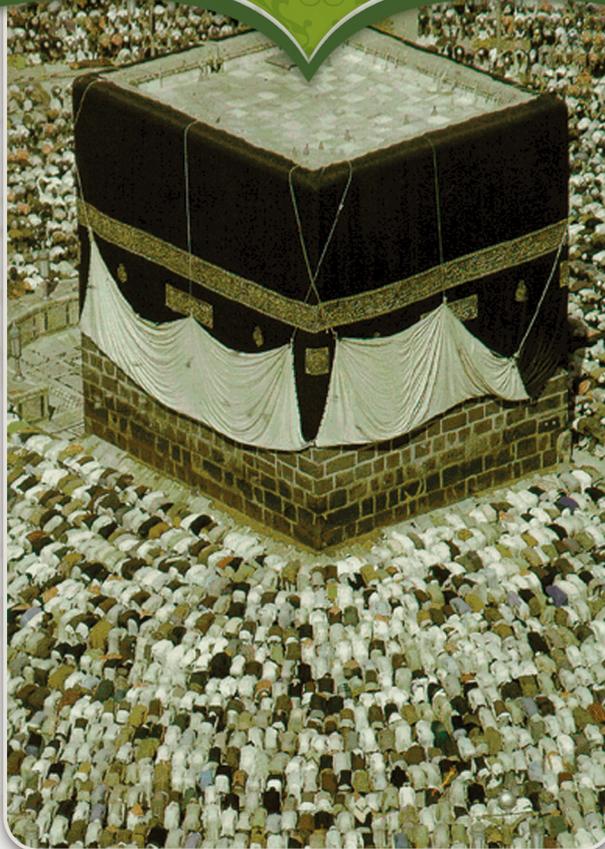
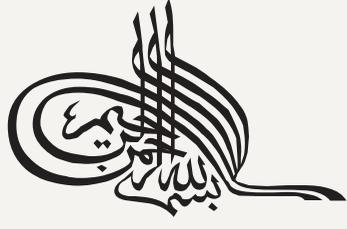


TEXTBOOK

HISTORY OF ISLAM





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Author : Commission

Auteur du Volume « Histoire de l'Afrique » : Dr. Said ZONGO

Coordinator : Yrd. Doç. Dr. Faruk KANGER

Academic Consultant : Lokman HELVACI

Translator : Fulden ELİF AYDIN

Melda DOĞAN

Corrector : Mohamed ROUSSEL

Editor : İsmail ERİŞ

Graphics : Rasim ŞAKİROĞLU

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سورة الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

سورة الفاتحة هي ستة آيات

THE ERA OF FOUR RIGHTLY GUIDED CALIPHS (632–661)

THE TOPICS OF THE CHAPTER

THE ELECTION OF THE FIRST CALIPH

THE CALIPHATE OF ABUBAKR (MAY ALLAH BE
PLEASED WITH HIM) (632–634)

THE CALIPHATE OF UMAR (MAY ALLAH BE PLEASED
WITH HIM) (634–644)

THE CALIPHATE OF UTHMAN (MAY ALLAH BE
PLEASED WITH HIM) (644–656)

THE PERIOD OF ALI (MAY ALLAH BE PLEASED WITH
HIM) (656–661)

PREPARATORY WORKS

1. What comes to your mind when the word Caliph is mentioned?
2. Try to remember the names of five best friends of the Prophet Muhammad (pbuh).
3. Give some information about what method was followed in respect to the state administration after the death of the Prophet (pbuh)
4. List the names of five leaders of the Muslim state who ascended to the power after the Prophet's (pbuh) death in the order of their priority.

A. THE ELECTION OF THE FIRST CALIPH

After our Prophet (pbuh) died, the most important issue was who was going to be the Caliph of the Muslim community (or the head of the state). Even before the completion of the services related to the funeral ceremony of our Prophet (pbuh), some of members of the Ansar (helpers) gathered and wanted to elect one of them as the head of state. While Muslims were essentially in unity and solidarity, they seemed to have gathered around four different views under the circumstances of the day:

1. Muhajirs (Emigrants) who had migrated to Medina together with Muhammad (pbuh) and shared a common fate with him since the early days of Islam, and most of whom were from the Quraish tribe.
2. Ansar (Helpers) with whom the Prophet Muhammad (pbuh) became friends, by migrating to their land after the circumstances in Mecca had become very difficult for him,
3. Those who wanted someone from Muhammad's (pbuh) lineage to be his successor,
4. The group that had had political and economic prestige since the earlier times in Mecca. Umayyad family, the tribe of Abu Sufyan, was the leading one in this group.

The Prophet Muhammad (pbuh) didn't directly point out who was going to be elected as caliph after himself in his lifetime. In a way he wanted Muslims to elect their leaders on their own. After all, Muslims paid attention to the characteristics of the caliph whom they would elect, not to the basis of kinship. They elected Abu Bakr (may Allah be pleased with him) who had seniority, intelligence and maturity, piety, prestige and to whom the Prophet Muhammad (pbuh) trusted and was his friend throughout his life as the caliph. After Abu Bakr successively Umar, Uthman and Ali became the head of the Muslims. This era that lasted about thirty year is called The Era of Four Rightly Guided Caliphs (Al-Khulafa Al-Rashidun). These caliphs came to office through election.

B. THE PERIOD OF ABU BAKR (May Allah be pleased with him) (632-634)

Abu Bakr (may Allah be pleased with him) became the head of the Muslims in a very problematic time and worked for the unity and solidarity of Muslim society and for spreading and strengthening the Call of Islam. We can briefly list the important incidents that took place during the era of Abu Bakr as follows:

1. The Expedition of Uthama:

Abu Bakr (May Allah be pleased with him) sent Uthama over Damascus after the burial procedures of our Prophet (pbuh) had been completed. The expedition lasted for about 40 days. The army returned with war booties and no casualties. Thus, the forces threatening the security of the Muslim State and its commercial and economic interests were eliminated (632).

2. The Fight with Those Who Converted out of Islam and Those who falsely Claimed to be Prophet:

After the death of the Prophet Muhammad (pbuh), rebellions and apostasy movements started to spread in various parts of the country (such as Middle Arabia, Yemen, Oman, and Bahrain). There was not any movement only in Mecca, Medina and Taif. However, Abu Bakr didn't give up in the face of all those serious problems. Some of these rebels were the Arabs living in the desert who had just converted to Islam and couldn't understand what Islam really was and why payment of almsgiving (zakat) obligatory in Islam. The Holy Qur'an describes us those people in the 14th to 16th verses of Chapter al-Hujurat (49):

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“The Bedouin say, “We have attained to faith.” Say [unto them, O Muhammad]: “You have not [yet] attained to faith; you should [rather] say, ‘We have [outwardly] surrendered’ - for [true] faith has not entered your hearts.”

Apart from these, some imposters who thought that Muhammad (pbuh) controlled the Arabian Peninsula by means of prophethood as well as some tribal racists and oracles claimed to be prophets. Deceiving and gathering people around them with some kinds of trick, they revolted against the Muslim state. Incidents of apostasy started to become so serious that they even dared to attack Medina, the capital city and the seat of the government of the Muslim state. Abu Bakr followed a very wise strategy against those extremely important and delicate developments. He commanded the distinguished commanders, powerful and important people of Muslim society by appointing them as flag bearers to fight against the apostates without delay. The number of the commanders that Abu Bakr charged was about 11. Khalid b. Walid, Ikrima b. Abu Jahl and Amr b. As were among these commanders. Within less than two years after these incidents, disorder and apostasy incidents were stopped, everything was taken under control

3. Compilation of the Holy Qur'an into a Book Form:

The Holy Qur'an was written down by revelation scribes and also memorized by Muslims at the time of our Prophet (pbuh). However, it wasn't collected in the form of a book.

Many companions knowledgeable in the Qur'an (qurra) and those who memorized the whole Qur'an (hafiz) were martyred in the battle of Yamame which took place during the Caliphate of Abu Bakr (r.a.). Umar and many companions got worried because of that and they warned the caliph in this respect. Abu Bakr established a committee under the leadership of Zayd b. Thabit, one of the revelation scribes, to collect the pages of the Qur'an. With the rigorous works of the committee, the pages of the Qur'an were completely compiled and it was delivered to Abu Bakr (r.a.) as a “*Mushaf (book)*.” This mushaf was later on entrusted to Umar (r.a.) and after him it was handed over to Umar's daughter and one of the mothers of the believers Hafsa. During the time of caliph Uthman, this main mushaf was copied and sent to various centers of the Muslim state.

The Holy Qur'an ; was collected under the leadership of Zayd b. Thabit , at the time of Abu Bakr, because of many revelation scribes were martyred in the Battle of Yamama.

4. Conquests during the Era of Abu Bakr (r.a.):

Byzantium and Persia were the two powerful states of that time. There happened wars against Byzantium during the time of our Prophet (pbuh), as well. The movements of conquests over the land of Byzantine began during the time of Abu Bakr (r.a.)

a. Conquests in the Region of Iraq:

After being elected as the caliph and establishing peace in the society, Abu Bakr (r.a.) continued the conquests that our Prophet (pbuh) had started. Khalid ibn al-Walid, who was charged with the conquest of Iraq went up to Hire and had an agreement with the community there with the condition of accepting to pay jizya (poll tax) (633). On the one hand people worked to spread Islam, on the other hand new places were conquered. Fertile lands extending from the Persian Gulf to the north up to the banks of the Euphrates River were added under the authority of Islam in a short period of such as one year.

b. Conquests in the region of Syria:

Abu Bakr prepared four armies and sent them to Syria. First Amr b. As and after him Ubayda b. Carrah was appointed as the chief commander. Learning that the Byzantine was getting ready for an attack, Amr b. As asked from the Caliph to send reinforcements. Thereupon Khalid b. Walid came from Hira to Marj-i Raahit and defeated Gassanis. After receiving the news, Byzantine troops marched towards Ajnadayn. Amr and Khalid who also came to Ajnadayn defeated the Byzantine army (634). With Muslim army's victory in Ajnadayn, the gates of the Palestine were opened to the Muslims. At that time Abu Bakr passed away and Umar was elected as Caliph. New Caliph appointed Abu Ubayda b. Jarrah as the commander of the army.

With the victory of the Islamic army in Ajnadayn, the gates of the Palestine were opened to the Muslims.

At the beginning of the year 14/635, Muslim army laid siege to the city of Damascus. The commanders were Amr b. As, Khalid b. Walid, Abu Ubayda, Shurahbil and Abu al-Darda . The siege lasted long, hunger and famine emerged in the city. Khalid entered the city from the eastern gate without fighting, while Abu Ubayda entered the city from the western gate by fighting, so the city was conquered. With the conquest of Damascus, Muslims ended the 1000-year long authority of the Roman Empire in the city.

The real battle with Byzantine forces took place at the banks of Yarmuk River. The Byzantine army was heavily defeated by the Muslim army. While Muslims were busy with this war, the news of the death of Abu Bakr reached the army. The commanders kept the news secret from the army and continued to fight; because getting defeated in this battle was going to mean wasting everything that had been done by that time. So they fought by showing a great heroism, courage and power. Just like Qadisiyya war that was won in Iraq (14/635) was a turning point of the victories against the Iranians, the Victory of Yarmuk also formed the basis of the successes that the Arabs achieved in the region of Damascus. This event has an important place among the other Islamic conquests which were carried out in the region of Damascus. Because the success and victories that Muslims gained in this war led them to keep on their conquests and increase their efforts and supports and on the other hand it caused the Romans to



Khalid Ibn Al-Walid's Sword (Kept in Topkapı Palace in Istanbul)

be weakened and defeated. So Muslims won their greatest battle ever. After the year of 636, Christians totally lost their authority in Syria and Muslims gained the control.

5. The Death of Abu Bakr:

Abu Bakr got sick in the year 634 and wasn't able to go out to the mosque anymore. He handed the duty of imamate over to Umar. He had also told that it would be convenient for Umar to be the Caliph after him. He died in 23rd August, 634 (L.13). His funeral prayer was performed by Umar and he was buried next to our Prophet (pbuh) in Rawza-i Mutahhara.

6. The personality of Abu Bakr:

Abu Bakr had unshakable belief in the Holy Qur'an and the prophethood of Muhammad (pbuh). Indeed because of this characteristic of his, he was given the title of "*siddiq* (eminently truthful)". The Prophet (pbuh) expressed the strength of his faith with the following words: "When I was sent to you by God all of you called me "liar" except Abu Bakr. He believed in me and accepted me. He helped me with his life and property."

Abu Bakr was a brave and determined man. He practiced the opinions which he believed to be the right thing without any hesitation. Beginning from the first days of Islam, he always supported it and the Prophet (pbuh) with all his heart and strength. In this respect nothing could stop him. He continued to be determined even after the death of the Prophet (pbuh). With his strong and sound will, he easily solved the serious problems emerged after the death of the Prophet (pbuh).

Abu Bakr was a humble, gentle and kind person. He never acted superior to anybody. When someone praised him he used to say "My Lord! You do know me better than I do myself." He would get very angry with arrogant people. When necessary, he showed bravery and boldness, but he was able to control his anger. He always maintained his solemnity. He was merciful and generous. His generosity reached such a high level that he could spend all his property for the sake of Islam.

He was a pious and religious person. He didn't worship idols even in the Age of Ignorance. He avoided all kinds of immoral acts of that era and didn't have friendships with immoral people.

He was contented. After he was elected as the caliph, he wanted to continue to do trading which was his old occupation. He took some clothes with him to sell and went to market. He came across with Umar on the way to market and Umar told him that he took over governing the affairs of the Muslims, and if he kept on trading, the tasks of the state would be failed. Upon this, Abu Bakr asked: “then how am I to feed my family?” Umar took him to Abu Ubayda the officer of bait al-mal (treasury), and took care of the arrangements to put Abu Bakr on a salary. Abu Ubayda assigned for the caliph food of an average Muhajir (immigrant Muslim) and two pieces of clothing for the summer and winter and told him that whenever his cloth gets old, he should bring them and exchange them with the new one.

As seen, Abu Bakr confined himself to live with the amount he received from the state treasury which was just enough to feed himself and his family. He didn't regard his caliphate as a means to increase his own fortune and to make financial benefits out of it. He confined himself with the amount of the expenses of an average citizen. When he was about to die, he told his daughter Aisha to deliver the camel which they milk, the container in which they paint their clothes and the velvet dress he wore to Umar after his death. He explained the reason of his request saying that he got those things in return for governing the affairs of the Muslims.

When there was an issue to be consulted, the Prophet would especially ask Abu Bakr's opinion. Abu Bakr was also known with his knowledge and his literary personality. He was one of the few literate people at that time. He was one of the scribes of Prophet, even one of the scribes of the revelation. The Prophet would take Abu Bakr with him when going out of Mecca.

Abu Bakr knew the whole Qur'an by memory and he could recite it very well. He was one of the companions from whom the different ways of recitation (wajh) were narrated. He also knew the interpretation of the Holy Qur'an like he knew its literal meaning very well. The Prophet put him in charge of leading the prayers in place of him, which shows the strength of Abu Bakr's knowledge of the Holy Qur'an.

Abu Bakr also knew the sunnah of the Prophet. The Companions consulted him about various matters and he delivered what he learnt from the Prophet to people.



The Caliphate of Abu Bakr (RA) at Its Zenith in 634

As for his administrative and military character, during his 2-year long caliphate, he established peace and tranquility in society by ending the *ridda* (apostasy) incidents. He also established the unity among the Muslims. Later, he attempted to conquer the neighboring two major states, i.e. Iran and the Byzantine, and succeeded in this attempt. His administrative and military skills had a big role in these achievements. He was a statesman who knew how to act in both domestic and foreign policy. He attached importance to consultation. He chose the army commanders from those who could properly do the task. He would not neglect to give them useful and necessary tactics. He would thoroughly inquire about the conditions of the region to which he sent the army and make the necessary arrangements according to his findings. He was meticulous about meeting army's needs for weapons and other equipment. He would secretly inspect his governors and listen to people's complaints. When he came across with an injustice he would try to eliminate it. He said that "The weak among you shall be strong with me until their rights have been vindicated; and the strong among you shall be weak with me until, if the Lord wills, I have taken what is due from them."

Conclusion: Abu Bakr united the Muslims who were in danger of dissolution after the death of the Prophet (pbuh), established the state authority again, compiled the Holy Qur'an into a book form, managed to spread Islam out of the Arabian Peninsula through Syria, Palestine and Iraq for the first time. Moreover, he was called as Halifat al-Rasulullah (Caliph of the Prophet).

C. THE PERIOD OF UMAR (May Allah be pleased with him) (634–644):

THE CALIPH OMAR IBN AL KHATTAB (RAA) WAS THE FIRST CALIPH TO BE CALLED "EMIR AL MUMEENEEN" (COMMANDER OF THE BELIEVERS)

Umar who had an important role in the election of Abu Bakr as the caliph helped him in the state affairs and also served as a judge (qadi) in Medina. When Abu Bakr's disease got worse and he was not able to lead prayers any more, he appointed Umar as imam in his place and made a testament about his appointment as the caliph after him. Umar (634-644) too was a perfect man. He gained fame with his willpower and justice. The most distinctive feature of his time was "the movements of conquest" and "the organization of the Islamic country." Muslims were able to conquer Syria, Iraq, Iran, Palestine and Egypt in this time, so the boundaries of the Islamic state notably extended.



The Sword of Umar Ibn Al-Khattab (RA)

1. The Conquests in Iraq, Iran and Khurasan:

When Umar became the caliph, he appointed Abu Ubayda as the chief commander and accelerated the movements of conquests of the lands of Iraq and Iran which had started in the time of Abu Bakr

a. Qadisiyya War (15/636):

Umar appointed Sad bin Abi Waqqas as the commander of the army which was sent over the Persia. Learning that Muslim army was moving towards Iran, Kisra Yazdagard immediately began preparations. Yazdigard sent Jalinusu with a vanguard unit constituted from 40,000 men. And then he sent his commander in chief Rustam with the main force constituted from 60,000 men and finally sent a rearguard unit consisting of 20,000 men. So 120,000-man Sassanid army gathered in Qadisiyya. 30,000 of the Persian army were armored and they were chained to each other in order to increase their strength. And there were also elephants placed in the front rows of the Persian army. On the other hand, Muslim army was composed of 34,000 people. Sa'd (r.a.) wanted to take care of the problem with an agreement so he sent the following message to the Persian army by his messengers: "We give you a 3-day period. During these 3 days, you should either convert to Islam, or accept to pay jizya (poll tax) or get ready for the battle. They didn't accept these conditions in the three-day period. On the 4th day Muslim soldiers attacked the enemy upon the orders given to them. Persian army responded with the elephants they had in their army. Violent collisions were witnessed on the first day. In the following days, Muslims defeated the Iranian army with ingenious military strategies they applied. When the Persian army's commander in chief Rustam was killed, the army was disintegrated. Muslims had 8500 martyrs in this war. Almost all Persian soldiers were killed. Muslims won a great victory. Later, with the orders of Umar, Muslims moved to the capital city of Sassanid State, Madayin where the ruler of Persian Kisra lived. Receiving the news that Muslim army was moving to Madayin, the Iranian Kesra Yazdegard left the city with fear. Muslim army easily entered the city and conquered Madayin. A huge booty was obtained in Qadisaya war and the conquest of Madayin. Muslims captured the palaces and treasures of Kisra. With this victory, the gates of Iran were opened to Muslims and also it paved the way for the victory in the following battles.

With the victory in Qadisiya War, the gates of Iran were opened to Muslims

b. The Battle of Nihawand (21/642):

After being defeated in Qadisiyya and Jalula battles, the Persian Kisra Yazdegard the 3rd began to gather an army again. He prepared a big army and appointed Firuzan as its commander in chief. Learning this, Umar ordered the people of Basra and Kufa to go to war and appointed Numan as the commander of the army. Then he advised Numan that if he gets martyred in the battle, Hudhaifa should take his place. Two sides met at Nihawand. When Numan was killed, Hudhaifa b. Yaman took the command of the army. And then Muslims became victorious. This battle was called "Conquest of the Conquests," because after this victory the conquest of Iran became easier and Muslims gained many spoils of war.

c. The Conquest of Khorasan:

After the success attained at Nihawand, Umar gave the order for the conquest of Iran. He personally appointed the commanders to carry out the conquest. Ahnaf b. Qays was the commander who was appointed for the conquest of Khorasan and the surroundings, one of the areas to be conquered.

Losing his crown and throne, Yazdegard the 3rd asked help from Turkish and Chinese rulers as a last hope. However, he was unable to find what he had hoped. What is more, he was killed in that chaotic atmosphere by his close men who desired to take his wealth and treasure.

The commanders and soldiers charged with the conquest of Iran became successful. And thus Iran was completely conquered in a very short time.

The Muslim armies advancing under the command of Ahnaf b. Qays conquered Khorasan and the northern parts of Iran. Thus, the borders of the Muslim State in the east extended up to Oxus River, which was traditionally considered as the boundary between Iran and Turan

2. The Conquests in the Lands of Byzantine:

Most of the conquests in the time of Umar were done in the lands of the Byzantine Empire

a. Conquests in Syria:

As we have mentioned before, the activities of conquest in Syria during the time of Abu Bakr also continued without interruption during the period of Umar. Byzantine army was heavily defeated in the Battle of Yarmok. And then Muslims captured Akka, Humus, Kinnesrin, Aleppo, Antioch and Varosha without encountering strong resistance. The fall of Syria and Damascus would mean the Byzantine's loss of the Eastern Mediterranean. It is narrated that when the news reached to the Byzantine Emperor Heraclius, he looked at the land of Syria for the last time and said: "O Syria! I greeted you as a guest bestowed upon to me! But today, I say farewell for the last time. From now on, there is no way for the Romans can come back to you; those who can will do it in fear. What a sad fate this is!"

b. The Conquest of Jerusalem:

Muslim armies advancing towards Palestine under the command of Amr b. As captured the lands of Jordan. They conquered the important parts of Palestine and advanced up to Jerusalem. This city which was the religious center of the Christian World during the Middle Ages, was kept under siege for four months.

Christians realized that they could no longer resist the Muslims and told that they would surrender the city provided that the Caliph personally to come and take over the city. Muslims did not want bloodshed, either. Finally, Umar came and took the keys of the city (17/638). With the conquest of Jerusalem, no serious obstacle left before the conquest of Egypt.

c. The Conquest of Egypt:

Umar gave the task to conquer Egypt to Amr b. As. While going to Egypt along with about 4000 soldiers, Amr encountered with Egypt-Roman and Coptic forces at a place called Ferma. There was a conflict between the Romans and the Copts in those days. Amr put this conflict in good use and conquered Ferma. Later, many other cities and castles were captured. Umar also sent a 12 thousand men subsidiary force under the command of Miqdat b. Aswad and Ubada b. Samit, who made the conquest of Egypt (19/640) easier.

As a result of some negotiations between Amr b. As and natives of Egypt, an agreement was reached. The Roman Emperor Heraclius however, didn't accept the people's approval. Amr b. As prepared a huge army to go to Alexandria.

Upon this, the Muslim army marched on Alexandria and at the end of a three-month-long siege the city was conquered and many spoils were obtained (642). Thus, Egypt got completely out of the control of the Byzantine Empire.

3. Organization of the Muslim State during the Period of Umar:

With the conquests of the places mentioned above, the Muslim State acquired an extensive land. And while the Muslim state was expanding, many administrative, political, legal and economic questions emerged to be solved in accordance with the Islamic principles.

Umar was an intelligent and sagacious person. He ensured the validity of the same Islamic rules, the usage of the same political division, and the same monetary system in every country conquered by the Muslim forces.

People believing in religions and creeds who lived under the rule of Muslims were protected within the principles of their own religion, their laws and customs. Their lands were not taken from them and their earnings were not confiscated. During the period of Umar:

- In addition to “the General Assembly” meetings in which everybody could easily tell their views were formed to discuss the important affairs of the state, another “Assembly” was established to discuss the daily matters.
- Regional managers and governors were replaced when people in the region didn't want them. In addition, administrative regions were divided into various parts within themselves.
- Commercial, economic relations and taxation were practiced according to certain rules. “Kharaj (land tax)” was recognized as one of the state taxation for the first time during this period.
- Army was based on the specific disciplinary principles; permanent barracks and army headquarters were established.
- The state treasury was organized based on a certain order; necessary measures were taken to be fair in the state expenses.
- Judiciary power was separated from executive power in Umar's administrative organization. Judges were appointed. Edicts were enacted in order to establish a legal procedure.
- The institute of ifta (issuing legal opinions) was established. This institute which was established in the early stages of Islam was not seen in any other culture. Those who want to get information about a legal matter would go to those legal consultants and get informed.
- City Police Organization was established; and market places, overloading the animals, selling alcohol, and inaccurate and incomplete weighing were started to be inspected.
- Prisons were also established in this period.
- Institutions needed for Islamic scholarship and moral education were established; scholars whose salaries were paid from the state treasury were employed in those institutions.

In short: a regular army was established for the first time. Salaries were started to be paid to the soldiers. Headquarters were established in Syria and Palestine. In order to keep the records of the military, the military council was formed for the first time. An assembly was founded to discuss the important issues of the state. “Kharaj” (field and land tax) was started to be collected from non-Muslims. “Bayt al-Mal (state treasury)” was founded for the first time. Country was divided into administrative units. Judges were appointed by the governors and the caliph. Judges were charged with the works of justice for the first time, so the affairs of administration and justice were separated. Hijri calendar was put into practice by taking date of Hijrah as its beginning.

Umar was remembered with great love not only among Muslims but also non-Muslims. Umar who accomplished all those great achievements by properly doing his leadership duties lived a simple life.

4. The Martyrdom of Umar:

A slave named Abu Lu'lu (Firuz) who had been captured during the Nihawand War (642) told Umar his complaints about his master. Evaluating the complaint, Umar stated that he found the amount of fees that he paid to his master normal considering the work he did. However, this decision made slave Firuz angry and he martyred Umar by stabbing him in six places the next day during the morning prayer.

When Umar was wounded, he was asked about who should be the head of state after him. And he transferred the issue to the council (shura).

On the third day (November 3, 644) following the day he got wounded, Umar passed away. He was one of the great Muslim leaders who managed the Muslim State develop and expand during his decade-long administration.

5. The Personality of Umar (May Allah be pleased with him):

Umar (May Allah be pleased with him) was the first caliph who was known by the title "Amir al-Mu'minin (the leader of the believers)" which was a title given to the caliphs after the era of four caliphs. Companions called Abu Bakr as "*Khalifat Rasulillah* (Caliph of the Messenger of Allah)."

Umar is the first caliph who was given the title "Amir al-Mu'minin."

When one thinks about Umar, the first thing comes to mind is his justice. Status and the reputation of people would not mean anything in his application of justice. If interrogating and punishing criminals were necessary, friendship and kinship wouldn't stop him. He listened to everybody's complaints and told Muslims that they could come and tell him any problems without hesitating. He sat in the courtyard of a mosque after prayers, listened to the complaints and requests of the public. At night he wandered around and tried to meet the needs of the needy. He would ask the people who met about the situation of the state and the public.

A famine broke out in his time. He ordered a camel to be slaughtered and distribute it to the needy people of Medina. The next day one of the staff to do the distribution prepared a nice meal with some piece of that camel and brought it to the caliph. Learning that the meal was prepared with the meat of the camel slaughtered the day before, Umar said: "Oh, what a pity for a ruler like me! He eats the best part of the meat and gives the bones to the poor. Take these and give them to those who are in need and never ever do such a thing again. The caliph eats meat only once a month."

He was extremely careful about the properties of the state. He paid attention not to waste them, but use them completely for the benefit of the public. He got his salary from "Bayt al-Mal," but he was the one taking a payment among the Muslims. Most of the time he couldn't even meet his needs and thus he would borrow money.

Umar was a contented, patient and humble person, who devoted himself to worship and living a simple life style. He didn't mind wearing patched clothes, lying on a hard bed, grazing the camels of trea-



The Borders of the Caliphate of Umar (RA) at its Zenith in 644

sury and caring them. One day, one of the camels he looked after ran away. While he was trying to catch this camel Ahnaf b. Qays saw him and told that he should have a slave catch camel. Upon this Umar responded him: “Is there any better slave than me?”

Umar was a good orator. He developed this skill in the poetry contests in Ukaz fair. He had strong and effective voice. He loved the poems in which ethics, honor, justice, and freedom are told, memorized them and recommended them to the public. Many of his words were recorded in the sources. He was good at rhetoric as well as writing. His letters and instructions were rich in literacy and reflected his scholarly identity.

Umar had a strong power of reasoning. During the time of the Prophet and Abu Bakr and his own caliphate the opinions he issued in many aspects of life are the best evidences for this.

Umar didn't like the innovations in religious matters (bid'ah) and superstitions so he took the necessary precautions to prevent them. During the time of the Prophet, people started to show favor to the tree under which the incident of Bay'at al-Ridwan (the Pledge of Ridwan) took place in Hudaibiya. Concerned that might eventually harm the belief of tawhid (monotheism), the caliph immediately had that tree cut. One day, he stood in front of Hajar al-Aswad (the Black Stone) and said loudly: “I know that you're nothing but a stone and you can do no harm and good. But since I saw the Messenger of God touching you, I'm doing the same and it is sufficient for me”.

D. THE PERIOD OF UTHMAN (May Allah be pleased with him) (644-656):

Because Uthman was engaged in trade, he was a wealthy man. He was soft-hearted, considerate to everyone, polite, and a man respected by everybody around him.

1. Election of Uthman as Caliph:

Even though after getting stabbed, Umar was asked to choose someone as caliph, he didn't appoint anybody by name to take his place. But he named six people for a council and asked the new caliph to

be chosen from among those six people within the three days. The council that was prescribed by Umar gathered for the election of the new caliph. The six people were: Uthman, Ali, Talha, Zubair, Sa'd b. Abi Waqqas and Abdurrahman b. Awf.

The six people who were in the council were

- Uthman
- Ali
- Talha
- Zubair
- Sa'd b. Abi Waqqas
- Abdurrahman b. Awf

Abdurrahman b. Awf was the chairman of the council and Umar's son Abdullah attended as observer. Meanwhile Talha was out of Medina, so he gave his rights to Sa'd b. Abi Waqqas to represent him in the council.

The nominations of Uthman as well as Ali were clear. The chairman of the committee Abdurrahman b. Awf met separately with each one of them. Both of them stated that they accepted their nominations. Being the chairman, Abdurrahman wanted to know what the people thought, so he interviewed with people in the streets and bazaars. At the end, the committee voted in favor of Uthman. All members of the committee gave their pledges to Uthman. Thus the caliphate of Uthman which will last twelve years started.

2. The Conquests Made during the Time Uthman:

a. Completion of the Conquests in Iran:

Following separate routes, the military forces under the command of Abdullah b. Amr and Sa'id b. As moved towards Khorasan and Tabaristan in 650-651.

The conquest of Tabaristan was completed and the Turkish ruler of the Gurcan region was forced to pay jizyah tax. The forces under the command of Ahnaf b. Qays conquered some of the towns on the east side of Oxus River. By these conquest and the invasions to Turkestan, the Persian Sassanid Empire was demolished. So the Muslim Arabs got in direct contact with the Turkish lands.

b. The Conquests in the Caucasus:

Muawiya, the governor of Syria, sent one of the two armies to conquer Azerbaijan and the other one to the surroundings of Armenia (651-652). After passing the Caucasus, Muslims encountered with the Khazar Turks. During the siege of Belencer, one of the important cities of Khazar Turks violent clashes took place. Muslims couldn't gain the control of the North Caucasus but they conquered the South. On the other hand, Muslim armies marching over the Eastern Anatolia region managed to take the Georgians under their authority.

c. The Conquests in North Africa:

Discharging Amr b. As, the governor of Egypt from his duty, Uthman appointed Abdullah b. Sa'd Ibn Abi Sarh in his place as the governor of Egypt. During the conquest of Mecca, some people were extremely cruel to Muslims and committed many crimes against Muslims. So killing them was considered as lawful by the Prophet (pbuh). Ibn Abi Sarh was one of those people but he was forgiven as a result of

his milk sibling Uthman's intercession. After being appointed as the governor of Egypt, Abdullah went to North Africa with the permission of the caliph and asked him to send reinforcements. Upon this caliph sent an army including companions such as Abdullah b. Abbas, Abdullah b. Zubair, Abdullah b. Umar and Abdullah b. Amr to help Abdullah b. Sa'd. The army under the command of Abdullah marched to conquer North Africa (26/647).

Abdullah b. Nafi b. Abdi Qays was appointed as the governor of North Africa the conquest of which was completed. Passing the desert of Libya, Muslims reached Tripoli. Uqba b. Nafi joined the army with the soldiers under his command. Gregerius, the governor of Tripoli, was ready waiting with an army of nearly 120 thousand men. Violent clashes took place. Muslims couldn't get any news from the on-going war which lasted for a long time. So the caliph sent Abdullah b. Zubayr with an army to help them. Seeing the new forces, Gregerius was disappointed. One day Abdullah suddenly attacked the enemy with his fresh forces. Muslim army devastated the Byzantine army. Gregerius was killed. At the end of the war Muslims acquired many war booties. The gates of Africa were opened to Muslim army. The Muslim army could reach down to Marrakesh under the command of Ibn Abi Sarh. Thus the sovereignty of Byzantine in the North Africa ended. An Arab army conquered Nuba during the period of Uthman. It reached up to the territories of Sudan, Dongola and signed an agreement with the State of Makara.

d. Muslims' First Sea-Battles and the Conquests in the Mediterranean:

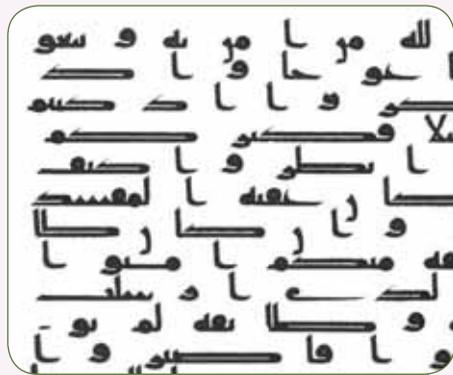
Muawiya, the governor of Syria and Jordan regions, made preparations for the conquest of Cyprus. Navy was prepared for this purpose. Many volunteers joined the expedition to Cyprus. In the 28th year of migration, Muawiyah sent the navy to Cyprus with ships commanded by Abdullah b. Qays. Some companions including Abu Dhar, Abu Darda, Ubada b. Samit al-Ansari were also in the navy. The chief-tain of Egypt Abdullah b. Sa'd came to Cyprus from Egypt. Forces of Egypt and Damascus which united in Cyprus won the victory at the end of the naval war. Muslims gained many war booties and captives. Cypriots were forced to make peace on the condition to pay seven thousand gold (28/649).

Destruction of a major naval power of Byzantine Empire during the conquest of Cyprus enabled Muslims to go to the expedition of other Mediterranean islands. Some troops were sent to the islands of Sicily, Crete and Rhodes. Moreover, Muawiyah sent his navy up to the fronts of Istanbul. Thus the first half of the caliphate of Uthman was spent with conquests in the name of Islam.

3. The Caliphate of Uthman and His Services to Qur'an:



UTHMAN'S QUR'AN IN TASHKENT



Al-Araf, 7: 86-87 from Uthman's Qur'an

During the first six years of the caliphate of Uthman, the borders of the Islamic State extended from Spain to Transoxiana. Many people other than Arabs from various nations and different religions joined to Muslim society. Naturally, this growth also brought with it many issues and new applications needed to be followed for their solutions.

Various works were done about the distribution of the new lands joined to the country, division of war booties, new strategies envisaged in the conquests, the administrative structure and the religious issues.

Since it is not possible to please everyone in all the services executed, there were emerged some opposition groups.

The biggest and the most important service that Uthman did was copying the Qur'an. The Qur'an was started to be written on the dialect of the Quraysh upon his order. Ubay b. Qa'b read and Zaid b. Thabit wrote. Thus, six copies were duplicated in a short time (651). One of the copies of the Qur'an was sent to Mecca, another one to Basra and others to Kufa, Damascus and Egypt. The sixth copy of the Qur'an stayed in Medina.

**The most important service that Uthman did was copying the Holy Qur'an.
Six copies were sent to Mecca, Basra, Kufa, Damascus and Egypt.
One copy left in Medina.**

4. The First Separation Among Muslims and Internal Conflicts:

The movements of conquests in the first six year of the caliphate of Uthman formed an extrovert dynamic structure in Muslim Society. Welfare increased as well as internal security, peace, and tranquility was achieved.

Thanks to the religion of Islam, Arabs evolved from the understanding of city-state in tribal character and developed the country-state at the intellectual level. Conquests carried out in the name of Islam played a significant role in the development of this understanding of state. Because with the conquests of new lands, Muslims met various new communities and started to be acquainted with their cultures, and thus it became easier for them to overcome the fruitless tribal understandings.

However, Arabs did not completely abandon their tribal traditions which had been deeply rooted in their society for centuries. It can be said they also understood be said that they perceived the global principles of Islam only in the light of their tribal cultures. When the waves of conquests stopped, various Arab groups thught about the internal, administrative, social and economic practices and evaluated the achievements in the light of the conditions of the day rather than the future of the Muslim community. The most obvious case for this was that the claim that Uthman (r.a.) appointed his relatives to the certain positions of the state.

During the time of Umar, the old characteristics of the Arabs such as their competitiveness, unnecessary skepticism, distrust and treatment towards those who were not their blood relatives could not come to fore or be influential due to Umar's authority. Whereas Uthman was a scholar and mild-mannered person and was not as authoritarian as Umar. When he appointed his relatives to some positions in the state, he believed their sincerity. However, others were not sharing his convictions. Those appointed by him became obstacles before his path. For example, Marwan b. Hakam whom he appointed as a scribe gave orders in the name of Uthman, which fuelled the unrest in the society.

Soon an effective opposition developed against the caliph. Even though some people's criticisms were justified or balanced, some others started not to hesitate to act ill-mindedly and in an unbalanced manner. Internal strife started to increase gradually. Even those things done by Uthman which would under normal circumstances be accepted by everyone as correct and nice were evaluated in that atmosphere.

While Uthman's appointment of the people from the Umayyad family to certain positions and the increase in their authority and wealth strengthened the Quraysh's opposition, the Quraysh's view of themselves as superior to other tribes and nationalities led to public opposition.

The worst part of the developments was that the opinions of the people in opposition or in power at the time about the caliphate were in chaos. It is seen that in that chaotic atmosphere, inappropriate attributes around the concepts of "prophethood" and "divinity" were used to refer to Ali. Someone named Abdullah b. Saba who brought the issue of "guardian" mentioned in the Torah to the agenda of the society introduced an idea that "Ali is the guardian of the Prophet Muhammad." However, this view which was not approved by Ali would mean to cut off the administrative structure from the concept of caliphate based on election and to open the gate for a system based on racial foundations.

5. The Martyrdom of Uthman:

The developments against the Caliph reached to the highest level. Prominent people such as Talha and Zubayr who had been opposing moderately until that time withdrew from the opposition. Seeing the sensitivity of the situation, Ali calmly observed the developments, but he became worried when the rebels from Kufa started to cause unrest among people and some of the people were about to revolt. He appointed his sons, Hasan and Hussein, together with the sons of some other prominent members of the society to guard near the house of Uthman. These brave people were put in charge to protect the caliph. However, the rebels managed to enter into the Caliph's house from the back without being seen by the guards.

When the rebels entered the house of Uthman, he was reading the Qur'an. Those vicious men killed the Caliph right there and ran away. With the martyrdom of Uthman many intellectual conflicts began to arise in the history of Islam and these debates have been continuing until today. Many people from the following generations took the developments of that day and their later interpretation into consideration rather than taking the Qur'an and Sunnah as the basis for their views. So, they developed understandings which were away from the essential Islamic principles.

6. Uthman's (r.a.) Personality:

Uthman was a thoughtful, gentle natured, calm, merciful and modest person. Because he was a highly modest man, he had a special place in the eyes of the Prophet Muhammad. When Abubakr and Umar came to visit the Prophet, he would welcome them in a relaxed state. However, when Uthman came, he would immediately tidy himself and welcome him in a more respectful way. When he was asked about that, he said: "It would not be right for me not to respect the person to whom even angels show respect".

Uthman was a pious and very generous man. Some examples about his generosity have already been mentioned in the chapter about his life. According to historical sources, he started to free one slave every Friday after he embraced Islam. When he did not have a chance to do that for any reason, he would free two slaves in the following Friday. During the famine that took place in the time of Abubakr in Medina, he

distributed thousand camel-loads of wheat and food coming from Damascus to the people of Medina free of charge even though the merchants asked him to sell the merchandise to them.

Uthman was one of "Ashara Mubashara" which means he was one of the ten companions who were promised paradise by the Prophet when they were still alive.

Uthman knew the entire Qur'an by heart (hafiz). It is informed in the sources that he would sometimes recite the whole Qur'an in his prayers. He was a literate person. Sources included him in a very small number of Meccan people who knew how to write. He had an important place among the clerks of the Prophet. As he was one of the revelation clerks, he also wrote the letters and agreements that the Prophet prepared for the neighboring states and tribes. According to the historical sources, he was also the clerk of Prophet's secrets. He also worked as one of Abubakr's clerks. He narrated 146 hadiths from the Prophet. He also knew the requirements of Hajj well.



The Borders of the Caliphate of Uthman (RA) at its Zenith in 656

E. THE PERIOD OF ALI (May Allah be pleased with him) (656-661):

1. Election of Ali as Caliph:

The martyrdom of Uthman led the Muslim community to endless internal conflicts. Chaos caused by the rebels continued even after the martyrdom of the caliph. Rebels who caused the martyrdom of the caliph had different preferences about whom should be the next caliph. Talha and Zubayr had refused their offer. Finally, they gathered the people of Medina and wanted them to elect Ali as caliph and to give their pledges to him as soon as possible. Upon this, everyone elected Ali as caliph and pledged him allegiance. But the people of Medina gave conditional pledges to Ali as caliph in 35/656. The first thing they wanted from the Caliph was to catch the killers of Uthman and to punish them.

2. The Incidents of The Period of Ali:

Ali was one of the prominent companions who served Islam during the time of the Prophet and other three caliphs. He earned the respect and love of the Muslims with his knowledge and power. During his caliphate, which lasted five and a half years, he strived to overcome the internal and external disturbances with heart and soul. Because of the conflicts that took place during his caliphate, the boundaries of the Islamic State could not be expanded.

a. The Battle of the Camel:

People were pressuring Ali to find the killers of Uthman and punish them as soon as possible. What is more, the rebels were still in control over Medina. Ali wanted the things to calm down, rebels to withdraw from Medina and to ensure the recognition of his caliphate in other regions. For those, he had to wait for a while. However, the troublemakers never stopped and always caused conflict in the society and targeted some companions. Medina was at the verge of an uprising and unrest among people was gradually increasing. As a result of the secret tricks of the hypocrites, the battle took place around Basra between the followers of the fourth caliph, commander of the believers Ali and Aisha in 36/656 was one of the most painful disasters in the history of Islam.

After the martyrdom of the third caliph Uthman, conflicts continued for a few days. Rebels who killed Uthman were in control of the society. They wanted to appoint a new caliph in place of Uthman as soon as possible. But they were rejected by whomever they asked to the new caliph. Ali also refused them when they came to him. Rebels were shocked and did not know what to do. They knew that if they turned back without the head of state being appointed, conflicts would flame up much more than before. Upon this, they gathered the people of Medina and told them to elect a caliph or otherwise they were going to kill Ali, Talha, Zubayr and some other people. They gave them one day to think about. Upon this, the people of Medina went to Ali and informed him that they wanted to give their pledges to him. Even though Ali did not want to accept this offer of Ansar and Muhajirs, he had to accept it when they continuously insisted. As a result, pledges were given to Ali, rebels brought Talha and Zubair there and made them give their pledges to Ali, too. And thus, pledges were given to Ali (656) on Monday 21, Dhulhijja in the thirty-fifth year of Hijraj.

The first thing planned to be done after the pledges were given to Ali was to find the killers of Uthman and to punish them. Investigations were immediately started for catch the culprits, but because the killers couldn't be identified exactly, their crime could not be established according to the principles of Islamic law. This was why there was nothing to do in such a situation. Talha and Zubair visited Ali and wanted from him to capture the killers. Even though Ali explained them the situation, none of them was convinced. The atmosphere was highly intricate. Meanwhile Numan b. Bashir took the shirt that Uthman was wearing while being martyred and the severed fingers of his wife Naile and brought them to Damascus. Muawiyah showed the bloody shirt and severed fingers to the public and hung them to the mosque in order to provoke people. On the other hand, those who caused the murder of Uthman were still in Medina. They had to be thrown out of the city as soon as possible.

Challenges that Ali faced were very serious. An important part of the rebels who gathered in Medina adhered to the sect of sabaiyya. Abdullah b. Saba, the chief of this enemy group of Islam, was a Jewish convert aiming to destroy Islam from inside. His purpose was to corrupt the pure and clear tenets of Islam which satisfy both the heart and mind, to divide the Muslims into various groups and lead them to conflict and fight with each other. Disorder during the period of Uthman (r.a.) provide a suitable ground

for this mischief-maker's corruptions. The followers of Ibn Saba did not like Ali's plans to disperse the rebels, so they did not follow his orders and other Arabs joined them.

A movement began in that chaotic atmosphere, which increased the problems and let the seriousness of depression reach to the highest level. Aisha had gone from Medina to Mecca to perform her hajj duty and on her way back to Medina she heard that Uthman was martyred. Upon that, she returned to Mecca instead of going to Medina. Because the disorder and instability caused by this disaster was continuing in Medina. When Meccans asked Aisha about the situation, she told that Uthman was martyred and the troublemakers and evil-minded people were everywhere in Medina; the blood of Uthman should not be wasted, killers should definitely be punished and the laws of Islam and retaliation should be implemented.

Talha and Zubair came to Mecca and explained Aisha the situation in Medina. These incidents strengthened her ideas and convictions. She invited everyone to gather and unite in order to get Uthman's revenge.

When Ali heard about the preparations of his opponents in Mecca, he wanted to have the control of Iraq, to prevent his opponents to gain control over the treasury, and to arrive in Iraq before they did. Ansar did not find it appropriate for Ali to leave Medina. Ali was concerned about the emergence of new problems if the opponents enter Iraq before him. He said ansar that it would be better to be there for a while since the treasury was full and Iraq had a high population.

After that, Ali set out. When he reached to a place called Zukar, he learned that Talha and Zubair were approaching to Basra and with the tribe of Banu Sa'd nearly all of Basra had joined them. Staying in Zukar, Ali sent her son Hasan to Kufa with Ammar b. Yasir. When Hasan reached Kufa, the governor Abu Musa al-Ash'ari welcomed him well. Hasan went up to pulpit in masjid and defended Ali's case and told that Talha and Zubair gave their pledges to Ali. At the end of this speech he declared that he would go to Basra and those who want to join may come with him. Hasan returned with a force of nine thousand men who joined him. During these events and travelling, intense discussions and fights had taken place.

Ali moved from Zukar to Basra after reinforcing his army. Ali called El-Ka'ka' b. Amr who was a soldier in his army and sent him to Basra. He advised him to find the remedy that will prevent the struggle and conflict between the two sides from occurring. El-Ka'ka' b. Amr talked to Aisha, Talha and Zubayr and convinced them not to break the unity of the Muslim society. Aisha, Talha and Zubayr accepted the proposals of el-Ka'ka' and told that if Ali supported this idea, it would end with peace. Ali was deeply pleased with el-Ka'ka's success. Meanwhile, Basran got in touch with Kufan people and the idea of peace and ending the disorder was started to be supported by everyone.

Next day, Ali moved and visited the tribe of the sons of Abdulqays. This tribe joined him, as well. From there he went to Zawayyah and then moved to Basra. As a matter of fact, everybody saw peace as a natural state. So Ali's arrival to Basra was considered as a move towards achieving peace and everyone went to sleep relieved. While everybody was asleep, Ibn Saba and his followers attacked at Aisha's followers. Each side thought that they were attacked by the other. Ali sent officers to each side. He wanted to understand what had happened. Meanwhile, Qa'b b. Sur awoken Aisha. Riding her camel, she came to the place where the fights had begun. Ali was keeping his side away from fighting and Aisha was trying to calm down her follower, but it was too late. Just at the most heated moments of the fight Ali came to the battleground riding his horse. He called Zubayr and reminded him that the Prophet had once said: "One day there will be a dispute between Ali and Zubayr and the latter will be the unfair one (in that dis-

pute).” Thereupon, Zubayr withdrew, and Talha also wanted to withdraw from the battleground. When he was leaving the battleground, he was shot by a poisoned arrow which led to his death.

Eventually, only Aisha and a group of people around her remained in there. Clashes were violently going on. The very target of the hypocrites who caused all this bloodshed was Aisha herself. They wanted to reach Aisha so that they could arrest and insult her. Having noticed the intention of Sabais, the sons of Dabbagh protected Aisha with great sacrifices. The tribes of Bakr b. Wail, Azd and the sons of Dabbagh were supporting Aisha and the courage that they showed in protecting her amazed everyone. When one of those protecting Aisha’s camel fell, another one was taking his place and fighting with the same heroism and devotion. The number of those who were killed to protect Aisha eventually reached to seventy.

To put an end to these clashes, someone made Aisha fall by attacking her camel from his back. In the meantime, Muhammad, son of Abu Bakr, ran from Ali’s side and helped protecting Aisha. Ali also came to Aisha and asked about her health and well-being and sent her to Medina together with her brother Muhammad b. Abubakr after she rested for a few days. About 40 women who were from the members of the leading families of Basra accompanied to Aisha. As she was leaving Basra, Aisha explained that the struggle between Ali and herself resulted from a misunderstanding. And Ali also stated that it is a duty to show utmost respect and honor to the esteemed wife of the Prophet (pbuh). In 36 AH, Aisha moved to Medina in the month of Rajab.

Finally, on December 4th, 656, Ali overcame this problem as well. After this incident, he transferred the center of the caliphate to Kufa and lived there until his martyrdom.

b. The Fight Against Muawiyah:

Muawiyah, the head of the Umayyad family, had a strong position in Syria and the surrounding area. He did not accept Ali’s caliphate and what is more, he was of the opinion that he was the one to take revenge of Uthman’s murder.

Wanting to try his chance against Ali, Muawiyah showed the shirt of martyred Uthman to people and asked them to support him. After a while, he began to consider himself strong enough to fight against Ali.

Most of the wise Muslims were of the opinion that Muawiyah's this attitude revived the old rivalry between Umayyads and Hashemites. It was not in the name of Islam, rather based on the competition between lineages. However, they could do nothing to prevent it.

Muawiyah moved eastward with his army. Being aware of Muawiyah’s intention, Ali also headed to the north in the spring of 657.

c. The Battle of Siffin War and The Incident of Arbitrator (657):

It is the war fought between the fourth Caliph Ali and the governor of Syria, Muawiyah b. Abi Sufyan who rebelled against him in a place called Siffin located in the east of Rakka which is near to the right banks of the Euphrates.

After Ali defeated the opposition group in the Battle of Camel, Muawiyah who ruled in Syria and his supporters were the only opponents left against the caliphate of Ali. Those who rebelled against Ali claimed that their aim was to take the revenge of Uthman's death. On the other hand, they were accusing Ali for protecting the Uthman’s murderers and not punishing them. Whereas Ali had promised that he

was going to punish the murderers after settling down the disorder and corruption in the society. After the Battle of Camel, Ali headed towards Kufa. He sent Jarir b. Abdullah al-Bajali to Muawiyah to inform him that muhajirs (emigrants) and ansar (helpers) gave their pledges to himself, and he asked him to give his pledges just like the emigrants and helpers and notify his obedience. Muawiyah distracted the attention of Jarir b. Abdullah who had come to him as an envoy and consulted to Amr b. As. Amr told him to insist on Uthman's revenge that he demanded from Ali, and to advance on Ali with the Syrian army unless he accepts to punish the murderers immediately. Jarir b. Abdullah returned and informed Ali about the situation.

On the other hand, Uthman's bloody shirt and the severed fingers of his wife Naila taken from Medina to Damascus were hung to the pulpit of the mosque by Muawiyah. Soldiers gathered around it and cried. Those who gathered there swore an oath that they would not sleep in their beds or wash themselves until they take Uthman's revenge. Muawiyah paid high salaries and gratuities to Syrian army. Thus, he encouraged and provoked the army and set out from Damascus with an army of 85,000 men. Ali, on the other hand, headed towards Siffin from Kufa with an army of 90,000 people. Muawiyah had set up headquarters on the plain in the coastline of Euphrates. Ali and his soldiers spent the first night without water because Muawiyah's soldiers had settled in the place between where Ali's army set headquarters and the river. However, the troops of the Damascus army were removed from the riverbanks by an attack. Muawiyah whose army was left without water sent envoys to Ali and asked him for permission to take water from the river. Upon this, Ali did not prevent them from taking water from the river. Ali sent envoys to Muawiyah, inviting him to the Muslim community and union and tried to dissuade him from the riot. However, he did not get an affirmative response. After some minor clashes between two parties, a cease-fire was declared until the end of the month of Muharram in 37 AH and both parties began to send envoys to each other. However, the efforts of these envoys did not contribute to reach a peace agreement between two groups.

On the first day of the month of Safar, war started one more time. Commanders from both sides fought against each other in the first seven days. Afterwards, Ali ordered his army to carry out mass attack. The war continued for a few more days with all its might. Feeling deeply sorry for Ammar b. Yasar's martyrdom, Ali organized a strong attack and the Damascene army was on the verge of dispersion. However, the war was just about to end, Amr b. As said to Syrian soldiers "Whoever has the Qur'an with him should stick it to his spear and raise it". The soldiers who carried out this order shouted to the other side saying: "Let the book of Allah be an arbitrator among us". It was a trick of Amr b. As and turned out to be successful because the Iraqi soldiers began to say: "Let us accept the call for the book of God". By means of this trick, Amr b. As not only saved the Damascene army from a certain defeat but also demoralized the power of the opposing party. Although Ali tried to explain to his soldiers as the Caliph and the commander of the army that it is a trick of war, he could not succeed. Ali said to them: "This is a trick. They want to divide you and break your unity by this trick". However, the Iraqis insisted on their demand and sent an envoy to the commander Ashtar who was continuing to fight and asked him to cease the war. Consequently, Ali was also forced to send a man to Ashtar to order him to cease the war. But Ashtar responded to the man who was sent to him saying: "This is not the moment to leave the emplacement. I believe we'll win a certain victory soon. Be patient for a little bit more." Before the man who was sent as an envoy came back to Ali, Ashtar's soldiers were shaken up, raised their voices and kept fighting with enthusiasm. Upon that, the Iraqis said to Ali: "By Allah, we believe that you sent him to Ashtar not to cease the war, rather to continue it." So, upon Ali's second strict order, Ashtar had to stop fighting. In order to learn what Muawiyah thought, Ali sent Ash'as b. Qays to Muawiyah. Muawiyah said him: "What we demand is to appoint the book of Allah as an arbitrator between us. And then let both parties select

an arbitrator and assure that they will make a decision according to the Book of Allah and comply with their decision." The supporters of Ali accepted this with pleasure. The People of Damascus chose Amr b. As who was a smart and a tricky man as their arbitrator. The Iraqis wanted to appoint Abu Musa al-Ash'ari as their arbitrator. The Iraqis insisted on Abu Musa's arbitration even though Ali explained that Abu Musa had opposed him before and tried to divide between him and the public, therefore his arbitration could not be relied on. This event led to the division of the Muslim world. The supporters of Ali were called Shiites, those who supported Muawiyah were called Umayyads, and those who supported neither of the parties were called Kharijites.

d. The Emergence of Kharijites and the Battle of Nahrawan War:

Kharijites is accepted to be the first separatist movement in the history of Islam. Those who were part of this movement had been the members of Ali's army before. However, in the battle of Siffin they began to leave him before the decision of the arbitrator even though they were the ones who led the Caliph to accept the decision of an arbitrator. The reason for this was the fear that Ali and Muawiyah might unite and finish with them (as the murderers of Uthman).

e. Some of the reasons for the emergence of kharijites as an anarchist faction are as such:

1. *The Mentality of Tribalism:* Khawarij (Kharijites) that are accepted as the first Muslim anarchists consisted of tribes that attach importance to relationship (lineage and nobility). The tribes of Bakr, Mudar and Tamim constituted the core of this faction.

2. *Those who memorized the whole Qur'an (qurra) were in favor of arbitrators in Siffin war, which meant that they also were in favor of the supporters of Kharijite movement without knowing their hidden intentions:* However, once this group who were tightly attached to the Qur'an and who aimed to teach it as their motto realized the real intentions of the Khawarij, they broke their ties with them.

3. *The effect of Sabaiyya:* The supporters of Abdullah b. Saba who were the first to plant the seeds of the separatist thoughts that led to rebellion and anarchy, continued to spread the ideas suggesting to oppose the legitimate order later on.

4. The social, political and economic conditions of that day formed a single faction. Gathering in Harura and later in Nahrawan, this group chose Abdullah b. Wahb al-Rasibi from Kufa as their caliph.

It did not take much for the separatist movement to form an army and riot. They did not hesitate to fit what they did into some religious covers. Even though they were the ones who made Ali accept to go for an arbitrator by force at the beginning, they blamed him with some irrelevant accusations and demagogies such as "The provision only belongs to Allah. Yet, by means of choosing an arbitrator, you replaced people in place of Allah and become an infidel."

At first, Ali wanted to come to an agreement with the separatists in peace. He sent Abdullah b. Abbas as an envoy for this purpose. Long discussions took place between Abdullah and the Khawarij. After his statements, some of them came to Kufa and began to support Ali.

While getting ready to advance on the governor of Damascus, Ali decided to finish with the Kharijites first. In 658, he defeated them in the battle in Nahrawan and eliminated most of the rebels (19 Safar 38/17 July 658). Even if those who escaped gathered in Nuha'ila and tried to uprising again, Ali did not give them a chance and eliminated them all. However, the relatives and supporters of those who were killed continuously looked for revenge and continued to cause internal disturbance.

3. The Martyrdom of Ali (661):

After the Battle of Nahrawan, Ali wanted to head out to Damascus. However, due to lack of equipment and exhaustion of the army, he postponed this expedition and returned to Kufa.

When Ali became caliph, internal disorders were going on. Thus, he could not get a chance to make reforms about both the state administration and the conquests of Islam. He worked with all his strength to ensure the peaceful atmosphere among Muslims and while he was providing inner peace, he resolved many religious issues, as well.

The caliphate of Ali was accepted by all Muslims except Kharijites. However, ambition for revenge started between those who could escape from the Battle of Nahrawan and their supporters.

Kharijites who carried out their activities in secret began to make assassination plans. They decided to kill first Ali, and then Muawiyah and Amr Ibn As.

The assassination plans were carried out in three different places but almost at the same time. While Amr was not shot, Muawiyah survived with a slight wound. However, While Ali was performing his prayer in the mosque of Kufa, he was severely wounded by a Kharijite called Abdurrahman ibn Muljam with a poisoned dagger.

Two days after the incident, the fourth caliph of Islam passed away in January 20th, 661. His grave is in the Najaf, a city in Iraq. Thus, "The Era of Four Caliphs" came to an end.

4. Ali's Personality:

From his early age, he grew up and had the honor to live under the Prophet's care. He accompanied the Prophet in his most distressful moments. He had a special place among Muslims in terms of high morals and humanitarian characteristics of such as knowledge, piety, sincerity, generosity, kindness, compassion and bravery.

Among Muslims, Ali is the symbol of heroism and courage. He is famous for defeating his opponents in one-on-one fights which were fought before the battles in order to heat up the battle.

Ali was strictly adhered to the Qur'an and Sunnah and he always advised Muslims to depend on these two sources. He was so delicate that he shed tears and prayed for his opponents to be guided to the straight path at the end of the unfortunate battles in the history of Islam such as Camel, Siffin and Nahrawan. At the same time, he was also a pious man who did not use political tricks which could be abused for personal benefits.

One of the characteristics of Ali that comes to mind first is his knowledge. He was one of the companions who knew the Qur'an and the Sunnah best. He said: "Ask me the Book of Allah! By Allah, there is not a single verse whether revealed at night or in the daytime that I don't know."

His knowledge in the field of Islamic jurisprudence was a fact which was accepted by all companions. The Prophet sent him to Yemen to serve as a judge and taught him how to do that. His knowledge in law and success in his judgments was expressed by Umar as "Ali was the most accurate in terms of giving judgment among us."

Ali was a man who did what he said. He placed emphasis on one's educating himself and said in this regard: "The person who leads the public (imam) should first educate himself before educating his subjects and giving advice to them. He will manifest his personality through his deeds and behaviors

before he expresses it by his words. The person who educates and trains himself is more valuable than the one who gives advices to the public and speaks them about good manners."

Because Ali discussed with Kharijites and Qadariyya about the issues of theology, he was considered as the first theologian among the Companions and also was one of the prominent people who established the science of Islamic theology. He was one of the companions who memorized the whole Qur'an in the lifetime of the Prophet and was very knowledgeable about its provisions. He recited the Qur'an very well and there were some Successors (tabiun) who learnt how to recite the Qur'an from him. He narrated 586 hadiths from the Prophet. And it is known that he had a hadith page that he wrote during the lifetime of the Prophet and constantly carried it within the sheath of his sword.

Ali was a fair administrator who attached great importance to human rights. He stated in the mandate he wrote to Malik al-Ashtar that everyone whether Muslim and non-Muslim should be treated in the same way, because Muslims were his religious fellows and non-Muslims were humans just like him. About non-Muslims, he wrote the following letter to the governor Abdullah b. Abbas: "They may be infidels and pagans. However, they don't deserve a ruthless treatment, to be excluded or to be insulted for they are under our administration and first and foremost they are human beings."

Ali is known with his beautiful speech and excellent oratory. Sources report us his sermons, letters and words of wisdom.



The Borders of the Caliphate of Ali (RA) at its Zenith in 661

ADVICES FROM FOUR CALIPHS

Abu Bakr (r.a.):

- Be careful what to say and when to say it.
- There are three things that turn against with whomever they are found: oppression, to break a promise and lie.
- Help when I do good, correct me when I do wrong.
- No trouble comes from patience, no benefit comes from sorrow and bustle.

Umar (r.a.):

- From the question of a man, I understand his mental level.
- Nothing is more shameful than to see a fault that you do not like in somebody else but not being able to realize that you actually have the same fault.
- Do not be taken in by the fame or appearance of a man. Do not look for only the prayer or fasting of person. Look for his wisdom and righteousness.
- I seek refuge in Allah from the laziness of pious believers, and from the zeal and diligence of the sinners.

Uthman (r.a.):

- I am amazed with the one who sorrows for what he misses although he knows everything happens with God's command.
- We need administrators who do more work, not talk more.
- Engage with trade and earn for the sake of Allah.
- I'm not a scale to be away from the mistakes.

Ali (r.a.):

- The miser lives like a poor man in this world and is judged like a rich man in the hereafter. If you want to live after your death, leave a lasting monument behind you.
- Raise your children according to the time they will live in, not to the time you live in.
- Do not obey injustice. Or else, you will not only lose your honor but also your rights.

EVALUATION QUESTIONS



1. State who the rightly guided four caliphs were.
2. What kind of messages do the internal political activities of Abu Bakr give us?
3. Give information about the collection of the Qur'an into a book form.
4. Give information about the battles in Syria during the caliphate of Abu Bakr.
5. Tell us the personality of Abu Bakr by taking into account his behaviors and practices that serve as a model for us.
6. Give information about the conquests of Iraq, Iran and Khorasan during the caliphate of Umar.
7. Give information about the conquest of Jerusalem.
8. What activities did Umar do in order to organize the Islamic State?
9. Tell us the personality of Umar by taking into account his behaviors and practices that serve as a model for us.
10. Give brief information about the conquests of Iran, Caucasus and Africa during the caliphate of Uthman.

11. Give information about the first naval battles of Muslims and the conquests in Mediterranean.
12. How did Uthman serve for the Qur'an? How do you think the service for the Qur'an should be done today?
13. Give information about the internal conflicts began in Muslim community during the caliphate of Uthman and explain their reasons.
14. Give information about the martyrdom of Uthman.
15. Give information about the selection of Ali as a Caliph.
19. Tell us the personality of Ali by taking into account his behaviors and practices that serve as a model for us.

EVALUATION QUESTIONS (CHAPTER I)

MULTIPLE-CHOICE QUESTIONS



1. **Which one of the following took place during the caliphate of Abu Bakr?**
 - A. Copying the Qur'an
 - B. Qadisiya War
 - C. Fights against those who falsely claimed prophethood
 - D. The conquest of Jerusalem

2. **Which information about the incidents of apostasy is false?**
 - A. They took place during the caliphate of Abu Bakr.
 - B. After the apostasy incidents, the Qur'an was collected into a book form.
 - C. Some of the rebels were the Bedouin Arabs who could not realize why paying almsgiving was one of the religious duties.
 - D. Khalid b. Walid and Ikrimah were the commanders who fought against apostates.

3. **"The Qur'an was collected into a book form during the caliphate of under the chairmanship of**
 - A. Abubakr- Zayd b. Thabit - Yarmuk
 - B. Umar- Khalid b. Walid - Yemame
 - C. Abubakr- Zayd b. Sabit - Yemame
 - D. Abubakr- Khalid b. Walid - Yemame

4. **Which information is true about the caliphate of Abubakr?**
 - I. With the victory of Muslim army in Ajnadayn, the gates of Palestine were opened to Muslims.
 - II. With the conquest of Damascus, Muslims ended the dominance of Roman Empire in this city that lasted for a thousand years.
 - III. Muslims took the control of Syria after Yarmuk War.
 - A. I, III
 - B. All
 - C. I and I
 - D. II and III

5. **Which information about the personality of Abubakr is not correct?**
 - A. He was one of the revelation scribes.
 - B. He was called 'Siddiq'.
 - C. He was the first Caliph to be called 'Amir al-Mu'minin.
 - D. He was pious, generous and contented.

6. **Which one of the following paved the way for the victory of the other wars and opened the gates of Iran to Muslims?**
 - A. The Battle of Yarmuk
 - B. Qadisiya War
 - C. The Battle of Yemame
 - D. The Battle of Nihawand

7. ".....war organized during the caliphate of was called 'The conquest of the conquests'. Because with this war the conquest of Iran got easy and Muslims had many booties." Which choice has the words that correctly fill in the blanks of this sentence?
- Nihawand – Umar
 - Qadisiya – Umar
 - Nihawand – Abubakr
 - The Conquest of Khorasan – Umar
8. Which one is not one of the conquests organized in Byzantine territories during the caliphate of Umar?
- The conquest of Jerusalem
 - Conquests in Syria
 - The conquest of Egypt
 - The conquest of Khorasan
9. Which one of the followings are one of the improvements realized during the caliphate of Umar?
- Regular army was established for the first time
 - The Gregorian Calendar was put into practice.
 - It was in his caliphate that kharaj was accepted for the first time as a tax paid to the state
 - The ifta (issuing religious opinions) institution was established
 - Police organization was established.
- All
 - I, III, IV, V
 - I, II, III, IV
 - I, II, III, V
10. Which characteristic from the following comes to mind first about Umar?
- Being loyal
 - Being just
 - Being brave
 - Being gentle
11. Whom from the following is not among the council of six that Umar predicted?
- Abdurrahman b. Awf
 - Uthman (r.a)
 - Abdullah b. Umar
 - Zubair
12. During the period of which caliphate and after which conquests the gates of Africa were opened to Muslims?
- Umar (r.a) – Syria
 - Uthman (r.a.) – Caucasus
 - Uthman (r.a.) – Iran
 - Uthman (r.a.) – North Africa
13. During the caliphate of whom was the Qur'an copied?
- Umar (r.a.)
 - Abu Bakr (r.a.)
 - Uthman (r.a.)
 - Ali (r.a.)
14. Which characteristic of Uthman comes to mind first from the following?
- Justice
 - Modesty
 - Courage
 - Mercy
15. During the caliphate of whom and against whom did the Battle of Siffin war take place?
- Abdullah b. Saba
 - Gregarious
 - Firuz the Slave
 - Heraclius

16. During the caliphate of whom and against whom did the Battle of Siffin war take place?
- Uthman (r.a) – Muawiya
 - Ali (r.a.) – Muawiya
 - Ali (r.a.) – Aisha (r.anha)
 - Ali (r.a.) – Ibn Saba
17. Against whom was the Battle of Nahrawan War fought?
- The army of Muawiya
 - The supporters of Abdullah b. Saba
 - Byzantines
 - Kharijites

FILL IN THE BLANKS WITH THE CORRECT WORDS



(Uthman ♦ Damascus ♦ Uthman's murderers ♦ Umayyads ♦ Kharijites ♦ Siddiq ♦ Yemame ♦ Conditionally ♦ Nihawand ♦ Abdullah b. Saba ♦ Shiites ♦ Yarmuk)

- The Qur'an was collected into a book form after the War since people who memorized the whole Quran were martyred.
- With the conquest of 1000, Muslims ended the Byzantine dominance of a thousand years.
- The victory of provided a basis for the victories Muslims had in the region of Damascus.
- Abubakr was given the name of due to his strong belief in Prophet Muhammad.
- War is called as "The Conquest of the Conquests".
- The first naval battles of Muslims were organized during the caliphate of
- The people of Medina gave their pledges to Ali
- The first condition demanded from Ali was to arrest and punish fought against Aisha in the Battle of Camel.
- fought against Aisha in the Battle of Camel.
- After Siffin War and the Incident of Arbitrator those who followed Ali were called, those who followed Muawiya were called, and those who followed neither of them were called

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES



1.	The Qur'an was collected into a book during the time of Prophet.	
2.	The Qur'an was collected into a book under the chairmanship of Zaid b. Thabit.	
3.	The funeral prayer of Abubakr was directed by Ali.	
4.	Abubakr was known by the title "Khalifatullah."	
5.	During the caliphate of Umar, Islam was spread considerably.	
6.	The gates of Iran were opened to Muslims with Qadisiya War.	
7.	Egypt was conquered during the caliphate of Abubakr.	
8.	Many changes were made during the caliphate of Umar.	
9.	Iran-Sassanian State collapsed during the caliphate of Uthman.	
10.	The Qur'an was duplicated during the caliphate of Umar.	
11.	During the caliphate of Ali, the boundaries of Islamic State considerably expanded.	
12.	Abdullah b. Saba was the head of rebels gathered in Medina during the time of Ali.	
13.	In Battle of Nahrawan, Ali eliminated most of the Kharijites.	



THE UMAYYADS AND THE ABBASIDS

THE TOPICS OF THE CHAPTER

THE UMAYYADS (661–750)

THE ABBASIDS (750–1258)

THE ANDALUSIAN UMAYYAD STATE (856–1031)

THE EMIRATE OF GRANADA (1238–1492)

PREPARATORY WORKS

1. Research the places conquered and annexed into the lands of the Islamic State during the era of the Umayyads and the Abbasids.
2. Research how the incident of Karbala developed and what its results were.
3. Under what circumstances do sectarian divisions and ideological dissents lead to harmful consequences in terms of the unity of the state? Research and express your own views.
4. How did the Islamic culture and civilization influence Europe? Research.
5. What comes at first to your mind when the Andalusian Umayyad state is mentioned?

A. THE UMAYYADS (661–750)

1. Muawiyah and the Establishment of the Umayyad State

After the martyrdom of Ali the Muslims pledged allegiance to his eldest son Hasan. Some important residential areas, especially Egypt, which was under the control of Ali were captured by Muawiyah. Hasan, selected as the caliph after Ali, renounced his caliphate after six months and pledged his allegiance to Muawiyah with some conditions. Hasan (r.a.) saw that it would be best for the community come to an agreement with Muawiyah by considering the existing community structure and disposition. The year of the political unity, which was achieved by the devotion and efforts of Hasan is called "the year of congregation" (am al-jamaah) (41/661). In this way, the Islamic world, that had been divided into two states for more than five years unified under the governance of Muawiyah. After the establishment of the Umayyad state, Damascus became the new capital

Damascus became the new capital of the Umayyad state.

a. The Features of the State established by Muawiyah:

Muawiyah, the governor of Damascus, prepared and provoked the people of Syria against Ali on the grounds to take the blood revenge of Uthman (r.a.) and thus went into a political struggle. And he also prepared a legitimate ground for his political struggle with `Amr ibn al-`As's trick at the incident of arbitration. From that time on, Muawiyah gained strength and began to establish the Umayyad sultanate.

The Umayyad state was born as a result of the tribal tendency (of the Umayyads) and the success of their supporters. Muawiyah and his cadre strengthened their government and turned their attention towards the "Arabism" tendency in order to overcome the tribal influence. According to many historians, they eventually established an Arab state.

They tended to a status of "Arab superiority" that pleased all tribes in order to prevent tribal oppositions. They kept non-Arabs out of the government. The protectionism included first the Umayyad family, then the tribe and at last the Arab community. It did not go beyond this.

Whereas Islam was a call for equality among the Muslims. This call of Islam became the main foundation and the resistance point against the Arabism of the Umayyads. That was the point that the non-Arabs (Mawalis) relied upon in their opposition. However, some of the movements that fought against the Umayyads did not do their opposition in the name of Islam but for different views and aims they had.

One of the features of the established Umayyad state was the initiation of the hereditary system in the government. The sultanate period began and the caliphate started to pass from father to son.

In spite of many negative features of the Umayyad state, Islam spread across wide lands during their power.

The Umayyads accepted the idea of the superiority of the Arabs. Furthermore, the caliphate in this period began to transfer from father to son.

b. The Military Expeditions over Byzantine:

Muawiyah established a strong army and fleet. This was why, he did not hesitate to attack on Byzantine. The fleet laid siege to Istanbul in 669 under the command of Sufyan ibn 'Awf. During this siege, Khalid ibn Zayd (Abu Ayyub al-Ansari), one of the close friends of our Prophet (peace be upon him), was martyred and buried by the city walls.

In 674, the Umayyad powers surrounded Istanbul again and kept the siege for seven years. The most threatening thing for the Arabs was the "Greek fire". With this chemical, the Byzantines were able to burn the warships or to prevent the Arab troops from coming closer.

Umayyads who failed the siege of Istanbul conquered Rhodes on their way back to Damascus. They also organized overland expeditions to Byzantine. Muawiyah, who established the "ghazwa" system in Anatolia, created a strengthened route along the Northeastern borders. He also established many headquarters along these fortified areas. The fight against the Byzantines continued constantly.

c. The Military Campaigns in the East and West:

Uqba ibn Nafi, one of Muawiyah's famous commanders, was appointed for the conquest of North Africa (Ifriqiyah) which was divided into three countries: Tunisia, Algeria and Morocco. After conquering Tunisia, Uqba founded the city of Kairouan in 670. It is famous that Uqba ibn Nafi who conquered North Africa and felt the joy of the spreading Islam in those lands, rode his horse towards the Atlantic Ocean and said: "Dear Lord! If this sea did not stand in front of me, I would spread your religion to far more lands."

The Umayyad commander, who was sent to the East, reached with his army up to the Middle Asia. They even crossed the Amu Derya River, conquered Khorasan, and made expeditions to Bukhara. Afterwards they turned towards East, entered Afghanistan and arrived to Kabul.

2. The Incident of Karbala:

When the Umayyad state was established, the supporters of Ali, the Zubairis and Kharijites initiated a propaganda claiming that the Umayyad caliphate was not legal. Some people preferred to obey the Umayyad authority in order to protect the unity of Muslims.

Muawiyah, who died in 680, appointed his son Yazid to his place. At the time, the Hashemite leader Hussein lived in Medina. He was in Mecca when Muawiyah died. Many people in the ever-growing city Kufa, which hosted people with various views, adopted the caliphate of Yazid. The people of Kufa constantly invited Hussein to come to Kufa and to accept people's allegiances. After various preliminary investigations, Hussein set off to Kufa together with his kith and kin in 680 toward the end of September.

Ubaydullah ibn Ziyad, who was infamous with his cruelty, received the news of Hussein's coming. He sent an outpost force under the command of Hurr ibn Yazid al Tamimi to intercept Hussein. Hurr had very bad intentions but after he met Hussein, he witnessed that Hussein was an honest man with good intentions, so he joined him instead of fighting against him.

After Hurr joined Hussein's side, Ubaydullah sent an army with 3000 men under the command of Umar ibn Sa'd. Umar who sent an envoy to Hussein who had established his military quarters in Karbala asked him to surrender. Hussein responded his request saying that he sought peace, but was treated unjustly and badly although he did not harm anyone. After that, Umar expressed that he felt very sorry for the situation, but he had to capture him because of his obedience to his commanders. He continued saying that if Hussein declared his loyalty to the caliph, he would let Hussein and the people with him go.

Hussein knew that Yazid was not a competent person to be the caliph of the Muslims. If he submitted Yazid, he would not only lose his honor but also abuse the believers' trust and love who loved him for being the Prophet's grandchild. He said to Umar:

"That is a matter between me and Yazid. Let me go to meet Yazid by myself and I will talk with him about this matter. If the orders you have received are hindering me to go there, let me to go back to Medina. But if your commanders do not approve this, let me to go with my family to Khorasan. Then I will be out of these countries."

Umar who was under the pressure of both sides pondered Hussein's proposals and thought how to solve the issue. However, Shimr ibn Dhil-Jawshan, one of his commanders, led to a tension by describing Umar's peaceful attitude as cowardice.

The battle began on October 10, 680. There were about a hundred men on Hussein's side and there was a big imbalance between two sides. Still Hussein's kinsmen and his brave men manifested an extraordinary heroism. One by one all of his nephews and children were martyred in the fight. Hussein left the bodies of his martyred kinsmen next to the tents. When it was midday, he prayed, talked to his family and went to his last battle.

Hussein was not going to be the first one who attacked. At first, no one from the other side dared to attack the Prophet's grandson. Finally, soldiers who were provoked by Shimr's derisions and insults united and attacked them. Hussein fought a heroic and epic battle, but it was impossible for him to win a victory against such a huge army of the enemies. He was wounded and fell from his horse. He was crushed under the feet of Iraqi soldiers' horses, and then he was decapitated. Together with the rest of Ahl al-Bayt, his blessed head were sent to Yazid.

Yazid did not seem to be very happy with these events. Ali, one of Hussein's sick sons, survived. Yazid apologized to him and expressed repeatedly that he was not responsible for this disaster. He said that Ubaydullah's troops exceeded the commands given to them, but no one believed Yazid. After this incident, the division of Muslim community into two sects, namely the Shiites and the Sunnis, became certain.

3. The Period of the Rise of the Umayyads (The Periods of Abd al-Malik I and Al-Walid I)

a. Internal Disturbances and their Resolution:

The Hejaz region never leaned towards Yazid's caliphate, but especially after the incident of Karbala, the troubles increased more.

Abdullah ibn Zubair, Aisha's nephew and Abu Bakr's grandchild (may Allah be pleased with them), was another hero who revolted against the Umayyad Sultanate. He proclaimed his caliphate and after a short time, the Hejaz region and Southern Arabia accepted his claim, but Yazid's commander Muslim ibn Uqba defeated Abdullah's forces near Medina in 683. After this, they plundered Medina. Then, Ya-

zid's troops that followed Abdullah surrounded Mecca. They did not hesitate to throw stones and round shots to the city, which they could not capture.

After the death of Yazid's son Muawiya II, the caliphate passed to Marwan ibn Hakam (683-685). He continued to fight against Abdullah ibn Zubair and partially suppressed the rebellions in Syria and Iraq. After his demise, his son Abd al-Malik became the caliph (685-705).

The Umayyad state grew up and rose after Abul Malik ascended to power. The expansion of the state continued during the period of the caliph Walid who came after him (705-715). Many places were conquered and importance was attached to the organization in the state. However, the conflicts in the country did not completely finish. Many measures were taken and efforts were spent to solve the problems.

**After Abdulmalik ascended to power, Umayyad State began to rise.
It continued to develop during the period of Walid**

b. The Capture of Mecca by the Umayyads

Hajjaj ibn Yusuf, one of Abd al-Malik's commanders, was appointed to capture Iraq and Hejaz, which were governed by Abdullah ibn Zubayr, to annex them to the lands of country.

Hajjaj who surrounded Mecca oppressed the people, but the Meccans bravely resisted. Abdullah ibn Zubair fought to the end in the battles. Even though Abdullah and the Meccans fought heroically, they were defeated by Hajjaj's predominated army. By Hajjaj's command, Abdullah was decapitated and his head was sent to Damascus.

Along with Mecca, other fortresses of Hejaz were also captured. Thereafter, the people of Yemen were forced to surrender. Those who did not like the new administrators moved to the West borders or to remote regions of Khorasan. They continued their open-secret struggle against the Umayyads there.

c. The conquests in Anatolia, Caucasus and North Africa:

Abd al-Malik's sultanate was filled with many conquests. The Muslim armies in the North continuously protected the borders against Byzantine. However, the Byzantine emperor, who knew about the struggle between the Muslims in the country, did not hesitate to send armies across the border. For a while, Muslims fought a defensive war along the border, and then they entered into Anatolia. Especially during the period of Walid I, many cities and places in the East, Middle and South Anatolia were conquered under the leadership of the commanders such as Maslamah ibn Abd al-Malik.

Walid who became happy with Maslamah's successes in Anatolia removed his uncle from the office of governorship of Jazeera province, i.e. Mosul, and appointed Maslamah to its governorship.

The borders of northern Mosul were under the attack of the Turks. Maslamah, who wanted to prevent this, moved to Azerbaijan and Caucasus. He captured the places up to the city Bender (711). When Maslamah was in the Azerbaijan and Caucasus, Amr ibn Walid, one of his nephews, came up to Istanbul fronts.

Musa ibn Nuayr, who was appointed by Walid I as the governor of Ifriqiya, proceeded up to the Atlantic Ocean in order to have the Berbers surrender. Thus, in 709-710 he ruled the entire North Africa.

After a while, Musa ibn Nusayr sent his commander Tariq ibn Ziyad to Spain. In 710 Tariq went out for an expedition. One year later, he crossed Ceuta (Gibraltar) again and moved into Spain. As soon as he passed across the strait to Spain, he made his ships burned and showed his soldiers his determination about the conquest.

Muslims defeated the king Roderick's forces that opposed them. From that moment on, the whole Spain was going to be conquered.

d. The Conquests in Transoxiana and Turkestan:

Hajjaj sent his commander `Abd ar-Rahman ibn Muhammad to the Kingdom of Kabul that refused to pay taxes although they accepted the Islam. `Abd ar-Rahman went to Kabul and subdued the government.

On the other hand, Qutayba ibn Muslim was sent across the river Amu Darya. Qutayba conquered Balkh, Bukhara, Samarkand and its surrounding area. Later on, he went towards Harzam and annexed Khiva. In 713, they moved beyond Bukhara and restrained Farghana. Thus, Transoxiana was conquered.

Qutayba arrived at the Chinese borders when he conquered Qashqar, which is located in the Eastern regions of Turkestan. Qutayba's actions caused the Chinese emperor to be alarmed. He sent ambassadors and various gifts and made a peace agreement with Qutayba (715).

One of the activities that Hajjaj initiated during the period of Walid I was the expedition to Indian. Muhammad ibn Qasim, who was sent to India with a huge army, achieved important victories. Many places were conquered and taxes were imposed on the Indian princedoms.

e. The Innovations in the State Organization:

The Sultan Abd al-Malik (685-705) carried out many innovations in administrative, social and economic fields. Above all, he minted coins in his name for the first time in the Muslim world. Before his era, the coins of other states had been in circulation and even minted in the Muslim world. In this context, there had been coins minted during the period of Caliph Umar (r.a.) and every province had its own minting houses. Abd al-Malik who demonetized all of them minted new coins from gold and silver in place of them. Another fundamental change done by Abd al-Malik took place in the field of language. In the Government Assemblies (Diwans), he banned speaking in Coptic language in Egypt, Greek in Damascus and Persian in Iraq, and ordered Arabic to be spoken in place of these languages. Moreover, he established the postal service and regulated the tax system.

Walid I, was a kind and generous ruler. During his period, it can be observed that there were improvements especially in architectural works. He also founded educational and medical institutions (hospitals). He made an effort to establish the superiority of the rule of law and to secure the justice.

f. The Final Periods of the Umayyads

After the death of Walid I, his brother Suleiman ascended to the rule (715-717). He was an incapable person. One of the untimely acts done during his period was the very costly and unsuccessful siege of Istanbul. An observable political development took place in Spain. Its governor, al-Hurr ibn Abd ar-Rahman, passed the Pyrenees and entered into France.

Umar ibn Abdulaziz who became caliph in 717-720 distinguished from other Umayyad rulers by his righteousness, faith, strive, and sense of justice. In a short time, he gained the approval of the Muslims because of the various achievements he managed in the county. There had been a custom to revile against Ali (r.a.) at the Friday sermons since the time of Muawiya, but this custom was abolished by Umar ibn Abdulaziz. Certain properties used to be reserved for the Prophet's (pbuh) family during the period of Umar ibn Khattab and Umar ibn Abdulaziz ensured to give the same properties to the Prophet's (pbuh) family again. He removed some of the high taxes that were taken from the non-Muslims. He strived to establish equality among the community and to lead a modest life. Because Umar ibn Abdulaziz was like his grandfather Umar ibn Khattab in justice and administration, he was called Umar II.

g. The Collapse of the Umayyads

1. The most important reason for the collapse of the Umayyads is the revival of the bygone sense of tribalism in the community. The dependence of military system on tribalism and caliphs' and governors' being a part of tribal conflicts fueled the tribal contentions. Those people's manipulation of the opposing tribes for their personal greed for power led the community to be divided into the Northerners and Southerners (or Mudaris-Yemenies).

2. The Umayyad state was an Arab state. This fact started to be felt among the community after the period of Muawiya. It was practiced as a strict nationalism in the following years. They discriminated the non-Arab Muslims. This affected the non-Arab Muslim's approach and led them to hate the Arabs and the state. The non-Arab factors which we call mawali played the key role as it is observed in the collapse of the Umayyad state.

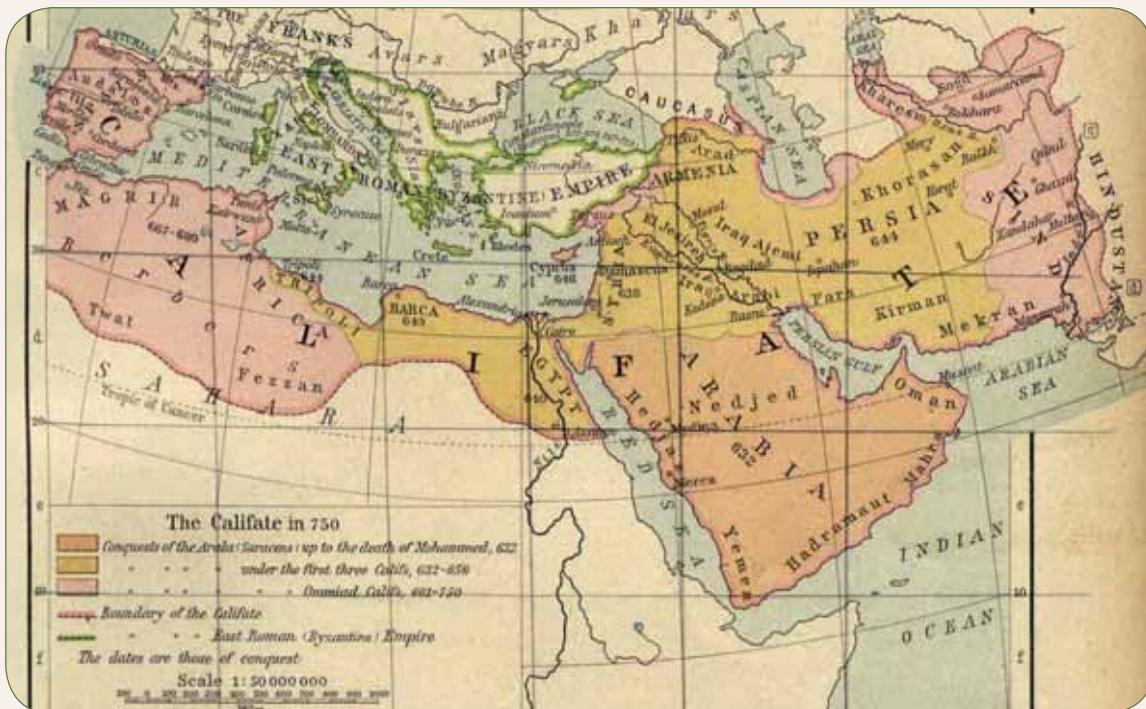
3. Some of the Umayyad caliphs had a life style which can be regarded as scandalous and the caliphs didn't earnestly attend themselves to the state affairs because of their addiction to amusement. Especially the idea that they were alienated from the basic principles of Islam was a matter continuously kept on the agenda by the adversary groups.

4. The revolts of popular commanders like Abdullah ibn Zubayr, Ibn al-Ash'ath, Al-Harith ibn Surayj and Yazid ibn al-Muhallab, especially the revolt of Ali's followers and the Kharijites weakened the power of the state.

It was asked to one of the prominent member of Umayyad family, who knew the history of the state very well that: What is the reason for the collapse of your sultanate? He replied: *"We enjoyed our time and oppressed the community instead of investigate their situation and care about them. Thereon they abandoned their hope of our justice and started to desire to get rid of us. They mistreated our taxmen and dissociated from us. Thus our lands devastated and our treasures emptied. We have trusted our viziers and governors but unfortunately, they preferred their own interests instead of those of the state. They did things without asking us and hid them from us."*

h. Major Events of the Umayyad Period:

1. The Siege of Istanbul: The Umayyads laid siege on Istanbul on two occasions (668-674), but they achieved no result.



ISLAMIC EXPANSION DURING THE OMEYYADE TIME (661 - 750)

2. The Incident of Karbala (680): is the incident, in which Ali's younger son Hussein who did not accept Yazid's caliphate and those who accompanied him were massacred at Karbala. This sad incident led the division of Muslim world into two groups as Sunnis and Shiites.

3. The Conquest of North Africa: Umayyad troops under the command of Uqba ibn Nafi conquered the whole North Africa and reached up to the Atlantic Ocean.

4. The Conquest of Hispania/ The Battle of Guadalete: In 711, the troops under the command of Tariq ibn Ziyad crossed the Straits of Gibraltar and entered into Spain. They encountered the Visigoths at the place called Cadix. They won the battle by killing King Roderic. Spain was conquered in a short time with the support of the reinforcement of Musa ibn Nusayr. Muslims called Spain as "Andalusia."

5. Battle of Poitiers: The Umayyads crossed over the Pyrenees Mountains under the leadership of Abdul Rahman Al Ghafiqi, in 732. The Franks under the leadership of Charles Martel won the battle against the Umayyads at Poitiers. This defeat stopped the political and military expansion of the Muslims in West Europe.

6. Military Expeditions in Anatolia, Caucasus, Transoxiana and Turkestan: The Umayyads organized expeditions over Anatolia against Byzantine and captured some cities. As a result of military expeditions over Caucasus, Transoxiana and Turkestan, they also captured some other places. The Turks resisted against the Umayyads for about a century. The Arabs captured, plundered and destroyed places like Beykent, Bukhara, Samarkand and Fergana. The Turks who adapted to live free resisted against living under the domination of the Arabs.

7. During the period of Abdul Malik, Arabic was accepted as the official language and the first Islamic Arab Money (Dinar) was coined.

8. The movement that began with the Abu Muslim Khorasani's revolt spread in a short time, and the Umayyad State came to an end with the defeat and killing of the last Umayyad caliph Merwan II.

READING TEXT

UMAR IBN ABDULAZIZ

The view that Umar ibn Abdulaziz who is called as the fifth caliph in the Muslim World was a unique ruler and a successful leader of the Umayyad period is a fact shared by almost everybody. The achievements he realized during both his caliphate and his governorship ensured him to rightfully be written in the pages of history with such titles. He draws attention by his efforts for eliminating the divisions that emerged in the Muslim world during his short period of caliphate.

He did not think to choose the administrators, some of whom we have mentioned, specifically from the members of Umayyad family, and did not appoint the majority of the administrators from that family. Suyuti relates the following discussion, which took place between the notable members of the Umayyad family and Umar replied to their offer to “give us an office” saying: “If you want, I can appoint each one of you as a soldier.” The Umayyads: “Why do you make us an offer that we can’t accept?” Then Umar said: “Do you see this carpet? I know that this carpet, which you are soiling with your foot although I don’t want it, is getting older and disappearing. Then, how can I entrust my religion to you? How can I entrust the Muslims’ honor and rectitude to you?” They replied: “Aren’t we relatives? Don’t we have any rights?” Then, Umar expressed his clear determination by saying “for me, there is no difference between you and a distant Muslim in this respect.”

Another wrong practice of that period was that the Umayyad Caliphs took all the needs of both themselves and their families from the treasury. Umar ibn Abdulaziz changed this practice completely and established the rule that nobody could get anything from the treasury (Bayt al-mal) unless they had a right for it. He himself did not get anything from the treasury.

One day he asked from his slave and clerk Muzahim to buy a lectern for him. After a while, Muzahir turned with a reading desk that Umar liked. After Umar asked Muzahim where he bought it, he replied: “Oh the commander of the believers! I have found this piece wood in a storage of Bayt al-Mal and I have made this reading desk from it.

Thereon, Umar ordered him to go to the bazaar and learn its price. Muzahim went to the bazaar and learned that its price was a half dinar. When Umar asked: “If we leave one dinar to the Bayt al-mal, will we be free from the responsibility?” Muzahim repeated that its value was a half dinar. Upon this answer, Caliph Umar said: “Then go to the Bayt al-mal and leave two dinars there.”

Umar ibn Abdulaziz started a great cultural movement in Muslim community and achieved a great success in this respect. The compilation of the Prophet’s (pbuh) hadiths started in the Muslim World by his orders. He was the person who commanded his governors to gather the scattered hadiths. In this context, it would be correct to say that the history of hadith owes him the compilation of the hadith. He was so interested in the Prophet’s hadiths that he even appointed officials to teach the hadiths to the people who lived in the deserts. By this way, he ensured the spread and learning of the Prophet’s (pbuh) hadiths everywhere.

As in all aspects of life, Umar ibn Abdulaziz was just and compassionate in his treatments to his subordinates. So much so that, when he wanted to command something or issue an edict, he showed the

easier and more practical ways to fulfill his command and thus helped the person whom he gave orders by showing him how his commands could be done.

On the other hand, he was very meticulous about education. He encouraged learning and knowledge and expressed that people can regulate the matters related to both this world and the hereafter by means of knowledge. During his governorship, he spent great effort on Islamic sciences, but after he ascended to the caliphate, he had to leave his studies into second plan. Nevertheless, many of his judgments were taken into consideration by the scholars who lived both during his period and in the following ages.

He had a deep sense of responsibility towards Allah in his actions with intimate piety. He always tried to do the right things for his faith and to fulfil his duties as a ruler with conscience. In his private life before becoming the caliph, he lived a more pious life than the other Umayyad caliphs lived and became famous by his self-denial.

Umar ibn Abdulaziz said in his first sermon after he praised Allah: "Oh people! Those who want to keep company with us should meet the following five conditions:

- To help those who cannot tell us their state and explain their problems.
- To support and help us in beneficial works.
- To guide and show the path to goodness.
- Not to talk behind others.
- To join us with the condition not to be busy with useless and redundant things, otherwise to stay away from us."

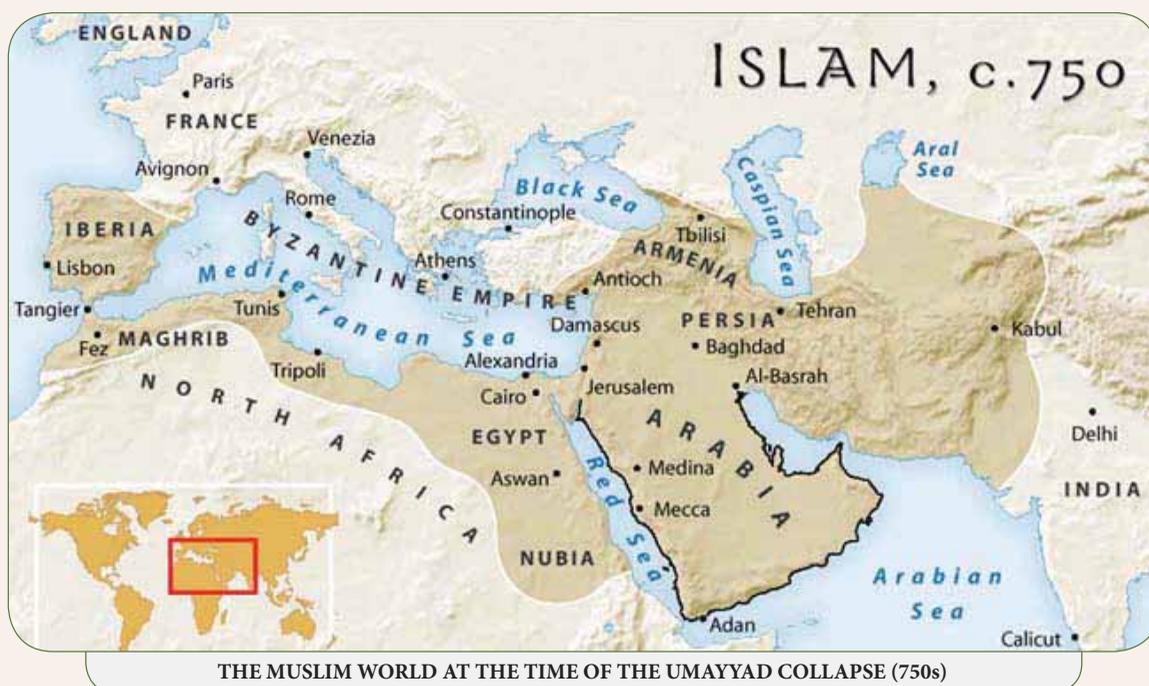
The following saying of Umar ibn Abdulaziz describes him very well:



B. THE ABBASIDS (750-1258)

1. The Foundation of the Abbasid State and its Development:

The Abbasid state, which was founded by the descendants of the Prophet's (pbuh) uncle Abbas, stayed in power for about five centuries from the time Abu al-Abbas as-Saffah ascended to caliphate (AH 132/750) until its collapse in (AH 656/1258) by the Mongols.



The first efforts that pioneered the foundation of the Abbasid caliphate were started by Ali, one of Abbas' grandsons, in 717. The sons of Abbas were not interested much in politics until that day. However, they changed their mind, when the Umayyad rulers forced the members of the Abbasid family leave Damascus.

The period, in which caliphs like Mansur, Mahdi, Harun Rashid, Ma'mun, Mu'tasim and Wasiq were in power, is accepted as the "golden age" of the Abbasids.

Ali initiated the Abbasid propaganda at the Humayma village in Jordan, where he resided. Propagandists were sent to every corner of the country from this village. The Abbasid propagandists stated that they gave the struggle of the truth against the Umayyad oppression and wanted support from the community. Kufa and Khorasan were the main centers in which Abbasid propaganda was carried out. Abu Muslim Khorasani was sent to Khorasan for this mission in 745.

Abu Muslim Khorasani pulled the Umayyad government down as a result of the uprising started by him. After this, he declared Abulabbas Abdullah, who was from the Abbasid family, as the new caliph.

The borders of the country expanded significantly during the Umayyad period, and this was why the borders could not be expanded more during the Abbasid period. The Turks increased their influence at the last times of the Abbasids. It was even because of the Turks that the Abbasids' existence continued over a period of time.

The first thing done by the first caliph Abulabbas Abdullah was to get rid of the people from the Umayyad family. This was why, he started to be called by the nickname "saffah" meaning sanguinary. He moved the center of the state from Damascus to the city of Hashimiyya located on the North of Kufa.

When Abulabbas Abdullah passed away after four years in office, his brother Abu Jafar al-Mansur (754-775) became the caliph. Mansur made Baghdad as the new capital of the state. Baghdad remained as the capital city until the collapse of Abbasid state.

Because the reputation of Abu Muslim Khorasani, who helped the Abbasid family to gain the caliphate, made Mansur disturbed, he called Abu Muslim Khorasani and got him killed with tricks.

By overthrowing the Umayyad state, the Abbasids continued the sultanate that had been established by the Umayyads for the first time. In fact, Abulabbas, the first Abbasid caliph appointed his brother Abu Jafar as the dauphin. After this, all of the thirty-five Abbasid caliphs came from the lineage of Abu Jafar.

The Abbasid history following its foundation is divided into two periods. The first period includes the years between 750 and 847. This period, in which caliphs like Mansur, Mahdi, Harun Rashid, Ma'mun, Mu'tasim and Wasiq were in power, is accepted as the "golden age" of the Abbasids and even of all Muslim states. The establishment of Islamic civilization in large part achieved during this period. The second period started in 847 and continued until the year 1258, when the Mongols overthrew the Abbasids.

The Chinese who proceeded from East to West met and fought against the Arabs, who came from the Arabian Peninsula to the East at the banks of the Talas River in 751. The Turks of Karmuk and Yagma did not want that the Middle East would fall under the rule of the Chinese, so they supported the Arabs and ensured the victory of the Arabs. As a result of this war, the domination of the Chinese over the Central Asia was prevented. After this war, the Turks started to accept Islam in groups. They learned the method of papermaking from the Chinese captives. The Abbasids advocated the features of an Islamic state, instead of following the Umayyads' thesis of an Arab State in the administration, so they treated the Muslims equally. The Arab nationalist policy changed into a communitarian understanding.

Khalid ibn Barmak, who was from the Balkh in Turkistan, was appointed by caliph Mansur to take care of important state affairs. Mahdi and Hadi respectively became caliphs after Mansur. Harun Rashid, who ascended to the caliphate next, is the most famous one among the Abbasid caliphs.

a. The Period of Harun Rashid (786-809):

The brightest era of the Abbasids coincides with the period of Harun Rashid. Yahya, the son of Khalid, the son of Barmak, was the teacher of Harun Rashid. Harun Rashid received a good education in his youth. When he became caliph, he appointed Yahya as his vizier. Jafar and Fadil, the sons of Yahya took also office in high rankings. By means of the family of Barmakids, the Islamic

state was well administered and ascended. The revolts were suppressed and the community reached peace and comfort.

The reputation of Harun Rashid spread even out of the Islamic state. The Franc emperor Charlemagne, who ruled over West and Middle Europe, sent a legate to Harun Rashid, in order to get permission for the Christian pilgrims to visit Jerusalem freely. Harun Rashid gave the requested permission and sent some gifts with the emissary to Charlemagne, among which especially an alarm clock was liked very much. However, these explanations are based only on European sources. The Islamic sources do not mention such legation. This is why, such narrations are dealt with suspicion. Harun Rashid is accepted among the great rulers of the world history.

It was a political mistake of Harun Rashid to execute the members of Barmakid family, who had served in the government for a long time, because of a baseless doubt.

Even though Harun Rashid's palace was one of the most glorious and magnificent palaces, it also became a center of knowledge and arts. It was Harun Rashid, who made musicianship a respected profession and showed success in literature. The Hanafi School, which was attributed to Abu Hanifa, but developed by the works of his disciple Abu Yusuf, spread during Harun al-Rashid's caliphate.

Although the strongest period of the Abbasids was the period of Harun Rashid, the first movements of division took place during this era. The Aghlabid State separated from the Abbasids and established in Tunisia started to emerge (800).

b. North Africa During the Time of Abbasids:

North Africa witnessed continuous conflicts during the time of Abbasids. Aghlab, who was selected as governor in 148/765, lost his life in a battle fought against Ibadiyya Kharijites although he ruled well over the region about two years. After governing this region for about three years, Umar ibn Hafs, who was appointed after Aghlab, forced to fight against the Kharijies. The Kharijies laid siege on Kairouan. As a result of this war, the Kharijies took over the control of the city. Thereupon, Mansur sent an army under the leadership of Yazid ibn Haysam ibn Abu Sufra, who defeated the Kharijies and killed their leader and thus provided peace in North Africa in a few months. Yazid ibn Haysam peacefully governed this region for 15 years. The conflicts in Africa continued after that date up until the period of Harun Rashid.

Baytul Hikmah which was established by Caliph Ma'mun in Bagdad is the first famous institute in higher education.

Ibrahim ibn Aghlab, the new governor who was appointed during the period of Harun Rashid, informed Harun Rashid that if he were to give him the governance of North Africa, he would pay 40,000-dinar tribute to the Abbasid treasure every year after suppressing the conflicts in the region. Harthama ibn A'yan, the previous governor who knew the difficulties of North Africa, notified Caliph Harun Rashid that this was a good offer. Thus, Ibrahim ibn Aghlab established an autonomous administration in Africa. After the appointment of ibn Aghlab, there was not any Abbasid caliph who was able to establish a state authority beyond the West borders of Egypt. Although the Aghla-

bids were contented with mentioning themselves as amirs, they coined money, though rarely, that showed the names of the Abbasid caliphs in addition to their own names. The Aghlabids ruled for about a hundred years (800-909) over the Middle Mediterranean region from the capital Kairouan, which had replaced the city of Carthage. North Africa under the control of the Aghlabids was no more a country that spoke Latin and believed Christianity, but turned into a country that spoke Arabic and believed in Islam.

In a real sense, the first institution of higher education was the Nizamiyah Madrasah, established by the famous Seljukid vizier Nizam al-Mulk in Bagdat (1065-1067).

c. The Movements of Science and Art During the Time of Abbasids:

During this period, the Abbasids concentrated more on cultural policy than the policy of conquest. The city of Baghdad was established during the time of Caliph Mansur and it became the new state center. The translation of the Greek philosophers' works into Arabic was started for the first time during this period. The learned men and artists were protected and supported during the period of Harun Rashid. Baghdad developed into a center of culture and knowledge. There were expeditions organized over Byzantine three times in the years 797, 804, and 806, and a tax was levied on Byzantine. The border cities Awasim and Thughur were established along the Byzantine borders, where the Turks were settled. The whole works of the Greek philosophers were translated into Arabic during the period of Ma'mun. There were numerous madrasahs and libraries opened in Baghdad. Native and foreign scholars came to Baghdad in order to do important scholarly works. The Mutazila Sect gained strength. The strength of the army and the government passed from the Iranians to the Turks. An imperial army was established consisting of Turks.

After Harun Rashid, his son Ma'mun became the caliph. The country was shaken with revolts and revolutions during the time of Ma'mun. Despite all, Ma'mun spent his time on efficient and enduring works, and founded various institutions. He brought many scholars and scholarly works from several countries and regions. He encouraged on the one hand scientific on the other hand art works. He had constructed two observatories, one near Baghdad and another one in Damascus.

In addition to the mosques, the first famous institute in the field of higher education is the Baytul Hikmah established by Caliph Ma'mun (813-833). The Academy of Gundeshapur had been taken as an example. In addition to be a translation center, it was also used as an academy and a public library.

The first institution of higher education in real sense was the Nizamiyah Madrasah, established by the famous Seljuk vizier Nizam al-Mulk in Baghdad (1065-1067). This madrasah was the first organized university in the Muslim world. The students' living expenses were met by the madrasah, which also became a precedent for the first universities founded in Europe. Later on, the caliph Mustansir established another popular madrasah called Mustansiriya (1226-1242).

The early days of the Abbasid period were very important time that left its traces on Islamic culture and civilization. In the Muslim world, various institutions and sciences were shaped during this period. They improved in time and contributed to the development of the civilization in Eu-

rope. In the Muslim world, the first works on philology, theology, social and natural sciences were initiated by the Umayyads and it was during the period of the Abbasids that these sciences developed into independent sciences.

The Mutazila thinkers, who were under the protection of Ma'mun, had the chance to create various sciences and make inventions based on the understanding for which intellect was the basis. Ma'mun joined often the debates made in Darul Hikmah founded by him. Mu'tasim who became the caliph after Ma'mun was also a supporter of the scholar (ulama). The scientific works that started during the rime of Ma'mun continued increasingly in his period. He established a center for himself at Samarra located North of Baghdad. After a short time, this place turned into a prosperous place. Mosques, schools, and palaces were built. In respect to magnificence, it started to compete with Baghdad.

Mu'tasim, whose mother was a Turk, visited the Turkish provinces. He met his uncles and people around them whom he liked. He established a defense force consisting of the Turks. The Turks' number and prestige gradually increased.

The Turks' importance in the central government continued even after the period of Mu'tasim.

2. The Collapse of the Abbasid State

After Wathiq, the magnificence of the country came to an end and it started to gradually weaken. Even though the power of the central government was felt during the period of Mutawakkil, but this authority gradually weakened.

With the weakening of the Abbasid state, various small states were established after the 9th century in several areas of the country. They are called "Tawaif al-Muluk" which were: the Idrisids in Morocco (789-?), the Aghlabids by Ibrahim ibn Aghlab in Tunisia, Algeria and Sicily (800-909), the Tulunids by Ahmad ibn Tulun in Egypt (868-905), The Fatimids by Ubaydullah in Tunisia, Egypt, Sicily and Sardinia (910—1171), the Ikhshidids (Akshidids) by Muhammad bin Tughj in Egypt (935-969), the Tahirids by Tahir ibn Husayn in Iran and Khorasan (821-875), the Saffarids by Ya'qub ibn al-Layth in Iran (867-1500), the Samanids by Nasr ibn Ahmad in Khorasan and Transoxiana (87-999).

In the Muslim World the first works on philology, theology, social and natural sciences were initiated by the Umayyads and it was during the period of the Abbasids that these sciences developed into independent sciences

Moreover, the subversive and separatist groups like the Ismailis and Qarmatians caused disorder by their views and began underground activities to weaken the Muslim society from inside.

In the early days when the Turks positioned themselves in the Islamic history, the collapse of the Abbasids had already begun. Aside from the small states, all the other governments ranging from the Tahirids to the Buyids did not last long and all of them came to an end. Muslims in Spain had also lost their old might and strength.

The Mongol invasion that caused the collapse of the Abbasids led to the stagnation and regression of the Islamic civilization

Apart from these, the Sunni and Shiite division in the Islamic world caused various disturbances, and tensions experienced between the two sides.

At such a time that the Muslim world needed unity and solidarity, the attacks of crusades began. In the following periods, the commanders like Saladin Ayyubi and the Muslim Turks defended the Muslim world from the crusader attacks.

3. The Mongol Invasion and the Collapse of the Abbasid State

The greatest blow that shook the Muslim world came from the Mongols in the 13th century. Hulagu attacked Baghdad with a huge army on February 10, 1258. He surrounded the city for forty days and set it on fire from all quarters. Caliph Mu'tasim unconditionally surrendered, and the people of the city were put to the sword. The estimates about the number of people killed in the city change from 800,000 up to 2 million, (the estimates are higher in the later sources). It is quite difficult to give an exact number of those who were killed in Baghdad, but their number was more than 100,000. The city was plundered by Hulagu, the mosques were turned into barns. The libraries were destroyed. Some of the books were burned, some of them were thrown into the Tigris River and some of them were taken by Nasir al-Din al-Tusi, who stood by Hulagu's side, to the library of the Maragheh observatory. The Mongol invasion, which caused stagnation in the Muslim civilization, was a terrible disaster not only for Baghdad, but also for the whole Muslim world. The Mongol invasion that caused the collapse of the Abbasids was also the reason for the stagnation and regression of the Muslim civilization.

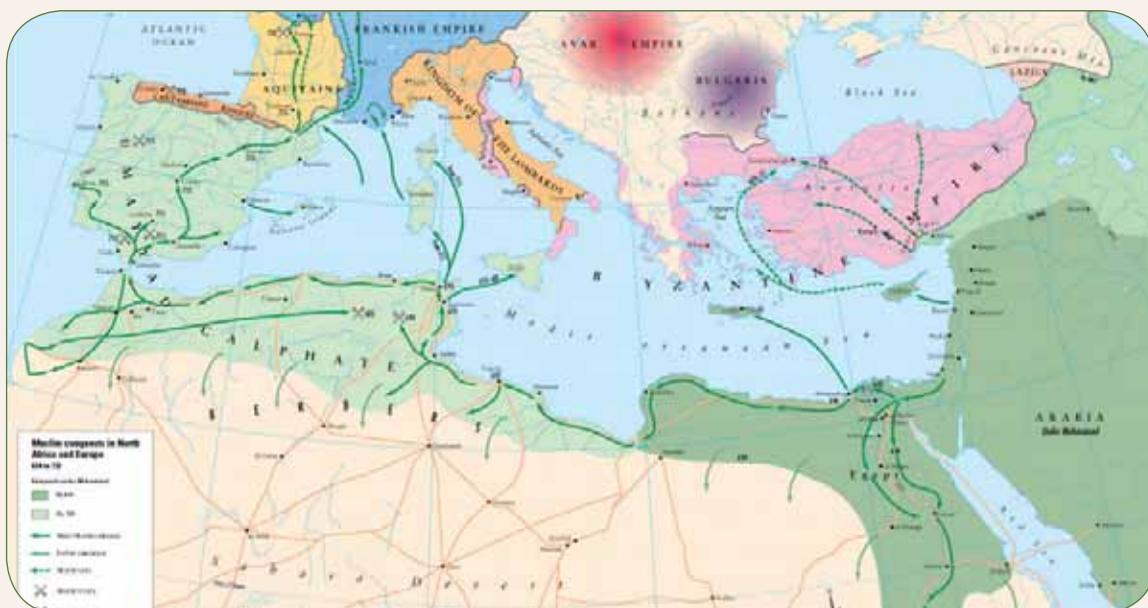
In the history of Islam, the longest ruling dynasty after the Ottomans was the Abbasid state that ruled between 750-1258. The Islamic civilization had its heyday during the period of this dynasty. The Abbassids maintained their dominance in the political field for a long time, and held the spiritual leadership of the Muslim world in their hands until their last moments except one or two times. The Abbasid caliphate has an important part not only in the history of Islam but also in the world history.

C. THE ANDALUSIAN UMAYYAD STATE (856-1031)

1) The Conquest of Andalusia and the Age of Governors (711-755)

1. THE ANDALUSIAN MUSLIMS (DIA, II, 211)

Tariq ibn Ziyad who had been a slave emancipated by Musa bin Nusayr was put in charge of the conquest of Africa during the time of the Umayyad caliph Walid I. When Musa bin Nusayr saw Tariq ibn Ziyad's strong character, his valor, his tenacity and willpower, his right decisions, his elocution and strong rhetoric that left an deep impression over his audience, he put Tariq in



charge for the conquest of Andalusia (Spain). In 711, Tariq moved to Andalusia with four ships and seven thousand soldiers that were under his command. The soldiers landed in the Southern coasts of Spain. Tariq set all ships on fire in order to prevent his soldiers' escape. Then, he passionately addressed to his soldiers. The soldiers, who got excited from Tariq's passionate speech forgot everything, and started to think about attacking on their enemies. The saying "burn one's boats" started to be used after this incident. Finally, the two armies met. The enemy soldiers were about 100,000 men. Tariq ibn Ziyad sent envoy and made the following offer: "We are inviting you and your folk to embrace Islam. If you become Muslims, you will be our brothers and we will embrace you. If you do not accept it, you can save yourselves by paying jizya (poll tax). If you refuse this, only sword and war can make peace between us." The king of Spain rejected this offer because he relied on the magnitude of his army. A great battle began. Tariq ibn Ziyad fought fiercely and reached at the king of Spain. He killed the king with a sudden and rapid sword blow. The enemy soldiers who saw the death of their king began to flee away. After the dispersion of the Spanish army, the Muslims entered in Andalusia. The "Andalusian Muslim Civilization" was born as a result of this victory.

The exact root of the word "Andulus," which was used by the Arabs for Spain, was at first only used with the meaning "Muslim's Spain," and after the Muslims were completely expelled from the country passed to Spanish as Andalusia, could not be found. The Muslims at first used the name Andalus for all of the territories in Spain that were under their rule including the Septimania region which is located in the South part of France.

Andalusia was governed by the Muslims from its conquest in 711 to 750 by the Umayyads and from this date up to 756 by the Abbasids. The era before the Andalusian Umayyads, which was established at During this period, the conquerors used Andalusia as a military base for the expeditions over Europe. In 732, the Muslim (Arabic) armies came very close to the place where today's Paris is located. However, because of the tribal conflicts among the Muslims, the unity and solidarity broke down and the conquest campaigns could not be completed.

The conquest of the Iberian Peninsula in Spain formed the last part of the Islamic conquests. With the permission of the Caliph Al-Walid ibn Abd al-Malik in spring of the year 750, Musa bin

Nusayr, the Umayyads' governor of North Africa, sent a troop with 500 men under the command of Tarif ibn Malik. By this troop sent to the south coast of Spain for the purpose of expedition, the conquest movements began. Meanwhile, the Visigoth Kingdom in Spain was at the brink of losing all of its power because of the fights for the throne and social-religious conflicts. The Umayyad army easily passed to Spain. It is known that the aid of Julianos, the governor of Sebtah (Ceuta) who had bad relations with the Visigoths, affected this victory.

The army set up headquarters at Gibraltar or the mountain of Calpe located on the southern end of Spain and captured Algeciras after its first attack. Soon afterwards, they won a victory over the Visigoth army that was under the leadership of king Rodrigo. The war took place at the river-side of the valley Guadalbeca (Rio Barbate) located on the plain Frontera which is located between the cities Xeres (Jerez) and Sidonia. From then on, there were no serious obstacles left before the conquest.

After the victory, the commanders were put in charge of the conquest of different cities, and thus in a short time they captured Malaga, Elvira and Qurtubah (Cordova, Córdoba) with the help of the people who were dissatisfied with the Visigoth ruling. At the same time, Tariq conquered Écija and then the Visigoths' capital Tuleytulah (Toledo).

Thereby, Tariq brought his conquest to an end which he had started in spring 711 as an army commander and finished it in the summer of the same year as a victor who captured half of Spain and opened it to Islam. Musa bin Nusayr passed to Spain with his army that was composed of 18,000 men most of whom were Arabs. After he conquered Ishbiliya (Seville), Carmona, Leble (Niebla) and Maride (Mérida) he met with Tariq at Tuleytulah. As a result of the campaign to the northern direction of the country, they conquered the cities León, Lleida (Lérida), Barcelona, Zaragoza (Saragossa) and the Galicia region in 713 then they went beyond the Pyrenees and entered in the Franc territories.

In 714, Musa left the governance of Andalusia to his son Abdulaziz with the order of Caliph Walid and returned to Damascus with Tariq. Thus, the conquest of the Iberian Peninsula took place in a short time like three years and the Age of Governors in Andalusia (asr al-wulat) began. The conquests spread up to the inner regions of Europe in 756, during the age of governors in which 21 governors served in office. When the Muslims came close to Paris after conquering Murcia (Theudimer, Theodemir) and Narbona, they were defeated by the Franks in the Battle of Tours or Poitiers (Balat al-shuhada). Hereupon, the Muslims mostly struggled with civil wars and disorders. However, during the same period, the Spaniards started to gain strength under the leadership of Pelagius (Pelayo) in the North in Covadonga located in the Asturias region.

2. The Andalusian Umayyads (756-1031):

a. The Period of Emirate:

After the collapse of his state, Abdurrahman bin Muawiyah one of the last Umayyad princes moved from Palestine and Egypt to North Africa and passed therefrom to Andalus in 755. Despite the obstacles, the last Andalusian governor Yusuf ibn 'Abd al-Rahman al-Fihri declared his independence at Cordoba in 756. Thus, he established a new Umayyad Dynasty that lasted 275 years from 756 until 1031. The period of the Andalusian Umayyad Dynasty ruling is divided into two

parts: the "EMIRATE" period 756-929 and the "CALIPHATE" period between the years of 929 and 1031.

The former one during which Abdurrahman I (756-778), Hisham I (788-796), al-Hakam I (796-822) and Abdurrahman II (822-852) ruled are the years in which the state was established and developed. In this period, they, on the one hand, had to struggle against the internal revolts that were encouraged by the Abbasids and Franks, on the other hand they had to defend themselves against the troops sent to Andalusia by the Franks and the Christian Spanish Kingdoms

Andalusia experienced important economic developments during this period. Mines started to be operated and the roads and bridges were modernized. In the field of agriculture, new methods adopted from the East started to be practiced. With the improvement of the production and industry, the volume of foreign trade increased. Beside the economic improvement, there had also been progress in the field of architecture. During this era, Islam started to spread swiftly among the native Spaniards. About 3.5 million people, mostly from the natives embraced the new religion without any oppression. Those who did not accept Islam lived a peaceful life due to the administrators' tolerance.

The years in which Muhammad (852-856), al-Mundhir (886-888) and Abdallah (888-912) ruled became a period of crisis. Inexperienced and incompetent people ascended the administration during this period which lasted about 60 years. Tribal and ethnical enmities emerged and the conflicts among the tribal and ethnical elements (Arabs, Berbers, Muladi and the Mozarabs) were provoked by the Spaniards and Andalusia slid into civil strife. The instability collapsed the economy and the treasury emptied because the taxes could not be collected.

b. The Period of Caliphate (929-1031):

When Abdurrahman III, who is accepted as the second founder of the Umayyad Dynasty, came to power, he took over a country that was fragmented into regions by those who claimed to be independence fighters and insurgents belonging to various fractions and by frequent attacks of the northern Christian kingdoms.

Abdurrahman III, the most powerful ruler of the Andalusian Umayyad Dynasty, first put an end to chaos in the country. After he pacified the country, he dealt with the solution of the external issues. He stopped the attacks of the Christian Kingdom of León, paid attention to the development of the country, and established a new city called "Medinat Al-Zahra" located near to Cordoba, which had been the capital since the period of Abdurrahman I and a famous palace was built there.

The life of agriculture, cultivation, and business developed and the welfare of the people notably improved during the ruling period of Abdurrahman III. This ruler also used the title of caliph (929). By removing all those troubles, he turned the country into a great, prosperous, orderly, peaceful, and a secure place. After Abdurrahman III established peace and solidarity, he began to struggle against the Fatimids and the Spanish kings of the North. Ultimately, the King León and the Pamplona Kingdoms accepted to pay tribute and entered under his rule.

He expanded his influence up to the inner parts of Maghreb by allying with some Berber tribes of North Africa against the Fatimids. The Byzantine and German empires sent envoys and established political relations. Abdurrahman III eliminated the rivalry among the Arab tribes that played a crucial role in the internal fragmentation thus he opened the government offices to the people

from all classes. He decorated Cordoba with architectural monuments. The revenue of Bayt al-mal (public treasury) increased as never seen before. After the demise of Abdurrahman III in 961, his son Hakam II came into power. The stability of the state and the superiority over the Spaniards that was achieved before were maintained during this period (961-976). The main developments of his period were in the field of science and art. During this period, Andalusia became the most dynamic center of the Islamic society. Just in the capital Cordoba, 27 boarding schools for poor students were opened. The largest library in the world with its 400,000 books was also established.

The welfare of the people notably improved during the ruling period of Abdurrahman III who also used the title “caliph.”

Especially scientific and artistic activities accelerated. Many Muslim thinkers received education at the Andalusian madrasahs, and by benefiting from scientific works, they became intermediaries of the transmission of the intellectual ideas into their country. After the demise of Hakam II, his young son Hisham II came to power (976-1009, 1010-1013). Hajib ibn Abu Amir and his two sons made use of Hisham's young age and exercised the caliph's authority. They preserved the political power in Andalusia for 30 years. The state's stability established by Abdurrahman II were destroyed when Hajib's son Abdurrahman took the government from his brother Abdulmalik. Abdurrahman's ambitions had an impact on this. In 1016, the Shiite Hammudids who alleged to be from the lineage of Ali took advantage of the failure of the Umayyad dynasty and captured Córdoba and the throne. Despite the tranquility seen at the beginning, they were not able to solve the problems and finally they were forced to exile from Cordoba in 1022 by the people. The following seven years passed with the fight for the throne of the members of the Umayyad family. The notables and the people abolished the caliphate and forced the members of the Umayyad family exile from the city. Thus, the Andalusian Umayyad State collapsed that was established in 756 as an independent emirate.

3. Andalusia after the Umayyads (Period of Principalities) (Muluk al-Tawaif) (1031- 1492):

After the weakening of the Umayyad state and its fall into internal conflicts, there rose independent regencies in every province and district. Many influential families of the cities outside Cordoba declared their independence. One of the most important political incidents which took place in this period in Andalusia was the wars that broke out among “the Principalities” and continued vehemently. The ambitions of the governors, viziers and commanders was the reason for the development of situation to such levels. They did not think that the Christians took advantage of their ambitions that led to the separation and enmity between them. They did not think what would happen to them and they did not pay attention to the public benefit because of the separations and enmities between them. This situation led to the gradual weakening of the Muslims and formed an opportunity for the Christian kingdoms to realize the “reconquista”. The governors could never come together, and collaborate against the foreign enemy, instead assaulted to each other and continued to threaten each other.

Those who tried to revive the caliphate most at the collapse of the Umayyad State in Spain were the regencies that were established in Sevilla and Toledo. In 1085, the capture of Toledo, which was the second largest city in Andalusia after Cordoba, by Alfonso VI the king of Castile was the

Christians' biggest blow given to the Muslims. Some emirates that sensed the approaching danger were forced to ask help from the Almoravids who reigned in North Africa with the encouragement of the scholars and the public.

a. The Period of Almoravids (1090-1147):

One year after the invasion of Toledo, the Almoravid ruler Yusuf ibn Tashfin with a huge army was sent to Andalusia upon the invitation of the Abbadid Amir al-Mu'tamid ibn Abbad on behalf of the Andalusian Muslims. At the "Battle of Sagrajas," the Almoravid ruler Yusuf ibn Tashfin who passed to Andalusia defeated Alfonso VI who threatened Badajoz. The spread of the Christianity to the South stopped for a while after the Battle of Sagrajas. Yusuf b. Tashfin returned to Maghreb after he recommended the Andalusians to band together against the enemy army. The Christians who took advantage of the struggle between the principalities started again to attack. Hence, Yusuf ibn Tashfin came to Andalusia for the second time. This time, he ruled over Andalusia with the encouragement of some amirs and jurists. He developed this place up to a province and allied with the Almoravids. The Almoravid reign lasted about sixty years in Andalusia. After these years, the internal disorders started again. The diminishing of the Andalusian amirs' support and the oppression over the people by heavy duties led the support to the Almoravids diminish.

The political entity in Andalusia was destroyed again with the collapse of the Almoravids in 1147. The Kingdom of Castile made an advantage of this disintegration and captured Almeria (1147) with a crusader army consisting of soldiers from Aragon, Pisa, and Genoa. The Shire of Catalonia captured Tortosa (1148) and Laride (1149). The Almohads came to help of Andalusia at a time when the political fragmentation began and the Christian Kingdoms started to recapture the lands in Andalusia.

b. The Period of the Almohads (1147- 1229):

Unlike the Almoravids, the Almohads moved to Andalusia to protect some friend amirs who asked for help against their enemies. In the first years, the Almohads took under their control some provinces like Badajoz, Seville and Silves. They captured Valencia, Carmona, Baeza and Granada. After the return of the Almohad army to North Africa, the Christians started their expeditions again. The Almohadian ruler Abu Yusuf al-Mansur came back to Andalusia in order to stop the advent of Christians and in 1195, he won a victory against the Castile forces at "Alarcos," the northern part of Cordoba. He also surrounded Toledo but he did not get any result. Later, the king of Castile defeated the Almohades with a big crusader army including the Portuguese and French forces at the famous battle of "al-'Iqab" in 1212. This defeat caused the weakening of the Almohades' dominance in North Africa and Andalusia and thus, the "reconquista," which had temporarily stopped, restarted a fast process of advancement.

D. THE EMIRATE OF GRANADA (THE NASRIDS) (1238-1492):

The only Emirate that could get free itself from the invasions that were swiftly realized by the Christian Kingdoms was the Nasrids who ruled over the narrow coastal strip from Libre up to Ronda in the South East of Andalusia. In spite of the appalling conditions, they succeeded to stay in the stages of the history over two and a half centuries. This Muslim state has an important place in the

history of Islam because it was the last representative of the Islamic dominance in Andalusia and it represented a period that the best architectural monuments like the Alhambra palace were created.

Most of the Granada amirs had a flexible policy in their foreign relations and they paid attention to Christian kingships. They established good relations with the Marinids of the North of Africa in order not to be alone if/when they encounter threats from the Christian kingdoms. They had relatively a good time until the year 1462. The Spaniards took advantage of the internal conflicts which occurred after 1462 and then captured Gibraltar in order to carry out the “reconquista”. That was the only place that provided passage from Andalusia to North Africa. The marriage of Isabella, the queen of Castile - León and Fernando II, the king of Aragon in 1469 led to the establishment of the Spanish unity and the spread of Christianity. All the cities of the Emirate of Granada except its capital city were conquered. The Muslims defended Granada with body and soul. However, because of ravages, lack of food and various hardships caused by the siege, they had to surrender (1492). From this date on, the Muslims who remained in Spain were soon afterwards forcibly Christianized, exiled or were exposed to inquisition or massacre. Even the ones who accepted Christianity were subjected to great hardships and persecution. Finally, the last remaining Muslims of Andalusia were completely expelled from Spain in 1609. From that day on, the loss of Andalusia left an indelible trace on Muslims and it became one of the topics frequently examined by various branches of Islamic literature.

The most sumptuous work that was created in this era was the Alhambra palace. As a defensive fortress or palace, Alhambra was founded in a plain site on the top of a hill looking over Granada. This is why, it seems a bit bulky from outside, but inside the walls of this clumsy castle exists a palace that is beyond comparison. Red brick were used for the construction of the walls and red tiles for the roof, which is why it is called Alhambra in other words “the Red.”

The Nasrid rulers enlarged the castle with new buildings. Thus, the Alhambra turned into a group of buildings consisting of palaces and manors. The yards of the palaces are as beautiful as their inside. The most beautiful ones among them are the “la Barca” that is embellished with its long pool, the “Mexuar court,” which has a marble flooring, and the “Court of the Lions.”

The Court of Lions was built during the era of Muhammad V who reigned between 1354 and 1359. The 12 lions that exist in the middle of the court support a heavy and round pool basin. The water that squirts from the sprinkler flows through the folds that are similar to the surrounding porches. The surrounding halls of the Court of Lions and the la Barca that are perpendicular to each other are so beautiful beyond comparison. The length of the first court is 36 meter. There are passages by the side halls from the reciprocal doors over the two large edges of the court. The ornaments of the gallery of the seven arches that are on the North and South of the court are in a unique beauty. There is a passage from the door at the northern marge to the corridor and from there to the Hall of the Ambassadors. The edges of the salons are 11.24 meter, their height is 18 meter and the width of the walls is 3 meter. Because of the thickness of the walls, the windows seem like rooms.

Ibn Rushd (Averroes), Ibn Tufail, Ibn Hazm, Ibn Khaldun, and Ibn Arabi who were scholars trained in Andalus illuminated not only the Muslim countries but also Europe.

The Alhambra palace is like a poem with its fine and substantial embroideries, its gardens and pools. However, when Charles V captured the palace, he demolished a section of the palace and wanted to build in its place a palace in a Renaissance style. The palace was also damaged a little bit more at an earthquake in 1522 and at an explosion in 1590. However, it started to be protected after the middle of the 19th century and it has survived until present day.

a. The End of the Existence of Islam in Andalusia (1492):

After the establishment of the Emirate of Granada, the Muslims who lived in the other parts of the country under the Christian raids refuged to this place. The Emirate of Granada that followed a peaceful policy attached importance especially to science, art and commerce. However, the European Christianity never accepted the Muslim's existence in this country and used to eliminate them in every chance they got.

There emerged a strong Christian state, when Fernando the king of Aragon married to Isabella the queen of Castile. They took the other Christian states under their control and assaulted to the Emirate of Granada that was located in the South of Spain. The Christians, who captured Granada in 1492, killed everyone who stood before them in an unprecedented brutality. The Muslims were mercilessly killed and the products of the Islamic civilization that were created in hundred years were destroyed. Numerous books were burned and libraries, madrasahs, mosques and buildings were torn down.

b. The Place of Andalusia in Muslim Culture and Civilization

Despite the internal conflicts and the Christian oppressions coming from outside, very important works in the field of Islamic thought, culture and art were created in Andalusia.

The scholarly atmosphere provided by Abdurrahman III was maintained by his son Hakam II, and just in Cordoba about thirty madrasahs were established. All the Islamic cities and small towns, especially Medinat Al-Zahra, Seville and Granada, grew into prosperous and comfortable places.

Ibn Bajjah (Avempace), Ibn Tufail, Ibn Rushd (Averroes), Al-Idrisi, Ibn Arabi, Ibn Hazm, Ibn Khaldun etc. were some of the scholars who lived or moved to Andalusia. The views of those scholars who produced many important works in various branches of Islamic sciences like Islamic philosophy, medicine, botanic, geography and history illuminated the other Muslim countries and even Europe.

c. The Mudéjars and Moriscos

The Spaniards, who recaptured Andalusia and shattered everything belonging to the Muslims who lived for a while more there, started to deal with the remaining Muslims. The Muslims who were called Moriscos were forced to either accept Christianity or die. Some of the Muslims who were under this oppression converted to Christianity just in appearance but, they continued to practice Islam secretly in their homes. A royal charter was published in 1501 that commanded the Muslims who lived in Castile and Leon to either accept Christianity or leave Spain. In 1556, Philip II brought an edict into force that ordered Muslims immediately to stop using their language, their religious institutions, and their lifestyle. They put Muslims into enclosed places, sprinkled baptismal water over them, and declared their

conversion to Christianity. The Qur'ans and other books in Arabic were collected, the libraries were emptied, wearing traditional clothes were forbidden. Teaching Arabic to the children were banned. The mosques were turned into churches. Those who act contrary were sent to inquisition. According to some Spanish sources, the inquisition delivered a judgment about the execution of more than three thousand Muslims by impalement or by burning. Despite all, the Muslims were able to continue their religious lives secretly.

Finally, in 1609 Philip III issued an edict that commanded Muslims to be removed from Spain in masses. Thusly, more than 3 million Muslims were expelled from the country or they were massacred. Some of them moved to North Africa, some others together with the Jews were brought to Anatolia by ships



READING TEXT

BURN ONE'S BOATS

In May 711, the famous commander Tariq ibn Ziyad, who was the leader and spearhead of conquest of Spain by Muslims, passed across Jabal al-Tariq that was named later after his own name with an army consisting of seven thousand soldiers. He then had the ships burned that carried the army to the coast of Spain. When he came across the enemies, he addressed to his soldiers saying:

“Oh my warriors! Behind you is the sea, and before you is the enemy. You have got no place to flee. By Allah, there is no salvation for you but in your patience and perseverance. It is an obvious truth that the enemies are advancing upon us in full force. Moreover, they have more provisions and armory. Whereas we have no weapons other than our swords and no provisions but those that you may snatch from the hands of your enemies.

If this situation continues a few more days without changing, we will lose our strength. Our enemy that is afraid of us will gain courage by seeing our situation. In order to protect yourself from this awful end, you should duly perform your duty against the rampageous enemies.

Fortified cities and the strong enemies are in front of you. If you do not fear the death, there will be a splendid opportunity for you to gain the victory. You should know that I would not be safer than you are in this war. You should also know that if you were patient a little bit more, you would attain a more comfortable life. I do not send only you to this bazaar where the cheapest goods is life. Contrarily, I'm starting with my own life. Do not turn away from me by thinking of yourself. You will not be bearing a greater ache than I am. You will not fall into a share more than I have. Each of us share the same fate.

Because I am sure that you are not afraid of this war, you will fight against heroes and cavalries without hesitation, and that your aim by this jihad (holy war) is to spread and to glorify the religion of Allah. Because I'm also sure that you will be rewarded for this cause. I believe that you will spread Islam in this country. May Allah help you. Your heroism will be mentioned both in this world and in the hereafter.

You should know that I will be the first one who will respond to the invitation that I am making to you. And you should know that at the moment when the two armies meet, I will face Roderick and, if God is willing, I will kill him. You should attack the enemy with me. If I die after I kill Roderick, I will save you from him. You are capable of finding someone to become your leader. If I die before I reach Roderick, do not relinquish my request and attack him. Complete the conquest of this country by killing him. With his death, his soldiers will disperse and they will never be able to come together again."

The Muslim soldiers gained self-confidence and took heart after this speech then they promised to do their duty and went to war. The Muslims gained victory with Allah's help.



EVALUATION QUESTIONS



1. Who is Muawiyah? Give information about the state established by him.
2. Give information about the campaigns against Byzantine during the period of Muawiyah and their results.
3. Give information about the Incident of Karbala.
4. What could be the aim of Abd al-Malik in forbidding the usage of languages other than Arabic at the councils (diwans)?
5. Which characteristics separate Umar ibn Abdulaziz from other Umayyad caliphs?
6. Explain briefly the meaning of the saying of Umar ibn Abdulaziz “The best of forgiveness is the one shown when the person has the strength to overpower his opponent”
7. Give information about the conquest of Spain and the Battle of Tours.
8. Who is Abu Muslim? Which conquests were carried out by him?
9. Make a general evaluation about the Umayyad State and indicate your own opinion about it.
10. Give information about the foundation of the Abbasid state.
11. With which European emperor did Harun al-Rashid establish diplomatic relations?
12. Give information about the science and art activities of the period of Ma'mun and Mu'tasim.
13. What kind of roles did the Turks play in the Abbasid regime during the era of Mu'tasim?
14. What are the reasons for the disintegration of the Abbasid state?
15. What kind of contributions did the Abbasids make to the Islamic culture and civilization?
16. Give information about the establishment of the Andalusian Umayyad state.
17. Give information about the status of the Andalusian Umayyad State after its disintegration.
18. Give information about the massacres made by the Christians in Andalusia and their results.
19. Briefly indicate the place of Andalusia in the Islamic culture and civilization.

EVALUATION QUESTIONS (CHAPTER II)

MULTIPLE CHOICE QUESTIONS



1. **Which one of the following options is not one of the features of the Umayyad state?**
 - A. Adoption of the idea of the superiority of the Arabs
 - B. Adoption of the idea of the equality among the Muslims
 - C. The sultanate passed from father to son
 - D. It was established by Muawiyah, the governor of Damascus.

2. **Which place was put under siege during the campaign to Byzantine and which important companion was martyred?**
 - A. Istanbul – Abu Ayyub al-Ansari
 - B. Istanbul – `Amr ibn al-`As
 - C. Rhodes – Abu Ayyub al-Ansari
 - D. Rhodes – `Amr ibn al-`As

3. **Which commander conquered North Africa?**
 - A. Muawiyah
 - B. Yazid
 - C. Umar ibn Sa`ad
 - D. Uqba ibn Nafi

4. **During the period of which caliph did the Umayyad state start to rise?**
 - A. Abd al-Malik
 - B. Marwan ibn Hakam
 - C. Muawiya II
 - D. Walid

5. **Who is the first person in the Muslim world who coined money in his own name?**
 - A. Muawiyah
 - B. Walid I
 - C. Marwan ibn Hakam
 - D. Abd al-Malik

6. **Which one of the following Umayyad caliphs differs from the other by his policies of justice and compassion?**
 - A. Abd al-Malik
 - B. Walid I
 - C. Umar ibn Abdulaziz
 - D. Marwan ibn Hakam

7. **Which of the following statements are reasons for the collapse of the Umayyads?**
 - I. The Umayyad state's Adoption of a policy to become an Arab state
 - II. The Umayyad state's Adoption of a tribal understanding
 - III. The conquests made during the period of the Umayyads
 - IV. The revolts of famous persons and commanders weakened the state power
 - V. The Umayyad caliphs were keen to entertainment
 - A. All
 - B. I, II, III, IV
 - C. II, IV, V
 - D. I, II, IV, V

8. Which of the following took place during the period of the Umayyads?
- I. The Incident of Karbala
 - II. The conquest of Spain
 - III. The conquest of North Africa
 - IV. The siege of Istanbul
 - V. The coining of the first Islamic-Arab money
- A. I, III, IV, V B. All
C. I, II, III, IV D. I, III, V
9. Which city was the center of the state for a long time during the period of Abbasids?
- A. Hashimiyya B. Damascus
C. Kufa D. Baghdad
10. Which information about the Abbasids is wrong?
- A. Abulabbas ibn Abdullah moved the center of the state from Damascus to Hashimiyya.
 - B. The Abbasids maintained the governance by sultanate.
 - C. The foundation of the Islamic civilization happened in large part during the period of the Abbasids.
 - D. Umar ibn Abdulaziz was an Abbasid caliph.
11. Which of the following is not one of the results of the Battle of Talas??
- A. It took place between Arabs and Turks.
 - B. The Turks started to convert to Islam in masses.
 - C. The fall of Central Asia under China's domination was prevented.
 - D. The art of papermaking was learned from the captive Chinese.
12. Which of the followings are correct about the Abbasids?
- I. They ensured the equality among the Muslims.
 - II. They concentrated more on cultural policies than the policies of conquest.
 - III. Spain was conquered during this period.
 - IV. The Battle of Talas happened at this period.
 - V. The Nizamiyah Madrasa, which was the first organized university, was established.
- A. All B. I, II, IV, V
C. I, II, III, V D. II, IV, V
13. Which of the following was not one of the cultural activities and innovations made during the Abbasid period?
- A. The works of the Greek philosophers were translated into Arabic for the first time.
 - B. A great number of madrasahs and libraries were founded in Baghdad.
 - C. The Battle of Talas took place.
 - D. Bayt al-Hikma (The House of Wisdom) was founded.
14. "The first famous institute in the field of higher education was established by caliph in and it is called" Which of the following options would fill the blanks correctly?
- A. Ma`mun – Baghdad – Bayt al-Hikma
 - B. Nizam al-Mulk – Baghdad – Nizamiyah Madrasa
 - C. Ma`mun – Damascus – Bayt al-Hikma
 - D. Nizam al-Mulk – Damascus – Nizamiyah Madrasa

15. **What is the first organized university in the Muslim world?**
- A. The mosques
 - B. Bayt al-Hikma
 - C. The palaces
 - D. Nizamiyah Madrasa
16. **Which information given below about Nizamiyah Madrasa is wrong?**
- A. It is the first organized university in the Muslim world.
 - B. It was established by Caliph Ma`mun.
 - C. The students' living and accommodation expenses were met freely by the Madrasa.
 - D. It set an example for the universities established in Europe.
17. **Which of the following caused the collapse of the Abbasid state and the stagnation and regression of the Islamic civilization?**
- A. The Mongol Invasion
 - B. The Byzantines
 - C. The Fatimids
 - D. The Ikhshidids
18. **With under whose commandership did Muslims enter to Andalusia?**
- A. Musa bin Nusayr î
 - B. Tarif ibn Malik
 - C. Tariq ibn Ziyad
 - D. Walid ibn Abd al-Malik
19. **Which ruler of the Andalusian Umayyad state used the title 'caliph' and managed to improve the welfare of society?**
- A. Abdurrahman I
 - B. Hisham I
 - C. Hakam I
 - D. Abdurrahman III
20. **Which of the following names did not live in Andalusia or did not move to live there?**
- A. Abu Hanifa
 - B. Ibn Hazm
 - C. Ibn Khaldun
 - D. Ibn Rushd (Averroes)

FILL IN THE BLANKS WITH THE CORRECT WORDS



(Nizamiyah Madrasa ♦ Umar ibn Abdulaziz ♦ – The Abbasid state – Talas ♦ Tariq ibn Ziyad ♦ Bayt al-Hikma ♦ Hussein ♦ equally ♦ The Umayyads ♦ the Chinese ♦ Abd al-Malik ♦ Mongol)

1. was martyred in the Incident of Karbala.
2. The Umayyad state achieved growth and made progress, when ascended to the ruling.
3. is called Umar II because of his resemblance to Umar ibn Khattab in justice and administration.
4. The Abbasids treated the Muslims
5. The fall of Central Asia under the domination of was prevented with the Battle of
6. The first famous institute in the field of higher education was founded by Caliph Ma'mun.
7. The first higher education in real terms was founded by Nizam-ul-Mulk.
8. In the Muslim world, the first works in the field of philology, religion, social and natural science were produced during the era of and they were systematically examined during the period of
9. invasion caused the stagnation of the Islamic civilization.
10. is the commander who conquered Spain.

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES



1.	During the leadership of Muawiyah, Damascus was the capital of the Umayyad state.	
2.	The Umayyads treated every Muslim equally.	
3.	The ruler Abd al-Malik is the first caliph in the Muslim world who coined money in his own name.	
4.	One of the reasons of the collapse of the Umayyad state was the Umayyad caliphs' fondness to pleasure and enjoyment.	
5.	North Africa was conquered during the period of the Abbasids.	
6.	The Islamic civilization was substantially shaped during the period of the Abbasids.	
7.	After the Battle of Talas, the Turks converted to Islam in masses.	
8.	The Bayt al-Hikma was founded by caliph Mu'tasim.	
9.	The Mongol invasion caused the collapse of the Abbasid state.	
10.	The welfare level of the people started to fall down during the period of Abdurrahman III.	
11.	Ibn Rushd and Ibn Hazm are among the Muslim scholars who illuminated Europe.	



ISLAM IN AFRICA: HISTORY AND REALITY

THE TOPICS OF THE CHAPTER

INTRODUCTION

ISLAM AND CIVILIZATION IN EAST AFRICA

CULTURAL AND HUMANITARIAN TRACES OF
ISLAM IN EAST AFRICA

ISLAM AND ITS CIVILIZATION IN CENTRAL AFRICA

THE HISTORY OF ISLAM AND ITS REALITY IN WEST
AFRICA

THE EVOLUTION OF ARABIC AND ISLAMIC
EDUCATION IN WEST AFRICA

PREPARATORY WORKS

1. Research the places conquered and annexed into the lands of the Islamic State in Africa.
2. Research when the first Muslim conquests in Africa began.
3. Research about colonialism in Africa and its effects on local people
4. How did the Islamic culture and civilization influence Africa? Research.
5. What is the current state of Islam in Africa? Research.

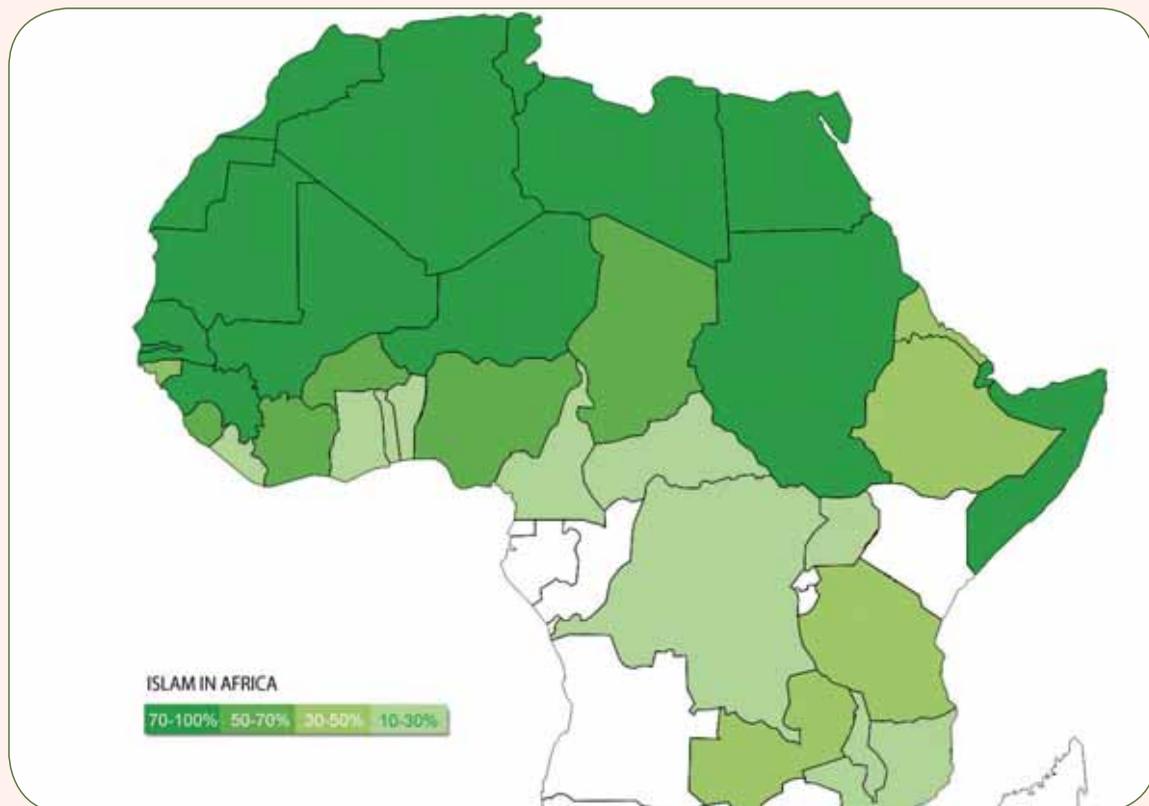
ISLAM IN AFRICA: HISTORY AND REALITY

A. INTRODUCTION

The call of Islam emerged in the Arabian Peninsula at the beginning of the seventh century, at a time when humanity was in dire need of a divine message that can save societies from collapse, purify hearts of the defilements of idolatry and guide minds to the belief of Oneness. Allah then sent his revered Prophet Mohamed, peace be upon him, as a mercy to the universe in order to take people out of darkness of disbelief and to the light of belief and guidance. African countries did not have any connection with this new religious movement except the migration of some noble companions of the Prophet to Ethiopia, at the behest of Prophet, peace be upon him, when he told them “If you leave Ethiopia, you will find a king with whom no stranger is harmed, it is a land of truth, until Allah gives you a way out.” Some of the companions conducted this emigration Ethiopia twice, but still, Islam did not sufficiently spread in the African continent until the Prophet’s migration to Medina especially after the time of rightly guided caliphs. Islam entered to the African continent in two ways:

First through the seas: it was through Bab el Mandeb adjacent to the coast of East Africa, where Muslims were crossing the Red Sea and head towards Somalia and Ethiopia, Zanzibar and Mogadishu and others.

Second through the land: This was the path taken by Islam to enter the north of the continent as well as its center and west. It was the Sinai Crossing that Amr bin Ass, may Allah be pleased with him, chose to conquer Egypt. Then Islamic conquests continued. Muslims captured the Berka Tunis, Algiers and Morocco. From these areas, Islam headed to Sub-Saharan or Black Africa, which is also known



among Arab Muslim writers as Bilad al-Sudan, which is divided into three parts: East Africa, Central Africa and West Africa. Bilad al-Sudan experienced the birth of some Islamic kingdoms during the period between the tenth and eighteenth centuries, the most important ones are: Ghana, Mali, Songhai and Sokoto in the west, Kanem Bornu in the center, and Harar, Pate and Mogadishu in the East.

This study deals with the history of the spread of Islam and its civilization in Black Africa. We have divided it into three main sections: The first chapter focuses on "Islam and civilization in East Africa," as for the second, it concerns with "Islam and civilization in Central Africa" and the third is devoted to "History of Islam and its reality in West Africa." Our research will be much based on Islam in this last part.

B. ISLAM AND CIVILIZATION IN EAST AFRICA

East Africa was closely linked to the Arabian Peninsula before Islam. Migration to Ethiopia is considered the first migration during which waves of companions of the Prophet (pbuh) left the Arabian Peninsula and headed for East Africa. When the Messenger of Allah found that his companions suffered persecution and suffering as well as the ease which he himself enjoyed by his position with Allah and by his uncle (Abu Talib), and that he could defend against everything that was inflicted on them, he said: "If you go to Ethiopia, you would find there a king with whom no stranger is harmed, it is a land of truth, until Allah gives you a way out." Companions of the Prophet came out to go to Ethiopia out of the fear of mischief and in order to protect their religion and this incident was the first migration in Islam.

During the Muslim times, the first political migration to East Africa date back to the time of Umayyad Caliph Abdul Malik bin Marwan (65-86 AH), after his practice of the policy of repression, deportation and persecution as the policy of Umayyad Dynasty. Big number of Arab - Muslim migrants went to the eastern coasts of Africa, and joined the predecessor Arab - Muslim migrants to support the establishment of Islamic kingdoms in these areas. These kingdoms have certainly brought Islam to several states of the coasts of Africa including the Republic of Sudan, Eritrea, Djibouti, Ethiopia, Somalia, Uganda, Kenya, Rwanda, the Burundi, Tanzania, Democratic Congo, Zambia, Malawi, Mozambique, Mauritius and Madagascar. The number of Muslims in this area is more than 100 million people.

1. The Emirates and the Islamic sultanates in the East African region:

Note that these places were known at the time as the Eastern Sudan, which include the countries in the Horn of Africa, such as Somalia, Ethiopia, Eritrea, and the Republic of Sudan. After that, Islam spread in the Emirates and the Islamic sultanates in East Africa after the first century hijrah. Centers, institutes, mosques and the Holy Quran memorization schools were formed in those lands. These places were frequented by the students of knowledge to gain from beneficial Islamic sciences. The indigenous inhabitants of this region consists of the tribes of Somalia and Jala and Al-Affar also called Zayaliah. Each one of those tribes had its origin, its language and local dialects, in addition to the overall setting which brought them together. That was the setting of Islam and the Arab-Muslim civilization. In addition, these tribes were not a single kingdom in the Middle Ages but they were rather divided into a number of Islamic kingdoms which were not united and did not support each other most of the time. Each kingdom was governed by an independent king. Among the most important Emirates Islamic sultanates in East Africa were the Kingdom of Pate, the Sultanate of Mogadishu, the Sultanate of Kalwa, and the Sultanate of Harar.

a) Kingdom of Pate (65 AH / 684)

Muslims founded this Kingdom at the time when the Caliph Abdul Malik bin Marwan reigned, the one whose time witnessed the founding of several cities throughout the Eastern Coast of Africa by Muslims, such as: Zanzibar, Kalwa, Malindi, and others. After the Umayyad State collapsed, Harun Rashid relied on the achievements of Umayyads in East Africa, and he decided to support them. This encouraged several communities, particularly the Persians to stay in these realms. Paté was a large kingdom. It hosted intense commercial activities. Traders were coming from many countries and Muslim caravans continued their travels until they reached the Lake Victoria and West Africa. This Kingdom achieved tremendous success in this part of Africa, and had a significant impact on the spread of Islam among people.

b) The Sultanate of Mogadishu:

This Sultanate founded by a group of people from the tribe of Bani al-Harith, who settled along the coast of Somalia in the late third century AH. The explorer has described this kingdom by saying that it was an Islamic city. In the days of the "Bani al-Harith" dynasty, Mogadishu grew, flourished, and became like the capital city of all the surrounding kingdoms. People were coming to Mogadishu on certain dates of the year gathering in large mosques and performing Friday prayers, which strengthened the greatness of Islam in the minds of Africans. When the famous North African explorer Ibn Battuta visited it in 731 AH, he found that it had reached to a higher level of civilization and prosperity, and politically, economically and socially had made tremendous progress, and its people were of high religiosity and strong morals.

c) The Sultanate of Kalwa (375h / 975)

It was founded by the Shirazites, under the leadership of Ali bin al-Hasan al-Shirazi and his children. They turned this kingdom into a base and a center for the spread of Islam and Islamic culture among African tribes living on the coast and in the center. Ibn Battuta said to this effect: "The city of Kalwa is one of famous cities and one of the most developed ones... the rains are abundant... the vast majority of its population is religious, they are from Shafii School ... When I entered this city, its king was Abu Muzaffar, who was nicknamed Abul Mawahib, for his generosity and his qualities. He frequently fought on the lands of the Zunuj. He assaulted them and seized their spoils. He would take the fifth of the booties and distribute it among the beneficiaries legally defined in the book of Allah. He would put the shares of relatives into one single crate. The honorable men were coming to him from Iraq and the Hejaz, and other places. I saw a group of honorable men from the Hejaz with him. This king was of great modesty. He sat with the poor, respected the religious men and the notables." This kingdom was overthrown by the Portuguese in 1498.

d) Kingdom of Harar:

This kingdom is located on the coast of the Red Sea. It extends to the southwest side of Ethiopia and to the west of the Somali Port of Zaylig. Among its famous rulers, there is Imam Ahmed Jaran (ruled between the years 1526 and 1543) who applied the Islamic Sharia law during his reign, especially regarding the distribution of zakat to those who deserved it, while his predecessors had been collecting zakat for themselves and their confidants. He did the same thing regarding the war booties. He only took the one fifth of it and distributed the rest to the soldiers. It is thanks to his such practices that he was able to gain the love of scholars, scientists and great sheikhs. He enjoyed the affection of the people and sat

with the poor, the needy and pitied small children. He had respect for the old people and had compassion for widows and orphans. He would establish justice between the oppressor and the oppressed by giving the rights to their owners. He was not afraid of anything in respect to Allah. He also eliminated the bandits. This was how the country gained stability and why his people loved him and said, "do not call him "the King or Amir" but call him "the Imam of the Muslims" or "the Imam of the Final days," and it was through him that Allah will reform the State of Ethiopia." That is why he was known as "Imam" out of all similar nicknames and was never called king or emperor. This Imam is considered the most famous Muslim rulers throughout East Africa. It was he who restored the code of Islamic good governance for the governors of the region and thus many Abyssinian Christians and pagans converted to Islam. Despite his strong concerns to protect Muslims against the animosity of the Christian community of Ethiopia and its ally Portugal, he also paid attention to the religious, social, political, and economic dialogue. That is what made his period of ruling unique among the reigns of his predecessors, and this made him the most famous, most powerful and absolutely most just. Had it not been the intervention of the Portuguese and their support to the Ethiopian soldiers against the Imam, the whole Ethiopia and throughout East Africa would have been Muslim populations today. The Portuguese managed to kill him in 1543 and his army disintegrated. The glory of the Muslim states began to falter and decline in East Africa. While the Spaniards were able to destroy Andalusia religiously and politically and Spain returned back to Christianity, Ethiopian Christians and their Portuguese allies were not able to destroy Islam in East Africa, Muslims remained attached to their religion until today.

C. CULTURAL AND HUMANITARIAN TRACES OF ISLAM IN EAST AFRICA

Through our study of Islamic kingdoms in the East African region, we realized that this area has had a significant influence on the spread of Islam and the Islamic civilization. However, the sad reality is that the other Islamic forces did not have the impact or service in support of the success of their brothers in the region. Moreover, the lack of political unity, on the contrary the conflicts and competitions often existing between the Muslim rulers were a key factor in the triumph of their enemies and weakening Islamic forces. In any case, there are still civilizational and humanitarian traces left by the above-mentioned kingdoms in the region, including:

1. In Terms of Civilizational manifestations:

Various aspects of Arab-Islamic civilization were brought to this region. The residents of the region, despite their differences, devoted themselves to Islamic and Arabic sciences so much that most of its cities were able to attract students from different countries.

2. In Terms of Architecture:

Manifestations of Islamic civilization in East Africa can be clearly seen in the art of architecture, as well as in urban planning and decoration of doors and windows. Muslims also introduced the art of engraving, drilling and sculpture, and mosaics with colored marbles. All these were clearly demonstrated in the palaces and mosques.

3. In Terms of Commercial Activities:

Muslims have given enough importance to trade in that area and transported the returns through the sea. Among the objects of which they were trading, we can mention the following: ivory, gold, silver, ostrich feathers, honey, banana, pearls, glue and milk. These goods appeared in the Arab markets in the Levant and Iraq. Regarding commercial activities, the largest cities in East Africa, such as Zanzibar and others, had similar significance as Phoenician cities such as the city of Tyre in the eastern Mediterranean.

4. In Terms of Industrial Activities:

Muslims were doing the extraction of minerals such as gold, silver, copper and iron from these areas and sending them to the Islamic states in the Arabian Peninsula and in the Levant.

5. In Terms of Animal Stocks:

Muslims introduced animal husbandry to East Africa. They were mostly interested in breeding camels, sheep, and leather became one of the most important goods of export.

6. Development of Purely Islamic Cities:

Most cities in East Africa was purely Islamic cities from north to south, including: Mogadishu and Bata, Zanzibar and Harar.

7. In terms of Social Integration:

Thanks to Islamic teachings to treat people as equals despite the diversity of colors and races, arriving Arabs and immigrants mated with the local population over time, which was reflected in society as a mixture of population, Arabs and others. This resulted in an unparalleled social integration in terms of cultural and religious unity.

D. ISLAM AND ITS CIVILIZATION IN CENTRAL AFRICA

This region is called in the books of Arab explorers as "Central Sudan" and consists of Chad, Cameroon and part of Darfur in the current Republic of Sudan. Among the most important Islamic kingdoms established in East Sudan are the Kingdom of Kanem Bornu, the Kingdom of Bagirmi and the Kingdom of the Valley (Wadai).

1. The Kingdom of Kanem Bornu:

The Kingdom of Kanem Bornu is considered the largest Islamic kingdom that emerged at the center of Africa. It was founded around Lake Chad and covered a wide territory in the region between the Nile and the Fezzan region in the north, and stretched in the east to Bahr el Ghazal. It is now divided among Nigeria, Niger, Chad, Cameroon, parts of Sudan, Central Africa, and the part of Libya. This kingdom was established by the Sayfite dynasty, which attributed to Saif bin Dhiyazin, a family whose members left the north after the ninth century to migrate to the south specifically to the "Kanem" area, which is located in the north-east of Lake Chad. They established a kingdom called "Kanem-Bornu" which is one of the oldest Islamic kingdoms founded in the Center of Africa.

Islam began to emerge in that area in early periods and spread in the eleventh century especially after most of its kings embraced Islam. During the reign of king "Donama Dabahlmy" (1221-1259), the Kingdom spread even included most of the land "Chad" and "Fezzan." It grew until its borders, at some point, reached the Niger in the west and the Valley (Wadai) in the east. Then the kingdom weakened with the advent of the fourteenth century because of internal conflicts and external ambitions. And then in 1396 CE, the tribe Boulala was almost able to expel Saif family and take over the city "Janna" the capital of "Kanem."

After their loss to "Boulala" Saif family took a tangent, they settled in the city of Bornu, which was located to the west of Lake Chad, (north-east of modern Nigeria). They expelled tribe "Sow" and there founded the kingdom known as the Kingdom "Bornu." The Saif family then decided to recapture "Kanem," and declared a battle against the "Boulala" tribe again. They finally came out victorious in the time of Ali Dounama (1472-1504) and recovered "Kanem" which was annexed to the Kingdom Bornu. Finally, they founded a new kingdom that was known as the "Kanem-Bornu" which took place in the early sixteenth century.

The Kingdom of Kanem-Bornu reached its peak in the time of "Idriss Elwana" who was also known as the "Idris III" (1571-1603). He expanded the circle of his contacts with the Islamic world, especially with the countries of North Africa, and strengthened his ties with "Tripoli" and "the Ottoman State". During his time, the kingdom made significant scientific, economic and military progress, as well as security, tranquility and peace prevailed there.

At the beginning of the seventeenth century, degradation and decline began to set foot in the kingdom. The kingdom faced then a new danger, which is that of the Fulani led by Sheikh Usman Dan Fodio. However, the appearance of Sheikh Mohamed El Amine, from Kanem, in the arena saved the kingdom from falling into the hands of the Fulanis. However, the reins of power transferred from Al-Saif family to Sheikh Mohammed from Kanem and his descendants after him. From that time on the kings of Kanem - Bornu came to be called by the title "Sheikh" instead of the title "Maye", which they used before. At the end of the nineteenth century, the beginnings of European settlement began to head for Africa. This period coincided with the movement of Amir bin Rabih Fadlallah, who came from eastern Sudan and began to form his own influence to in the area, he then fought the kingdom of Kanem-Bornu in 1893, which prompted the king to establish military alliances with the fighting forces of colonization. In 1884, things ended up with the division of the Kingdom of Kanem-Bornu between France, England and Germany after a period that lasted about a century

2. The Kingdom of Bagirmi:

The Kingdom of Bagirmi was located in the south-east of Lake Chad. Its capital city was Massena established by the Sultan (Bernie Bessie) around the year 1513 CE. Bernie Bessie was the first known king of this kingdom and he was a pagan. Sultan Abdullah bin Malo (1561-1602 CE) was the first Muslim Sultan, who had a major role in the spread of Islam in this kingdom.

The kingdom consisted of the "Arab," "Fulani," and "Kanuri" tribes in addition to its indigenous population. Due to its geographical position between the Kingdom of Kanem-Bornu and the Kingdom of the Valley (Wadai), the kingdom has not experienced any stability or security throughout its history, for it was the victim of assaults repeatedly from its neighbors.

The end of this kingdom was similar to that of the kingdom of Kanem-Bornu, because Amir bin Rabih Fadlallah organized a military expedition over it in 1892. He disrupted the internal security of

the kingdom of Kanem-Bornu and conquered it. The kingdom was forced to seek protection from the incoming French colonizing forces that annexed the kingdom among their protectorates.

3. The Kingdom of the Valley (Wadai)

The Kingdom of the Valley emerged in areas that constitute the eastern regions of Chad today. The family that ruled there until the beginning of the seventeenth century was called "Tunjur." Then, a scholar called Abdul Karim bin Jami (a Renewer of Islam or Mujaddid al-Islam) managed to usurp the ruling. He came into this Kingdom from eastern Sudan and was from the Abbasid family.

Abdul Karim began to call to Islam his reputation spread and the number of his followers increased. He managed to defeat the Tunjur family and established an Islamic kingdom with the help of Arab tribes that lived in the region of the Mahamid, Mahariyat, Nawabiyat, Al-Ariquat, and Beni Halba. In fulfilling his mission, he received the assistance of alliances that he had signed with some African tribes in the area. This victory encouraged the migration of some Arab tribes to the country. After this victory, Abdul Karim took the capital of the kingdom called "Wa'ra", which was distorted to form the word "Waraa." He continued to pay taxes to the Kingdom of Darfur during his reign (1635-1655 CE) following the tradition of family Tunjur, but the Sultan Yaqub Arus (1681-1707 CE) managed to remove those taxes during the period of his rule.

In the reign of Sultan Abdul Karim Saboun (1805 - 1813 AD) the Kingdom of Bagirmi invaded the Kingdom of Wadai and repeated its invasion during the reign of Sultan Ali bin Mohammed Al-Sharif in 1871, but could not defeat them.

The Sultan Mohammed Al-Sharif (1835-1858) was one of the most famous kings of the kingdom Wadai. He attacked the kingdom of Kanem- Bornu during the time of Umar bin Mohamed Al-Amine El-Kanimi. He imposed his authority there and signed a treaty with Sheikh Umar promising to leave Bornu in exchange for an annual tax. In the reign of Sultan Mohammed Sharif the capital of the Kingdom was transferred from "Waraa" to "Abshah" in 1850 for reasons of dangerous state of the city.

The kingdom of Wadai was able to resist the assaults of Amir bin Rabih Fadlallah who attacked in 1892, then pushed them away. However, the kingdom eventually fell under the strikes by French colonial forces that finally managed to occupy the city of Abshah, the capital of the kingdom, on June 2, 1909.

4. Cultural and Civilizational Traces of Islam in Islamic Kingdoms of Central Africa:

Islamic kingdoms in central Africa were in a state of development, mutual influence and symbiosis with the Islamic states of the world in cultural, social and civilizational points. Among the effects of those relationships include:

1. Those kingdoms' adoption of Islamic law as a source in their laws, courts, as well as the main reference to regulate their social affairs.
2. The adoption of Arabic as an official language in all kingdoms, and its use in government offices, correspondence, and education.
3. Arabic became the popular and common language spoken by the people in their daily lives and in the markets. Among the key factors that contributed to the spread of the Arabic language in the area are:

The first factor was the migrations of Arab tribes to the area. Among those tribes were the tribe of Hassawina and the tribe of Juhayna that migrated to the area during the 13th and 14th centuries.

Second factor was Islam. All these kingdoms had adopted Islam as their religion and way of life. It is also known that Arabic is the language of the Holy Quran and the trustworthy Messenger, as well as the language of the scientific and cultural heritage of the Muslim community, which was one of the major factors that greatly facilitated the spread and expansion of the Arabic language in the area. In those places, the teaching of Arabic sciences, such as grammar, rhetoric and literature became the subject of interest and desire, just like the interest and desire shown to studying Islamic sciences such as tafsir (exegesis of the Holy Qur'an), Hadith and jurisprudence. The two areas were studied in parallel. The scholars of the area ended up giving the Arabic language the name "the instrumental sciences" by considering it a prerequisite for understanding the religious sciences. As we know that most Islamic acts of worship are performed in Arabic. This is what brought the inhabitants of this area to estimate that knowledge of Arabic is one of the characteristics of a good Muslim. Thus, the people of the region paid attention to its teaching and learning.

It is thanks to this that Arabic became the language used in the official documents, language of education and culture, communication, understanding, and the language of cultural and civilizational exchange. These kingdoms used Arabic in their correspondence with foreign states to consolidate their political and cultural relations with the Islamic kingdoms and Arab states. The Kingdom of Kanem maintained very good relations with (Hafsiyines) in Tunisia, Libyans in Tripoli, and Egyptians in Cairo, as well as with the kings of the kingdom of Mali in West Africa. Similarly, the kings of the Islamic empires of Central Africa ensured the strengthening of cultural relations with Islamic Arab states, through the construction of Madrasas, mosques and boarding schools, where migrant students from these kingdoms lived for the pursuit of knowledge in these localities. Qalqashandy said in this subject that: (people of Kanem built a school in Fustat for Malikis where their guests stayed). Sultan Donama bin Dabalami (d. 1259), King of Kanem, built the school of ibn Rashiq in Cairo. There, he also built a boarding school for students of his kingdom and for the pilgrims who were staying there while they were in Cairo. As the King Jawda (1747-1795) also built homes in Mecca, Medina, in Palestine as well as boarding schools in Egypt, and then endowed them for the sake of Allah.

E. THE HISTORY OF ISLAM AND ITS REALITY IN WEST AFRICA

When we speak of West Africa, we are really talking about a huge portion that extends over a very large area of land, as it includes fifteen states: Senegal, Gambia, Gabon, Guinea Bissau, Guinea Conakry, Sierra Leone, Côte d'Ivoire, Ghana, Togo, Benin, Nigeria, Burkina Faso, Mali and Mauritania. Idolatry was the belief of the people of the West Africa before the advent of Islam. Islam occupies the first place in those states to the present. Had it not been the pressure of colonization, its approach towards Islam, its willingness to make every effort to serve the land to Christian missionaries, to oversee education, and they spare no effort to block the spread of Islam through grants and schemes; Islam would have been accepted in the entire area. The honor of the spread of Islam in West Africa belongs to tremendous efforts of the conquerors from the first century of the Hijrah. The first conqueror was (Uqba bin Nafi), which was designated by (Amr bin Ass), may Allah be pleased with him, (who was the governor of Umar bin Khattab in Egypt responsible for the North Africa). He conquered this part of Africa, founded the city of Kairouan in Tunisia, and made it a departure center of his call. He left a strong Arab-Muslim community there and then returned to Egypt. For that first time, the conquests did not extend to the surrounding areas. However, when the conquests started for a second time during the reign of Yazid bin Muawiya, his conquests continued towards the West until they reached up to (Sousse) in Morocco where the tribe (Musamada) embraced Islam. He then continued until he came to the coast of the Atlantic Ocean. Upon

reaching the ocean, he urged his horse forward until it could advance no further and then turning towards the sky, he declared his famous saying: "O Allah! Had this ocean not interrupted me, I would have reached the farthest corners of the earth to extol Thy Name."

Then he turned and headed south where he met the tribe (Sanhaja) that adhered to Islam by means of him. He entered in Tangier, walked towards south, and continued along the outskirts of Sudan. Some of the tribes of Amazigh embraced Islam by means of him. He is considered as the first Muslim leader who fell as a martyr in the African continent.

Musa bin Nusayr was appointed as the successor of Uqba in Africa. He managed to convert some apostate tribes of Amazigh back to Islam. Those tribes became very good Muslims and finally participated in the conquest of Africa and Andalusia.

After that, (Zubair bin Kayr) was appointed as governor in Africa at the time of Abd al-Malik bin Marwan. He also pursued the conquests until his martyrdom. His successor was Abdul Rahman bin Habib bin Abu Ubaidah bin Uqba. The latter fought in the state of Sousse. He dug a series of wells in the Sahara and was able to connect the north of Africa to the south of the Sahara by a strong and solid bond. The important trade centers in North Africa from which Muslims were leaving in order to deliver the message of Islam in West Africa were:

1. Cyrenaica, Libya: Muslim caravans would leave Cyrenaica with goods heading towards the direction of Bilma until they arrived to the area of Lake Chad. Then, the caravans would reach the state of Kanem-Bornu.
2. Kairouan, Tunisia: traders would leave this town with their camels carrying African products (formerly Tunisia) to get to Tagada where there was copper ores, and there they headed to Kano in Hausa, Nigeria.
3. Tlemcen, Algeria: The convoys of Muslim merchants left there to go to the Niger River where the two famous cities are located, Timbuktu and Gao, known in the history of the Islamic State of Mali.
4. Road Lamtouna: They were coming from Morocco along the Atlantic coast to the Senegal River Basin.

Thus Islam arrived in West Africa. Since that time in the history of Africa, Islamic kingdoms and empires emerged there. Their emperors and kings cared for Muslim scholars and Islamic Sciences. The School of Imam Malik prevailed in those kingdoms. Among the most important kingdoms and empires were: the empire of Ghana, Mali, Songhai and the Kingdom of Sokoto in chronological order.

1. The Islamic kingdoms in West Africa:

a) Islamic Kingdom of Ghana:

Ghana is considered the first Islamic empire that was founded in West Africa in general. Some historians believe that Islam entered the capital (Koumbi Saleh) of the kingdom since the first century of the Hijrah, precisely in the year 60 AH / 679 CE. Ghana's relations with the countries of the Islamic world increased in the late eleventh century, especially after the Muslim kings of Ghana got in touch with the Abbasid Caliphate and went under its authority. Then, they ruled their kingdoms as representatives of the Abbasid caliphs. The link between Ghana and Egypt lasted very long time.

It should be noted that among the factors that helped the spread of Islam in this empire from very early, we can cite the role of trade relations that existed then between the Empire and the Isla-

mic world. The religious tolerance that characterized the Ghana emperors also greatly facilitated the peaceful infiltration of Islamic belief among populations. There came times that Muslim migrants were even appointed to high positions in the royal palaces. Muslims were favored in this respect due to their knowledge of writing and reading. Over time, they managed for themselves to create a particular city where there were twelve mosques at the beginning of the eleventh century.

Albakri Abu Ubayd said: "Ghana is the city of the two plain cities, the first is the Islamic city inhabited by Muslims, which is a large city that contains twelve mosques in one of which Friday prayer is performed. It had imams, muezzins, scholars of jurisprudence, and scientists."

In addition to them, there was another mosque in the king's palace where Muslim migrants performed their worship. In this respect, Albakri said "there was a mosque in the city of the King, in which Muslims who came near the Council of the King performed their prayers."

Ghana remained maintaining its political independence until Almoravid army commander Abubakr Umar Bin Allamtuni successfully captured the capital of Ghana (Koumbi Saleh) in 1076. After its conquest by the Almoravids, the empire became an Islamic empire. It should be remembered that Almoravids' control over Ghana did not last long because soon after the Almoravids' conquest revolts and uprisings broke out. Those uprisings were not against Islam that had been brought by the Almoravids but rather they targeted the achievements of local administration. Abubakr bin Umar was killed in local revolts. With his death, the political authority of the Almoravids collapsed meanwhile his cousin Yusuf ibn Tachifine achieved great successes in North Africa and Andalusia. Despite combined efforts of the Almoravids and Muslims in Ghana, Islam remained confined within a limited geographical area until the emergence of the Mali Empire in the political arena of the region, which brought Islam to many areas of the West African countries.

b) Islamic Kingdom of Mali:

The dominance of the kingdom of Mali spanned over Mali and eastern Senegal, northern Guinea Conakry, Burkina Faso, Benin and the far south of Mauritania. Most of the sources estimate that the Mali Kingdom, in reaching its peak, was the largest of the kingdoms of West Africa. It had a strong interest in the spread of Islam in West Africa due to its commercial activities, especially when the trade routes moved towards the south to seek new and rich sources of gold whose monopoly was under the authority of the Kingdom of Ghana.

The period between the years 1225 and 1455 is accepted as a period of prosperity and power when the sultans adopted the nickname Mansa for the first time and also accepted "Niani" as the capital city. They also encouraged the building of Islamic schools and gave them to the use of the learned men. Among the most famous sultans of this period, we can list the following:

-Mansa Wili (1225-1270), who was the second sultan to have performed pilgrimage from the sultans of the region after "Barmandana" (he performed pilgrimage in 1050). Ibn Khaldun said, "Mansa Wili was one of their greatest sultans and made pilgrimage during time of (Zahir Baybars."

- Mansa Musa (1307-1332): he visited Egypt during on his way to pilgrimage in 1324. Historians have described the caravan of his pilgrimage stressing that it represented one of the most fascinating manifestation of affluence. Many scholars accompanied him in this noble journey and their number was estimated to have reached at about twelve thousand people. During his time, trade flourished and Islamic education was highly developed in Timbuktu.

The Sultan Mansa Musa began his journey in order to perform obligatory pilgrimage in 1324. His trip left a great echo around the world by its grandeur and what was said about the fortunes of this African Sultan. Among the things that amplified the echo of this trip was that the Sultan was accompanied by six hundred slaves carrying on their backs pure gold and gold dust, and he gave huge amounts of money as charity to the poor and needy in Mecca and Medina.

This historic journey was not limited only to performing an act of devotion, but it went beyond that. It was an opportunity for large-scale cultural exchange. During his journey, Mansa Musa paid particular attention to the ulama (scholars). He got in touch with some elite scholars in Cairo where he stopped by. He exchanged ideas with them about various issues concerning the Islamic world. Moreover, he took advantage of his presence in those countries that were known by science and knowledge to acquire large number of significant books on Maliki jurisprudence. He was particularly interested in the art of original Islamic architecture. During his travels to east and west parts of Muslim world, he was able to contact architects to benefit and draw inspiration from them. He actually managed to achieve to conclude an employment contract with one of the Arab architects of Andalusia, the poet Abu Ishaq al-Sahili al-Andalusi. He agreed to accompany Mansa Musa to go to his sultanate where he oversaw the construction of several public buildings in the capital city "Niani" as well as in other large major cities.

-Mansa Sulaiman (1352-1359): this Sultan was characterized by the building of mosques and Islamic schools, as well as by attracting the scholars of jurisprudence from the Arab-Islamic world. It was in his time that the famous Moroccan explorer Ibn Battuta (d. 1377) visited the Mali Empire and traveled its cities. He was accepted to the presence of the Sultan and met with a group of ulama and traders. He continued his narrations by describing the different aspects of life in the city, particularly regarding memorizing the Holy Quran, the Friday prayer, and the two religious festivals. He also spoke about the characteristics of the people of this beautiful region saying "among others, they attach great importance to the memorization of the Holy Qur'an. They tied their children when they see the negligence of their children in memorizing the Qur'an and do not let them go until they memorize it. I went the home of the Qadi (Judge of Mali) on a festival day and his Children were tied up. I said "do not you release them?" He said, "I will not do that until they memorize the Qur'an." One day I passed by a young man of them in good shape wearing precious clothes and having foot chains. I said to the person who was with me: "what did this young man do? Did he kill someone?" He understood and began to laugh at me. Then, I was told that he was tied up until he memorizes the Qur'an."

c) Islamic Sultanate of Songhai:

In its heydays, the Sultanate of Songhai consisted of the land of Mauritania, Mali, Niger, Nigeria and Burkina Faso. Belaraf said in this regard "... and then the Sultanate of Songhai appeared on the stage of incidents This sultanate which was founded by King Ali ibn Ziya completed what had been started by the Mali Empire (...). He founded a vast empire that encompassed a third of Mauritania, Mali, Niger, Burkina Faso and Nigeria."

The history of the Songhai Sultanate clearly starts from the seventh century CE with the family of Al-Azwa (Za Dynasty). It expanded its lands during the time of Sinni Ali Ber who reigned between the years 1465 and 1492.

The State of Askia Muhammad al-Kabir (1493-1528), who ended the Sinni Dynasty, was wider. The sultan took over the sultanate following a revolution launched by Sinni Ali Ber who reigned for only one year (1492-1493). He then started to deal with the organization of the kingdom by dividing it into regions. To each region He appointed a governor who were selected directly from the capital (Gao). He

created jobs for the first time in Songhai. After maintaining stability in his kingdom, he decided to travel to the East to perform Hajj, and inquire the state of the kingdoms of the East and their mode of operation. He took with him a great number of scholars and dignitaries to pilgrimage. The sources point out that he spent three hundred thousand pieces of pure gold in this trip. He spent one hundred thousand pieces of gold for the expenses of his journey, another hundred thousand for charity to the poor people of Mecca and Medina. He bought a piece of land and a building for the accommodation of the pilgrims from West Africa. As for the remaining one hundred pieces of gold, it was spent on the purchase of necessities and gifts in the markets of Mecca and Cairo. He officially received a rapturous welcome in Cairo formal and solemn manner, while in Mecca a special reception was organized in his honor, during which he was called the Caliph of the countries of West Africa.

After returning from the pilgrimage, he sent strong campaigns to neighboring states of his kingdom, including the Kingdom of the Mossi, now called Burkina Faso, to which he attacked between the years 1497 and 1498 and which was involved in the spread of Islam in the region. The first thing that the Sultan Askia al-Hajj Muhammad did was impeccably organize the administrative, military, and cultural aspects of the state in an unprecedented way in Sudan. He established the Islamic Sharia and its principles in the kingdom and relied on the ulama and scholars of jurisprudence in management. He constituted for the first time what might be called "legislative, executive and judicial bodies to achieve security and justice among his subjects."

Al-Saadi reiterated this fact by saying: "and he endeavored hard to establish the religion of Islam, to deal with the problems of the people. He supported the scholars and consulted them about what lies on him in terms of governance."

As for Mahmoud Kaat, he was contemporary of Askia Muhammad and his counselor. He noted about the ruling of Askia and his personality saying "he enjoyed many virtues, good policy, compassion to his subjects, and pity vis-à-vis the needy. He had uncountable and incomparable virtues before or after him, and affection for the scholars, the pious and students, his generosity and fulfillment of obligatory and supererogatory acts of worships.

He was one of the wisest and intelligent people of his time. He was modest towards scholars. He financially and spiritually supported them as well as did things for the best interest of Muslims and helped them in their worship and obedience to Allah. He destroyed all that existed in the community as reprehensible acts such as religious innovations, unlawful acts, injustice and bloodshed. He completely established the religion... He renewed the religion and established the justice and leadership ... He appointed a judge to Timbuktu and in all major cities of his kingdom."

In his time, the sultanate reached its climax in the vastness, the richness, and vitality, as well as the political, economic, cultural and military development. This allowed him to extend his authority over most of the West African states. With the expansion of his sultanate, he was able to make it work with wisdom, sincerity, justice, and making goodness prevail in the country. Al-Saadi confirmed this by saying: "In those days Sudan was one of the most blessed parts of the earth of Allah in terms of happiness, comfort and welfare in all aspect of life thanks to the reign of the commander of believers, Askia Muhammad ibn Abubakr in fairness and power of his overall ruling..."

In addition to its equity and good governance, it was characterized by affection for knowledge and the ulama and the application of the Sunnah (Prophet Mohamed all traditions); that's why he had an excellent relationship with the ulama of his time, such qu'Abdoulkarim Elmagyly, to whom Askia asked to draft a constitutional political book. He gave her a booklet (Askia questions and answers Elmougayly).

In addition to his fairness and good governance, he was known by his love for knowledge and his family, and living in accordance with Sunnah. This was why, he had a close relationship with the scholars of his time, such as Abdul Karim Maghili, from whom Askia asked to write a book on Islamic politics. He wrote a treatise called “Asilat al-Askia wa Ajwibat al-Maghili (the questions of Askia and the answers of al-Maghili).”

Similarly, he maintained good relations with Jalal al-Din Suyuti, from whom Askia consulted on many issues when he met Jalal al-Din Suyuti in Egypt on his return from the pilgrimage. Askia Muhammad's reign lasted over thirty years. He got blind towards the end of his life and one of his children dared to overthrow him. He remained blind sight until his death in 944 AH after living nearly 97 years.

After the time of Askia Mohamed Al-Kabir, a new era opened in the Songhai history, which is characterized by bitter competitions and struggles between the amirs over power. Conspiracies and temptations multiplied, which destroyed all efforts of Askia Muhammad to install the pillars of the state and the dissemination of Justice until Askia Dawud ascended to the throne.

d) Askia Dawud ibn Muhammad Askia Al-Haj (1459-1582 / 956-991 AH)

Askia Dawud was known for his insight on policy, his openness and love for knowledge and scholars, and modesty toward them, which was why he was considered one of the greatest Songhai sultans. After his father Al-haj Muhammad, who had ruled the kingdom with wisdom and greatly encouraged scientific and scholarly works, such activities developed and made significant progress.

What helped him to make this happen was that his predecessors prepared the path for him. Mahmud Kaat says in his book *Tarikh al-Fattash*: “the world assisted him, and thus he achieved everything that he wanted, namely the state and governance. The earth provided for him a place, while his father and brothers had suffered and cultivated for him, he came and harvested. They prepared the earth for him and he came and slept on it.”

Then, politically, scientifically and economically his time is considered to be the stage of fulfillment and maturity in Songhai Kingdom. The Ulama of Sudan were raised in Islamic culture, as their works started to appear on Maliki jurisprudence and other Islamic sciences. This sultan cared the scholarly activities very much, and built many scientific facilities in various parts of his country. He attracted scholars from all over the Muslim world and bestowed on them a lot. The facts that the sultan was known for his memorization of the Qur'an and he had a Sheikh who taught him in his home prove that his interest in the scholarly activities was coming from his own recognition of the value of knowledge and its holders.

Kaat described Askia Dawud ibn Muhammad Askia Al-Haj with the following words: “the sultan was a fearsome, eloquent, well able for the presidency, generous, and an open sultan... Allah made overtures to him in this world he was the first who introduced the treasure, even library, and had a scribe copying his books which were often given as gifts to the ulama.” Because of his strong affection for knowledge, for a scholar he bought a dictionary in the markets of Timbuktu for eighty mithqals. His love for knowledge is evident in his remarks: “Had it not been the ulama, we would perish”, in addition to his respect, kindness, and generosity to the knowledge seekers. It was in his time that Sheikh Ahmed Baba was born. It should be noted that the King Dawud maintained excellent relations with Mawlay Al-A'raj, the King of Morocco. The two leaders exchanged gifts with each other. Askia Dawud ibn Muhammad Askia Al-Haj stayed in power for nearly thirty-four years and a few months, and died in the year 991 AH.

e) The Muslim Fulani Sultanate:

The Fulani Sultanate included much of the current Republic of Nigeria, Benin, part of Niger, Cameroon, Togo and Burkina Faso. Its importance is due to the fact that his people had made it their duty to call to Islam and spread the Islamic studies. This allowed the scholars of the sultanate contribute to the Arabic literature by several religious and literary works.

While this kingdom known in the nineteenth century with Usman dan Fodio (d. 1817), the region known since the fourth century with the arrival of the Ulema and scholars of jurisprudence who emigrated to two cities Janna and Timbuktu. Some of them settled in Kano and Katsina, and began to teach people their religion of Islam. Others became teachers, judges, imams and preachers. When the influence of the ulama grew wider, especially in the Emirate of Gober, its governor opposed them and took all the precautions that deemed necessary to suppress and deter them from any action in the direction of reforming his emirate. This drove a Fulani son, namely Sheikh Uthman Dan Fodio, to declare a war against the Hausa kingdoms in the year 1804 when it issued a document known as "Document of the People of Sudan".

Thus Sheikh Uthman Dan Fodio left the status of spiritual guide to guide a war, the battle lasted for four years, until Sheikh Uthman ascended the power in 1808 to the head of the city (Alkalawa), the capital of Gober. Thus, the whole country came under its authority. This was the declaration of the foundation of the Islamic kingdom Fulani that took "Sokoto" as its capital. Sheikh Uthman Dan Fodio left responsibilities between his son Muhammad Bello and his brother Abdullahi bin Fodio, and devoted the rest of his study and. The period (1817-1859) is the stage of construction and expansion of the Kingdom, which was characterized by the consolidation of the Kingdom and securing its borders, as well as the suppression of internal disturbances which were sponsored by some elements that were in conflict with the reign of the Fulani. It is at this stage that Mohammed Bello (1817-1837) was appointed as successor to his father, Sheikh Uthman Dan Fodio.

The period between the years 1859 and 1881 was characterized by stability and security, in which military missions decreased in addition to the reduction of the rebellion. While the first period was distinguished by the length of the duration of the reigns, the second period was characterized by the shortness of the duration of the reigns of the majority of the kings despite that it also was characterized by stability. On the other hand, the period between 1881 and 1903 was characterized by rebellion and turmoil as well as it was characterized by the British invasion of the kingdom until its fall in 1903. It was the last Muslim kingdom founded in West Africa. However, the colonists could not destroy Islam, which continued to spread in the depths of the continent, even in the colonial period.

2. The Reality of Islam in West Africa from Colonization to the Present Day

a) Islam and colonialism in West Africa

Since the beginning of the nineteenth century, the British and French ships began to explore the oceans searching for weak states to take possession of them and exploit their resources. Thus, these forces managed to occupy the West Africa, after Berlin Conference (1884-1885). However, those forces who brought Christianity with them faced in West Africa an obstacle that was manifested in Islam, which was spreading in an expansionist way. Therefore, it was necessary to take a stand vis-à-vis Islam and Muslims. In what way did this stance manifest itself?

During the colonial period, European colonizers saw Islam in two ways: The first one involves seeing Islam as a block before the colonial imposition, and the second one believes that Islam was a ci-

vilization against Christianity, that is to say that Islam was an obstacle faced the French invasion in the mainland, and a barrier vis-à-vis the missionary movement. However, what could they do as Islam has already rooted?

The colonial policies in West Africa in the period 1895 and 1920 went through two stages:

The first stage: was from 1895 to 1911. The colonial administration pretended to be interested in Islam and excited from it, because they saw Islam as the only way to reach their goal, which was the unification of the continent and thus control and erase the Arabic language, which was an important element for the Islamic religion. They began to watch the followers of the Prophet Muhammad (pbuh) whose number was increasing every day. With this policy, they managed to eliminate some Islamic communities.

The colonialists were forced to organize Islamic teaching, for they had found that the Islamic cultural centers swarmed very quickly and opposed the secular schools which were encouraged by the colonialists. Then, the teaching of the Arabic language was introduced in the curriculum of these schools scattered in some countries of the continent, which was done under pressure from Muslims as, for example, occurred in northern Nigeria.

They also took care of the Muslim scholars and kept them intermediaries between them and the community out of the fear that they would not like the Islamic education or the Muslims. Moreover, for this purpose, they established schools whose studies were done in Arabic and the language of the colonizers to entice the parents enroll their children in public education. Among the most famous of these schools were: the St. Louis school in Senegal, which was established in 1907, and Sai School which was founded in Niger by the French government in 1957 before leaving the country. These schools were not only for the children of Muslims but also the children of Christians were attending them.

Through this strategy, the colonialists were slowly replacing the Arabic language with their own. Their language even became the national language until today. This is not to say that the Qur'anic schools took a step back, they rather multiplied in the countryside, but they were monitored by the French administration. Mr. Haroon Mahady MAIGA said, "it was among the key objectives of the colonialists that the fight against the Arabic language and its removal from teaching. They were still able to achieve a lot of these goals by the distance from Arabic at some point the major reference documents and government schools, but remained strong and steadfast among Muslims. They study and learn their religious sciences by its means in mosques and traditional schools memorization of the Holy Qur'an."

The Second Stage: This step was launched with the beginning of the twentieth century, precisely in the year 1911. During this stage, the French administration intensified the monitoring activities of Muslims, and prompted the local forces against Islamic communities who maintained cultural relations with the Arab-Muslim world.

This the second phase since the beginning of the twentieth century, namely the year 1911, during the French administration has intensified its monitoring activities of Muslims and incited local forces (bio) against Muslim communities which had cultural ties the Arab and Islamic world. Among those communities, it can be mentioned Fulanis, Sarakolés, and Toucouleurs. One of the representatives of the French administration in West Africa said, "In order to achieve our goals, we must incite a powerful force of revivalism (Ihyai) against Islam." Beyond all that, the teaching of revivalism was in some French institutions for the benefit of the children of the leaders of revivalism. At the same time, the French government set up a committee composed of Muslims working with it for the supervision of Islamic activities. Among the major tasks of this committee were to carry out the statistics of Muslims, monitor their movements, to prevent them from acquiring machines of war and to prepare a list of Muslim sus-

pects. In the period from 1911 to 1913, the French government in Dakar (capital of Senegal) proceeded to the expulsion of some scholars, preachers and beggars outside Senegal. Monitoring Islam, first of all, meant monitoring Islamic personalities.

The French colonial administration did not stop at this, but asked the Egyptian authorities in this period to monitor religious books passing through Cairo across the continent along the path of pilgrims, especially the ones written about Islamic call. However, this did not prevent the Muslims of the region to strengthen their relationship with the Arab and Islamic world. The West African countries established strong ties with the Arab and Islamic countries, which helped to spread Islam in a wide area.

3. The Role of Arab-Islamic States in Expanding the Circle of Islam in West Africa:

In 1953 West African children who were raised by Islamic culture managed to establish an Islamic Union that encompassed the entire continent. For this union, they chose the name "Islamic Cultural Union", and was based in Dakar (the capital of Senegal). This union tried to improve the conditions of Muslims across the continent. It mainly focused on religion, Arabic and Islamic teaching. It also called for the introduction of Arabic language in public schools of the region. It later branched out other Islamic associations. And since that time, it played an active role in Arab-African relations, especially after the independence of most of the West African countries in 1960, where there have been political agreements between the countries of the Arab and Muslim world in the political, economic and cultural sphere. Those states began to focus on the Arab-Muslim issues, particularly the Palestinian issue. Among the Arab states who had relations with the states of West Africa right after independence, we can cite the following: Libya, Egypt, Algeria, Saudi Arabia and Kuwait.

As for Libya, its relations with these states date back to 1970, since then it tried to build political, economic and cultural ties with some sub-Saharan African countries. In 1977, it sent ambassadors in some of these countries including Burkina Faso. Libya has also contributed to the construction of Islamic Arab schools and established cultural centers in many of the countries of West Africa. In those cultural centers, there are sections for teaching where all social groups of all ages learn in times that suit them. It should be noted that these courses are offered free of charge. We also find that there is second section for vocational training of the girls and a third one for a library.

In recent years, the World Islamic Call Association in Libya set up offices in most of the capitals of the West African countries whose role was to oversee the Arabic and Islamic education. In those offices, many Arabic language students have been recruited specifically in the area of preaching and teaching. In addition, the Faculty of Islamic Call hosts African children in its enclosure and employs them in the field of education following their graduation, and this charity work continues even after the fall of the government of Muammar Gaddafi in 2011.

With regard to Egypt, it sent embassies to these countries right after their independence, and since that time until now Egypt consistently sends professors graduated from Al-Azhar to the Arab and Islamic schools in many of these African countries, who work as professors in the Arabic language and Islamic sciences. Egypt also attracts a large number of African students in each year to the present day, mostly to University of al-Azhar.

With regard to the Kingdom of Saudi Arabia, its relations with African states are mainly based on the pilgrimage. It sends scholarships to children of Muslims, who pursue their Islamic studies in the Kingdom. Most of these students access at the Islamic University of Medina, to that of Umm Al Qura of Mecca and a minority is sent to the University of Aal Saud in Riyadh. Lately, Saudi Arabia has sent embassies to most West African states, which facilitates establishing cultural and religious ties. Every

year Saudi universities have begun receiving a significant number of African students to these new universities. Likewise, some Saudi benefactors are being encouraged so that they open Islamic schools in West Africa.

As for Kuwait, it has established relations with the countries of West Africa since 1973. Kuwait is distinguished in its relations with those states from other Arab countries with its focus on social and humanitarian aspects rather than that of culture and religion. It may credit for digging a large number of wells in various states of African countries for the benefit of the people. It also has a large number of centers to take care of the orphans.

When the states mentioned above believed that the only way to spread the Islamic culture and prevent the spread of the missionary movement in Africa was the distance from the language of the missions which had become the official language of these states after their independence. That is what cost dearly to Islam and Muslims.

The State of Kuwait felt that the way is to allow Muslim children to involve in education, at least in the official language of the country, even if that was the language of evangelization and Christianization. That is why it started establishing Arab-French schools where courses in Arabic and French are taught equally and the official curriculum of the government is followed. This does not mean that Kuwait has neglected the religious education in these countries. It has established an institution to deliver the message of Islam in Africa. This institution that is called "African Muslims Board" which is responsible for recruiting preachers to fulfill the task of calling people to Islam in the cities, villages and rural areas. In addition to what we have mentioned previously, the Arab and Muslim countries help African countries build mosques and schools, which contribute to the development of Islamic education in the region Teaching has improved by traditional Qur'anic schools along with modern schools, which, in turn, evolved to create schools and universities in many mainland states.

F. THE EVOLUTION OF ARABIC AND ISLAMIC EDUCATION IN WEST AFRICA

After the introduction of Islam in West Africa, Arabic and Islamic education was based on Kuttabs or Qur'anic schools. In the second half of the twentieth century, the West African states witnessed to a new system of Islamic education. This new system was manifested in modern Arab schools. These schools are divided into pure Islamic and Arabic schools, Arabic-French schools and Arabic-English schools.

1. Education at Kuttabs or Qur'anic Schools

Education in traditional Islamic schools (kuttabs) in West Africa goes through two stages:

Stage I: Basic or Primary Education:

This stage is known Qur'anic school. Its main specialty is memorizing the Holy Qur'an and teaching rudimentary principles of Islam, such as ablution, prayer, and the basics of the Arabic language. The child learns at this stage the concepts of reading and writing, as well as certain obligations and desirable supererogatory acts which enable him to perform his prayer. Mohamed GARBY said in this respect: "The child begins these lessons by learning the alphabet and memorizing the Qur'anic verses. Then he moves to reading or embellishing the reading of the Qur'an, and finally he begins to study of texts with



his sheikh." Gates of these schools are open to children from all ages. Among the means for memorization, wooden slates and the pen. On the wooden slate, the child writes with ink which can be cleansed by water to be able to use it again. The pen used for writing is made of reeds or date palms.

The teacher is usually someone who knows the entire Qur'an by heart, who knows to write with the Ottoman script and the Kufi or Maghrebi style. He is usually someone who is knowledgeable in the sciences of jurisprudence and theology (aqaid). He also knows by heart some poems and praises about the Prophet Muhammad.

Stage II: Secondary Education:

The students who completed primary school are accepted at this stage. Students begin to this stage after getting knowledge of the fundamentals of basic education and assimilating a number of lessons they learned. At this level, the student starts to study the texts from famous books of Maliki School and other books about language and Hadith. Mohamed Garby says that "the subjects studied were more complex than before."

Passing of a stage is not related to age, but it depended on the courage, intelligence, and the speed of perception of the student. The teacher is not required to be a great master, but it is sufficient simply having general knowledge about the books he teaches and knowing them by memory. The master or sheikh may start teaching early morning hours, then he turns to a scholarly session after sunset during which he studies the lesson with a great scholar. Some traditional Qur'anic schools have developed into Islamic universities in Timbuktu which attracts students from everywhere.

Kuttab (traditional Qur'anic school) experienced a huge decline with the arrival of European settler in West Africa. They have narrowed the opportunities of Islamic teaching and closed the future doors in front of it, which keep people in such teaching. MAIGA Haroun Mahady says that "among the objectives (of colonialism) were the fight against the Arabic language and its removal from teaching. It was able to achieve some of these aims by distancing the language at some point in government offices and public schools. However, Arabic has remained strong among Muslims. They knew and taught their children Islamic theology by means of it in the mosques and traditional Qur'anic schools." Despite the difficulty of the conditions that Islamic education lived under the colonial rule in the continent, it remained

spreading self-prevalent on the shoulders of Muslims. Modern Arabic-Islamic schools have emerged especially after the independence of these states.

2. Education at Modern Arab-Islamic Schools

The history of the foundation of the formal Arab-Islamic schools in West Africa dates back to the Islamic Cultural Association, which was founded in Dakar in 1953. This Association worked until the departments of the Ministry of Education started to oversee the Arab Islamic education in the continent. Since that time, the area has experienced two types of schools. One of them: French Arab schools (Les écoles franco-arabes) or English-Arabic School. These are intended to provide education that combine education through methods of Arabic, including teaching Arabic language and religious materials, and education through the method of government curriculum in French or English. The second type is the public schools that are in the study either in French or English, while the Arabic language is optional. That traditional education (kuttab) has not disappeared by emergence of this modern schools, but gradually began to decline.

Arab Islamic schools began to develop in West Africa since the eighties of the twentieth century. There is a demand among people for them growing today. As for the diplomas given by these schools, governments do not recognize most of them. We can exclude from this some countries such as Niger, Nigeria and Mali. These governments regulate private exams for students of Arabic and Islamic Sciences. Some of the graduates of those schools attend Arabic departments of local universities or some others travel to other Arab countries for university education.

With regard to their employment opportunities, it is a very narrow field. The graduates of these schools are employed in teaching of the Arabic language in some government institutions, or in the field of translation among Arab embassies, which is also very rare.

Despite all this, the African Muslims continue to open colleges and local Arab-Islamic universities with their own means or with the help of some of the benefactors' help in the Arab and Islamic countries. We find, for example, many local Muslim colleges and universities In Nigeria; and in Senegal and in Benin there are branches of the Faculty of Islamic Call in Libya; In Mali, in addition to the Department of Arabic at the University of Bamako, there is the University of Touba and the Sahel; and in Burkina Faso, there is Burkina polyvalent University Centre in Ouaga, 2000, Al-Huda University and the Faculty of Sharia in Bobo Dioulasso. The Organization of the International Conference established an Islamic university in Niger called "The Islamic University of al-Sai" attracts all the children of West African States each year by organizing a special exams for students wishing to attend. These are in addition to many African students studying at Arab-Islamic universities in Arab and Islamic states.

Although the non-recognition of certificates of those universities and colleges by local governments is a big problem for the students of Arabic and Islamic sciences in West Africa, the graduates of these universities find themselves on the margins of society. Haroune Mahady points out: "the problem of lack of employment faced by Arab students occupies the top spot before any other problem, it is the result of the official policies of marginalization of the Arabic language in order to reduce people's willingness to learn Arabic on the grounds that those who study Arabic consider mastering the French language not required." This is what we call the impoverishment of holders of diplomas of Islamic universities and institutes. Nevertheless, some have already begun to claim their rights under constitutions that call for literacy in any language, which involves cultural diversity with social cohesion. Some of them have their voices reached to their governments, as happened in Senegal, Nigeria, Guinea and others.

CONCLUSION

We tried in this study to present to our dear reader an overview of the history of Islam in black Africa in general. We discussed in the first chapter of the history of the spread of Islam in East Africa and the Islamic kingdoms in that region. These kingdoms that brought Islam in several countries on the African coast. The most important ones are: the Republic of Sudan, Eritrea, Djibouti, Ethiopia, Somalia, Uganda, Kenya, Rwanda, the Burundi, Democratic Congo, Zambia, Malawi, Mozambique, the islands of Mauritius and Madagascar. According to 2003 statistics, the number of Muslims in the East African region has reached almost 100 million people with disparate proportions. Estimated percentage of Muslims is 80% in Sudan, 50% in Eritrea, 94% in Djibouti, 45% Ethiopia, 100% in Somalia, 10% in Kenya, 16% in Uganda, 10% in Rwanda, 1% Burundi, 35% Tanzania, 10.4% in the Democratic Republic of Congo, 20% in Malawi to 18% in Mozambique, 99% in the islands of Mauritius and 7% in Madagascar.

In the second chapter, we discussed the history of Islam and its civilization in Central Africa, as well as the emergence of Islamic kingdoms in this area. Chad is the most important country inherited this Islamic heritage in Central Africa, a region that was the connecting link between North and West Africa. Knowing that the rate of Muslims in Chad is up to almost 85%, it is even considered an Arab state for the spread of Arab culture in this country. The fact that its people have adopted the Arab culture and communication, beyond that, most of the Chadian tribes are considered purely Arab tribes. Next to Chad is located Cameroon which is considered as one of the states of Central Africa, where the rate of Muslims is estimated at 42% according to some statistics. In the last chapter, we have focused our comments on Islam in West Africa (History and reality). We discussed the emergence of important Islamic kingdoms in the area and the commitment of their kings to the Arab-Islamic culture. Some Islamic cultural centers sprang up in Timbuktu, Janna and Gao, cities that remain until the present day as beacons of Islamic sciences in the Hemisphere. We also talked about the relationship of Islam with the Christian European settler who tried – and still is - annihilate the Arabic language and Islamic sciences, but Muslims have fought to make the word of Allah high and the word of the disbelievers lower. They then created the Arab-Islamic schools and founded local faculties and universities, accredited by their own potentials or by the assistance of external charitable foundations.

The number of Muslims in West Africa is estimated at over 190 million, it is 95% in Senegal, Mali and Niger, Gambia 90%, 85% in Guinea Conakry, 75% in Nigeria 70% in Sierra Leone, 65% in Burkina Faso and Benin, 60% in Ivory Coast, Togo and Liberia, Ghana 55% and 40% in Guinea Bissau. These proportions are approximate due to the difference in the statistics.

WHAT HAVE YOU LEARNED



1. Why was the sultanate of Ahmed Jaran unique among the reigns of his predecessors?
2. What is the most important commercial centers in North Africa, from which Muslims spread Islam in West Africa?
3. With what was the Kingdom of Fulani characterized in the period between (1817 - 1859)?
4. What are the most important manifestations of Islamic architecture in East Africa?
5. Askia Dawud ibn Muhammad Askia Al-Haj was one of the most important sultans of the Kingdom of Songhai after his father Haji Mohammad, what was the reason for this?
6. Why did the Companions of the Prophet, peace be upon him, migrated to Abyssinia?
7. To whom Al-Saif family, who were the main reason for the establishment of the kingdom of Kanem-Bornu, is attributed?
8. What were the most important Islamic Emirates and sultanates in the East Africa?
9. What were the main factors that helped the spread of the Arabic language in Central Africa?
10. Explain the methods chosen by Islam for penetration in the African continent ?
11. Kuwait is distinguished in its relations with those states from other Arab countries, Explain the reasons for that?
12. What is the most important cultural and civilizational effects of Islam in the Islamic kingdoms in Central Africa?
13. The Sultan Mansa Musa's journey in order to perform obligatory pilgrimage in 1324 left a great echo around the world. Explain the reason for that?
14. Explain the most important works done by Abdul Rahman bin Habib in Africa?

EVALUATION QUESTIONS (CHAPTER III)

CHOOSE THE CORRECT ANSWER



- Which one of the following is a Muslim city?**
 - Sultanate of Harar
 - Sultanate of Mogadishu
 - Sultanate of Kalwa
 - Emirate of Pate
- Between which centuries were Islamic kingdoms founded in Sudan?**
 - Seventh and eighth centuries
 - Tenth and eighteenth centuries
 - Sixth and seventh centuries
 - Eighth and ninth centuries
- Under the reign of which king was the capital of the Kingdom of the Wadai (the Valley) transferred in 1850 from the city of "Waraa" to "Abshah"?**
 - Abdul Karim bin Jami'
 - Abdul Karim Sabun
 - Yaqub al-Arus
 - Ali bin Muhammad Sharif
- Who was the builder of the school Ibn Rashiq in Cairo?**
 - Sultan Judah
 - Sultan Yaqub al-Arus
 - Sultan Donama ibn Dabalami
 - Sultan Ali Muhammad ibn Sharif
- Who said the famous saying: "O Allah! Had this ocean not interrupted me, I would have reached the farthest corners of the earth to extol Thy Name"?**
 - Uqba ibn Nafi
 - Yazid ibn Muawiyah
 - Muawiya ibn Abi Sufyan
 - Khalid ibn al-Walid
- Islam entered the capital (Koumby Saleh) of the kingdom of Ghana after which century?**
 - The second century hijrah
 - First century of hijrah and especially after 70 AH
 - Third century hijrah
 - First century of hijrah and especially after 60 AH
- What was the religion of West Africa's population before Islam reached there?**
 - Christianity
 - Paganism
 - Judaism
 - Magianism
- In which year did Amir bin Rabih Fadlallah organize a military expedition over Kingdom of Bagirmi?**
 - 1890 CE
 - 1888 CE
 - 1892 CE
 - 1895 CE

9. **The school of which Imam prevailed in the West Africa region:?**
- Ali bin Abi Talib, may Allah be pleased with him.
 - Abdullah bin Umar, may Allah be pleased with him.
 - Abdullah bin Abbas, may Allah be pleased with him.
 - Abi yen Ka'b, may Allah be pleased with him.
10. **The first Islamic kingdom in West Africa was?**
- Islamic kingdom of Mali.
 - Islamic Kingdom of Ghana.
 - Islamic kingdom of Songhai.
 - Kingdom of Islamic Fulani
11. **The percentage of Muslims in the Sudan is?**
- | | |
|--------|--------|
| A. 70% | B. 60% |
| C. 55% | D. 80% |
12. **Who conquered the Kingdom of the Valley and the Kingdom of Bagirmi for the first time:?**
- Abdul Karim bin Jami'.
 - Yaqub al-Arus.
 - Ali bin Muhammad Sharif.
 - Abdul Karim Sabun.
13. **in which country is the School St. Louis located?**
- | | |
|-------------|-----------|
| A. Senegal. | B. Niger. |
| C. Niger. | D. Faso. |
14. **Who succeeded Uqba ibn Nafi in the state of Africa?**
- Abdul Rahman Bin Afif.
 - Zuhair bin Qais.
 - Musa Bin Nasir.
 - Amr ibn al-Aas.
15. **Which one is the oldest Islamic kingdom founded in Central Africa?**
- Bagirmi.
 - Kanem Bornu.
 - The Kingdom of Wadai.
 - Mogadishu.
16. **Which one of the following is the second sultan of the Kingdom of Mali who performed the pilgrimage?**
- Mensa Wali.
 - Mensa Sulaiman.
 - Mensa Musa.
 - Bermandana.
17. **In which century did Islam spread in the Kingdom of Kanem Bornu?**
- | | |
|----------------|----------------|
| A. Eleventh. | B. Twelfth. |
| C. Thirteenth. | D. Fourteenth. |
18. **Which one was the last Muslim kingdom in the West Africa?**
- Islamic Kingdom of Songhai.
 - Islamic Kingdom of Ghana.
 - Islamic Kingdom of Mali.
 - Islamic Kingdom of Fulani.

FILL IN THE BLANKS WITH THE CORRECT WORDS



Portuguese ♦ Sudan ♦ the pen ♦ Abdul Malik bin Marwan ♦ Kalwa ♦ Kanuri ♦ Ahmed Jaran ♦ trade ♦ Fulani ♦ Idris Alwana ♦ Sinai ♦ Abdullah bin Malo ♦ Berlin Conference ♦ Uqba ibn Nafi ♦ Sinni Ali Ben Ziya ♦ instrumental science ♦ Umar bin Muhammad al-Amin Al-Kamini ♦ wooden slates, sea ♦ Abdul Karim Maghili ♦ Dakar (Senegal's capital) ♦ Arabs ♦ Abdul Karim bin Jami

1. The first Muslim Sultan of the Kingdom of Bagirmi was:
2. Al-Shirazis - Ali bin Hassan Shirazi and his sons – founded the Sultanate of
3. was one of the most famous kings of the Sultanate of Harar and he was known as Imam. managed to kill him in 1543 CE.
4. The first conquerors of the West Africa was
5. The renewer of Islam (Mujaddid al-Islam) was the scholar: who managed to take the ruling from the family of Tunjur in the Kingdom of the Valley.
6. The land crossing chosen by Amr ibn al-Aas, may Allah be pleased with him, to open Egypt was
7. Sultan Muhammad Sharif one of the most famous sultans of the Kingdom of the Valley, attacked the Kingdom of Kanem - Bornu during the reign of his Sheikh
8. The author of the book “Asilat al-Askia wa Ajwibat al-Maghili is the scholar
9. Sub-Saharan Africa or black Africa, is known among the Muslim Arab intellectuals by the name
10. The Kingdom of Kanem-Bornu reached the height of its glory in the era of
11. The Kingdom of Bagirmi was founded on the tribes of,, and
12. The Scholars of Central Africa gave the name of to the Arabic language.
13. Muslims established the Emirate of Pate during the reign of Caliph
14. The center of “Islamic Cultural Union” is located in
15. Muslims attached great importance to in the East African region and transport the goods by
16. The Sultan established Islamic Kingdom of Songhai.
17. The European colonialist powers managed to occupy West Africa after
18. Among the instruments used in education in the madrassas in West Africa are and

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES



1.	Migration to Ethiopia is considered the first migration during which waves of companions of the Prophet (pbuh) left the Arabian Peninsula and headed for East Africa.	
2.	A group of people from the tribe of Bani al-Harith founded the Sultanate of Mogadishu.	
3.	The Sultanate of Kalwa was overthrown by the Portuguese in 1499 CE.	
4.	The famous poet Abu Ishaq al-Sahili al-Andalusi oversaw the construction of several public buildings in the capital city "Niani" as well as in other large major cities.	
5.	Islam was not known widely prevalent in the African continent until the Prophet's migration to Medina.	
6.	Sai School is located in Niger. The British administration established it in 1957 before leaving the country.	
7.	The history of the Songhai started with clarity after the eighth century with the family of Al-Azwa.	
8.	The earliest political migrations in Islamic times to East Africa took place during the reign of the Umayyad caliph Abd al-Malik ibn Marwan.	
9.	The people of Kanem built a school for Shafi'i School in Fustat where their guests stayed.	
10.	Traditional education (Kuttab) has not disappeared with emergence of formal schools.	
11.	Most of the cities in East Africa are solely Muslim cities.	
12.	Monitoring Islam, first of all, meant monitoring Islamic personalities.	
13.	The kingdom of Fulani was characterized during the period between 1859 and 1881 by rebellion and turmoil as well as by the British invasion of the kingdom.	
14.	Askia Dawud ibn Muhammad Askia Al-Haj stayed in power for nearly thirty-one years and a few months, and died in the year 991 AH.	
15.	Islamic religion occupies the first place in the West Africa region at the present time.	



THE TURKS AND ISLAM

THE TOPICS OF THE CHAPTER

TURK- ARAB RELATIONS

CONVERSION OF TURKS TO ISLAM

THE CONTRIBUTIONS OF TURKS TO THE MUSLIM
WORLD

THE GREAT SELJUQ STATE

CRUSADES

PREPARATORY WORKS

1. Gather information about the Turkish states established after the advent of Islam.
2. Gather information about how Turks encountered with Islam.
3. What do you understand from the word "Crusader"? Gather information about the subject.
4. Share your knowledge about Turks' contributions to the Muslim world.

A. TURK- ARAB RELATIONS

The conversion of the Turks to Islam was a major event not only in Turkish and Islamic history but also in the history of the world. Turks embraced Islam after a long period of recognizing it.

The first encounter between Turks and Muslims started after the Battle of Nahawand (642) with the completion of the conquest of Iran. As a result of the conquests made during the period of the caliph Umar (13-23 / 634-644), Muslims came across with the Turks at Khorasan and especially at Transoxiana and Caucasian. Ubaydullah ibn Ziyad was the governor of Khorasan during the time of Muawiyah bin Abi-Sufyan, the founder of the Umayyad state. Ubaydullah passed across Amu Darya River (54/674), the border between Iran and Turan and surrounded Bukhara, one of the cities of Transoxiana. The conquest of Transoxiana, where independent Turkish Principalities were ruling, partially took place during governorship (86-96 / 705-715) of Qutayba ibn Muslim in Khorasan.

The battles between the Turks and Arabs that started at the time of the Umayyad state ruler Abd al-Malik led to the collapse of the Umayyad state and the establishment of the Abbasid state and to the conversion of Turks to Islam which happened by their freewill without any force of arms. The family of the Prophet, the family of the Seljuk and the family of Ottomans in the Islamic history led to the salvation, strengthening and sustenance of the Islamic civilization. Their global and national effects in the world history have continued until today, prepared the birth of European civilization and the axis of the world politics.

The injustice and unequal treatments of the Umayyads to the non-Arab Muslims increased the problems. Those who objected to this situation collapsed the Umayyad government and established the Abbasid state (750). Turks liked the Abbasid state and adopted this new administration more than the previous regime.

In Transoxiana, during the times when the fight between the Turks and Arabs continued, some Turkish rulers asked the Chinese for help against the new enemy. The Chinese took an advantage of this request and proceeded in 129/747 with a huge army to the West with the intention to gain the control over Turkestan. However, due to the harsh attitudes of the Chinese and especially after the assassination of Bagatur Tudun the ruler of Tashkent, the Karluks asked Abu Muslim, the Abbasid governor of Khorasan for help. Abu Muslim sent his commander Ziyad ibn Salih to this region. The Chinese army under the leadership of the governor of western regions met with the Arab army near Talas River. Turks supported the Muslim army in the battle and as a result of this, the Chinese sustained a great defeat (751).

The Battle of Talas ensured Turks and Muslims to know each other better and to establish friendly relations with each other. This is why, this battle became a turning point both for Turks and for the Muslims. Islam started to spread quickly among Turks after this battle. A great number of Turks were put in charge of several positions in the Abbasid army. The Turkish soldiers eventually took control of the army and administration. Some Turkish commanders even founded their own states within the borders of the Abbasid state.

When the Battle of Talas concluded with the victory of Muslim army, the losing the control of Central Asia to the Chinese were prevented. After this battle, Turks started to convert to Islam in groups. The captive Chinese taught them the method of papermaking.

The conversion of Turks to Islam in masses gained speed especially in the 10th century. Around the 900s, Islam gained importance among the Bulgar Turks living around the Idil River (Volga River). In fact in 920, the Idil Bulgar ruler Almish Khan asked the Abbasid caliph to send them religious scholars and architects. During the same period, Islam spread first among the Karluk, Yagma and Chigil tribes and later among the Oghuz Turks. The Karluk, Yagma and Chigil Turks established the first Turkish Islamic state called Karakhanid state and the Oghuz Turks founded the Seljuq state.

B. THE CONVERSION OF TURKS TO ISLAM

The Abbasids' attitudes led vast number of Turks convert to Islam. The Karakhanid state that ruled over Turkestan was the first Turkish state that embraced Islam. Their ruler was Abdulkarim Satuk Bughra Khan. At this century, a large number of Turks accepted Islam in masses. The Oghuz Turks, founders of big empires accepted Islam in the 10th century. And the Bulgars of Idil (Volga) converted to Islam in the 10th century. In the 15th century, almost all Turks from East to West, in other words Turks living from China up to the Balkans had already accepted Islam. Turks' conversion to Islam and their active role among the Islamic states after the 11th century constituted an important phase in Islamic history. The Karakhanids (840–1212) and the Ghaznevids, who were both Muslim - Turkish states reigned over Aral-Khazar and Basra in the West, over east-Turkestan in the East and down to the Indian Ocean in the South.

The Karakhanid state is the first Turkish state that embraced Islam.

The Seljuqs, who started to gain political power in the first half of the 11th century, eventually started rule over a region that included Khorasan, Middle East, and Anatolia. They established one of the most important states of this period. They enabled the spread of the Islamic civilization in the East up to India and in the West up to the inner regions of Europe. In the Muslim world, important developments in the field of educational institutions took place during the era of the Seljuqs. During the period of Alparslan, the Seljuq Sultan, it was attached importance to the development and spread of educational and training activities. The first madrasah in the Muslim world was established in Bagdad by Alparslan's vizier Nizam ul-Mulk in 1066. The Nizamiyah Madrasa got its name from its founder and later became a model for the madrasahs founded in the following periods.

At the beginning of the 11th century, the Seljuqs rose as a Muslim Turkish state in Khorasan. In a short span of time, the Seljuqs established a great state over a territory from the Syr Darya River to the Mediterranean and from Caucasia to Yemen. In the early 10th century, the Abbasids gradually lost their power. A political fragmentation began in the Muslim world. The only place where the Abbasid caliphs retained their authority was Bagdad. In 945, the Buyids occupied Bagdad and suppressed the Abbasid caliph. After Tughril rescued the caliph from the Buyids' oppression, the duty of defending the Islamic world passed to the Seljuqs.

The gates of Anatolia were opened to Muslims during the period of Alp Arslan, the Seljuq Sultan. The battle on the plains of Manzikert (1071) ended up with the defeat of the Byzantines. The Byzantine emperor was captured in this battle. After this war, the Anatolian Seljuq state, the capital of which was Iznik, defended the Muslim world against the attacks of the crusader armies for a long time.

The gates of Anatolia were opened to Muslims during the period of Alp Arslan.

With the foundation of the Ottoman state in 1299, the Muslims reemerged in the stages of the world. Islam spread over three continents. The caliphate also passed to the Ottomans, so the unity of the Muslim world was ensured again for the next 600 years.

The Conversion of Turks to Islam and their Contributions to the Islamic State: The Battle of Talas (751) (Arabs – Chinese): The Chinese proceeded from east to west and fought at the shores of the Talas River against the Arabs who came from Asia Minor to the East. The Yaghma and Karluk Turks who didn't want Central Asia to fall under the rule of the Chinese, fought together with the Arabs against the Chinese and ensured the victory of the Arabs.

C. THE CONTRIBUTIONS OF TURKS TO THE MUSLIM WORLD

Starting with the period of Abbasids, the influence of Turks increased. "Mansur" was the first Abbasid who appointed Turks to civil services. The guardians of the palace during Harun Rashid's period constituted from the Turkish soldiers. Turks were charged with duties at the Byzantine borderlines. During the period of Ma'mun and Mu'tasim, military activities of Turks increased. The city of Samarra was founded for Turks in the era of Mu'tasim. The uprising of Babak that started in Azerbaijan and threatened the Abbasid state could be suppressed with the support of the Turkish commanders during the time of Mu'tasim. The Great Seljuqs rescued the Abbasid caliph from the oppression of the Buyids. Turks protected the Muslim world from the Byzantines and the Crusaders in the West and from the Mongol threat in the East. They spread Islam into the West and the East by means of the states they established. They contributed greatly to the progress of the Islamic civilization. (Al-Farabi, Ibn Sina, Al-Biruni and Al-Khwarizmi were important Turkish scientists.) They enabled the progress of Muslim world by establishing educational institutions (Nizamiyah Madrasas). They also contributed to the progress and spread of Islamic arts. In brief, Turks protected Islam from all internal and external threats and contributed to its spread. The Muslim world raised important statesmen, scientists and artists thanks to them. By improving Islamic culture, Turks introduced it to the West.

The Göktürk state collapsed in 744 and China was planning to occupy Turkestan. The new established Uyghur state did not have the strength to stop the Chinese occupation. The Chinese who set out with huge armies surrounded the Turkish regions in the East. Meanwhile the Arabs were approaching from the West. Turks asked help from the Abbasids, who exhibited positive attitude to them, against the Chinese, their old enemies. Abu Muslim, the governor of Khorasan, sent Ziyad ibn Salih with armed forces to the battle. Turks in this region joined to this army.

The two armies met at the banks of the Talas River (751). The Karluks, who had previously joined to the Chinese army, changed their sides when they saw that Turks were supporting the Abbasids. A very fierce battle took place and the Chinese were defeated in the end. Thus, they failed to achieve their plans in West-Turkestan.

From that time on, Turks and Arabs, who shared a common fate in Talas, started to have closer relations. Their relationship got stronger in the time of the caliphs Ma'mun and Mu'tasim. Mu'tasim who established the city Samarra for Turks, kept them away from the Abbasid disputes and made sure not

to coalesce them with the Arabs. The "Hassa" army consisting of Turks fought many holy wars in the name of Islam. Until the middle of the 9th century, the Byzantines continuously stepped back before the Abbasids who were in unity and had Turkish armies placed to the border regions.

The Abbasid's affinity and closeness to Turks made it easier for them to recognize and convert to Islam. Throughout history, Turks embraced various religions. However, these religions had not been accepted among the Turkish public but mostly only by their rulers. Despite this, those who embraced religions other than Islam could not preserve their Turkish identity.

Turks' conversion to Islam had a great importance both for the Muslim world and for the world history. They undertook the protection of the Muslim world that was in chaos. The Seljuqs defended the Abbasid caliphs.

Turks became like a barricade against the crusaders in the West and against the Mongols in the East. By this way, the Islamic world saved from disintegration. Therefore, Turks carried the banner of Islam for about 1000 years.

As a result of Mahmud of Ghazni's expeditions, Islam reached up to India and thus the basis of today's Pakistan and Bangladesh, which were recently founded, were laid. During the era of the Ottomans, Turks settled to the Balkans. The Albanians and Bosnians accepted Islam in that era.

Turks' services to Islam were not limited to the fields of military and politics. Turks who influenced the entire Muslim world with their state administration and military construction made indisputable contributions to the development of the Islamic civilization. The Islamic renaissance in the field of science, art, and literature was realized by means of the contribution of Turks and the peace and safety provided by them. As a matter of fact, it would not be wrong to say that the spread of Islam and its civilization and their turn into global realities became possible thanks to Turks.

For example, the Nizamiyah madrasahs (1066) founded by the Seljuq vizier Nizam al-Mulk in Bagdad became famous so much so that they are accepted as the first examples of the Islamic madrasahs. Whereas, it is known that there were madrasahs established during the time of the Samanids and the Ghaznawids. However, the Nizamiyah madrasahs were the first madrasahs which taught courses in positive science in addition to Islamic sciences. In this respect, they are considered to be the model of modern universities.

The translation movements of the works of the ancient Greeks, Hellene civilization, and philosophy which started during the Abbasid period reached to their peak during the time of the Turkish ruling. Thus, remarkable developments took place in Islamic civilization. Together with the Islamic civilization, the Greek and Hellene civilization, which had been forgotten in the West, brought back to Europe by the crusaders. The Turkish scholars who were the spearheads of the Islamic civilization became known by the whole world and their works guided science for centuries. The most famous Muslim intellectuals were Farabi, Biruni and Ibn Sina (Avicenna).

Farabi who was born in Farab, a city in Turkestan (870-950) wrote about 160 books in various fields such as math, physics, astronomy etc. However, what makes him an important scholar was that his works in the field of philosophy combine the rationalist and logical aspects of the Hellene philosophy with the Islamic thought. Because he is the one who explained Aristotle's thought best, he is called "Muallim-i Sâni" (Second Teacher). Almost all of his books were translated into Latin in the West, where he is known as "Alfarabius" or "Albunaser." In his book "İhsâ'ü'l-Ulûm" he classified the sciences as the first person and he also explained the Euclidean Geometry.

Because Farabi is the one who explained Aristotle's thought best, he is called "Muallim-i Thani" (Second Teacher). He also explained the Euclidean Geometry.

Ibn Sina (Avicenna) (980–1037) who was a Turkish scholar influenced from Farabi's thoughts wrote about 220 books in various topics. He is known as "Avicenna" in Europe. Ibn Sina who studied in philosophy and positive sciences became famous especially famous by his works in medicine. His book "al-Qanun fi al-Tib" was translated into Latin and taught as textbook for hundreds of years.

Biruni (973-1051) was brought up in the palace of Khwarazm Shahs and came under the patronage of Mahmud of Ghazni. He wrote 113 books on math, geometry, medicine and geography but his actual success was in the field of astronomy. He produced precision tools measuring the height and the degrees of the stars. He measured the diameter of the earth core as 6338.8 km, with just small deviation of 15 km. His book on astronomy is considered as the first encyclopedia of astronomy in the world.

Biruni's book on astronomy is considered to be the first encyclopedia of astronomy in the world.

Many Turkish scholars followed the path opened by Farabi and Ibn Sina. El-Harazmi Shahrستاني, Gazali and Fahrudin ar-Razi were important scholars who come to mind in the field of philosophy; while Abdurazzak Turki was famous in the field of geometry, and Abdullah al-Barani was one of the founders of trigonometry.

Malikshah the Seljuq Sultan established observatories in Esfahan and Bagdad and appointed Umar Khayyam, the famous Iranian mathematician and astronomer, there. In the name of Sukltan Malikshah, some scholars including Umar Khayyam prepared a calendar based on solar year called Jalali or Taqwim-i Malikshah.

Many developments in the fields of art and architecture are also seen during the era of the Turkish-Islamic states. The most important examples of the architecture that developed in accordance with the Turkish-Islamic culture and life are the mosques, madrasahs, caravansaries, soup-kitchens (imrats), hospitals (dar al-shifas) etc. The first example of Turkish-Islamic architectural works is Ibn-Tulun Mosque constructed by Ahmad ibn Tulun in Cairo which has survived to this day.

The first example of Turkish-Islamic architectural works is Ibn-Tulun Mosque constructed by Ahmad ibn Tulun in Cairo.

The shapes of domes, arches, and pillars developed by Turks brought a new architectural style to the Islamic architecture. These new structures reflected the Turkish people's Central Asian life style and the tent culture. We can especially see in the structures like dervish lodges (tekkes), domes (kumbat), mosques and madrasahs the unique examples of the Turkish architecture style.

Turks were very successful in the areas of writing, binding, tiling, drawing miniatures, ceramic arts, weaving, stonemasonry and mining industry. They continued the arts of sculpture and embossing although they were not permissible according to Islamic principles. For example, animal figures were used in many buildings and Sultan Tughril had his relief picture engraved on some medallions. In the field of music, Turks contributed many innovations. Farabi wrote two books on music which gained fame in the history of world music. In his book, he analyzed the physical basis of sound and music, so he became the first person who established the characteristics of intonation. The music bands (nawbat) in the palaces became a model for the Ottoman military janissary band. In addition to this, the religious music and dancing styles of some dervish orders constituted the essence of whirling and Turkish Sufi music.

We can list the Turkish-Islamic states as follows:

1. The Tulunids (868–905) were the first Turkish Muslim state that was established in Fustat (old Cairo) by Ahmad ibn Tulun, the Abbasid governor of Egypt. It was collapsed by the Abbasids as a result of internal conflicts.

2. The Ikhshidids (935–969): This state was established during the second governorship of Muhammad bin Tughj in Egypt, where he was appointed as governor two times. It is the second Turkish-Muslim state established in Egypt. It was collapsed by the Fatimids. The administrators and armies of the Tulunids and Ikhshidids were selected from Turks but the public was composed of Arabs.

3. The Karakhanids (840–1212): Their center was Balasagun and their first known ruler was Bilge Kul Qadir Khan. It was important because it was the first Turkish-Muslim state. This state was constituted from the Karluk, the Yaghma and the Chigil Turks. They started to embrace Islam during the time of Satuk Bughra Khan. After he converted to Islam, he changed his name to “Abd al-Karim.” They put an end to the Samanid state and captured the Transoxiana region. After they became neighbors with the Ghaznawids, they started to fight against them (struggle to expand the border). Their most glorious period was at the time of Yusuf Kadir Khan. After the death of Yusuf Kadir Khan, the fight for the throne and struggle against the Ghaznawids weakened the state and led it to be separated into east and west. The center of the East was Kashgar and the center of the West was Samarkand. The East-Karakhanids were ousted from power by the Kara Khitans and the west-Karakhanids by the Khwarezmids. Although they accepted Islam, they preserved their original culture.

4. The Ghaznawids (963–1187): This state was founded by Alp Tigin of Samanids, and their state center was Ghazna (east Afghanistan). The Karakhanids fought against the Seljuqs. Its heydays was the time of Sultan Mahmud. Mahmud of Ghazni was the first person who used the title “Sultan.” He went to India for expedition 17 times and enabled the spread of Islam into the northern regions. The Seljuqs defeated the Ghaznawids in the battles of Nasa (1035), Serahs (1038) and Dandanaqan (1040). They got weakened especially after the battle of Dandanaqan and went into the process of collapse. The “Gurs”, a group of domestic Afghans, put an end to the Ghaznawid sovereignty.

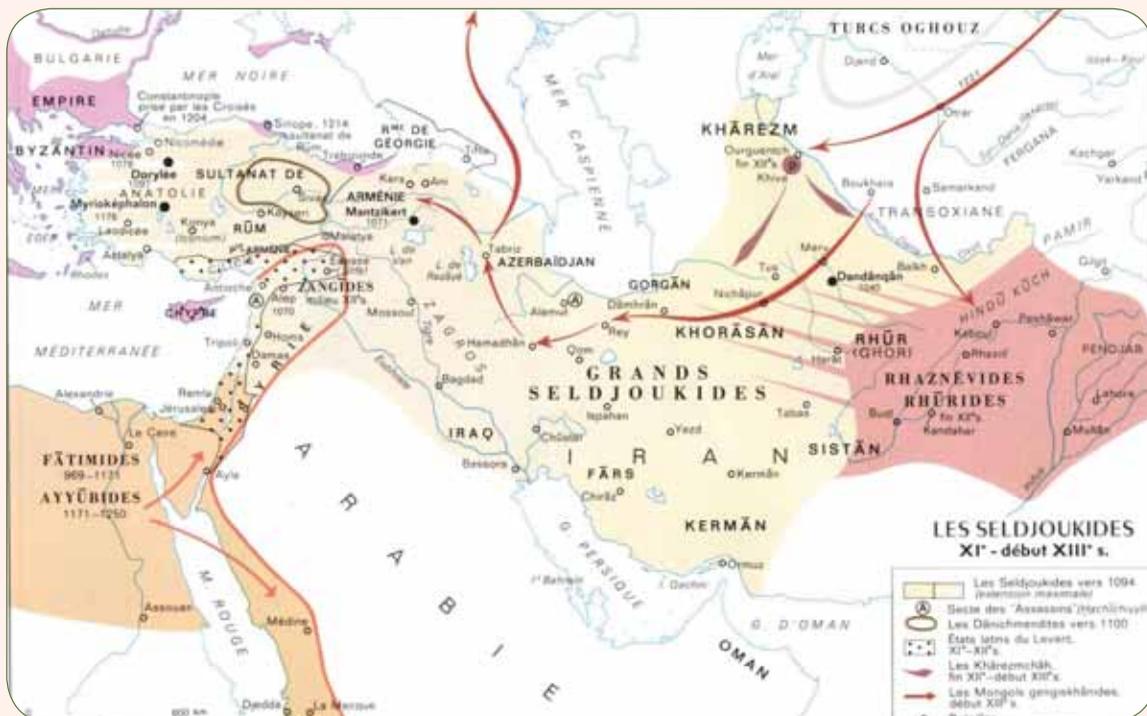
5. The Great Seljuqs and the states under their authority (Oghuzs) were the most crowded and most effective branch of the Turkish tribes in the history. The Oghuzs were called by the Arabs as “Guz”, by the Byzantines as “Uz” and by the Russians as “Tork.” After they accepted Islam, they were named “Turkman.” The Oghuzs were divided into two branches; “the Gray Arrows (Bozoklar)” and “the Three Arrows (Üç Oklar).” These two branches were divided into six tribes. The Gray Arrows consisted of Yıldızhan, Ayhan and Günhan; the Three Arrows consisted of Denizhan, Dağhan and Gökhan. These six tribes were divided into four clans. In this way, the number of the whole clans reached up to 24.

D. THE GREAT SELJUQ STATE (1040–1157)

The Great Seljuq Empire was one of the most important Turkish-Muslim states. They protected the seat of caliphate, fought against the crusaders, removed the Byzantines from Anatolia and spread Islam there. Thus, this Turkish state played an important role in the Islamic history. It was established by the Oghuz Turks. They converted to Islam at the end of the 10th century.

1. Its Foundation:

Seljuq, the first ancestor of this state, was a commander (su-bashi) in Turkic Oghuz Yabgu state. After he had a disagreement with the ruler of Oghuz (Yabgu), he escaped to the city Jand where he adopted Islam and widened the area of his dominance. The Samanids, the Karakhanids and the Ghaznavids were the powerful states of this region. In the beginning, the Seljuqs protected the border of Samanids and collaborated with them. However, when the Karakhanids overthrew the Samanids, the Seljuqs found themselves in a difficult situation.



THE WIDEST BORDERS OF THE GREAT SELJUQS

As a result of The Battle of Dandanaqan;

- The State of Seljuks became officially founded.
- The Ghaznavids went into the process of collapse.

After Seljuq's death, Arslan Yabgu ascended to the rule of the Oghuzs. Later, the control to the brothers Tughril and Chaghri Beys passed. Their era passed with wars against the Ghaznavids. They captured Marw, Nishapur and Sarakhs in Khorasan, which was an important region. The Ghaznavid ruler Sultan Masud was obliged to accept the Seljuqs as a power. He appointed Tughril and Chaghri

Beys as governors to their locations. However, the struggles did not come to an end, because Tughril and Chaghri Beys were obliged to find new houses for hundreds of thousands of Turkmens who lived a nomadic life.

2. The Battle of Dandanaqan (1040):

The areas from which every commander was responsible to conquer were determined in an assembly (kurultai) gathered under the chairmanship of Tughril Beg. Tughril Beg undertook the management of the whole area from Nishapur to the western regions including Marw. As to Chaghri Beg, he was responsible for the territory between Amu Darya and Ghazna. After sharing the tasks, the borders of the country expanded as a result of conquests achieved in a short time. They started to attack Anatolia constantly.

3. The Strengthening of the Great Seljuq Empire:

As a result of the attacks made by Turks over Anatolia, Turks encountered the Byzantines. Turkish army and the Byzantine army encountered for the first time at the Battle of Kapetron which took place near Erzurum (1048). The Byzantine army lost the battle and the Seljuqs' activities in Anatolia increased more.

Upon the invitation of the Abbasid caliph, Tughril Beg went to Bagdad. Because the Shiite Buyids had captured Bagdad and restricted the caliph's powers. Tughril Beg removed the Buyids from Bagdad (1055) and toppled down their state soon after that. Because of his helps, the caliph honored him with the title "the ruler of the east and the west" and gave Tughril Beg his daughter's hand in marriage. After these developments, the Seljuqs gained the political leadership of the Muslim world.

As Tughril Beg did not have a son, his nephew Alp Arslan, the son of Chaghri Beg, came to power after Tughril Bey's death in 1063. First, he neutralized his rivals who had been fighting for power. Later, he turned to west and started to conquer new lands. The conquest of Ani, an important city for the Christians, was received with gladness by the Muslims. The caliph al-Qa'im Bi-Amrillah gave Alp Arslan the title "Abu'l-Fath" (father of conquest).

4. The Battle of Manzikert (1071):

The emperor Romanos Diogenes went into action because of the Turks' continuous assaults over Anatolia and giving an end to the sovereignty of Byzantine. Alp Arslan made a peace offering in order not to shed blood. However, the emperor rejected this offer for he was sure about the strength of his army. Turks won the violent battle that started after the Friday prayer. It was one of the fiercest battles in the history. The emperor was taken captive. Alp Arslan spared his life and ensured his safe return to his country. There wasn't any state which could be an obstacle for Turks' conquests in Anatolia. Alp Arslan's commanders started with the conquests in Anatolia. Anatolia was captured as a result of continuous assaults. They reached at Marmara Sea. In the meantime, Turks immigrated to Anatolia and made it up to their motherland. The first Turkish states were established in Anatolia. This victory was the most significant step turning Anatolia into an Islamic country.

- **The Battle of Manzikert is the most important step taken towards the Islamization of Anatolia.**

Sultan Alp Arslan was martyred in Transoxiana by a castle commander who approached him by trickery (1073).

Sultan Alp Arslan

He is one of the greatest statesmen in Turkish history. He accepted the spread of justice throughout the world as Allah's command. He refrained from falling into attraction of the power and becoming an arrogant person. He was aware of the fact that the rulership was bestowed to him by Allah in parallel with divine orders along with the senses of justice, faith, humanity and kindness. He believed that the victories and his successes did not belong to him, but came from Allah.

When he was about to die, he wanted the following lines to be written on his gravestone:

“You people, who saw Alp Arslan's glory reaching up to the skies, you should come to Marw in order to see him buried under the ground.”

Alp Arslan's son Malik Shah took control of power after him. This was the Seljuqs' most glorious era (1073-1092). The borders expanded from Central Asia to Bosphorus and from the Arabian Sea to the northern part of Aral Sea. The contributions of Alp Arslan's vizier Nizam ul-Mulk had a great effect in these successes. However, Nizam ul-Mulk was killed by the Batiniyya and the mysterious death of Malik Shah which happened soon after Nizam ul-Mulk's death led the state into difficult days.

Batiniyya

Hassan-i Sabbah, the founder of this sect, received a great education. He impressed the people by impressively telling them that he has gotten all of his rights from God. He interpreted the Qur'anic verses from a different viewpoint. The number of his followers increased in the regions of Qazvin and Rayy. He trained guards under his command at the Alamut Castle. He plotted assassinations to his political dissidents in order to eliminate them. The Batiniyya became a problem destroying the Seljuq state from within. Malik Shah sent an army against Hassan Sabbah. The capture of the castle could not be achieved because of Malik Shah's death during the siege. In 1256, Hulagu Khan demolished the castle and eliminated the members of Batiniyya.

5. The Disintegration of the Great Seljuq State:

In Turkish state tradition, the administration of the country is considered to be a God-given right of the ruler. When the ruler abdicated from the throne, the country was shared among the male members of the dynasty and all of the members obtained a right to become the ruler. The male member who won

the fight for power, he would become the ruler who got the right for administration from God. However, these fights would sometimes lead to wars and thus the country would be divided into fragments.

Malik Shah's wife Terken Khatun tried to make her husband accept their son to become the ruler after Malik Shah. Nizam al-Mulk objected to this, which caused a disagreement between Malik Shah and Nizam al-Mulk. But, after both of them died one after another, Terken Khatun took the opportunity to bring her son to power. She enthroned her four-year-old son Mahmud and had a sermon delivered in her son Mahmud's name. The other family members objected to this. Thus, the fights for throne started in 1091 and continued until 1118. The state weakened so much during this period that they could not stand against the crusader and the Muslim world was destroyed. This chaotic period ended when Sanjar, one of Malik Shah's sons, ascended to the rule.

Sanjar took the Karakhanids under his control. He fought against the Ghaznavids. The period of Sanjar was last glorious era of the Seljuqs. The state faced the danger of the Mongol Kara-Khitans coming from the east and the crusaders that came from the west. Sanjar began with the Kara-Khitans. However, he was defeated at the Battle of Qatwan in 1141 and lost a substantial amount of territory. The country was invaded by the non-Muslim Turks and the Mongol troops.

Although Sanjar eventually strengthened the state, this time, he encountered the revolt of the Oghuzs, his own fellow tribesmen. The reasons of this revolt were the Seljuqs' wrong practices in tax collection and that they did not appoint the Turkmen but the Iranians, the Karluks and the Kipchak Turks to the offices of state government. Sanjar could not suppress the revolts. He was taken captive by the Oghuzs. After a while, even if he escaped from captivity, he could not regain the state's strength. The state collapsed with his death (1157).

After the collapse of the Great Seljuq Empire, the states that were under the control of the Seljuqs gained their independence. These states were established in Iraq, Khorasan, Kerman, Syria and Turkey.

E. CRUSADES

The crusaders are one of the most important political, military and religious incidents of the Middle Ages. The military expeditions organized by the Christian Europeans in order to capture Jerusalem and the holy places around it are called "the Crusades". Because the soldiers who attended those expeditions had the sign of the cross on their clothes, they are called Crusaders (meaning to mark with a cross).

1. The Causes of the Crusades:

Religious reasons: The Christians believe that Jesus and his disciples lived in Jerusalem and in its surrounding area and their graves are also located in this region. This is why, it was very important for them to visit these places. However, these regions were under the authority of the Muslims. Hence, to be able to visit those places easily, which in their opinion belonged to them, those places had to be taken from the Muslims. Those who would join these campaigns were going to get spiritual rewards from God and their sins were going to be forgiven. Based on these justifications, the clergymen invited people to join these military campaigns.

Political reasons: By the 11th century, Turks had come to Anatolia and established their authority over the territories that used to belong to the Christians. Byzantine which had been defeated in Manzikert asked help from the European states. The Europeans also had concerns about Turkish advancement. This is why, they had to go for the help of Byzantine. In this way, the Turks, who were heretics according

to the Christian views, were going to be expelled from Anatolia, Syria and Palestine. The feudal chiefs who attended these campaigns were going to gain new territories and strengthen their reputation.

Economic reasons: During that period, Europe was in a very bad economic condition. Agriculture used to be done by primitive methods. Trade used to be regarded as an inappropriate way of making a living and thus it was backward state. Even the revenues of the greatest state in Europe was less than a small beylik (principality) in Anatolia. The important trade routes were under the control of the Muslims. This is why, the Europeans attached great importance to these campaigns in order to get the wealth of the Orient.

A total of seven expeditions were organized from 1096 until 1270. Hundreds of thousands of Europeans attended those expeditions that were carried out both by overland and by sea. Even the British, French, and German kings and feudal chiefs joined the army. The crusaders could not achieve the aim they had targetted. Even if some important places were captured by the Christians, (Jerusalem, Edessa, Jaffa, Syria), they were later recaptured by the Muslims. However, these expeditions led to important changes in political, social, religious, economic and cultural life in Europe.

2. Results of the Crusades:

Religious results: Clergymen had promised victory to the participants of those campaigns. They thought that they would become more powerful if they gained victory. However, all the things they had promised did not happen, the people lost their trust in the clergymen and the authority of the Church over the society and state started to weaken. The places regarded holy by the Christians remained under the control of the Muslims.

Political results: Turks withdrew from western Anatolia because of the crowded crusader armies. Byzantine recaptured some of the lands it had lost before. Turkish advance towards the west stopped for a while. The Muslim states were vandalized. For example, in the first crusade, the crusaders massacred everybody living in the city after they captured Jerusalem. Many feudal chiefs (seigneurs) who joined these expeditions died. Their lands were seized by the kings. As a result of this, central kingdoms emerged in Europe. The seigneurs' peasant slaves benefited from this situation and gained more freedom.

Economic results: The trade between the Europeans and the Muslims increased. The Mediterranean trade gained economic mobility. New harbors were established. Mediterranean coastal states like Venetia and Genoese increased their strength. A new class (bourgeois) that was engaged in trade was born. The Europeans' welfare level started to get better.

Scientific and cultural results: Thanks to Crusades, the Europeans attained the opportunity to get to know Islamic civilization and Islamic society closely. It was seen that Muslims were not barbaric and wild people, as the clergymen had claimed. As a result of their relationship with Muslims, Europeans learned technical and cultural instruments like paper, printing press, compass and gunpowder. Moreover, they learned textile, glass and leather embroidery, and the architecture of arches, bridges, and caravansary. These developments initiated a period that was going to retain its effect in Europe for centuries.

After the Ottoman Empire was established and started to advance over the west, military expeditions in the form of crusades were organized with the encouragement of the European clergymen and politicians. That is why, when one says crusades what comes to mind is the military and political conflicts between the Christian states and the Muslims.

Another feature of the crusades is that the Europeans get the opportunity to know closely the Islamic civilization by means of campaigns over Andalusia, Sicily and the crusades. After they took the scientific developments from the Muslims, they reached the ages of enlightenment and the level of their development by means of Renaissance and Reformation.

EVALUATION QUESTIONS



1. During the era of which caliph did the Arabs reach up to the borders of Turkestan for the first time?
2. Between which parties the Battle of Talas happened, and how did it influence the development of Islamic history?
3. Give examples of the Turkish scholars and their achievements which contributed to the development of Islamic civilization.
4. Give information about the Muslim Turkish states.
5. Interpret Sultan Alp Arslan's following saying which he wanted to be written on his gravestone "You people, who saw Alp Arslan's glory reaching up to the skies, you should come to Marw in order to see him buried under the ground.
6. What does crusades mean? Give information about the reasons of these campaigns.
7. Who saved Jerusalem from the crusaders?
8. Give information about the results of the crusades?

EVALUATION QUESTIONS (CHAPTER IV)

MULTIPLE CHOICE QUESTIONS



- Which of the following information is wrong in regards to the Turkish-Arab relations?**
 - As a result of the Battle of Talas, Islam started to spread quickly among Turks.
 - A great number of Turks served in the Abbasid army.
 - Turks had a good relationship with Arabs during the Umayyad period.
 - The Turkish soldiers eventually obtained the control over military and government.
- Which one of the following states accepted Islam first?**
 - Ghaznawids
 - Karakhanids
 - Oghuzs
 - Volga–Kama Bolghars
- Which of the given information below includes a wrong statement about Turks' conversion to Islam?**
 - The conversion of Turks to Islam in masses took place during the Umayyad period.
 - The Karakhanids is the first state that embraced Islam.
 - At the beginning of the 10th century, the Volga–Kama Bolghars accepted Islam.
 - In the 15th century, almost all of the Turks living in the regions from China to the Balkans converted to Islam.
- Which of the following information is wrong about the Seljuqs?**
 - After the weakening of the Abbasids, the defense of the Islamic world passed to the Seljuqs.
 - After the Battle of Manzikert, the gates of Anatolia were opened to the Muslims.
 - At the beginning of the 10th century, the Seljuqs were emerged in Iran as a political power.
 - At the beginning of the 11th century, the Seljuqs achieved dominance in a large area and established one of the most important states of this century.
- Which option is not one of the contributions of Turks to the Muslim world?**
 - During the period of Harun Rashid, the palace guards were formed from Turks.
 - The Great Seljuqs saved the Abbasid caliph from the pressures of Buyids.
 - Turks protected Islam from all kinds of internal and external threats and contributed to its spread.
 - After the Battle of Manzikert, the gates of Anatolia were opened to the Muslims.

6. Which information is wrong about Farabi?
- A. He was influenced from the views of Biruni.
 - B. He wrote about 160 books on mathematics, physics, astronomy etc
 - C. He is the one who explained Aristotle's views best.
 - D. He explained the Euclidean Geometry.
7. Which scientist is known by the nickname 'Mu'allim al-Thani' (Second Teacher)?
- A. Ibn Sina B. Farabi
 - C. Biruni D. Fahiruddin ar-Razi
8. Which of the following options would fill the blanks correctly in the following sentence? The first example of Turkish-Islamic architecture constructed by in Cairo is the
- A. Nizam al-Mulk – Nizamiyah Madrasah
 - B. Malikshah – observatory
 - C. Ahmad ibn Tulun – Ibn-Tulun Mosque
 - D. Ma`mun – Bayt al-Hikma
9. Which information given below about the services of Turks is wrong?
- A. Turks had given unique works in the fields of ceramic, textile etc.
 - B. They did not continue the art of sculpture because it is not permissible in Islamic thought.
 - C. They contributed to area of music.
 - D. Religious music and dances of some dervish orders constituted the essence of Turkish Sufi music.
10. Which one is not one of the Turkish-Muslim states?
- A. Ghaznawids B. Ikhshidids
 - C. Great Seljuqs D. Fatimids
11. Which information given below about the Karakhanids is wrong?
- A. They lost their own culture when they embraced Islam.
 - B. Their first known ruler was Bilge Kul Qadir Khan.
 - C. Its most glorious days were the period of Yusuf Kadir Khan.
 - D. It is the first Turkish-Islamic state.
12. Which information about the Battle of Dandanaqan is wrong?
- A. The reason of this battle is that Tughril Beg continuously attacked the Ghaznawid territories.
 - B. The Seljuqs won this war.
 - C. Byzantine Empire was collapsed as a result of this battle.
 - D. As a result of this war, the Seljuq Empire was officially established.
13. Which war was the most important step in turning Anatolia into a Muslim land?
- A. Battle of Kapetron
 - B. Battle of Dandanaqan
 - C. Crusades
 - D. Battle of Manzikert

14. Which of the following information about Sanjar is wrong?
- A. Sanjar took the Karakhanids under his authority.
 - B. The period of Sanjar is the Seljuqs' last glorious days.
 - C. The state of Sanjar was exposed to the revolts of the Oghuzs.
 - D. Sanjar successfully suppressed the uprisings across the country.
15. Which of the following options is not one of the reasons for the crusader campaigns?
- A. The Christians wanted to capture Jerusalem and its surrounding places.
 - B. The Europeans wanted to take the wealth of the Orient.
 - C. The world's important trade routes were under the control of the Muslims.
 - D. Turks dominated over the territories belonging to the Christians.
16. Which option is not one of the religious consequences of the Crusades?
- A. The trust to the clergymen decreased.
 - B. The pressure of the church over the people increased.
 - C. Places regarded as holy by the Christians remained under the control of the Muslims.
 - D. The pressure of the church over the state decreased.
17. Which of the following options is not among the economic results of the crusades?
- A. The Mediterranean trade gained economic mobility
 - B. The foundation of new harbors
 - C. The economy of states along the coasts of Mediterranean weakened
 - D. The birth of the class of bourgeois
18. Which of the following option is not a scientific and cultural result of the crusades?
- A. The Muslims learned technical instruments as paper and printing press.
 - B. The Europeans got to know the Islamic civilization.
 - C. The Europeans noticed that the Muslims were not barbarians.
 - D. The Europeans learned the architecture of bridges and caravansaries.

FILL IN THE BLANKS WITH THE CORRECT WORDS



(Mansur ♦ Dandanaqan ♦ Seljuqs ♦ Biruni ♦ Abdulkarim Satuk Bughra Khan ♦ Mongol ♦ Manzikert ♦ Crusaders ♦ Byzantine ♦ Ibn Sina ♦ Sultan Alparslan ♦ Iran ♦ Hasan Sabbah ♦ Crusades ♦ Babak ♦ Nizamiyah Madrasah)

1. The first relations between Turks and Muslims started with the conquest of
2. The Karakhanids started to accept Islam during the period of
3. made the spread of the Islamic civilization possible in the east up to India and in the west up to inner regions of Europe.
4. Turks safeguarded the Islamic world during the period of Abbasids against the and the..... in the west, against the threat of in the east.
5. The first Abbasid caliph who appointed Turks in government services was
6. The uprising that started in Azerbaijan and turned into a threat for the Abbasids was suppressed by the efforts of the Turkish commanders.
7. was the first madrasah that taught the positive sciences besides the religious sciences.
8. The book titled al-Qanun fi al-Tibb was written by
9. The astronomy book written by is regarded as the first encyclopedia of astronomy in the world.
10. The Seljuq Empire was officially established as a result of the Battle of
11. The first Turkish states in Anatolia were established after the Battle of
12. The most glorious period of the Seljuq Empire was the time of
13. The founder of the Batiniyya sect is
14. The Seljuqs' last heydays were the period of
15. The military expeditions organized by the Christian Europeans in order to capture Jerusalem and its surrounding holy areas are called

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES



1.	After the Battle of Manzikert, Turks defended the Muslim world for many years against the crusader assaults.	
2.	The Karakhanids saved the Abbasid caliph from the pressures of Buyids.	
3.	Farabi, Ibn Sina and Biruni are some of the most famous Turkish scientists.	
4.	Ibn Sina was known by the nickname "Mu'allim al-Thani".	
5.	Ibn-Tulun Mosque is the first example for Turkish-Islamic architecture.	
6.	The Tulunids are the first Turkish-Islamic state.	
7.	After the Battle of Talas, Anatolia started to become an Islamic country.	
8.	The Seljuq Empire had its most glorious period during the era of Sultan Alp Arslan.	
9.	The crusades are one of the most important political, religious and military events in the middle age.	
10.	The Europeans had a chance to know the Islamic civilization thanks to the crusades.	
11.	Farabi is the first Turkish scientist who classified the sciences.	



OTTOMAN STATE (1299 – 1922)

THE TOPICS OF THE CHAPTER

THE ESTABLISHMENT OF OTTOMAN EMPIRE (1299)

THE PERIOD OF DEVELOPMENT (1360 - 1453)

THE PERIOD OF RISING (1453 - 1579)

THE PERIOD OF STAGNATION (1579 - 1699)

THE PERIOD OF DECLINE AND COLLAPSE (1699 - 1922)

OTTOMAN CULTURE AND CIVILIZATION

PREPARATORY STUDIES

1. Find the location of Turkey on a map and research its current political, economic and cultural structure..
2. Research the location of the region called the Near East and its current importance.
3. Ottomans organized the conquest expeditions towards the west, the Balkans during the establishment period. Research its reasons.
4. Istanbul was besieged many times throughout the history. Who besieged Istanbul and why could not they conquer it?
5. Research about the personality of Sultan Mehmet II who conquered Istanbul.
6. Research the place of the Ottoman State in the history of Islam.
7. Research the importance of the Institution of Caliphate and its effect on the history of Islam.
8. Research the terms and names of Capitulation, Shiite, Barbaros Hayrettin, the Crusades, the French Revolution and the Industrial Revolution.
9. Research the current perception about the Ottomans. Share your opinions about this topic with your friends after reading the chapter.



A. THE ESTABLISHMENT OF OTTOMAN EMPIRE (1299)**OSMAN GAZI (1258 – 1326)**

This country called Bilad-i Rum (Anatolia) is the most beautiful country of the world. While God was distributing the beauties to the other lands one by one, here, he bestowed them all together. The people who live here are the ones who are the most beautiful, clean dressed, who cook the most delicious food in the world and who come to the fore with their politeness among God's creations.

Ibn Battuta, Seyahatname (er-Rihle)

The founder of Ottoman Empire, Osman Bey

Ottoman Empire is the most significant and long-lasting of the Turkish states established in the past. The Ottomans who established a state that is kind of a sequel of the Umayyad, Abbasid and Seljuk states turned into a great empire from a small principality and became one of the representatives of the Islamic civilization. It would not be wrong to qualify Ottoman Empire that reigned over Asia, Europe and Africa as the final great Muslim state.

Ottoman Empire was founded in Anatolia (Turkey) by Kayi tribe which was a branch of Oghuz Turks. In the middle of the 13th century, Kayis came to Anatolia in order to escape from the pressures of the Mongols and settled in around Ankara. Before Kayis, other Turkish states were established in Anatolia, in other words the Anatolia had already been Turkified and Islam had been spread there. Ertugrul Gazi was the leader of the Kayis who came to Anatolia. Upon his death in 1281, his son Osman Bey became the leader of Kayi tribe which turned into a principality. Osman Bey fought against the feudal landlords of the Byzantine. By taking the support of both rulers of the principalities (beys) nearby and Ahi leaders, a group that is effective in terms of religion and social aspects in Anatolia, he declared independence in 1299. All the heads of the state after Osman Bey were from his descendants. This is why, the state was named as Ottoman Empire.

Political situation in the region: In the period Ottoman Empire was founded, Byzantine Empire (East-Roman) the center of which was the city of Istanbul lost its characteristics to be an imperial state and turned into a city-state. Due to the intrigues of palace and internal fights for the throne, its political and military state was shattered. There were Bulgarian and Serbian kingdoms and the principalities of Moldavia, Wallachia, Bosnia-Herzegovina and Albania in the Balkans. A constant struggle was taking

place among them resulting from the political and religious causes. In conclusion, there was no political unity in the region.

During that period, the Anatolian Seljuk State having founded in Anatolia before the Ottomans collapsed and the principalities began to act independently. Ottomans did not intervene in the conflicts that took place between principalities. Instead, they followed a different policy and headed towards the West, the Balkans with the aim of both strengthening the state and spreading the beauties of Islam.

Osman Bey passed away in 1326. According to the tradition of the state, his son Orhan Bey, who had taken the responsibility of directing the expeditions in the lifetime of his father and executing the state affairs, became the ruler. During the reign of Orhan Bey (1324-1362), the state was founded in real terms with the developments of central and military systems.

Bursa, one of the trading cities under the control of the Byzantine, was conquered and made the first capital of the state (1326). Then, the cities of Iznik, Izmit and Balikesir were conquered. Thus, the territories of Byzantine in Anatolia became quite small.

One of the important incidents that took place during the reign of Orhan Bey was that the state reached Balkans and the domination of Turks began there. Orhan Bey sent his son Süleyman Pasha to the Byzantine over Canakkale for help. Thus, a base was acquired in the region (1354) and then the conquests of Thrace and the Balkans started. With these conquests, the state concurrently placed people from Anatolia especially the Muslim Turcoman nomads to the conquered regions. Thus, a settlement policy that was going to last for about a hundred and fifty years began to be implemented. In this way, the Islamization, controlling and ensuring the security of the conquered territories in the Balkans took place and it became easier to collect the taxes by means of settling the nomads to the territories.

**The Ottoman state was founded in real terms during the period of Orhan Bey.
Bursa was the first capital city of the state.**

Ottomans took over the heritage of the Anatolian Seljuk State and aimed to protect and spread Islam just like them. As one of their main objectives, they aimed to establish the political unity in Anatolia by means of taking the control of the Anatolian principalities which were constantly having struggles against one another and they succeeded. Ottoman Empire developed constantly and became one of the world's most long-lasting states that reached the widest boundaries and made great moves in the field of culture and civilization. As for the 15th and 16th centuries, it became the world's most powerful empire.

Reasons for the expansion of Ottoman Empire in a short time is a subject emphasized by the historians. The opinions can be listed as follows:

1. Its Geographical Position: Since it was a principality founded at the frontier lands, it did not draw attention of the other principalities. Besides, it was on the routes of transportation and trading.
2. It was on the border of a weak Byzantine.
3. The region was suitable for agriculture and animal husbandry.
4. The fragmented political structure of Anatolia and the Ottomans' successful policy in using this situation for their own benefit,

5. The situation of the Balkans (They were unable to fight against the Ottomans since the political powers in their region were scattered and weak).
6. They had the support of Ahi unions which were groups with strong political, religious, economic and social position in Anatolia.
7. The gaza (holy) battles organized against Christians were welcomed positively by the public of Anatolia and the statesmen.
8. Turcoman beys and commanders supported the Ottomans.
9. They successfully implemented the system of central government and their understanding of just rule.
10. They successfully implemented the iskan (settlement) policy.



Sheikh Edeballi's Advice to Osman Ghazi

O my son!

Now you are the ruler! From now on, wrath is for us; calmness is for you! For us to be offended; for you to be pleased! For us to accuse; for you to endure! For us, helplessness and error; for you, tolerance! For us, quarrel; for you, justice! For us, envy, rumor, slander; for you, forgiveness!...

O my son!

From now on, it is for us to divide; for you to unite! For us, sloth; for you, warning and encouragement!...

O my son!

You are strong, powerful, smart and well-spoken. However, if you don't know how to use these, you will sway from side to side in the morning wind and your ego (nafs) will defeat your mind. Thus, you need to be always patient and protect your will!

Patience is extremely important. A ruler must know how to be patient. A flower does not bloom before its due time. An unripe fruit cannot be eaten; even if it is eaten, it cannot be swallowed. A sword without knowledge is like an unripe fruit.

O my son!

There are certain people, they come into the world at dawn, they pass away at the time of evening prayer.

Respect your parents! You ought to know that blessing comes with elders.

When you lose your faith in this world, you turn into a desert even if you're green.

Be honest! Don't take each word personally! When you witness, do not tell; when you know, do not say! Do not stop by the places you're loved so often; or else your affection and dignity would be hurt.

Feel pity for these three people; the scholar among the illiterate, the rich who turns out to be poor and the respected who ends up in falling into disgrace!

Do not forget that those who are high above are not as secure as those below.

Do not afraid to fight as long as you're right! You should know that the best of horse is called bay horse and the best of heroes is called deli (brave and fearless).

The greatest triumph is to know the ego (nafs). The enemy is the person himself. The friend is the very person who knows his ego.

Oh my son!

Let your people live with their knowledge. Do not turn your back to knowledge. Always feel the importance of its existence. What preserves both the ruler and the subjects is knowledge.

B. THE PERIOD OF DEVELOPMENT (1360-1453)

The period starting from the death of Orhan Bey until the conquest of Istanbul is the period of the development of Ottoman Empire. During this period, the structure of the state was fully formed. While the expansion in the Balkans were continuing, the state was fighting against principalities in order to complete the Ottoman dominance in Anatolia. The important rulers of this period are Murat I (1362-1389), Bayezid I (1389-1402), Mehmet I (1413-1421) and Murat III (1421-1451).

Some of the important incidents that occurred during the rise period are as follows:

The Sultans of the Period of Development: Murat I, Beyazıd I, Mehmet I and Murat II.

Battle of Sırp Sındığı (1364): The rapid advance of the Ottomans in the Balkans made Balkan countries anxious. With the instigation of Pope, a Crusader army was formed under the leaderships of the Hungarian, Bulgarian and Serbian kingdoms. The Crusaders passed the Maritza (Meriç) river and camped at the place called Sırp Sındığı. Since they relied on their numbers, they did not take the necessary precautions. Using this opportunity, the Ottoman army under the command of Haji İlbey defeated the Crusader army with a night raid.

This is the first battle of the Ottomans against the Crusaders. As a result of the victory, the advent of the Muslims in the Balkans accelerated. The dominance of Byzantium in the Balkans weakened. The capital was transferred from Bursa to Edirne.

Sırp Sındığı is the first battle of the Ottomans against the Crusaders. As a result of the victory, the advent of the Muslims in the Balkans accelerated.

First Battle of Kosovo (1389): Balkan countries gathered again seeing that the Ottomans captured cities such as Sofia, Nis and Manastır, strengthened their dominance in the Balkans. The Hungarians, the Polish, the Croatians and the Wallachian also joined the Crusaders union which was formed under the leadership of the Serbians. Upon this, Murat I moved and met the Crusader army in Kosovo. Although the Ottomans were victorious in the war held there, Murat I was assassinated by a Serbian soldier named Milos while he was wandering around the battlefield (after him, Bayezid I ascended the throne). The

victory of the First Kosovo is the third-greatest victory of the Ottomans after the battles of Sırp Sındığı and Çirmen (1371) gained in order to stay in the Balkans.

Battle of Nicopolis (1396): The Ottomans expanded their boundaries in the Balkans up to the banks of Danube, which scared the Hungarians. Not daring to struggle against the Ottomans alone, the Hungarian King Sigismund called the European states to the Christian union with the support of the Pope. Thereupon, a strong army was formed with the participation of countries such as Hungary, Venice, Germany, France, England, Belgium, Switzerland, Dutch, Scotland and Wallachia. The Crusaders besieged the fortress of Nicopolis on the banks of the Danube River. Since Bayezid I besieged Istanbul at the same time, he had to lift the siege. The Crusaders were defeated in battle in front of the fortress of Nicopolis. Bulgaria entered into the Ottoman rule. After the defeat of Nicopolis, the Crusaders were unable to set a new crusade union against the Ottomans for almost 50 years.

The Battle Ankara and Interregnum: After Bayezid I became the Sultan, he took control of the most of the lands of the Anatolian principalities in order to establish the political unity in Anatolia. The rulers of the principalities who lost their lands asked help from Tamerlane. Tamerlane was a Turkish ruler who had established a powerful state the center of which was Samarkand. He was planning to organize an expedition over China at the time. He was uncomfortable for having the Ottomans as a factor of threat behind him. The rulers of the principalities who lost their lands in Anatolia provoked the Tamerlane against Bayezid I. Tamerlane asked Bayezid I to return the lands of the principalities and accept his authority. Upon Bayezid's refusal of this request, the two Muslim army met somewhere near Ankara. Bayezid I lost the battle and was captured by Tamerlane (1402).

Tamerlane returned the lands of principalities and took Bayezid I with himself as a captive. The headless state experienced the danger of collapse. Bayezid I's sons started to fight with each other in order to become the ruler of the state. This period lasted for 11 years (1402 – 1413). This period is called in Ottoman history as "Fetret Devri (Interregnum)". Çelebi Mehmet (Mehmet I) neutralized his brothers and ascended to the throne. He reestablished the order in Anatolia. This is why he is also regarded as the second founder of the state.

**Çelebi Mehmet is considered the second founder
of the Ottoman State.**

Battle of Varna (1444): The crusader army commanded by Wladyslaw III of Poland (or the King of Hungary) got together to remove the Ottomans from the Balkans. The Ottoman Army under Sultan Murad II defeated the Hungarian-Polish and Wallachian crusader in the plain of Varna. The King was killed in the battlefield. The attack organized by the Crusaders in order to take the southeastern part of Europe and Istanbul from the Ottomans could not reach its aim.

The Second Battle of Kosovo (1448): The Crusader army that wanted to erase the traces of their defeat at Varna was defeated one more time at Kosovo by the Ottoman army under the command of Sultan Murad II. Thus, the Crusaders' plans to remove the Ottomans out of the Balkans failed. The Second Battle of Kosovo ensured the establishment of the Ottomans in the Balkans.

**The Victory of Second Kosava assured the Ottoman's
establishment in the Balkans.**

C. THE PERIOD OF RISING (1453-1579)

This period which began with the conquest of Istanbul and lasted until the death of Sultan Süleyman I is the period of the rise of the Ottoman State. The important sultans of this period were Mehmed II (1451–1481), Bayezid II (1481–1512), Selim I (1512 – 1520) and Sultan Süleyman I (Kanuni) (1520 – 1566).

**The Sultans of the Period of Rise:
Mehmed II, Beyazid II, Selim I and Sultan Süleyman I.**

The Major Incidents That Took Place in the Period of Rising:



Sultan Mehmed II

1. The Conquest of Istanbul (1453):When Sultan Mehmed II ascended to the throne, his aim was to establish a universal state. The first thing to achieve this aim was to conquer Istanbul. There were many reasons behind the young sultan's desire to capture Istanbul: Byzantine was sometimes causing problems to the Ottomans who wanted to transfer troops from Anatolia to Rumelia or from Rumelia to Anatolia. Whenever it got a chance, it provoked the European states and Anatolian principalities against the Ottomans. It helped şehzades or the sultans' sons in their uprisings and thus caused civil wars in the state.

The facts that Istanbul was an important cultural center and that it was on the routes of land and sea trade made it geographically a very important place.

The conquest of Istanbul was also important for religious reasons. Every Muslim commander wanted to be the conqueror praised in the narration in the Prophet Muhammad's (pbuh) saying, "Constantinople will surely be conquered. What a blessed commander is the one who conquer it and what a blessed army is the one that conquer it." This was why the city was besieged and tried to be conquered many times by the Muslims. During the periods of Umayyads and Abbasids, it was besieged eight times and during the Ottoman period, it was besieged three times, but it could not be conquered.

II When Sultan Mehmed II was making preparations for the conquest of Istanbul, the Byzantines increased their defensive precautions. They had the damaged city walls and fortresses restored. They had the entrance of the Golden Horn closed with a chain. They asked help from the Christian countries. In order to get the assistance of Christian world, they tried to unite the Catholic and Orthodox churches and a big ceremony in Hagia Sophia was organized for this purpose. However, the Orthodox people of Byzantine reacted this. The Grand Duke of Byzantine Loukas Notaras's words: "*I prefer seeing the Ottomans' turban to seeing the cardinal's cap in Constantinople*" show that the efforts of uniting the Christian sects were in vain and the people of Istanbul would prefer Ottoman justice.

Sultan Mehmet II made important preparations for the conquest of Istanbul:

To be able to take the Bosphorus under control, Sultan Mehmet II had the Rumelian Castle built. In order to pass the famous Byzantine walls which had been the most effective reason for the failure of the previous sieges, he had huge cannons molded in Edirne. He also established a strong navy to use it for the attacks from the sea.

After completing his preparations, Sultan Mehmed II besieged Istanbul on April 6, 1453. An envoy was sent to the Emperor of Byzantine and he was asked to surrender the city without resisting. However, when this offer was rejected, the attack started by cannon fires. More than seventy ships were slid over sledges through the land and landed to the Golden Horn in one night.

Sultan Mehmed II, who offered to the Emperor to surrender one last time, started a big attack upon refusal of his offer and Istanbul was conquered on May 29, 1453.

After the conquest, the young sultan entered the city with a procession. He became the “Conqueror.” He came to Hagia Sophia church, which had a very important place in the history of Byzantine and Christianity. To thousands of Christians who gathered in the Church and were waiting in fear, the Sultan said that their religious and sectarian freedom was under protection, their properties were not going to be looted, and those who had fled the city could come back.

Sultan Mehmed II kept his promise and did not touch the Orthodox Church in Istanbul. He turned Istanbul into a Muslim city through developmental activities. He had many Turks brought from Anatolia settled in the city.

The results of the conquests of Istanbul have a very important place in the Ottoman and world history. The Byzantine Empire was collapsed. This incident was received in the Muslim world by great joy. Istanbul started to become a center of knowledge and civilization. Many scholars of the Orient and the Occident came to Istanbul and began to produce works under the protection of Sultan Mehmed II that enlightened the world. Thanks to the conquest, the control of the important trade routes were brought under control of Turks.

The collapse of Byzantine caused great sadness in Europe, for it also led to the collapse of the hopes of the Christian World to reach Jerusalem over Byzantine. It meant the loss of an important base. The new cannon molding techniques developed by Sultan Mehmed II for the siege of Istanbul proved that the city walls were not indestructible any more. This development led to the collapse of European feudalism and emergence of central and powerful states.

2. The Developments in the Balkans:

The conquest of Istanbul by Turks received reactions in Europe. Balkan communities were in fact pleased from the tolerant policies of the Turks. However, the Pope, kings, and feudal lords did not share the same views. They did not give up their desires to wipe the Turks out of the Balkans. The conquest of Istanbul rekindled those desires. The Pope called the European states to gather again under the flag of Crusades. Sultan Mehmed II who was monitoring the developments closely took action without giving the Crusades a chance to pull themselves together.

He ruined their Crusaders’ plans by capturing Serbia in 1459, the Morea in 1460, Moldavia and Wallachia in 1476. The Ottoman authority in the Balkans reached down to the Adriatic Sea. The ruler of Bosnia not only was refusing to pay his tribute but also following a policy siding the Hungarians. In 1463, Ottoman forces moved over Bosnia and Herzegovina. Because Bosnians had been tired of Ca-

tholic pressure and heard about the Ottoman's utmost respect to religious and sectarian freedom, they surrendered without showing any resistance. People's love for the Muslims Turks was so strong that all of the men who could use weapons joined the army. After a while, all Bosnians embraced Islam. In the following centuries, they joined among the Ottoman military and administrative officers and gave great services for the state.

3. The Developments in Anatolia and the Seas:

While Ottomans were continuing their conquest movements to the West in order to deliver the message of Islam to Europe, some Turkish principalities in Anatolia conspired with the enemy and tried to attack the Ottomans behind. The most significant of those principalities were İsfendiyar Beyliği in Sinop, Karamanoğulları in Middle Anatolia and Akkoyunlu State in the East. After the conquest of Istanbul, military expeditions were organized in order to eliminate those principalities that caused continuous troubles for the Ottomans and to achieve unity in Anatolia. In 1460 İsfendiyar Beyliği, in 1473 Karamanoğulları Beyliği and in 1487 Akkoyunlu State were eliminated and the order in Anatolia was established.

After the conquest of Istanbul, sea expeditions were organized in order to ensure the safety of Bosphorus and the Dardanelles straits and their coasts. Many islands in the Aegean Sea were captured and thus the precautions were taken against the dangers which were possible to come from the sea.

Ottomans who took Anatolia under their authority became neighbors with Safavid Dynasty which was founded by Shah Ismail in the East based on Shiite principles (1502). The object of Shah Ismail was to spread Shiite understanding in Iran and Azerbaijan, which he had already taken under control, and then to take Anatolia from the Ottomans. In order to reach this goal, he had Shiite propaganda made in Anatolia and caused disorder in Ottoman Empire. Upon this Sultan Mehmed II's grandson Sultan Selim I organized a military expedition over Iran. In the battle fought in the plain of Chaldiran in 1514, Shah Ismail was defeated. With the victory of Chaldiran, the Shiite danger in Anatolia was eliminated and the East borders of Ottoman State were secured.

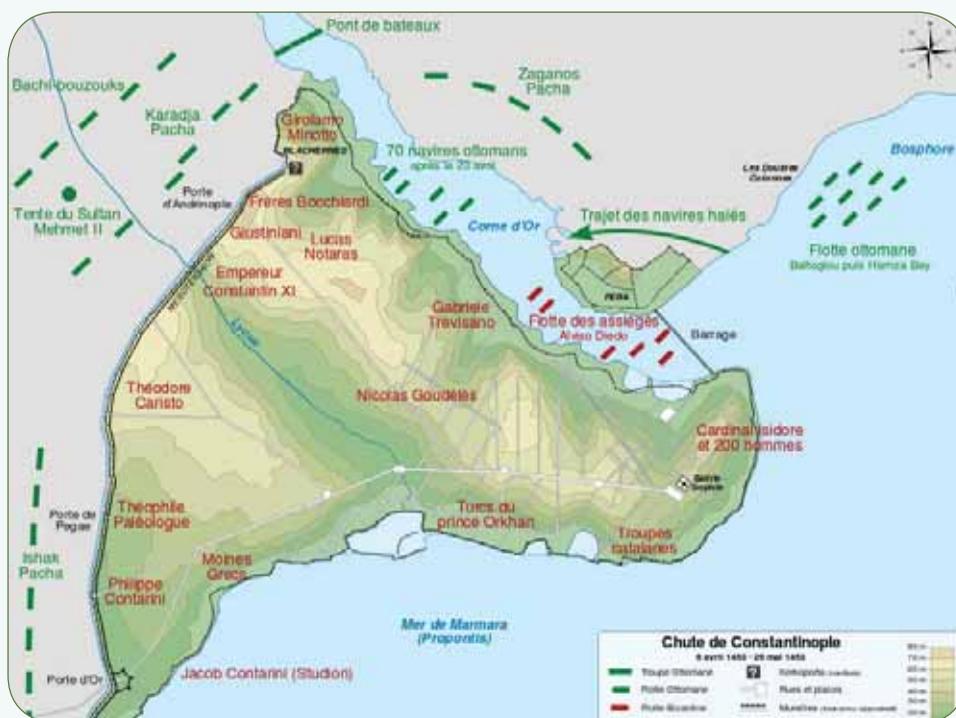
4. The Campaign to Egypt and the Transfer of the Caliphate to the Ottomans

Caliphate which began with Abu Bakr (r.a.) after the death of the Prophet Muhammad (pbuh) and had a great religious and political significance for the Muslim world was in the hands of Turkish Mamluks who had established a state in Egypt. Mamluks ruled over a region which extended over today's Egypt and Syria. The holy cities like Mecca, and Medina were under the authority of Mamluks. With the advantage provided by both the holy places and the caliphate, they had a saying in the Muslim world. Mamluks not only were interfering with the internal affairs of Ottoman Empire but also were in alliance with the Shiites against Ottoman Empire. With the conquest of Egypt, the Spice Road was going to be taken under control and in this way the harms given by Portuguese sailors to Muslims in Indian Ocean were going to be prevented. Sultan Selim I thought that the political power in the Muslim world should be united in one hand. After eliminating the Shiite danger, Sultan Selim I decided to move over Mamluks. He first asked the scholars' views about how to treat the Mamluk ruler who also was a Muslim. Scholars said that it was permissible to go to an expedition. In the expedition made after getting this permission, first Mamluks were defeated in the Battle done in the plain of Marji Dabiq located near Aleppo. Syria, Lebanon, and Palestine were annexed to the Ottoman lands and thus the path to Egypt opened to the Ottomans.

Sultan Selim I sent an envoy to Mamluk Ruler Tuman Bay II and requested him to recognize his authority. Tuman Bay II not only refused this request but also had the Ottoman envoy killed. The Sultan decided that a victory without taking Egypt would be meaningless. As a result of the battle of Ridaniya fought between the two armies, Egypt was taken by the Ottomans (1517). Tuman Bay II was captured and executed. The Sherif of Mecca gave the keys of Mecca and Medina to Sultan Selim I. In this way, he gained the title of Khadim al-Haramain (the Servant of two Harams). This victory produced some important results which can be listed as follows:

1. The caliphate was transferred to the Ottomans (1517).
2. The Mamluk State ended and the Holy cities like Mecca and Medina were passed to the authority of the Ottoman administration.
3. The Spice Road which extended from India to Mediterranean ports through the routes of land and sea were taken under the control of the Ottomans.
4. Ottoman Empire became the greatest power in the Muslim world.
5. Holy Relics were brought to Istanbul and placed in Topkapı Palace. These relics are still maintained in this palace.

As a result of the Battle of Ridaniyah, caliphate was transferred to the Ottomans. The title “Khadim al-Haramayn (Servant of two Harams (Mecca and Medina))” was given to Sultan Selim I.



OTTOMANS IN EUROPE, ASIA, AND AFRICA - 16TH CENTURY

5. Developments that Took Place during the Period of Sultan Süleyman I

Sultan Selim I made Ottoman Empire the most powerful state of Europe and Muslim geography and left his son a full treasury. Sultan Süleyman I known by the nickname Kanuni (lawmaker) combined this opportunity with his unique leadership abilities and his era of sultanate became the strongest period of Ottoman Empire from political and military aspects both in the East and in the West. Europeans called him **Suleiman the Magnificent** and the Turks called him Kanuni (lawmaker) because of the laws he enacted. He is the Ottoman Sultan who ruled the longest time in the Ottoman history (46 years). He represents the peak of Ottoman might.

Developments in the West

At the time when Kanuni ascended to the throne, the greatest danger for Ottoman Empire in the West was Roman German Empire that controlled biggest part of Europe at the time and its emperor Charles V. Hungary which was supported by the emperor Charles V was planning to organize a Crusade against the Ottomans. When they killed Ottoman envoy, Kanuni organized a campaign over them and captured Belgrade (1521). Upon this incident, the relationship with Hungary worsened. Meanwhile, Francis I the King of France was taken as captive by the king of Hungary. His mother was forced to ask help from Kanuni who was a Muslim ruler instead of the Christian king in order to save her son from captivity. Taking the support of France by his side, Kanuni organized another expedition to Kingdom of Hungary in order to break up European Christian unity. The Battle of Mohac which lasted very short resulted with a certain victory of Ottoman army (1522). Francis I was saved from captivity and the problem of Hungary was solved.

From that time on, Ottoman-French relations got strengthened. In 1535 upon Francis I's request, an agreement called *ahitname* by the Ottomans and capitulations by the French was signed between the two states. In this way, Kanuni managed to separate France from the alliance of the Crusaders. With this agreement, French and Ottoman merchants gained many mutual rights. However, the rights given to the French eventually led to results against Ottoman Empire and prepared the ground for its economy to be depended on outside sources and for the collapse of the state.

Kanuni went on another military expedition when Ferdinand the King of Hungary occupied Budin which was under Ottoman ruling. After he retook Budin, he besieged Vienna which was like the gate of Europe (1529). His aim was not to take Vienna but to force Ferdinand to battle. This was why he had not made enough preparations. Because winter was approaching, the siege was lifted. **The first siege of Vienna is** important not only because the Europeans felt the Turkish threat closely but also show the level that the power of Ottomans reached.

The Developments in the Seas

Aegean Sea and the Mediterranean: Aegean Sea and the Mediterranean: After the 16th century as a result geographical expeditions, the strength of Europe started to increase. Kanuni who wanted to control and revive the trade in the Mediterranean and Indian Ocean paid attention to navy. Important struggles were given in the seas against European states. Many islands in the Aegean sea were captured. African lands along the coast of the Mediterranean were also taken under control. The successes of the Ottomans led the establishment of the Crusaders' navy. In the Battle of Preveza which took place between Ottomans and the Crusader forces, Ottoman forces won a clear victory (1538). With this victory, the superiority in the Mediterranean was completely taken by the Turks.

Sultan Süleyman I is the Ottoman Sultan who ruled longest in the Ottoman history.

After the conquest of Egypt, Cyprus, which is the biggest island on the East of the Mediterranean, was taken from the Genoese (1571). Upon Turkish dominance over the East Mediterranean, Europeans established a big navy and defeated the Ottomans in the Battle of Lepanto. However, this defeat did not weaken the strength of the Ottomans. A new navy was established in a short time. During the same dates, opening the Suez Canal was designed but it could not be completed because of lack of necessary attention

Indian Ocean: Europeans whose commercial interests were damaged upon transfer of the control of East-West trade routes to the Turks started to look for new trade routes. This was one of the reasons of the geographical expeditions. The Portuguese who passed around the Cape of Good Hope and reached India started to control the trade in that region and become an obstacle for the Muslim merchants' trade in the Indian Ocean. Ottomans organized expeditions to change the situation in favor of their own interests (1538 – 1553). Because of the reasons such as the strong navies of the Portuguese, not getting support of the Muslim rulers of the region, and Ottomans' giving priority to the dominance of the Mediterranean and the West, those expeditions did not produce the expected results. At the end of those expeditions, Yemen, Eritrea, Sudan coasts and part of Ethiopia were annexed to the Ottoman lands.

OTTOMANS IN AFRICA

After the conquest of **Egypt** in 1517, Ottoman dominance started in Africa. This important country which was the first taken in Africa under the administration of the Ottomans became the most important province of Ottoman Empire in Africa until 1882 when the British invaded Egypt.

he other developments which strengthened the Ottoman dominance in Africa are as follows:

Conquest of Algeria (1533): After the Spanish took the control of Algeria from Muslims (1510), they shed a lot of blood in the region and in the Mediterranean by their brutalism. Oruç Reis and Hızır Reis brothers who were active in the Mediterranean retook Algeria from the hands of the Spanish. Kanuni appointed Hızır Reis to the leadership of the Ottoman navy. In this way, Algeria was annexed to the Ottoman abode. The French occupied Algeria in 1830. Until its independence in 1962, 1.5 million Algerians were killed.

Conquest of Tripoli: Turkish sailor Turgut Reis (Dragut) took Tripoli from the hands of Christian Malta Cavaliers in 1552. The region was invaded by the Italian in 1911. Tripoli was the last piece of land that the Ottomans lost in Africa. The Turkish officers and then Umar Mukhtar gave a unique struggle against the Italian.

Tunisia stayed under the control of Ottomans between the years 1573–1881. This country was invaded and exploited by the French. Today there are 20 mosques and 11 madrasas in Tunisia left from the period of the Ottomans.

Conquest of Morocco: When Ottomans conquered Algeria, the Sultan of Morocco organized a military expedition over Algeria thinking to protect his own country. However, he was defeated by the Ottoman forces and Morocco was taken under Ottoman control. Europeans became worried about the situation. A rumor about that Ottomans were planning to pass across Spain started to spread. A Crusader army was gathered under the leadership of Spain and Portuguese. In the Battle that was fought in a place called Wadi al-Sayl, Crusader army was annihilated (1578). If this war had been lost, North Africa would have been taken by the Spanish, and Portuguese and maybe Christianized.

Ottoman authority extended up to the Sahara Desert during the time of Hasan Paşa the governor of Algeria. Good relations were established with the Kingdom of Bornu located on the South of Tripoli. Technical helps were provided for them. A while later in 1550, King Melik Muhammad announced that they accepted the authority of Ottoman Empire. By means of the Ottomans, fire weapons entered Africa for the first time.

Özdemiroğlu Süleyman Paşa founded the **Habesh** Eyalet (province) (1554), which continued its existence until 1916. Some of the countries, which are located in Africa today such as Sudan, Eritrea, Djibouti, Somalia, Ethiopia, Niger, Chad, Kenya and Uganda, entered under the Ottomans' just governance in one or another time of their history.

Before Ottomans entered North Africa, Turks had established some other states in the region. Tulunids and Ayyubids were some of them. Ottoman Empire which governed this region for about four hundred years established good relations with the local public and never acted like an imperialist, because the people of this region were also Muslims. In fact, African Muslims made significant financial contributions to Turks' fights against the Italians in the Battle of Tripoli, in the First World War, and in the Turkish War of Independence.

Weakening of Ottoman Empire led to significant developments in the region. The French, the Italian, and other European countries gained the authority and started colonialist policies in the region. The countries in the region gave difficult fights for their independence.

Today, close relations are established between Turkey and the African countries. In a visit made by Turkish Foreign Minister to Algeria in 2005, the president Buteflika's offer "***Let's establish a union among us similar to the union of Ottoman State***" manifests the desire to establish closer relations and its significance.

D. THE PERIOD OF STAGNATION (1579-1699)

The period beginning with the death of grand vizier Sokullu Mehmet Paşa (1579) until the Treaty of Karlowitz (1699) is called the Period of Stagnation of Ottoman Empire. Even though the state maintained its strength during this period, it faced important internal and external problems. Sultanate of very young şehzades and their mothers (Valide Sultans) interference to state affairs, statesmen who were not supported by the military, and the uprisings against the sultans hindered the solution of the problems. The fact that the Spanish brought large amounts of gold and silver to Europe during the geographical expeditions and some of those gold and silver were illegally brought to Ottoman land caused the decrease of the value of Ottoman currency and increase in cost of life. Technical development of the European armies led the Ottoman armies lost the battles. Because of these reasons, the development of the state stopped and a type of stagnation was experienced. First, the idea of reforming the problematic

affairs of the state was developed. Koçi Bey, one of the educated men of the period, presented reports to Sultan Murad IV about the failures of the state and suggestions for their solutions.

The sultans of this period were Ahmet I (1603 – 1617), Murat IV (1623 – 1640) and Mehmet IV (1648 – 1687).

1. Major Incidents of the Period of Stagnation:

During the period of stagnation, civil wars broke out. Villagers who were suffocated under heavy taxes, administrators who were not happy with the central government, and the unemployed madrasa graduates joined to those uprisings which are called **Jelali Revolts**. Those uprisings were suppressed by military precautions and the causes of the problems were not examined. This was why the people's trust in the state weakened.

**Sultans of the Period of Stagnation:
Ahmet I, Murat IV and Mehmet IV.**

After those uprisings were suppressed and order was established, a military expedition was sent to East to solve the unrests along Iranian. Baghdad, which had been lost, was regained. **The Treaty of Kasr-ı Şirin (or the Treaty of Zuhab)** was signed with Iran (1839). This treaty determined the current borders between Turkey and Iran.

Even though Ottoman Empire gained a little more land in its struggles in the West in the 17th century, it experienced its first land loss at the end of that century. During this period, Ottoman Empire had wars with Austria, Lehistan (Poland), and Venice.

Lehistan attacked the Ottoman lands soon after it acknowledged the Ottoman authority. As a result of the military expeditions over Lehistan, the region was taken under subordination. According to the Treaty of Buchach (1676) signed with Lehistan, it accepted the Ottoman authority again and, by taking Podolia, some more land was gained in the west for the last time.

Ottoman Empire had long battles with Austria in the 17th and 18th century. The real reason for that was the efforts of Austrian-Hungary to establish authority in the Central Europe. Both countries wanted to keep this region under their control. With The Peace of Zsitvatorok signed in 1606 the superiority of the Ottomans to the Austrians ended and with the The Treaty of Karlowitz significant amount of land was left to Austrians.

**The current borders between Turkey and Iran were
determined by the treaty of Kasr-ı Şirin.**

The Second Siege of Vienne (1683): This siege is accepted one of the turning points in Ottoman history. The cause of war was the interference of the Ottomans to an uprising that took place in Hungary and declared war against Austria. The siege failed because of bad administration of the Ottoman army. With the failure in Vienne, Europe shook off itself the psychological fear, which Europe had against Ottoman Empire for centuries. In order to keep the Ottomans away from Europe, Austria, Lehistan,

Venice, Spain, Malta and Russia came together and formed “the Holy Alliance.” At the end of a 16-year intermittent of wars, Ottoman Empire was defeated. The Treaty of Karlowitz was signed between the parties (1699). Hungary, Podolia, Ukraine, Mora and the coasts of Dalmacia were lost. Ottoman Empire lost land for the first time in its history with the Treaty of Karlowitz.

Ottoman Empire lost land for the first time in its history with the Treaty of Karlowitz.

2. The Reform Activities of the 17th Century

The precautions and the activities to solve the problems experienced in the state administration and the operation of the institutions are called *islahat* (or reform). *Islahat* can be done by restructuring and restoring an existing institution, otherwise it is not done by completely destroying it.

The precautions and the activities to solve the problems experienced in the state administration and the operation of the institutions are called *islahat* (or reform)."

In the 17th century, Ottoman Empire faced political, military, and economic problems. In order to solve these problems, the path of *islahat* was chosen for the first time. The object was to deliver good service to public, to take precautions in accordance with the necessities of the time, to ensure the state gain its earlier might, and to achieve the cohesion between the state and the public. The reforms which were done in this period were as follows:

Discipline in the army was achieved by applying harsh methods.

A ban was issued on tobacco and alcohol.

Palace expenditures were restricted. A balanced budget was prepared. Taxes charged from the public were reduced.

The intervention of the class of scholars (Ulema class) to state affairs was tried to be prevented.

Most of the reforms done during this period could not find an opportunity to develop. The death of the statesman who was working on the reform or his removal from the office prevented to get results. Moreover, not getting to the bottom of the problems, trying to get results by force, statesmen's lack of attention to the developments happening in Europe and the reactions of the circles (military personnel, administrative, etc.) whose interests were affected by the reforms were other causes of the failure of the reforms.

OTTOMAN EMPIRE AND THE REFUGEES

It is one of the oldest and most dramatic facts of history that people are sometimes forced to leave the places where they were born and raised and took refuge in another place because of political, economic, and religious pressures. Those who leave their lands in this way are called **refugees**.

Ottomans accepted and hosted many refugees on their lands throughout their history. Those incidents were listed below:

- The Jews who were subjected to political and religious oppressions in Spain were brought to and settled in Ottoman lands by Turkish sailors: 1492
- Charles XII the King of Sweden who lost his battle with Russians took refuge in Ottoman Empire and lived there for long years. The events that developed after his refuge to Ottoman Empire led to Russo-Turkish War: 1711
- The Leh citizens who revolted as a result of Russia's interference in Lehistan's (Poland) internal affairs and failed in their uprising attempt were not accepted by any country but Ottoman Empire. This incident led to another war: 1768
- Muslims living in Crimea, North of Black Sea, and Caucasia who had been in a difficult situation because of Russia's expansionist policies left their countries and sought refuge in the Ottoman land: 1783 and afterwards.
- When Russia supported Austria in the Hungarian uprising that started after Austria annexed Hungary to its lands, thousands of Hungarians sought refuge in Ottoman Empire. Despite the pressures of Russia, the refugees were returned. Russia and Austria had to step back and repair their relations with the Ottoman State: 1848
- Millions of Muslims who fled from the uprisings and political oppressions that took place in the Balkans migrated to Anatolia in 1878 and 1913.

The issue of refugees is one of the most important problems of the contemporary world as well. Because of hunger, poverty, unemployment, and political problems, every year thousands of people leave their countries and try to migrate Western countries that live in comfort and wealth. Many of those people lose their lives in the hazardous path that they set off. Likewise, millions of people leave their countries because of wars. For example, Palestinians try to survive in various countries as refugees under difficult conditions because Israel has invaded their lands.



E. THE PERIOD OF DECLINE AND COLLAPSE (1699 – 1922)

According to historians, Ottoman Empire went into to the period of decline after signing the Treaty of Karlowitz with Austria, Lehistan, Venice, and Russia in 1699.

The beginning of Industrial Revolution in Europe, the nationalist and new ideological movements that emerged after the French Revolution became factors which deeply influenced Ottoman Empire. The growth of the state stopped in the 18th century. The efforts of regaining the lost lands bore no results. On the contrary, new lands were lost. The military and economic superiority of Europe was acknowledged. For the first time in Ottoman history, European style reforms were attempted and the relationship with Europe intensified.

In the 18th century, Ottoman Empire fought against Russia, Austria, and Venice.

1. The Ottoman-Russian Relationships: Starting with the 18th century until the collapse of Ottoman Empire, Russia was the country that caused the problems most for the Ottomans. Russia grew

stronger with the reforms done by Peter the Great at the beginning of the century. It followed an expansionist policy and started to occupy the Muslim lands in Asia. To be able to reach more easily to the ports around the world and to take the Orthodox Christians living in Ottoman Empire under its authority, Russia turned its attention to the Ottoman lands. With a treaty signed in 1774, it gained the right to make free trade in the Black Sea and the Mediterranean, to protect the rights of Christians living in the Ottoman lands, and to benefit from capitulations. Russia then invaded Crimea and massacred the Muslims living there. It forced many Muslims to exile and settled Christians in their lands. In the 19th century, Russia continued to be a trouble for Ottoman Empire.

- The State of Russia provoked the Serbian and Greek people to separate from Ottoman Empire. It provided them all kinds of support.

- Using the rights of Orthodox Christians as an excuse, it frequently interfered the internal affairs of Ottoman Empire.

- Russian Tsar Nicholas II offered Great Britain to share the lands of Ottoman Empire which he described as “sick man”, but received a negative response.

- It followed the policy of occupying through the Balkan region by taking the nations living there under its control.

- It used the Armenians against Ottoman Empire. It caused the emergence of “Armenian Question,” whereas Armenians had been living in good relations with Ottoman Muslims for centuries. The Armenian question which was born as a result of the provocations of Russia and other states could not still be solved.

- Russia which sided with Great Britain in the World War I against Ottoman Empire withdrew from the war when Russian Revolution started in 1917. In this way, the struggle between the two sides came to an end.

2. The Relationship with the European States: Because of their own interests, European states did not want Ottoman Empire to be under the control of Russia and thus supported Ottoman Empire against Russia. In the Crimean War of 1854, Great Britain and France declared war against Russia when Russia became a threat for Ottoman Empire by coming to the Black Sea and caused it lose the War.

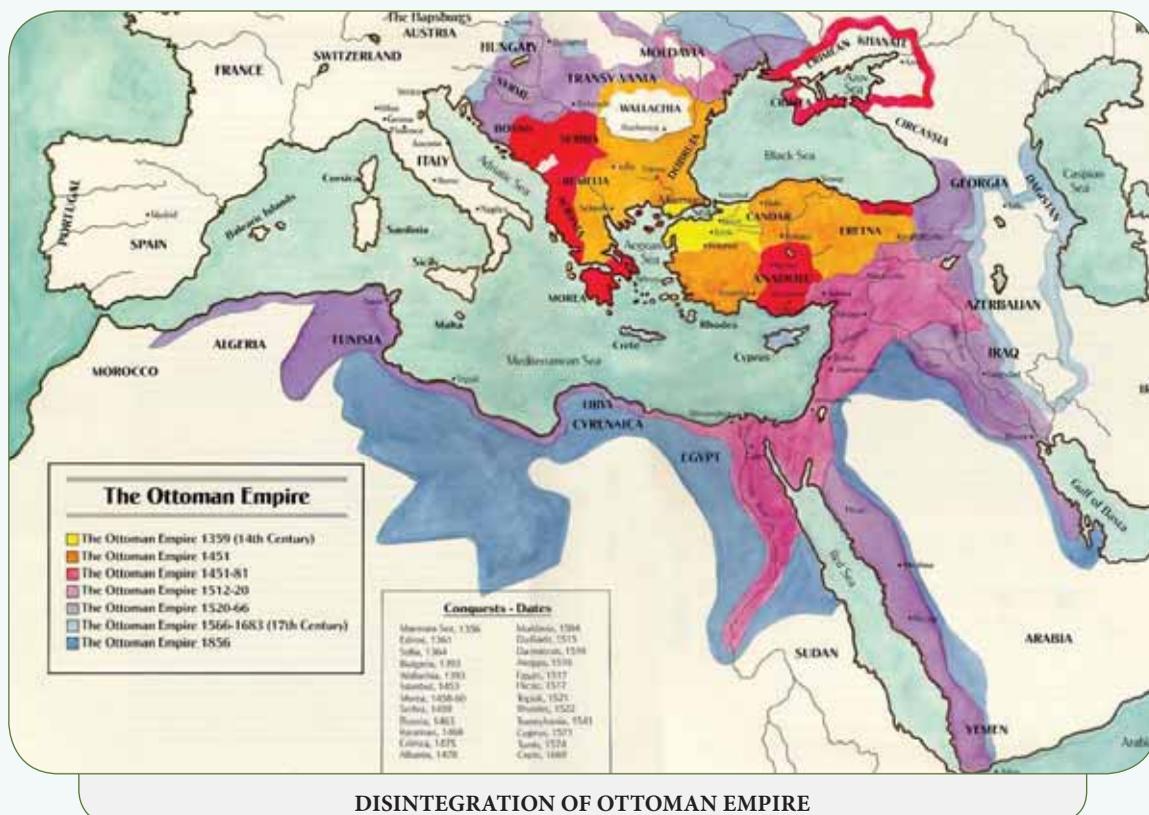
Nationalism: is a political and ideological movement developed after the French Revolution (1789). According to this movement, every nation should have its own independent state. This ideological movement led to the disintegration of the empires consisting of different nations. The cultural aspect of nationalism, on the other hand, means that every nation regards its own culture, language, and humanitarian aspects superior to the other nations.

We see that the Europeans got concessions especially economic ones after providing such helps to the Ottomans. For example, the trade agreement signed with Great Britain provided more privileges to British merchants than the Ottoman merchants and the Ottoman textile industry came to a point of collapse. They also interfered the internal affairs of Ottoman Empire by using the violation of the rights of non-Muslims living in the Ottoman lands. This is why in order to overcome its political and military deficiencies in the 19th century, Ottoman Empire tried to use the European states against each other or to cooperate with them. This was called the policy of balance.

The efforts of Ottoman Empire to establish good relations with the Europeans did not get a response, on the contrary they were resulted in treachery. France which had always been in good relations with Ottoman Empire invaded Egypt in 1789 and Algeria in 1830. (France was forced to withdraw from Egypt in 1802.) The invasion of Algeria led to 1.5 Muslims' murder. The massacres of the French in that region attracted to reaction of the European countries. On the other hand, Great Britain joined the states that started to divide the Ottoman lands. It occupied Cyprus and Egypt.

3. Efforts to Prevent the Disintegration: The thought of nationalism which spread in the 19th century negatively affected Ottoman Empire. Western states provoked and led the non-Muslim nations living in the Ottoman lands to revolt to gain their independence. The Muslim and non-Muslim people who had been living in peace and tranquility revolted as a result of such provocations. First, the Greek, then the Serbians, the Bulgarians, and the Albanians separated from Ottoman Empire.

Ottoman Empire took important steps to prevent the separation of those nations from the state. The Imperial Edict of Gülhane (*Tanzimat Fermanı*) that was proclaimed in 1839, Ottoman Reform Edict of 1856 and the start of the period of the First Constitutional Monarchy in 1876 introduced many rights for non-Muslims and gave them the right to become state officials, parliament members, and to serve in the military. It was clearly expressed that every Ottoman citizen was equal in the presence of law, and that discrimination based on religion, language, and race was clearly banned. Despite all these, non-Muslims could not become real "Ottoman citizens." This process ended by losing the Balkan lands completely and the Balkan nations who had lived together for five centuries were separated from each other. Westerners applied this policy of "divide and govern" in many regions of the world and left hostilities behind. Today, it is possible to see clearly the painful results of this policy.



4. Reforms in the 18th and 19th Centuries

Ottoman statesmen and intelligentsia dealt with the reasons of the decline. The developments in Europe in the fields of science, technology, and military were recognized. Benefiting from those developments in the West were seen as necessary. Permanent and radical reforms started to be done.

Reforms in the 18th Century:

- The first Turkish publishing-press was founded (1727). This publishing-press was the first technical innovation adopted from Europe.
- The first fire-department was founded.
- Smallpox vaccine was invented.
- European Baroque and Rococo architectural styles were taken as examples.
- Mühendishane (the School of Engineering), the first military technical school, was opened.
- Books written in Europe on math and astronomy were translated.
- Nizam-ı Cedid Army was established as a European style military unit.
- In order to follow the political, military, and cultural developments in Europe, permanent embassies were opened in important cities of Europe and the ambassadors were asked to write reports about the developments.

As seen above, the reforms done during this period were more comprehensive than the ones done in the 17th century. Because of the defeats in the battlefields, the reforms were focused mostly on military areas and not many reforms could be done in other fields. The reforms were done by the statesmen and the public did not make any contributions. The opposition of the janissary corps that was a degenerated and spoiled unit of the Ottoman army prevented getting results from the reforms. The ambassadors sent to Europe and the European experts brought from Europe constituted the beginning of the entrance of Western life style into Ottoman society.

Reforms in the 19th Century:

The object of the reforms of this period was to prevent the land losses and the separation of the non-Muslims who revolted because of the influences of the nationalist movements, to modernize the state and society in accordance with the developments in Europe, to solve economic problems, to get the support of European states, and to save the state from disintegration. The reforms of this period can be listed as follows:

- The Janissary corps were abolished (1826). In this way, the opposition of this military unit which had been the most distinguished military unit of Ottoman Empire since its establishment but lately departed from military services, and opposed all innovations was prevented. The army was restructured in a European style.
- New schools in all fields were opened. Military Academy in order to train army officers, Medical School, School of Military Band, schools for training teachers, schools for training state officers, and schools opened by foreigners.
- For the first time, students were sent to Europe for education. Those students met with new ideas. They became the representatives of the modern life style in the Ottoman state.

- First newspapers of Ottoman Empire were published. By means of those newspapers, new ideas were started to be learned by society.
- Dressing style was changed. Government officers started to wear fez. Sultan Mahmut II wore pants, shortened his beard, and had his pictures hung in government offices. He attended to the invitations given by embassies and went to operas and ballets. Such steps had not been taken by none of the sultans of Ottoman Empire since that time. Public did not always approach the sultan's such practices favorably.
- Shoe and textile factories were opened. Attention was paid to the construction of the roads. Banks were opened and the first foreign loan was borrowed.
- By enacting imperial edicts, the sultan accepted that western style regulations could be practiced by the state. In this context, Tanzimat Edict which was proclaimed in 1839 constitutes a turning point in the Ottoman history. With the proclamation and application of the edict throughout the country, significant changes started to occur in the fields of law, education, military, and government. Those who prepared the Edict had been studied and worked in the West. Moreover, western countries pressured Ottoman Empire for the enactment of the imperial edict. This is why the western influence in the Edict could easily be seen. After that date, a duality started to emerge in Ottoman Empire and this situation continued until the collapse of the Empire. This duality meant that on the one hand there were the beliefs of society and the government institutions that were established in accordance with those beliefs and on the other hand there was a foreign, western, and modern life style which was unknown to Ottoman society. Because the reforms were practiced by the hand of the state without getting the public's views, a conflict emerged between the traditional values of the public and the western life style. This situation caused cultural corruption and unrests.
- By proclaiming constitutional monarchy, a constitution was prepared for the first time in Ottoman history and parliament was opened. Authority of the sultan was limited by constitution. Every citizen from all nations living in the country gained the right to become a member of the parliament. In this way, democracy entered into the Turkish state administration.

THE OBJECTS OF THE REFORMS DONE IN THE 19TH CENTURY

- To prevent losing lands,
- To prevent the separation of non-Muslims who were influenced from the nationalist movements,
- To modernize the state and society in accordance with the developments in Europe, to solve economic problems,
- To get the support of the European states,
- To stop the disintegration of the state.

Reforms that were done to prevent the collapse of the state, to get the government closer to the public, to get the support of the western states and in this way to prevent their interference to the internal affairs of the state did not realize the aims that they targeted. Western states never satisfied with the re-

forms and continuously made new requests for the favor of the non-Muslims. The uprisings which broke out as a result of those reforms led the disintegration of the Ottoman State.

5. The Collapse of Ottoman Empire

At the end of the 19th century, Sultan Abdülhamit II was the head the state. His 33-year long sultanate passed with his efforts to keep the state alive because countries which used to be a part of Ottoman Empire started to invade the Ottoman lands. Especially after Britain and France stood against Ottoman Empire, the sultan got closer to Germany. This development led to the emergence of new political blocs among the European states.

In the 19th century, Europeans colonized almost all Muslim countries. Sultan Abdülhamit II started to apply **Pan-Islamism** policy in order to help the world Muslims resist the colonial European states. According to this policy, the Sultan, who also was the caliph of the Muslims, started to support the Muslims in colonized countries and to respond their requests. This policy was especially against the British interests, because the caliph had the means to lead the Muslims living in colonized countieis to revolt against them. This was why the British supported Ittihat ve Terakki Firkasi (Party of Union and Progress), which opposed the Sultan, in order to dethrone Sultan Abdülhamit II. In consequence of the activities of this party, which had a complex structure, Sultan Abdülhamit II was dethroned. Sultan Abdülhamit is one of the most debated sultans of the Ottoman history. His desires to keep the state alive and support the Muslims around the world caused him to lose the sultanate. He was the last great sultan of the Ottoman history.

The members of the Party of Union and Progress that took charge of the government of the country after Sultan Abdülhamit II led the country first to Balkan Wars and then the World War I, whereas there was not any reason for Ottoman Empire to attend that war. Ottoman Empire which had lost the Balkan Wars was in bad condition. A new war could cause great dangers for the state. However, the members of the Party of Union and Progress did not hesitate to go on an adventure without even informing the Sultan. Despite all these, Ottoman army defeated the French and the British armies, which were the strongest armies of the time, in the Battle of Dardanelles. However, at the end of this long war, Ottoman Empire was defeated together with its allies Germany and Austria. By signing the Armistice of Moudros in 1918, Ottoman Empire acknowledged that it lost the First World War. In those wars, Ottoman Empire lost all of its lands in the Balkans, Africa, and the Middle East and its country became restricted to Anatolia.

*By signing **the Armistice of Moudros**, Ottoman Empire acknowledged that it lost the First World War.*

Britain, France, and Italy violated the conditions of the agreement that they had signed and started to invade the Turkish lands. In this way, Turks found themselves in the middle of a war. The Greek who were provoked by the British invaded all the Turkish lands from Izmir to Ankara. Even the capital Istanbul was invaded. The purpose of the Europeans was to expel the Turks from Anatolia. However, Turks manifested a legendary struggle. In order to protect this last piece of Muslim land, man and woman, old and young together used all of the resources of the country and fought the Independence War. Invaders were defeated and the war ended in 1922. Grand National Assembly of Turkey (Turkish Parliament)

abolished the sultanate on November 1, 1922. As a result, Ottoman Empire, which lasted 623 years, disappeared in the pages of history.

In 1923, republic was proclaimed and the name of the new state has become **the Republic of Turkey**.

In 1924 caliphate was abolished.

F. OTTOMAN CULTURE AND CIVILIZATION

1. State Administration

In Ottoman Empire, administration was based on Islamic law. The ruler at the head of the state had the authority to enact laws in various fields of law as long as they did not conflict with Islamic law. The rules enacted by the sultan would be written and become a *kanun* (Code). Those documents were called **Ferman** (imperial edict). The real purpose of the sultan was to govern the state with justice in welfare and safety. The battles outside the country aimed to spread the message of Islam.

Ottoman sultans used titles *padişah*, sultan, han, and *hakan*. Sultanate was the right of the male members of the Ottoman dynasty. When a sultan passed away, one of his sons would take his place and ascend to the throne. After the 17th century, it became a kanun that the oldest and the most mature member of the Ottoman dynasty came to the throne.

Justice was at the center of the Ottoman state understanding. Peace and tranquility of the public which was entrusted to the Sultan by Allah could only be possible by a just administration. People from many nations lived within the borders of Ottoman Empire which turned into a global state from a small principality. The Bulgarians, the Hungarians, the Serbians, the Greek, and the Armenians were Christian nations. Moreover, the Jews and Muslims (Arabs, Bosnians, Albanians, Berbers etc.) were other elements constituting the people of Ottoman land. Keeping those people from different beliefs and cultures would only be possible by justice. The Ottomans let its non-Muslim citizens (*tebaa*) live their beliefs freely and allowed their religious leaders administer the religious affairs of their own community.

The Ottomans also paid attention to the development of the lands they conquered and never colonized them. They never forced their language and religion to the people of those regions.

Şehzades or the sons of the Ottoman sultans would get a strong education in every field. From the very young ages, they would be appointed to the governance of certain cities in the country. This tradition was called “*sancağa çıkma*.” With *şehzade*, there would be an experienced statesman called “*Lala*” who was responsible for the training and education of the *şehzade*. In this way, *şehzade* would gain government experience before ascending to the throne. The most experienced scholars of the country would help the training of *şehzades*. They would in return show the necessary respect to the scholars. This was why scholars were highly respected people in Ottoman society. Many of the sultans were poets. Among them, there were also calligraphers, musicians, and sportsmen.

After the 17th century, there were some failures in the trainings of the sultans. The tradition of “*Sancağa çıkma*” was left. This caused *şehzades* to ascend to the throne without gaining enough experience of governance and thus led to other people’s interference to the affairs of the state.

After the conquest of Istanbul, it became the capital of the state. Sultan Mehmet II constructed a new palace and the state started to be administered from that place. New Palace or better known by the

name Topkapı Palace also served as the home of the sultan. There were thousands of officers working in the palace.

*Sadrazam (grand vizier) was the head assistant of the sultan.
Divan-ı Humayun (Imperial Council) was the highest assembly in which important
affairs of the state were discussed and determined.*

The head assistant of the sultan was called **sadrazam (grand vizier)**. The sultan would give the seal of the state to the grand vizier and thus he would begin to work in his office. Taking the seal back from the grand vizier meant his removal from the office. **Divan-ı Humayun**, which met under the leadership of the grand vizier, was the highest assembly in which important affairs of the state were discussed and determined. No matter from which class of society all citizens of Ottoman Empire could apply Divan-ı Humayun for their problems that they could not solve at local courts and thus could find a solution to their problems. In other words, Divan-ı Humayun also worked as a court.

2. Ottoman Society

“Society” refers to people who live in organized groups. The institution which is formed to administer the affairs of people, on the other hand, is called “government.” The phrase “Ottoman society,” on the other hand, refers to all people living within the borders of the Ottoman land.

Today the following independent countries exist on the Ottoman lands which reached its widest borders in the 16th century: Turkey, Crimea, Ukraine, Moldavia, Slovenia, Romania, Hungary, Albania, Bosnia and Herzegovina, Croatia, Serbia, Greece, Macedonia, Kosovo, Bulgaria, all of the countries located in Arabian Peninsula and North Africa.

It is possible to divide the Ottoman society into two groups as the governors (askeris) and the subjects (reaya).

- **The Governors (Askeris):** This class to whom the sultan gave the authority to govern society constituted from people of the palace, the men of the sword (military or soldiers), Ilmiyya (or the men of the pen or those who worked in education and judiciary), Kalemkiye (bureaucrats who took care of all kinds of scribal and communication functions of the government) and the men of religion all were classified as askeri. The most important feature of this class was that they were **exempt from taxes**. They lived off of the salaries paid to them in return for their services.
- **The Subjects (Reaya):** this class which is also called Reaya in the Ottoman society did not take part in administration, and made their living by agriculture, industry, and trade and **paid taxes**. Reaya was constituted from communities of various religions, sects, and races. Society was organized on the basis of belief not on the basis of ethnicity. To organize and govern the society based on their beliefs was called **millet system**. This system was based on the principle of the dominance of Muslims. According to this system, the major millets in the Ottoman society were Muslims, Jews, Orthodox Christians, and Armenians. The distribution of the 16th century 12 million Ottoman population was as follows: % 53.1 Muslims, % 41.3 Christians, and % 5 Jews.

In the Ottoman society, there was not any discrimination based on race and ethnicity. Changing the social class and crossing from the class of subjects to the governing class was possible. By attending and

getting good education in a madrasa, or by giving outstanding military services, one could be appointed in the government offices and ascend the governing class. Unlike the Indian caste system or the class division of the Europe in the Middle Ages, there was not a strict and rigid separation between the layers of the Ottoman society. The fact that %43 of those who attended Fatih Madrasa were from reaya origin is a remarkable example that can be given in this matter.

Ottoman Empire lost significant amount of land in the 19th century. Muslims, especially Turks, who used to live in the lost territories migrated to Anatolia. Settlement of millions of migrants bore serious problems. The population structure of Anatolian society changed and its economy started to deteriorate. Another important feature of this century was that the urban population as well as the means of transportation and communication increased. Steamboats, railroads, post offices, banks, and new government offices, shops selling luxury goods, and theatre buildings started to be constructed everywhere in the country especially in big cities. The first automobile was brought to Istanbul in 1895. Moreover, telephone began to be used around the same years. All those developments started to transform the structure and life styles of the Ottoman society starting with the ones in cities.

3. Education, Science and Art

a) Education

The first characteristic aimed to be achieved in a classical Ottoman person was his absolute obedience to the state. Education tried to teach people to be pious, kind, and loyal. The more success in making people adopt such values meant the more success in education. In the 19th century, the ration of the fields of formal education to the general population was quite low. Little children would go to schools called “sübyan mektebi (children’s school)” and located next to almost all district mosques. There were other institutes of education for those who would like to work for the government or for those who would like to go higher education. The educational institutions of the classical period were:

Enderun: Its foundation and organization took place during the sultanate of Mehmet II. Enderun can also be described as the School of the Palace. In the early periods, only the children of the Christian subjects were admitted to this school. Those children who would be admitted at very young ages would first go through a good Islamic education and then receive a good education in other fields in enderun. After their education, they would start working at various offices of the government. From those students who got education from prominent scholars, there were grand viziers, viziers, high-ranking army officers as well as many calligraphers, poets, musicians, and painters. Starting with 19th century after the foundation of new schools enderun lost its significance and was shut down in 1909.

Madrasa: Madrasa was the most important institution of the Ottoman educational system. It is known that the first Turkish madrasa was established during the period of Karahanids. After that, Seljuks improved those institutions by opening Nizamiyah Madrasas. Ottomans used those institutions established by earlier Turkish States as models for their madrasas. Ottoman madrasa education lived its most glorious days during the sultanates of Mehmed II and Süleyman I. After the 17th century, education at madrasas started to decline. In the 19th century, new educational institutions were opened and madrasas lost their prominence. However, madrasas continued to exist until the early years of The Republic of Turkey.

One would go to madrasa after completing his education at sübyan mektebi. Along with Islamic studies, positive sciences were also taught at those institutions. Arabic was the language of education. Madrasas were divided into different sections. For example, Darü'l-tıp madrasa was offering Medical

education and Darü'l-hendese madrasa was teaching math, and Madrasatü'l-mütehassısın was giving education in religious studies.

The education at madrasas was free of charge. The students' living and accommodation expenses were met by the endowment supporting the madrasa. The salaries of the mudarrises (professors) teaching at those institutions were paid by the same endowments.

Religious scholars, kadıs (judges), doctors, scientists of math and astronomy, and Ottoman intellectuals all were raised from those institutions.

Other institutions like mosques, tekkes (dervish lodges), zawiya (dervish convents), dergahs (dervish lodges), and ahi organization occupied an important place in the Ottoman educational system.

New educational Institutions:

Madrasas started to deteriorate after the 17th century. Positive sciences started to be neglected and the developments in the West were not followed. Madrasas could not renew themselves and failed to train the people who could offer solutions to the needs of the time. People who were around the madrasas circles usually opposed newly established institutions of education and prevented them to become successful.

In the 18th century, the first western style educational institutions were opened. Mühendishane which was opened in 1773 was the first western style educational institution where experts brought from Europe worked. It was followed by other schools. Darü'l-fünûn which was the first university opened in 1869. In 1856 Maarif-i Umumiye Nezareti (the Ministry of General Education) was established. All schools other than military ones connected to this ministry.

Schools of Minorities and Foreigners: The nations that lived on Ottoman lands and were not Turks opened their own schools. Those schools were usually opened next to and under the administration of churches. Patriarchate and Rabbinate were responsible for the administration of those schools. The government had no supervision over those schools. The teachers of the schools were from the clergy called priest or rabbi. It is known that those schools directed their students to take role in opposition and disintegration of Ottoman Empire in the last century of the Empire.

Foreign countries who benefited from the privileges given to them also opened various schools. In this context, the first school was the French Saint Benoit High School opened in 1583. When the privileges given to the foreigners about religion, rituals, and opening schools were widened in the 19th century, many Christian missionaries started to come to the Ottoman lands. France, United States of America, Great Britain, Italy, Russia and Germany opened hundreds of schools throughout the country. While their purpose was to give education in positive and religious studies, they later involved in activities against the state. Those schools became the places for the activities of priests, agents, and politicians especially for their religious and sectarian propaganda.

The educational system after Tanzimat assumed a complete dual structure. In other words, on the one hand the new educational institutions and on the other hand many schools that were opened in western style continued their functions as competitors. In this conflict, madrasa became the losing side. Especially at the beginning of the 19th century, new developments took place in the field of education. The view that education was going to save the collapsing state spread. Courses with social and political contents were added to the curricula of the educational institutions. The methods of research, observation, and examination started to be taught. Teachers founded professional associations for the first time. Likewise for the first time, girls started to attend higher education. However, the absolute free environment of this period led to indiscipline and negative demonstrations in schools. The issues of education

started to be discussed in media and journals. All those developments could not spread and failed to save the state from collapse because of the heavy wars. The innovations started before continued during the period of the Republic of Turkey. Today, a western style educational system is applied in Turkey.

b) Science

The works on science in the Ottoman Empire started with the establishment of Iznik Madrasa in 1331. The first mudarris and scholar who worked in this madrasa was Davut of Kayseri. The scholars of the period of foundation were: al-Fanari wrote books on logic, math and astronomy, while Ahmedi penned works on medicine.

The famous scholar Ali Kuşçu who came to Istanbul during the period of Sultan Mehmed II was accepted as the founder of the science of math in Ottoman Empire. Kadızade-i Rumi Molla Lütfi, Sinan Paşa and Matrakçı Nasuh were other famous mathematicians.

Some of the historians were Amasyalı Şükrullah, Enverî, Tursun Bey, Aşıkpaşazade, Neşri, Peçevî İbrahim, Naima, Gelibolulu Mustafa Ali, Mustafa Selanikî and Cevdet Paşa. In addition to them, there were also

Molla Hüsrev, Zembilli Ali Cemali Efendi, Kemalpaşazade, and Ebussuud Efendi in Islamic studies and law;

Piri Reis and Seydi Ali Reis in naval geography.

Takiyyuddin Mehmet (the observatory that he established in 1580 was the most developed observatory in Europe) in astronomy

With his book titled *Kashf al-Zunun* in Cosmography and Geography Kâtip Çelebi (Hacı Khalifa)

Sabuncuoğlu Şerafeddin, Aluncuzade, Beyzade Mehmed b. İbrahim, and Emir Çelebi in Medicine.

All of these were some of the famous scholars raised in Ottoman madrasas.

Thanks to those scholars raised in Ottoman madrasas, science developed much and the state lived its glorious times. During the periods that scholar adequately did their jobs, society and government lived peaceful and tranquil lives in Ottoman Empire as in other places. Ottoman state became the most important representative of the Islamic civilization. Scholars' works to discover the secrets of Allah in this universe made Muslims the masters of the world. When scholars started to do their jobs insincerely just for money and fame, the problems of Muslim nation started to increase and all their material and spiritual wealth dwindled. Even though many factors were influential in the weakening and collapse of Ottoman Empire, in this respect the role of the fact that scholars did not properly fulfill their jobs was great.

c) Art

“So blessed be Allah, the best of the creators!” (al-Muminun, 23/14).

According to what is understood from this verse, the only thing that is done by human beings is to explain, interpret, understand, and imitate the the beauties created by Allah. Allah the Almighty has created the universe and human beings in the best way and with an impeccable balance. The ability to understand the universe has been bestowed only to human beings and thus human beings have been in search for the secrets of creation through observation and discoveries. In this way, a field of occupation

called art was born. As one of the representatives of Islamic civilization, Ottomans also produced unique works in various fields of art.

Artists who excelled in literature, miniature, ceramics, bookbinding, calligraphy, music and architecture and their works created an Ottoman style within Islamic arts. Calligraphy (*khat*), or the Islamic art of writing, reached to its highest levels in the hands of Ottomans. By their works of calligraphy, Amasyalı Şeyh Hamdullah, Ahmet Karahisarî and Hafız Osman made major improvements in the writing style of the Qur'an, and the texts of the Qur'an written by them have been published and read all over the Muslim countries.



SULTAN AHMET MOSQUE (17TH CENTURY) - ISTANBUL

During the classical period, Ottoman architecture reached to a universal level power of creativity. The most famous name of the architecture and Turkish architect of this period was Mimar Sinan. With his genius, he produced many monuments by interpreting the Turkish architectural styles since the Seljuks. Şehzade, Süleymaniye and Selimiye Mosques reflect Sinan's pursuant spirit in his profession and his inventions. His monuments are not imitation of each other. Attention was paid to that each one of them has a feature distinguishing it from the others.

Sultanahmet Mosque which was constructed by Mimar Mehmet Ağa in the 17th century is the symbol of taste and grace of art with its six slender rising minarets and elegant domes.

EVALUATION QUESTIONS



1. Explain the effects of nationalism upon the disintegration of the empires.
2. In Sheikh Edebali's advice to Osman Gazi, tell to what kind of matters attention was drawn.
3. Explain the reasons for the weakening of Ottoman Empire.
4. Explain the general characteristics of the Ottoman education system.
5. Interpret the consequences of the westernization attempts of Ottoman Empire.
6. Explain in which fields reforms were done in Ottoman Empire by taking the periods of the reforms into consideration.
7. Discuss the place of Ottoman Empire among Muslim states.
8. What are the main incidents that took place during the period of Sultan Süleyman I?
9. Give information about the educational, scientific, and artistic activities in Ottoman Empire.

EVALUATION QUESTIONS (CHAPTER V)

MULTIPLE CHOICE QUESTIONS



1. Which one of the following does not show the political situation of the region where Ottoman State was founded?
 - A. Byzantine maintained its Imperialist characteristic.
 - B. There was a continuous struggle between the princedoms of Moldavia, Wallachia, Bosnia and Hercegovina, and Albania and the kingdoms of Bulgaria and Serbia.
 - C. That Anatolian Seljuk State was collapsed.
 - D. That the principalities acted independently.

2. Which one of the following was the first capital of Ottoman Empire?
 - A. Edirne
 - B. Izmit
 - C. Bursa
 - D. Istanbul

3. Which one of the following did not happen during the time of Orhan Bey?
 - A. Bursa became the capital city
 - B. Passing to the Balkans and establishing Turkish dominance there
 - C. The beginning of the application of settlement policy
 - D. That the principalities acted independently

4. Which one(s) of the following options was/were among the reasons of the growth of Ottoman Empire in such a short time?
 - I. To become neighbor with the weak Byzantine
 - II. The oppressive understanding of governance
 - III. That the region was suitable for agriculture and animal husbandry
 - IV. The settlement policy
 - V. The successful application of central government system
 - A. Only V
 - B. I, III, IV, V
 - C. All
 - D. III, IV, V

5. Which one of the sultans was not one of the sultans of the period of development of Ottoman Empire?
 - A. Orhan Gazi
 - B. Murat I
 - C. Mehmet I
 - D. Murat II

6. Which ones of the following incidents took place during the period of development of Ottoman Empire?
 - I. Battle of Sırp Sındığı
 - II. First Battle of Kosava
 - III. Battle of Ankara
 - IV. Conquest of Istanbul
 - V. Second Battle of Kosava
 - A. I and III
 - B. I, II, III
 - C. I, II, III, IV
 - D. All

7. Which one of the following information was not about the battle of Sırp Sındığı?
- The capital was moved from Bursa to Iznik.
 - Ottomans won the battle.
 - Muslims advance in the Balkans sped up.
 - The strength of Byzantine in the Balkans decreased.
8. Which one of the following information was not about the Battle of Ankara and Interregnum?
- The Battle of Ankara happened between Beyazıd and Tamerlane.
 - Beyazıd lost the battle.
 - Interregnum lasted 11 years.
 - Because Sultan Mehmet II ensured the order in Anatolia, he was regarded to be the seconder founder of the state.
9. In which one of the following battles did Ottomans settle in the Balkans for sure?
- First Battle of Kosava
 - Second Battle of Kosava
 - Battle of Varna
 - Battle of Nicopolis
10. Which one of the sultans was not one of the sultans of the period of rising of Ottoman Empire?
- Selim I
 - Sultan Süleyman I
 - Mahmut II
 - Sultan Mehmet II
11. Which ones of the following incidents did not take place during the period of rising of Ottoman Empire?
- The Conquest of Istanbul
 - The Conquest of Serbia, Bosnia and Hercegovina
 - First Siege of Vienna
 - Victory in the Second Battle of Kosava
12. Which one of the following was/were among the reasons of Sultan Mehmed II's desire to conquer Istanbul?
- Byzantine was sometimes causing problems to the Ottomans who wanted to transfer troops from Anatolia to Rume-lia or from Rumelia to Anatolia.
 - Istanbul was a significant cultural center
 - Byzantine provoked European states against Ottoman Empire
 - Our prophet's (pbuh) saying related to the subject
 - Geographical location of Istanbul
- II, III and V
 - All
 - II and V
 - I and III
13. Which one of the following was not one of the defensive precautions taken by Byzantine when Sultan Mehmet II was making preparations for the conquest of Istanbul?
- Byzantine asked military help from the Middle East
 - Byzantine repaired the damaged city walls
 - Byzantine asked help from Christian countries
 - Byzantine repaired the fortresses

14. Which one of the following was not one of the preparations that Sultan Mehmed II did for the conquest of Istanbul?
- He constructed the Rumelian Castle in order to keep the Bosphorus under control
 - He had big cannons molded in Edirne
 - He established a strong navy for the attacks from the sea
 - He constructed the Anatolian Castle
15. Which one of the following was not one of the consequences of the conquest of Istanbul?
- Fiefdoms emerged in Europe.
 - Byzantine Empire was collapsed.
 - Istanbul started to become a center of knowledge and civilization
 - the control of the important trade routes were brought under control of Turks.
16. Which one of the principalities did not cause any trouble for the Ottomans after the conquest of Istanbul?
- Isfendiyar Principality
 - Dulkadiroğulları Principality
 - Karamanoğulları
 - Akkoyunlu State
17. After which battle did the caliphate pass to the Ottomans?
- The Conquest of Istanbul
 - First Siege of Vienna
 - Battle of Ridaniye
 - Second Battle of Kosava
18. Which one of the following is one of the consequences of the Battle of Ridaniye?
- The control of Holy cities like Mecca and Medina passed to the Ottomans
 - Caliphate passed to the Ottomans
 - Holy relics were brought to Istanbul
 - The control of the Silk Road passed to the Ottomans
 - The control of the Spice Road passed to the Ottomans
- A. I, II, III and V B. All
C. I, II, III and IV D. II, III and V
19. During the period of which sultan did the following battles take place?
- Conquest of Belgrade
 - The Battle of Mohacs
 - First Siege of Vienna
 - Battle of Preveza
- A. Mahmut II
B. Sultan Mehmet II
C. Sultan Selim I
D. Sultan Süleyman I
20. Which one of the following was not one of the developments that ensured the settlement of Ottoman dominance in Africa?
- The Conquest of Morocco
 - The Conquest of Tunisia
 - The Conquest of Belgrade
 - The Conquest of Algeria

21. Which ones of the following were among the reasons of preventing the development of Ottoman Empire during the period of its stagnation?
- I. The technical development of European armies
 - II. Young *şehzades'* sultanate at very young ages
 - III. Interference of the Sultans' mothers to the state affairs
 - IV. Signing the Treaty of Karlowitz
 - V. Uprisings of Military personnel against the statesmen and the sultans
- A. I, II, III and V B. All
C. II, III and V D. III, IV and V
22. Which one of the following was not one of those who attended the Jelali Revolts that took place during the period of stagnation?
- A. Administrators who had bad relations with the central government
 - B. Unemployed graduates of Madrasa
 - C. Villagers who were being oppressed under unjust taxes
 - D. Soldiers
23. Which one of the following is not one of the sultans of the period of the stagnation?
- A. Ahmet I
 - B. Murat IV
 - C. Mehmet III
 - D. Mehmet IV
24. Which one of the following is not one of the states of the Holy Alliance?
- A. Venetia B. Iran
 - C. Malta D. Russia
25. Which one of the following is the state which caused most troubles to Ottoman Empire from the 18th century until the collapse of Ottoman Empire?
- A. Austria B. Venetia
 - C. Italy D. Russia
26. Which ones of the following is one of the reforms of the 18th century?
- A. Establishments of the first Turkish printing press
 - B. To prevent the interference of the scholars to the affairs of the state
 - C. To establish Nizam-i Cedid army as a European style military unit
 - D. To open permanent embassies in Europe
27. Which one of the following cannot be one of the goals of the reforms of the 19th century?
- A. To prevent the separation of the uprising non-Muslims from the state
 - B. To ensure the support of the European countries
 - C. To achieve the unity between the state and the public
 - D. To modernize the state and the society in accordance with the developments in Europe

28. Which ones of the given above were among the reforms of the 19th century?
- Making changes in the dress code
 - Opening schools almost in all fields
 - Invention of smallpox vaccine
 - Establishment of first fire department
 - Sending students to Europe for the first time
 - Abolishment of the Janissary corps
- A. I, II, III, IV B. III, IV
C. All D. I, II, V, VI
29. Which one of the following information is wrong about the Pan-Islamism policies?
- This policy was suitable for the interests of the British.
 - The Sultan supported the Muslims living in the exploited countries.
 - This policy was applied by Sultan Abdülhamit II.
 - This policy was applied in order to increase the resistance of the Muslims against the imperialist European states.
30. Which one of the following was not one of the titles used by the Ottoman Sultans?
- A. Emperor B. Sultan
C. Padişah D. Hakan
31. Which one of the following was the person who was responsible for the training of Şehzades?
- A. The Sultan B. Vizier
C. Lala D. Grand Vizier
32. Which one of the following was the chief assistant of the sultan?
- A. Lala B. Grand Vizier
C. Vizier D. Şehzade
33. Which one of the following was not one of those who were from the administrating class?
- Palace household
 - intellectuals and scholars
 - Soldiers
 - Merchants
34. Which one of the following information is wrong about Enderun?
- Only Muslim children were admitted to this school.
 - Enderun could also be defined as “the School of Palace”.
 - Enderun was closed in 1909.
 - The students who were raised at this school could even be grand vizier or vizier.
35. Which one of the following information is wrong about the Ottoman madrasas?
- The education language was Arabic.
 - The salary of the instructors were paid by the endowments.
 - The education was free.
 - Only Islamic studies were taught at the Madrasas.
36. The book titled ‘*Kashf al-Zunun*’ is written by which one of the following scholars?
- A. Piri Reis B. Kâtip Çelebi
C. Ali Kuşçu D. Emir Çelebi
37. Which one of the following monuments is not one of the works of Mimar Sinan?
- Süleymaniye Mosque
 - Selimiye Mosque
 - Şehzade Mosque
 - Sultanahmet Mosque

PLEASE FILL IN BLANKS WITH THE CORRECT WORDS



(Mimar Sinan ♦ Ali Kuşçu ♦ Mühendishane ♦ Mehmed II - Madrasa ♦ Reaya ♦ Divan-ı Humayun ♦ Sancağa çıkma ♦ 1924 ♦ Abdülhamit II ♦ Tanzimat ♦ Military ♦ the policy of balance ♦ Decline ♦ islahat (or reform) ♦ Hungary ♦ Karlowitz ♦ Podolya ♦ Kasr-ı Şirin ♦ Karlowitz ♦ Tripoli ♦ Preveza ♦ Sultan Süleyman I ♦ Egypt ♦ Sultan Selim.I ♦ Istanbul ♦ Sultan Selim I ♦ Çelebi Mehmet ♦ Sultan Süleyman I ♦ Orhan Bey ♦ Sırp Sındığı)

1. During the reign of the Ottoman State was founded in real terms.
2. is the first battle of the Ottomans against the Crusaders.
3. can also be regarded as the second founder of Ottoman Empire.
4. The period of rising which began with the conquest of and lasted until the death of is the period of the rise of the Ottoman State.
5. The title of Khadim al-Haramayn is used by
6. The Battle of Ridaniye took place between Ottoman Empire and
7. The era of’s sultanate was the strongest period of Ottoman Empire from political and military aspects both in the East and in the West.
8. With the victory of, the superiority in the Mediterranean was completely taken by the Turks.
9. is the last piece of land that the Ottomans lost in Africa..
10. The period beginning with the death of grand vizier Sokullu Mehmet Paşa (1579) until the Treaty of is called the Period of Stagnation of Ottoman Empire.
11. The current borders between Turkey and Iran were determined by the treaty of
12. By the conquest of during the period of stagnation, some more land was gained in the west for the last time.
13. Ottoman Empire lost land for the first time after the Treaty of
14. The reason of the second siege of Vienna was the interference of the Ottomans to an uprising that took place inand declared war against
15. The precautions and the activities to solve the problems experienced in the state administration and the operation of the institutions are called.....
16. Ottoman Empire focused on European style regulations for the first time during the periods of its and

17. Ottoman Empire tried to use the European states against each other or to cooperate with them. This was called.....
18. Reforms in the 18th century took place mostly in the field of
19. With the proclamation of Fermanı, significant changes started to occur in the fields of law, education, military, and government.
20. was the final great sultan of Ottoman Empire.
21. Caliphate was abolished in
22. The tradition of appointing şehzades from the very young ages to the governance of certain cities in the country was called
- 23 was the highest assembly in which important affairs of the state were discussed and determined.
24. In the Ottoman society, the class which did not take part in administration, and made their living by agriculture, industry, and trade was called
25. The most important institution of education in Ottoman Empire was
26. The most glorious period of Ottoman madrasa education was lived during the reigns of and
27. was the first European style educational institution at which experts brought from Europe taught courses.
28. was accepted as the founder of the science of math in the Ottomans.
29. The most famous Turkish architect was

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES



1.	Sultan Murat I was martyred at the First Battle of Kosava.	
2.	The First Battle of Kosava was won by the Crusaders.	
3.	The Battle of Varna was the first battle between the Ottomans and the Crusaders.	
4.	Sultan Süleyman I was the Ottoman Sultan who ruled the longest period in the history of Ottoman Empire.	
5.	The Treaty of Qasr-ı Shirin was signed with Iraq.	
6.	The reforms made in the 18th century were more comprehensive than the ones done in the 17th century.	
7.	The administrating class in Ottoman Empire did not pay taxes.	
8.	The complete organization and establishment of Enderun School took place during the era of Sultan Mehmet II.	
9.	The first educational institutions in the Western style were opened in the 17th century.	
10.	Sultanahmet Mosque was constructed by architect Mehmet Ağa.	

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ANSWERS KEYS

CHAPTER I



MULTIPLE CHOICE QUESTIONS

1. C 2. B 3. C 4. B 5. C 6. B 7. A 8. D 9. B 10. B
11. C 12. D 13. C 14. B 15. A 16. B 17. D

FILL IN THE BLANKS WITH THE CORRECT WORDS

1. Yemame 2. Damascus 3. Yarmuk 4. Siddiq 5. Nihawand
6. Uthman 7. conditionally 8. Uthman's murderers 9. Abdullah b. Saba,
10. Shiites, Umayyads, Kharijites

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES

1. F 2. T 3. F 4. F 5. T 6. T 7. F 8. T 9. T 10. F 11. F 12. T 13. T

CHAPTER II



MULTIPLE CHOICE QUESTIONS

1. B 2. A 3. D 4. A 5. D 6. C 7. D 8. B 9. D 10. D 11. A 12. B 13. C 14. A 15. D
16. B 17. A 18. C 19. D 20. A

FILL IN THE BLANKS WITH THE CORRECT WORDS

1. Hussein 2. Abd al-Malik 3. Umar ibn Abdulaziz 4. equally
5. the Chinese – Talas 6. Bayt al-Hikma 7. Nizamiyah Madrasa
8. The Umayyads – The Abbasid state 9. Mongol 10. Tariq ibn Ziyad

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES

1. T 2. F 3. T 4. T 5. F 6. T 7. T 8. F 9. T 10. F 11. T

CHAPTER III



MULTIPLE CHOICE QUESTIONS

1. B 2. B 3. D 4. C 5. A 6. B 7. B 8. C 9. C 10. B 11. D 12. C 13. A 14. D 15. B 16. A 17. A 18. D

FILL IN THE BLANKS WITH THE CORRECT WORDS

1. Abdullah bin Malu 2. Kalwa 3. Ahmed Jaran, Portuguese 4. Uqba ibn Nafi
5. Abdulkarim ibn Jami 6. Sinai crossing 7. Umar bin Muhammad al-Amin Al-Kamini
8. Abdul Karim Maghili 9. Sudan 10. Idris Alwana 11. Arabs, Fulani, Kanuri 12. instrumental science
13. Abdul Malik bin Marwan 14. Dakar (Senegal's capital) 15. trade, sea
16. Sinni Ali Ben Ziya 17. congrès de Berlin 18. Wooden slates, the pen.

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES

1. T 2. T 3. T 4. T 5. T 6. F 7. F 8. T 9. F 10. T 11. T 12. T 13. F 14. T 15. T

CHAPTER IV



MULTIPLE CHOICE QUESTIONS

1. C 2. B 3. A 4. C 5. D 6. A 7. B 8. C 9. B 10. D 11. A 12. C
13. B 14. D 15. B 16. B 17. C 18. A

FILL IN THE BLANKS WITH THE CORRECT WORDS

1. Iran 2. Abdulkarim Satuk Bughra Khan 3. Seljuqs
4. Byzantine, Crusaders, Mongol Les Mongols 5. Mansur 6. Babak
7. Nizamiyah Madrasah 8. Ibn Sina 9. Biruni 10. Dandanaqan 11. Manzikert
12. Sultan Alparslan 13. Hasan Sabbah 14. the period of Sanjar 15. Crusades

WRITE "T" NEXT TO THE TRUE SENTENCES AND "F" NEXT TO THE FALSE SENTENCES

1. T 2. F 3. T 4. F 5. T 6. F 7. F 8. F 9. T 10. T 11. T

CHAPTER V

**MULTIPLE CHOICE QUESTIONS**

1. A 2. C 3. D 4. B 5. A 6. D 7. A 8. D 9. B 10. C 11. D 12. B 13. b 14. B 15. A 16. B 17. B
 18. A 19. D 20. C 21. A 22. D 23. C 24. B 25. D 26. B 27. C 28. D 29. A 30. A 31. C
 32. B 33. D 34. A 35. D 36. B 37. D

FILL IN THE BLANKS WITH THE CORRECT WORDS

1. Orhan Bey 2. Sırp Sındığı 3. Çelebi Mehmet 4. Istanbul - Sultan Süleyman I
 5. Sultan Selim I 6. Egypt 7. Sultan Süleyman I 8. Preveza 9. Tripoli
 10. Karlowitz 11. Kasr-ı Şirin 12. Podolya 13. Karlowitz 14. Hungary – Austria
 15. islahat (or reform) 16. Decline – Collapse 17. the policy of balance 18. Military
 19. Tanzimat 20. Abdülhamit II 21. 1924 22. Sancağa çıkma 23. Divan-ı Humayun
 24. Reaya 25. Madrasa 26. Mehmed II – Süleyman I 27. Mühendishane
 28. Ali Kuşçu 29. Mimar Sinan

WRITE “T” NEXT TO THE TRUE SENTENCES AND “F” NEXT TO THE FALSE SENTENCES

1. T 2. F 3. F 4. T 5. F 6. T 7. T 8. T 9. F 10. T

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Amharic - Traditional Chinese - Twi - Ukrainian - Uighur - Uzbek - Wolof - Zarma - Slovene - Urdu - Kurdish
N'ko - Polish - Japanese