CALICUT UNIVERSITY

SCHOOL OF DISTANCE EDUCATION

STUDY MATERIAL

B.A. HISTORY CORE COURSE

IV SEMESTER

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Settings & Lay Out

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@ Reserved
<table>
<thead>
<tr>
<th>MODULE</th>
<th>CONTENTS</th>
<th>PAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>MEDIEVAL EUROPE</td>
<td>03-13</td>
</tr>
<tr>
<td>II</td>
<td>BYZANTINE ERA</td>
<td>14-19</td>
</tr>
<tr>
<td>III</td>
<td>ARAB CIVILISATION</td>
<td>20-34</td>
</tr>
<tr>
<td>IV</td>
<td>TRANSFORMATION OF THE MEDIEVAL WORLD</td>
<td>35-40</td>
</tr>
</tbody>
</table>
MODULE-I

MEDIEVAL EUROPE

The Middle Ages is a period in European history which, along with its adjective ‘Medieval’, was first referred to by Italian scholars and academics of the late 15th century. They were basically stating that the society in which they now lived was significantly more civilized and advanced in many ways, than that which had existed during the previous thousand years. This may have been true within certain elite sections of Italian society which had begun to emulate the art and philosophy of ancient Greece, but generally in Italy and Europe overall no all-pervading change had occurred.

Historians since that time have, however, used the terms 'middle ages' and medieval as a convenient way to refer to that general period in European history. It has been regarded as extending approximately from the end of the 5th century AD, when the control of the Roman Empire had ended, until the end of the 15th century AD, when the modern world was considered to have begun.

The concept that a new age had commenced across Europe after the fall of the Roman Empire, along with its laws and control of society, may be quite a valid one. However the idea that something revolutionary happened relating to philosophy, art, literature, science, religion and civilization generally etc at a certain date in the fifteenth century has much less foundation.

Nature of Medieval European Society

Feudalism

The word feudalism comes from “feu”, “feud” or “feudum”, which stands for the fee or the fief. The fief is a piece of property held in return for services. The term feudalism was first brought into general use in eighteenth century Europe. But in the history of the world, the feudal period is recognized to have itself from the fifth to the fifteenth century. According to some critics, feudalism developed between seventh and tenth centuries.

According to Schumpeter, “feudal civilization suggests the idea of a particular type of warrior society, namely, of a society dominated by a warrior stratum that was organized on the principle of vassalage, in a hierarchy of fief-endowed lords and knights.”

Maurice Dobb has defined feudalism to be virtually identical with what we generally mean by serfdom:

“An obligation laid on the producer by force and independently of his own volition to fulfil certain economic demands of an overlord, whether these demands take the form of services to be performed or of dues to be paid in money or in kind.”

Usually, it is West European feudalism that serves as the primary example of a feudal model. But many scholars hold the view that there were different types of feudalism existing in different parts of the world. In this regard, Paul A. Baran remarks there is a “tremendous
different” between the histories of the feudal systems in different parts of the world”. Daniel Thorner has correctly remarked we have numerous ‘feudalisms’, they constitute a series of systems belonging to different families. Even for the cases that are clearest—in Asia Japan, Europe from the 9th to 12th centuries, feudalism turns out to be a mixed system, a symbiosis, difficult to conceptualize and analyze.”

Features of Feudalism

From a discussion of the features of feudalism we can have a proper idea about the various aspects of this economic system.

1. A simple mode of production:

   Feudalism represents a low level of technique in which the instruments of production are simple and generally inexpensive. The act of production is largely individual in nature. It is not the result of complex division of labour.

2. Production for consumption:

   Production in a feudal society is organized to meet the need of the household or a village community. Production is not meant for exchange or for the market. The feudal economy is a natural economy; its main object is consumption.

3. Political decentralization:

   In the feudal era the State becomes less powerful. There is usually no strong unified central government. The most significant economic and political functions are discharged by the feudal aristocracy.

4. Hierarchical organization:

   According to Holesovsky, titular ownership of land is vested in members of a class of feudal lords, Church, nobles, etc. These lords form a hierarchy starting with a king above, his vassals and then his tenants of successively lower ranks.

5. Personal relationship:

   According to John Critchley, feudalism—particularly of Europe was characterized by personal relationship between the lord and the vassal, between the grantor and the grantee. Dobb mentions that, with lord possessed “some judicial or quasi-judicial functions in relation to the dependent population”. The Libri Feudorum which was the most famous collection of feudal laws contained regulations governing the behaviour required of the vassal towards his lord and more vaguely of lord towards his vassal. In Japan this relationship was so close and deep that they even spoke of the “feudal family”, consisting of the tenants and the landlords.

6. Based on custom:

   It was an economic society organized by tradition. Tradition solved the economic problem. Tradition directed men to their tasks. Tradition also regulated the distribution of social rewards.
7. **Changelessness:**
   Changelessness was another attribute of classical feudalism. As Paul Sweezy mentions, “European village society which characterized feudalism was “conservative and change resisting.”

8. **Absence of molestation:**
   Under classic form of feudalism, transactions were mostly of a barter type. Cash payments were rare. Use of money for exchange was very less. Products under feudalism did not take the form of “commodity” as they mostly had a “use value”. Market forces of demand and supply had very little relevance in this system. The feudal economy was a subsistence economy.

9. **Self-sufficiency:**
   The insularity of economic life was an important feature of feudalism. The manor used to be self-sufficient. Each manor produced all types of crops in quantities sufficient for its population. Inter-manorial trade was very insignificant. Reduction of trade with the outside world to the minimum was considered as a sign of good management. Extreme self-reliance was the economic hallmark of feudalism.

10. **Typical feudal mentality:**
    Feudal mentality is lazy, inexpert and un-progressing. Feudal ideology is based on non-acquisitiveness, submissiveness and respect for tradition. Motivation was non-economic. Feudal qualities were antithetic of businesslike. The emphasis is not on profit.

**Merits of Feudalism:**
    Feudalism had many merits. At first, it saved the common men from the foreign invaders. By saving people from the clutches of invaders and plunders, it created a healthy society.

    Secondly, the feudal Lords were able to save the common men from the tyranny of the King. The common men get respite. A healthy society was created in Europe by feudalism.

    Thirdly, slavery could not thrive in Europe due to feudalism. Since the Vassals were under a Lord, they could not be sold as chattels. Thus, feudalism gave a terrible blow to the slavery system in Europe.

    Fourthly, the Knights showed their Chivalry. They considered saving weak from the strong as their prime duty. They also showed honour to women. Due to the Knights, feudalism became popular in Europe.

    Fifthly, feudalism put an end to the worriness of the people. Their duty was finished when they paid their ‘Homage’ to the Lord. Then the Lord had to give him fief and save him.

    Last but not the least, the relation between Lord and a Vassal was Cordial. They fulfilled the need of each other. The European Society breathed a healthy atmosphere due to this feudalism.
Demerits of Feudalism:

The demerits of feudalism were many. At first, it divided the society into two classes, viz, the feudal class and the peasantry. The Lords acquired more wealth and power In due course of time they hated the Vassals and did not do any good for them. This created dark clouds in the mental horizon of common men.

Secondly, feudalism discouraged nationalism. As war became a regular feature among the Lords, it created hurdles in the formation of nation state.

Thirdly, due to feudalism, the political unity of Europe was lost. This gave way to war and conspiracy among the Lords in Europe. Thus, the dream of the creation of sovereign states was shattered on the rock of frustration.

Finally, this feudalism made the condition of peasants deplorable. It became difficult on their part to earn their livelihood from a small quantity of land.

Manorialism

Manorialism is the system by which the Lord of the Manor exploited the serfs or tenants who worked his estate, or Fief. Manorialism extended the concept of the feudal fief, or fiefdom, as a principal land owner, or lord of a Manor. The Manor House was the main dwelling on the Lord of the Manor's estate.

Manorialism represented the economic portion of feudalism where all aspects of life were centred on the lord’s manor including the village, church, farm land and mill. Manorialism involved a hierarchy of reciprocal obligations that exchanged labour or rents for access to land. Manorialism also encompassed the political relations between the Lord of the Manor and his peasants. This allowed the Lord of the Manor governmental power which included the maintenance of a court. Manorialism is sometimes referred to as the seignorial system, or Seigneurialism.

System of Manorialism

The Middle Ages system of Manorialism was the organization of a rural economy and society. The Lord of the Manor operated the system of manorialism which gave him economic and legal power over his tenants. The lord's land was called his "demesne," or domain which he required to support himself and his retinue. The rest of Manor land was allotted to the peasants, who were his tenants. The land was split up into a large number of small strips (usually about half an acre each). Peasants also had rights to use the common land. and was allowed to take wood from the forest for fuel and building purposes. A peasant's holding, which also included a house in the village, thus formed a self-sufficient unit.

The Reciprocal Obligations of Manorialism

The Reciprocal Obligations of Manorialism meant that the peasants who worked on the manor paid the lord of the manor certain dues in return for the use of his land. The Lord of the Manor was expected to provide protection for his peasants.
Manorialism - Rights of the Lord of the Manor

Under the system of Manorialism the Lord of the Manor had the following rights:

The right of common oven which required vassals to make use of the mill, the oven, of the lord. These fees were called 'Banalities'

The right of jurisdiction under manorialism gave judicial power to the lord of the manor in cases arising in their domains. These provided revenue by the payment of fines

The right of disinherittance by which he could claim the goods of a person who died on their lands and had no direct heir. They also had the right of claiming a tax when a fief or domain changed hands.

Monastic Orders

The first Medieval monks adhered to the Benedictine Rule which was established by St. Benedict in 529AD. Different orders of Medieval monks were also established during the Medieval times and era. The major orders of Medieval monks were:

The Benedictine Monks - the Black Monk
The Cistercian Monks - the White monk
The Carthusian Monks - the silent monks
The Dominican Monks
The Franciscan Monks
Augustine Monks, including the Gilbertines

Medieval Monks - the Tonsure

All Medieval monks were clean shaven. They were distinguished by their partly shaven hair called tonsures. Their hair was shaved except for a narrow strip round the head. Tonsures were a symbol of their renunciation of worldly fashion and esteem. A tonsure might also indicate that a monk had received clerical status.

Becoming Medieval Monks

Any man, rich or poor, noble or peasant could become a medieval monk. Every candidate for admission to the order of the Benedictine monks took the vow of obedience. The postulancy usually lasted one month, the novitiate one year, at the end which simple vows were taken. The solemn vows of the medieval monks were taken four years later. Having once joined he remained a monk for the rest of his life. The Medieval monks lived under strict discipline. They could not own any property; they could not go beyond the monastery walls without the abbot's consent; they could not even receive letters from home; and they were sent to bed early. A violation of the regulations by a medieval monk brought punishment in the
shape of private admonitions, exclusion from common prayer, and, in extreme cases, expulsion. Medieval ecclesiastic terms which related to becoming a monk:

Oblate - an oblate was a person given in childhood to a monastic community by his parents, to be brought up as a monk

Postulant - a postulant was a person seeking admission to a religious order

Novice - a novice was a member of a monastic community under training, who has not yet taken final vows

*Why did people choose to become Medieval Monks*

The life of a monk was hard so why did people choose to become Medieval monks? It was a commitment for life. The life of a Medieval monk appealed to many different kinds of people in Medieval Times. The reasons for becoming a Medieval monk were as follows:

- To devote their lives to serving God
- To live a life in a secure retreat
- To escape from a violent world
- The lead a quiet and peaceful life

*The Three Vows of the Medieval Monks*

Different orders had different vows. The three vows of the Benedictine monks were:

The Vow of Poverty
The Vow of Chastity
The Vow of Obedience

The three vows of poverty, chastity and obedience were the basis of the rule of St. Benedict and the life of the medieval monks.

*Medieval Monks and the Monastery*

Medieval Monks lived in a monastery. Each monastery formed an independent, self-supporting community which meant that the medieval monks had no need of going beyond the limits of the monastery for anything. Monasteries gradually increased in wealth and numbers and some came to form enormous establishments, covering many acres and, within its massive walls, had the appearance of a fortified town. In the 12th century four hundred and eighteen monasteries were founded in England; in the next century, only about a third as many. In the fourteenth, only twenty-three monasteries were founded in England.

*Sexual Practises of Medieval Monks - Breaking the Vows*

The vow of chastity led to problems with the Medieval Monks of the Middle Ages. The strict rules applying to complete sexual abstinence led to some degenerate behaviour. Medieval monks were known to flout the rules of chastity and practise sexual perversions including sadism and masochism. There were cases where medieval monks withheld absolution for sins as a weapon to force a woman to agree to his sexual requirements - such practises led to the emergence of the confessional. The practise of inflicting self-torture was widespread starting with simple self tortures such as wearing hair shirts, failing to wash and then harsher tortures involving self-flagellation. The vow of poverty was also disregarded by abbots of rich monasteries.
Guilds

Guilds in the Middle Ages were associations or groups of craftsmen. Each guild focused on a specific trade such as the candlemaker’s guild or the tanner’s guild.

Why were guilds important?

Guilds in the Middle Ages played an important role in society. They provided a way for trade skills to be learned and passed down from generation to generation. Members of a guild had the opportunity to rise in society through hard work.

The guild protected members in many ways. Members were supported by the guild if they came onto hard times or were sick. They controlled working conditions and hours of work. The guild also prevented non-guild members from selling competitive products. Some guild members were even exempt from paying high taxes from the lords and kings.

Guilds helped more than just their members. They had numerous rules that helped to keep the quality of work and pricing consistent. This helped consumers to know they were getting a good product at the correct price.

Guild Positions

In each guild in the Middle Ages there were very well defined positions of Apprentice, Journeyman, and Master. Apprentices usually were boys in their teens who signed up with a master for around 7 years. They would work hard for the master during this time in exchange for learning the craft plus food, clothing, and shelter.

Once the apprenticeship was complete, he became a Journeyman. As a Journeyman, he would still work for a master, but would earn wages for his work. The highest position of the craft was the Master. To become a Master, a Journeyman would need the approval of the guild. He would have to prove his skill, plus play the politics needed to get approval. Once a Master, he could open his own shop and train apprentices.

Types of Guilds

In a major city during the Middle Ages, there could be as many as 100 different guilds. Examples include weavers, dyers, armourers, bookbinders, painters, masons, bakers, leatherworkers, embroiderers, cobblers (shoemakers), and candle makers. These were called craft guilds.

There also were merchant guilds. Merchant guilds controlled the way trade was handled in the town. They could become very powerful and controlled much of the local economy.

Medieval Towns

During the first centuries of the Middle Ages, towns were more numerous than important, poor and with a small population. The lack of roads security hampered the development of the medieval towns, which in turn prevented the development of commerce. Except for a short revival during Charlemagne’s reign, the commerce was reduced to simply exchanging the necessities of life. Each domain had to be almost self-sufficient, producing the necessary iron, wood, wool and wheat. And, without commerce there can be no large cities.

The medieval towns occupied, to some extent, the sites of previous Roman colonies and municipia, while new ones emerged in the vicinity of a castle or a monastery. The revival of production and commerce taking place between the 10th and the 13th century led to a considerable increase of the population and wealth of the medieval towns, and they reached their glorious days in the second half of the 14th century.
The medieval towns were surrounded by a moat and walls made of stone or brick. The walls had towers, round or square, designed both for defense and as a decoration. Nuremberg for example had more than eighty. Access in town was permitted only through the vaulted access gates which were closed at night.

The medieval towns usually grew up around a castle or monastery, or followed the contour of a hillside, or a river-bank. As a result, they had steep, meandering streets, with irregular width. As the land available within the walls of the medieval towns was limited, the streets were narrow. The main streets ran to the city gates, which were the only points of access in and out of town.

The picturesque but crowded streets were full of obstacles preventing a comfortable movement across town, and primitive urban development regulations were put in place. One of them required that the town centre should have at least one clear street, such as a horseman with a lance across his saddle could ride without being obstructed by anything in his path. If any part of a building interfered with the lance, it had to be demolished.

Houses in the medieval towns reflected the rank of those living in them. The houses of the high ranking persons could look like small fortresses, while those of ordinary people resembled the houses of the peasants, having a courtyard and granaries. Due to the increasing price of land within the city walls, houses several stories high had each story extended beyond the one beneath. Many houses were built of wood and the peaked roof was ornamented by a gable, or a turret.

In the Southern medieval towns, houses could have balconies, while in the North, as in Germany, these were replaced by the "erker", an alcove which from outside looked like an ornamented, covered balcony.

**Town guilds**

The revival of the medieval cities was assisted by the evolution of the guilds. By the second half of the 12th century, the guilds, or corporations, were already completely organized in France and Italy and were in existence in Germany and England, where they will attain a similar level of organization in the next century. The members of the corporations worked on their own account and sold their products on the market.

Within the medieval towns, the organization of guilds was facilitated by the fact that people of the same occupation were gathered into the same street. There was a "Tanners street," a "Saddlers street," etc. Each trade had its common coffer, its banner, it had its patron saint (the carpenters had Saint Joseph, the shoemakers Saint Crispin), it had its own regulations. These regulations specified the conditions upon which a person could be admitted into the trade, who can vote in the assembly of the trades, etc. They were also meant to guard the honour of the guild by not permitting any but honestly made merchandise to be sold.

**Town law and government**

The medieval towns could be self-governing and could have a court of their own. As a result, they had their own customs, their own set of penalties for offences, their particular methods of court procedure, and their local legislation and ordinances.
The cities of the Middle Ages had a considerable influence upon the development of European law, first through their local customs and second through the growth of the law merchant in the Mediterranean cities.

**Medieval Universities**

The Medieval University was a system of higher education that emerged in Western Europe during the late 11th and early 12th centuries. The creation of the university is a matter of debate – how much were they based on the Cathedral and monastic schools of the Early Middle Ages? How much influence did Islamic and Roman classical models have on the development? Or were they unique institutions, the result of medieval teachers and students thinking ‘outside the box’ and figuring out a new way of learning?

Whatever the reason, by the late 11th century groups of teachers and students started to get together in groups known as ‘universitas’ – in cities such as Salerno and Bologna in Italy, Paris in France and Oxford and Cambridge in England. The main curriculum was based on seven areas – grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy – all of which were important for a cleric in the Catholic Church.

During the next couple of centuries many more universities would be created throughout Europe and this system of education would become more developed and diverse. This institution would be one of the most successful achievements of the Middle Ages, and is today the standard form of higher education throughout the world.

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**Papacy**

The papacy is the term for the office and the authority of the pope of Rome, the successor to Saint Peter as bishop of Rome and head of the universal Church. Also called “the pontiff,” “the Holy Father,” and “the Vicar of Christ,” the pope is the spiritual head of all Christendom and a visible symbol of unity in the Church.

**First among Equals:**

The understanding of the papacy has changed over time, as the Church has come to recognize the importance of the role. Once regarded simply as the *primus inter pares*, the “first among equals,” the pope of Rome, by virtue of being the successor to Saint Peter, the first of the apostles, was seen as worthy of the greatest respect of any of the bishops of the Church.
From this emerged the idea of the pope as arbiter of disputes, and very early in Church history, other bishops began appealing to Rome as the centre of orthodoxy in doctrinal arguments.

The Role of the Pope:

That visible symbol of unity is an assurance to the Catholic faithful that they are members of the one holy catholic and apostolic Church founded by Christ. But the pope is also the chief administrator of the Church. He appoints bishops and the cardinals, who will elect his successor. He is the final arbiter of both administrative and doctrinal disputes.

While doctrinal matters are normally resolved by an ecumenical council (a meeting of all of the bishops of the Church), such a council can only be called by the pope, and its decisions are not official until confirmed by the pope.

Papal Infallibility:

One such council, the First Vatican Council of 1870, recognized the doctrine of papal infallibility. While some non-Catholic Christians regard this as a novelty, this doctrine is simply a full understanding of Christ’s response to Peter, that it was God the Father who revealed to him that Jesus was the Christ.

Papal infallibility does not mean that the pope can never do anything wrong. However, when, like Peter, he is speaking on matters of faith and morals and intends to instruct the whole Church by defining a doctrine, the Church believes that he is protected by the Holy Spirit and cannot speak in error.

The Invocation of Papal Infallibility:

The actual invocation of papal infallibility has been very limited. In recent times, only two popes have declared doctrines of the Church, both having to do with the Virgin Mary: Pius IX, in 1854, declared the Immaculate Conception of Mary (the doctrine that Mary was conceived without the stain of Original Sin); and Pius XII, in 1950, declared that Mary had been assumed into Heaven bodily at the end of her life (the doctrine of the Assumption).

The Papacy in the Modern World:

Despite concerns about the doctrine of papal infallibility, both some Protestants and some Eastern Orthodox have expressed, in recent years, a growing interest in the institution of the papacy. They recognize the desirability of a visible head of all Christians, and they have a deep respect for the moral force of the office, especially as exercised by such recent popes as John Paul II and Benedict.

Still, the papacy is one of the greatest stumbling blocks to the reunification of the Christian churches. Because it is essential to the nature of the Catholic Church, having been instituted by Christ himself, it cannot be abandoned. Instead, Christians of good will of all denominations need to engage in a dialogue to come to a deeper understanding of how the papacy was meant to unite us, rather than divide us.

Evolution of Roman Catholic Church

Roman Catholicism is a worldwide religious tradition of some 1.1 billion members. It traces its history to Jesus of Nazareth, an itinerant preacher in the area around Jerusalem during the period of Roman occupation, in the early 30s of the Common Era. Its members congregate in a communion of churches headed by bishops, whose role originated with the disciples of Jesus. Over a period of some decades after Jesus' life, death, and resurrection, the bishops spread out across the world to form a "universal" (Greek, katholikos) church, with the bishop of Rome (traced to the apostle Peter) holding primacy. Today Vatican City — and
specifically, Saint Peter's Basilica — stands over the grave of Peter, and the pope is considered Peter's successor. Catholic Christianity began as a persecuted religious community, illegal in the Roman Empire in its earliest days, but within some three hundred years and with the conversion of the Emperor Constantine, it became legal and eventually was recognized as the official religion of the Empire. With the decline and fall of Rome in the 5th century, the Roman Church assumed both temporal and spiritual authority in the West; it thus had enormous influence on the development of the art and culture of the western world through the Middle Ages. Today, its growth is fastest in Africa, South America, and Asia.
MODULE-II

BYZANTINE ERA

Background-Byzantine Empire

The Byzantine Empire is also known as the Eastern Roman Empire, for it was in fact a continuation of the Roman Empire into its eastern part. At its greatest size, during the 500's AD, Byzantine included parts of southern and Eastern Europe, the Middle East, and northern Africa.

The Byzantine people called themselves Romans although they were actually descendants of various ancient peoples and they spoke Greek. The word Byzantine, in fact, comes from "Byzantium," which is the Greek name for a city on the Bosphorus. The Greeks colonized the area first, in the mid-600's BC, even before Great brought his troops into Anatolia (334 BC). Greek culture continued its influence long after the region became part of the Roman Empire, in the 100's BC. But it was when Roman emperor Constantine the Great moved the capital of the Empire from Rome to Byzantium and renamed it Constantinople (Istanbul today), in 330 AD, that the Byzantine Empire really began. It lasted over 1000 years, ending finally in 1453, when the Ottoman Turks conquered Constantinople and renamed it Istanbul.

Christianity had a strong influence on Byzantine art, music, and architecture. Since Constantinople was the political centre of the Empire, it also was the educational centre, where future government officials learned to read and write the language of ancient Greece. Thus this period produced remarkable works in history as well as fine poetry, and much religious prose. All the visual arts flourished, too. Most of the artists worked as servants of the court or belonged to religious orders, and they remained anonymous. Ivory carvings, Byzantine crosses, and "illuminations," or small manuscript paintings, attest to their skill. Almost all that survives of the Byzantine architecture are its churches, with their glorious frescoes and mosaics. With Hagia Sophia as an example, their architects and artisans reached heady heights of magnificence, indeed.

For 1100 years, the Byzantine's were able to maintain control of their empire, although somewhat tenuously at times; the Empire's expansion and prosperity were balanced by internal religious schisms (such as Nika Riot) and recurring wars with enemies from the outside. Finally, weakened by recurring waves of attack, the Ottomans overcame the exhausted Byzantines and a new era of leadership began. The Byzantine Empire, however, had left its mark on the culture, never to be entirely erased even after the Conquest.

Constantine the Great

In 324 A.D., after a long and bloody battle, Roman Emperor Constantine the Great defeated his final rival Licinius in the hills near Byzantium (Istanbul). Being a noble-hearted conqueror, Constantine spared the treacherous Licinius's life. This victory had repercussions that were to affect the city's development enormously. First, Constantine
adopted Christianity as the state religion of the Roman Empire. Second, he chose Byzantium as his new Christian capital. Although, there is scholarly debate on how “Christian” Constantine’s rule actually was, as some scholars believe that he continued to pay heed to mythological divinities and pagan ceremonies. This was a major shift, as the former capital of the Roman Empire had been Rome, the center of Pagan worship.

The city was officially dedicated as "New Rome" in 330 AD; it soon was unofficially christened Constantinople. The emperor shocked his courtiers by marking much greater boundaries than they expected around what had been the rather provincial Byzantine, so that soon it had quadrupled in size. Asked why he did so, he responded that he was following an invisible, presumably angelic guide.

With his typical energy, Constantine not only enlarged but also strengthened and beautified the city. For the next ten years, he looked toward the moral, political, and economic welfare of the citizens of his Empire and designated his sons as future rulers. When he was about to march against the Persian army in May of 337, he suddenly became ill and died, shortly after being baptized.

Constantine certainly earned the "Great" after his name. The history of the world was set on a new course when he made Christianity - which until that time had suffered bloody persecution - the state religion. This was hardly an imperative move since Christians were by far the minority at the time. Thus Constantine’s decision depended less on general conditions at the time than on his own personal consideration. In 325 he assembled and attended the Council at Nicea where the Nicene Creed was formulated. It remains one of the basics of Christianity. Constantine was not only the first Christian Emperor, but he was the greatest of all Roman Emperors. His great city and Empire lasted until 1453 when it was conquered by the Ottoman sultan Mehmet II.

**Justinian I**

Justinian was one of the most famous and successful emperors of the Byzantine era after Constantine I. He was born in Illyricum (near Skopje in Macedonia) in 482 or 483 AD. In 523 he married Theodora, a scandalous dancer thus he was criticized a lot, and ascended to the throne in 527 AD after the death of Justin I. After becoming an emperor, he fought against the Persians between 528-530 who invaded Mesopotamia and attacked on the Byzantine lands, and he stopped them thanks to one of his great commanders of the army, Belisarius.

It was under his reign when Nika Riot destroyed the city and most of its important monuments including Hagia Sophia Church, killing over 30,000 people in five days of urban warfare. Justinian managed to end the riot with a great difficulty and then he dedicated himself on the reconstruction of Constantinople and its monuments; Hagia Sophia church, Hagia Irene church, Underground cistern were all built under his rule.

In 533 AD Justinian sent his army to Africa under the command of Belisarius to get rid of the Vandal Kingdom which caused the Byzantines many problems, and he succeeded. In 535 AD he sent his army to Italy with his most favourite commander to end the incapable
government of Theodahad, landing in Sicily and advancing all the way to Rome and Ravenna fighting against the Goths until 540. Afterwards another war broke out with Persians in the east, who attacked on the Byzantines and captured Antioch. The war went on until finally Justinian signed a peace pact with Persians in 555 AD.

As for the interior affairs, Justinian supported the Roman law even though Byzantine population were largely pro-Greek. He established the Justinian Code (Codex Justinianus) in 529 AD uniting all valid imperial laws under one and thus founding the base of almost all legal systems in Europe. He also introduced the silk-worm culture to Europe. But on the other hand, his passion for building great monuments such as Hagia Sophia put the Byzantine treasure under stress and this brought high taxes damaging the trade and industry. Same thing happened with a heavy war taxation to support his war campaigns.

Emperor Justinian died in 565 AD at the age of 83, after reigning for 38 years. He was succeeded by his nephew Justin II. Justinian was buried at the Church of the Holy Apostles in today's Fatih district, which was plundered by the Crusaders and later destroyed by earthquakes.

**Administration of the Byzantine Empire**

In the Byzantine state, the emperor was the sole and absolute ruler of a theocratic state, and his power was regarded as having divine origin, Unlike the Roman emperors such as Diocletian who ruled as gods, the rulers of the Eastern Empire were seen as the representative of God on earth. As the visible manifestation of God's will, emperors are often depicted with halos usually reserved for religious figures. The halos didn't prevent the emperors from ambitious rivals and often met bitter ends by being blinded, having the nose cut off or executed. Of the 88 emperors who ruled the empire, 29 met violent ends and 13 retired to monasteries. There was no fixed rule in the matter of succession, those who ended up with the throne must have God's will. Emperors had to follow the rituals built up over centuries, compiled by Constantine VII Porphyrogitus in *De ceremoniis*. A new emperor was raised on a shield and lifted up in the old Roman way. By 457 the patriarch of Constantinople had grown in power to place the crown on the emperor's head.

One source of strength of the Byzantine Empire was the civil service tradition inherited from Rome. Officials of high offices were recruited after passing difficult exams, most were from noble families but were open to men of talent. Officials were nominated, promoted and dismissed by the emperor. For many centuries, the chief minister was the magister officii, head of the civil service, police and court ceremonies. Officials wore uniforms and badges indicating their rank. Entering the service was called 'taking the belt' after the military style belt worn by officials. By the 8th century, themes, where civil and military administration is exercised by one person, the strategos had come about. While at time rife with corruption and maintain law and order in times of anarchy as well as resist tyranny (as well as reform).

Many of the high offices were held by eunuchs, who were not seen as a threat and many high posts were reserved for them and served as a check on the power of the nobility. Patriarchs of Constantinople were frequently eunuchs as were generals such as Narsed and admirals such as Eustathius Cymineanus.
Cultural Achievements

Byzantine literature

In Byzantine literature, four different cultural elements are recognised: the Greek, the Christian, the Roman, and the Oriental. Byzantine literature is often classified in five groups: historians and annalists, encyclopaedists (Patriarch Photios, Michael Psellus, and Michael Choniates are regarded as the greatest encyclopaedists of Byzantium) and essayists, and writers of secular poetry. The only genuine heroic epic of the Byzantines is the Digenis Acritas. The remaining two groups include the new literary species: ecclesiastical and theological literature, and popular poetry.

Of the approximately two to three thousand volumes of Byzantine literature that survive, only three hundred and thirty consist of secular poetry, history, science and pseudo-science. While the most flourishing period of the secular literature of Byzantium runs from the 9th to the 12th century, its religious literature (sermons, liturgical books and poetry, theology, devotional treatises, etc.) developed much earlier with Romanos the Melodist being its most prominent representative.

Art and Architecture-Styles

Surviving Byzantine art is mostly religious and with exceptions at certain periods is highly conventionalised, following traditional models that translate carefully controlled church theology into artistic terms. Painting in fresco, illuminated manuscripts and on wood panel and, especially in earlier periods, mosaic were the main media, and figurative sculpture very rare except for small carved ivories. Manuscript painting preserved to the end some of the classical realist tradition that was missing in larger works. Byzantine art was highly prestigious and sought-after in Western Europe, where it maintained a continuous influence on medieval art until near the end of the period. This was especially so in Italy, where Byzantine styles persisted in modified form through the 12th century, and became formative influences on Italian Renaissance art. But few incoming influences affected Byzantine style. By means of the expansion of the Eastern Orthodox Church, Byzantine forms and styles spread to the entire Orthodox world and beyond. Influences from Byzantine architecture, particularly in religious buildings, can be found in diverse regions from Egypt and Arabia to Russia and Romania.

Religion

The Byzantine Empire was a Theocracy ruled by God working through the Emperor. Jennifer Fretland VanVoorst argues, "The Byzantine Empire became a theocracy in the sense that Christian values and ideals were the foundation of the empire's political ideals and heavily entwined with its political goals. Steven Runciman says in his book on The Byzantine Theocracy (2004):

The constitution of the Byzantine Empire was based on the conviction that it was the earthly copy of the Kingdom of Heaven. Just as God ruled in Heaven, so the Emperor, made in his image, should rule on earth and carry out his commandments ... It saw itself as a universal empire. Ideally, it should embrace all the peoples of the Earth who, ideally, should all be members of the one true Christian Church, its own Orthodox Church. Just as man was made in God's image, so man's kingdom on Earth was made in the image of the Kingdom of Heaven."
The survival of the Empire in the East assured an active role of the Emperor in the affairs of the Church. The Byzantine state inherited from pagan times the administrative and financial routine of administering religious affairs, and this routine was applied to the Christian Church. Following the pattern set by Eusebius of Caesarea, the Byzantines viewed the Emperor as a representative or messenger of Christ, responsible particularly for the propagation of Christianity among pagans, and for the "externals" of the religion, such as administration and finances. As Cyril Mango points out, the Byzantine political thinking can be summarised in the motto "One God, one empire, one religion".

The imperial role in the affairs of the Church never developed into a fixed, legally defined system. With the decline of Rome, and internal dissension in the other Eastern Patriarchates, the Church of Constantinople became, between the 6th and 11th centuries, the richest and most influential centre of Christendom. Even when the Empire was reduced to only a shadow of its former self, the Church continued to exercise significant influence both inside and outside of the imperial frontiers. As George Ostrogorsky points out:

The Patriarchate of Constantinople remained the centre of the Orthodox world, with subordinate metropolitan sees and archbishoprics in the territory of Asia Minor and the Balkans, now lost to Byzantium, as well as in Caucasus, Russia and Lithuania. The Church remained the most stable element in the Byzantine Empire.

The official state Christian doctrine was determined by the first seven ecumenical councils, and it was then the emperor's duty to impose it to his subjects. An imperial decree of 388, which was later incorporated into the Codex Justinianus, orders the population of the Empire "to assume the name of Catholic Christians", and regards all those who will not abide by the law as "mad and foolish persons"; as followers of "heretical dogmas".

Despite imperial decrees and the stringent stance of the state church itself, which came to be known as the Eastern Orthodox Church or Eastern Christianity, the latter never represented all Christians in Byzantium. Mango believes that, in the early stages of the Empire, the "mad and foolish persons", those labelled "heretics" by the state church, were the majority of the population. Besides the pagans, who existed until the end of the 6th century, and the Jews, there were many followers – sometimes even emperors – of various Christian doctrines, such as Nestorianism, Monophysitism, Arianism, and Paulicianism, whose teachings were in some opposition to the main theological doctrine, as determined by the Ecumenical Councils.

Another division among Christians occurred, when Leo III ordered the destruction of icons throughout the Empire. This led to a significant religious crisis, which ended in mid-9th century with the restoration of icons. During the same period, a new wave of pagans emerged in the Balkans, originating mainly from Slavic people. These were gradually Christianised, and by Byzantium's late stages, Eastern Orthodoxy represented most Christians and, in general, most people in what remained of the Empire.

Jews were a significant minority in the Byzantine state throughout its history, and, according to Roman law, they constituted a legally recognised religious group. In the early Byzantine period they were generally tolerated, but then periods of tensions and persecutions ensued. In any case, after the Arab conquests, the majority of Jews found themselves outside the Empire; those left inside the Byzantine borders apparently lived in relative peace from the 10th century onwards.
Georgian monasteries first appear in Constantinople and on Mount Olympos in north-western Asia Minor in the second half of the ninth century, and from then on Georgians played an increasingly important role in the Empire.

**Greek Orthodox Church**

The name Greek Orthodox Church or Greek Orthodoxy) is a term referring to the body of several Churches within the larger communion of Eastern Orthodox Christianity, whose liturgy is or was traditionally conducted in Koine Greek, the original language of the New Testament, and whose history, traditions, and theology are rooted in the early Church Fathers and the culture of the Byzantine Empire. Greek Orthodox Christianity has also traditionally placed heavy emphasis and awarded high prestige to traditions of Christian monasticism and asceticism, with origins in Early Christianity in the Near East and in Byzantine Anatolia. Today, the most important centres of Christian Orthodox monasticism are Saint Catherine's Monastery in the Sinai Peninsula (Egypt) and Mount Athos in Greek Macedonia (Northern Greece).
MODULE-III

ARAB CIVILISATION

Birth of Islam

Islam is believed to be one of the youngest, great world religions. Its origins can be traced back as a monotheistic religious tradition that originated and spread from the Middle East in the 7th century C.E. The Arabic word Islam, when translated into literal English, means "surrender" or "submission". The followers of this faith are known as Muslims and it is believed by them, that the inspiration of this belief system comes straight from God and the vehicle, chosen by him to deliver these teaching to the general population was Prophet Muhammad.

The Holy Quran is the central and the most sacred text of the religion. It contains various divine revelations received by the Prophet, in form of his teachings. The main teachings of Islam is the belief in Allah, one and true God. The followers of Islam are traditionally divided into two main branches, namely the Sunni and Shia. Each of these groups, though follow the same religion but their interpretation of certain events and teachings of Islam differ. Today, Islam is the second-largest religion in the world with around 23% of the earth's population adhering to its teachings.

Origin of Islam

The birth of Islam is placed around 610 CE, when Muhammad a highly spiritual and religious man, who spent months in praying and self contemplation in the secluded cave of Hira in middle of the desert, almost three miles from the town of Mecca his birth place, began to receive divine messages. The tale goes this way, one morning while at the cave, Muhammad heard the voice of angel Gabriel and through him Allah spoke to him, the words of infinite wisdom, these words were first recited by Muhammad later his disciples and then were recorded as text, which came to known as the Holy Quran. Thus, followers of Islam consider Quran not the work of Muhammad but direct revelations from the Almighty.

Spread of Islam

Muhammad, returned from the cave a changed man, wizened beyond his years with the wisdom and majesty of the divine. The first person he preached to on his return was his wife Khadija, who became the first disciple of this new religion. Muhammad encouraged by this, began to preach the divine revelations received by him to public at large, through his sermons. In these public meetings he openly criticized the evils of drunkenness and inappropriate behaviour. He also emphasized on the oneness of God. His preaching earned him many detractors but at the same time the number of people converting to Islam also increased.

The eloquence of the verses, spoken by the Prophet of Islam touched numerous hearts, his divine virtues flowed through his speech and there was no need for any debates or discussions, as people impressed by verses of the Quran converted to Islam out of there free will. However, the growing popularity of Islam jeopardized Muhammad's and his disciples lives, therefore the entire community moved from Mecca to Medina in around 622 CE.
This move became a crucial event in the history of Islam and came to be known as Hijra. The Muslim calendar begins with the day of this migration. The people of Medina accepted, Islam with full faith and hence the spread of this new religion gained momentum. Later with well organized finances, stable statesmanship and vast army Prophet Muhammad conquered and converted Mecca as well. He did not stop here, but sent numerous emissaries to different parts of Arabia, in order to spread the word of Islam. Even after his accession to heaven, this process continued under the guidance of his successive caliphs. Thus, today Islam remains one of the most flourishing religions across the globe, though certain fanatics continue to misrepresent, its peaceful and universal teachings.

**Caliphate**

A caliphate is the Islamic form of government representing the political unity and leadership of the Muslim world. The political authority of a Caliph as head of state of a Caliphate comes from the fact that he is seen as a successor to the Islamic Muhammad.

According to Sunnis he is ideally a member of the Quraysh tribe elected by Muslims or their representatives; and according to Shia Islam, an Imam descended in a line from the Ahl al-Bayt. From the time of Muhammad until 1924, successive and contemporary caliphat es were held by various dynasties, including the Umayyads (who were driven from Damascus to Córdoba), the Abbasids (who ruled from Baghdad and drove away the Umayyads from Damascus), the Fatimids (who ruled from Cairo), and finally the Ottomans.

The caliphate is the only form of governance that has full approval in traditional Islamic theology, and "is the core political concept of Sunni Islam, by the consensus of the Muslim majority in the early centuries."

**Islamic / Arab Empire**

One of the most significant events in history happened in the early seventh century in the deep interior of the Arabian Peninsula. The introduction of a new religion, Islam, to the world by the Prophet Mohammed united numerous warring Arab tribes. With their new found religious fervor, Arab armies march forth to spread the word of Islam. Arab invasions of surrounding lands resulted in the establishment of one of the largest empires in history, the Arab Empire.

In the major Arab trading city of Mecca, Mohammed was born around 570. A member of the Quraysh tribe, Mohammed means “highly praised” in Arabic. Mohammed never knew his father and his mother died when he was six years old. Abu Talib, Mohammed’s paternal uncle raised him to adulthood.

Without a normal family and limited financial support, Mohammed was forced to work hard in his early years to support himself. He performed various jobs such as tending sheep, cleaning buildings and selling different trade goods. He eventually was hired as a trade agent by a rich widow named Khadija. Representing her business interests, Mohammed traveled throughout Arabia and nearby lands. During his travels, Mohammed came into contact with and became interested in foreign peoples and religions.

Mohammed met Catholic Christians in Syria, which was part of the Byzantine (Eastern Roman) Empire. In other areas he met Jews and Abyssinian (Ethiopian) Christians.
During discussions with peoples of these faiths, he came to know of God and the Prophets of the Bible; Jesus, Moses, Abraham and others of the Christian and Jewish religions.

Mohammed married Khadija and was faithful to her for the remaining 25 years of her life. His marriage to the wealthy Khadija allowed Mohammed more personal leisure time. In the year 610, Mohammed traveled to Hira and while sleeping in a nearby cave, was awakened by an angel according to Mohammed’s first biographer Ibn Ishaq.

Mohammed claimed that he spoke with the angel and that later he was spoken to by the angel Gabriel. Mohammed was convinced over time that he was destined by Allah (Arabic for God), to honor Allah and that he should share the word of Allah with the world. Mohammed began preaching publicly in Mecca in 613. Gradually and through hard work and turmoil, the new religion of Islam grew in acceptance, strength and power.

Death of Mohammed

Following the death of Mohammed in 632, believers of Islam, in search of new converts to Islam and plunder, surged out from Arabia to conquer surrounding lands. Territories ruled for centuries by the mighty Byzantine (Eastern Roman) and Persian Empires were quickly overwhelmed. Key lands such as Syria, Egypt, Persia, North Africa, Palestine, Iraq, Armenia, Afghanistan, India and Spain came under control of the new Arab Empire.

For 600 years, Islam was the most potent and vital religion, culture and military force in the world. The Arab Empire was ruled by successors of Mohammed. These new leaders were called Caliphs and the political-religious state of the Muslim community and the peoples and lands under their control was known as the Caliphate. The first Caliphs were Abu Bakr, Umar, Uthman and Ali. The assassination of Uthman and the ineffectual and tumultuous reign of Ali contributed to the first major split within the Muslim community that resulted into two major groups of Muslim believers; the Shia and the Sunni.

Umayyads

The Umayyad Caliphate was the second of the four major Islamic caliphates established after the death of Muhammad. This caliphate was centred on the Umayyad dynasty, hailing from Mecca. The Umayyad family had first come to power under the third caliph, Uthman ibn Affan (r. 644–656), but the Umayyad regime was founded by Muawiya ibn Abi Sufyan, long-time governor of Syria, after the end of the First Muslim Civil War in 661 CE/41 AH. Syria remained the Umayyads’ main power base thereafter, and Damascus was their capital. The Umayyads continued the Muslim conquests, incorporating the Caucasus, Transoxiana, Sindh, the Maghreb and the Iberian Peninsula (Al-Andalus) into the Muslim world. At its greatest extent, the Umayyad Caliphate covered 15 million km² (5.79 million square miles), making it the largest empire (in terms of area - not in terms of population) the world had yet seen, and the fifth largest ever to exist.

At the time, the Umayyad taxation and administrative practice were perceived as unjust by some Muslims. The Christian and Jewish population had still autonomy; their judicial matters were dealt with in accordance with their own laws and by their own religious heads or their appointees, although they did pay a poll tax for policing to the central state. Muhammad had stated explicitly during his lifetime that abrahamic religious groups (still a majority in
times of the Umayyad Caliphate), should be allowed to practice their own religion, provided
that they paid the jizya taxation. The welfare state of both the Muslim and the non-Muslim
poor started by Umar ibn al Khattab had also continued. Muawiya's wife Maysum (Yazid's
mother) was also a Christian. The relations between the Muslims and the Christians in the state
were stable in this time. The Umayyads were involved in frequent battles with the Christian
Byzantines without being concerned with protecting themselves in Syria, which had remained
largely Christian like many other parts of the empire. Prominent positions were held
by Christians, some of whom belonged to families that had served in Byzantine governments.
The employment of Christians was part of a broader policy of religious assimilation that was
necessitated by the presence of large Christian populations in the conquered provinces, as in
Syria. This policy also boosted Muawiya's popularity and solidified Syria as his power base.

The rivalries between the Arab tribes had caused unrest in the provinces outside Syria,
most notably in the Second Muslim Civil War of 680–692 CE and the Berber Revolt of 740–
743 CE. During the Second Civil War, leadership of the Umayyad clan shifted from the
Sufyanid branch of the family to the Marwanid branch. As the constant campaigning
exhausted the resources and manpower of the state, the Umayyads, weakened by the Third
Muslim Civil War of 744–747 CE, were finally toppled by the Abbasid Revolution in 750
CE/132 AH. A branch of the family fled across North Africa to Al-Andalus, where they
established the Caliphate of Córdoba, which lasted until 1031 before falling due to the Fitna of
al-Andalus.

Abbasids

The Abbasid Caliphate was the third of the Islamic caliphates to succeed the Islamic
prophet Muhammad. The Abbasid dynasty descended from Muhammad's youngest
uncle, Abbas ibn Abd al-Muttalib (566–653 CE), from whom the dynasty takes its name. They
ruled as caliphs, for most of their period from their capital in Baghdad in modern-day Iraq,
after assuming authority over the Muslim empire from the Umayyads in 750 CE (132 AH).

The Abbasid caliphate first centred its government in Kufa, but in 762 the caliph Al-
Mansur founded the city of Baghdad, north of the Sasanian capital city of Ctesiphon. The
choice of a capital so close to Persia proper reflected a growing reliance on Persian
bureaucrats, most notably of the Barmakid family, to govern the territories conquered by Arab
Muslims, as well as an increasing inclusion of non-Arab Muslims in the ummah. Despite this
initial cooperation, the Abbasids of the late 8th century had alienated both Arab mawali and
Iranian bureaucrats, and were forced to cede authority over Al-Andalus and Maghreb to the
Umayyads, Morocco to the Idrisid dynasty, Ifriqiya to the Aghlabids, and Egypt to
the Shi'i Caliphate of the Fatimids. The political power of the caliphs largely ended with the
rise of the Buyids and the Seljuk Turks. Although Abbasid leadership over the vast Islamic
empire was gradually reduced to a ceremonial religious function, the dynasty retained control
over its Mesopotamian demesne. The capital city of Baghdad became a centre of science,
culture, philosophy and invention during the Golden Age of Islam.

This period of cultural fruition ended in 1258 with the sack of Baghdad by
the Mongols under Hulagu Khan. The Abbasid line of rulers, and Muslim culture in general,
re-entered themselves in the Mamluk capital of Cairo in 1261. Though lacking in political
power, the dynasty continued to claim authority in religious matters until after
the Ottoman conquest of Egypt (1517)
The End of the Arab Empire

Over the years, the enormity of the Arab Empire proved difficult to control from Baghdad. Rival political and religious factions wrestled for control to escape the dominance of the Abbasids. Persian Buyids, Turkish tribes newly converted to Islam, rival Muslim Islamic sects and Christian Crusaders descended upon the Abbasids.

In 1055 Seljuk Turks conquered Baghdad but left the Abbasids as rulers. The Christian Crusaders from Europe recaptured the holy city of Jerusalem in 1099, stolen from the Christians by the Arabs almost three centuries earlier. More ominously, a threat from the East that would shatter almost every civilization in the world appeared. The powerful and seemingly unbeatable Mongols surged into Abbasid territory. In 1221 the Great Khan, leader of the Mongol armies, ordered the invasion and destruction of Abbasid Persia. His order was achieved with great ferocity.

In 1258, the Mongol Khan Hulagu seized and destroyed Baghdad and the Abbasid dynasty collapsed completely. This timeframe recognizes the end of the Arab Empire. From 1258 onwards, Islam and Arab culture, knowledge and influence would continue to grow but under new Muslim rulers. Eventually the Ottoman Turks would control most of the Muslim world and the Ottoman Caliph would rule from Constantinople in Turkey until 1918.

Harun al-Rashid

Harun al-Rashid (17 March 763 or February 766 — 24 March 809) was the 5th Abbasid Caliph. His birth date is debated, with various sources giving dates from 763 to 766. His surname translates to "the Just", "the Upright", or "the Rightly-Guided"; fully translated, his name means "Aaron the Just". Al-Rashid ruled from 786 to 809, during the peak of the Islamic Golden Age. His time was marked by scientific, cultural, and religious prosperity. Islamic art and music also flourished significantly during his reign. He established the legendary library Bayt al-Hikma ("House of Wisdom") in Baghdad in present-day Iraq, and during his rule Baghdad began to flourish as a centre of knowledge, culture and trade.[1] During his rule, the family of Barmakids, which played a deciding role in establishing the Abbasid Caliphate, declined gradually. In 796, he moved his court and government to Ar-Raqqah in present-day Syria.

Since Harun was intellectually, politically, and militarily resourceful, his life and his court have been the subject of many tales, some factual, but most believed to be fictitious. One factual tale is the story of the clock that was among various presents that Harun sent to Charlemagne. The presents were carried by the returning Frankish mission that came to offer Harun friendship in 799. Charlemagne and his retinue deemed the clock to be a conjuration for the sounds it emanated and the tricks it displayed every time an hour ticked. Among what is known to be fictional is The Book of One Thousand and One Nights, which contains many stories that are fantasized by Harun's magnificent court and even Harun al-Rashid himself.

The Safavids of Persia

The Safavid dynasty was one of the most significant ruling dynasties of Persia (modern Iran) after the fall of the Sasanian Empire - following the Muslim conquest of Persia
seventh century A.D., and "is often considered the beginning of modern Persian history". The Safavid shahs ruled over one of the so-called gunpowder empires, and they ruled one of the greatest Persian empires after the Muslim conquest of Persia and established the Twelver school of Shi'a Islam[22] as the official religion of their empire, marking one of the most important turning points in Muslim history.

The Safavid dynasty had its origin in the Safaviyya Sufi order, which was established in the city of Ardabil in the Azerbaijan region. It was of mixed ancestry (Kurdish[23] and Azerbaijani, which included intermarriages with Georgian, Circassian, and Pontic Greek dignitaries). From their base in Ardabil, the Safavids established control over parts of Greater Iran and reasserted the Iranian identity of the region, thus becoming the first native dynasty since the Sasanian Empire to establish a unified Iranian state.

The Safavids ruled from 1501 to 1722 (experiencing a brief restoration from 1729 to 1736) and, at their height, they controlled all of modern Iran, Azerbaijan, Bahrain and Armenia, most of Georgia, the North Caucasus, Iraq, Kuwait and Afghanistan, as well as parts of Turkey, Syria, Pakistan, Turkmenistan and Uzbekistan.

Despite their demise in 1736, the legacy that they left behind was the revival of Persia as an economic stronghold between East and West, the establishment of an efficient state and bureaucracy based upon "checks and balances", their architectural innovations and their patronage for fine arts. The Safavids have also left their mark down to the present era by spreading Shi'a Islam in Iran, as well as major parts of the Caucasus, Anatolia, and Mesopotamia.

Shāh Abbās the Great

Shāh Abbās the Great or Shāh Abbās I of Persia (27 January 1571 – 19 January 1629) was the 5th Safavid Shah (king) of Iran, and is generally considered the strongest ruler of the Safavid dynasty. He was the third son of Shah Mohammad Khodabanda.

Although Abbas would preside over the apex of the Iranian Safavid Empire's military, political and economic power, he came to the throne during a troubled time for Iran. Under his weak-willed father, the country was riven with discord between the different factions of the Qizilbash army, who killed Abbas' mother and elder brother. Meanwhile, Iran's enemies, the Ottoman Empire (its arch rival) and the Uzbeks, exploited this political chaos to seize territory for themselves. In 1588, one of the Qizilbash leaders, Murshid Qoli Khan, overthrew Shah Mohammed in a coup and placed the 16-year-old Abbas on the throne. But Abbas was no puppet and soon seized power for himself.

Under his leadership, Abbas created numerous opportunities for thousands of Circassians, Georgians, and Armenians to join the civil administration and the military. With the help of these newly created layers in Iranian society (initiated by his predecessors but significantly expanded during his rule), Abbas managed to completely crush and diminish the power of the Qizilbash in the civil administration, the royal house and the military. These actions, as well as his reforms of the Iranian army, enabled him to fight the Ottomans and Uzbeks and reconquer Iran's lost provinces. By the end of the 1603-1618 Ottoman War, Abbas had regained possession over Transcaucasia and Dagestan, as well as swathes of Eastern Anatolia and Mesopotamia; the latter two were territories which had been lost as a result of the
1555 Peace of Amasya. He also took back land from the Portuguese and the Mughals and expanded Iranian rule and influence in the North Caucasus, beyond the traditional territories of Dagestan.

Abbas was a great builder and moved his kingdom's capital from Qazvin to Isfahan, making the city the pinnacle of Safavid architecture. In his later years, following a court intrigue involving several leading Circassians, Abbas became suspicious of his own sons and had them killed or blinded.

The Ottoman Turks

Origins

The Ottoman state began as one of many small Turkish states that emerged in Asia Minor during the breakdown of the empire of the Seljuk Turks. The Ottoman Turks began to absorb the other states, and during the reign (1451–81) of Muhammad II they ended all other local Turkish dynasties. The early phase of Ottoman expansion took place under Osman I, Orkhan, Murad I, and Beyazid I at the expense of the Byzantine Empire, Bulgaria, and Serbia. Bursa fell in 1326 and Adrianople (the modern Edirne) in 1361; each in turn became the capital of the empire. The great Ottoman victories of Kosovo (1389) and Nikopol (1396) placed large parts of the Balkan Peninsula under Ottoman rule and awakened Europe to the Ottoman danger. The Ottoman siege of Constantinople was lifted at the appearance of Timur, who defeated and captured Beyazid in 1402. The Ottomans, however, soon rallied.

The Period of Great Expansion

The empire, reunited by Muhammad I, expanded victoriously under Muhammad’s successors Murad II and Muhammad II. The victory (1444) at Varna over a crusading army led by Ladislaus III of Poland was followed in 1453 by the capture of Constantinople. Within a century the Ottomans had changed from a nomadic horde to the heirs of the most ancient surviving empire of Europe. Their success was due partly to the weakness and disunity of their adversaries, partly to their excellent and far superior military organization. Their army comprised numerous Christians—not only conscripts, who were organized as the corps of Janissaries, but also volunteers. Turkish expansion reached its peak in the 16th cent. under Selim I and Sulayman I (Sulayman the Magnificent).

The Hungarian defeat (1526) at Mohács prepared the way for the capture (1541) of Buda and the absorption of the major part of Hungary by the Ottoman Empire; Transylvania became a tributary principality, as did Walachia and Moldavia. The Asian borders of the empire were pushed deep into Persia and Arabia. Selim I defeated the Mamluks of Egypt and Syria, took Cairo in 1517, and assumed the succession to the caliphate. Algiers was taken in 1518, and Mediterranean commerce was threatened by corsairs, such as Barbarossa, who sailed under Turkish auspices. Most of the Venetian and other Latin possessions in Greece also fell to the sultans.

During the reign of Sulayman I began (1535) the traditional friendship between France and Turkey, directed against Hapsburg Austria and Spain. Sulayman reorganized the Turkish judicial system, and his reign saw the flowering of Turkish literature, art, and architecture. In
practice the prerogatives of the sultan were limited by the spirit of Muslim canonical law (Sharia), and he usually shared his authority with the chief preserver (Sheyhiislam) of the Sharia and with the grand vizier (chief executive officer).

In the progressive decay that followed Sulayman’s death, the clergy (ulema) and the Janissaries gained power and exercised a profound, corrupting influence. The first serious blow by Europe to the empire was the naval defeat of Lepanto (1571; inflicted on the fleet of Selim II by the Spanish and Venetians under John of Austria. However, Murad IV in the 17th cent. temporarily restored Turkish military prestige by his victory (1638) over Persia. Crete was conquered from Venice, and in 1683 a huge Turkish army under Grand Vizier Kara Mustafa surrounded Vienna. The relief of Vienna by John III of Poland and the subsequent campaigns of Charles V of Lorraine, Louis of Baden, and Eugene of Savoy ended in negotiations in 1699 which cost Turkey Hungary and other territories.

Decline

The breakup of the state gained impetus with the Russo-Turkish Wars in the 18th cent. Egypt was only temporarily lost to Napoleon’s army, but the Greek War of Independence and its sequels, the Russo-Turkish War of 1828–29 and the war with Muhammad Ali of Egypt resulted in the loss of Greece and Egypt, the protectorate of Russia over Moldavia and Walachia, and the semi-independence of Serbia. Drastic reforms were introduced in the late 18th and early 19th cent. by Selim III and Mahmud II, but they came too late. By the 19th cent. Turkey was known as the Sick Man of Europe.

Through a series of treaties of capitulation from the 16th to the 18th cent. the Ottoman Empire gradually lost its economic independence. Although Turkey was theoretically among the victors in the Crimean War, it emerged from the war economically exhausted. The Congress of Paris (1856) recognized the independence and integrity of the Ottoman Empire, but this event marked the confirmation of the empire’s dependency rather than of its rights as a European power.

The rebellion (1875) of Bosnia and Herzegovina precipitated the Russo-Turkish War of 1877–78, in which Turkey was defeated despite its surprisingly vigorous stand. Romania (i.e., Walachia and Moldavia), Serbia, and Montenegro were declared fully independent, and Bosnia and Herzegovina passed under Austrian administration. Bulgaria, made a virtually independent principality, annexed (1885) Eastern Rumelia with impunity.

Sultan Abd al-Majid, who in 1839 issued a decree containing an important body of civil reforms, was followed (1861) by Abd al-Aziz, whose reign witnessed the rise of the liberal party. Its leader, Midhat Pasha, succeeded in deposing (1876) Abd al-Aziz. Abd al-Hamid II acceded (1876) after the brief reign of Murad V. A liberal constitution was framed by Midhat, and the first Turkish parliament opened in 1877, but the sultan soon dismissed it and began a rule of personal despotism. The Armenian massacres of the late 19th cent. turned world public opinion against Turkey. Abd al-Hamid was victorious in the Greco-Turkish war of 1897, but Crete, which had been the issue, was ultimately gained by Greece.

Collapse
In 1908 the Young Turk movement, a reformist and strongly nationalist group, with many adherents in the army, forced the restoration of the constitution of 1876, and in 1909 the parliament deposed the sultan and put Muhammad V on the throne. In the two successive Balkan Wars (1912–13), Turkey lost nearly its entire territory in Europe to Bulgaria, Serbia, Greece, and newly independent Albania. The nationalism of the Young Turks, whose leader Enver Pasha gained virtual dictatorial power by a coup in 1913, antagonized the remaining minorities in the empire.

The outbreak of World War I found Turkey lined up with the Central Powers. Although Turkish troops succeeded against the Allies in the Gallipoli campaign (1915), Arabia rose against Turkish rule, and British forces occupied (1917) Baghdad and Jerusalem. In 1918, Turkish resistance collapsed in Asia and Europe. An armistice was concluded in October, and the Ottoman Empire came to an end. The Treaty of Sèvres confirmed its dissolution. With the victory of the Turkish nationalists, who had refused to accept the peace terms and overthrew the sultan in 1922, modern Turkey’s history began.

**Suleiman the Magnificent**

Suleiman I (6 February 1494 – 7 September 1566), commonly known as Suleiman the Magnificent in the West and "Kanuni" (the Lawgiver) in the East, was the tenth and longest-reigning Great Sultan of the Ottoman Empire, from 1520 to his death in 1566. Under his administration, the Ottoman State ruled over 20 to 30 million people.

Suleiman became a prominent monarch of 16th-century Europe, presiding over the apex of the Ottoman Empire's military, political and economic power. Suleiman personally led Ottoman armies in conquering the Christian strongholds of Belgrade and Rhodes as well as most of Hungary before his conquests were checked at the Siege of Vienna in 1529. He annexed much of the Middle East in his conflict with the Persian Safavids and large areas of North Africa as far west as Algeria. Under his rule, the Ottoman fleet dominated the seas from the Mediterranean to the Red Sea and through the Persian Gulf.

At the helm of an expanding empire, Suleiman personally instituted major legislative changes relating to society, education, taxation and criminal law. His canonical law (or the Kanuns) fixed the form of the empire for centuries after his death. He was a distinguished poet and goldsmith; he also became a great patron of culture, overseeing the "Golden" age of the Ottoman Empire in its artistic, literary and architectural development.

Breaking with Ottoman tradition, Suleiman married Roxelana, a former Christian girl converted to Islam from his harem, who became subsequently known and influential as Hürrrem Sultan. Their son Selim II succeeded Suleiman following his death in 1566 after 46 years of rule, thus beginning a long state of stagnation and decline during Selim II's reign. Suleiman's previous heir apparents Mehmed and Mustafa had died, the former from smallpox and the latter had been strangled to death 13 years previously at the sultan's order. His other son Bayezid had been killed by his support and Selim's order in 1561 with four of his sons.

**Arab Contributions to Civilization**

Much like America today, the Arab world of the seventh to the thirteenth centuries was a great cosmopolitan civilization. It was an enormous unifying enterprise, one which joined the
peoples of Spain and North Africa in the west with the peoples of the ancient lands of Egypt, Syria and Mesopotamia in the east.

It was the rapid expansion of Islam that initially brought this empire together. Alliances were made, trade routes were opened, lands and peoples were welded into a new force. Islam provided the dynamism, but it was the Arabic language, which provided the bond that held it together.

Islam spread to lands more distant than North Africa and the Fertile Crescent, but it was in this area that a common Arab culture emerged. To be Arab, then as now, was not to come from a particular race or lineage. To be Arab, like American, was (and is) a civilization and a cultural trait rather than a racial mark. To be Arab meant to be from the Arabic-speaking world — a world of common traditions, customs and value — shaped by a single and unifying language.

The Arab civilization brought together Muslims, Christians and Jews. It unified Arabians, Africans, Berbers, Egyptians, and the descendants of the Phoenicians, Canaanites, and many other people. This great “melting pot” was not without tensions, to be sure, but it was precisely the tension of this mixing and meeting of peoples that produced the vibrant and dynamic new civilization.

The years between the seventh and thirteenth centuries mark a period in history when culture and learning flourished in North Africa, Asia, Southern Europe, and the Middle East. When one sets aside the vagaries of politics, intrigue, mistrust, and suspicion which have plagued Man’s history, one finds that the Arab world continue to spin out the thread of earliest recorded civilization. It enhanced and developed the arts and sciences and preserved the libraries of the early centuries of the Greek, Roman, and Byzantine cultures. Indeed, during the Dark Ages of Europe, much learning was preserved for the world through the Arab libraries in the universities of Morocco (Fez), Mali (Timbuktu) and Egypt (al-Azhar). From this period of Arab influence, new words such as orange, sugar, coffee, sofa, satin, and algebra filtered into the languages of Europe and eventually into our own. New discoveries were made in the sciences and arts which improved the life and condition of Man, and thousands of Arab contributions have become an integral part of human civilization.

**MATHEMATICS**

In mathematics, the Arab sifr, or zero, provided new solutions for complicated mathematical problems. The Arabic numeral — an improvement on the original Hindu concept — and the Arab decimal system facilitated the course of science. The Arabs invented and developed algebra and made great strides in trigonometry. Al-Khwarizmi, credited with the founding of algebra, was inspired by the need to find a more accurate and comprehensive method of ensuring precise land divisions so that the Koran could be carefully obeyed in the laws of inheritance. The writings of Leonardo da Vinci, Leonardo Fibonacci of Pisa, and Master Jacob of Florence show the Arab influence on mathematical studies in European universities. The reformation of the calendar, with a margin of error of only one day in five thousand years, was also a contribution of Arab intellect.

**ASTRONOMY**

Like algebra, the astrolabe was improved with religion in mind. It was used to chart the precise time of sunrises and sunsets, and to determine the period for fasting during the month of Ramadan. Arab astronomers of the Middle Ages compiles astronomical charts and tables in observatories such as those at Palmyra and Maragha. Gradually, they were able to determine the length of a degree, to establish longitude and latitude, and to investigate the relative speeds
of sound and light. Al-Biruni, considered one of the greatest scientists of all time, discussed the possibility of the earth’s rotation on its own axis — a theory proven by Galileo six centuries later. Arab astronomers such as al-Fezari, al-Farghani, and al-Zarqali added to the works of Ptolemy and the classic pioneers in the development of the magnetic compass and the charting of the zodiac. Distinguished astronomers from all over the world gathered to work at Maragha in the 13th century.

MEDICINE

In the field of medicine, the Arabs improved upon the healing arts of ancient Mesopotamia and Egypt. Al-Razi, a medical encyclopedist of the ninth century, was an authority on contagion. Among his many volumes of medical surveys, perhaps the most famous is the Kitab al-Mansuri. It was used in Europe until the sixteenth century. Al-Razi was the first to diagnose smallpox and measles, to associate these diseases and others with human contamination and contagion, to introduce such remedies as mercurial ointment, and to use animal gut for sutures.

The famous scientist-philosopher known in Europe as Avicenna was Ibn Sina, an Arab. He was the greatest writer of medicine in the Middle Ages, and his Canon was required reading throughout Europe until the seventeenth century. Avicenna did pioneer work in mental health, and was a forerunner of today’s psychotherapists. He believed that some illnesses were psychosomatic, and he sometimes led patients back to a recollection of an incident buried in the subconscious in order to explain the present ailment.

In the 14th Century, when the Great Plague ravaged the world, Ibn Khatib and Ibn Khatima of Granada recognized that it was spread by contagion. In his book, Kitabu’l Maliki, al-Maglusi showed a rudimentary conception of the capillary system; an Arab from Syria, Ibn al-Nafis, discovered the fundamental principles of pulmonary circulation.

Camphor, cloves, myrrh, syrups, juleps, and rosewater were stocked in Arab sydaliyah (pharmacies) centuries ago. Herbal medicine was widely used in the Middle East, and basil, oregano, thyme, fennel, anise, licorice, coriander, rosemary, nutmeg, and cinnamon found their way through Arab pharmacies to European tables.

ARCHITECTURE

As with astronomy and mathematics, the great purpose of early Arab architecture was to glorify Islam. Architects devoted their skills primarily to the building of mosques and mausoleums. They borrowed the horseshow arch from the Romans, developed it into their own unique style, and made it an example for the architecture of Europe. The Great Mosque of Damascus, built in the 4early eighth century, is a beautiful demonstration of the use of the horseshoe arch. The mosque of Ibn Tulun in Cairo, with its pointed arches, was the inspiration behind the building of many magnificent cathedrals in Europe.

Arab cusp, tefoil, and ogee arches provided models for the Tudor arch such as those used in the cathedrals of Wells in England and Chartres in France. The Muslim minaret, itself inspired by the Greek lighthouse, became the campanile in Europe. One of the most famous examples of this can be seen in the San Marcos Square in Venice. Designs from the Islamic mosques of Jerusalem, Mecca, Tripoli, Cairo, Damascus, and Constantinople were borrowed in the building of ribbed vaults in Europe. The Arab use of cubal transitional supports under domes was incorporated into the cathedrals and palaces of eleventh and twelfth century Palermo.

Arab styles were elegant and daring. Arabesque designs, calligraphy, and explosions of color can be seen today in such structures as the Lion Court of the Alhambra Palace in Granada, the
Great Mosque of Cordoba, and many of the great medieval religious and civic buildings of Europe.

While we as Westerners are more familiar with the influence of Arab architecture of the Romance countries of Spain, Italy and France, we do not often remember that the Arab empires reached into Eastern Europe and Asia as well. Startling remnants of a once powerful conquest are particularly prevalent in Russia. The brilliant blue tiled dome of the Mosque of Bibi Khanum, Timu’s (Tamerlane) favourite wife, catches the visitor’s eye in Samarkand. Here, as well as in the complex of tombs called Shah-I-Zinda (the Living Prince), much of the old beauty is being returned to its former elegance through restoration.

NAVIGATION AND GEOGRAPHY

The world’s earliest navigational and geographical charts were developed by Canaanites who, probably simultaneously with the Egyptians, discovered the Atlantic Ocean. The medieval Arabs improved upon ancient navigational practices with the development of the magnetic needle in the 9th century.

One of the most brilliant geographers of the medieval world was al-Idrisi, a 12th century scientist living in Sicily. He was commissioned by the Norman King, roger II, to compile a world atlas, which contained seventy maps. Some of the areas were therefore uncharted. Called Kitab-al-Rujari (Roger's book), Idrisi's work was considered the best geographical guide of its time.

Ibn Battuta, an Arab, must have been the hardiest traveler of his time. He was not a professional geographer, but in his travels by horse, camel and sailboat, he covered over seventy five thousand miles. His wanderings, over a period of decades at a time, took him to Turkey, Bulgaria, Russia, Persia, and central Asia. He spent several years in India, and from there was appointed ambassador to the emperor of China. After China, he toured all of North Africa and many places in western Africa. Ibn Battuta's book, Rihla (journey), is filled with information on the politics, social conditions, and economics of the places he visited.

A twenty five year old Arab, captured by Italian pirates in 1520, has received much attention in the West. He was Hassan al-Wazzan, who became a protégé of Pope Leo X. Leo persuaded the young man to become a Christian, gave him his own name, and later convinced him to write an account of his travels on the them almost unknown African continent. Hassan became Leo Africanus and his book was translated into several European languages. For nearly two hundred year, Leo Africanus was read as the most authoritative source on Africa.

It should also be remembered that in the fifteenth century Vasco da Gama, exploring the east coast of Africa new Malindi, was guided by an Arab pilot who used maps never before seen by Europeans. The pilot’s name was Ahmed ibn Majid.

HORTICULTURE

The ancient Arabs loved the land, for in earth and water they saw the source of life and the greatest of God’s gifts. They were guided by the words attributed to the Prophet: “Whoever bringeth the dead land to life? for him is reward therein.” They were pioneers in botany. In the twelfth century an outstanding reference work, Al-Filahat by Ibn al-Awam, described more than five hundred different plants and methods of grafting, soil conditioning, and curing of diseased vines and trees.

The Arab contributions to food production are legion. They were able to graft a single vine so that it would bear grapes in different colors, and their vineyards were responsible for the future of wine industries of Europe. Peach, apricot, and loquat trees were transplanted in southern Europe by Arab soldiers. The hardy olive was encouraged to grow in the sandy soil
of Greece, Spain, and Sicily. From India they introduced the cultivation of sugar, and from Egypt they brought cotton to European markets. “May there always be coffee at your house” was their expression, wishing prosperity and the joy of hospitality for their friends. Coffee was qahwah that which gives strength, and derivatives of that name are used today in almost every country of the world. They also perfected the storage of soft fruits to be eaten fresh throughout the year.

Arab horticulture gave the world the fragrant flowers and herbs from which perfumes were extracted. Their walled gardens were for the pleasure of the senses — a pine tree standing green and aromatic in the heart of a garden scented with jasmine; a fountain or artificial pool to delight the eye amidst lavender and laurel; a special rose garden blooming in riotous color, the roots injected with saffron to produce yellow, and indigo to produce blue; vines and trees injected with perfumes in the autumn flooding the air with fragrance in the spring; a weeping willow dripping gracefully into the middle of a clear lake; arbors and pergolas constructed where streams of water could bubble through them, cooling the air and giving relief from the heat of the desert. Mimosa and wild cherry lavished colour against stonewalls, and cypress grew tall, close and straight bordering alleyways to obliterate from view all that was not pleasing.

Bulb flowers were already in a highly hybridized and cultivated state when the Crusaders carried them home from Palestine to Western Europe toward the end of the centuries of Arab power. Rice, Sesame, pepper, ginger, cloves, melons and shallots, as well as dates, figs, oranges, lemons, and other citrus fruits, were introduced into European cuisine via the Crusaders and the trade caravans of Eastern merchants. The women of Europe borrowed from the cosmetics first prepared by the Egyptians, Syrians, and Phoenicians. Some of these included lipsticks, nail polishes, eye shadow, eye liner (kohl), perfumes and powders, hair dyes (henna), body lotions and oils, and even wigs. A symbol of the vanity of the medieval ladies of European courts was the high peaked, pointed cap with its trailing veil of silk. This fashion of Jerusalem was called the ton tour, and noble ladies of both the East and Europe vied with each other on the height of the ton tour and the elegance of the fabrics used in the design of the face-framing millinery.

Much of our contemporary jewellery is a result of inspiration from adornments of the ancient and medieval Arabs, and the highly prized squash blossom design was once on the uniform bottle worn by Spanish Conquistadors.

OTHER SCIENCES

Concerning Arab contributions to engineering, one can look to the water wheel, cisterns, irrigation, water wells at fixed levels, and the water clock. In 860, the three sons of Musa ibn Shakir published the Book on Artifices, which described a hundred technical constructions. One of the earliest philosophers, al-Kindi, wrote on specific weight, tides, light reflection and optics. Al-Haytham (known in Europe as Alhazen) wrote a book in the tenth century on optics, Kitab Al Manazir. He explored optical illusions, the rainbow, and the camera obscura (which led to the beginning of photographic instruments). He also made discoveries in atmospheric refractions (mirages and comets, for example), studied the eclipse, and laid the foundation for the later development of the microscope and the telescope. Al-Haytham did not limit himself to one branch of the sciences, but like many of the Arab scientists and thinkers, explored and made contributions to the fields of physics, anatomy and mathematics.
CRAFTS  
Because the ancient Arabs believed that the arts served God, they raised small scale artistries to new levels of perfection. Glassware, ceramics, and textile weaves attest to their imagination and special skills. They covered walls and objects with intricately detailed mosaics, tiles, carvings, and paintings. Syrian beakers and rock crystals were in great demand in Renaissance Europe and the Azulejos. The iridescent luster pottery from the Moorish kilns in Valencia, also enjoyed great popularity. New glazing techniques were developed, and the brilliant blues took on many names. (The Chinese called them Muhammedan blues, and Dutch traders called them Chinese blues).

They were masters of silk weaving, and the Arab cape worn by Sicily’s King Robert II on his coronation is one of the best examples of this delicate art. Cotton muslin, Damask linen and Shiraz wool became watchwords for quality in textiles in Europe. One considers Moroccan leather to be of particularly fine quality. The Moroccan tanners of the Middle Ages developed methods for tanning hides almost to the softness of silk, and they used vegetable dyes that retained colour indefinitely. These leathers were used for book bindings, and the gold tooling and coloured panels of the Arab style are still being produced, particularly in Venice and Florence to the present day.

The Arabs further developed the art of crucible steel forging. They hardened the steel, polished and decorated it with etchings, and produced tempered Damascene swords. Other works in metal included intricately cut brass chandeliers, ewers, salvers, jewel cases inlaid with gold and silver, and, of course, the beautifully decorated astrolabe.

LANGUAGE AND CALLIGRAPHY  
Because God spoke to Muhammad in Arabic, Muslims venerated the Arabic language. Thus, to Muslims, Arabic calligraphy itself became an art form. It was the chief form of embellishment on all the mosques of the Arab world, and the religious and public buildings of Palermo, Cordoba, Lisbon and Malaga are resplendent with it. The Arabic language is rich and pliant, and poetry, literature, and drama have left their mark on both East and West. Among the earliest publications of the Arabs were the translations into Arabic of the Greek and Roman classics — the works of Aristotle, Plato, Hippocrates, Ptolemy, Dioscorides and Galen. Some note that the poet Nizami’s translations of the twelfth century romance, Layla and Majnun, may have been an inspiration for the later work, Romeo and Juliet. Ibn Tufail’s Hayy ibn Yaqzan (Alive, Son of Awake), considered by many to be the first real novel, was translated by Pocock into Latin in 1671 and by Simon Ockley into English in 1708. It bears many similarities to Defoe’s Robinson Crusoe. A Thousand and One Nights and Omar Khayyam’s Rubaiyat are among the best loved and most widely read of Arab literature. The fascination with Arabic, following the Hellenistic period of Louis XIV, is particularly evident in Shakespeare’s characterizations of the Moors (Othello and the Price of Morocco), in Christopher Marlowe’s Tamburlaine the Great, and in George Peel’s The Battle of Alcazar.

Besides influencing belles lettres, the Arabs developed a system of historiography called isnad. This procedure documents all reliable sources and it provides the modern historian with accurate and comprehensive materials. Foremost among these historiographers was Ibn Khaldun, of whose Book of Examples Arnold Toynbee writes: “Ibn Khaldun, has conceived and formulated a philosophy of history which is undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time.”
MUSIC

The harp, lyre, zither, drum, tambourine, flute, oboe and reed instruments are today either exactly as they were used from earliest Arab civilization or variations of the Arabs’ early musical instruments. The guitar and mandolin are sisters to that plaintive, pear-shaped stringed instrument, the oud.

The bagpipe was first introduced into Europe by Crusaders returning from the wars in Palestine. It quickly became identified with the British Isles. Once the entertainment of the lonely Arab shepherds, the bagpipe returned to Palestine with the British Army. This lost musical art was relearned during the period of Sir John Glubb’s reorganization and command of Jordan’s colourful Bedouin Corps.

Arab poetry was put to music the subtle delicacy of minor key sequences and rhythm. The modes continue to influence our ballads and folk songs today. Extempore poetry was perfected into musical expression, and Arab wedding and other occasions are still celebrated with extempore versing and musical composition.

PHILOSOPHY

Arab philosophers effectively integrated faith and scientific fact, letting one exit within the framework of the other. The Arab philosophers after Byzantium re-discovered the classic philosophy of Aristotle, Plotinus, and Plato in attempting to find answers to the fundamental questions concerning God’s creation of the universe, the nature and destiny of the human soul, and the true existence of the seen as the unseen.

Among the well-known philosophers of the medieval world were al-Kindi, who contributed to the work of Plato and Aristotle; al-Farabi, who made a model of Man’s community; Avicenna (Ibn Sina), who developed theories on form and matter that were incorporated into medieval Christian Scholasticism; Ibn Khaldun, who expounded the cycles of a state in his Muqaddimah (Introduction).

In discussing contributions to human civilizations of some of the medieval Arab scientists, artists, educators, philosophers, poets and musicians, one must remember that their thought was moulded and shaped by many ancient cultures — Greek, Roman, Chinese, Indian, Byzantine, Canaanite and Egyptian, for example. Arab culture, from its ancient beginnings to the present, has given us three great monotheistic religions: Judaism, Christianity and Islam. In government and law, one refers to Hammurabi (Babylonian), Ulpian and Papinian (Phoenicians). Perhaps the greatest contribution of the Arabs to human civilization has been the phonetic alphabet.

In all aspects of our daily lives, then — in our homes, offices and universities; in religion, philosophy, science and the arts — we are indebted to Arab creativity, insight and scientific perseverance.
MODULE-IV

TRANSFORMATION OF THE MEDIEVAL WORLD

The transition from the medieval to the modern world was foreshadowed by economic expansion, political centralization, and secularization. A money economy weakened serfdom, and an inquiring spirit stimulated the age of exploration. Banking, the bourgeois class, and secular ideals flourished in the growing towns and lent support to the expanding monarchies. The church was weakened by internal conflicts as well as by quarrels between church and state. As feudal strength was sapped, notably by the Hundred and the Wars of the Roses, there emerged in France and England the modern nation state. A forerunner of intellectual modernity was the new humanism of the Renaissance. Finally, the great medieval unity of Christianity was shattered by the religious theories that culminated in the Protestant Reformation.

Crusades

The Crusades were a series of wars during the Middle Ages where the Christians of Europe tried to retake control of Jerusalem and the Holy Land from the Muslims.

Why did they want to control Jerusalem?
Jerusalem was important to a number of religions during the Middle Ages. It was important to Jewish people as it was the site of the original temple to God built by King Solomon. It was important to the Muslims because it was where they believe Muhammad ascended to heaven. It was important to Christians as it is where Christ was crucified and rose again.

Who fought in the Crusades?
The Crusades were between the armies of the Europe, mostly the Holy Roman Empire, and the Arabs that had control of Jerusalem. In the first Crusade this was the Seljuk Turks.
There were around 30,000 soldiers from Europe in the first Crusade; they were made up of Knights, peasants, and other commoners. Some saw the army as a way to get rich and try out their fighting skills, while others saw it as a way into heaven.

How they got started
The initial Crusade began when the Seljuk Turks took control of the Holy Land. Prior to this, the Arabs had been in control of the land. However, the Arabs had allowed Christians to pilgrimage and visit the city of Jerusalem. In 1070, when the Turks took control, they began to refuse Christian pilgrims into the area.
Byzantine Emperor Alexius I called for help from the Pope with defending his empire from the Turks and to help push them out of the Holy Land. The Pope helped to gather an army, primarily with the help of the Franks and the Holy Roman Empire.

Timeline of the Crusades
There were a number of Crusades that took place over the course of 200 years starting in 1095:

• The First Crusade (1095-1099): The First Crusade was the most successful. Armies from Europe drove out the Turks and took control of Jerusalem.
• **The Second Crusade** (1147-1149): In 1146 the city of Edessa was conquered by the Turks. The entire population was killed or sold into slavery. Then a second Crusade was launched, but was unsuccessful.

• **The Third Crusade** (1187-1192): In 1187 Saladin, the sultan of Egypt recaptured the city of Jerusalem from the Christians. A third Crusade was launched led by Emperor Barbarossa of Germany, King Philip Augustus of France, and King Richard the Lion heart of England. Richard the Lion heart fought Saladin for several years. In the end he could not conquer Jerusalem, but he did win the right for pilgrims to visit the holy city once again.

• **The Fourth Crusade** (1202-1204): The Fourth Crusade was formed by Pope Innocent III with the hope of taking back the Holy Land. However, the Crusaders got sidetracked and greedy and ended up conquering and plundering Constantinople instead.

• **Children's Crusade** (1212): Started by a French child named Stephen of Cloyes and a German kid named Nicholas, tens of thousands of children gathered to march to the Holy Land. This ended in total disaster. None of the children made it to the Holy Land and many were never seen again. They were likely sold into slavery.

• **Crusades Five through Nine** (1217 - 1272): Over the next several years there would be 5 more Crusades. None of them would be very successful in terms of gaining control of the Holy Land.

**Effects of the Crusades**

The Crusades kept all Europe in a tumult for two centuries, and directly and indirectly cost Christendom several millions of lives (from 2,000,000 to 6,000,000 according to different estimates), besides incalculable expenditures in treasure and suffering. They were, moreover, attended by all the disorder, license, and crime with which war is always accompanied. On the other hand, the Holy Wars were productive indirectly of so much and lasting good that they form a most important factor in the history of the progress of civilization. The effects of the crusades influenced:

**Effects of the Crusades on the Catholic Church**

The Crusades contributed to increase the wealth of the Church and the power of the Papacy. Thus the prominent part which the Popes took in the enterprises naturally fostered their authority and influence, by placing in their hands, the armies and resources of Christendom, and accustoming the people to look to them as guides and leaders.

As to the wealth of the churches and monasteries, this was augmented enormously by the sale to them, often for a mere fraction of their actual value, of the estates of those preparing for the expeditions, or by the out and out gift of the lands of such in return for prayers and pious benedictions.

Thousands of the crusaders, returning broken in spirits and in health, sought an asylum in cloistral retreats, and endowed the establishments that they entered with all their worldly goods.

Besides all this, the stream of the ordinary gifts of piety was swollen by the extraordinary fervour of religious enthusiasm which characterized the period into enormous
proportions. In all these ways, the power of the Papacy and the wealth of the Church were vastly augmented.

**Effects of the Crusades on Commerce**

One of the most important effects of the crusades was on commerce. They created a constant demand for the transportation of men and supplies, encouraged ship-building, and extended the market for eastern wares in Europe. The products of Damascus, Mosul, Alexandria, Cairo, and other great cities were carried across the Mediterranean to the Italian seaports, whence they found their way into all European lands. The elegance of the Orient, with its silks, tapestries, precious stones, perfumes, spices, pearls, and ivory, was so enchanting that an enthusiastic crusader called it "the vestibule of Paradise."

**Effects of the Crusades on Feudalism**

The crusades could not fail to affect in many ways the life of Western Europe. For instance, they helped to undermine feudalism. Thousands of barons and knights mortgaged or sold their lands in order to raise money for a crusading expedition. Thousands more perished in Syria and their estates, through failure of heirs, reverted to the crown. Moreover, private warfare, which was rife during the Medieval times of the Middle Ages, also tended to die out with the departure for the Holy Land of so many turbulent feudal lords. Their decline in both numbers and influence, and the corresponding growth of the royal authority, may best be traced in the changes that came about in France, the original home of the crusading movement.

**Political Effects of the Crusades**

As to the political effects of the Crusades, they helped to break down the power of the feudal aristocracy, and to give prominence to the kings and the people.

Many of the nobles who set out on the expeditions never returned, and their estates, through failure of heirs, escheated to the Crown; while many more wasted their fortunes in meeting the expenses of their undertaking.

At the same time, the cities also gained many political advantages at the expense of the crusading barons and princes. Ready money in the twelfth and thirteenth centuries was largely in the hands of the burgher class, and in return for the contributions and loans they made to their overlords, or suzerains, they received charters conferring special and valuable privileges.

And the other political effects of the Crusades were that in checking the advance of the Turks the fall of Constantinople was postponed for three centuries or more. This gave the early Christian civilization of Germany time to acquire sufficient strength to roll back the returning tide of Mohammedan invasion when it broke upon Europe in the fifteenth century.

**Social Effects of the Crusades**

The Social effects of the Crusades upon the social life of the Western nations were marked and important. The Crusades afforded an opportunity for romantic adventure. The Crusades were therefore one of the principal fostering influences of Chivalry. Contact with the society of the East provided a general refining influence.
Effects of the Crusades - Intellectual Development

The influence of the Crusades upon the intellectual development of Europe can hardly be overestimated. Above all, they liberalized the minds of the crusaders. The East at the time of the Middle Ages surpassed the West in civilization. The crusaders enjoyed the advantages which come from travel in strange lands and among unfamiliar peoples. They went out from their castles or villages to see great cities, marble palaces, superb dresses, and elegant manners; they returned with finer tastes, broader ideas, and wider sympathies. The crusades opened up a new world. Furthermore, the knowledge of the science and learning of the East gained by the crusaders through their expeditions, greatly stimulated the Latin intellect, and helped to awaken in Western Europe that mental activity which resulted finally in the great intellectual outburst known as the Revival of Learning and the period of the Renaissance.

Effects of the Crusades - Material Development

Among the effects of the Holy Wars upon the material development of Europe must be mentioned the spur they gave to commercial enterprise, especially to the trade and commerce of the Italian cities.

During this period, Venice, Pisa, and Genoa acquired great wealth and reputation through the fostering of their trade by the needs of the crusaders, and the opening up of the East. The Mediterranean was whitened with the sails of their transport ships, which were constantly plying between the various parts of Europe and the towns of the Syrian coast.

In addition to the effects of the crusades on material development various arts, manufactures, and inventions before unknown in Europe, were introduced from Asia. This enrichment of the civilization of the West with the "spoils of the East" can be seen in the artefacts displayed in modern European museums.

Effects of the Crusades - Voyages of Discovery

Finally, the incentive given to geographical discovery led various travellers, such as the celebrated Italian, Marco, and the scarcely less noted Englishman, Sir John Mandeville, to explore the most remote countries of Asia. Even that spirit of maritime enterprise and adventure which rendered illustrious the fifteenth century, inspiring the voyages of Columbus, Vasco de Gama, and Magellan, may be traced back to that lively interest in geographical matters awakened by the expeditions of the crusaders.

Socio-Economic Changes

Trade and commerce revived and improved in an orderly political atmosphere. During the barbarian invasions in 15th century Europe, trade and commerce were badly ruined. It was only after the barbarian influx receded that Europe could flourish economically. As new trunk routes were made modern, cities were established with urban communities. Besides this, classes were formed in society, where the middle class was more prominent, comprising business people. With the projection of a class-based society, a new era in Europe began, which uprooted the land tenure system. The middle class (the bourgeoisie), the intelligent business class people
became wealthy. They took the political (local) machinery into their hands and clashed with traditional feudal landlords.

**Black Death**

The Black Death is the name for a terrible disease that spread throughout Europe from 1347 to 1350. There was no cure for the disease and it was highly contagious.

**How did it start?**

The plague likely started in Asia and travelled westward along the Silk Road. The disease was carried by fleas that lived on rats. Historians think that black rats living on European merchant ships caught the disease, eventually bringing it to Europe.

**How bad was it?**

It's hard to imagine how scary life was in the Middle Ages during the Black Death. By the time the disease ran its course, it had killed at least one third of the people in Europe and probably more. In Paris, France it's estimated that around 800 people died a day. There were so many dead that they couldn't bury them. They had to carry them to massive pits.

Unfortunately, the people in the Middle Ages didn't know that the disease was carried by rats. This made larger cities and towns, which were very dirty during the Middle Ages, especially dangerous as there were lots of rats there. Sometimes entire towns or villages were wiped out by the plague.

**What did the people do?**

As you might expect, there was panic. Many people were sure it was the end of the world. People locked their doors and tried to hide in their houses. However, this did little good in cities where rats, and therefore fleas, were everywhere. They also burned down houses and even entire villages to try and stop the disease.

**The Bubonic Plague**

Today we call this disease the bubonic plague. Very few people get the disease today and most of those that do recover fine. When people got the disease in the Middle Ages, they almost always died. People would get really sick including black and blue blotches all over their body.

**Rebuilding After the Black Death**

Much of the infrastructure of Europe was gone when the Black Death finally subsided. It's estimated that it took around 150 years for Europe to rebuild.

**China under the Mings**

The Ming Dynasty is often called the last of the great Chinese dynasties. It ruled Ancient China from 1368 to 1644. It was followed by the Qing Dynasty.
How did it start?

Prior to the Ming Dynasty, China had been ruled by the Yuan Dynasty. The Yuan Dynasty was set up by the Mongols who had conquered China about 100 years earlier. Many Chinese did not like the Mongols and considered them the enemy. Finally, the Mongols were overthrown and ousted from China by a peasant uprising.

The peasant uprising that removed the Mongols and the Yuan Dynasty from power was led by a man named Zhu Yuanzhang. He took control of China and named himself Emperor Hongwu. This was the beginning of the Ming Dynasty.

Great Projects

This was an era of large civil engineering projects including:
- The Great Wall of China - The Great Wall was almost completely rebuilt by the Ming Dynasty. The tall and wide brick walls that are still standing today were built by the Ming.
- Grand Canal - The Grand Canal was rebuilt during this time. This had a significant impact on trade and helped the economy to flourish.
- Forbidden City - This city was the emperor's palace and was located inside the capital city of Beijing. It had almost 1000 buildings and covered over 185 acres of land.

Culture and Arts

Art flourished during the Ming Dynasty. This included literature, painting, music, poetry, and porcelain. Ming vases made of blue and white porcelain were prized at the time throughout the world. They are still considered quite valuable.

Literature reached new heights during this era as well. Three of the Four Great Classical Novels of Chinese Literature were written during the Ming Dynasty. They are Outlaws of the Marsh, Romance of the Three Kingdoms and Journey to the West.

Government

The government was run by an organization called the civil service. In order to get a job with the civil service, applicants had to take difficult exams. The men with the highest scores would get the best jobs. Some men would study for years to try and pass the exams and earn one of these prestigious positions. The exams often covered a number of subjects, but a significant portion of the testing was on the teachings of Confucius.

Emperor Chengzu

Emperor Chengzu was the third emperor of the Ming dynasty. He did a lot of good things to strengthen China like re-building the Grand Canal and establishing trade and diplomacy with other countries. He also moved the capital to Beijing and built the Forbidden City. He later was known as the Yongle Emperor.

Zheng He

Zheng He was a great Chinese explorer. He set out at the command of Emperor Chengzu and visited many lands with the Chinese navy. He went throughout Southeast Asia, the Middle East, and even to Africa. After visiting Somalia in Africa he brought back a giraffe for the Emperor.

SYLLABUS

HIS4BO5 HISTORY OF THE MEDIEVAL WORLD
Module I Medieval Europe
Nature of Medieval European Society – Feudalism
Manorialism – Monastic orders
Guilds – Towns – Universities
Papacy – Evolution of Roman Catholic Church

Module II Byzantine Era
Background – Byzantine Empire – Administration
Cultural Achievements – Literature – Art and Architecture – Styles
Religion and Greek Orthodox Church

Module III Arab Civilisation
Birth of Islam – Caliphate
Islamic Empire – Umayyads – Abbasids – Harun Al Rashid
The safavids of Persia – Shah Abbas – The Ottoman Turks – Sulaiman the Magnificent
Arab Science – Philosophy – Trade – Art and Architecture – Literature

Module IV Transformation of the Medieval World
Crusades – Causes and Results
Trade – Urbanization
Changes in Agriculture
Black Death – Eastern Contacts – China under the Mings

Map Study
1. Important Medieval European Towns -
2. Important Centres of Medieval Arab World
3. Important Cultural Centres –
4. Important Centres of Education

BOOKS FOR STUDY
Module I
1. Lynn Hunt et.al.,(ed.), The Making of the West: Peoples and Cultures
2. Thomas Walter Wallbank & Alastair MacDonald Taylor, Civilization: Past and Present

Module II
1. Lynn Hunt et.al., (ed.), *The Making of the West: Peoples and Cultures*
2. Thomas Walter Wallbank & Alastair MacDonald Taylor, *Civilization: Past and Present*

**Module III**
1. Lynn Hunt et.al., (ed.), *The Making of the West: Peoples and Cultures*
2. Thomas Walter Wallbank & Alastair MacDonald Taylor, *Civilization: Past and Present*
3. Philip Khuri Hitti, *The Arabs: A Short History*

**Module IV**
1. Lynn Hunt et.al., (ed.), *The Making of the West: Peoples and Cultures*
2. Thomas Walter Wallbank & Alastair MacDonald Taylor, *Civilization: Past and Present*

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