. Although the endowment deeds of the *madrasas* established by Sultan Mehmed II and Suleyman I stated as a condition the teaching of the rational sciences in addition to the religious disciplines,[48] in time, some scholars opposed teaching from the books of the rational sciences. Their justification was that they were

[45] Fuat Sezgin, *İslam'da Bilim ve Teknik*, p. 177.
[46] W. Barthold, *İslam Medeniyeti Tarihi*, p. 90.
[47] Mehmet İpşirli, "Osmanlı Uleması," *Yeni Türkiye Dergisi Osmanlı Özel Sayısı*, vol. 3, p. 516.
[48] Ekmeleddin İhsanoğlu, *Osmanlılar ve Bilim*, p. 25.

bid`ah (innovations in religion). In the Ottoman tradition of thought, the philosophical understanding, which had been blended with theology and logic, was also affected by these developments.

Some scholars misinterpreted Ghazali's criticisms about the philosophers. They understood these criticisms to be a rejection of philosophy. This misunderstanding by some *ulama* formed anti-philosophic views.[49] Al-Ghazali learned philosophy in order to criticize the mistakes of Aristotelian philosophy, but he did not oppose philosophy itself. On the contrary, he criticized Aristotelian philosophy and the views of Muslims in this respect.[50]

LET'S TALK

Talk with your classmates about the reasons for the stagnation and discontinuation of development in Islamic civilization.

One of the most important fields in Islamic thought is Sufism. Yet, occasionally, an understanding that was incompatible with Islamic thought, or encouraged renunciation from society and hard work, advised a blind imitation of masters, inspired abandoning free thought and criticism, and valued poverty above else, dominated Sufism.

4. Art and Architecture

4. 1. Islamic Arts

Muslims were interested in many fields of the arts throughout history and also created their own branches of art such as miniatures, calligraphy, *tadhhib* (gilding), architecture, and music for which they are famous.

In Islamic societies, decorations made by gilding and painting, generally on manuscripts, on plates of calligraphy, *tughras* (the seals of sultans), edicts, and *hilye-i sharifs* are called *tadhhib*. The artist who makes *tadhhib*, which means to decorate with gold, is called a *mudhahhib*. The most important material of gilding is gold. *Tadhhib* was used more in books, to which Islamic civilization attached great importance. It was widely used in the decoration of the Qur'an.

Even though the Uyghur artists had an important role to play in the spread of *tadhhib* in the Islamic world, this art showed significant improvements during the period of the Mamluks, the Timurids, and the Safavids. *Tadhhib* continued to be developed during the time of the Great Seljuqs and the Anatolian Seljuqs, but its heyday was during the Ottoman period.[51]

[49] Mehmet Bayraktar, *İslam Düşünce Tarihi*, p. 104.
[50] Sabri Hizmetli, *Gazali*, p. 115.
[51] Yılmaz Can, Recep Gün, Ana Hatlarıyla Türk-İslam Sanatları ve Estetiği, p. 300.

A sample of calligraphy and tadhhib.

Khat (calligraphy) is the art of beautiful writing in the Arabic script based on certain principles and rules. The person who writes using the special methods of calligraphy is called a *khattat* (calligrapher). Reasons for the improvement of calligraphy are the following: Arabic is the language of the Qur'an, aesthetics was encouraged in Muslim society, and Muslim society attached importance to books, writing and the pen.

Calligraphy was widely used in the decoration of buildings such as mosques, *masjids*, libraries, and palaces, and also on sheets and tables. Every calligrapher had the desire to write the Qur'an in his own style. This art reached its peak during the period of the Ottomans, especially after the conquest of Istanbul. Many rulers such as Bayezid II, Murad IV, Ahmed III and Mahmud II were engaged in calligraphy, which was encouraged by the Ottoman Empire for approximately five centuries.

Famous calligraphers such as Yaqut al-Musta`simi (d. 1298 CE), Ibn al-Hazin (d. 1124 CE), Sheikh Hamdullah (d. 1520 CE), Hafiz Osman (d. 1698 CE), Mustafa Rakim (d. 1826 CE), and Mustafa Izzet Efendi (d. 1876 CE) were trained in the field of calligraphy.[52] In recent history, calligraphers such as Hamid Al-Amidi, Halim Özyazici, Kemal Akdik, and Davut Bektas successfully continued this tradition.

The art of painting on a small scale, by painting in pages of manuscripts with watercolor, gold and silver gilding, is called miniature painting. In the Islamic arts, miniature is called *taswir* and the miniaturist is called *musawwir* or *naqqash*.

The Uyghur Turks had a significant impact on the development of miniature arts. The most beautiful miniature works were produced during the time of the Seljuqs, Baburids and the Ottomans. Great miniature masters such as Baba Nakkash, Nakkash Osman and Levni were trained during the Ottoman period.

Miniatures are a vivid representation of stories, poems and even history. Therefore, besides being an artwork, a miniature also has the characteristics of a historical document. Thanks to miniatures, important information can be obtained about such matters as the habits and customs of a society, their standards of judgments, clothing and architecture.[53]

[52] Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 16, p. 427.
[53] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, İmam Hatip Liseleri İslam Tarihi, p.137.

Sculpture did not develop as much as the other branches of art because the first and most important struggle of the Prophet was against idolatry. For this reason, painting and sculpting were prohibited because of the fear of a return to old pagan habits. This led Muslims throughout history to approach painting and sculpture cautiously. However, paintings and sculptures began to be seen in palaces and residences during the time of the Umayyads.[54] During the period of the Seljuqs, various animal figures were sculpted on the exterior of some buildings such as mosques, *madrasas*, mausoleums, caravansaries and castles. Moreover, Muslims were tolerant of the historical artifacts of other religions and cultures. For example, in 642 CE, the Muslims who conquered Egypt did not touch the pyramids and statues of that country. Also, after the capture of India, they did not destroy the Buddhist statues.

Another branch of Islamic art is music. Islam encourages the presentation of beautiful things through sweet melodies. For this reason Allah ordered us to recite the Qur'an properly[55] and the Prophet commanded us "Beautify the Qur'an with your voices."[56] The Prophet wanted a companion who read the Qur'an well to read it, and then he listened to him in awe.[57] He had Bilal Habashi, the beautifully-voiced man, recite the adhan. At that time, the tambourine was played and songs were sung at weddings and festivities. The Prophet did not attempt to prevent these kinds of activities.

Significant progress was made in the field of music during the time of the Umayyads and the Abbasids. During the period of the Umayyads, Mecca and Madinah gained the reputation of being the cities with the most developed music in the Islamic world. Especially in Madinah, where there existed institutions similar to conservatories.

Muslim rulers and administrators valued music and musical performers. Farabi is the first philosopher who was involved in music. His work *Kitab al-Musiqa* is famous. In addition, philosophers such as al-Kindi, Ibn Sina (Avicenna), and Ibn Rushd (Averroes) were also engaged in music. With the spread of Sufism, music was further developed and thus a new type of music, called dervish lodge music or Sufi music, developed. The *sama* rituals of the Mawlawis and the *samah* of the Baktashis are musical products of the Sufi culture. Diversity in musical fields increased in the period of the Ottomans.

[54] M. Muzaffer Şerif, İslam Düşüncesi Tarihi, vol. 3. p. 327.
[55] Muzzammil, 73: 4
[56] Acluni, *Keşfü'l Hafa*, vol. 1, p. 535.
[57] Bukhari, Fadhail al-Qur'an, 71.

Sick people were treated with music in the Edirne Sultan Bayezid II Health Complex.

Some, which were chanted in the mosques, are the Qur'an, *mawlid*, *adhan*, *iqama*, *na'at*, *salat salam*, *takbir*, hymns and *qasidas*. In the Muslim world music was used for the treatment of mental patients, especially by the Turks. The type of music they played was selected in accordance with the nature of the disease, and there were groups of musicians in many hospitals.

Classical Turkish music was also quite developed and great musicians such as Solakzade, Yusuf Dede, Dervish Omar, Itri and Haji Arif Bey were trained in this field. *Mehter*, the living example of military music, is part of the historical and cultural heritage.

4. 2. Architecture

LET'S SHARE

Gather information, documents and pictures about the history and features of the Selimiye Mosque in Edirne, the masterpiece of Mimar Sinan. Share your findings with your friends.

Throughout history, architecture was one of the Muslims' most successful branches of the arts. Mosques, *madrasas*, bathhouses and caravansaries were built to respond to the moral demands and encouragements of Islam with respect to scholarship, congregational prayer and cleanliness, as important

components of the faith, and for honoring travelers and guests. This inspired similarities in the essential features of architectural forms, despite differences in space and time. In addition, as it was in the field of philosophy and science, Muslims also benefited from the architecture of other cultures. Islamic architectural works can be branched under two subtitles: the civil and the military.

Ince Minareli Medrese
(Slender Minaret Madrasa)
(Konya)

The architectural works of the first period of Islam are generally mosques and *masjids*. Among them, the first examples of architecture are the Quba Mosque and the Masjid al-Nabawi, which were built by the Prophet. The small prayer houses used for performing daily prayers were called *masjids* and the large buildings used for Friday and feast prayers were called mosques. Places in which only feast and funeral prayers were performed were called *musalla*. After the tenth century, places used for congregational worship were called mosques. Mosques built by the sultans during the time of the Ottomans are called *salatin* (imperial) mosques. Famous examples of Islamic mosque architecture are the Umayyad Mosque in Damascus, the Great Mosque of Cordoba, the Great Mosque of Diyarbakir, the Grand Mosque in Bursa, the Blue Mosque and the Suleymaniye Mosque in Istanbul, and the Selimiye Mosque in Edirne.

The idea of the establishment and architecture of *madrasas*, one of the common examples of Islamic architecture, developed under the Ghaznavids, improved with the Seljuqs, and spread in time all over the Islamic world. Although they differed in form across time and place, the *madrasas* were usually built with a central yard with porches surrounding the yard, and with rooms behind the porches.

The Sivas Gok Madrasa in Anatolia, the Ince Minaret Madrasa in Konya, the Twin Minaret Madrasa in Erzurum and the Sahibiye Madrasa in Kayseri are some of the works of the Seljuq period. The *madrasa*-building tradition is also a common feature of the Ottoman period. It began with Orhan Ghazi, who erected the first *madrasa* in Iznik. After the conquest of Istanbul, the Ottomans built numerous *madrasas*.

Inns and caravansaries are architectural and cultural works unique to Islamic civilization. These places, which had several sections such as dormitories, kitchen, bathhouse, mosque and hospital, served the needs of travelers and merchants. For the first three days, there was no charge for guests who stayed in inns and caravansaries, but after that they had to pay. Many of the numerous

Entry of the Topkapi Palace (Istanbul)

inns and caravansaries from the periods of the Anatolian Seljuqs and the Ottomans function as museums and monuments today.

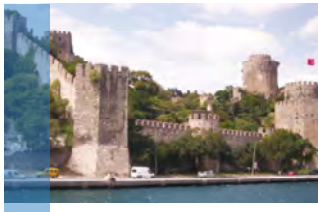
Other architectural works built by the Muslims were hospitals, which are called *dar al-shifa* or *dar al-sihha* and were established for the first time by the Caliph Walid ibn Abdul Malik in Damascus in 707. The Abbasids encouraged the construction of hospitals and usually established a hospital beside every mosque. The Seljuqs opened hospitals in many cities such as Baghdad, Mosul and Mardin. Besides these, cupolas, bridges and bazaars, founded by administrators and rulers were especially common among the Turks and are remarkable works of architecture.[58]

Another important work in the field of civil architecture was the construction of palaces. Palace building began during the Umayyad period. Among the first important examples of palaces during this period, one may mention Qusayr Amra in Jordan and Mashatta in Jerusalem. The Ukhaydir palace was constructed in the Abbasid period. The Alhambra, a heritage of the Andalusian Muslims, the palaces of Tirmidh constructed by the Qarakhanids, and Alaaddin Mansion, a Seljuq heritage in Konya are a few prominent examples of palace architecture. Topkapi, Dolmabahce, Ciragan and Yildiz palaces were built during the Ottoman era.

Tombs are one of the works unique to Islamic art. These monuments, which were generally built for great scholars, religious figures and rulers after their death, are distinguished by their architectural features. The Sultan Sanjar Tomb in Marw, Ahmet Yasawi's in Yasi, the Taj Mahal in India, the Green Tomb in Bursa and Eyup Sultan's in Istanbul are a few examples of numerous tombs across a vast geography of Muslim societies.

Garrison cities founded by the Muslims were the first and most famous examples of Islamic urbanism. Cities such as Kufa, Fustat, Basra and Qayrawan were founded close to newly-conquered cities during caliphal expension in the seventh century. Muslim soldiers established a mosque and an administrative building at the center of these cities, which were strongly fortified to protect against attacks. All of the main streets led to the city center and the byroads crossed the main streets. Bazaars and markets were usually built next to the mosque, which was located in the city center. Baghdad and Samarra are other examples of urban arctitecture and history.

[58] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 109.


Rumelian Castle (Istanbul)

In Islamic history, in addition to civil architecture, military architecture also developed. The notion of conquest encouraged Muslim polities and empires to develop strong militaries and build structures for this purpose. These structures were castles, garrisons, *ribats*, walls, ditches, bastions and archery squares.

Another type of military architecture appears in the building of castles and walls. The castles were built in high and steep places for defense purposes. Numerous defensive castles were built in Muslim countries. The Fatimids' Mahdiya, Omaz in Andalusia, and the Anatolian and Rumelian castles of the Ottoman period are among the well-known castles.

Apart from these, *ribats* were established with the aim of providing security on the borders, and trade routes also occupy an important place in Islamic history. Buildings in such locations were surrounded by solid walls, included a watchtower, a *masjid* and warehouses. Among these buildings the Monastery Ribat built during the Abbasid era occupies an important place.

Garrisons established for the armies to prepare for war and reside in during times of peace are called *ordugah* (military headquarters). The most important ones among them are in Basra and Kufa. In addition, rulers constructed training fields, and organized archery races or arrow shooting drills to prepare soldiers for war. These were known as archery squares. Rulers also built military facilities called bastions, generally on top of a dominant hill or on mountain slopes in order to ensure the security of an important region or a city. The aim of the bastions was to prevent the enemies from advancing by creating a defensive position in the front lines.

5. Institutions

The permanence of a civilization depends on its institutions to regulate the social, political, judicial and religious needs of the people. Besides their own beliefs and cultures, the Muslims benefited from the intellectual achievements of other civilizations and were thus able to develop their own institutions. A few examples of such institutions in the history of Islamic civilization are the caliphate, *vizierate*, courts, *hisba*, police, army, and *waqf* (endowments).

5. 1. Administrative and Religious Institutions

LET'S NOTE

The duty of a caliph is to appoint officials to protect and apply the principles of religion, to spread Islam, to protect the right of Muslims and non-Muslims, to defend the country from enemies, to collect *zakat* and other taxes and to spend them appropriately, and to meet the needs of the society.

Maverdi, *el-Ahkamü's-Sultaniyye*, p. 52.

The caliphate is the most important administrative organization in Islamic history. The word *caliph* means "someone who comes after a person or someone who substitutes another person". In Islamic history, the task of leadership after the Prophet was given to Abu Bakr who was called caliph. Rulers after him continued to refer to themselves as caliphs. The ruler was referred to as caliph, *imam* or *amir al-muminin*. Historically, the Prophet became the first leader of the newly created Muslim community in Madinah after the *Hijrah*. The Prophet made juristic, social and economic decisions in accordance with his community's needs and demands. He did not appoint an administrator after him and left this issue to the Muslims' freewill.

Since the prophet did not appoint anyone to the leadership of his community, the caliphate emerged when the believers in Madinah gave their allegiance to Abu Bakr after the death of the Prophet. Abu Bakr, Umar, Uthman and Ali were elected as a result of consultations. As we have seen, the murder of Uthman, the political struggle between Mu`awiya and Ali, the killing of Ali, and the massacre of Karbala deepened the political and ideological divisions among Muslims. Consequently, disagreements over the caliphate became one of the reasons for the first political split and differences in belief among the early Muslims.

After the Umayyads, significant changes took place in the notion of the caliphate. The titles "*Khalifat Rasulullah*" (Caliph of the Messenger of Allah) or *Amir al-Mu'minin* (the Commander of the Believers) used during the time of the Four Caliphs were replaced with *Khalifat Allah* (Allah's caliph) in the time of Mu`awiya. The previous caliphs were selected by consultation based on their merits, whereas, with the Umayyads, the caliphate became an institution that would be attained through hereditary succession, weapons and war.

Opponents accused the Umayyads of turning the caliphate into an institution of hereditary rule after Mu`awiya, who left the office to his son Yazid.[59] The Abbasid Empire was also a kingship. There emerged three caliphates during their time: the Abbasids in Baghdad, the Umayyads in Cordoba, and the Fatimids in Mahdiyya and Cairo. Tughril Bey who helped the Abbasid caliph defeat the Buwayhids, was given the title of "Sultan of the East and the West" by Qa'im bi-Amrallah in 1055, and the names of the Seljuq sultans began to be mentioned after the name of the caliph in the sermons delivered in the name of the caliphs. This shows the influence of the Seljuq on the Abbasid caliphate.

In 1258, after the Mongols occupied Baghdad and put an end to Abbasid rule, the caliphate lost most of its political power but continued to be regarded a source of political legitimacy.[60]

After Murad I, the Ottoman sultans sometimes used the title of caliph. But after the conquest of Egypt (1517 CE), Yavuz Sultan Selim took the title "*khadim al-haramayn al-sharifayn*" (the servant of two holy sanctuaries) and the caliphate passed to the Ottoman sultans. The Ottoman sultans used this title until 1 November 1922. When the sultanate was abolished in 1922, Sultan Abdulmecit was left with the title of the caliph "*Halife-i Muslimin*" (caliph of the Muslims). After the proclamation of the Republic of Turkey, the caliphate was abolished with an edict enacted by the Grand National Assembly of Turkey on March 3, 1924.[61]

There were some objects representing the political sovereignty of the caliphate. The most important among them was the *burda* (cardigan), which the caliphs wore in ceremonies. The *burda* was given by the Prophet to the poet Qa`b ibn Zuhayr, and it was passed to the Ottomans and came to Istanbul through the Umayyads and the Abbasids.

Another common sign of the caliphate was the *khutba*, or the Friday sermon, given in the name of the ruler, and the coins minted in the caliph's name. Also, the seal, a special sign of the rulers, and a staff were signs of the caliphate. They were presented to the caliph when he ascended the throne.

DID YOU KNOW?

As a formal record, The Ottoman sultans used the title "Caliph of the Muslims" for the first time in the Treaty of Kucuk Kaynarca, which was signed with the Russians in 1774.

[59] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 17, p. 539.
[60] Ziya Kazıcı, *İslam Medeniyeti ve Müesseseleri Tarihi*, p. 121
[61] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 17, p. 539.

LET'S INTERPRET

The *burda* (cardigan) given by the Prophet to Qa`b ibn Zuhayr passed to the Ottomans through Yavuz Sultan Selim. State protocol required the Ottoman rulers to visit yearly, on the 15th day of Ramadan, the *burda* during a special ceremony in the department of *Hirka-i Saadet* (Mantle of the Prophet) at Topkapi Palace.
According to Ottoman palace tradition, the chief guard and servant of the *Hirka-i Saadet* was the sultan. Yavuz Sultan Selim started the tradition of the recitation the Holy Qur'an by forty hafizs in the room where this relic was kept. For five centuries, from that day to this day, the Qur'an has been recited in this room for 24 hours.

Türkiye Diyanet Vakfı İslam Ansiklopedisi vol. 17. p. 374.

Interpret the above text in terms of the respect that the Turks showed to the Prophet and the Qur'an.

Another administrative institution emerging in Muslim history was the *vizierate*. The *vizierate* served as a bridge between the caliph and his subjects, and was implemented for the first time by the Abbasids. Earlier, during the time of the Four Caliphs, there were people who were consulted for advice and who helped the caliph. The Umayyad caliphs also consulted people, whom they called *katib* (secretary, scribe), but the first example of the institutional *vizierate* was seen in the Abbasid period. This practice became so widespread among subsequent rulers that the title became almost universal among Muslim polities.[62]

The *vizier* was the second highest authority in the state administration after the caliph. However, the *vizier* could also be regarded as equivalent to the caliph in terms of implementation and enforcement, because of his title as the deputy of the caliph. The vizierate had two parts: the vizier of *tawfidh* (delegation) and the vizier of *tanfidh* (execution). The vizier of *tawfidh* was the person who carried out government affairs as the caliph's free agent acting on his own powers. The vizier of *tanfidh*, however, only had the authority to carry out the responsibilities given to him.[63] In the terminology of today's political systems, the *vizier* of *tawfidh* was equal to the prime minister and the vizier of *tanfidh* was equal to the ministers.

An artistic rendering of Nizam al-Mulk (1018-1092 CE).

He served as a vizier in the Seljuq sultanate for twenty-eight years. His book Siyasetname is one of the classic works of political literature.

[62] Ziya Kazıcı, *İslam Medeniyeti ve Müesseseleri Tarihi*, p.141.
[63] Ziyaeddin Rayyıs, İslam'da Siyasi Düşünce Tarihi, p. 241.

The central administrative organization of the Seljuq sultanate was composed of councils, which is similar to ministries nowadays. There was a minister called "*sahib al-diwan*" at the head of every council. The gathering of all ministers formed the great council, and the *vizier* (prime minister) was the head of the great council.

Under the Ottomans, the practice of the *vizierate* was founded for the first time during the period of Orhan Ghazi (1324-1362). In later times, due to the increasing number of *viziers*, the grand *vizier* was called *wazir-i azam or sadrazam*. The Ottomans bestowed on the vizier a *khil'ah* (robe of honor) after he was appointed to the position of grand *vizier* and then presented him with a set of the sultan's seals, inscribed with his name, and an inkwell. Thereafter, the *wazir-i azam* girded himself with a sword and took office. The *vizier,* who was next in authority after the sultan, was responsible for the state, religion, jurisprudence, education, the military, and social and economic life.[64]

5. 2. Judicial Institutions

The department of justice is an institution that resolves conflicts in society and ensures justice. Therefore, the judiciary is considered one of the most important institutions of the state. Islam gives great attention to rights and justice, and orders that Muslims respect the law regardless of circumstances. As in every community, the judicial institutions in Muslim history are the result of social and religious considerations. The basic institutions of the department of justice are the judges and the courts.

In Islamic history, the *Qadi* was the person appointed to solve conflicts in accordance with the rules of the *Shari`a*, or Islamic Law. The duty of the *qadi* was to solve legal conflicts among people, deliver verdicts on the legal consequences of crimes committed against the law, and execute the judgments and punishments given by him.[65]

Because justice was considered one of the caliph's duties in Islamic history, the authority to appoint a *qadi* belonged to the ruler, and the *qadi* was regarded as his deputy. In the early decades of Islam, the *caliph appointed the qadis*. The Prophet sometimes appointed companions to serve as *qadis* in Madinah or in various other cities. During his caliphate, Umar appointed governors as *qadis* to the cities as well. Thus the task of the *qadis* and the administrative functions were separated.[66]

[64] Ziya Kazıcı, *İslam Medeniyeti ve Müesseseleri Tarihi*, p.152.
[65] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 24. p. 66.
[66] Fahreddin Atar, *İslam'da Adliye Teşkilatı*, p. 53.

Until the time of the Umayyads, the *caliphs generally appointed the qadis*; after the Umayyads, however, *governors usually appointed the qadis*. The necessary requirement to be eligibile to become a *qadi* was to be a Muslim, sane and intelligent, free, healthy, and have legal knowledge. The *qadis* were responsible to the office of *Qadi al-Qudat*, which was established in the reign of the Abbasid Caliph Harun Rashid. The *qadis* were generally selected from among respected scholars who further became highly esteemed members of the society. They were always paid high salaries so that they would not be tempted to take bribes and indulge in nepotism, and to ensure fair judgments. After the Umayyads, court judgments were registered in the courts' *sharia* registers.[67]

INFORMATION BOX

The following were the duties of *kazasker* (military judge):

- To manage and execute military justice.
- To solve legal disputes in the military.
- To meet the needs of the army during times of war and peace.
- To take part in the *Diwan-i Humayun* (Imperial Council) and to take responsibility (during the Ottomans' period).
- In the *Diwan*, to deal with issues related to Islamic Law.

The courts are official offices and institutions with the power to execute justice. At the time of the Prophet and the Four Caliphs, the *masjids* were generally the place of the courts. In addition to this, various other places, such as houses and bazaars, were also used. Special court-houses were built to hear cases in Mecca during the time of Umar, and in Madinah during the time of Uthman.[68]

In addition to the courts which heard legal cases, there were also *mazalim* and military courts. The *mazalim* courts were judicial and administrative institutions that were administered by executives, such as the caliph, the *vizier* and the governor. Complaints about the decisions and practices of administrators, which judicial courts were unable to rule against, were examined in the *mazalim* courts. During the periods of Umar and Uthman, a

[67] Ziya Kazıcı, *İslam Medeniyeti ve Müesseseleri Tarihi*, p. 184.
[68] Fahreddin Atar, *İslam'da Adliye Teşkilatı*, p. 85.

supreme court would be set up in Mecca during the pilgrimage, and the caliph would hear cases there. One's preference to take their cases to the sultan or to the *mazalim* courts of appeal was also protected in later times.

LET'S NOTE

The duties of the *mazalim* courts were:

- To hear complaints about the administrators and to resolve them.
- To hear the cases of the corrupt officials.
- To control high-ranking officials.
- To hear the cases of prominent members of society.
- To hear the objections presented regarding the judgments issued by *qadis*.

Military Courts were established for trying criminal cases and some civil cases of military personnel. The *kazasker* under the Ottomans was the head of these courts. Umar was the first who implemented the practice of military judge, by appointing judges to garrison towns. The office of the military judge continued in all subsequent Islamic history. During the Ottoman era, the *kadiaskers* (*kazaskers*), who were members of the *diwan* (imperial council), were at the same time responsible for the organization of jurisdiction and education. At the time of Sultan Mehmed II, with the expansion of the borders of the empire, the office of the Rumelian Kazasker was established for the European side of the empire, and the office of the Anatolian Kazasker for the Asian side, although the office of the Rumelian Kazasker had seniority in protocol.[69]

5. 3. Institutions of Security

In order to provide both internal and external security, some institutions such as *hisba*, the police force, and the army were established. Among them, the institution of the *hisba* was born as a result of the principle of "enjoining the right and forbidding the wrong". This institution aimed to protect the general morality and safety of society. The person who was responsible for this

[69] Ziya Kazıcı, İslam Medeniyeti ve Müesseseleri Tarihi, p. 203.

job was called a *muhtasib*. In the Ottoman Empire, the *muhtasib* was known by different names such as *ihtisab agasi*, *ihtisab* minister, or *shehremini*. In state protocol, the *muhtasib* came after the city governor and *qadi*. The *muhtasibs* were officials who served day and night, inspected several service groups in the community, and issued quick judgments.

The *hisba* was put into practice during the time of the Prophet, developed into an organized office during the time of Umar, and became an elaborate institution in subsequent Islamic history. The *muhtasibs* only received salaries from the administration. The requirements of eligibility for this position were to be a Muslim, able, male, judicious, powerful, educated, and morally upright.[70]

INFORMATION BOX

The duties of muhtasib were as follows:

- To prevent behavior which disrupted social order and general morality.
- To inspect tools of measurement and weight.
- To repair the roads.
- To provide order in the market places.
- To provide the people with suitable places for worship.
- To hear the people's complaints.
- To prevent the violation of the rights of neighbors.

The police force was called *shurta*. Umar was the first to put in force night watchmen, who formed the basis of the *shurta*. He established the night watch system in order to maintain order and safety at night. The night watch system was developed and became the police force during the period of Ali. This institution, which usually helped the *qadis* and ensured enforcement of the law in early times, was separated from the justice department and became an independent institution during the time of Hisham ibn Abdul Malik.[71] The duties of the police were to protect the rulers and executives, to catch criminals, to execute judgments of justice, and to ensure the security of the people.

[70] Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 18, p. 133.
[71] Suphi Salih, *İslam Kurumları*, p. 202.

The most important institution of security in Muslim history was the army. The first military institution was founded by the Prophet. In his time, everyone who had the equipment to fight could volunteer for the army. In the period of Umar, the foundation of the regular army was laid. Umar made military service obligatory and established *Diwan al-Jaysh* (Army register). This register dealt with issues related to who would be enlisted in the army, recorded the names of the soldiers, and the determined the rates of pension.[72] Additionally, in this period, the army was divided into units and the duty of every unit was defined. The first navy was formed in the era of Uthman, through the efforts of Mu`awiya who was the governor of Damascus at the time–Cyprus was conquered by this navy (648-649 CE).

LET'S NOTE

The Army's tasks were:

- To protect peace, stability and unity throughout the country.
- To protect the country and the community against external threats and enemies.
- To suppress rebellions against political authority.

The army's munitions included:

Armor, shield, sword, spear, arrow, bow, pike, catapult, battering ram, barbed wire, gun powder, artillery, gun, horse, camel, mule, and elephants.

At first the Muslim Army consisted of Arabs, however during the Umayyad caliphate, non-Arabs (*mawali*) were also enlisted into the army. The army consisted of volunteers and mercenaries. In the Abbasid period, with the participation of Persians and Turks in the army, the military system changed and they switched to the decimal system. From the period of the Caliph al-Ma'mun onward, the Turks became a dominant force in the army.[73] The *iqta'* system was the basis of the army during the Seljuq period. The highest authority of the army was the governor who administered its affairs through the *diwan al-ardh*. The Ottomans set up the best-organized army in Islamic history. The regular army of the Ottoman Empire, starting with Orhan Ghazi,

[72] Cahit Baltacı, *İslam Medeniyeti Tarihi*, p. 228.
[73] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 39.

was composed of infantry and mounted units called *musallams*. After the establishment of the *janissary* headquarters, the army of the Ottoman Empire improved even more.[74]

5. 4. Institutions and Foundations of Social Solidarity

The commands and prohibitions of Islam aim for cooperation and solidarity among Muslims. The commandment **"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."**[75] was a guide for Muslims in this regard. The *hadith* of the Prophet "The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with disturbances"[76] reminds Muslims of their social duties and liabilities. Many verses and *hadiths*, such as these, regard being helpful to each other, doing favors, and meeting the needs of living creatures as the fundamental religious and ethical duties of Muslims.

Many of the Islamic acts of worship such as congregational prayer, fasting, pilgrimage, ritual sacrifice, obligatory alms, and charity have a strong social aspect. These acts of worship create feelings of solidarity and cooperation among Muslims and with non-Muslims, who were also treated compassionately. Moreover, Muslims treated animals and the environment with kindness and compassion throughout Islamic history.

Fountain of Sultan Ahmed III (Istanbul).

Charitable foundations are the finest examples of benevolence and help in Islamic civilization. The concept of *sadaqah al-jariyyah* which is expressed in the following *hadith,* "When a person dies, his actions come to an end except in three matters: continuous charity (sadaqah al-jariyyah), beneficial knowledge, or a virtuous child who prays for them."[77] has prompted Muslims to establish *waqfs* (endowments, charitable religious foundations) to help others. Throughout Muslim history *waqfs* were social institutions that played an important role in socio-cultural life of people and shouldered civil initiatives in numerous fields, including providing public services.

Waqf means to allocate goods for the benefit of the people for charitable purposes. The endowers make their goods or real estate public property, which is then regulated according to the *waqfiyya* (deed) set forth by the endower.

[74] Ziya Kazıcı, *İslam Medeniyeti ve Müesseseleri Tarihi*, p.471.
[75] Ma'idah, 5: 2.
[76] Bukhari, Birr, 37.
[77] Ahmad ibn Hanbal, Musnad, vol. 3, p. 372.

The first endowment in Islamic history was established when the Prophet endowed the Fedek lands for the travelers in need. It is also known that Umar endowed a date grove for charitable purposes. The establishment of charitable foundations continued in the period of the Umayyads. With the establishment of the *diwan* of endowments during the Abbasid period, the foundations were more regularly supervised and administered.[78]

LET'S DISCUSS

RELIGION	EDUCATION	MILITARY	ECONOMY	SOCIAL LIFE	WATER FACILITIES	OTHER
•Mosque •*Dervish* Lodge •*Masjid*	•School •*Madrasa* •Library	•Castle •Palace •Weapon House	•Bazaar •Covered Bazaar •Inn	•Hospital •*Imaret* •Poorhouse	•Public Fountains •Bathhouses	•Archery Fields •Animal Houses

Examine the table above and discuss the place of charitable foundations in our social life with your classmates.

Orhan Ghazi established the first foundations in the Ottoman Empire, and the inspection of these foundations was done by the *qadis*. The foundations were administered by a board of trustees, which was determined by the endower. In later times, special ministries were established, and these ministers inspected about thirty-five thousand foundations.[79] The thirty-five thousand foundations, which were administered by the ministries established at a later stage, were finally placed under the authority of the Ministry of Awqaf, in 1826. The General Directorate of Foundations was established after the proclamation of the Republic of Turkey (1924), and continues to control and inspect the foundations today.

In order to establish a foundation, the donor was required to register the

[78] Ziya Kazıcı, İslam Medeniyeti ve Müesseseleri Tarihi, p. 275.
[79] Türkler Ansiklopedisi, vol. 10, p. 434.

foundation in the *Shari`a* court. The *Waqfiya*, which is the endowment deed regulating the operation of the endowment, became valid after the consent of the *qadi*. In the *waqfiyas* contained information about the following subjects: a list of endowed goods, how these goods should be administered, where and to whom these goods should be given, who should manage the foundation, how many people should work at these foundations, what salary they should earn, and the seal of the *qadi* regarding the validity of the endowment.

LET'S TALK

Talk with your classmates about the reasons for the proliferation of the concept of *waqf* (endowment) in Islamic history.

Another socio-economic institution providing social cohesion and solidarity was the organization of *ahis*. The word *ahi* means "my brother" in Arabic. *Ahi* fraternities were established during the first part of the thirteenth century and continued up until the beginning of the twentieth century in Anatolia. They helped the safety and administration of neighborhoods, small towns, and cities, and even offered training to artisans and craftsman guilds.[80]

The history of the *ahi* organization goes back to the thirteenth century. However, the roots of this institution go back even further, to the *futuwwa* institution, which was seen in earlier Muslim societies and in old Turkish traditions. The *futuwwa* was a juvenile organization and a vocational and Sufi institution. This organization was patronized by the Abbasid caliphs and Anatolian Seljuqs and in time formed the basis of the *ahi* organization.

Ahi morality was based on Sufi thought and was especially common among craftsman and predominant in social and economic life. Its founder was Sheikh Nasraddin Mahmud (d. 1262), also known as Ahi Evren. The *ahi* community took a major socio-political role, especially when state authority was weak in Anatolia in the thirteenth century. The books explaining the rule of conduct for the *ahi* community, which had an important role in the formation of the Ottoman sultanate, were called *futuwwatname*. Anyone wishing to join an *ahi* community for the first time was required to follow the moral and commercial principles written in the *futuwwatnames*.

The mission of the *ahi* institutions included hospitality, helpfulness, having a profession or craft, training its members in workshops during the day, and teaching them about moral and social matters in *ahi dervish* lodges at the nights.[81]

[80] Neşet Çağatay, *Bir Türk Kurumu Olarak Ahilik*, p. 1.
[81] Neşet Çağatay, *Bir Türk Kurumu Olarak Ahilik*, p. 240.

6. The Distinctiveness and Characteristics of Islamic Civilization

Throughout history, many civilizations extended over large geographical areas and survived for many years. Some examples of these civilizations include the Egyptian, Greek, Sumerian, Roman, Sasanid, Chinese, and the Islamic. Each civilization benefit ed from different elements of other societies. Islamic civilization is one based on the belief in *tawhid*. It arose and developed over a short timespan in the Hijaz region, in the seventh century CE and embraced the scientific and intellectual heritage of the civilizations it encountered such as Greek, Iranian, Indian, Chinese and Byzantine. As a meeting point of various nations, such as the Turkish, Persian, Indian and Berber, Islamic civilization flourished over the course of centuries and a vast geography, and continues to inspire awe and admiration.

LET'S NOTE

Islamic civilization was formed through the contributions of various ethnic lineages and nations such as the Turkish, Arab, Iranian, Indian and African. In that sense, Islamic civilization is a participative, pluralist and universal one.

Every civilization possesses features that set it apart from others. The Greek civilization contributed rational thinking as its major feature, while the Indian civilization provided sophisticated mystic thought. Islamic civilization has brought the belief in *tawhid* to the foreground and included it in every area of life. *Tawhid*, which signifies that Allah is One and the only Creator, forms the essence of Islamic civilization. The belief in *tawhid* manifests itself over a wide range of activities, from the belief in one God to the uniqueness of truth. It is also related to the harmony of revelation, mind and emotions, to the balance of religious, natural and social life, and even to the balance of this world and the hereafter. *Tawhid*, which inspires the Islamic civilization in every field, has reshaped the principles it has embraced. It has molded those factors with the essence of *tawhid* and made them the founding stones of Islamic civilization. Throughout history, Muslims accepted the heritage of other civilizations so long as they were in harmony with the principle of *tawhid* and modified or rejected those that were not.

Islamic civilization places human at its center. According to Islam, the human is the vice-regent of God on earth and the most superior creature among all living beings. Humans have intelligence and freewill, and thus they are the receivers of the divine message. As humans are the main subject of the Quran, its main purpose is devoted to the attainment of happiness both in this world and in the hereafter. Therefore, the principles of Islam, as well as the works of Muslims in the fields of science, philosophy, art, economy and politics, all aim for the happiness of human beings both in this world and in the hereafter.

Islam requires not only individual but also social responsibilities from human beings. Thus, it neither isolates human beings from their social lives nor neglects their responsibilities as individuals in the community.

Another characteristic of Islamic civilization is that it is a civilization of justice and tolerance. The Qur'an orders its followers to be fair, even to their enemies. The Prophet and the caliphs after him adhered to this principle. Islamic history from the period of the Prophet until today is full of examples of Muslims being fair and tolerant to others. The Madinah Treaty which the Prophet signed with the Jews, Christians and polytheists, the tolerance showed by Umar to the Christians after the conquest of Jerusalem, the assurance of the freedom of religion given to the members of various religions after the conquest of Bosnia and Istanbul by Sultan Mehmed II, the tolerance of the Ottoman Empire to the people of the Jewish faith who were exiled from Andalusia, are just a few examples of this conduct.

The Ottoman Empire is one of the best examples displaying the sense of fairness and tolerance in Islamic civilization. Ottoman subjects lived together peacefully, with members of different religions such as Christianity (Catholic, Orthodox, Nestorian, Syriac, etc.), people of the Jewish faith (Rabbanis, Karains, Samirs), and Sabaeans, as well as other nations, such as the Greeks, Serbs, Croats, Romanians, Bosnians, Albanians, Arabs, Armenians, Georgians, Copts and Abyssinians.[82] In the essence of this unity lies the Islamic tradition of peace, fairness and tolerance.

7. The Effects of Islamic Civilization

Interaction is inevitable between civilizations. Accordingly, Islamic civilization has also been in contact with others. It has been inspired and helped

[82] Ziya Kazıcı, *İslam Medeniyeti ve Müesseseleri Tarihi*, p. 67.

by the scientific, philosophical and historical heritage of several civilizations, and it changed, assimilated and developed their heritage within the context of its own. There is no doubt that Islamic civilization has itself influenced and inspired many other cultures and civilizations as well. These include the European, Balkan, Russian, Chinese and Indian cilvilizations.

Islamic civilization has been an influence on Western civilization. The first contacts between these civilizations began during the Prophet's lifetime. His letter of invitation to the Byzantine emperor Heraclius, inviting him to Islam, is considered the first encounter. Later, the contacts took the form of military competition in the Battles of the Mu'ta and Tabuk. When Muslims conquered Jerusalem and laid siege on Sicily and Istanbul, the Europeans became both worried and curious about Muslims, leading to more military as well as commercial and cultural encounters.

Translation activities were another means of contact between the European world and the Islamic civilization. Beginning with the end of the eighth century (CE), Muslim scholars began to translate Hellenic scientific and philosophic knowledge into Arabic. Then they improved these scholarly works and began to produce original works after the tenth century. Muslims not only built upon ancient eastern civilizations and the sciences, but also transmitted them to the West. Moreover, they improved the scientific and intellectual tradition of the Far East and transmitted it to the West.[83]

Thanks to Muslim scientists, the western world discovered ancient Greek thought and Islamic science, philosophy and technology. Many books such as the ones written in the fields of medicine, mathematics and philosophy were transmitted to the West by means of translation from Arabic into Latin starting from the ninth century.[84] The translations from Arabic to Latin or Spanish reached its zenith in the twelfth and thirteenth centuries. The first universities of Europe were established in those centuries (Naples - 1224, Paris - 1219, Valencia - 1212). These translations impacted the curriculum of the newly-founded universities, which became centers where Islam was studied as a subject.[85]

Islamic civilization also influenced the Balkan communities. Islam was taken to the Balkans through Muslim merchants, but the spread of Islam in the

[83] Ziya Kazıcı, *İslam Medeniyeti ve Müesseseleri Tarihi*, p. 45.
[84] Montgomery Watt, *İslam Avrupa'da*, p. 124.
[85] Fuat Sezgin, *İslam'da Bilim ve Teknik*, vol. 1, p.163.

Mustafapasa Mosque
(Skopje, Macedonia)

Balkans was mainly carried out by the Ottoman Turks. Many communities, such as the Albanians and the Bosnians, adopted Islam and created an Islamic culture in the Balkans.

The Turks, who brought a sense of peace and tolerance to the Balkans, treated the members of the local cultures with respect and created a peaceful atmosphere, which lasted for centuries. Muslims protected their tradition of tolerance even during the civil war that erupted in the 1990s. Although the Serbs destroyed everything belonging to the Turkish-Islamic culture, the Muslims did not touch the religious, historical and cultural works of the Balkan communities.

Islam influenced the Balkan communities in religious, social, economic and cultural areas. Some Balkan cities (such as Skopje and Sarajevo) remind us of Anatolian cities. Numerous Turkish words exist in the Balkan languages, such as the words *chorba*, *pekmez*, and *fukara*. Historical monuments such as bazaars, inns, bathhouses, mosques, tombs, and clock towers located in various Balkan countries are the legacy of Islamic civilization.[86]

Andalusia is the first and most important access road of Islam to Europe. Muslims,who arrived in Spain in 711 created a rich Islamic culture and civilization in various periods, until 1492. Islam expanded over parts of Europe through Andalusia, which became a scientific and cultural center for Jews and Christians who came from different places in Europe. Christian scientists who studied subjects such as medicine, philosophy, mathematics and astronomy in cities like Toledo or Cordoba transferred this scientific heritage to Europe.

Many societies began to admire the way of life of the Muslims due to the superior civilization they established in Andalusia. In the ninth and tenth centuries some Europeans of Spanish, Italian and French origin started to adopt the Arabic language and Muslim cultures and customs. These people were called *mustarab*, or *mozarab* (Arabicized Iberian Christians).[87]

Another path for the transmission of Islamic culture and civilization to Europe was Sicily. As Muslims were in Sicily for about four hundred years, Islam spread from there to Italy and other European countries. Christian scientists were trained at the schools established in Sicily and even after the Muslim dominance ended in Sicily, Arabic continued to be the official language there.[88]

[86] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, İmam Hatip Liseleri İslam Tarihi, p.161.
[87] Bekir Karlığa, *İslam Düşüncesinin Batı Düşüncesine Etkileri*, p. 153.
[88] Ziya Kazıcı, İslam Medeniyeti ve Müesseseleri Tarihi, p. 46.

INFORMATION BOX

The Andalusian civilization with its mosques, palaces, libraries, paper mills, hospitals and *madrasas* was admired by the Western world of its day. Even seven hundred years later, when no street lamps yet existed in London and a Parisian would sink into mud up to his ankles while walking on the streets of Paris on a rainy day, the streets of Andalusian towns were illuminated and clean.

While Muslim countries were known for their water fountains and bathhouses for centuries, Oxford University used to lecture in scholarly circles that entering a bath and getting washed was a tradition of the barbaric and ungodly people. As Nietzsche said: "The church safeguards itself even against cleanliness. After the Muslims were exiled from Spain, the first Christian measure was to shut the public baths down. Only in Cordoba were there two hundred and seventy bathhouses."

Bekir Karlığa, *İslam Düşüncesinin Batı Düşüncesine Etkileri*, p. 149. (Summarized.)

Al-Hamra Palace (Spain)

The influence of the Islamic civilization on the West was accelerated during the period of the Crusades. The western communities were poor, insufficient, and behind in every aspect of life until the Crusades went to the East and were influenced by the comfortable, peaceful and civilized life of the Islamic countries. This encounter attracted the interest of the west towards the Muslims to whom they bore hostility. Therefore, the crusaders made an effort to obtain the Muslims' science and philosophy, in addition to capturing their lands. As a result of the crusades, the West definitely learned two things: first of all, the West was behind compared to the Islamic lands. Secondly, they realized that they needed to obtain the Muslims' science and techniques in order to defeat them.[89] Through these campaigns, the crusaders took the latest and most advanced knowledge and techniques of the Islamic world to Europe.[90]

Other ways that Islam's influence spread in Europe were through the voyages that western travelers made to the Islamic countries and through the diplomatic relations and commerce between East and West. Science and technology were taken to Europe as a result of journeys made to scientific centers of the Muslim world, such as Baghdad, Damascus, Cairo, Andalusia and Basra. Furthermore, Mediterranean trade, especially that which was made through port cities, such as Venice, Pisa and Genoa, was also a means of cultural exchange.

The opinions of Muslim philosophers influenced the West and influenced the birth of the Renaissance and Reformation. The works of scholars such as

[89] Bekir Karlığa, *İslam Düşüncesinin Batı Düşüncesine Etkileri*, p. 173.
[90] Fuat Sezgin, *İslam'da Bilim ve Teknik*, vol. 1, p.150.

Kindi, Farabi, Ibn Sina (Avicenna), Ibn Rushd (Averroes), Khwarizmi, and Ibn Khaldun were taught in the West with great interest. In the Middle Ages, there were very primitive methods of medicine in Europe, which improved as a result of translations of the books of Muslim scholars and the western students who were educated in the Muslims' *madrasas*. The books of Ibn Sina and Abu Bakr al-Razi were used as textbooks in the West for centuries. The works of mathematicians such as Khwarizmi and Ibn al-Haytham were translated into Latin and westerners started to use the decimal number system, called Arabic numerals. In mathematics, the West also adapted the number zero from Muslim mathematicians.

The observatories founded by the Muslims in Baghdad, Samarqand, and Istanbul attracted the westerners' attention and set an example for the observatories built in Europe. In the field of geography, the maps of Idrisi and Piri Reis were used as the foundations of cartography. The *Muqaddima* of Ibn Khaldun, which is about sociology and the philosophy of history, was used as a textbook in the West.

Another culture, influenced by the Islamic civilization was the Chinese culture. The Muslims, with a group travelled to China for the first time during the period of Caliph Uthman. Later, they organized numerous expeditions to this region. These voyages formed the basis for the recognition of Islam by the Chinese. Even if political relations worsened with the Battle of Talas, commercial and cultural relations continued to increase in subsequent periods. With time, a Muslim community emerged in China and these Muslims ensured the social cohesion and the spread of Islam by marrying Chinese women. Muslim scientists and doctors were invited to China, and hospitals, where Muslim doctors worked, were founded in large cities. In addition, the Chinese benefited from the knowledge of the Muslims in pharmacology and architecture.

India was another region influenced by Islamic civilization. Islam spread to India during the period of the Umayyads (712 CE). When Muslims conquered the Sindh, they did not change the beliefs and lifestyle of the indigenous people and this attitude made an impression on the Indians' view of Islam. Even if Islam spread in India through merchants, migrations and conquests, the most important factor was the activities of Muslim missionaries. The expeditions and conquests made by Mahmud of Ghazni in India paved the way for the spread of Islam in this region. The Ghaznavids' fair treatment of the Hindus and their educational activities encouraged the rapid spread of Islam there. The dominance of Islam in that region strengthened with the Mughals in the sixteenth century. Thus India became one of the most important centers of Islamic civilization.[91]

[91] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p.162-163.

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What are the revenues of the state in Islamic civilization?
2. Give information about the vizierate, an administrative institution in Islamic civilization.
3. What are the influences of Islamic civilization in Andalusia?
4. Give information about calligraphy, which is one of the Islamic arts.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following choices is not among the revenues of the Islamic rule?

A. Tribute B. Poll C. Ransom
D. Alms E. Booty

2. During the period of which state was the first gold dinar minted?

A. Umayyads B. Abbasids C. Seljuqs
D. Ottomans E. Ghaznavids

3. Which of the following names is one of the Muslim scientists who established observatories?

A. Dawud al-Qaysari B. Nasiruddin Tusi C. Khwarizmi
D. Abu Bakr al-Razi E. Kindi

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Muqaddimah, Bayt al-Hikmah, calligraphy, kuttab, Qadi al-Qudat)

1. The art of beautiful writing with Arabic letters is called .....
2. The institution which administered the appointment, promotion and dismissal of judges is called .....

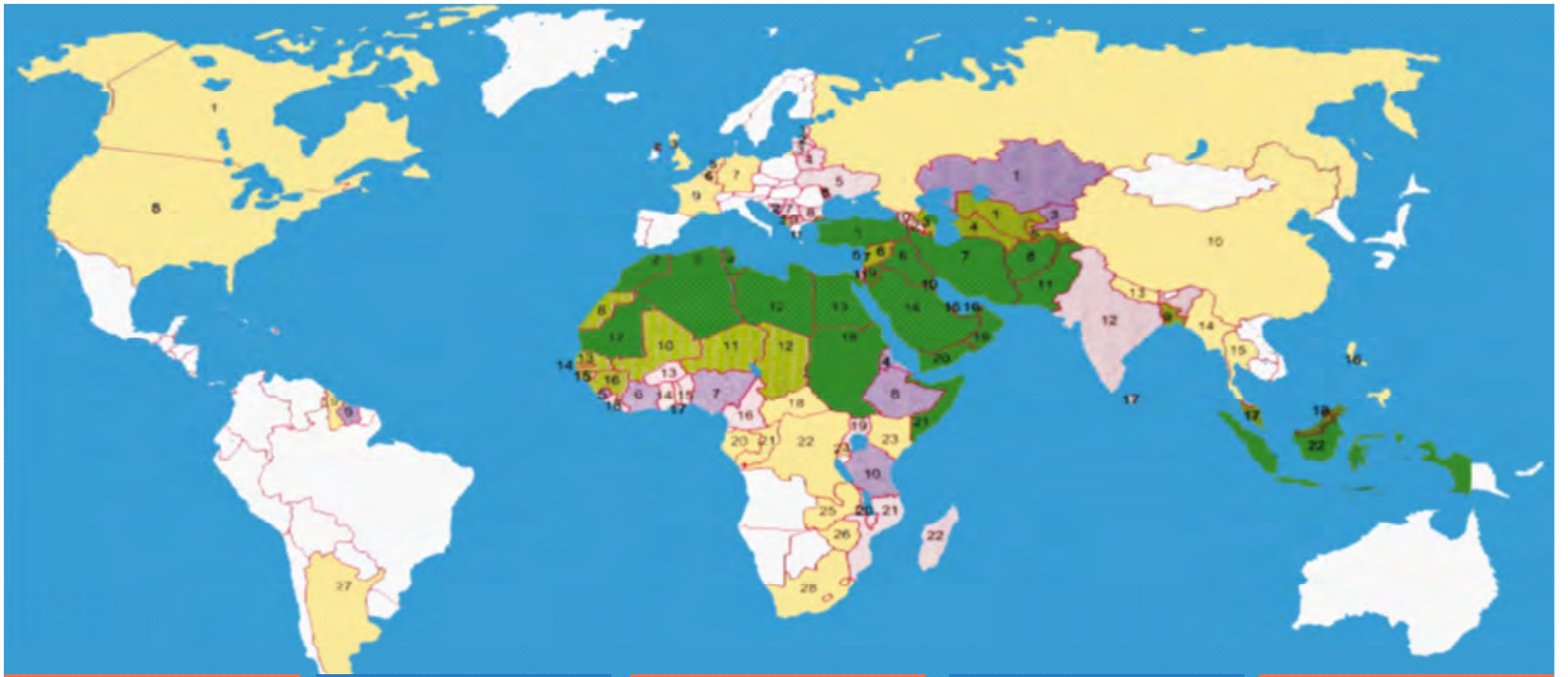
3. The ....., which was established during the period of the Caliph al-Ma'mun, was a scientific center where translations were made.

D- Write "T" for true and "F" for false for the following sentences.

1. (.....) The Nizamiyah Madrasas were founded by the vizier Nizam al-Mulk during the period of the Seljuqs.
2. (.....) Scholars such as Biruni, Mas`udi and Tabari wrote books in the field of hadith.
3. (.....) The Prophet used money and had it minted during his lifetime.
4. (.....) Sicily was a passage for the transmission of Islamic civilization to Europe.

Chapter 8

THE CONTEMPORARY MUSLIM WORLD



Countries with a Muslim population more than 90%
1. Turkey 2. Morocco 3. Algeria 4. Tunisia 5. Turkish Republic of Northern Cyprus 6. Iraq 7. Iran 8. Afghanistan 9. Jordan 10. Kuwait 11. Pakistan 12. Libya 13. Egypt 14. Saudi Arabia 15. Qatar 16. The United Arab Emirates 17. Mauritania 18. The Sudan 19. Oman 20. Yemen 21. Somalia 22. Indonesia 23. Kosovo

Countries with a Muslim population of 50-90%
1. Uzbekistan 2. Albania 3. Azerbaijan 4. Turkmenistan 5. Tajikistan 6. Syria 7. Lebanon 8. Western Sahara 9. Bangladesh 10. Mali 11. Niger 12. Chad 13. Senegal 14. Gambia 15. Guinea Bissau 16. Guinea 17. Malaysia 18. Brunei

Countries with a Muslim population of 20-50%
1. Kazakhstan 2. Bosnia-Herzegovina 3. Kyrgyzstan 4. Eritrea 5. Sierra Leone 6. Ivory Coast 7. Nigeria 8. Ethiopia 9. Suriname 10. Tanzania 11. Montenegro

Countries with a Muslim population of 5-20%
1. Estonia 2. Latvia 3. Lithuania 4. Belarus 5. The Ukraine 6. Moldova 7. Yugoslavia 8. Bulgaria 9. Macedonia 10. Georgia 11. Israel 12. India 13. Burkina Faso 14. Ghana 15. Benin 16. Cameroon 17. Sri Lanka 18. Liberia 19. Uganda 20. Malawi 21. Mozambique 22. Madagascar

Countries with a Muslims population of 1-5%
1. Canada 2. Northern Ireland 3. England 4. Russian Federation 5. Belgium 6. The Netherlands 7. Germany 8. The United States 9. France 10. China 11. Greece 12. Armenia 13. Nepal 14. Myanmar 15. Thailand 16. The Philippines 17. Togo 18. The Central African Republic 19. Guyana 20. Gabon 21. The Congo 22. Zaire 23. Kenya 24. Burundi 25. Zambia 26. Zimbabwe 27. Argentina

THE CONTEMPORARY MUSLIM WORLD

LET'S GET READY FOR THE CHAPTER

1. Research from the world atlas the places with dense Muslim populations.
2. If there are Muslim immigrants in your neighborhood, research when and why they came there.
3. Research the reasons for the regional conflicts in the Middle East.
4. Research Turkey's position among the other Muslim majority states.

1. Muslims in Asia

1. 1. Asia Minor and the Gulf Countries

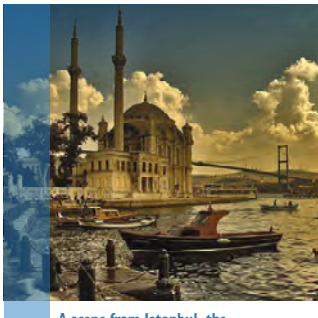
A Map of Asia Minor and the Gulf Countries.

Asia Minor and the Gulf Countries: It is the region located at the juncture point of Europe, Asia and Africa. In this region there are countries such as Turkey, Cyprus, Syria, Iran, Iraq, Lebanon, Palestine, Jordan, Saudi Arabia, Oman, Yemen, Bahrain, Kuwait, Qatar and the United Arab Emirates. Now, let us get to know these countries in order.

Turkey: The total area of the Republic of Turkey is 814,578 km^2; its capital city is Ankara. Its official language is Turkish, and, according to the 2007 census data, its population is about 70.5 million. Muslims make up 99% of Turkey's population. The Republic of Turkey replaced the Ottoman Empire, which lost a large part of its territories at the end of the First World War. Turkey is like a bridge, connecting Asia to Europe.

The Republic of Turkey, founded on 29 October 1923, turned its face to Europe. Many legal regulations were enacted, such as the adoption of the Gregorian calendar, the code of *dervish* lodges and convents, and giving women the right to elect and to be elected. Turkey joined the League of Nations in 1932 and NATO (North Atlantic Treaty Organization) in 1952.

Turkey was governed from the foundation of the republic until 1946 by a one-party system. A multi-party system started after 1946, and thus Turkey took a crucial step in terms of democratization. It continues these democratic gains by advancing the European perspective.[92] Turkey has recently become a country that takes an active role in its regional affairs. Based on its deep-rooted historical ties, it improved its relations with the Central Asian Turkish Republics, with countries in the Middle East and the Balkans. It has assumed a constructive role by maintaining good international relations for the solution to many problems, such as the one between Azerbaijan and Armenia, Israel and Palestine and the Israeli-Lebanese conflict.



A scene from Istanbul, the largest city in Turkey.

The Turkish Republic of Northern Cyprus (TRNC): TRNC is located 65 kilometers to the south of Turkey. Nicosia is its capital. Its official language is Turkish and its total area is 3,355 km^2. According to the 2006 census, it has a population of two hundred and sixty five thousand, 99% of which is Muslim.

Cyprus, which is one of the most important eastern Mediterranean islands, came under the rule of the Ottomans in 1571. England took advantage of the Ottomans' political and economic crisis and assumed a temporary

[92] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 556.

administration of Cyprus in 1878, which changed to a permanent one in 1914. After the Second World War, however, England had to leave Cyprus. At this stage, Turkey and Greece turned towards Cyprus. Turkey claimed that Cyprus belonged to its territories and that it was the real owner, whereas Greece tried to add Cyprus to its lands because of the dominant Greek population living on the Island. Some Greeks, who desired to realize the ideal of uniting Cyprus with Greece (the Enosis), organized themselves under the name of EOKA (Greek for National Organization of Cypriot Struggle) in 1955 and began to attack the Turkish Cypriots. The Turks also organized themselves, under the leadership of Dr. Fazıl Kucuk, in order to defend themselves against the attacks.

A scene from Kyrenia, a city of the TRNC.

Following these developments, England, Turkey and Greece signed a treaty in 1959, after the London and Zurich Conferences. According to this treaty, the foundation of an independent Cypriot Republic based on a joint administration of the island communities, the territorial integrity, and its legal status was given to the guarantorship of these three countries. In this context the Republic of Cyprus was founded on 16 August 1960. The Greeks' representative Archbishop Makarios, was elected as the president and Dr. Fazil Kucuk was elected for the vice presidency.[93]

A peaceful and secure environment could not be established in Cyprus because of the aggressive attitude of the Greeks. The conflict started again between the two communities after Makarios attempted to change the constitution in favor of the Greeks in November 1963. The Greeks increased their hostilities by killing 24 Turks in Nicosia on 2 December 1963. Although Turkish jet planes tried to dissuade the Greeks by making warning flights over Nicosia on December 24, they did not have any effect. The Peace Corps sent by the UN on March 1964 in order to prevent clashes also proved to be inefficient.

EOKA went again into action in order to actualize the Enosis by taking its power from the military coup that took place in Greece in 1967 and began to attack the Turks. On 27 December 1967, the Cypriot Turks founded the Provisional Turkish Administration of Cyprus. The Greeks continued to pursue their uncompromising stance. The Turks experienced another massacre in 1974. Greek army officers wanted to unite the island with Greece under the leadership of Nicos Sampson by dismissing Makarios on 15 July 1974. After that, based on its right as laid down in the bilateral agreements

[93] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 170

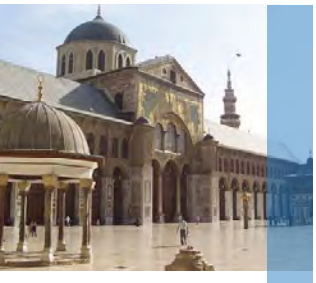
and the international treaties, Turkey started the Cyprus Peace Operation on 20 July 1974 in order to ensure the safety of the lives of its cognates and prevent the Enosis. Turkish soldiers reached Nicosia on July 22. Soon after, Turkey organized the second Cyprus Peace Operation, on 16 August 1974, as there was not any result obtained from the meetings made between Greece and England. It captured 38% of the island, mostly from the northern parts. Meanwhile, the Sampson Government was forced to resign from office. The international community, however, abandoned Turkey. The USA in particular imposed a military embargo on Turkey and the relations between the two countries came to breaking point.[94]

The Cypriot Turks believed that permanent peace could only be achieved with a bi-zonal federal structure. Within this scope, the Turkish Federated State of Cyprus was founded on 13 February 1975 and Rauf Denktas was elected as its president. Following the Greeks' rejection of the bi-zonal federation, on 15 November 1983, the Turkish Republic of Northern Cyprus (TRNC) was proclaimed. Yet, only Turkey recognized this state. At the same time, inter-communal talks were made under the auspices of the Secretary-General of the UN in order to find a durable and just solution. For that purpose, bilateral discussions between Rauf Denktas, president of the TRNC and Klerides, the leader of Greek Cypriot Administration of Southern Cyprus, were held in January 2002. Kofi Annan, general secretary of the UN, presented a document to the parties entitled "Comprehensive Basic Solution to the Cyprus Conflict" on 11 November 2002. As a result of the negotiations, the finalized solution plan was submitted to the people of Cyprus with referendums organized simultaneously in both the TRNC and the Greek Cypriot Administration of South Cyprus on 24 April 2004. 75% of the Greek population rejected the plan, whereas 64% of the Turkish Cypriots accepted it. The resolution, supported by the whole international community including the UN and the EU was invalidated because of the Greeks' strong rejection. Despite all these refusals, comprehensive negotiations between Mehmet Ali Talat, president of the TRNC and Papadopulos, leader of the Greek Cypriot Administration of South Cyprus continue at regular intervals.

In addition, the necessity of the realization of high-profile visits, cultural and sporting activities among the OIC countries and the TRNC was stated in the conference of the Organization of Islamic Cooperation (OIC) which took place in Damascus on 25 May 2009.[95]

[94] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 170.
[95] www. mfa.gov.tr/Kıbrıs konusundaki son gelişmeler.

The TRNC is considered a republic and has a semi-presidential system. The president is the head of state and the prime minister is the head of government. There is a multi-party system. The government holds executive power.



Umayyad Mosque of Damascus built in 714.

Syria: It is Turkey's southern neighbor and shares the longest land border with it. Its capital is Damascus, and its total area is 185,000 km^2; according to the 2006 census, its population is about nineteen million. Its official language is Arabic and it does not have an official religion. 85% of its population is Muslim.[96]

After being under the authority of the Ottomans for centuries, Syria was occupied by the French in 1920. It gained independence in 1946. Hafiz al-Asad became president in 1970 and continued to hold the office until 1999. After his death, his son Bashar al-Asad was elected the head of state and still continues with this role, as president of Syria.

A general view of Tehran, the capital city of Iran, with a population of eleven million people.

Iran: Iran is Turkey's eastern neighbor. Its capital is Tehran and its total area is 1,648,000 km^2.[97] According to the 2007 census data, its population is sixty-eight million.[98] Iran's official religion is Islam and Persian is the official language. Its most important cities are Tehran, Mashhad, Isfahan and Tabriz. Iran has a deep-rooted and long historical tradition.

Iran was annexed by the caliphate in the time of Umar. It was the center of the Seljuq Turks at one point. After the destruction of the Seljuq sultanate, it was divided into small dynasties. It became an independent empire for the first time with the establishment of the Safavid sultanate by Shah Ismail in 1501. It was exposed to Russian attacks for many years. In 1925, the Pahlavi period started with the acclamation of Reza Pahlavi as the Shah, which came to an end with the civil commotion under the leadership of Ayatollah Khomeini in 1979. Thus, the Islamic Republic of Iran was founded.[99] Wars between Iran and Iraq occurred because of the sharing of some islands in the Shatt al-Arab River and the Persian Gulf. These wars took place between the years of 1980-1988 and led to material and human losses for both countries.

Iraq: Iraq is located in the south of Turkey. Baghdad is the capital city of the country. Its official religion is Islam and Arabic is the official language. Its total area is 437,000 km^2 and its population is twenty-six and a half million, according to statistics from 2006. 97% of the population is Muslim.

[96] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 550.
[97] Bertelsman, Bugünkü Dünyamız Atlas Ansiklopedisi, p. 72.
[98] http://www.iran-embassy.dk/eng/aboutiran.htm.
[99] Heyet, İslam'a Giriş, Evrensel Mesajlar, p. 545.

A mosque in Baghdad.

With its deep-rooted history, Iraq is the cradle of many civilizations. It was conquered during Umar's caliphate. It was the capital of the Islamic state during the time of Ali and the Abbasids. It was later annexed by the Ottomans and remained for many years under their rule. It became one of England's colonies after the Ottoman Empire disintegrated in the First World War.

Iraq gained independence in 1932. After gaining independence, it was ruled by kingship until 1958, when Abdul Karim Qasim was elected as the president and it became a republic. In 1968, the Baath Party came to power. As a member of the Baath Party, which governed Iraq for many years, Saddam Hussein governed as president from 1979 to 2003, with authoritarian rule. In 2003, America launched a military operation in Iraq to overthrow the Saddam regime. As a result of this operation his regime collapsed and the country's stability was compromised.[100] After the fall of Saddam's regime, a government composed of Shiites and Sunnis was established in Iraq. However, internal turmoil in the country has not ended. Since the U.S. invasion, more than one million Iraqis have lost their lives in the incidents of conflicts and resistance that continue.

Lebanon: It is a country bordered by Syria to the north and east, by Palestine to the south, and the Mediterranean Sea to the west.[101]

Beirut is the country's capital, there is no official religion and Arabic is the official language. The total area is 10,500 km^2. According to the census data of 2006, its population is about four million.[102] Many different religions and sects live in the country, such as Muslims, Armenians, Greeks and Maronites. 59.5% of Lebanon's population is Muslim.

Lebanon was conquered during the period of Umar. Later, it came under the rule of the Umayyads, Abbasids, Seljuqs, Ayyubids and the Mamluks respectively. In 1516 it came under the domination of the Ottomans and remained so until the end of the First World War. The Ottomans ruled it for four hundred years. The French occupied Lebanon in 1918, and it gained independence in 1944.

According to the government system still being implemented in Lebanon, the president is elected from Christians, the prime minister from Sunnis and

[100] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 544.
[101] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 13, p. 257.
[102] http://www.lebanonembassyus.org/country_lebanon/statistical.html.

the president of the assembly from Shiite Muslims. Christians and Muslims have equal representation in parliament.[103]

Palestine: is a country located in an area considered sacred by the three great monotheistic religions. Its capital is Ramallah, and its most important cities are Jerusalem, Jaffa, Haifa, and Acre. According to the census data of 2008, its population is about nine and a half million, 95% of whom are Muslims.

Palestine was added to the caliphate in the period of Umar. In 1517 during the time of Yavuz Sultan Selim, it came under the rule of the Ottoman Empire. Until the early 1900s, it stayed as a region where the participants of the three monotheistic religions lived peacefully together. From the year 1905, when an intense Jewish migration to Palestine started, tensions began to emerge. When the Ottoman Empire was defeated in the First World War, Britain occupied this land. In 1921, the British proclaimed the establishment of the Jewish-Arab state in Palestine. In 1922 the UN recognized England's decision. In 1929, Arabs and Jews who had been living together for centuries faced each other and conflicts began in which hundreds of people died. In the meantime, with the support of America and England, a mass migration to Palestine was also in progress. The UN decided to establish a binational state in Palestine. On October 29 1947, they decided on the division of Palestine and gave to Jerusalem international status.

Theodor Herzl (1860-1904)

INFORMATION BOX

Theodor Herzl (1860-1904):

Jewish journalist and founder of Zionism. Herzl was in search of a country for Jews who, in many parts of Europe and Russia, were exposed to anti-Semitism (the intense dislike of and prejudice against Jewish people). To this end, he conceived of a country that would be a territory for the Jews. For that purpose he met with Abdulhamid II, in 1896. In this meeting he told Sultan Abdulhamid that he wanted to buy lands for the Jewish settlers. In return, he guaranteed the debts of the Ottoman Empire to be paid to the European banks.

Abdulhamid II declined Herzl's offer to purchase the Palestinian territories by saying "I will not sell even an inch of this land, for this country belongs to my people not to me. My people made this homeland productive with their blood." Under the leadership of Herzl, the Zionist movement however, accelerated the Jewish settlement after the dethronement of Abdulhamid II.

[103] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 548.

The Jewish National Council came together on May 14, 1948 and declared the establishment of the state of Israel. Immediately afterwards the Jews attacked Arab villages and started to force Arabs to emigrate from Palestine, upon which, in 1948, the First Arab-Israeli War broke out between Israel and the armies of Jordan, Egypt, Syria and Lebanon. Allied Arab armies lost this war. As a result, five hundred thousand Palestinians were forced to leave the country and sought refuge in neighboring Arab states. Israel also won the second Arab-Israeli War, which took place between Egypt and Israel. The Arabs also lost the third Arab-Israeli War, which occurred in 1967. Israel did not only win this war, but also took the Golan Hills from Syria, a part from the Bank of Jordan, and the whole of the Sinai Peninsula from Egypt. Around the same time, the Palestine Liberation Organization (PLO) was founded.

On November 14, 1988 Palestinians declared that they had founded the state of Palestine and elected Yasser Arafat to its presidency. Israel however, did not recognize the State of Palestine. After the establishment of the Palestinian State, unarmed people began an uprising in the areas under Israeli control where the majority consisted of Palestinians. During this uprising, hundreds of Palestinians were killed by Israeli soldiers. Israel was defeated during this resistance and was forced to come to the table with the Palestinians in June 1994, in Washington. According to the agreement, the government of the Palestinian part was left to the Palestinians and the process of the establishment of the independent Palestinian State started. Israel withdrew from a section of the Palestinian territories. For the security of this region, the Palestinian police stepped in. Yasser Arafat returned to his homeland after 27 years in exile. But when Israel breached the agreement of 1994 and did not leave the areas from which it had promised to withdraw, the resistance restarted.[104] By claiming that rockets were launched into its territory, Israel blockaded Gaza from all quarters on 27 December 2008. Without discriminating between soldiers and civilians, they bombed the city with heavy weapons from the air, sea and land. They did not heed the warnings made by the Secretary-General of the United Nations. Today, the Israeli-Palestinian fight still continues in full force.

Yemen: It is a country that hosted one of the oldest civilizations in the history of western Asia. Sana is the capital. Its area is 527,000 km^2 and its official language is Arabic. According to the 2008 data, its population is about twenty-one million, a majority of which consists of Muslims following the

[104] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 544.

Shiite Zaidiyyah sect. With 30% of its population unemployed, Yemen has the highest unemployment rate among the majority-Muslim countries.

Yemen came under the rule of many throughout history. In this region, where the Byzantines and the Samanids fought to capture its sovereignty, many kingdoms were established–notably the Seba, Maine and Himyar. In 1536 Yemen came under the rule of the Ottoman Empire and then it proclaimed independence in 1918.[105]

Saudi Arabia: Iraq and Jordan are located to the north and Yemen to the south of this country. It also shares boundaries with the Persian Gulf and the Red Sea.[106] The total area of this state is 1,960,000 km², the official language is Arabic and the official religion is Islam. According to the statistics of 2009, the population is twenty-eight and a half million. Saudi Arabia is governed by monarchy. The population of the country consists of 90% of Arabs and 10% of Africans and Asians. The country's economy is largely based on oil revenues and pilgrimage.

The Hijaz region, which is located in Saudi Arabia, is the cradle of Islam: it is where it was born and from where it spread. In 1517 Saudi Arabia was added to the Ottoman Empire during the period of Yavuz Sultan Selim and remained under the authority of the Ottomans until 1918. With the provocations of the British, they separated from the Ottoman Empire in 1918 and the Saudi Kingdom was established on the same date. The country is still ruled by the Saud family.[107]

The famous seven star hotel Burj Al-Arab located in the United Arab Emirates in Dubai.

United Arab Emirates: It is a federal state that is comprised of seven emirates located on the eastern part of the Persian Gulf. The United Arab Emirates is surrounded by Oman to the east, by Saudi Arabia to the west, by Qatar to the northwest and by the Persian Gulf to the north.[108]

The total area is 77,000 km² and the capital is Abu Dhabi. According to statistics from 2007, the population is two and a half million. The official language is Arabic. The national income of the United Arab Emirates, which is one of the oil-rich countries, is $17,700 per capita. Being one of the most important emirates of the United Arab Emirates, Dubai has become the most important center for trade and tourism in the region in recent years.

[105] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 555.
[106] Bertelsmann, *Bugünkü Dünyamız Atlas Ansiklopedisi*, p. 57.
[107] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 550.
[108] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 6, p. 201.

COUNTRIES AND MUSLIM POPULATIONS LOCATED IN THE GULF REGION					
Country	Capital	Area (km^2)	Language	Population	Muslim Rate %
Jordan	Amman	89,000	Arabic	6 Million	99
Oman	Muscat	309,000	Arabic	3.5 Million	99
Qatar	Doha	11,000	Arabic	907,000	99
Bahrain	Manama	665	Arabic	656,000	99
Kuwait	Kuwait	17,000	Arabic	2 Million	99

1.2. South Asian and the Far Eastern Countries

A Map of South Asia and the Far East.

An important segment of Muslims, worldwide, live in the South Asian and the Far Eastern countries. The majority-Muslim countries in this region are Pakistan, Afghanistan, Indonesia, Bangladesh, Brunei, the Maldives and Malaysia. In addition, as minorities, many Muslims live in China, Thailand, India, the Philippines and Japan.

Pakistan: It is a federal republic located to the northwest of India. The capital of the country is Islamabad, the official language is Urdu; the total area

is 796,000 km² and the population is one hundred and sixty-three million, according to 2008 data.[109]

England invaded India in 1857. Muslims in this region lived under British authority until 1906. Later, under the leadership of Sayyid Ahmed Khan a movement of awakening began and the Muslim Association Party was founded under his leadership in order to defend the rights of Muslims. This party played an important role in Pakistan's road to independence. After gaining independence from British rule, Indian Muslims succeeded in establishing a government under the leadership of Ali Jinnah on 14 August 1947. The great poet and intellectual Muhammad Iqbal made major contributions for the establishment of the state. When the constitution came into force on 1 March 1962, this state was named the Republic of Pakistan.[110]

A scene from the historic city of Herat in western Afghanistan.

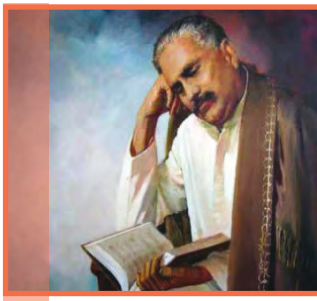
Afghanistan: It is surrounded by Turkmenistan, Uzbekistan and Tajikistan to the north, Pakistan to the south, Iran to the west, and East Turkistan, where the Uyghur Turks live, to the east. The capital is Kabul, the total area is 652,000 km² and the population is about thirty-three million.[111] 99% of Afghanistan's population is Muslim. Important cities like Ghazni, Herat and Balkh, which are famous centers of Sufism in the Islamic world, are located within its borders. The famous Sufi Ibrahim ibn Adham lived in this country. Mawlana Jalaladdin Rumi came to Konya from the city of Balkh, which is currently within the Afghan borders.

Afghanistan came under Muslim domination during the Umayyad Period. Later, it became the center of the Ghaznavids. In fact, this place served as a base in the spread of Islam in the Indian sub-continent. In the nineteenth century, the unity of the state was shaken because of fights among the Afghan tribes. For this reason, Afghanistan became the battleground for Great Britain and Russia in the twentieth century. After approximately half a century, the Afghans stopped their internal conflicts and united against the British to gain their independence. In 1919, the British were obliged to recognize the independence of Afghanistan.

On December 24, 1979 the Soviet Union occupied Afghanistan, which they saw as a strategic base. In the occupation period, which lasted ten years, the Soviets could not break the Afghan resistance, and finally retreated from Afghanistan.[112]

[109] http://www.pakistan-embassy.org/facts&figure_1.php.
[110] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 552.
[111] http://www.embassyofafghanistan.org/travel/travel1.html.
[112] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 539.

READING TEXT



MUHAMMAD IQBAL
(1877-1938)

MUHAMMAD IQBAL (1877-1938)

He was a Pakistani Muslim poet and an intellectual. He was born in Sialkot in the Punjab Province of India. In 1898 he received his education in philosophy and law at the Government College in India's Lahore province. Later, he graduated from Cambridge University in 1907.

The crisis situation in the Islamic world led Muhammad Iqbal to the idea of the necessity of the realization of a Renaissance in the Muslim nation. For that purpose he gave a series of lectures from 1928 until his death, in universities like Madras, Aligarh, and Hyderabad. In 1930 he presided the annual meeting of the Indian Union Muslim League held in Allahabad. The first critical step in the establishment of an independent state of Pakistan was taken with the ideas put forward by Iqbal in the opening speech at this meeting. In 1937, Iqbal wrote a letter to Muhammad Ali Jinnah, whom he regarded as the greatest leader of the Muslim population in his country, containing his opinions on matters related to the independence and security of Indian Muslims. In the ensuing years, the ideas of Iqbal became a source of inspiration in the struggle for the independence of Pakistan. When Muhammad Iqbal went to Spain where Muslims once lived their golden age, he visited the Great Mosque of Cordoba. He had hardly gained the permission of the authorities to perform prayer in this mosque. Iqbal said that he never forgot the prayer he performed in the mosque of the lost city. In this regard he even wrote a poem entitled "Masjid al-Cordoba".

Iqbal also had a particular admiration for Turkey. In 1911 he wrote a poem full of sorrow for Muslim soldiers who fell as martyrs in Tripoli. In addition to this, he also made great contributions to Pakistani financial aid to Turkey during Turkey's War of Independence.

Iqbal reminded Muslims that an admiration for Europe had spread among Islamic nations and pointed out the hazards of this development. He in fact did not have a negative attitude towards the West; his only concern was to assume a critical attitude. He was against blind imitation. According to Iqbal, the Muslims made great contributions to the development of science and technology in the West. In that case the only thing to do is to bring science and technology, once again, into the Islamic world and to stake a claim on Islamic heritage. As a requirement of this, the understanding of both individual and Muslim society has to be reconsidered in the Islamic countries, because religious thought in Islam lost its dynamism, particularly in the last five centuries. The re-establishment of religious thoughts in Islam became an assignment that cannot be deferred in view of the great developments observed in our times. There are two phases to perform this duty. First, analyzing the traditional structure, second, rebuilding contemplation in the light of these developments.

Türkiye Diyanet Vakfı İslam Ansiklopedisi, vol. 22, p. 19-24. (summarized)

In September 2001 a suicide attack was organized against the United States. Claiming that the Taliban regime was responsible for the attack, the American government carried out a military campaign against Afghanistan. Although the Taliban regime was demolished and a central government was established, the internal clashes did not end.

Indonesia: It lies on a wide range of islands located between Southeast Asia and Australia. The number of the large and small islands over an area of more than five thousand kilometers in length from east to west is 13, 677. Only about 3 thousand of them are continually inhabited and the main ones are: Sumatra, Java, Kalimantan, and Irian Jaya.[113] The capital of Indonesia is Jakarta and the official language is Bahasa. The total area of Indonesia is 1,919,000 km² and the population is two hundred and fifty-three million, according to the census data of 2008, 84% of which is Muslim. Indonesia has a strong economy.

Islam appeared and spread in Indonesia by means of merchants. In time, it was adopted by a large part of the community. After the tenth century, Muslim emirates started to be founded in this area. This region of the Far East attracted the attention of the colonists since the early period. So it became an area where countries like Portugal, Spain, Holland, Great Britain and France tried to gain dominance. Especially the Aceh Muslims' movement for independence, which started against the Dutch in 1875, continued until 1904. Afterwards struggles for independence began in Java and Sumatra. As a result of these struggles, the islands eventually achieved their independence.

Malaysia: The Malay Peninsula is a federal state founded on the northern region of the Borneo Island on two small islands. The capital is Kuala Lumpur, the total area is 330,000 km², the official religion is Islam and the official language is Malay. The population is twenty four million and eight hundred thousand, according to the statistics of 2007,[114] with 49% of the population, the majority ethnic group in the country, being Muslim Malays. The second biggest ethnic group is Chinese, with a population of 35%. There are few Muslims among the Chinese. Malaysia is governed by a confederation, which is ruled by monarchies based on a multi-party democratic system. The federal provinces composing the confederation are also governed by monarchies.[115]

International Islamic University of Malaysia: This university is an institution that has made a worldwide reputation. By employing the world's famous academics, its importance continues to increase.

[113] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 11, p. 192.
[114] http://www.mfa.gov.tr/turkiye-malezya-siyasi-iliskileri.tr.mfa.
[115] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 549.

In addition, Malaysia is one of the leading countries of the Association of Southeast Asian Nations (ASEAN). It has an effective status on regional organizations in East Asia.

The Muslim minorities living in South Asia and the Far East region have some problems. Foremost among them are the East Turkistan Uyghur Muslims living in the Xinjiang region of North China and Muslims living in the Philippines.

Because China gets a very large part of its underground sources from East Turkistan, it has strategic interest in this region. Great opportunities are granted to Chinese citizens who emigrate from China to this area. For this reason, the Chinese who live in East Turkistan do not have an unemployment problem, whereas 90% of the Uyghur Turks living there are unemployed. The reason for this is that the Chinese are given priority in job recruitment as government policy. In addition, the Chinese immigrants who come from China to the region are settled in the most fertile lands, whereas the peoples of East Turkistan who are natives of these lands are forced to live in the arid lands, which are difficult to cultivate.

SOME COUNTRIES AND MUSLIM POPULATIONS OF SOUTH ASIA AND THE FAR EAST

Country	Capital	Area (km^2)	Language	Population	Muslim Rate %
Maldives	Male	298	Maldivian	359,000	99
Bangladesh	Dhaka	144,000	Bengali	151 Million	85
Brunei	Begawan	5,000	Malay	372,000	67
Singapore	Singapore	692	English	5 Million	15
India	New Delhi	3 Million	Hindi	1 Billion 200,000	14
Philippines	Manila	300,000	Filipino	89 Million	10
Thailand	Bangkok	513,000	Thai	68 Million	7
China	Peking	9.5 Million	Chinese	1.3 Billion	2

They also impose grave restrictions on travel of the Uyghur Turks. For instance, it is banned to migrate from one village to another village or district. China also banned trips of Chinese citizens in order to keep them in this place. This was why an uprising began in 1980, when the demand for the return of seventy thousand Chinese migrants was rejected. Muslims fled from China's oppression and migrated to various other countries at different dates.

After gaining independence from the USA in 1948 a new regime was founded in the Philippines, located in South Asia, without regard being given to the opinions of the Muslims there. Meanwhile, when a part of the Christian population was brought from other islands and settled in territories belonging to Muslims, with time, Muslims became a minority in the region. This caused conflicts between Muslims and Christians living there. The Muslims living in Mindanao and in the Sulu Archipelago are still struggling for their political and social independence.

1.3. The Caucasus and the Central Asian Countries

The Caucasus and Central Asian countries were acquainted with Islam in the early periods. But after the nineteenth century these countries were occupied by Russia. Even after the Bolshevik Revolution in 1917, the sovereignty of the Soviet Union continued.

After the middle of 1980's, the Soviet administration started to show signs of collapse. A range of reforms made by the president Mikhail Gorbachev to rescue the regime could not prevent the collapse of the state. Member countries of the Soviet Union like Estonia, Latvia and Lithuania separated from the Union in September 1991. Turkish communities of Central Asia followed these separations. Azerbaijan, Kazakhstan, Uzbekistan and Turkmenistan declared their independence in 1991.

Map of the Caucasus and the Central Asian countries.

Kazakhstan: It has the largest territory among the Central Asian Turkish Republics. The Russian Federation is located to its north, the People's Republic of China to its east, Uzbekistan and the Republics of Kyrgyzstan to its south, the Caspian Sea to its west and Turkmenistan to its southwest. The capital is Astana. The total area is 2,727,000 km^2. The official language is Kazakh, a dialect of Turkish, and its population is eighteen million according to the 2009 statistics.

In 1991 Kazakhstan gained its independence after the Soviet Union collapsed. Turkey was the first country to recognize Kazakhstan's independence.

Uzbekistan: It is a country where Uzbek Turks live. Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Afghanistan are its neighbors. Its capital is Tashkent, its total area is about 447,000 km^2 and its population is twenty-seven and a half million according to the 2009 census. The official language is Uzbek Turkish, from the Turkic language family.

Uzbekistan was the first country in Central Asia that became acquainted with Islam. Muslims built big *madrasas* in centers such as Bukhara, Samarqand and Tashkent. These spectacular buildings, which still stand today, are living testaments of the role of Islam in shaping the region.[116] For instance, the Mir-Arab *madrasa* in Bukhara and the Ismail al-Bukhari *madrasa* in Tashkent are only two of these monuments.

[116] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 551.

INFORMATION BOX

The word Kazakh means independent, free, bachelor and brave.

Ahmad Yasawi Tomb located in Kazakhstan.

LET'S RESEARCH

Research the role of the famous Sufi Ahmad Yasawi in the Islamization of Anatolia.

LET'S RESEARCH

Research the religious contributions of Uzbekistan in the Central Asian region in the period of the Soviet Union.

Despite all religious restrictions, Uzbekistan maintained its position as an Islamic center during the era of the Soviet Union. The *mufti* of Central Asia and the Caucasus lived in Tashkent during the communist regime of the Soviet Union. Activities related to religious affairs were administered from there.[117]

Tajikistan: It is a country bordered by Turkistan to the east, by Afghanistan to the south and by Uzbekistan and Kyrgyzstan to the west and north. This country is located in Asia's most mountainous inlands–93% mountainous.

The capital of Tajikistan is Dushanbe. Its total area is 143,000 km^2, the official religion is Islam, the official language is Turkish and its population is seven and a half million according to the 2009 statistics. The Tajiks compose 62% of the population, the Uzbeks 24%, the Russians 8%, and other nationalities 6%. A large part of the population lives in villages, called *qishlaq*.[118]

The Tajiks accepted Islam during the seventh and eighth centuries. From the fifteenth century until the middle of the eighteenth century, they lived under the sovereignty of the Khanate of Bukhara. After the collapse of this khanate in 1868, they accepted the sovereignty of Russia. Afterwards, Tajikistan became a part of the Soviet Union, until it gained its independence in 1991, with the disintegration of the Soviet Union. On 16 December 1991, Turkey recognized Tajikistan's independence.

Eid prayer in the Kyrgyz capital Bishkek.

Kyrgyzstan: It is a mountainous country in almost all of its territories. Kazakhstan is located to the north of the country, Uzbekistan to the west, Tajikistan to the south, East Turkistan to the southeast and east. The capital is Bishkek, the official language is Kyrgyz Turkish, the total area is 198,000 km^2 and the population is five and a half million according to 2009 data.[119]

After the collapse of the Soviet Union, Turkey was first to recognize the independence of Kyrgyzstan, on December 16, 1991.

Famous Kyrgyz author Chingiz Aitmatov (1928-2008).

Azerbaijan: It is the country that hosts the biggest Turkish community in the Caucasus. It is bordered by Armenia to the west, Turkey to the southwest, Georgia to the northwest, Iran to the south, the Russian Federation to the north, and by the Caspian Sea to the east. The capital is Baku, the total area is 86,500 km^2 and the official language is Azeri Turkish. The population is about eight million according to 2006 data, 98% of which is Muslim.

[117] *Türkler Ansiklopedisi*, vol. 19, p. 629.
[118] http://tajikembassytr.com.
[119] *Türkiye Diyanet Vakfı İslam Ansikopedisi*, vol. 25, p. 441.

Turkey was the first country to recognize Azerbaijan's independence on 9 November 1991. The biggest problem effecting Azerbaijan is the Karabakh issue. The Karabakh problem, which was created by the Armenian invasion of Azerbaijani lands, led to the displacement of more than a million people, massacres of many Azerbaijanis, and invasion of 20% of Azerbaijani lands. Negotiations to solve the Karabakh problem still continue.

A general view of Baku, the capital of Azerbaijan.

Turkmenistan: It is a country surrounded by Iran to the south, Kazakhstan to the north, the Caspian Sea to the south, Uzbekistan to the northeast, and Afghanistan to the southeast. The famous Karakum desert covers 80% of the Turkmen territories. There is very little land in the country suitable for agriculture. The capital of the country is Ashgabat and the total area is 488,000 km². The official language is Turkmen. The percentage of the Muslim population in Turkmenistan is approximately 89 %.[120]

Turkmenistan continued its existence as a part of various Muslim dynasties until the eighteenth century. In 1879, the Russians occupied it. After the Bolshevik Revolution in 1917, it fell under the authority of the Soviet Union. Turkmenistan gained its independence on 27 October 1991 after the collapse of the Soviet Union. Turkey was one of the first states to recognize its independence.

Dagestan, North Ossetia, Checheno-Inghushetia, and Kabardino-Balkar are autonomous republics in the Caucasus attached to the Russian Federation.

DID YOU KNOW?

The Kopet Dag (mountain), known as the Kaf Mountain from fairy tales, is the highest mountain of Turkmenistan.

[120] *Türkler Ansiklopedisi*, vol. 19, p. 812.

There are also other autonomous regions. Among them, Adygea and Karachai-Cherkessia are federal subjects of Russia; Nagorno Karabakh is attached to Azerbaijan, while Abhasistan and South Ossetia are attached to Georgia.

The Checheno-Inghushetian is one of the earliest communities in the Caucasus. Since the czardom, they continued their resistance. They were considered to be among the nations that displayed the most resistence against the Russians in the Soviet period as well. After the separation of the Soviets, the Ingushetians preferred to stay under the Russian Federation, whereas the Chechens initiated a liberation movement. The Chechens of the Checheno-Inghushetian Republic proclaimed on 1 October 1991 the foundation of the Independent Chechen Republic of Russia. The Moscow Administration refused to acknowledge this administration and occupied this region again. The war between the Chechens and Russians still continues to this day.

The most densely populated Turkish communities in the Caucasus are the Karachays, Kumyks, Noghais and the Balkars, second only to the Azeri Turks. They mostly live in Hasanyurt, Babayurt and Makhachkala. These are the regions of Dagestan attached to the Russian Federation.

In 1944, Stalin exiled the Karachays who come from the Kuman Turks in terms of origin. In 1950 the Karachays were permitted to come back home. Today, most of them live in their own land, the Republic of Karachay Cherkessia.[121]

2. Muslims in the African Continent

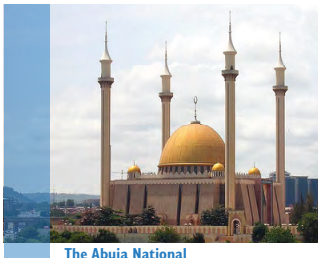
There are two phases in the spread of Islam in the African continent. In the first stage Muslims conquered North Africa and thus Islam started to emerge there. In the second phase Muslim merchants took Islam to other regions of Africa.

Islam took its first step into Africa with the conquest of Egypt by Amr ibn al-As, during the caliphate of Umar. Islam began to spread in the region when the Egyptian Copts embraced Islam, but the Islamization of the region was slow for various reasons.[122] The people in this region, under the administration of the Muslims, were free to practice their local beliefs. The conquests continued in the periods of the Umayyads and the Abbasids.

[121] Mehmet Özdemir, İbrahim Sarıçam, Seyfettin Erşahin, *İmam Hatip Liseleri İslam Tarihi*, p. 181.
[122] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 415.

Why are the borders of many African countries looking likely to be ruled? Research.

This region came under the Ottoman domination in the period of Yavuz Sultan Selim and it stayed under Ottoman protection for many centuries. After the nineteenth century, this region was occupied by Western colonial powers. In particular, France, Britain and Italy were some of these colonial powers. The Ottomans lost this region completely after their defeat in the First World War. Thereafter, the Western colonial powers increased their violence upon the African people. Moreover, France spent great efforts to increase the number of Christians after it occupied North Africa. Despite all their efforts, the people did not leave Islam for Christianity. The people's struggle against the colonial powers during the occupation period was remarkable. After the Second World War, the colonial countries recognized that they were not able to stay in North Africa any more. So they began to retreat from this region. After that, at various dates, every North African country declared its independence.



The Abuja National Mosque in Nigeria's capital Abuja.

In other regions of Africa, Islam spread mainly through merchants. The people who embraced Islam with the influence of Muslim merchants were prominent and rich members of society. It is by their means that the majority of the people became Muslim.

The Muslims were the majority in the middle and western parts of Africa until they fell under the occupation of colonial powers like England and France. The colonial countries supported and reinforced the Christian and pagan communities after they occupied these lands. On the one hand, they

drew the borders of the countries whose independence they had recognized. On the other hand, they wanted to keep the Muslim population dispersed. Therefore, they arranged the Muslims within the borders of several countries in a way that reduced them to a minority position. The fact that nowadays Muslims are the minority in some African countries is the result of the colonial countries' strategy to divide and split.[123]

The rate of the Muslim population in proportion to the members of other religions differs from country to country. Muslims form 85-99% of the total population in the continent's northern, eastern and western regions. But in the southern countries the rate is about 10-35%.[124] Muslims are predominant in countries like Libya, Mali, Egypt, Mauritania, Niger, Nigeria, Senegal, Somalia, Sudan and Tunisia. In countries like Benin, the Ivory Coast, Gambia, Ghana, Ethiopia, Cameroon, Kenya, the Congo, Liberia, Mozambique, Tanzania, Togo, Uganda and Zaire, the Muslims are a minority.[125] Muslim minorities usually live in regions that have a second and third-degree of significance. Most of the indigenous people converted to Islam as a result of the activities of various *tariqahs*. This is why there has been a big effect on the part Sufism on their understanding of Islam. Qadiriyya, Senussiyya, Khalwatiyya, Shazaliyya, Rifa'iyya, and Uwaysiyya are some of the active Sufi orders in that region. The Qadiriyya order in particular played an important role in the Islamization of the people there after the fifteenth century. The Qadiriyya order expanded its domain in a short span of time. As a result, it accelerated the spread of the Islam in western and central Sudan. The members of the Sufi orders endeared Islam to the pagan indigenous people. The Qadiriyya and Tijaniyya orders played an important role, especially in western African countries like Nigeria, Mali, Chad, Niger, Senegal and Gambia. Moreover, there are many Middle Eastern and Indian religious movements in this continent.

The religious education of Muslim minorities cannot be provided systematically. They receive religious education from traditional institutions based on traditional methods. This education is carried out mostly in market places, mosques, under trees, or in attics. In the modern sense, schools for primary and secondary education are called *madrasas*. Muslim families send their children who graduate from secondary school to countries like Egypt, Morocco, Saudi Arabia, Pakistan, Yemen and Libya to receive religious high education.[126]

[123] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 575.
[124] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 1, p. 580.
[125] Heyet, *Doğuştan Günümüze Büyük İslam Tarihi*, vol. 13, p. 19.
[126] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 581.

SOME AFRICAN COUNTRIES AND THEIR MUSLIM POPULATION					
Country	Capital	Area (km^2)	Language	Population	Muslim Rate %
Egypt	Cairo	1,450,000	Arabic	79 Million	99
Libya	Tripoli	1,759,000	Arabic	7 Million	99
Morocco	Rabat	724,000	Arabic	33 Million	99
Algeria	Algiers	2,300,000	Arabic	32 Million	99
Sudan	Khartoum	2,500,000	Arabic	42 Million	99
Tunisia	Tunis	163,000	Arabic	10 Million	99
Mauritania	Nouakchott	1,030,000	Arabic	3 Million	99
Somalia	Mogadishu	637,000	Arabic, Somali	10 Million	99
Comoros	Moroni	2,170	Arabic, French	812,000	98
Niger	Niamey	1,276,000	French	12 Million	98
Djibuti	Djibuti	23,000	Arabic, French	793,000	96
Mali	Bamako	1,248,000	French	13 Million	95
Senegal	Dakar	196,000	French	13 Million	92
Gambia	Banjul	11,000	English	1,641,000	90
Guinea	Conakry	245,000	French	9 Million	88
Chad	N'Djamena	1,285,000	Arabic, French	10 Million	60
Burkina Faso	Ouagadougou	274,000	French	14 Million	60
Sierra Leone	Freetown	71,000	English	6 Million	60
Nigeria	Abuja	923,000	English	138 Million	60
Eritrea	Asmara	121,000	Arabic, Tigrinya	5 Million	55
Ethiopia	Addis Ababa	1,127,000	Arabic, Amharic	75 Million	45
Guinea-Bissau	Bissau	36,000	Portuguese	1,500,000	45
Ghana	Accra	283,000	English	23 Million	40
Tanzania	Dar as Salaam	945,000	English	38 Million	35

Isa Bey Madrasa and Library in Skopje, the capital of Macedonia.

3. Muslims in the Balkans and Other European Countries

Islam entered Europe in two phases. At first, a little while after the birth of Islam, Muslims conquered Andalusia under the command of Tariq ibn Ziyad during the Umayyad period. The Andalusians who had been confronted with the intolerance of the church and state welcomed the Muslims. Andalusia started to rapidly develop under the authority of the Muslims in economic, social and cultural fields. Influenced by the tolerance of Islam, many local people converted to Islam. The Islamic domination that reached its peak in Andalusia began to weaken after the end of the sixteenth century. The Muslims were forced to recede to the south because of the oppression of the Christian armies coming from the north. With the fall of the last Islamic center Granada, the Muslims' authority in Andalusia ended. After the Spanish king enacted an imperial edict stating that no Muslims could live in his country, the Muslims' existence in Spain completely ended.

The second phase the existence of Islam in Europe was the result of the Ottomans' presence there. Islam, which spread to Europe after the Ottomans' pass into Rumelia, started to influence Europe again, from another direction, when its existence in Andalusia tended to disappear. The Islamic conquests which increased after Orhan Ghazi's capture of Edirne expanded so much that they took the entire Balkans under control in the fifteenth century. Particularly the Ottomans' help to the Bogomils, who had been declared as heretics by the Orthodox Church, resulted with their conversion to Islam. All Muslim Bosnians were affiliated with the Bogomolism church. After the conquest of Serbia in 1463, Bosnia and Herzegovina became the strongholds of Islam. The Ottomans infiltrated into Europe so that they could surround Vienna, and dominated nearly all of Eastern Europe. Wherever the Ottomans went, they built a lot of *madrasas* and mosques. So they tried to establish a system of education that supported the influence of Islam and ensured an environment with a tolerant religious life for the Christian peoples.

The weakening of the Ottoman Empire led to a set of incidents that developed against the interest of the Muslims, because the great western countries started to provoke the ethnic groups in Eastern Europe for their own imperialist interests. So they supported the independence of Bulgaria, Greece, Romania and Albania in the Balkans. The Muslims became a minority in these states, except in Albania. After the First World War the problems deteriorated. In countries where Muslims were the minority, a difficult period started for the

Muslims. After the Second World War, communist regimes came to power in Bulgaria, Romania and Albania, and they tried to annihilate the Muslims' identity. Individual worship was banned. Moreover, they closed many mosques, *madrasas* and Islamic educational centers. The Muslims who lived under oppression started to migrate to Turkey from countries like Albania, Yugoslavia and Bulgaria.[127]

The change in the populations of Muslims in Bulgaria from year to year is the best example to illustrate forced migration. Before the War of '93 against the Russians (1877-1878), at least half of the three million people living in what are Bulgarian lands today were Muslims. After twenty years, this rate fell to 27%, and at the end of the 1980s, it fell to under 20%.[128]

After the collapse of the Soviet Union in 1990, the communist regime in the Balkans also collapsed. With the disintegration of Yugoslavia, ethnic wars started and continued for a long time.

Bosnia-Herzegovina, Albania and Kosovo are countries in the Balkans with Muslim majorities. In countries like Bulgaria, Greece, Montenegro and Romania, Muslims are in the minority.

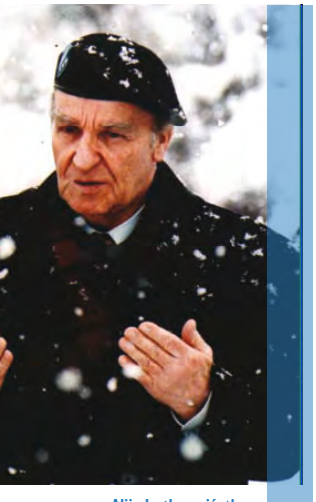
The Bulgarian population was seven million three hundred and eighty-five thousand according to the 2006 census. Approximately 12.2% of this population is Muslim. Today the office of the chief *mufti* of Bulgarian Muslims is the representative of the Muslim community in Bulgaria. There are sixteen offices of regional *muftis* working under the office of the chief *mufti*. In addition to managing the religious affairs of the Bulgarian Muslims, the office of the chief *mufti* also represents the Bulgarian Muslims in the presence of the Bulgarian authorities, and the people and institutions abroad. Under the authority of the office of the chief *mufti*, there is a High Institute of Islam, which trains *muftis*, religious teachers, preachers and *imams*, and there are three religious vocational high schools, which train *imams* and preachers. There are over twelve hundred mosques and about two hundred *masjids* in Bulgaria.

The Muslim minorities living in Greece are densely populated in Western Thrace, located in Northern Greece. The number of Turkish Muslim inhabitants, who are in the minority, is about one hundred and fifty thousand. The Muslims of Western Thrace have a different status, in comparison to the

[127] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 5, p. 27.
[128] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 575.

other Muslim minorities in the Balkans. In accordance with the 1923 Treaty of Lausanne, an exchange of citizens took place between Greece and Turkey. Greek citizens living in Turkey moved to Greece and the Turks living in Greece moved to Turkey. But the Turks of Western Thrace and the Greeks from Istanbul were left out of this exchange agreement. At the same time, this agreement prescribed Turkey and Greece to accord mutually to grant the same rights to the minorities living in their countries. Yet, on occasion, Greece followed repressive policies towards the Turks there. The most obvious example for this is that they interfered with the office of the *mufti*, which was in service in accordance with the articles of the Treaty of Lausanne. The offices of three *muftis*, which are located in Komotini, Xanthi and Didymoteicho, represent the Turks of Western Thrace. As of today, there are two hundred and eighty-three mosques and *masjids* in this region. As of the year 2008, two Turkish deputies from Komotini and Xanthi represent the Turkish Muslim minority in the Greek parliament.

Macedonia is another country in the Balkans with Muslim population. Macedonia was founded after the disintegration of Yugoslavia. The Macedonian Muslims, belonging to different ethnicities, met their religious needs with the help of the Organization of the Macedonia Islamic Union. The managing bodies of the Macedonia Islamic Union consist of the offices of *mufti*, *Riyasat al-Reis al-Ulama*, and the Council of the Islamic Union. There are thirteen *mufti* offices across the country. Within the Organization of the Islamic Union there are educational institutions, such as Isa Bey Religious Vocational High School of Skopje and the Skopje Faculty of Islamic Studies. Isa Bey Library in the Faculty of Islamic Studies is also in service. This was the largest library in the Balkans during the period of the Ottoman administration.



Alija Izetbegović, the "Wise Leader" who fought for the independence of Bosnia-Herzegovina (1925-2003).

Bosnia and Herzegovina is one of the countries in the Balkans with a high Muslim population. After the disintegration of Yugoslavia in 1991, Bosnia declared its independence under the leadership of the "Wise Leader" Alija Izetbegović. However, the Serbs did not recognize the independence of this state and mounted an attack to control Bosnia. The Serbian army entered Bosnia in 1992 and brutally murdered defenseless Muslim Bosnians regardless of women and children.[129] The world only sat back and watched this inhuman genocide in the center of Europe and contented itself only with condemnation. More than two hundred and fifty thousand Bosnians were martyred in this war. The Srebrenica massacre still lives in memories as a disgrace to human history. The war ended with the Dayton Agreement signed in 1995. The International

[129] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 558.

Court of Justice declared the killings in Bosnia as genocide.

Another country in the Balkans with a Muslim majority is Albania. 70% of the country is Muslim. Despite gaining independence in 1912, Albania remained under the control of the communist regime long after. Enver Hodja who took the leadership of the Communist Party in 1941 and remained in that position for forty-one years. Over the course of his administration he had many places of worship demolished in the country. After the Cold War era ended, religious freedom in Albania began to show itself. The Presidency of Religious Affairs of Albania carries out the religious affairs of Muslims in Albania.

Another country in the Balkans with a large Muslim population is Kosovo. After fighting against the Serbs for many years, the country declared its independence on February 17, 2008. Turkey was one of the first countries to recognize Kosovo's independence. Turkey made significant contributions to the process of Kosovo's gaining independence in order to help a lasting peace prevail in the Balkans, which suffered great hardships in the recent years.

The presence of Muslims living in other parts of Europe is different when compared to Muslims living in the Balkans, because the Muslim presence in other parts of Europe arose from migrations at different times. Especially after the end of the nineteenth century, Muslims from the colonized countries began to migrate in large numbers to colonial countries, including Britain and France. Muslims that came from countries such as India, Yemen, Aden and Somali moved to Britain; while those that came from North African countries such as Algeria, Morocco and Tunisia settled in France.

The second great wave of migration took place after the Second World War. As a result of the rapid industrial development in the West, there emerged a significant need for labor. Thus, a big wave of Muslim migration to western countries started. Muslim workers from various Muslim countries moved to western European countries, such as England, Holland, Belgium, Denmark, Norway, Sweden, Austria, and especially Germany and France.

It is estimated that ten million Muslims live in Europe today as a minority. The European countries with the most Muslim populations are Germany, France and the United Kingdom. The total Muslim population in Germany has exceeded three million, two and a half million of which are Turks. There are over four million Muslims in France. The majority of the Muslims in France are of North African descent. The Turkish population is about four

hundred thousand. The Muslim population in England is about two million. Of this figure, ethnic components with the highest population are Arabs of Middle Eastern origin (150,000), Africans (130,000) and Indians (90,000). It is estimated that about seventy thousand Turks migrated from Cyprus and twenty thousand Turks from Turkey.

Muslims have more than a thousand institutions, organizations, mosques and *masjids* in France and England. In other European countries, there are also hundreds of organizations, mosques and *masjids* rendering their services to the Muslims. Although the number of religious organizations is rising, only 10% of the Muslim minority is directly in contact with them. The tradition of learning and teaching the Qur'an continues in these countries. The importance of the mosques is rising in countries that do not provide religious education in schools. The young generation learns Islam through religious lessons that are provided in the mosques.[130]

4. Muslims in America

America's relations with Islam starts with the arrival of the enslaved blacks, brought from West Africa to the New World as slaves between the seventeenth and nineteenth centuries.[131] For various reasons, belief in Islam faded away among the early slaves and over time they became accultured in Christianity.[132] The second large migration of people from Muslim territories to the Americas was in 1875-1925 from Syria, Palestine, Jordan and Lebanon. In 1947-1960 a new migration wave, which consisted of Indians, Pakistanis and Soviet Muslims, reached America.[133] The impetus of many of these immigrants from Muslim countries was to find employment and escape persecution. The majority of them were unskilled laborers.

Conversion movements were another factor that increased the Muslim population in America. The first conversions started with the grandchildren of the black slaves, as they searched for their African and Islamic origins. Due to this, millions of African-Americans rediscovered their Islamic origins. Moreover, Islam is also spreading among the white Americans, although to a lesser degree compared to their African-American counterparts. Factors such as Islam's straightforwardness, its attention to rights and justice, and the absence of clergy seems to encourage the conversions of mostly educated

[130] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 585.
[131] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 3, p. 47.
[132] *Historical Atlas of İslam*, Malise Ruthven, p. 168.
[133] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 576.

white Muslims.

The country with the largest Muslim minority in the Americas is the United States of America. It is estimated that the total population of Muslims in the USA is about six million. Accordingly, the Muslims form 2% of America's population of three hundred million. The rate of Muslims in America is increasing rapidly. Continuous migrations at 44%, new births at 31%, and converts at 25% influence the increase in the number of Muslims.[134]

Muslims became one of the largest religious minorities in the USA after the Jews. Around 25% of the Muslim minority consists of South Asian immigrants, 12% Arabs and 50% Africans. Most of the Muslims of African origins are converts.

There are two thousand and three hundred institutions founded by Muslims in the USA, one thousand three hundred of them are mosques and *masjids*. According to a survey carried out in 2001, 33% of these mosques were built by South-East Asians, 30% by Africans, and 25% by Arabs (with Muslim origins). The *imams* serving in those mosques come from overseas, from such countries as Egypt, Pakistan and Turkey. They get paid by the local communities. The Council of Imams was founded in America, in 1972. The mosques are generally administered by consultative committees, which are branches of the Council of Imams. The mosques in the USA provide multi-purpose services in a manner similar to the early periods of Islam. There are weekend schools where educational activities for children and adults are carried out. In addition to this, there are also libraries and sections for book sales. The mosques also fulfill social services such as catering and holding funerals and conferences.

Muslims in the USA were exposed to great hardships after the attacks on New York and Washington in 2001. Nevertheless, after these attacks, the number of those who were interested in Islam increased greatly. The first places that such people have looked for information about Islam were the mosques. Many non-Muslims who examined Islam converted to it. Mosques became centers where non-Muslims got to learn about Islam and meet with Muslims.[135]

There are five hundred thousand Muslims in Brazil and Argentina, two important countries in the American Continent, and three hundred thousand in Canada. The immigrants in Canada are generally from countries and regions such as North Africa, Sub-Saharan Africa, Southeast Europe, Turkey, Iran, Afghanistan, the Far East, and East Africa.[136]

[134] Heyet, *İslam'a Giriş, Evrensel Mesajlar*, p. 580.
[135] *Historical Atlas of Islam*, Malise Ruthven, p. 170.
[136] *Historical Atlas of İslam*, Malise Ruthven, p. 168.

5. Relations Between Turkey and the Other Islamic Countries

Turkey has been founded upon the Ottoman heritage. Therefore, Turkey has a bond of brotherhood with Muslims living in the lands extending from Central Asia to the Balkans and from Africa to South Asia that has historic origins. The best example of this bond of brotherhood is when Turkey took the Muslims who were forced to migrate out of Crimea, Bulgaria, Greece, Yugoslavia and Albania under its protection.

Turkish communities live in the Balkans. This is why Turkey is also influenced by the crises that take place in the Balkans. For this reason, the Turkish government attaches great importance to peace and stability in the Balkans. In this context, Turkey has always been at the forefront of international activities conducted for the prevention of massacres during the crises in Bosnia-Herzegovina and Kosovo. Turkey, which is effective in the regional economy, also follows an active policy in the South-East European Cooperative Initiative (SECI).[137]

LET'S DISCUSS

Islam regards Muslims as brothers and sisters, and calls them to solidarity and cooperation. Examples of this started during the time of the Prophet and continued throughout Islamic history. Turkey actually realized this solidarity and cooperation for centuries by assembling the Muslim communities under the same roof.

Nowadays, one of the important foundations procuring solidarity and cooperation among the Islamic countries is the Organization of the Islamic Conference (OIC). This organization was founded in the city Jeddah, Saudi Arabia, in 1969 in order to develop and strengthen solidarity and cooperation. Today, this foundation has fifty-seven members. Turkey attended to OIC for the first time in 1975 at the level of foreign ministers. After one year in 1976, Turkey hosted the OIC in Istanbul and became a full member. Additionally, the OIC's 31st period foreign ministers' meeting was held in Istanbul in June 2004 and, in the final declaration, it was decided that the TRNC would be represented in the OIC with the name "Turkish Cypriot State".

Discuss with your classmates what kind of functions the Organization of the Islamic Conference fulfills for Muslims.

[137] http://www.mfa.gov.tr/balkanlar_ile-ilişkiler.tr.mfa.

Turkey has deep rooted, historical, cultural and traditional ties with the Middle East. It aims to develop peaceful relationships with all nations and countries of this region. Security was compromised to a great extent in this region after the September 11 attacks. Turkey exerts great effort to preserve a peaceful atmosphere in this region. The existence of the Temporary International Presence (TIPH) in Hebron or al-Khalil in Palestine and the attendance of the UN Peace Corps to the UNIFIL in Lebanon are some of the concrete indicators of its efforts. In addition, it also took an active role in the International Donor Conference, which took place in Paris for the Palestinian State.

Turkey also plays an active role in solving the crisis between Palestine and Israel. There have been series of talks aiming at finding a solution for the problem. Regional and international negotiations have been held for that purpose. In addition to diplomatic efforts, the aims of which are to solve the Palestinian problem, aid activities to help the Palestinian people have also been increased. To that end, an emergency action plan was accepted in 2003. In addition, the TIKA office was founded in Ramallah in 2005 and it started to subsidize the small and medium scale projects for the development of Palestine.

The countries in the Middle East appreciate Turkey's increasing influence and constructive contributions in the region. The election of a Turkish citizen to the OIC's (Organization of the Islamic Conference) office of secretary general, the Arab League's invitation to Turkey to its summit and foreign ministers' meeting are some indications of this appreciation.[138]

A memorandum of understanding was signed between the Arab League and Turkey in 2004. In the meeting of foreign ministers in 2006, it was decided that strengthening the ties of cooperation with Turkey should be carried out under the roof of the Turkish-Arab Forum. Additionally, in this conference, the unanimous support of the Arab League member countries for the non-permanent membership of Turkey to the UN Security Council for the term 2009-2010 also shows to what extent the degree of relations has reached.

Turkey has deep-rooted historical and cultural ties with the countries in Central Asia and the South Caucasus. After the disintegration of the Soviet

[138] http://www.mfa.gov.tr/turkiye_nin-ortadoğu -ile-ilişkileri.tr.mfa.

Union, Turkey immediately recognized the independence of the regional countries. Problems such as Nagorno-Karabakh, South Ossetia, and Abkhazia are the biggest obstacles before the peace in the region. Turkey plays an active role in order to find a solution for these chronic regional problems.

The Central Asian republics opened up to the outside world via Turkey after they gained independence. In a sense, Turkey has become their window to this outside world and an important partner in their process of their integration. Within this scope, Turkey has given all kinds of support for the membership of Central Asian republics to international organizations like the UN and AGIT.

Turkey's relations with its surrounding countries also developed rapidly in the cultural and educational fields. With a comprehensive scholarship program called the "Great Student Project" scholarships have been granted to about eighteen thousand students coming from these countries to Turkey for education. TÜRKSOY (International Organization of Turkic Culture), which was founded under the guidance of Turkey, carries out various cultural activities for the development and representation of Turkish culture.[139]

Turkey continues to improve its relations with Africa at a multi-dimensional level. To that end, an action plan for the expansion to Africa was prepared in 1998. Turkey accelerated its relations with countries located in the African continent by proclaiming the year 2005 as the "Year of Africa". Turkey also makes important contributions to the prevention of internal conflicts in Africa.[140]

[139] http://www.mfa.gov.tr/turkiye-orta-asya-ulkeleri-iliskileri.tr.mfa.
[140] http://www.mfa.gov.tr/turkiye_afrika-ilişkileri.tr.mfa.

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What is Enosis? Explain briefly.
2. Explain the reasons for the emergence of the Palestinian problem.
3. Why did the spread of Islam differ in the west, middle, north and south of the African continent?
4. Write the names of the countries in the Balkans where the Turks live as minorities.

B. Choose the correct answers to the following multiple-choice questions.

1. In which of the following South Asian and Far Eastern countries do most Muslims live?

A. Korea B. Philippines C. Malaysia
D. Indonesia E. Pakistan

2. Which of the following is the source of the problems of Philippines' Muslims?

A. The oil extracted in the Philippines is not distributed equally.
B. Western colonial powers drew boundaries that turned the Muslims into minorities, and usurped Muslim lands.
C. Continual intra-tribal fighting between Filipino Muslims.
D. Power struggles between the Filipino Muslims.
E. Muslims became minorities in the country because of the conversion of Filipino Muslims to Christianity.

3. In which of the following countries is the shrine of the famous Sufi Ahmad Yasawi?

A. Kazakhstan B. Uzbekistan C. Turkmenistan
D. Tajikistan E. Kyrgyzstan

4. Which was the last state that declared its independence in the Balkans?

A. Macedonia B. Albania C. Kosovo
D. Montenegro E. Bosnia and Herzegovina

C. Fill in the blanks in the sentences below with the most suitable word from those given below.

(Greece, China, Germany, Azerbaijan, Kazakhstan)

1. The country in Western Europe where the Turkish population is most prevalent is .....

2. The Karabakh Conflict occurred after Armenia invaded the territories of .....

3. The problems of the Uyghur Muslims in East Turkistan originate from the isolation policy implemented by ..... there.

4. The greatest problem of the Turkish minority in Western Thrace is that they are prevented from electing their *muftis* by .....

D. Write "T" for true and "F" for false for the following sentences.

1. (.....) Muslims living in the United States constitute the second largest religious minority group living in the US.

2. (.....) Muhammad Iqbal made great efforts in the struggle for the independence of Bosnia and Herzegovina.

GLOSSARY

A-B

Adaa' : Fulfillment, giving the right of someone back to its owner; behavior, conduct.

`Aadah : Rules and customs which passed down within a society; tradition.

Adalah : Justice; being just; paying attention to what is right and just.

Adhan : Call to prayer.

Amir al-Mu'minin : The commander of the faithful.

Awqaf : (Plural form of waqf) Islamic religious foundations, endowments.

Batil : False beliefs; invalid.

Baktashi : A Sufi order founded by Haji Bektash Veli.

Biruni : Alberonius.

Burda : Mantle, cardigan.

C-D

Dalal : Guidance, intercession; trace, signal.

Dalil : Proof; that which leads to judgment either positive or negative; that which proves a case.

Dervish : Member of a Sufi order; someone who follows a Sufi Muslim ascetic life.

Din : Path, commands, and prohibitions that Allah states by way of His messengers to deliver to human beings; religion.

Diwan al-Jaysh : Administrative office dealing with the payment and appointment of the army.

E-F

Faqih : Jurist; scholar dealing with the discipline of fiqh by promulgating rules and judgements based on information derived from sources such as the Qur'an and Sunnah.

Farabi : Alpharabius.

Fatwa : Legal opinion issued by a mufti or Sheikh ul-Islam related to a religious issue and the document explaining that opinion.

Fiqh : Knowledge of beneficial and harmful things in one's daily life; Islamic law.

Furu' : Branches, sections, details.

Futuwwa : Chivalry.

G-H

Hadith : The sayings, acts, and behavior of the Prophet and the discipline examining these sayings; singular form of Ahadith.

Hafiz : A person who has completely memorized the Qur'an.

Hajj : Pilgrimage to Mecca performed at specific times of the year and in the required manner.

Halal : Lawful; licit; that which is in accordance with the

rules of the religion of Islam; the antonym of haram.

Hammam : Bathhouse.

Haram : Unlawful; illicit; prohibited.

Hidayah : Straight path, the true path, Islam.

Hijrah : The Prophet's migration from Mecca to Madinah.

Khil`a : Robe of honor.

Hisba : Muslim - Ottoman office for public order.

I-J

Ibn Bajja : Avempace.

Ibn Rushd : Averroes.

Ibn Sina : Avicenna.

Ijma : Literally means collecting, gathering; terminologically it means the consensus of Muslim scholars on a religious matter.

Ilmihal : The book written for teaching the rules of the religion of Islam.

Imam : The one who leads the prayer, those who follow him are called the congregation (jama`a).

Imaret : soup kitchen, alms house, poorhouse, workhouse.

Iqta` : tax farming which was practiced by many dynasties in Islamic history

Yeniceri : The Ottoman Janissary core.

K-L

Ka'bah : The stone building in the sacred sancturary, in Mecca. The centerpiece of many rituals. It is visited by Muslims throughout the year.

Kalam : Islamic Theology, the discipline that deals with the basic principles of Islam.

Khutbah : Sermon.

Qishlaq : A rural settlement of semi-nomadic Turkic tribes of Central Asia and Azerbaijan.

M-N

Madhhab : Method or path in dealing with a question in a branch of science or art; a school of thought based on a particular interpretation of religion.

Madrasah : Theological school.

Masjid : Place of worship.

Mawlawi : Person belonging to the Mawlawi Sufi order.

Mawlid : Birth or birthday.

Mehter : Ottoman military band.

Mihrab : Prayer niche indicating the direction of the Qiblah (Mecca, Ka'bah) in ritual prayer.

Muallafat al-Qulub : Those whose hearts are to be reconciled with Islam.

Mu`amalat : A branch of Islamic law dealing with the relationship among believers in daily life. Daily transactions.

Mudhahhib : Gilder.

Mufti : A person who delivers a legal opinion on quetions; an official representing the laws.

Muhaddith : Hadith scholar.

Mujtahid : A scholar with credentials to deduce judgments from the sources of Islamic law to respond to new questions or situations.

Mu'min : Faithful, Muslim.

Muqabala : Recitation of the Qur'an by a hafiz in mosques to the congregation, while the congregation follows their recitation from the Qur'an.

Musallam : Ottoman cavalry.

Na`at : A hymn with daff musical instruments praising Prophet Muhammad.

Nass : Certainty, decisive, definitive; the definitive statements of the Qur'an which are not open to interpretation

O-P-Q

Qadi-asker / Kazasker : Judge of the army.

Qasidah : A form of lyric poetry.

Qawm : Peoples, folk, nation, people who are connected to each other through common ancestors.

Qiblah : The direction of prayer; the act of facing the Ka'bah in ritual prayer.

Qiyas : Analogy; deriving judgment from the Qur'an and sunna for a similar case when there is no clear judgment in these sources.

R

Ribat : Hospice, hostel, base or retreat.

Riwayah : A report; narrative.

S

Sabil : Drinkingwater distributed in the sacred days as charity; stone building generally built near mosques in order to distribute drinking water as charity, sebilahane.

Sadaqah : Charity; all kinds of acts of mercy and goodness that one voluntarily does for the sake of Allah.

Sadaqah al Jariyyah : A type of charity done for public welfare such as establishing mosques, schools, dorms, and

hospitals. The spiritual rewards of sadaqah jariyah continue even after death.

Sahaba : (Plural form of Ashab) Those who saw the Prophet Muhammad, converted to Islam, were present at his congregations, and became his friends during his lifetime; companions of the Prophet Muhammad.

Sahn-i Seman : Eight courtyards; a madrasa complex founded by Sultan Mehmed II in Istanbul.

Shar'i disciplines : Religious scholarship.

Shadirwan : The pool which has fountains around and a sprinkler in the middle and is generally located in the yards of mosques in order to perform ablution before prayer.

Shaari` : Legislator; law giver.

Shari'a : Religious law.

Shura : Consultation, conferring, negotiation.

Sirah : Prophetic biography.

Siyar : The science that illuminates the life of the Prophet, his conduct, manners, administration, battles, and his comments on various issues.

Sufi : Mystic.

Sufism : Mysticism.

Sunnah : Sayings, acts, and tacit approvals of Prophet Muhammad; His customs; the actions which are not fard or wajib but were fulfilled and recommended to Muslims by the Prophet.

T

Tabligh : Inviting people to religion. Informing and delivering the message of Islam.

Tadhhib : Gilding.

Tafsir : Commentary of the Qur'an; exegesis.

Tariqah : Sufi order.

Tasawwuf : Islamic mysticism; Sufism.

Tawhid : The unity of Allah; the central belief in Islam.

Tughra : A calligraphic signature of an Ottoman sultan.

U-V-W-X-Y-Z

Ulama : Muslim religious scholars.

Urf : Customs which are not determined by law but by the continuous practice of the community; tradition.

Usul al-Fiqh : A branch of fiqh that deals with the evidence of juridical rulings, and principles and methods of deriving legal decisions from evidence.

Usul al-Hadith : The science that determines the degrees and qualities of prophetic reports (hadith).

Wakil : Agent; the one who is set for acting in the place of another or the one who is given authority.

Waqf : Endowment; charitable foundation; pl. awqaf.

Waqfiya : Document outlining the scope of activity of a foundation.

Zahrawi : Albucasis.

Zakat : Almsgiving; one of the five pillars of Islam performed by Muslims who are considered wealthy (who possess wealth above the required minimum amount) by giving a certain amount of their wealth to those who are specified in religious law.

Zamzam : Water which springs from a well near Ka'bah.

Zawiya : Sufi lodge; a small monastery for those seeking solitute.

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ANSWER KEY

CHAPTER 1.

B.

1. B

2.C

3.C

4.E

C.

1. Al-Sirah al-Nabawiyyah

2.Ibn Haldun

3. Turkish calendar of 12 animals

4. Umar

D-.

1. T

2. F

3. F

4. T

CHAPTER 2

B.

1. D

2. B

3. B

C

1.Abyssinia

2. Muhajir (Immigrants), Ansar (Helpers)

3. Hamza 4. Hunayn

D.

1. T

2. F

3. T

4. F

5. T

CHAPTER 3.

B.

1. C

2. D

3. C

C.

1. Kharijites

2. Mu`awiya

3. giving alms

4. justice

D.

1. F

2. F

3. F

4. T

CHAPTER 4

B.

1.B

2.A

3.B

4.A

C.

1. Mu`awiya

2. Abdul Malik

3.Mu`awiya

4. Kufa

D.

1. T

2. F

3. T

4. T

CHAPTER 5

B.

1. B

2. A

3. C

4. C

C.

1. Afshin

2. Reincarnation

3. Saffah

4. Bayt al- Hikmah

5. Fatimids

D.

1. F
2. F
4. T

CHAPTER 6

B.

1. B
2. C
3. B
4. D
5. E

C.

1. Ertughrul
2. Dandanaqan
3. Kayseri
4. Religious
5. Surra

D.

1. T
2. T
3. F

CHAPTER 7

B.

1. C, Ransom
2. A, Umayyads
3. B, Nasiruddin Tusi

C.

1. Calligraphy
2. Qadi'l-Qudat
3. Muqaddimah
4. Bayt al-Hikmah

D.

1. T
2. F
3. F
4. T

CHAPTER 8

B.

1. E
2. B
3. A
4. D

C.

1. Germany
2. Azerbaijan
3. China
4. Greece

D.

1. F
3. F