THE CENTRAL ISLAMIC LANDS

Class XI. HISTORY

Sources of Islamic history.

- **Twarikhs.**
- **Islamic texts.**
- **Oral history.**
- **Foreign accounts.**
- **Official documents.**
- **Colonial historians.**
- **Modern historians.**

Black Sea
GEORGIA
UZBEKISTAN
TURKEY
Caspian Sea
SYRIA
Mediterranean Sea
CYPRUS
LEBANON
ISRAEL
IRAQ
IRAN
AFGHANISTAN
JORDAN
EGYPT
Persian Gulf
PAKISTAN
Gulf of Oman
SAUDI ARABIA
OMAN
Red Sea
Arabian Sea
YEMEN
SUDAN

Arab society before the advent of Islam:

- Different tribes.
- Nomadic lifestyle.
- Paganism.
- The importance of Mecca among all other regions.

Basic principles and characteristics of Islam:

- Believe in one supreme god.
- Prayers
- Moral principles.
- Universal brotherhood of believers.
- Class character.

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The early polity of Islamic empire.

Class XI. History.

Riyasat-e-Medina.

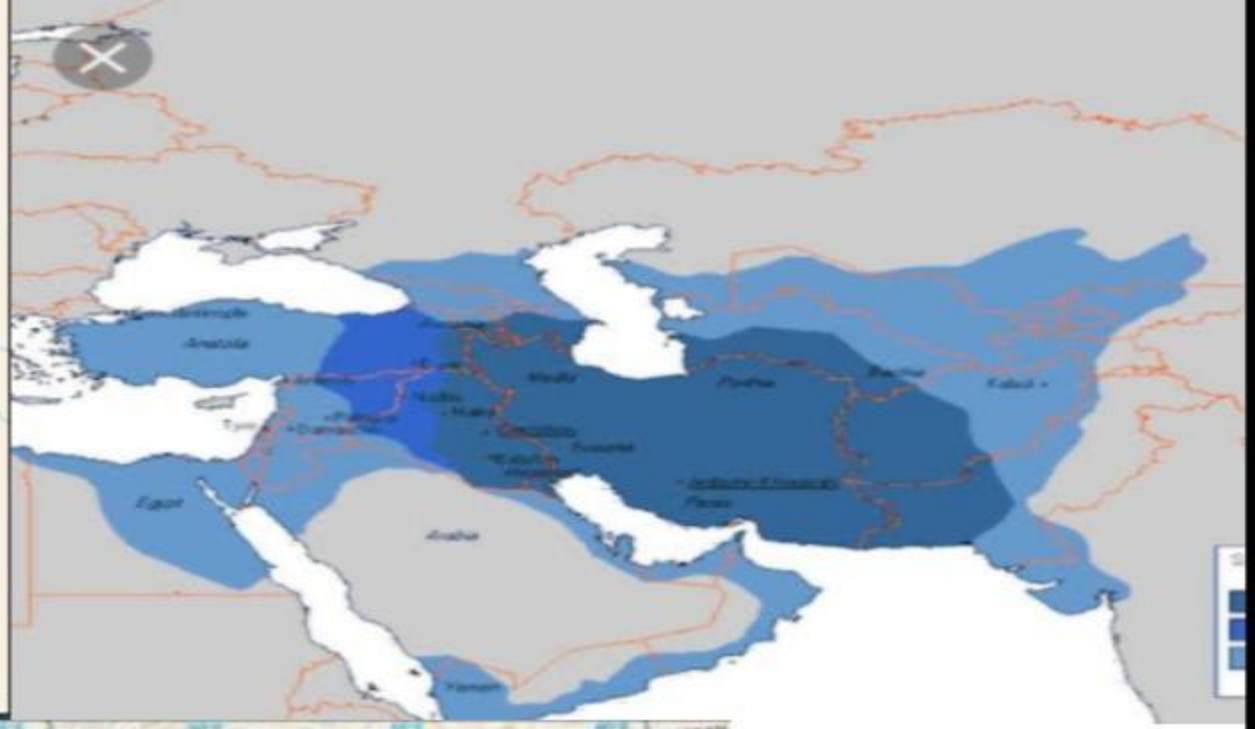
- Muhammad's political order based on three sources; inherited policies, borrowed policies from outside and new innovations.
- At this stage(Medina) the Umma had Jews and polytheists included.
- The economy was dependent on taxes and war booty collected from expeditionary raids.
- There was a conflict between Muhammad's men and Meccan aristocracy.

The conquest of Mecca and early Islamic polity.

- Muhammad's reputation as a religious preacher and political leader spread far and wide after the conquest of Mecca.
- Now the umma became more exclusive; only for believers.
- The Islamisation of Arab peninsula.
- The early Islamic polity was the federation of Arab tribes and clans.

The rule of early Caliphate.

- After the death of Muhammad there was no clear rule of succession in Islamic polity.
- The biggest innovation was the creation of institution of Caliphate, in which the leader of the community became the deputy of the prophet.
- The twin objective of the Caliphate were to retain control over the tribes constituting the Umma and to raise resources for the state.
- There was some kind of opposition from different groups or clans among the Muslims against the rule of Caliphate.
- The early opposition were suppressed by the Caliphate and expanded its Empire.



The expansion of Islamic empire.

Political and religious conflict with Byzantine Empire in the west and Sasanian Empire in the east.

Expansion of the Empire and changing polity.

- New administrative structure(comprised of governors and tribal chieftains) in all the conquered provinces.
- Imposition of kharaj and jiziya tax On non-Muslims (dhimmis).
- The Monopoly of particular clans or tribes.

The last stage of early Islamic polity.

- Fight between Ali and Meccan aristocracy.
- The Shia Sunni divide.
- Death of Ali and the establishment of Umayyad dynasty.

HOMEWORK

1. **Early Islamic polity of Medina and Mecca.**

2. **Discuss the Early Islamic polity Just after the death of prophet Muhammad.**

THE CENTRAL ISLAMIC LANDS (Centralisation policy of Umayyads and the Abbasid revolution)

Class XI. History.

Centralisation of polity under the Umayyads.

- **Caliphate based in Madina was replaced with an increasingly authoritarian polity**
- **The Umayyads were more interested in consolidation of their leadership within the umma.**
- **Damascus became the capital and they adopted the extravagant court ceremonies and administrative institutions of Byzantine Empire.**
- **Hereditary succession was also introduced.**

The dome of the rock or the Al-Aqsa mosque. One of the earliest example of Islamic architecture.

Identity of Islamic polity under Umayyads.

- The state was now and imperial power and no longer based directly on Islam.
- The Syrian troops get more preference compared to others.
- People from other faiths were included in in the polity or the administration.
- Arab social identity became more dominant.

he city of Jerusalem, t acquired a mystical ssociation connected with the Night Journey of the Prophet to Heaven (miraj).

Abd al-Malik's Coinage Reform

The three coin specimens show the transition from Byzantine to Arab-Islamic coinage. On the second coin, the bearded and long-haired caliph is dressed in traditional Arab robes and is holding a sword. It is the first extant portrait of a Muslim. It is also unique because later there developed an antipathy towards the representation of living beings in art and craft. Abd al-Malik's reform of coinage was linked with his reorganisation of state finances. It proved so successful that for hundreds of years, coins were struck according to the pattern and weight of the third specimen.

Byzantine gold solidus (denarius aureus) showing the emperor Heraclius and his two sons.

Portrait gold dinar struck by Abd al-Malik with his name and image.

The reformed dinar was purely epigraphic. It carries the kalima: 'There is no God but Allah and He has no partner (sharik)'

Coins of Abd-al-Malik, Which were influenced by the coinage of Byzantine Empire.

One rupee coin of Akbar with kalma written on it.

Dawa movement and fall of Umayyads.

- **Abbasids replaced the Umayyad dynasty.**
- **Abbasids promised a restoration of the original Islam of prophet.**
- **One of the important causes behind this revolution was the Monopoly of Arabs in administration.**
- **There was anger among the Arabs of Iran.**
- **The Abbasids legitimize their bid for power by promising that a masiha from the family of prophet would liberate them from the oppressive umayyad regime.**

Abbasid rule.

- **Arab influence declined, while the importance of Iranian culture increased.**
- **The army and bureaucracy were recognised on a non-tribal basis to ensure greater participation by Iraq and khurasan.**
- **They retained the centralised nature of the state.**
- **They maintained the magnificient imperial architecture and elaborate court ceremonials of the umayyads.**
- **Thus there was not much change in the nature of polity.**

HOMEWORK

1. **Discuss the Islamic polity under Umayyad and Abbasid dynasties.**

2. **Read the topic**