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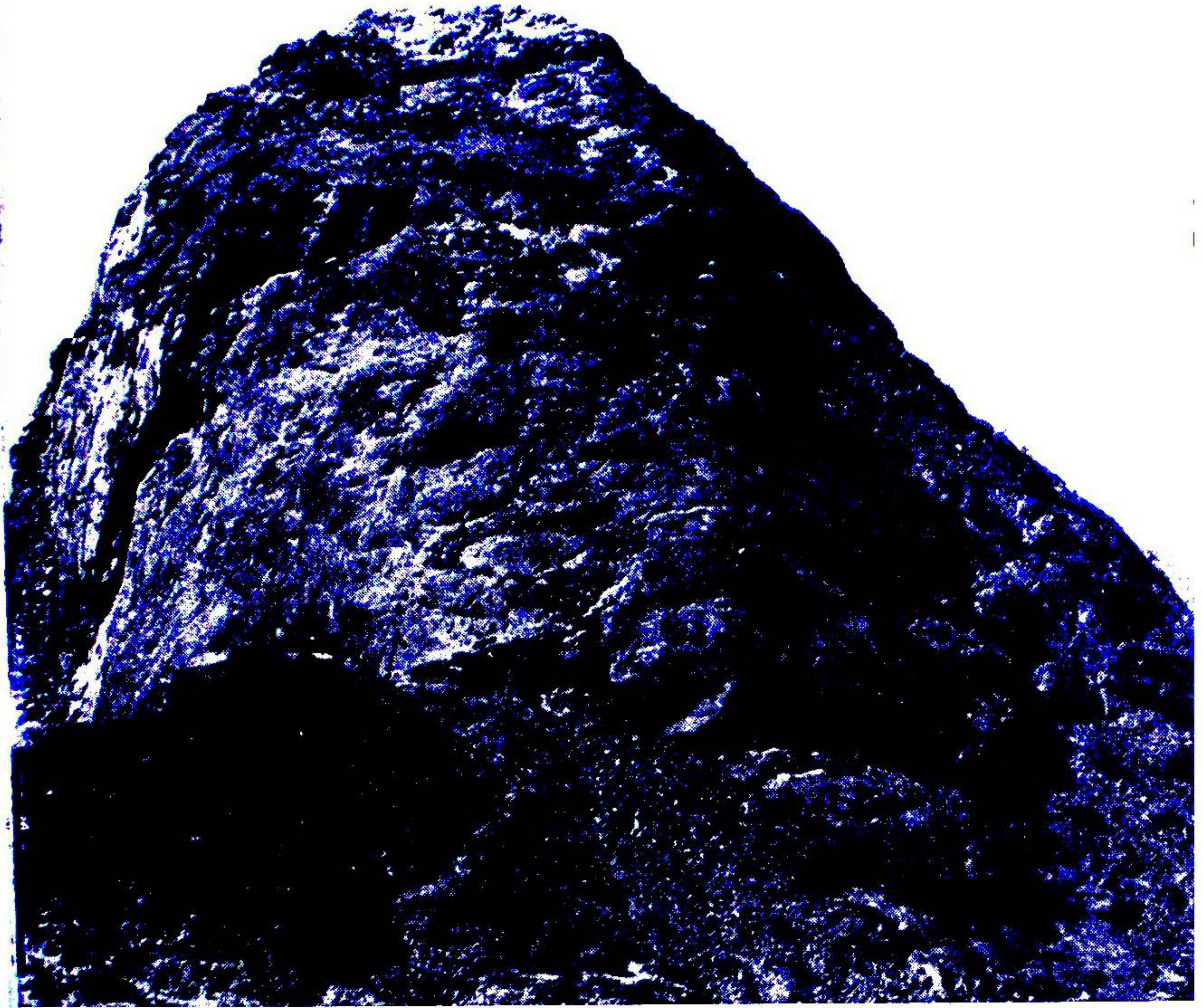
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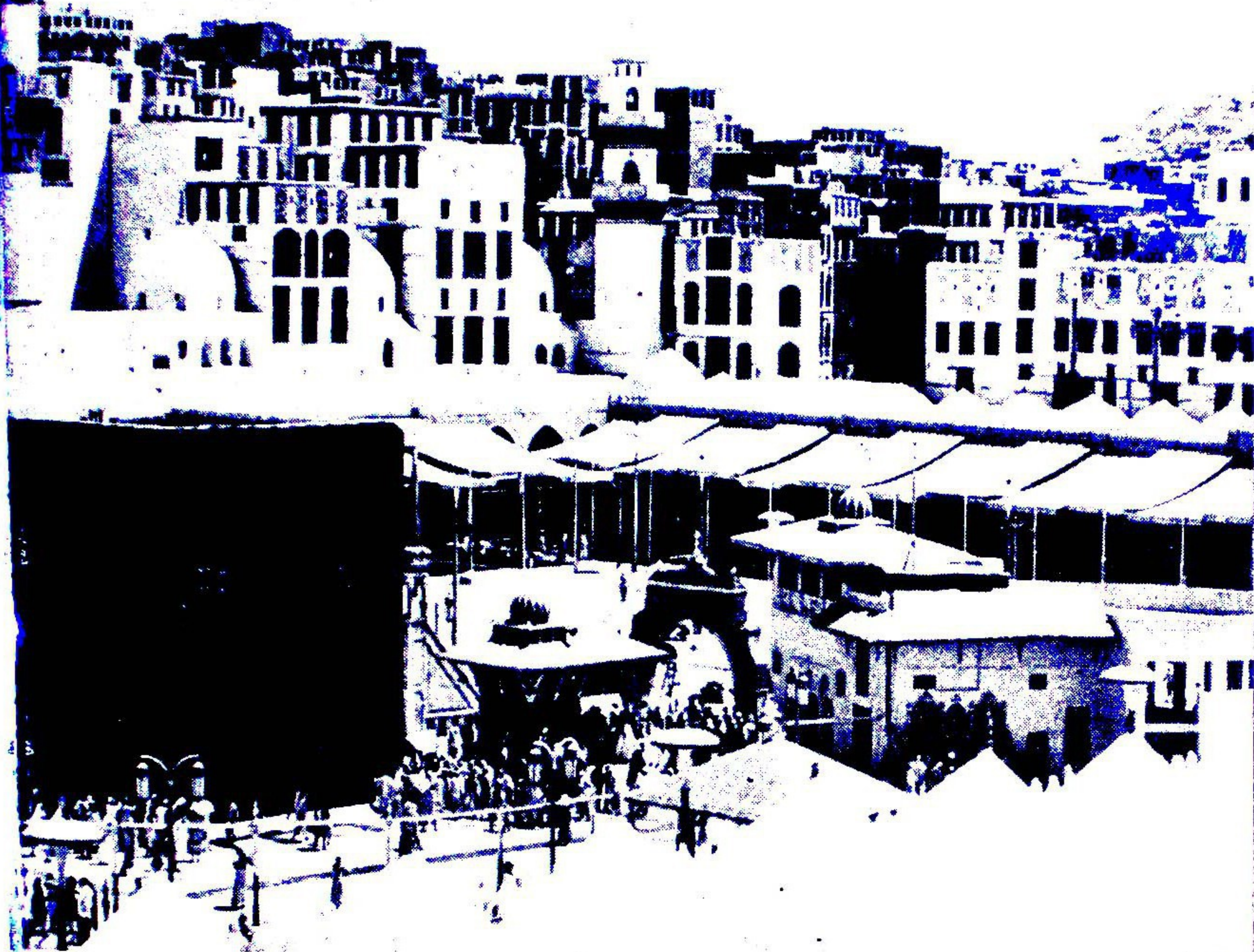
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Jabal Nur Mount Hira (Jabal Nur or the Mount of Light), the scene of the
or the Mount of Light first revelation to the prophet Muhammad. (c. Paul Popper,
London.)





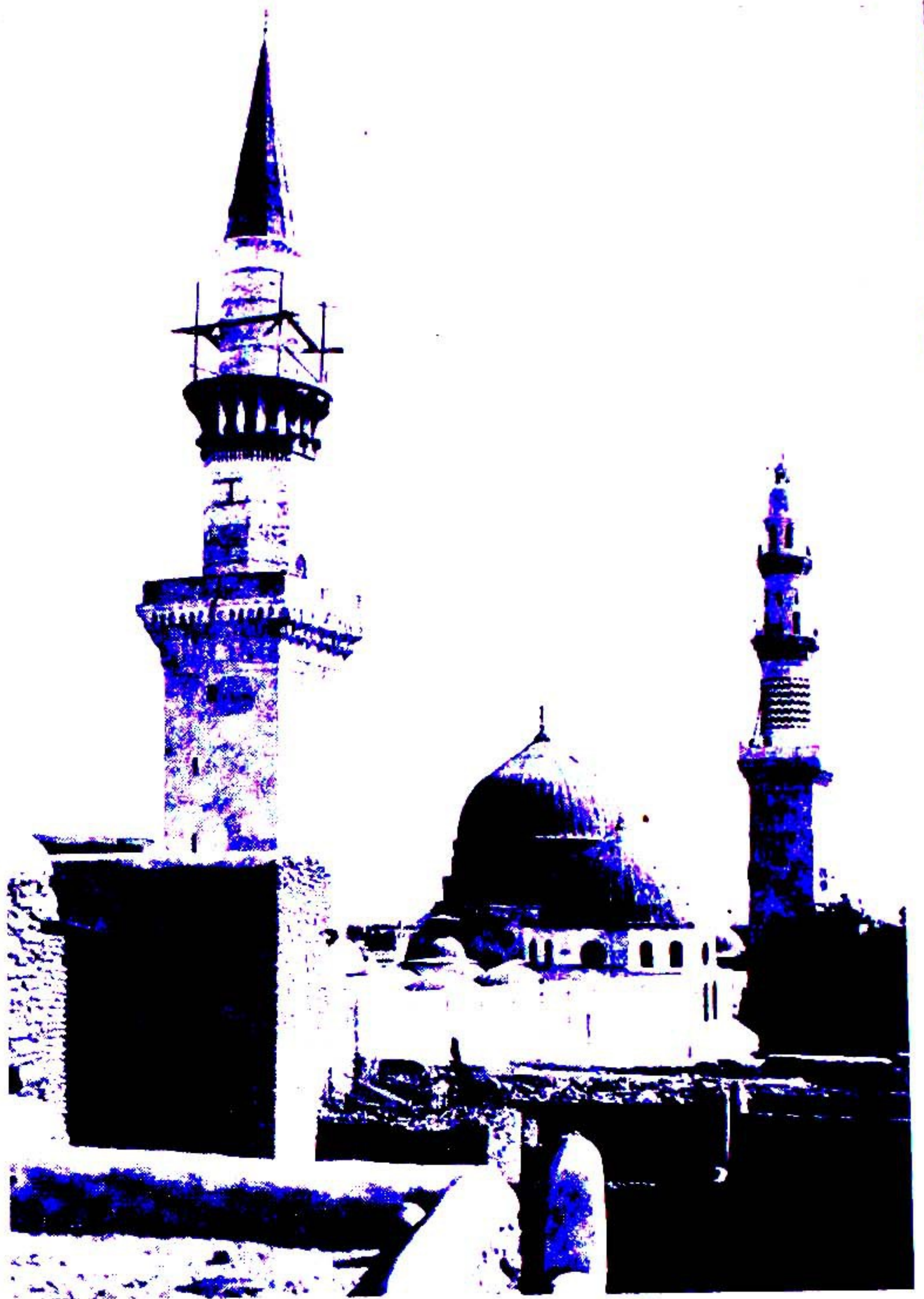
The Kaaba at Mecca (general view) The Kaaba (i.e. the cube), the most important shrine of Islam, lies in the centre of the Great Mosque at Mecca. It is the goal of the annual pilgrimage of the Mohammedans, the Hadj. According to the legend the Kaaba was erected by the prophet Ibrahim (Abraham) and his son Ismael (Ishmael). To the right of the Kaaba stands the small building which houses the stone of Ibrahim (Abraham), and between them is the minbar or pulpit. The portal is behind, and to the right, partly visible, is the building of the Zemzem well. (c. Arabian American Oil Co., New York.)



The Kaaba, Mecca (detail) This photograph shows the Kaaba with the pulpit in mid-front and the building containing the stone of Ibrahim (Abraham) to the left. The Kaaba is an impressive four square building, some forty by thirty-five feet in length and breadth and over thirty-five feet high, resting on a marble base. Inside it, in a number of large fragments, is the sacred Black Stone. The walls are hung with black brocaded draperies (kiswa), woven in Egypt and replaced every year. All around the walls, about two thirds of the height from the ground, runs a gold embroidered border with verses from the Qu'ran in Arabic calligraphy. These hangings are regarded as relics and small pieces of them are used as amulets. (c. Arabian American Oil Co., New York.)



Pilgrims near Arafat Pilgrims on the plain of Arafat, six hours journey from Mecca, to the east. Once a year this mimosa-wooded plain comes to life when, on the third day of the pilgrimage (hadj), the tents are pitched, and the celebrations continue from noon till sundown. The legend has it that at this place Adam and Eve came together again after their expulsion from the Garden of Eden.

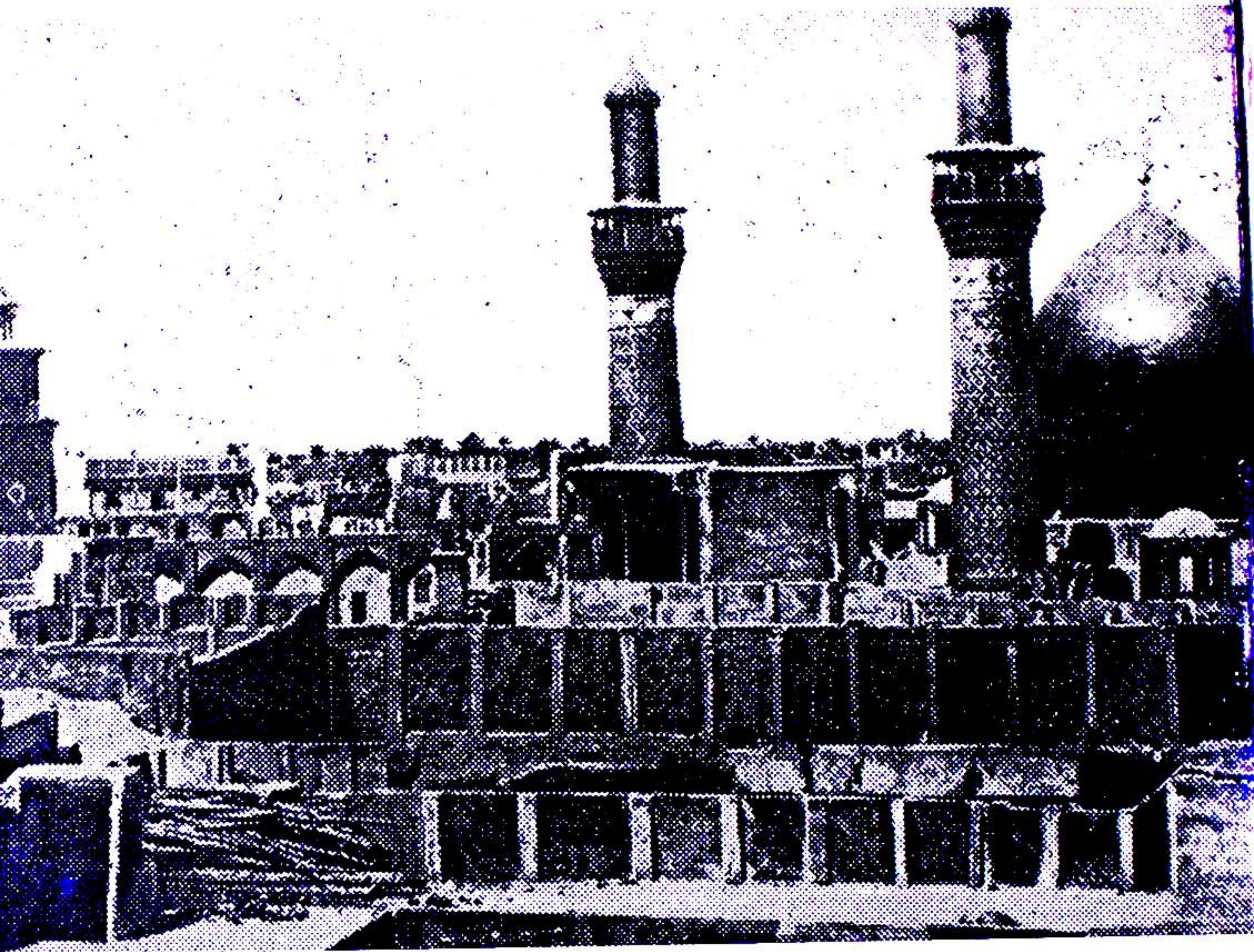


*The Mosque
of the Prophet
at Medina*

The Masjid al-Haram (the Impregnable) at Medina. This is the mosque of the Prophet and it approaches the Kaaba in sanctity. Muhammad is said to be buried here, as are the first two Caliphs. While the pilgrimage to this mosque is not obligatory for Muslims, it confers great piety. The building has been damaged repeatedly by fire and storm but each time it was restored and enlarged. The present structure was completed in 1854. (c. Paul Popper, London).



The Umayyad Mosque, Damascus The Umayyad Mosque at Damascus. A view of the inner courtyard. Damascus, an ancient city, which already in the fifteenth century before Christ appeared in a list of cities made for the Pharaohs, was captured after a siege of two months by the Arabs in 635 A.D. It was the seat of the Umayyad Caliphate from 661-750 A.D. (c. Bilderarchiv der Oesterreichische National Bibliothek, Vienna.)



The Mosque of Sayyidina Hussayn The Mosque of Hussayn at Kerbela, one of the holy cities of the Shi'ites. Hussayn, the son of Ali, was murdered here in 680 in the massacre of Kerbela. His remains lie buried in this mosque. Many thousands of Shi'ite pilgrims visit his grave every year. (c. Exclusive News Agency, London.)

ISLAM

Over thirteen centuries ago – more than ten centuries after Buddha had proclaimed his doctrine, more than five after the preachings of Jesus Christ –, the youngest of the world religions originated in sparsely populated Arabia. Muhammad, the prophet of Islam, considered himself the last of the prophets, the seal and keystone of the preceding twenty-seven, of whom Abraham was the first.

The present historical summary sketches briefly the main events in the rise and evolution of this world religion and indicates its tremendous significance for present-day relations.

Ancient Arabia The Arabian peninsula is a vast desert region 650 miles broad and 1300 miles long, washed on three sides by the sea, which lies like a huge, impenetrable wedge between two of the oldest centres of human civilization, the valley of the Nile and the valleys of the Tigris and the Euphrates. In the Bible it was called Kedem (The East); later Arabian geographers described it more accurately as Jazirat (island) or Jazirat-al-Arab (island of the Arabs). The undulating, sandy desert rises precipitously to a plateau, which, at its best, is characterized by arid steppes and an occasional oasis. The climate is inhospitable; for the greater part of the year a scorching sun beats down from a cloudless sky, and only the refreshing morning dew renders human and animal life possible in the dry season. For a long time the Arabian peninsula formed an insurpassable barrier composed of burning sand, rugged mountains, and almost unapproachable shores.

Little is known of the early history of this inaccessible region. The interior of the 'Island of the Arabs' was inhabited by nomadic Bedouin tribes, who, with their lean herds of small livestock and camels, trekked from place to place in search of food from its meagre pastures. Raids and inter-tribal warfare were common occurrences among this proud and militant people, and their valorous deeds were handed down from generation to generation in the form of heroic ballads. Although the tribes, headed by their chieftains or sheiks, enjoyed a large measure of independence, many were united for a short time in the Kingdom of Kindah, which reached the zenith of its power

at the beginning of the sixth century B.C. and soon afterwards disintegrated again.

Continually obstructed by a pitiless nature in their hard and difficult existence, the Bedouin worshipped trees, rocks, and spirits, or practised a primitive polytheism. Their most revered relic was the Kaaba, the oval Black Stone in Mecca, which was the spiritual centre of the land of the Arabs.

Only here and there was this rugged, inhospitable region crossed by a few hesitating, difficult caravan routes. Trade, which usually chooses the shortest route, therefore did not pass through this desert region but circumnavigated it, in the east and south by sea and in the north via the Isthmus of Suez, through Palestine and Syria. The world was smaller then than now and was mainly composed of the areas bordering the Mediterranean in the west and the countries of Southern Asia in the east, with the Indies and China on the horizon. The Arabian peninsula occupied a central position between these two halves of the world, and its trade was, naturally, primarily a transit trade. Situated in the north – in the Trans-Jordanian region – lay the old town of Petra (meaning rock), a flourishing trading centre in the prosperous Nabataean kingdom, and brilliant Palmyra, dating from a few centuries later, both of which owed most of their wealth to the transit trade with the south, with Arabia Felix (Happy Arabia).

It was in this south-western region of the peninsula, where the rainfall was heavier, that the highly developed kingdoms of the Minaeans and the Sabaeans (Sheba in the Old Testament) had, according to some historians, been established since the twelfth century B.C. The Marib dam, an irrigation work constructed here about 700 B.C., is well known. This dam with the artificial lake and sluices, still partially in existence, is a spectacular prototype of modern dams.

From early times merchants were attracted to this rich area, which was the centre for shipping to India and, together with Hadramaut, was famed for its spices (Shakespeare speaks of the “perfumes of Arabia”). Jews and Christians settled there, and for a time it was even ruled by Christian Abyssinia on the opposite side of the Bab el Mandeb, the entrance to the Red Sea. Its Arabian name is Yaman (Yemen).

The population of the towns along the lines of communication also shared in this commercial prosperity, and here too Jewish merchants resided. One of these towns was

Mecca, situated about half-way along the Red Sea caravan route which ran from Yaman to Petra and Palmyra and later to Damascus and Aleppo. Their inhabitants – especially the patriarchs, business men, and wholesale dealers of the predominant Quraysh tribe – had a broad knowledge of foreign customs, towns, and peoples, acquired in their intercourse with Arab tribal chiefs, foreign merchants, and Roman officials. Twice a year long caravans of hundreds of camels laden with merchandise set out for the north and the south.

The Meccans thus advanced beyond the Bedouin; they were eager to learn, quick-witted, and, at the same time, circumspect and self-controlled: in short, city dwellers whose ways of life and thought differed from those of the nomads. Moreover, their moral superiority over the Bedouin was further strengthened by the possession of the holy relics in and near the town, of which the most important was the Kaaba, a black meteorite. In this remarkable town an exceptional man was born – Muhammad, the Prophet; his character and career were formed by this urban background.

In so far as it is possible for a Western historian to judge this matter, there are certainly enough grounds for stating that Muhammad succeeded in his mission for the very reason that he was a Meccan, not a Bedouin. But without the mobility and soldierly powers of the Bedouin the religion he preached could never have spread with such overwhelming rapidity over the world.

Muhammad, the Prophet Little is known of the origin and youth of Muhammad. Apart from the many details about his later life and works, which appear to be established facts, there are so many points open to varying interpretations that practically every biographer presents a different picture of his life; for instance, he has been depicted as an epileptic, a forerunner of the Mormons, and a socialist agitator. Although such obviously distorted, or one-sided, portrayals and biographies are generally considered inaccurate, it cannot be denied that every biography of Muhammad betrays a more or less subjective tendency. Moreover the approach and appreciation of Western scholars, who assay the biographical data on Muhammad according to Western scientific methods, differ vastly from the devoted and reverent description given by Muslim biographers, whose views are

formed by age-old traditions and scriptural studies. No true portrait of Muhammad as man and as prophet can be given until both these diverging attitudes have been assimilated in the mind of one great historian.

The prime, indisputable fact, however, is that the motive power within Muhammad was purely religious. From the moment that his career as prophet began, his conception of God's dominion and purpose in the world of man determined his judgment of persons and facts.

Muhammad was born about 570 A.D., in the year of The Elephant, so-called because of that animal's terrifying appearance in the army of the Abyssinian governor of southern Arabia, whose attack on Mecca in that year failed. Muhammad became an orphan at a very early age; his father Abdallah died before he was born, and he lost his mother Aminia when he was still a child. His relatives, the Hashim branch of the powerful tribe of Quraysh, and in particular his uncle Abu Talib, brought him up with loving care and always supported him in his later difficulties. A moving verse of the Qu'ran testifies to the difficult years of his youth:

The Morning Hours

Did he not find thee an orphan and protect thee?

Did he not find thee wandering and direct thee?

Did he not find thee destitute and enrich thee?

(XCIII, 6-8)

The period preceding success was remarkably long, and it was only in the closing years of Muhammad's life that he experienced success and victory; up to then only a small band of converts and devotees lent him faithful support.

The first to believe in his exalted mission was his wife Khadya, the widow of a wealthy merchant and his senior by some years, whom he married at the age of twenty-five. Her wealth raised him from his impoverished circumstances and gave him the time and opportunity to contemplate the religious situation in Arabia. What induced Muhammad to undertake his world-shaking actions will always remain a mystery, but it is certain that he was saddened and disturbed by the idolatrous polytheism of his compatriots and their vague ignorance concerning Allah the true God. He was painfully aware that the religious life of the Jews and Christians about him contrasted sharply with that of his compatriots.

Time and again he withdrew to a cave under Mount Hira (or Jabal Nur) near Mecca to devote himself to pious meditation and prayer. Then in 611 the Revelation of Allah suddenly came to Muhammad, imparted to him by Jibra'il (the archangel Gabriel). The first verses of the Qu'ran were sent down to him. He and his wife were now convinced that he was the prophet of Allah, and he began preaching Islam, the absolute surrender to Allah. Fervently he called upon the Meccans to be converted before the approaching day of doom should dawn. At first only very few answered his call, but amongst them were prominent figures – his friends Abu Bakr and the powerful Omar, his slave Zayd, his daughter Fatima, his sons-in-law Uthman and Ali, and also his uncle Hamza, whose heroic contributions to the spread of Islam won him legendary fame.

Apart from this intimate circle, however, no one was interested in Muhammad's mission. Gradually the antagonism of his fellow-citizens became so violent that he was forced to send a number of adherents to Coptic Christian Abyssinia to seek asylum with the Negus, while only the support of his influential relatives in Mecca enabled Muhammad to hold his ground there. His vigorous attacks on idolatry and his infringement of the power-position of the leading merchants caused ill feeling, and his actions – heresy in the eyes of his fellow-citizens – were condemned outright. Muhammad experienced set-back after set-back. His wife's death was followed by that of the sympathetic patriarch of the clan, whose successor was hostile to him. At this difficult period he had a vision in which he was carried to Jerusalem and thence to heaven, where he was proclaimed the crown and purpose of creation by God and accepted as prophet by the patriarchs and angels.

Ultimately Muhammad's activities in Mecca would have been doomed to failure had he not come into contact with the inhabitants of Yathrib, a city with a large Jewish community 250 miles to the north of Mecca. In 622, after prolonged negotiations, Muhammad came to an agreement with a number of prominent citizens of Yathrib, who agreed to admit him and his followers to their midst. Preceded by a few trusted friends, Muhammad and his little band journeyed north in September of that year, "severing the bonds with Mecca". This is the so-called Hijra, formerly wrongly interpreted as a flight. Since then Yathrib has been called Medina (Madinat-an-Nabi: town of the Prophet). One section of the inhabitants believed uncon-

ditionally in his mission, but others, more cautious, adopted a waiting attitude. The former group, the believers, were later given the honorary title of Ansār (Helpers), while the Meccan followers who had accompanied the prophet received that of Muhajirun, "those who have taken part in the Hijra". The doubters and the cautious, however, passed into history as "the hypocrites" (Munafiqun).

Opinions on this event, the Hijra, differed greatly. The Meccans saw in it the final downfall of Muhammad, little realizing that eight years later their city would be conquered by him and his followers. Muhammad had expected the Jews to welcome him with open arms, but they rejected and even reviled him. And finally, to many of his followers the future must have seemed very precarious indeed.

In fact, the Hijra signified the birth of a new, independent religion, Islam, which shortly afterwards began its irresistible, triumphal march across the Arabian Peninsula and a large part of the world. The Hijra, which was the first historically dated and supremely important event, marks the beginning of the Islamic calendar.

Muhammad continued to proclaim revelations in Medina, but they were changing in character – less prophetic ardour and more regulation and law-giving for the new theocratic community known as the Umma, which he forged from the heterogeneous elements of the population. It was always the word of Allah, however, which a voice, accompanied by the ringing of bells, recited to Muhammad when he was in ecstatic trance. The superhuman nature of the revelations established Muhammad's authority as prophet in Medina and enabled him to take strong action against doubters and Jewish repudiators. Once Islam had been consolidated in Medina efforts were concentrated on the second aim, the conquest of Mecca as centre of the new religion. In Medina he occupied a favourable tactical position for effectively attacking the caravan trade with the north, which was of vital importance to Mecca. Thus he and his followers gained a brilliant victory over the Meccans in the battle of Badr. A few years later his greatly increased power enabled Muhammad to enter Mecca as conqueror in 630, after negotiations and almost without the use of force.

Muhammad's success was complete. Such holy places as the Kaaba, the Zemzem well and the stone of the prophet Ibrahim (Abraham) were now in Muslim possession and were, for the most part, purified of the elements

of the old Arabian religion. Opposition in Arabia was practically wiped out. Two years later, when Muhammad the messenger of Allah died, almost the whole of the Arabian Peninsula had embraced Islam. Owing to insufficient research into the historical sources and the numerous, multifarious traits and stories imputed to him in later times, it is difficult to obtain an accurate impression of the personal stature of the prophet. What does emerge, however, is a broad and many-sided strain of humanity, sympathy for the weak, a sense of social justice, a gentleness that turned to anger only when insufficient respect was shown for God, a certain modesty even in personal relations combined with great powers of persuasion, and a sense of humour as well as a deep sympathy for his female fellow-creatures – characteristics which contrast strangely with those considered normal in his time and surroundings and also among his followers. Undoubtedly the portrait of Muhammad handed down to us by history has been “touched up”, but it is certain that he was a very exceptional person, unwavering in his belief in the mission to which Allah had appointed him.

Muhammad’s personality has remained central to Islam; the creed professes first the oneness of Allah and, immediately following, that Muhammad is “the messenger of God”. His is the most common proper name in Muslim lands. His innumerable descendants enjoy a special status. His tomb in the great mosque of Medina is one of the places of pilgrimage for his believers, and the influence of his teaching has remained undiminished to the present day.

**The Qu’ran,
the Holy Book**

All that which Allah revealed to Muhammad over a period of twenty-three years is written down in the Holy Book, the Qu’ran. After his death these revelations were compiled and recorded from written annotations – on stone tablets, camels’ bones, on leather, parchment, papyrus – and from oral sources and combined in a definite codification about 650 A.D. Qu’ran actually means “recitation”, and the 114 chapters (suras), subdivided into verses, are still recited in a slow, chanting manner.

The revelations in the Qu’ran vary in style and content. The early ones are high-minded and speak of the approaching last judgment, while the unity and oneness of Allah occupy a prominent position. Those sections that depict the rewards and punishments of the life hereafter

and relate the histories of former prophets and of the peoples who had accepted or rejected their preaching are written in a less exalted style. Another section contains prescriptions concerning pilgrimage, marriage, fasting-days, the prohibition of wine and many other matters; this part dates from the period when Muhammad had to lay down regulations for the young Islamic community of Medina. The contents of the book resemble most closely sections of the books of the prophets in the Old Testament together with the ten commandments transmitted to the Jewish people as God's laws by Moses.

The Muslims regard the Qu'ran as a "wonder" that is God's word from beginning to end; Muhammad was only the bearer of God's message. In addition to the Qu'ran there also exists the hadith (statement) in which Muhammad's own words and pronouncements, addressed to his friends, supporters and co-religionists, were noted down after his death. They are recorded in many voluminous works and are not always historically reliable.

The Qu'ran still plays an important role in education in Muslim countries. Only the Arabic text, which is actually untranslatable, is considered authoritative and innumerable schoolchildren have learnt it all by heart. As the Qu'ran is written in rhythmic prose, this is comparatively easy. An impression of this rhythmic prose may be obtained from the following translation:

So Glory be to Allah when ye enter the night and when ye enter the morning –

Unto him be praise in the heavens and in the earth! – and at the sun's decline and in the noonday.

He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.

And of his signs is this: He created you of dust, and behold you human beings, ranging widely!

And of his signs is this: He created for you helpmeets from yourselves that ye might find rest in them and He ordained between you love and mercy. Lo, herein indeed are portents for people who reflect.

(XXX, 17–21, by Mohammed Marmaduke Pickthall)

**The Religious
Doctrine,
an All-Embracing
System**

The ease with which the Muslim religion can be indicated in one word is counterbalanced by the difficulty of describing briefly all that is contained in the doctrine. That one Arabic word is Islam, meaning "complete surrender to Allah". Muslim is derived from the same root and means "he who practises Islam".

Like the Bible, the Qu'ran contains no systematic synopsis of the doctrine, and no such system was compiled during Muhammad's lifetime. The central tenet of the faith is indicated and often accepted as such by Muslims in Sura IV, verse 135:

O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His Angels and His Scriptures and His messengers and the Last Day, he verily hath wandered far astray.

Obviously, Islam, of which the intent so closely approaches the Christian faith, contains a number of comparable articles of doctrine. In the first place there is the belief in one, eternal and indivisible God. This is clearly expressed in the Qu'ran:

Allah! There is no God save him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.
(II, 255)

In Muhammad's eyes the essence of true belief consisted in an uncompromising monotheism and Islam, therefore, recognizes nothing resembling the Holy Trinity of Christianity:

In the name of Allah, the Beneficent, the Merciful

1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begotteth not nor was begotten

4. And there is none comparable unto Him.
(CXII)

It is impossible, even briefly, to indicate all that the Qu'ran teaches about Allah. From it the Muslims have compiled a list of the ninety-nine "most beautiful names of God", which represent His numerous attributes and aspects. Suffice it to cite the "Light-verse", for it describes with poetic eloquence the mystical unity of God and his entire creation:

Allah is the Light of the heavens and the earth. The similitude of His Light is a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all Things.
(XXIV, 35)

The Muslim believes in angels, the messengers of Allah (of which the most important is Gabriel), and in devils created of fire. They also believe in the Books revealed by Allah and in His Apostles, who are sent by Allah to preach the unity of God and to warn men of the approaching day of Judgment. Four books are mentioned by name in the Qu'ran: the Tawrah (the Jewish Torah) was given by Divine inspiration to Moses; the Zabur (the Psalms) to David; the Injil (the Evangel or Gospel) to Jesus; and the Qu'ran to Muhammad. Of these the Qu'ran is the last and the definitive revelation, the repository of perfect truth. The Muslims also believe in the resurrection after death, the Last Judgment and life hereafter. The believers will abide forever in paradise – the abode of peace – in ideal, nearly worldly circumstances (on silken couches, by flowing rivers, in the company of dark-eyed maidens), while the others (the evil and the disbelievers) will burn in hell. More strongly than any other religion, Islam postulates the unity, the fearfulness, the sublimity of God and the direct contrast between God and man, thus emphasizing the great difference between them. The Muslim is personally and directly responsible to Allah for all his deeds in this life and in the one hereafter. Islam

recognizes neither priests nor intermediaries between God and man.

Like Christianity, Islam is universal; this religion has never identified itself with the Arabs, though the Arabs have sometimes identified themselves with Islam. The distinguishing feature between Islam and Christianity is not so much the absolute repudiation of the trinitarian concept of the Unity of God as the rejection of the doctrine of Christ the Saviour.

The spiritual leaders of the Muslim community are the jurists and the theologians (the ulama) who have compiled the holy Muslim law from the Qu'ran and tradition (including the statements and deeds of Muhammad, the hadith). The result is recorded in the fiqh (law of moral obligations), which has, naturally, undergone a long process of historical evolution. The ritual section of Muslim ethics contains the "five pillars" comprised of: a) the profession of faith: "I testify that there is no God but Allah and that Muhammad is His Apostle"; b) prayer (salat), which must be performed five times a day, facing Mecca; c) almsgiving (zakat); d) fasting during the hours of daylight in the month of Ramadan; e) the pilgrimage to Allah's house in Mecca (hadj).

Yearly, hundreds of thousands of Muslims, black, brown and white, from all parts of the world, gather in Mecca to participate in the pilgrimage. Then all are brothers and equals. During the ceremonies all pilgrims, be they rich or poor, high or low in status, wear the same, simple clothing consisting of two cloths about shoulders and loins, and collectively they place themselves in the service of Allah.

It is most important to remember that Islam is not merely a faith but also a juridical and social system, an all-embracing way of life. The example of almsgiving (zakat) clearly demonstrates how deeply it affects ordinary, everyday life. The proceeds of this religious duty, which is defined very precisely in the law, are set apart for charity.

The natural result was that in Islam social care – to use a modern term – for the less fortunate was from early times a generally accepted principle. Another illustration may be given. It is well known that, according to Muslim law, a man may have four wives simultaneously and may, by unilateral action, repudiate his wife (the modern Islamic woman naturally finds it difficult to accept this prescription).

It is less well-known, however, that the law guarantees the wife's property rights. Islam posits the equality of man and woman and places duties on each towards the other, although, in practice and like everywhere else, these duties are too often neglected.

The retention of the once-established norms of the law of religious and moral obligations together with the deep significance attached to long standing tradition have, in the course of time, led to rigidity and a reactionary social attitude among believing Muslims.

By the end of the eighteenth century Islam seemed to be suffering from inertia and hardening of the arteries. What was forgotten, however, was that the acquisition of knowledge and the practice of science are still prescribed duties of both man and woman, at least according to tradition. The acquisition of knowledge can enable man to attain a position even more elevated than that of the angels. Islam also encourages the forming of a personal opinion: respect should be shown for dissenting views. Muhammad stated that a difference of opinion in the community is a gracious gift of God – a somewhat “protestant” assertion. Little wonder, then, that in the first centuries of Islam, when it had to cope with so much internal movement and so many varying external influences, there were diverse currents and sects. In this brief summary only a few of the latter can be mentioned below.

During the past century, reformatory and modernistic trends have once more appeared within Islam. However, these detract little from the feeling of solidarity among the Muslim peoples and do not impair the cosmopolitan character of Islam. The matter is slightly different with regard to a peripheral movement such as that of the Ahmadiya, which started in 1880 among the Muslims of India. Though of little significance for Islam itself for the time being, this movement stresses, in its missionary activities in non-Muslim countries, the universal human features of Islam. A number of mosques have been built in Western countries, e.g., England, France, The Netherlands and America.

Three factors of modern, Western origin constitute a greater threat to the unity and fraternity of Islam. These may be described as nationalism, industrialization and secularization.

Islam, Whirlwind from the Desert

As Muhammad did not appoint a successor, his faithful friend Abu Bakr, a powerful figure, took upon himself, as caliph (successor, deputy – not prophet), leadership of the Muslim community. He was the first caliph of the golden age of Islam, which was to last for thirty years after the death of Muhammad, with Medina as its centre. In this period, under the energetic leadership of caliphs drawn from Muhammad's trusted band, state and religion combined to form a theocratic unit.

At that time the Near and Middle East were divided between two great empires, Byzantium and Persia, which had been continually harassing each other for the past three centuries. The Byzantine empire was orthodox Christian and ruled over Syria with its Aramaic and Egypt with its Coptic population, both of which were very discontented with the intolerant Byzantine government and the heavy taxes. The Persian colossus, too, seemed mightier than it really was. Its state religion was Zoroastrian, a religion with a strong ethical, dualistic character which was then already many centuries old. It preached a continual struggle in the cosmos between the good spirit, Ahura Mazda, and the evil spirit, Ariman. There are still some 100,000 followers of Zoroaster or Zarathustra: the Parsees in India, who occupy such an important social position and whose forefathers left Persia thirteen centuries ago under Muslim pressure. The Zoroastrian religion's radical sectarianism undermined the religious, and thus the political, unity of the Persian empire. Moreover a recent revolution had brought a new government into power that was not yet firmly established. Finally, both powers were weakened and extenuated by the last Persian-Byzantine war. Little wonder they proved unable to withstand the attacks of the Muslims who swept forth from the desert like a completely unexpected whirlwind.

Like a three-pronged bolt of lightning Islam struck deep into the surrounding countries. One of the inexplicable chapters of world history opened. As early as 633, one year after the death of Muhammad, various army detachments were sent to Syria in the north and Persia in the east. Six years later the warlike Arabs attacked to the west, and the rich Nile delta was occupied. One battle after the other was won by the mobile, irresistible Arabian armies. An astonishing number of towns, regions and states were conquered in an incredibly short time. Damascus (635), Jerusalem, Mesopotamia and Babylon, Hulwam

(640), Nihawend (642), Isfahan (643) and Persia fell into the hands of the Arabs. Then Alexandria (642), Egypt (639–641), Tripoli (647) and Cyprus (649).

The strategy employed by the Arabs in their conquering expeditions was, to a great degree, determined by what might be called the "desert power", which was based on the same principles as those underlying the use of sea power by modern maritime nations (and on which the tank divisions of Rommel and Montgomery operated in North Africa in the last world war). In the desert the Arabs were in their element. The endless, undulating sandy wastes or barren, rocky wildernesses, impenetrable or terrifying for their enemies, were not only easily accessible to them, but also provided a reliable means of communication. From them they could undertake sudden attacks, and into them they could disappear once more.

The belt of desert regions surrounding Northern Africa and Asia Minor was of primary significance for their lightning advances over very long distances. A vast area, 2500 miles long and 300 to 650 miles across, fell to Islam. Centuries-old empires such as Persia and Egypt, once the glory of antiquity, ceased to exist, and mighty Byzantium was pushed back to the Taurus, the barren mountain chain that separates Asia Minor from the mother continent. In one powerful explosion Islam altered the course of world history. Faith, readiness for sacrifice, boldness and luck, lust of gain and conquest, together with the internal weakness of its opponents rendered possible the unbroken series of successes of this initial onslaught.

The conquered peoples were treated fairly, and the conquerors were often received with a sense of liberation. In general, no one was forcibly converted to the religion of the Arabs, and the process of gradual Islamization was to take many more generations. During the course of this process the originally Arabian Islam became internationalized: treasures of classical culture were absorbed, and non-Arabs, mainly Persians at first, were entrusted with more and more leading posts in the government of the non-Arab countries.

Meanwhile, however, the murder of the caliph Uthman was followed by a controversy about the succession to the caliphate that split the ranks of the Arab conquerors and led to armed conflict. This resulted, too, in the great schism in the Islamic world between the orthodox and the Shi'ites, followers of the fourth caliph Ali, son-in-law of

Muhammad, who shortly afterwards was murdered at Kufa in Iraq. (The name Shi'ite is derived from Shi'at Ali, i.e. the party of Ali.) It was the governor of Syria, Muawiya, who emerged victorious from this conflict to found the new dynasty of the Umayyads.

**The Expansive
Umayyad Caliphate
(661-750)**

The outside world noticed little of these difficulties, however, for the new caliphs of Damascus quickly resumed the tempo of expansion. In the west, Tunisia, Algeria, and Morocco were occupied, and towards the end of the seventh century the Atlantic coast was reached. Following a reconnaissance expedition to southern Spain led by Tarif (the peninsula where he landed was subsequently called Jazira Tarif), Tariq ibn Ziyad landed on the mighty rock which dominates the narrow straits between the Mediterranean and the Atlantic and which ever since bears witness to his name – Gibraltar, Djabal (rock of) Tariq. Islam had thus reached Europe, though by a roundabout route. Only two years later the wave of conquest had swept on to the Pyrenees, the mountainous northern country of Aragon, Leon and the Asturias which, however, could never be finally subjugated. From northern Spain raids were regularly made across the Pyrenees, sometimes penetrating far into Frankish territory and sweeping over the Central Plateau. Then, in 732, the Muslims were repelled between Tours and Poitiers. The flood-tide of Islam was turned back here, a mere 100 miles from Paris.

In the north on the frontiers of Asia Minor, battles were fought continually and with varying success with the armies of the Byzantine Empire. Umayyad soldiers sometimes penetrated far into Asia Minor and even laid siege to Constantinople on more than one occasion, though these incursions never resulted in any permanent territorial expansion.

In the east the Islamic armies occupied Transoxiana and Sind; for a time the Syd Darya and the Indus marked the eastern frontiers of the Muslim empire.

Within these frontiers, however, the Umayyads were confronted with the resistance of the Shi'ites, which was smothered in the massacre of Kerbela. (The famous Hassan-Hussayn celebrations held annually in Shi'ite regions commemorate this massacre.) Although the Umayyads succeeded initially in eliminating the Shi'a as a power factor, they were never able to destroy it, and, in the long

run, the Shi'a proved to be one of the greatest stumbling blocks of the dynasty.

**The Illustrious
Abbasid Caliphate
(750-1258)**

A carefully prepared revolt in the Persian province of Khurasan put an end to the Umayyad dynasty. This revolt was supported by the Shi'a, which was partially connected with a Persian cultural and national reaction to Arabian dominion. The Shi'ites, moreover, maintained that only a direct descendant of the prophet could act as head of the state and thus did not recognize the caliphs of the Umayyad dynasty, only their own leaders or imams. The Shi'ites form an important minority in Islam from whose numbers the Qarmatis (Carmathians) have emerged.

The Abbasids – descendants of Abbas, uncle of Muhammad – exploited the general discontent to seize control. The capital of the vast empire was removed from ancient Damascus (Syria) to the brand-new city of Baghdad (Iraq) founded on the west bank of the Tigris. The stones for its splendid buildings were taken from the near-by ruins of Ctesiphon, capital of the former Sassanid empire. Thus was opened a new chapter in the history of Islam. Instead of being a leading patriarch belonging to the Arabian upper class, the caliph tended more and more to be an autocrat who based his claim to power on divine descent. In reality this power was based on a well-trained professional army and an efficient administration. The dreaded executioner, well known to readers of "The Thousand and One Nights", became a most important official. No longer is the caliph the deputy of the prophet of Allah, he is now the direct representative of Allah, entitled the Shadow of Allah on earth. Whereas the early caliphs were addressed by their proper name by co-religionists, who could always approach them personally, the Abbasid caliphs began to surround themselves with a host of courtiers and palace attendants. At the same time, however, the five centuries of the Baghdad caliphate were characterized by an unparalleled flourishing of cultural and social life accompanied, in the long run, by a steady weakening of central power. A period of prosperity under the most famous of Abbasid caliphs, Harun-al-Rashid (786-809), and his immediate successors was followed by a prolonged period of decline. As time passed the caliphs lost much of their independence to Persian and Turkish sultanate dynasties, some of which had risen from the commanding ranks of the picked troops.

Local dynasties sprang up, sometimes achieving great power and splendour, but their decline was often just as rapid. In short, a cancerous process of disintegration in an unmanageably large empire, where distances were measured in thousands of miles and journeys in months and years (e.g., the prolonged voyages of Sinbad the Sailor), finally led to the rise of smaller Muslim states, often of a more national character.

During the Abbasid period there was practically no further expansion of Islam. However, Islam did expand in Africa, and later Asia Minor, and northern India followed by southern India were subjected to Muslim domination, though by then it was no longer possible to speak of the Muslim empire as a political entity.

Rise of Local Dynasties In the western flank of the empire a remarkable process of disintegration soon set in. As early as 756, one of the Umayyads who managed to escape the persecution of the Abbasids succeeded, after many adventures, in getting himself recognized as Emir by the Arabs and Berbers in Spain and chose Cordova as his capital. These Umayyads later elevated themselves to the status of independent Caliphs, thus depriving the Abbasids of this European area. In Spain a flourishing, typically Spanish-Muslim culture evolved which left its mark on the southern part of this country – on agriculture and the crafts, on architecture and art, on music and literature – and unmistakably influenced philosophical and scientific practice in medieval, Christian Europe. This Muslim element was further strengthened by the influx into Spain from North Africa of two streams of Islamic puritans: the Almoravids or “frontier soldiers” in the eleventh century and the Almohads or “Unitarians” in the twelfth century.

Similarly, in the Maghreb in Morocco, an independent (Shi'ite) dynasty, the Idrisids, came to power. These, in turn, were assailed by the Aghlabids of Tunis, who resorted under the suzerainty of the Caliph of Baghdad. In vain they endeavoured to subdue the extreme west, though they did succeed in gaining a firm foothold in Sicily and parts of southern Italy. During this expansion they were taken by surprise by the powerful Fatimids, a new dynasty which conquered Tunisia at the beginning of the tenth century and spread its power along almost the whole of North Africa, including Egypt, which was still, up to recently, a

province of the central government in Baghdad. The powerful Fatimids soon assumed the title of Caliph and founded Cairo, a city that was to equal Baghdad as a centre of art and civilization. They went on to conquer Palestine and Syria, while western Arabia and the Hejaz with the holy cities of Mecca and Medina also came under their suzerainty.

This process of disintegration also occurred in the east, though in a different form. The victor in the struggle for succession was obliged to reward his generals once he had become caliph. Thus there arose vassal kingdoms, a common phenomenon in those parts. The newly independent vassal dynasties were little troubled by the enfeebled caliphate of Baghdad: rival or nascent vassal states were a far more real menace. Thus a long line of dynasties passed into history: the Tahirids in Khurasan, the Samanids in Transoxiana, the Saffarids in Sijistan, and many others.

Then, in the first quarter of the eleventh century, they were all wiped out by the powerful Sultan Mahmud of Ghazna (Afghanistan). This monarch, who was the son of a Turkish slave, was undoubtedly the greatest warrior of the Muslim Middle Ages. He conquered the whole eastern part of the Muslim world, from the great salt desert right up to the Indus and the Syr Darja, and to these he added important provinces of central Persia as well as, beyond the great rivers, the Punjab, Multan, and parts of the Sind. Seventeen times he and his seasoned armies penetrated deep into India, returning each time with rich booty. His plundering of the Hindu sanctuary at Somnath in Kathiawar is notorious.

Under his successors his empire fell prey to a Turkish nomad people, the Seljuqs. The same mortal danger threatened the Caliphate of Baghdad at the centre of the Muslim world. For centuries past the infiltration of Turkish tribes had taken place from central Asia, that great reservoir of nomad peoples to the north-east. In the beginning these incursions and plundering raids were on a small scale, and they were soon swallowed up in the immensity of the Muslim empire. In the course of the eleventh century, however, the powerful Seljuqs overran the whole area between Samarqand and the Mediterranean. Under the impact of their attack the kingdom of Ghazna was shattered and Asia Minor was wrested from the Byzantines. Here a Seljuq tribe was later to found the mighty Ottoman (Turkish) sultanate.

The weak government of the Caliphs of Baghdad, whose power was merely nominal, was then menaced by a danger from the west, the Crusades. Alarmed by the Seljuq conquest of the Holy Land (Palestina), Europe united to send out those remarkable and often chaotic expeditions to the eastern Mediterranean which led to the transient existence of little Crusader states in Syria and Palestine and the Knights' communities on Rhodes and Cyprus.

The name crusade is derived from the red cross borne by the crusaders on their right shoulder. There were some half dozen larger crusades of which the first (1096-1099) – undertaken by a great many French, Lotharingian and Southern Italian (Norman) knights – resulted in the capture of Jerusalem. The third great crusade (1189–1192), led by Frederick Barbarossa (who met a miserable death by drowning during the expedition), Richard Coeur-de-Lion, King of England, and Philip Augustus of France, achieved nothing beyond the maintenance of the coastal towns of Acre and Jaffa for the Christians and free access for the latter to the Holy Places, which, in the meantime, had once more fallen into the hands of the Muslims.

A few years later there occurred the strange crusade of children, undertaken in the naïve belief that what adult warriors failed to bring about would easily be achieved by young children. The only result achieved, however, was that the children, who embarked in seven ships at Marseilles, either died at sea or were sold to Muslims by slave-traders.

Count William of Holland also took part in a crusade and captured Damietta in the Nile Delta (1219). The memory of this expedition is still preserved in the little ships and a few bells, called Damiettes, which hang in the Grote Kerk (Great Church) in Haarlem.

Finally, mention might be made of the sixth crusade (1248–1254) in which Louis the Pious of France recaptured Damietta. It had been lost in the meantime and was lost once more a year later.

The struggle launched by the crusades and of such significance for Europe was in fact fought out in a border region of Islam and had little influence on the historical development of the countries at the centre. Indeed, the great adversaries of the crusaders were not the impotent Caliphs of Baghdad but their rivals, the independent Egyptian sultans (the Fatimids and their successors the Ayyubids). Of these the most famous was the chivalrous Salah-al-Din (Saladin.

d. 1193). Nevertheless, this meeting between Islam and Christendom – full of heroism, romantic idealism and human suffering – did mark the beginning of European, and especially French, relations with the Levant. Shortly afterwards a fatal blow to the heart of Islam was delivered, once more from the east, Central Asia, by the Mongols under Jenghis Khan and his successors. For almost forty years these savage, ruthless horsemen, who moved with a speed amazing in that age, swept like a destructive and annihilating whirlwind over the central states of Islam. These once so prosperous lands were plunged into abject poverty by their plundering, ravaging and massacres carried out on a scale unparalleled in history. Once again it was the Egyptian rulers, the Mamluks, who had come into power in the meantime, who managed to arrest the onward march of the Mongols on the borders of Palestine. Egypt, and with it the Islamic west, was spared destruction at the hands of the Mongol hordes. In 1258 Baghdad was sacked and the inhabitants massacred by Hulagu, great-grandson of Jenghis Khan. Thus ended the once so illustrious caliphate of Baghdad. Meanwhile, in the west, the Christians had completed the re-conquest of Spain, with the exception of Granada. Everywhere the process of disintegration proceeded apace. Where no foreign despot ruled, power fell into the hands of small local dynasties. The thirteenth century, the seventh after the Hijra, was a turning point in the history of Islam; the blaze of political and military vigour in the newest of the world's religions seemed to have burnt itself out for good.

Cultural and Intellectual Life

In contrast to – perhaps even because of – the weak impulse towards expansion during the Abbasid Caliphate, astonishing advances were made in not only scholarship and culture but also trade and industry.

A period of cultural progress on a scale hitherto unknown, which centred on Baghdad, opened in the eighth century and continued well into the tenth century; in Persia, Egypt and Spain it began later, and the culture was more refined. Even in the first centuries of this period, which was of such uncommon significance in so many respects, the cultural development radiated out from its focal point in Baghdad and enveloped other cities, which continued, or began, to play an important role in this general process: Kufa and Basra in Mesopotamia, Isfahan and Nishapur in Persia,

Bukhara and Samarkand in Transoxiana, Cairo in Egypt, Palermo in Sicily, Tunisia, and Toledo, Cordova and Valencia in Spain – a luminous chain of cultural centres strung out across the vast Islamic world. At that time, when the largest cities of Western Europe contained little more than 30,000 inhabitants, Baghdad numbered many hundreds of thousands.

The rise of local dynasties which succeeded in making themselves independent of the Abbasids, such as the Aghlabids in Tunisia, the Fatimids in Egypt, and the Samanids in Transoxiana, furthered this diffusion. Their courts became centres of attraction and rendezvous for artists and scholars to such an extent that, under the Fatimids, Cairo outshone even Baghdad. One cultural language, Arabic, with its exceptionally rich vocabulary, linked these meeting places of poets, artists, architects and scholars and rendered possible an easy and fruitful interchange of cultural accomplishments. One language for the whole area, but used, elaborated and enriched by men of different race and culture; one language, which in a short time had been filled to overflowing with the abundant richness of Muhammad's inspiration, influenced by classical antiquity, by Christianity and Judaism, and by the spiritual life of Persia and even India. It is in this internationalization of Arabic, the result of Islam's invasion of older cultural units, that we must seek the explanation for its remarkable development from a Bedouin tongue, admittedly rich in itself, into a language of world culture. (In a later phase Neo-Persian developed into a second cultural language alongside Arabic. After the Abbasid reign, its influence was to be felt far into India.)

Even in the eighth century, however, the original Arab element tended to recede into the background of the growing Muslim world. The exponents of culture were drawn, more and more, from the representatives of the peoples who had been Arabicized and converted to Islam, namely the Syrians, Greeks, Persians, Egyptians, Spaniards and also Jews and Christians.

Christians and Jews enjoyed a large measure of freedom under Islamic rule, certainly when compared with the scanty tolerance normally shown to dissenters in the Byzantine empire and elsewhere in Europe, where the latter were soon branded as heretics. In the wide-spread lands of Islam circumstances were not, of course, always the same everywhere and local rulers sometimes entertained

divergent ideas about how non-Muslims should be treated. Generally speaking, however, Jews and Christians were looked upon as useful citizens, albeit second-rate, who paid heavier taxes than the Muslims but were exempted from military duty. They were free to worship as they pleased – though not to propagate their faith – and free to live their lives according to the laws of their own community. Internal disputes were settled by ecclesiastical or rabbinical bodies.

The originally fragmentary, though later comprehensive and ever-difficult work of translating literary, philosophical, medical and mathematical works of non-Arab origin laid a firm foundation for the brilliant superstructure of Muslim culture. Thanks to the work of translators, the rising Islamic culture became heir, to a certain extent, to the accumulated learning of the ancient world. Contact with more distant civilizations, such as those of India and China, was slighter, inversely proportionate to distance. Thus, in a double sense, Muslim learning and culture became of eminent historical interest to the whole of mankind; the knowledge gained by preceding civilizations was preserved and handed down, while important original contributions were added. Academies and libraries, erected everywhere, played a prominent role in this development. Among the most important of these were the Mizamiyya at Baghdad, founded in 1065, and the Al-Azhar University of Cairo. This universal element in earlier Muslim culture was never entirely lost in later periods and still forms the common legacy of present-day Muslim culture.

By its very nature, Islam, springing from the sayings of the Qu'ran – *the* Book par excellence, regarded as a divine miracle – has left its characteristic imprint on Muslim thought. This is most apparent in the development of theology and legal theory. The Qu'ran was studied and learnt by each succeeding generation of Muslims, who grew up with it from earliest childhood. Exegesis of the Qu'ran led to profound studies of language and grammar. The vast wealth of information concerning the sayings and deeds of the prophet, recorded, studied and adapted in the so-called hadith literature, similarly exercised great influence on theology. Linked with the study of the Qu'ran and the hadith was the study of Muslim law (*fiqh*), which defined both a man's personal religious duties and his legal obligations to the community.

The knowledge acquired of Greek and other schools of

natural philosophical and psychological thought and learning soon led to the rise of the rationalistic theological dialectics of the Mutalizes, who were given the somewhat inaccurate name of "the freethinkers of Islam". They believed that reason and intellect were the only true standards by which truth could be approached, and they placed both in the service of faith. They postulated that the prime requisite for knowledge is doubt. Naturally this conception was a great offence to orthodoxy, and a radical difference in insight long perturbed many minds.

Treatises on ethics and mysticism, influenced by Hellenic-Christian and Indian ideas, likewise did not fail to have their effect. Sufism, related to Shi'ism and a denominator for all the mystical trends in Islam, grew rapidly in strength, in sharp contrast with the more matter-of-fact legalistic and exoteric orthodoxy. (Sufi is derived from the Arabic word *suf*, meaning wool, the simplest material for the austere clothing of the ascetic mystics.) The struggle became so violent that a prominent Sufi was put to death in Baghdad as early as 922. The human inclination towards ascetism and mysticism proved irresistible, however, and Sufism had far-reaching effects on the theological thought of Islam. Al-Ghazali (d. 1111), the greatest of Muslim theologians and author of the standard work *Ihya Ulum-al-Din* (the Revivification of the Sciences of Religion) assured for Sufism a permanent position in orthodox Islam. As Sufism attracted more and more attention among all levels of the population, there grew up organized religious brotherhoods of the "poor" or "mendicants" (Arabic: *faqir*; Persian: *darwish*). In many respects these brotherhoods could be compared to the Christian monastic orders. Often they had their own monasteries, and many *darwishes* travelled as beggars throughout the land. The very numerous orders developed their own ritual and doctrine, often mystical in character, which led to all sorts of deviations and variations of the orthodox or shi'ite system.

Certain fraternities specialized in exceptional and difficult forms of self-mortification, such as eating live coals, glass, live snakes and scorpions. Others practised hypnosis and clairvoyance to produce ecstatic trances. This explains why, in the West, a *fakir* is usually taken to mean a magician who possesses supernatural powers.

A remarkable group is that of the dancing *darwishes*, who turn rapidly round and round to music till they fall in a trance. This gyrating should be looked upon, essentially,

as a human representation of the movement of the heavenly bodies.

A socio-religious movement which caused a violent crisis in the Islam world was that of the Qarmatis (Karmathians, Carmathians), a branch of the Shi'a. In the first half of the tenth century they succeeded in founding an independent republic, which recognized communal possession and other communist precepts, in Bahrain on the Persian Gulf. For more than a century the Qarmatis prevented the Caliph from exercising his authority over a large proportion of the Arabian peninsula. They spread terror and devastation throughout Arabia and were greatly feared by the Caliphs and their court-circles. The holy Black Stone was carried off from Mecca and was held by them for ten years. The Qarmatian Republic, of which relatively little is known, minted its own money in the name of a Governing Council of six, which had at its disposal no less than 30,000 negro slaves employed in agriculture.

Through their social institutions the Qarmatis exercised great influence on the development of the guild system in Muslim countries and thus, indirectly, on the guild system in Western Europe as well.

The piecemeal manner in which the Muslim scholars became acquainted with Greek philosophy seemed to confirm their first impression that it had been revealed to the ancient philosophers as one complete and integrated system, just as they themselves had received a revealed religion. Owing to this misconception, the earlier Muslim philosophers applied themselves mainly to investigations and commentaries on "the" philosophical system of the Greeks and fitting this system into the Muslim world view.

Only later was a freer, more objective view of the tenets of classical philosophy arrived at. Among the Muslim philosophers whose fame spread to the West are Ibn Sina (Avicenna, d. 1037), Ibn Rushd (Averroes, d. 1198), and Mozes ben Maimon (Maimonides, d. 1204). Translations into Latin and Hebrew by Christian and Jewish scholars had made their work, and hence their handling of the Greek originals, known to the Western world as early as the twelfth century.

Literature, Science and Art The Abbasid court soon became a centre of literary practice. Alongside the traditional religious writings and songs of praise to the Prophet there evolved a poetic cult

of great refinement, which was dedicated to the glorification of wine and love, often seen not merely in a sensual, but also in an ethical and mystic light. The Persian poets Umar al-Khayyam (d. 1031) and the lyricist Hafiz (called Lisan al-Ghaib = the Voice from the Outer World, d. 1389) are world famous. The tales of "the Arabian Nights", recorded at a later date and known the world over, sprang originally from this rich folk literature.

Many words in our language still bear witness to the influence of Islamic culture on the West. Some of these words begin with al, the Arabic article. Alcove is derived from the Arabic al-kobbah, the vaulted room; algebra from al-jabr, reunion (reduction of fractions, calculations with letters). Other examples are alcohol, alchemy, apricot, etc. Coffee (café) comes from qahwah, an Arabic word for beverage (wine) in general. Sugar comes from sukkar; the Arabs borrowed this word from the Persians who, in turn, borrowed it from Pali and Sanskrit, in which the radical sarkara meant gravel or fine sand and hence sugar too. This word also reached Europe along a different route, via the Greeks and Romans, though as saccharine. In origin, admiral is an Arabic word, strange as it may seem, and it is said to stem from Amir al Bahr, commander at sea. Zenith, nadir and azimuth are similarly Arabic in origin. Tulip, the name of the national flower of The Netherlands, came from the East. It is an abbreviation of the Persian dulband (Turkish tulband), the name of the well-known headgear. Via the Italian tulipano and other by-paths this word became "nationalized" in England as tulip.

Owing to intensive commercial traffic and the yearly pilgrimages to Mecca, the chief caravan routes became well-known throughout the vast area of Islam. Originally, Muslim geographers were guided by Ptolemy's calculations, but their increasing knowledge of familiar regions and the need for a cadastral survey led to the planning of a fixed cartographical system of the Muslim dominions and the surrounding world. In this way Al-Idrisi (d. 1166) in Sicily was able to produce on a large silver tablet a map with a detailed description of the whole known world – a very vade-mecum of knowledge. Astronomers, who from quite early on had had the use of good observatories, and travellers far beyond the frontiers of Islam, such as Ibn Battuta in the middle of the fourteenth century, performed valuable services for Muslim geography and, indeed, for modern science.

Historiographers produced a large number of chronicles and bibliographies, although it was not until after the period of the Abbasids that critical research approaching modern standards was undertaken, and then it was still an exception, e.g. by the brilliant historian Ibn Khaldun (d. 1406).

Medical knowledge, too, reached a high level, and Ibn Sina was renowned far and wide both as a philosopher and as a physician.

Muslim mathematicians not only preserved the mathematical and astronomic knowledge of Greek, Persian and Indian origins from oblivion but also produced their own significant contributions. They adopted the Indian numerals, including the extremely important use of the zero, and later passed them on as Arabic numerals to Europe, thus liberating Western mankind from the much more cumbersome Roman system of numbering ("cipher" comes from the Arabic word "sifr", meaning "empty" or "zero"). Algebra, trigonometry and even optics owe much to Muslim scholars, while the fascinating game of chess, of Indian origin, reached Europe through the mediation of the Arabs. ("Checkmate" is derived from the Arabic-Persian expression "shah mat" meaning: the king is dead.)

The names of the architects are no longer known, and most of their buildings are gone, but by about 800 Baghdad, founded in 762, had grown into a very large city with magnificent palaces of which practically nothing remained after the Mongol invasions. Samarra, Isfahan, Granada and Cordova were renowned for their beautiful buildings, and the mosques of Cairo, Qayrawan and Medina still bear eloquent witness to a vigorous, creative impulse.

A flourishing musical life (with Persian, Byzantine and Mediterranean traits), exquisite miniatures, weaving, metal and leatherwork likewise testified to an intense cultural life of a high and refined standard.

A brief and incomplete survey such as the present one can only give a vague, general impression of the lively and multicoloured mosaic which the culture, art, and scientific learning of the Abbasid era must have formed: an interplay of intellectual forces and a dazzling efflorescence which far overshadowed the meagre cultural life of medieval Europe. Little wonder that the illustrious afterglow of this civilization attracted scores of English and French students to the Spanish-Arabian universities, where they were able to take advantage of a more advanced scholarship than their own;

the development of scholastic philosophy in Europe was the fruit of their studies. Together with those who returned home spiritually enriched from the Crusades, they belong to the precursors of the Renaissance.

Trade and Industry

Under the Abbasids economic life also thrived. The market and port systems were excellently organized. As a rule the princes levied taxes on all goods transported through their territory. Everywhere at fixed intervals along the great trade routes were caravanserais where one could find lodging for the night. Merchants sometimes made fabulous profits, but they also had to overcome great dangers and difficulties and to take great risks, especially with sea traffic in the overseas trade. Owing to their geographical position, the central states of Islam held a monopoly position in the commercial traffic between east and west.

With Baghdad as centre, the most important trade routes ran eastwards overland via Rayy, Nishapur and Merv to Bukhara and Samarqand and from there further on to Central Asia and China or along the Tigris to Basrah and so by sea to India and China. The westerly routes followed the Euphrates and Tigris to the Syrian harbours or passed overland through Asia Minor to Constantinople, or through Syria and Palestine to Egypt and thence further along the North African coast to the Maghreb.

Arab shipping, however, never held the commanding position in the Mediterranean which it enjoyed in the Red Sea and Indian Ocean. The chief ports for trade to India, the Indonesian archipelago and China were Basra, Siraf and Aden. The voyages were made in comparatively large ships and often lasted several years. Among the most important commodities imported were silk, fine woods, camphor, indigo, precious stones, pepper and other spices, together with gold and ivory from Africa, many of which commodities were forwarded in transit to the West. The main items of export were costly tapestries and carpets. The leading centres of production and trade were Iraq (Baghdad), Fars (Shiraz), and Egypt (Cairo), to which were later added Syria (Damascus) and Transoxiana (Bukhara and Samarqand). Agriculture and market-gardening brought a wide range of food and fruit on the market, while stock-breeding produced meat, dairy products, hides (for leather-work) and raw material for the weaving of cloth and tapestries. The towns were not only

the centres of trade and industry (jewelry, leather and metal work, and weaving) but also the staple markets of their products. A Muslim encyclopaedia of the Middle Ages divides industry and the crafts into two groups: goods which are prime necessities, and supplementary luxuries. The first group is subdivided into food, clothing and housing. The textile industry was the most important with regard to both the numbers employed and the scale of production: piece-goods, clothing, carpets, tapestries, upholstery fabrics, cushions and numerous other materials were manufactured in great variety for local use and for export. This industry was partially "nationalized" – to use a modern term – in large enterprises, though a great number of small, private concerns flourished too. The Muslims learned how to make paper from Chinese paper-makers they took captive on the Syr Darya about 750 A.D. The number of paper mills increased rapidly, and after one or two centuries Fez in Morocco and Valencia in Spain had become centres for the manufacture of paper. Thence the art of paper-making spread to Western Europe.

The extent reached by trade between the countries of Islam and Western Europe is illustrated by the fact that thousands of Muslim coins have been found in Sweden. The crusades were a great stimulus; a world trade in all sorts of new or scarcely known commodities such as pepper, nutmeg, rice, maize and sugar began and brought wealth and prosperity to Venice and Genoa. The products of the Muslim textile industry (cotton, damask, muslin) found ready buyers in Western Europe, and Eastern articles such as sofa's, mattresses and slippers became fashionable.

In the vast Islamic world with its flourishing trade and industry, the prosperity and private property of the urban and, here and there, even of the rural population increased hand over fist. An amusing picture of the way money was spent in those days is provided by the story of a younger son of a prominent family of dignitaries who had inherited 40,000 dinars (from denarius, containing a gold value of 4.25 grammes). For alterations to his father's house: 1000 dinars; for furniture, clothing, slaves and other pleasant items: 7000 dinars; to a reliable merchant to be used for trading on commission: 2000 dinars; for the purchase of an estate: 20,000 dinars. He was able to live on the yields of his landed property, and the remaining 10,000 dinars were buried in a safe place, for use in emergencies. Undoubtedly a cautious young man.

Great fortunes were accumulated: princes, merchants, tradesmen, freedmen, and robbers alike prospered. Nevertheless life remained precarious: ships and travellers often disappeared without trace; sickness and death frequently took an unexpected toll; fertile farmlands and thriving cities were transformed overnight by plagues and wars into desert wastes and desolate heaps of rubble. In the end, however, it was by the agency of humans – of the Mongol hordes – that this society fell.

Rise and Fall of the Border States

The collapse of central authority in the thirteenth century brought about a vacuum in the vast empire, as a result of which the centre of gravity shifted to the border regions. Nevertheless the universal bond of Islam was not broken. Apart from the slow process of penetration in Africa and the gradual Islamization of the east coast of this continent, the east and north still offered great possibilities for large-scale territorial expansion which did not exist in the west, where, on the contrary, important regions had already been lost to Islam in Spain and Sicily.

Spain and Sicily

Spain was almost entirely occupied by the Muslims, the only exception being the region in the extreme north. Their dominion in that country lasted over seven centuries, more than double the longest period that a Western people (the Dutch) ruled in one of the countries of Islam (Indonesia). After the rapid conquest of Spain at the beginning of the eighth century, its peoples were treated with leniency and tolerance by the new despots. Contemporary Spanish chroniclers expressed in plain terms their preference of Muslim rule to that of the Franks in the north. It proved to be of paramount importance that the Arabs put an end to the system of large landownership, which was onerous and unremunerative, by dividing the estates among the farmers. This measure contributed largely to the increase of prosperity in Moorish Spain. The revival of industry, communications and trade also greatly improved the living conditions of the lower and middle classes of the rest of the population and of the Jews, who had often been persecuted.

Arab soldiers settled down in the country, and inter-marriage speeded up the process of 'Muslimization'. An Hispano-Arab civilization, with its own typical features,

came into being. As early as the ninth century, one of the Christian inhabitants of Cordova complained that, of his fellow-citizens, only one in a thousand could write a letter in reasonable Latin, whereas there were innumerable who could express themselves well in Arabic and even write poems in that language. The Christian intellectuals know only the language and literature of the Arabs and collect only Arabic works in their costly libraries, he exclaimed. In this same period, the Bishop of Seville considered it useful and even necessary that the Bible be translated into Arabic, not for the Muslims, but for the members of his own Christian community. These Arabized Christians and Jews were called Mozarabs, a term derived from the Arabic word *mustarib* (would-be Arab).

Under the Umayyad prince Abd ar-Rahman III (912–961), Spanish-Muslim rule reached its zenith in a long period of peace and prosperity. The last vestiges of subjection to the Baghdad caliphate were removed when this prince assumed the title and dignity of caliph and established diplomatic relations with other countries, including Byzantium, the arch-enemy of Baghdad.

In many respects, Spanish Islam enriched the economy and civilization of the country. In addition to a well-planned system of irrigation, new crops were introduced, e.g. citrus fruits, cotton, sugar cane, date-palms and rice. Many industries were developed: the manufacture of textiles, ceramics, the production of paper and silk, and the refining of sugar. Gold, silver and other metals were mined, and new mines were opened. Wool and silk were woven in Cordova, Malaga and Almeria; ceramics, of which the designs and techniques were borrowed from Chinese ceramists were made in Malaga and Valencia; weapons were forged in Cordova and Toledo, where the Saracen technique still attracts attention; paper was manufactured in Jativa and Valencia, leather in Cordova, tapestries in Bera and Calcena. As elsewhere in the Islamic world, the production of textile formed the chief industry. In Cordova alone lived 13,000 weavers.

An extensive foreign trade was carried on with the Mediterranean countries, especially Egypt and Byzantium, from where the products of Spain were forwarded in transit to central Asia and India. These goods were transported by a large merchant fleet, which had its home ports in Andalusia.

In art and architecture there also developed a typical, truly

magnificent style, of which the Alhambra at Granada and the Giralda Tower and the Alcázar at Seville are splendid examples.

It may be true that the results of Muslim rule were not, in all respects, a blessing for Spain – the centuries-old, vacillating and ravaging struggle between Muslims and Christians left its own imprint on the country and its people – but it is undeniably a fact that the Hispano-Arab civilization was of paramount significance for medieval, western Europe. The centres of learning, with their voluminous libraries, made it possible for Christians from many different countries and students and scholars from Spain to enrich their fund of knowledge and to translate many Arab works into Latin. After Toledo was finally recaptured from the Muslims, it became the first important centre in the West for the transfer of Islamic culture and learning to Christianity. The body of Islamic scholars who remained behind was supplemented by Jews who fled from the south when this region fell under the rule of the intolerant Almohads, a Berber dynasty from North-Africa. In this period, and especially during the reign of king Alfonso the Wise (1252–1284), the school of translators in Toledo accomplished a task of eminent importance by translating into Latin the works of Aristotle, Euclid, Ptolemy, Hippocrates and other classical writers, enriched with the commentary and addenda of Arab editors.

In a description of the peoples who fostered and promoted learning in the eleventh century, compiled by a scholar of Toledo, the Indians, Persians, Chaldeans, Greeks, Romans (including the Byzantines and eastern Christians), Egyptians, Arabs and Jews are given honourable mention. The Chinese and Turks are described as 'noble peoples' who have distinguished themselves in many fields. But the rest of the world is dismissed with the scornful epithet of barbarians, southern and northern. Of the latter it is said that 'their bellies are large, their colour pale, their hair long and straight. They are lacking in sharpness of wit and clarity of understanding; on the whole they are ignorant and foolish, credulous and stupid'. Obviously the Muslims and Mozarabs of those days entertained a poor opinion of the northern barbarians, i.e., those across the Pyrenees.

In 1492, the year in which Columbus discovered a new world and a new era of development for western Europe opened, the town and province of Granada were captured by the Christians, and with them fell the last Muslim bul-

wark in Spain. Very shortly afterwards the remainder of the Muslim élite, like their forerunners, migrated to northern Africa. Nevertheless many inhabitants of the Maghreb still have Andalusian names, and on the walls of their homes in Fez and Marrakesh hang the keys to the houses once owned by their forefathers in Cordova, Seville and Granada.

Sicily was under Muslim rule for only a relatively short period, little more than two centuries (from about 850 to 1050). In this short space of time not only Sicily was ruled but, from there, Sardinia and the southern part of Italy were temporarily occupied, Naples and Rome were threatened (for some years one of the popes paid tribute to the Muslims), and raiding expeditions advanced into northern Italy. On the island itself there developed a Muslim culture, which reached its peak in the middle of the eleventh century and thus later than in Spain. The Arabs introduced mulberries and oranges, sugar cane, date palms and cotton, and here, too, they devoted great care to irrigation works. Many wells and fountains still in existence date from the Muslim period. In Palermo alone there were three hundred mosques. Literature soared to great heights.

An abrupt end was put to this flourishing period when the island was captured by the Normans. Here again the Muslim élite left the country for North Africa, and many works of architecture and literature were thus lost. The Normans who settled in Sicily soon became civilized, that is Muslimized, however. The Muslims were given a privileged position at the court of the Norman prince Roger II, and to such a degree that the latter's subjects gave him the nickname 'the heathen'. His magnificent coronation robe bears an Arabic inscription and a Muslim date. It was at his court that the greatest of Arab geographers, Idrisi, wrote his monumental compendium of geography known as *Kitab Rujjar* – the Book of Roger – and drew his map of the world. The court chronicles were written in Arabic; the last official document written in that language in Sicily dates from 1242.

Finally, in the first half of the thirteenth century, a number of important Arab works, partly based on Greek texts, were translated into Latin by Jewish and Christian translators in Sicily. Like those written in Spain, these translations found their way to the countries of medieval Europe and contributed to the development of culture and learning among the 'northern barbarians'.

India The descendants of Mahmud of Ghazna, who subjugated the Panjab, were succeeded by a series of local dynasties, of which the 'Slave Dynasty' succeeded in founding the first sultanate of Delhi in the thirteenth century. Islam thus had penetrated into the heart of northern India. Under their successors parts of India were, with varying success, made Muslim territory, for example the Deccan with its vast territory in southern India.

A new development began when Babur, a great-grandson of the Mongol chief Timur, invaded India from Afghanistan in 1525. He conquered large areas in the north of this rich sub-continent and laid the foundations for the empire of the Grand Mughuls in India. The conquerors, Turks and Persians, formed the ruling caste, while Islam was the favoured religion as against Hinduism and Buddhism. The legal and literary language was Neo-Persian. Under these circumstances it was not strange that the conqueror Babur was also a patron of art and learning.

It was under his grandson, Sultan Akbar (d. 1605), that the Mughul dynasty attained its greatest splendour. The borders of the Empire were substantially extended, southwards at the expense of the weakened Muslim principalities of the Deccan, eastwards to include Bengal, and northwards to include Kashmir. Under Akbar the Mughul empire rose to great prosperity; agriculture and trade were promoted, the arts and sciences were encouraged, and internal administration was improved. Akbar was as much the terror of his officials as the idol of his people. Noteworthy was his attempt to realize an eclectic religious system formed from an amalgam of Muslim, Hindu and Christian elements. Justice was maintained for all; Akbar's successor even had a golden chain with bells hung at the entrance to his palace, and every subject who felt he had not been justly treated could ring it. The Mughuls' predilection for wine was also very human and traditional; indeed, it is said of one Grand Mughul that he fell to his death from a ladder in his library after imbibing too liberally this noble beverage.

Aurangzeb (d. 1707), Akbar's grandson, added yet further to the imperial territories, so that they now included the whole of India up to the river Cauvery in the extreme south. But the expensive wars and the luxury of the court proved exhausting, and a period of disintegration followed, hastened by bloody internal feuds and invasions from Persia and Afghanistan. The resources of the once so

mighty empire had, in fact, long been drained dry when the last sultan was dethroned by the British in 1858.

Indonesia It is probable that by the tenth century Muslim merchants had already established themselves in the most important trading centres of the archipelago, primarily those lying on the Straits of Malacca, the narrow channel on the sea-trade route between the lands of Islam and China. Three centuries later, according to the oldest historical documents, little Muslim states were founded in Perlak and Samudra-Pasei on the north-east coast of Sumatra. Later arose here the powerful sultanate of Achin, a bulwark of Islam that held dominion over large areas of Sumatra and enjoyed respect far beyond these borders. From northern Sumatra Islam spread peacefully via Malacca to Java and along the trade routes as far as the friendly coasts of the innumerable islands, large and small, of Indonesia. In the sixteenth century the most easterly point reached by Islam was the southern Philippines, many thousands of miles distant from Medina and Baghdad. There the inhabitants converted to the faith of the Prophet, were since then called Moros (a Spanish name for the followers of Muhammad). Meanwhile the Spaniards had crossed the Pacific to conquer the more northerly islands of this group, to name them after their king Philip, and to christianize their inhabitants. Here once again, at the other end of the world, Islam came into contact with the Spanish Christians. Islam penetrated only slowly into the interior of the islands of the Indonesian archipelago, and the process has not yet ended. There Islam, introduced by Indian merchants, showed strong affinities with Muslim India. After direct relations with India had been broken by the severe, monopolistic measures of the young West-European trading companies, a closer contact grew up between Indonesia and the centre of the Muslim world. The increasing numbers of Indonesian Muslims who journeyed to Mecca, Medina and Cairo to deepen their knowledge of religion determined the further course of Islam in the archipelago. Buddhist and Hindu sanctuaries were abandoned and fell into decay, while Islam made many converts and set up its mosques and religious schools throughout the country. Today Indonesia and Pakistan are the two states with the largest number of Muslim inhabitants.

The Ottoman Empire, Persia and Egypt

The collapse of the caliphate of Baghdad led to a period of disorder and a rapid succession of dynasties in the countries at the centre of the Islam world. In the midst of the turmoil came a new invasion of the Mongols, led by the dreaded Timur who swept out from Transoxiana and penetrated far into Asia Minor (1390). Only Egypt, under the rule of the Mamluk sultans, was spared his onslaughts. Cairo was embellished with many beautiful buildings that exist even today, while the arts and crafts reached a high degree of development.

Out of this chaos emerged two new forces: the Ottoman Empire and a reborn Persia. For many centuries they were to be rivals.

At the beginning of the fourteenth century Uthman, a Seljuq prince, came into power in the western tip of Asia Minor; he was to become the founder of the Ottoman Empire. In the course of that century his descendants extended their power over Asia Minor and across the Bosphorus, encircling the dwindling territories of the Byzantine empire around Constantinople and stretching as far as the Danube in Bulgaria and the borders of Albania and Thessaly. After a temporary set-back occasioned by the victorious advance of Timur, the Ottoman frontiers were once more pushed outward to envelop the entire Balkan Peninsula and the Crimea along with Armenia in the east. In 1453 came the inevitable fall of the weakened and isolated capital of Byzantium, Constantinople. Under the new name of Istanbul this city became the residence of the Ottomans, and the famous Aya Sophia, the fine cathedral, was converted into a mosque. Not long afterwards the Ottomans occupied Syria, Palestine and Egypt, making their influence felt as far as Algeria. Under Sultan Suleiman the Magnificent (d. 1566) the Ottoman Empire reached the peak of its power, half a century earlier than the other source of Islamic power, the Mughul dynasty in India. Suleiman captured Baghdad and Adharbayjan from the Persians in the east and Tunisia and Tripolitania in the west. In the north, in Europe, the Janissaries spread terror and consternation. These were the finest soldiers of their time, recruited mainly from captured Christians. Hungary, Transylvania and Bessarabia were conquered, and as early as 1529 Vienna was besieged for the first time, though without success. Religious wars and political controversies in Europe weakened attempts at effective resistance, but the tide began to turn when the Ottoman armies laid siege

once more to Vienna (1683). A European army of liberation relieved Vienna and defeated the Ottomans. A slow but steady process of decline then set in, and the once so heroic dynasty, attenuated by mismanaged wars and a corrupt administration, ended its existence in the twentieth century as 'the sick man of Europe'.

About 1500 the Safavids came into power in Persia. The dominion of this dynasty stretched from the Euphrates to the Amu Darja, though parts of this territory had to be ceded to the Ottomans once more. Thereafter Sultan Abbas the Great (d. 1629) managed to reform Persia into a powerful and well-governed state. A gradual process of decay soon set in under his successors, leading in the nineteenth century to the division of Persia into spheres of influence – British in the south and Russian in the north. Egypt, nominally a province of the Ottoman Empire, was occupied for a short while by French troops under Napoleon. At the beginning of the nineteenth century it became almost independent under the leadership of Muhammad Ali and spread its influence southwards over the Hejaz and through Syria and Palestine. Western technology and educational methods were welcomed, and with the opening of the Suez Canal in 1869 Egypt was brought within the sphere of interests of the big powers, particularly that of England.

The Dismemberment of the Islamic World

Meanwhile the rise and overseas expansion of European nation states had set an historic process in motion that accelerated the disintegration of the Islamic world. A simple resumé of territories and dates illustrates more eloquently than a long narrative the way in which the Muslim world was crushed between the millwheels of European nationalism.

Transylvania and Hungary soon fell to Austria (1699), followed by Bosnia in 1878. In 1830 the Greeks gained their independence and in 1878 Rumania, Bulgaria, Serbia and Montenegro. The Balkan war of 1912 completed the disintegration in Europe; only a fragment to the north of Istanbul remained in the hands of the Ottomans.

Russia, in the meantime, had conquered Azov (1774), the Crimea (1783) and Bessarabia (1812). Vast stretches of Islamic territory in Central Asia also fell to the Russians in the nineteenth century. Today the Russian Soviets include the free Muslim republics of Adharbayjan, Kazakhstan,

Uzbekistan, Turkmenistan, Tadzhikistan and Kirghizia. Persia and Afghanistan became bones of contention between Russian and English imperialism.

In the meantime Britain had conquered India and destroyed the Mughul dynasty (1859), established itself in Malacca (1811) and occupied the coastal regions of southern and eastern Arabia (c. 1840) as well as Egypt (1882) and the Sudan (1898).

One by one the islands of the Indonesian archipelago came under Dutch rule, and in 1903 the proud sultanate of Achin was overthrown.

After a heroic resistance led by Abd al-Kadir, which deeply impressed the non-Islamic world, Algeria fell (1845) to the French, who went on to seize Tunisia (1881) and Morocco (1912). Italy, a late-comer, occupied Tripolitania in 1911 (Senussi). Only a few shrunken regions, – Yemen, the Najd, Mecca and Medina, and the central lands of Turkey were allowed by the grace of the big powers to remain free from foreign domination

Internal Resistance As so often happens in the history of a nation, pressure from outside produced internal resistance. Already in the nineteenth century, Pan-Islamism, which proclaimed a renewed unity of the Islamic world, came into being in opposition to the political and cultural influences of the West. This doctrine was based on the persuasive ideas of the writer and politician Jalal ud-Din al-Afghani (d. 1897), fervent preacher of a religious and political rebirth of Islam. His disciple Muhammad Abduh (d. 1905) gave a fruitful, reformist turn to the theological thought of Islam. Focussed differently and of more local significance were the actions of the Mahdi, a religious leader, in northeast Africa (1881–1899). In the religious expectations of the Islamites the mahdi figure plays the eschatological rôle. Al-mahdi means 'the rightly-guided (by Allah) one', and leaders of religio-political opposition groups were so called in the expectation that they would be able to overthrow existing authority and found the kingdom of the just. It was only natural that the mahdi's came primarily from Shi'ite circles.

The Mahdi of the Sudan also claimed to be the descendant of Ali, son-in-law of the prophet. His campaign, carried on secretly in the beginning, soon attracted many adherents among the discontented population. In 1885

the Mahdists captured Khartoum, which was defended by General Gordon. A few months after this event the Mahdi died, but it was not for some fourteen years that the Mahdist state was suppressed by armed Anglo-Egyptian action. More than a century before this, a militant movement had begun in the Najd in Central Arabia. This movement of the Wahhabis was to have far-reaching political consequences. Their leader Muhammad ibn Abd al-Wahhab (d. 1787) preached the return to the original, unadulterated Islam of the prophet and the simplicity and austerity of the early caliphates. Thanks to the support of his father-in-law, the Emir of Najd, the first Wahhabi state came into being, only to be overthrown by Turco-Egyptian troops in 1818. The downfall of the second Wahhabi state was brought about later, about 1890, by the Emir of Hail.

**Renewed Vigour
and Political
Independence**

At the beginning of the twentieth century the Wahhabis once more succeeded in coming into power. Their leader Ibn Saud (d. 1953) spread his power over virtually the whole of the Arabian Peninsula and raised his country to the status of a monarchy (Saudi Arabia).

After the first world war the exhausted Ottoman Sultanate was replaced in Asia Minor and Europe by modern Turkey, which was born of a national revolution in 1919. The rest of its former territories at first fell under British and French mandate, but after a few years they achieved national autonomy limited by treaty: Jordan in 1921, Iraq in 1922 (under the Hashemite dynasty which had been driven out of the Hejaz by Ibn Saud), and the Lebanon in 1926. Egypt, which was a British protectorate, became a monarchy in 1922 and secured its independence in 1936, though it was still closely linked by treaty to England.

The return to self-determination and independence reached its climax after the second world war. In 1946 Syria became an independent republic, and the Emirate of Transjordan was raised to the Hashemite Kingdom of Jordan. Since then the latter has severed all bonds with Great Britain. Pakistan became an independent republic in 1947, Indonesia in 1949, while Libya, the former Italian colony and centre of the mystic Muslim order of Sanusiya which had developed into a theocratic power in this region, became an independent monarchy in 1951.

Finally, in 1956 followed three more states, the Sudan, Tunisia (which became a republic in 1957), and Morocco.

After a national revolution, Egypt was proclaimed a republic in 1953. Here, once more, the existing ties with Great Britain were broken: the nationalization of the Suez Canal even brought the country into armed conflict with Britain and France. Thus, in a short space of time, practically all the Islamic countries had fought for and obtained, or had defended, their independence as new or rejuvenated units.

In 1958 Egypt and Syria formed the United Arab Republic, with which Yemen associated itself in a federal union (United Arabian Federation). These remarkably rapid developments have completely changed the political structure of the countries of Islam and have radically altered the maps of Asia and Africa.

There still remain the unsolved and difficult problems of French rule in Algeria, British control of Aden, and the proclamation of the Jewish state, which, with its Arab minority of about 150,000, is a thorn in the flesh of all Muslim states.

In order to give form and direction to the struggle for greater cultural and political unity in the Arab world, the Arab League was founded in Cairo in 1945. Its members at present are Egypt, Saudi Arabia, Iraq, Syria, the Lebanon, Jordan, Yemen, Libya, the Sudan and Tunisia. In the establishment of the Arab League the concept of the natural affinity of all Muslim peoples once more took shape, and Pan-Arabism was strengthened. Nevertheless the differences between the member states are as yet too great for there to be any question of integrated unity. Nationalism, imported from the West, has called into being disruptive forces which, at times, appear stronger than the binding ones of Islam. The Western observer will probably be less impressed by this new factor, since the evil of exaggerated nationalism has long prevailed in the West. Only time can tell whether nationalism will prove a blessing or a curse for the peoples of Islam. Moreover, this nationalism often conceals the very unequal distribution of mineral resources over the various countries.

Industrialization too is changing the appearance of a number of Islamic countries at an amazing rate. The discovery by the West of rich oil supplies has transformed the desert (with a population that has never possessed anything) into a region of wealthy cities and settlements with a modern workers' proletariat. Nationalism and industrialization have facilitated the secularization of the Muslims on a

scale hitherto unparalleled in the Islamic world. Islam is facing its greatest danger in the Muslim areas of the U.S.S.R., where secularization is promoted in theory and practice by an essentially agnostic government.

The modern age is clamouring at the gates of Islam for admittance, and everywhere its voice is heard. What will be the reaction of the mosque and the crescent?

Islam is not only the rich heritage of a glorious past but also one of the great, vital and unifying forces of the contemporary world. The revelations of Muhammad are still read and studied by the faithful, and Islam remains a profound and formative factor in the lives and struggles of millions of people in Africa and Asia. In our age these people have entered vigorously upon a new phase in their history.

It is important that non-Muslims, and Westerners in the first place, should learn more about the turbulent history of the almost 400 million Muslims who inhabit the vast stretch of territory between Morocco and Indonesia and about the innumerable peoples and states strung along these nine thousand odd miles. Within a remarkably short space of time, these peoples and states have become fully-accepted participants in international affairs; at present the Islam-bloc in the United Nations controls 16 votes.

Now, more than ever, can the study of the history of Islam give some impression of the present and of the possible future developments in the lives of the peoples, nations and states 'who practise Islam'.



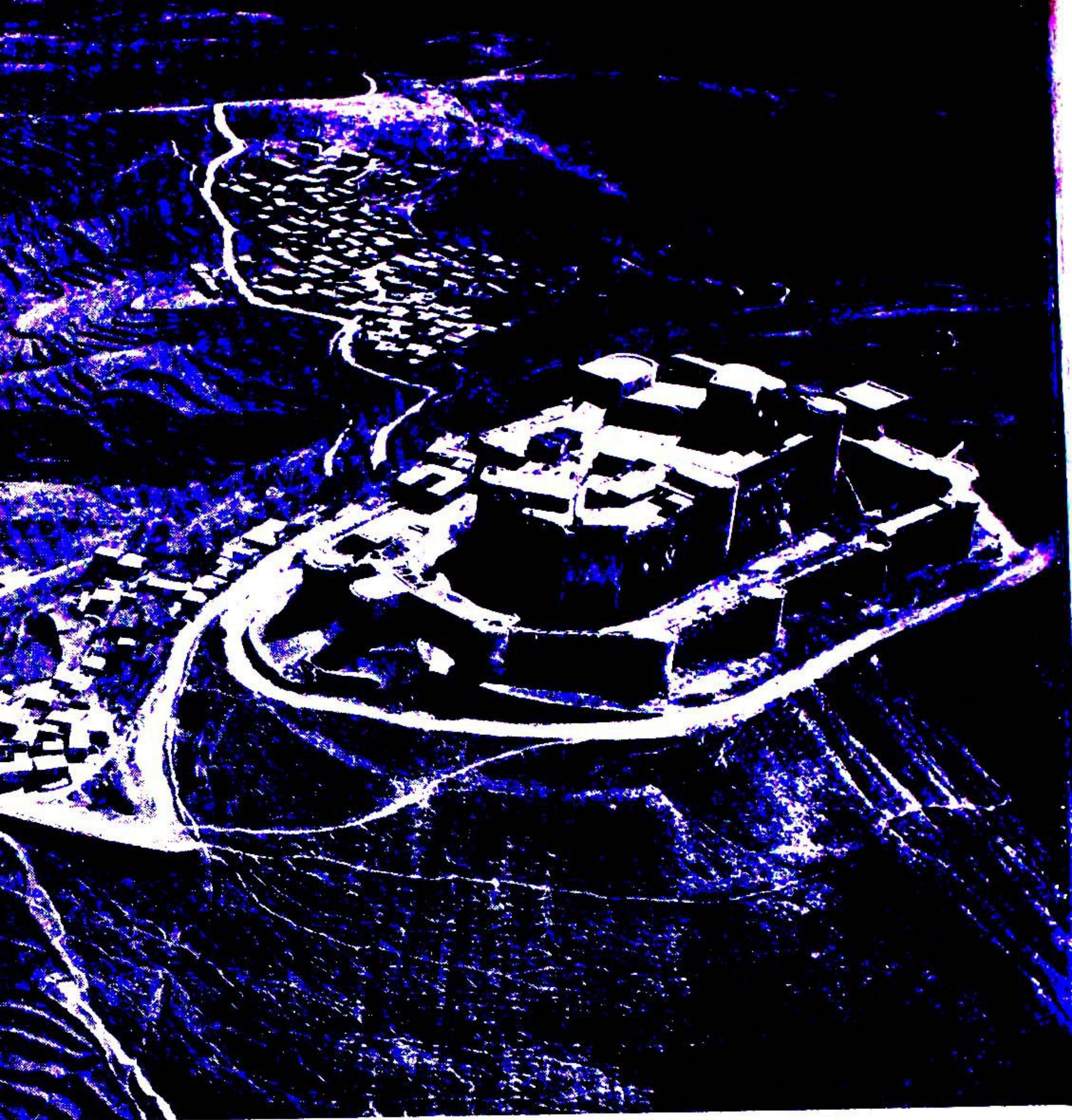
Minaret of the Great Mosque, Samarra The minaret of the Great Mosque at Samarra, which lies sixty miles to the north of Baghdad. The spiral of the outside stairway or ramp is clearly visible, constructed in the fashion of the Babylonian staged towers or ziggurats. The Great Mosque extends over an area of between ten and eleven acres. In the ninth century Samarra was, for a period of sixty years, the capital of the Abbasid caliphs. Samarra is also a famous Shi'ite shrine, the goal of many pilgrimages. (c. Exclusive News Agency, London.)



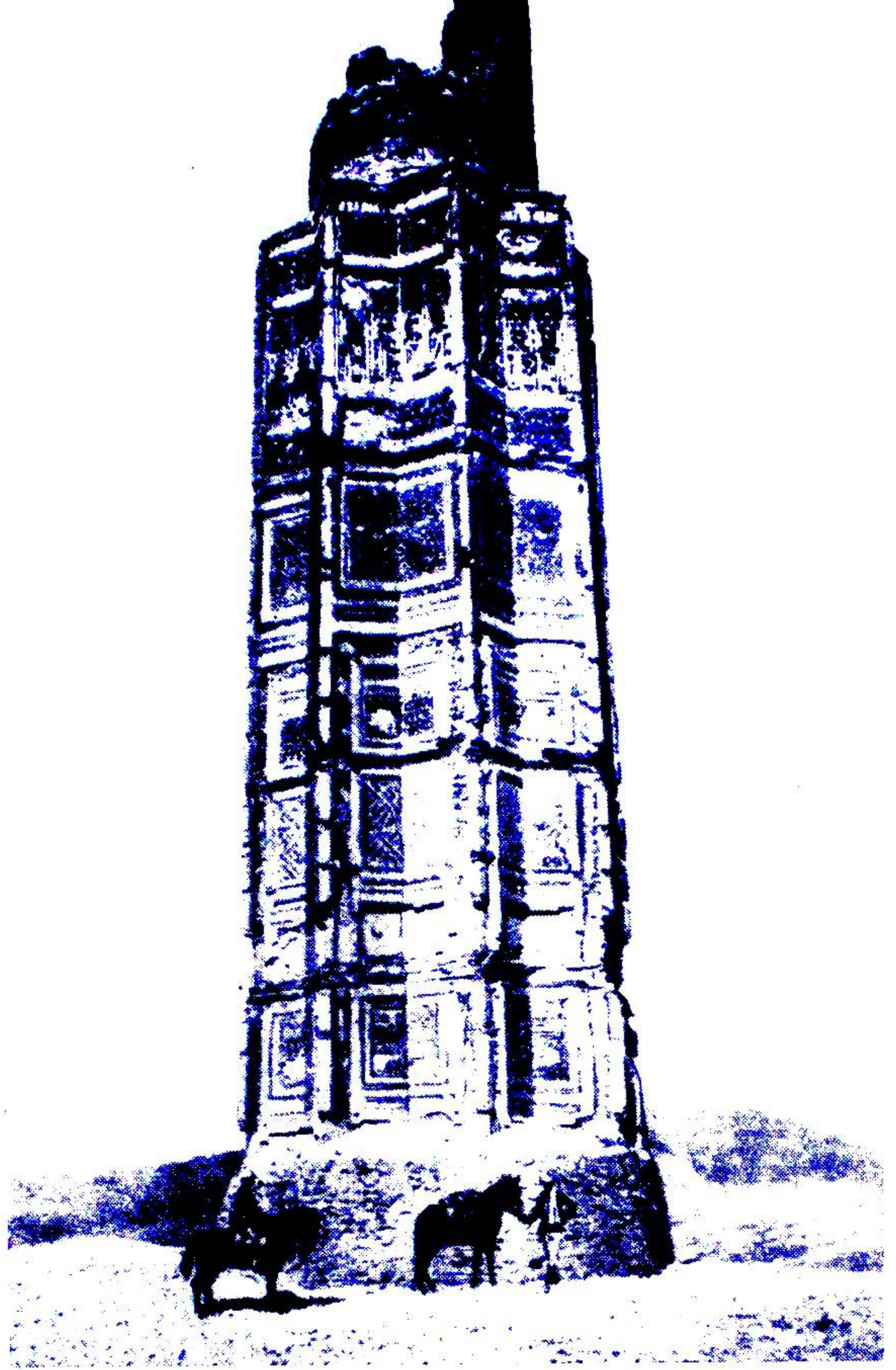
Minaret of the Great Mosque, Qairwan The minaret and inner courtyard of the Great Mosque of Sidi Okma at Qairwan. The square minaret was built in the first half of the eighth century and is probably the earliest in existence. Qairwan is, according to Mohammedan belief, one of the gates of paradise. (c. Exclusive News Agency, London.)



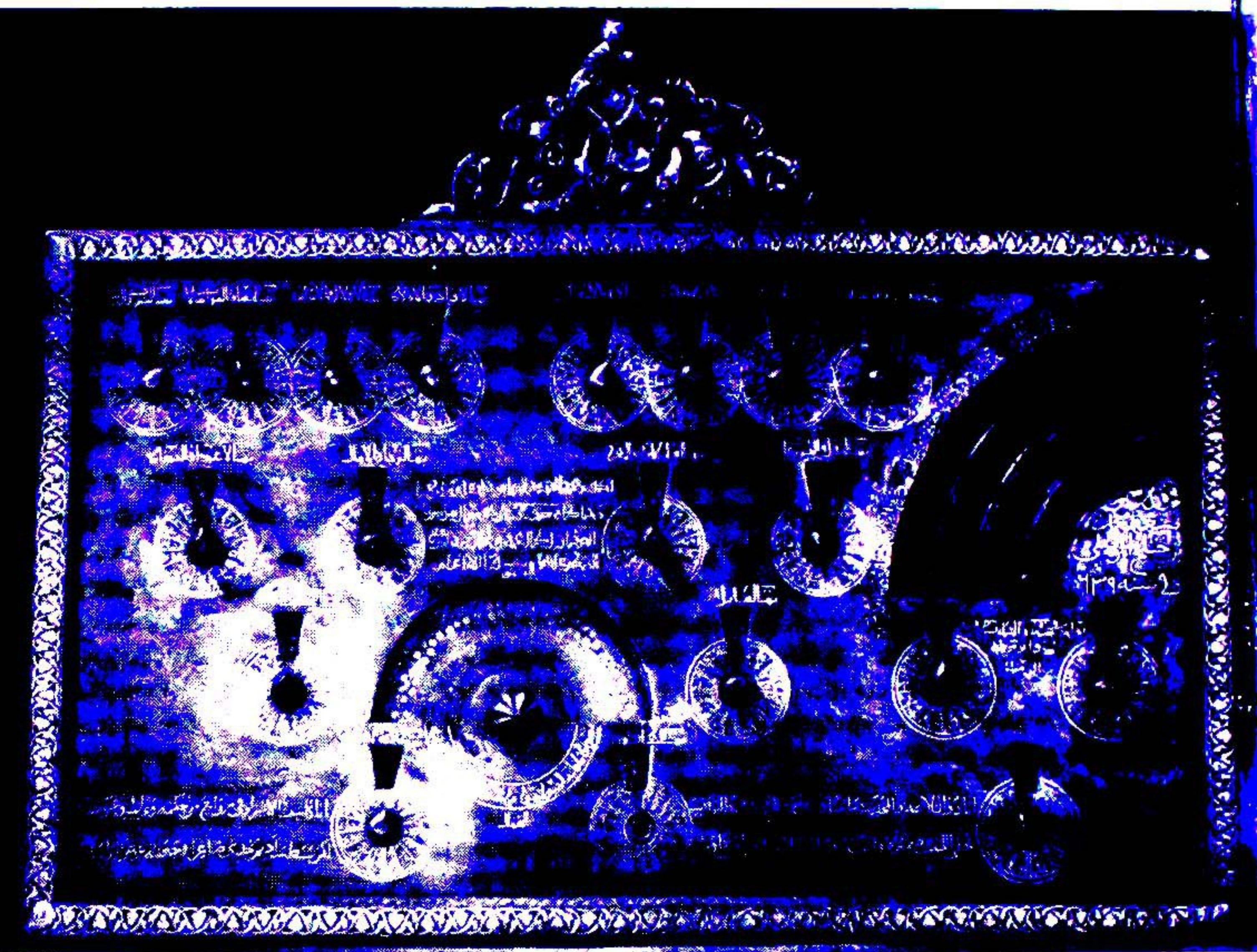
The inner Court of the al-Azhar Mosque, Cairo The inner court of the al-Azhar Mosque at Cairo. Founded in the tenth century, al-Azhar became in the course of time the most important university of Islam. To this famous centre of theology and scholarship came students from all corners of the Muslim world. Its libraries housed some 20.000 priceless manuscripts. (c. Lichtbeeldeninstituut, Amsterdam.)



Crusaders' Fortress, Syria In the time of the crusades many of these fortresses and strong-points, typical medieval castles, were built throughout the Levant, from the snowcapped Taurus mountains to the burning shores of the Gulf of Aqaba. In the constructions of one castle alone more than 170,000 tons of stone were used. Another had such huge cellars that supplies to feed a force of 1,000 men for five years could be stored there. The 'Krak of the Knights' shown here is one of the finest and best preserved of these fortresses. For more than 150 years it stood 'like a bone in the gorge of the Saracens', to quote a Muslim historian. Twelve times besieged, it fell at last in 1271 A.D. by ruse, into the hands of the Mohammedans. (c. Aerofilms Limited, London.)



The Victory Column of Sultan Mahmud of Ghazna The victory column of Sultan Mahmud of Ghazna (969-1030), founder of the Ghaznavide dynasty. This warrior is important in the history of Islam not only as a general but also as a patron and supporter of learning and the literary arts. Not a few notable Persian poets and scholars attended his court. The column had a cylindrical superstructure – the lower part is visible on the photograph – and was originally more than forty metres high. Now upwards of 20 metres are left. (H. Glück and E. Diezen, *Die Kunst des Islams*, Propyläen Verlag, Berlin.)



Astronomical Table from the Thirteenth Century An astronomical table made in 1241-42 A.D. by Muhammad Khutlukh at Mosul. The delightful pattern in silver on the back and the gold and silver inscriptions on the front are most remarkable. Northern Mesopotamia was famous for the study of astronomy and allied sciences. (c. British Museum, London.)

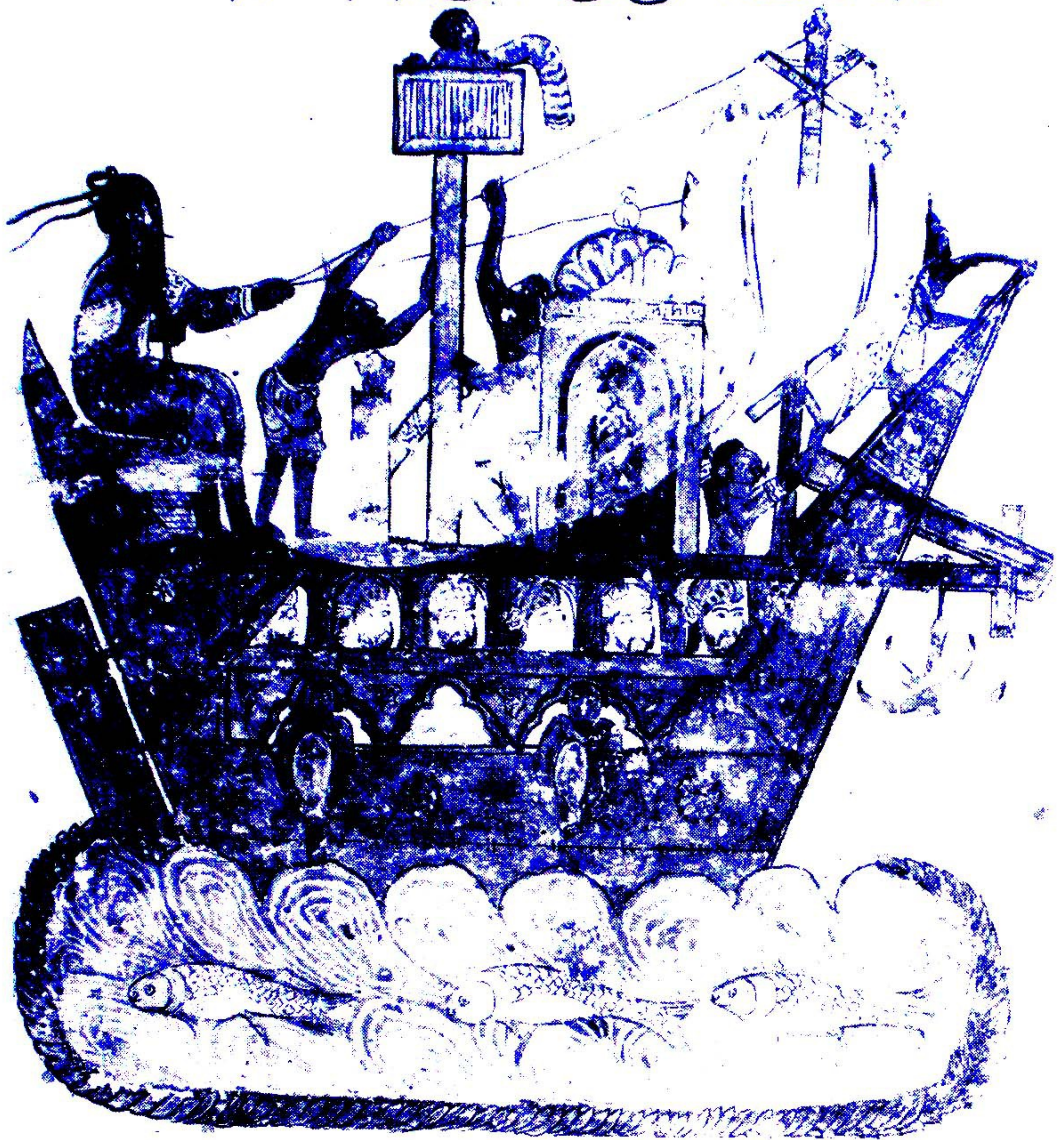
جارة الله عافية غرره واحاف به وبال امره
 واجناه غرس مكره واغتر الملق اند فنشر بمشاع
 من عزه امير المومنين على الحركة الى ابريقية فجمع
 اجناده وخر بالهم ميفاتنا ارتبطوا عليه في شن
 الغارات على بلاد المسلمين فاغاروا على جميعها
 بالاندر لم شرقا وغربا في يوم واحر وانتشر الطائفة
 الواصلة الى اشبيلية على جميع افطارها وعانت

Maghrebic Script, Morocco An example of the Arabic script from Morocco, one of the countries of the Maghreb. The form of the letters differs from district to district just as in the West the writing of the Frenchman differs from that of the Englishman or Dutchman. But the Arab alphabet and language is legible throughout the Muslim countries as formerly was Latin everywhere in Europe.



The Kadheman Mosque, Baghdad In the fifteenth century Kadheman Mosque at Baghdad, the tomb of Musa el-Kadhim, a descendant of the prophet, is to be found. The roofs of the minarets of this mosque, one of the places of pilgrimage of the Shi'ites, are covered with gold-leaf. (c. Aerocarto, London.)

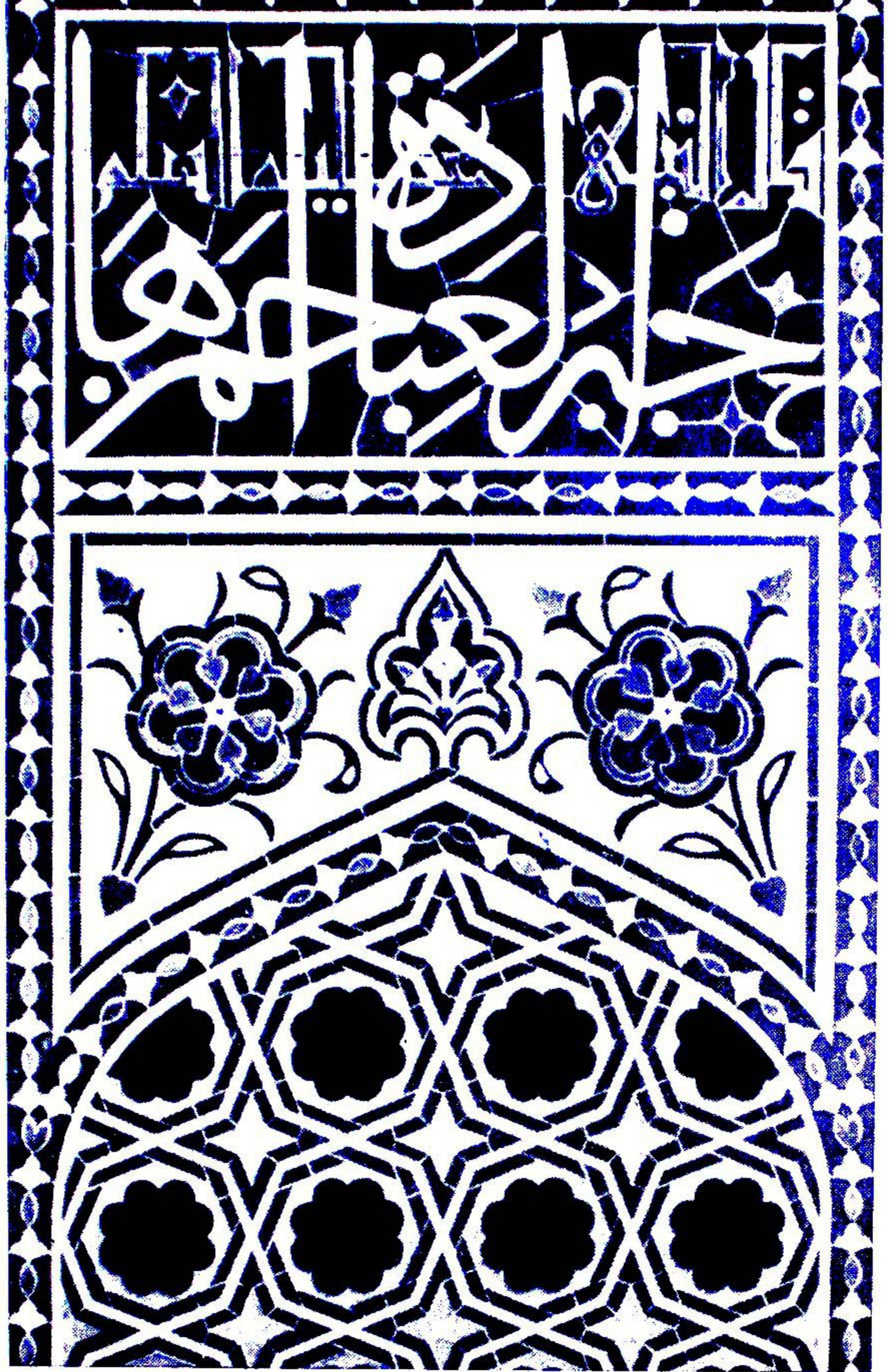
لقد انتمو بغيرنا طيرة امانا وبنارنا جلا ما و قال الربوا فيها بسرا لله بجهنما
 و مرثا فاشك في نفس تتنفس المغر من افعباد الله المكرمات لاما انك



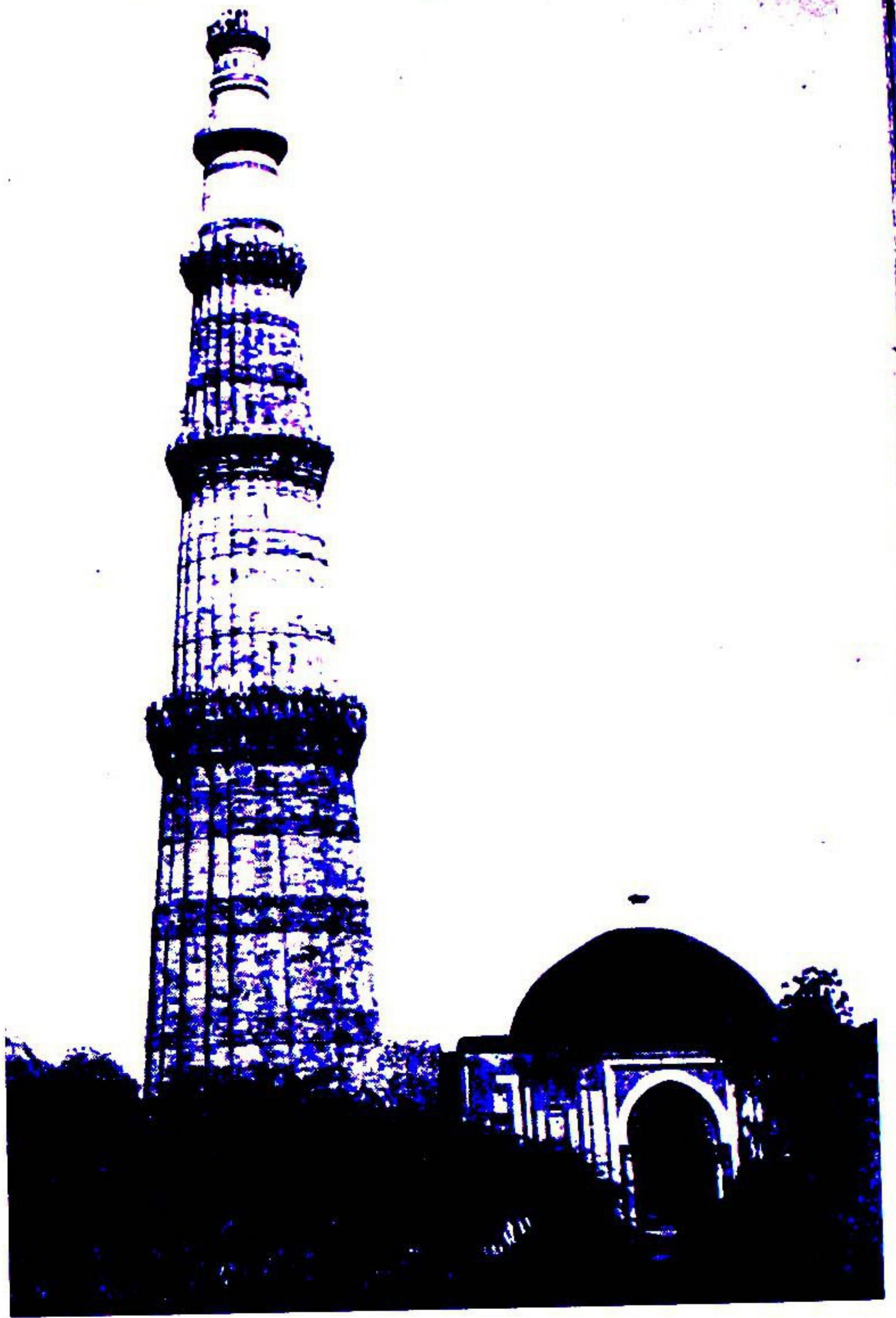
Hariri Ship The Hariri ship from the famous 'maqamat' of al-Hariri (1054-1122), a collection of fifty stories about the adventures of Abu-Zaid. These tales were so popular that the author had 700 manuscripts printed and put into circulation. They were later translated into Latin, Hebrew, Syrian, English and German. (MS. Arabe 5847, fol. 1190 collection Schefer, c. Photo B.N., Paris.)



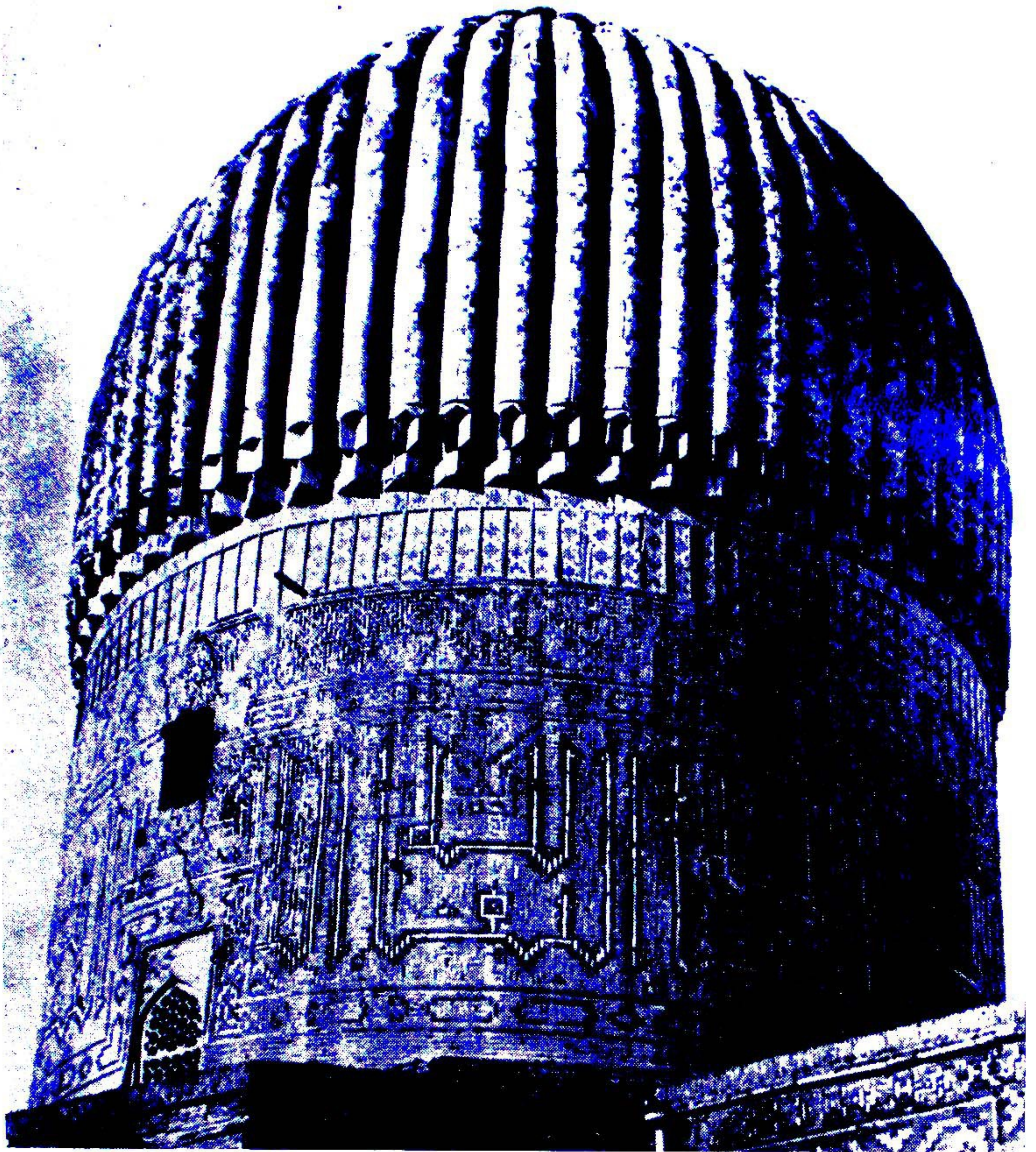
The Alhambra, Granada The Alhambra at Granáda, formerly the fortress and the palace of the Spanish Muslim rulers, is the most beautiful example of Mohammedan architecture in Europe. During the war against the Christians 40.000 Mohammedans rallied to its defence. (c. Zuid Europa Stichting, Amsterdam.)



Window in the Mosque of Shayk Safi, Ardebil A window in the Mosque of Shayk Safi at Ardebil, Adharbayjan in Persia. The decoration is in glazed earthenware. Since it is forbidden for Muslims to portray any living thing, the decorative arts have evolved in the direction of ornamental patterns and designs based on geometric figures, known as arabesques. (Sarre, *Denkmäler Persischer Baukunst*, Verlag Ernst Wasmuth, Berlin.)



The Qutb Minar, Delhi The well known Qutb Minar at Delhi, erected in 1199 as part of a mosque, was intended as a minaret but was later regarded as a victory tower by the Muslims. Its height is more than 70 metres.



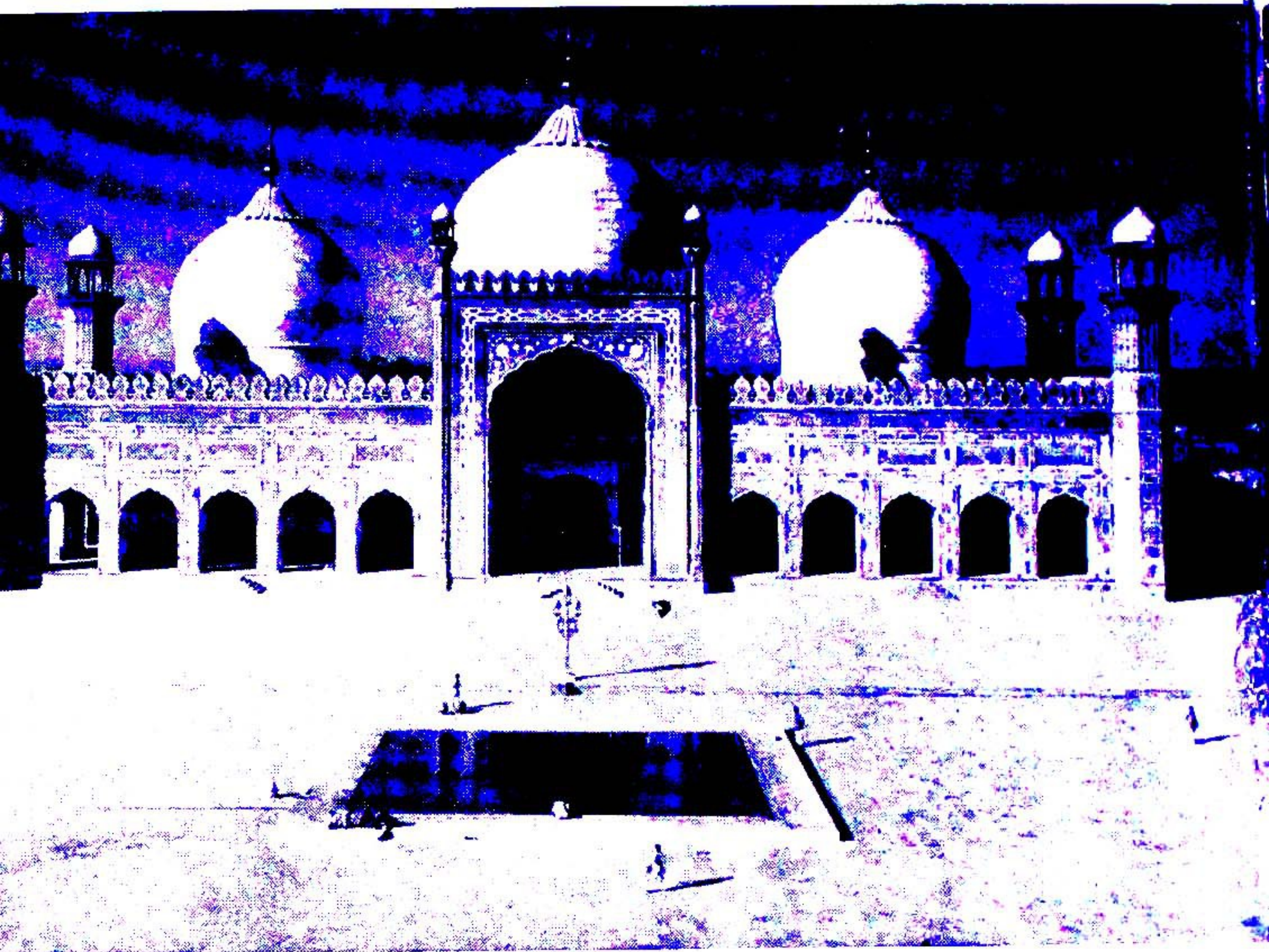
The Mausoleum of Timur, Samarkand The dome of the mausoleum of the Mongolian warrior Timur, also known as Timur Leng (the lame) because he limped. Samarkand, (Uzbekistan, U.S.S.R.), was the capital of his far-flung empire. The invasions of Timur form one of the most sanguinary chapters in the history of Islam. What is more, in their course the most prosperous areas were laid waste in the name of his creed. As a result his rule (1369-1405) did little to further Muslim culture in the East. (c. Photo Acta, Brussels.)



Sultan Akbar Portrait painted on calico of Sultan Akbar the Great (1542-1605), the most famous of the Grand Mughuls of India. During his long reign his kingdom reached the height of its prosperity. He encouraged agriculture and trade as much as learning and the arts. Though a terror to officials, he was idolized by his subjects. He promoted a religious system which contained Mohammedan, Hindu, and Christian elements. (c. British Museum, London.)



The Taj Mahal The Taj Mahal, built by the Mogul Prince Shah Jahan (1627-1658) as a tomb for his wife Mumtaz Mahal. On this building, which is over 150 feet high, 22,000 men laboured for 22 years. It is a magnificent example of Mughul architecture in India. (c. Indian Government Press Information Bureau, Delhi.)



The Great Mosque, Lahore The Great Mosque at Lahore (Pakistan), which splendid city vied with Delhi in the seventeenth and eighteenth centuries for the favour of the Grand Mughuls as official residence. The difference in architectural style between this and more western mosques such as those of Baghdad, Damascus, and Qairwan is very noticeable. (See pages 64, 15 and 58). (c. R. L. Mellema, Amsterdam.)



The Siege of Constantinople When in 1453 Constantinople at last fell to the Turks, the once mighty Byzantine Empire had shrunk in area to little more than that city itself. For centuries it had held the encroaching Mohammedan power at bay. Now only Vienna, some two centuries later, was to bring to a halt the conquest of Eastern Europe by the forces of Islam. Heavily fortified Constantinople – its thick walls measured twelve miles around – seemed impregnable. The Turks, led by Sultan Muhammad the Second, brought their fleet over land, by-passing outlying Pera, to reach the artificial harbour of the Golden Horn. By this manoeuvre they were able to assault the city from two sides. (c. Bureau de la Presse de la Radiodiffusion et du Tourisme, Istanbul.)



The Masjid Raya The Masjid Raya (Great Mosque) at Medan on the east coast
(*Great Mosque*), of Sumatra. This is an example of a modern Indonesian mosque
Medan in which Indian architectural influence is unmistakable.



Aya Sophia, Istanbul The Aya Sophia (Hagia Sophia) at Istanbul. The interior of this extra-ordinarily impressive building, ordained the Seat of the Patriarch of Constantinople in 537 A.D., covers an area of more than 50,000 square feet. After the fall of Constantinople (see page 73) this basilica, consecrated originally to Santa Sophia, was converted into a mosque and finally, in 1935, became a museum. The original structure stands almost intact. The four minarets were evidently added at a later date. (c. Lichtbeeldeninstituut, Amsterdam).



Sultan Suleiman Under Sultan Suleiman the Great or the Magnificent (1526-1566) the Ottoman Empire reached its maximum extent. He defeated the Hungarians at Mohacs and laid siege to Vienna, though in vain (1529). From Tunisia in North Africa to Persia in the East, Turkish garrisons were posted; the Corps of Janissaries were the most-feared warriors of their day. (Engraving Melchior Lorich, c. Albertina, Vienna.)



Abd el-Qadir Abd el-Qadir (1808-1883) who, subsequent to the French seizure of Algeria, was chosen as Emir by the unsubdued tribes. Between 1832-1847 he was the leader of the resistance to French occupation. After a long and stubborn struggle he was captured by the French and spent the last years of his life in Damascus. Here he wrote several works on theological and philosophical subjects. In Western verse he has been depicted as a romantic hero of the fight for freedom. (Dr. M. G. de Boer en H. Hetteema Jr., *Groote Platenatlas ten gebruike bij het Onderwijs in de Algemeene Geschiedenis*, A. W. Sijthoff's Uitg. Mij. N.V., Leiden.)



King Ibn Saud King Ibn Saud (1880-1953), the creator of Saudi Arabia. With the loyal support of the fanatical Wahhabite troops, who called themselves Ichwan or a band of brothers, he was able to consolidate his power and extend his domains. Exploitation of its overflowing oil fields has presented his heirs and country with enormous and unexpected wealth. (c. Arabian American Oil Co., New York.)



Muhammad Iqbal Muhammad Iqbal (1876-1938), writer, thinker and statesman, was joint founder with Muhammad Ali Jinnah (1876-1948) of the modern state of Pakistan, which in its constitution is designated an Islamic republic. Both of these men were, before the partition of British India, presidents of the Muslim League. Among the important works of Muhammad Iqbal is: 'The Reconstruction of Religious Thought in Islam'. He was a leading man in modernistic trends in Islam. (c. Embassy of Pakistan, The Hague.)

*Prayer Summons
from Minaret*



IMPORTANT DATES

B.C.

- c. 1700 The prophet Ibrahim (Abraham) and his son Ismael (Ishmael), legendary progenitor of the Arab peoples.
- c. 850 Earliest known record of the existence of the Arabs, found in an Assyrian inscription.

A.D.

- c. 570 Birth of Muhammad.
- 622 The Hijra (Hegira), the flight of Muhammad from Mecca to Medina (beginning of the Islamic era).
- 630 Muhammad and his followers take Mecca.
- 632 Death of Muhammad. Abu Bakr becomes the first Caliph.
- 633–47 Conquest of Syria, Iraq, Persia, Egypt, and Tripoli.
- 661 Ali, the fourth Caliph, assassinated at Kufa. Foundation of the Umayyad Caliphate.
- 680 Massacre of Kerbela.
- 700 Islam begins to spread down the east coast of Africa.
- 709 Muslims reach Spain.
- 710 Indus becomes eastern frontier of Islam.
- 732 The Mohammedan invasion of France thrown back by Charles Martel at Poitiers.
- 750 The Abbasids succeed the Umayyads.
- 756 Independent Emirate of Cordova established.
- 762 Foundation of Baghdad.
- 825 Muslim conquest of Sicily begun.
- 900 The Qarmatian uprisings.
- 969 Establishment of the Fatimid dynasty in Egypt. Foundation of Cairo.
- 988 Foundation of al-Azhar University at Cairo.
- 1000 The invading forces of Mahmud of Ghazna spread Islam throughout northern India.
- 1061 The Normans capture Messina in Sicily.
- 1085 The Christians take Toledo, Spain, which then becomes a centre of learning.
- 1096 The Crusaders occupy Jerusalem.
- 1100 Ghazali writes his great work: "The Revivification of Religious Knowledge".
- 1150 Idrisi makes a detailed map of the whole known world.
- 1187 Saladin defeats the Crusaders and recaptures Jerusalem.
- 1219 The Mongols invade the eastern provinces of the Caliphate.
- 1258 Baghdad overwhelmed and destroyed by the Mongols: end of the Caliphate.

- 1300 Samudra-Pasei and Achin in northern Sumatra converted to Islam. Islamic penetration of Indonesia.
- 1375 Ibn Khaldun writes his interpretation of history.
- 1453 The Ottoman conquest of Constantinople. End of Byzantine Empire.
- 1492 The Christians take Granáda. End of Muslim rule in Spain.
- 1498 The Portuguese open up the sea-route to the Indies.
- 1526 Dynasty of the Grand Mughuls founded in India.
- 1600 Persia re-emerges as a great power under Abbas the Great.
- 1683 The Turks repulsed after abortive siege of Vienna.
- 1792 Death of the founder of the Wahhabis.
- 1830 The French take possession of Algeria.
- 1839 The British seize Aden.
- 1857 The last Grand Mughul deposed by the British.
- 1869 Opening of the Suez Canal.
- 1901 Beginning of conquest of the Arabian Peninsula by Ibn Saud and the Wahhabis.
- 1918 Turkish rule in Arabia comes to an end.
- 1945 Formation of the Arab League.
- 1947 Partition of British India. Creation of Pakistan.
- 1948 Beginning of the state of war between Israelis and Arabs.
- 1956 Egypt nationalizes the Suez Canal.
- 1960 Fifteen independent Mohammedan states are members of the United Nations.

Note: A number of the above dates are approximations.

132810

A SHORT LIST OF REFERENCE BOOKS

A general survey of the Arab peoples' important role in history, with a good bibliography, is Prof. B. Lewis's *The Arabs in History* (revised ed. London 1958).

An introduction to the evolution of the religious system of Islam is given by Prof. H. A. R. Gibb in *Mohammedanism. A Historical Survey* (2nd ed. Oxford 1957).

A useful, up-to-date handbook compiled by Stephan and Nandy Ronart is *The Concise Encyclopaedia of Arabic Civilization. The Arab East* (Amsterdam 1959).

Dealing primarily with the law and the religious observances of Islam are the articles by Prof. H. A. R. Gibb and Prof. J. H. Kramers in *The Shorter Encyclopaedia of Islam* (Leiden 1953).

Maps and diagram material are to be found in *The Historical Atlas of the Muslim Peoples*, (Amsterdam 1956) compiled by Prof. R. Roolvink in collaboration with Dr. Saleh A. El Ali, Prof. Hussain Monés and Prof. Mohd. Salim (Amsterdam 1956).

A survey of the present situation in North Africa and the Near and Middle East is given in a series of clear and comprehensive maps in *The Atlas of the Arab World and the Middle East* (Amsterdam 1960).

SYMBOLS

Islamic



The Kaaba at Mecca



The mosque where Muhammad is buried at Medina



The Mosque of Omar or Dome of the Rock, dating from 710 A.D., Jerusalem



The Umayyad Mosque at Damascus



The Al-Azhar Mosque, Cairo



Mosque, Baghdad, with typical minaret and cupola



The four-sided minaret of the Oqba Mosque, Qairwan



The Great Mosque at Lahore



The Jama Mosque, built by Shah Tahan, at Delhi



The Taj Mahal, Agra



The tombstone of Maulana-Malik Ibrahim, the first holy man of Islam in Java at Gresik (1419)



The Great Mosque, Medan



The modern Great Mosque at Jogjakarta



Mosque at Bukittinggi, Sumatra



The Alhambra, Granada



Aya Sophia, Istanbul (Constantinople)



The Mosque at Bukhara, Uzbekistan, built by the Samanids



Victory column of Sultan Mahmud of Ghazna



Mausoleum of Sultan Muhammad Adil Shah, Bijapur, India



Qutb Minar, Delhi

Christian



The basilica of St. Peter, Rome



The cathedral of Toledo



Parthenay le Vieux, near Poitiers

Hindu



The Jagannatha Temple, Puri, Orissa



Temple of the Goddess Kali at Banaras



Rajput Tower of Victory, Chitor



Angkor Vat, Cambodia

Buddhist



Mahabodhi Temple, Bodh Gaya



Borobudur, near Jogjakarta



Potala, the palace of the Dalai Lama, Lhasa



Stupa in Ceylon

Miscellaneous



The mausoleum of Kemal Ataturk at Ankara



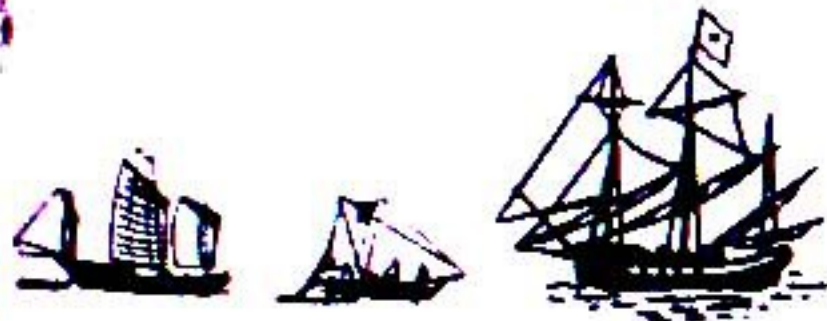
The tomb of Confucius at Ch'ü-fou



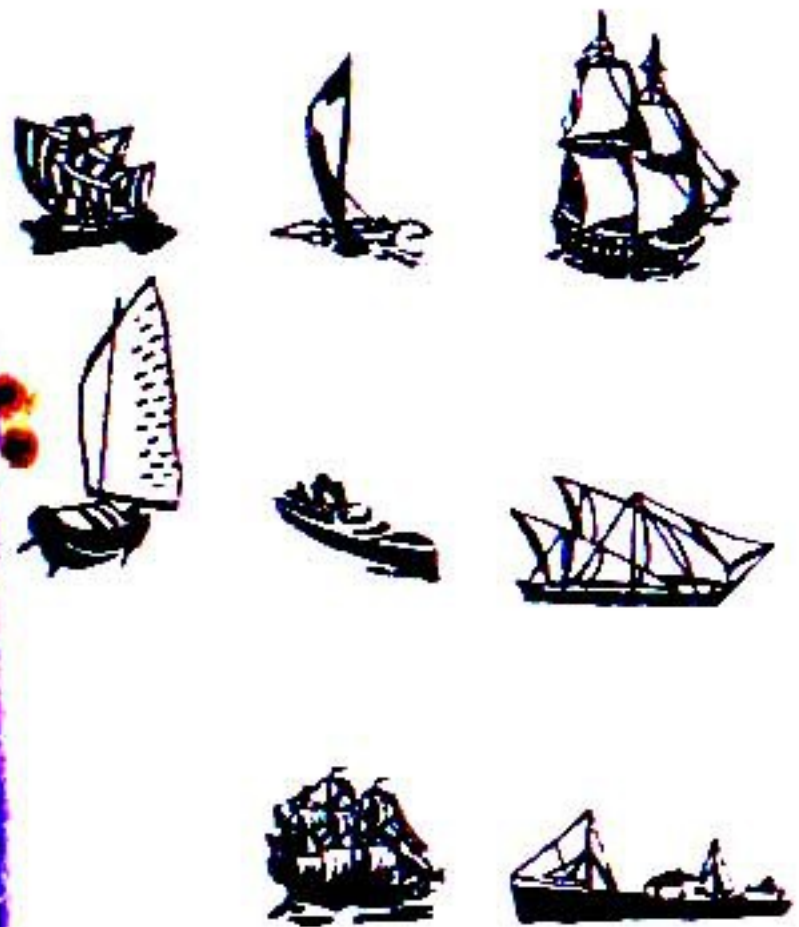
The Sphinx and Gizeh pyramid near Cairo



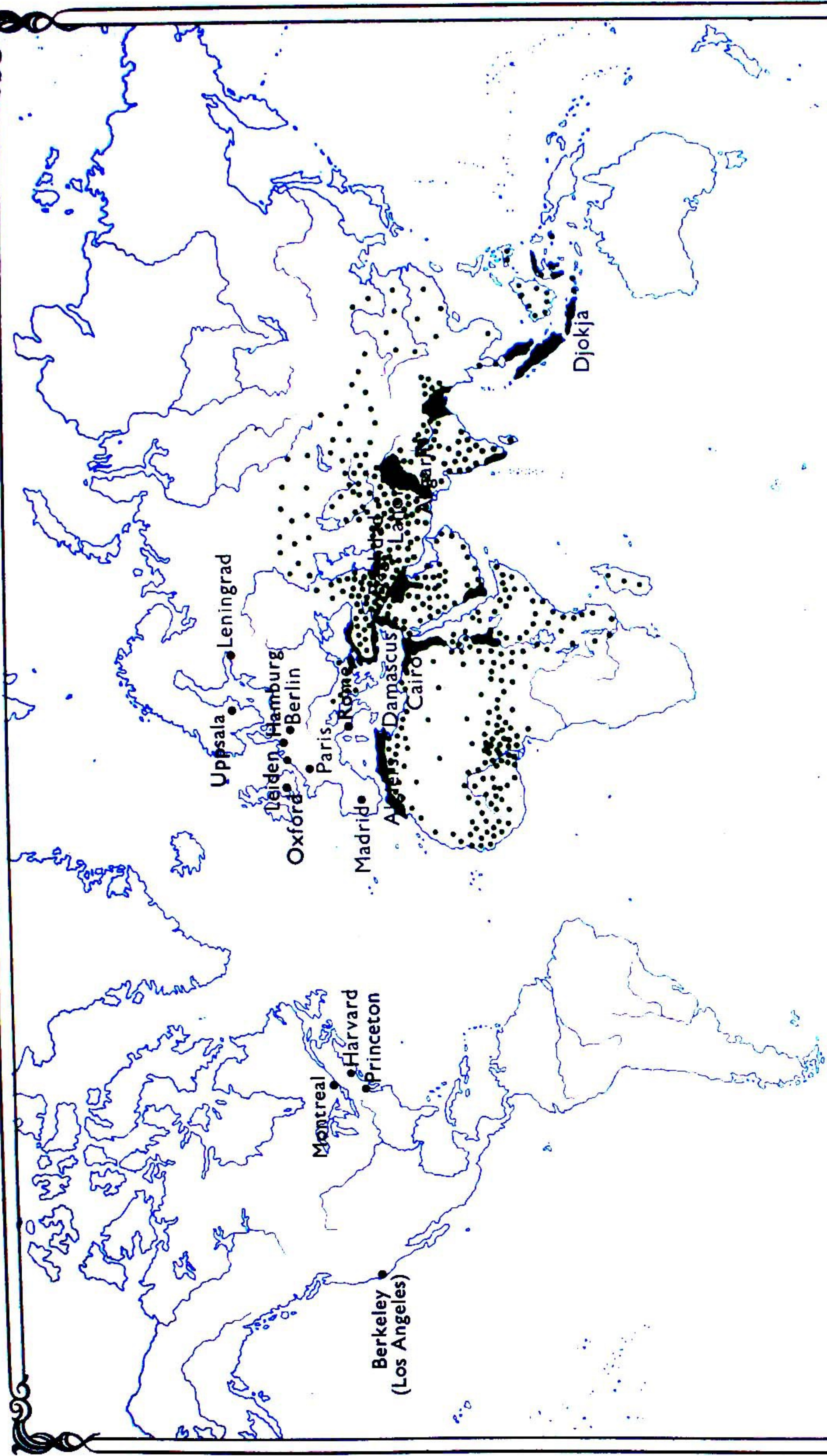
Oil



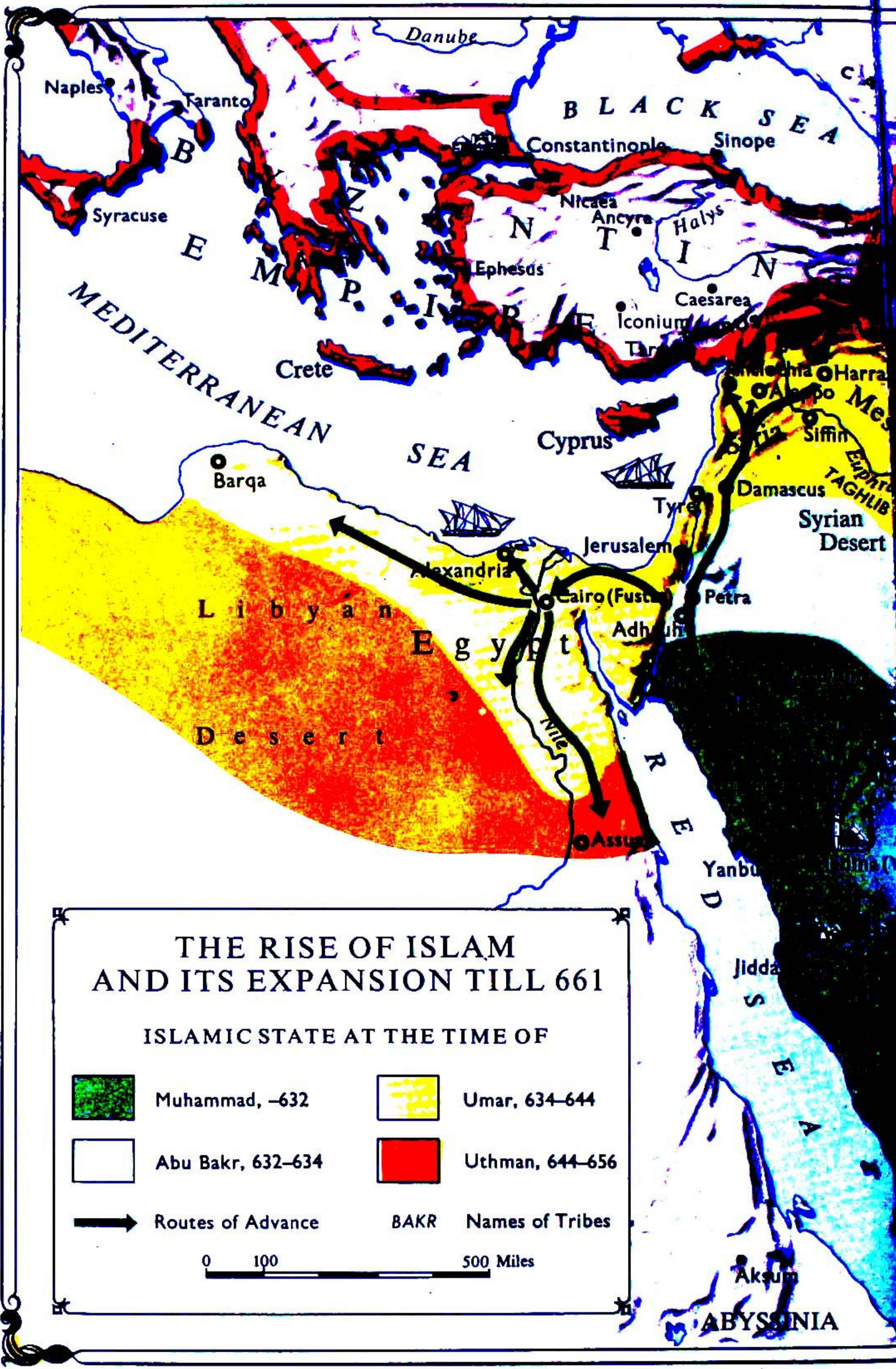
Trade and trade routes

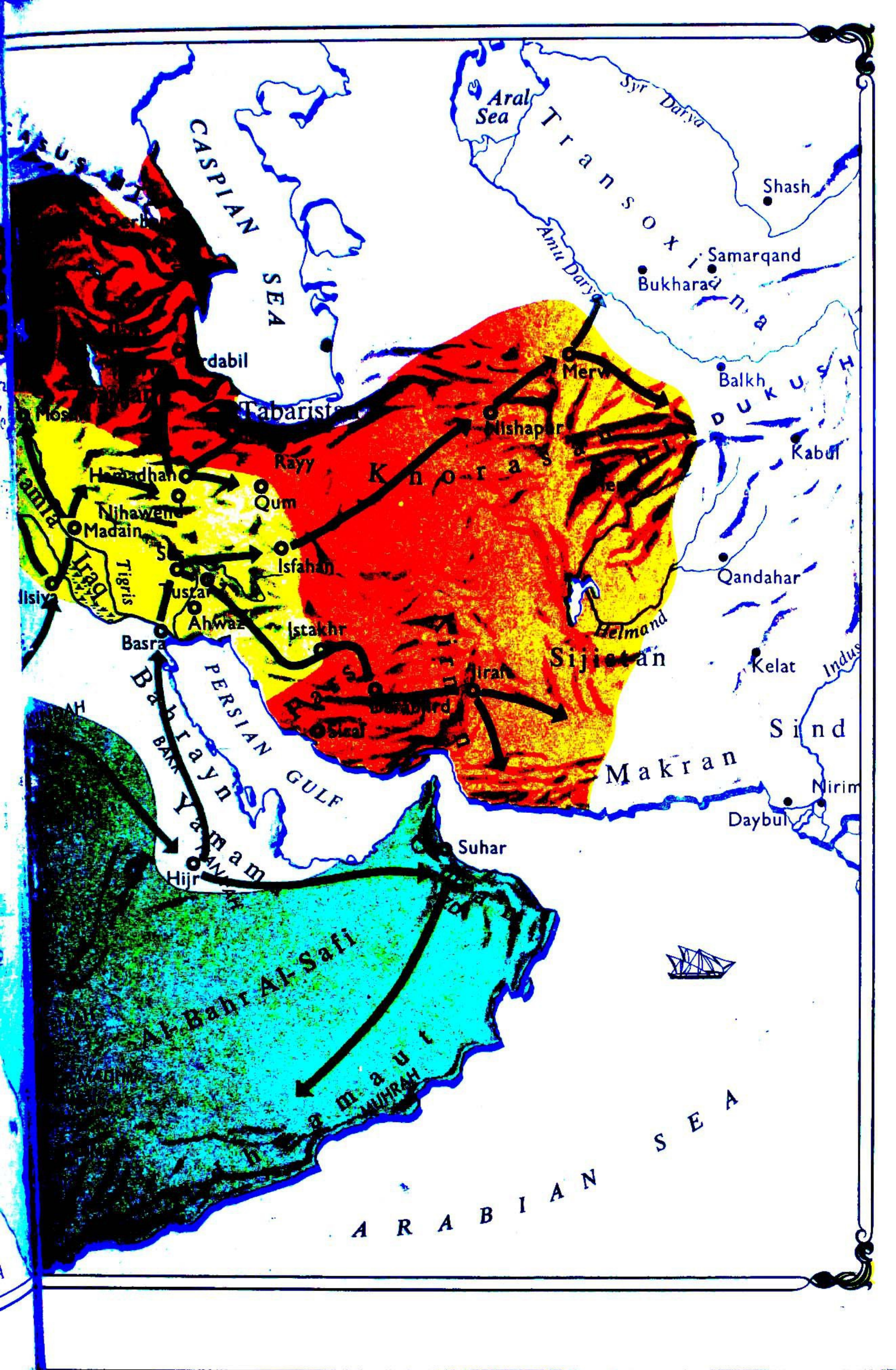






THE SPREAD OF ISLAM
 MOST IMPORTANT CENTRES OF ISLAMIC STUDIES





MEDINA

Road to Syria
to Jebel Ohod

Road to Najd

Hotel
Caravans

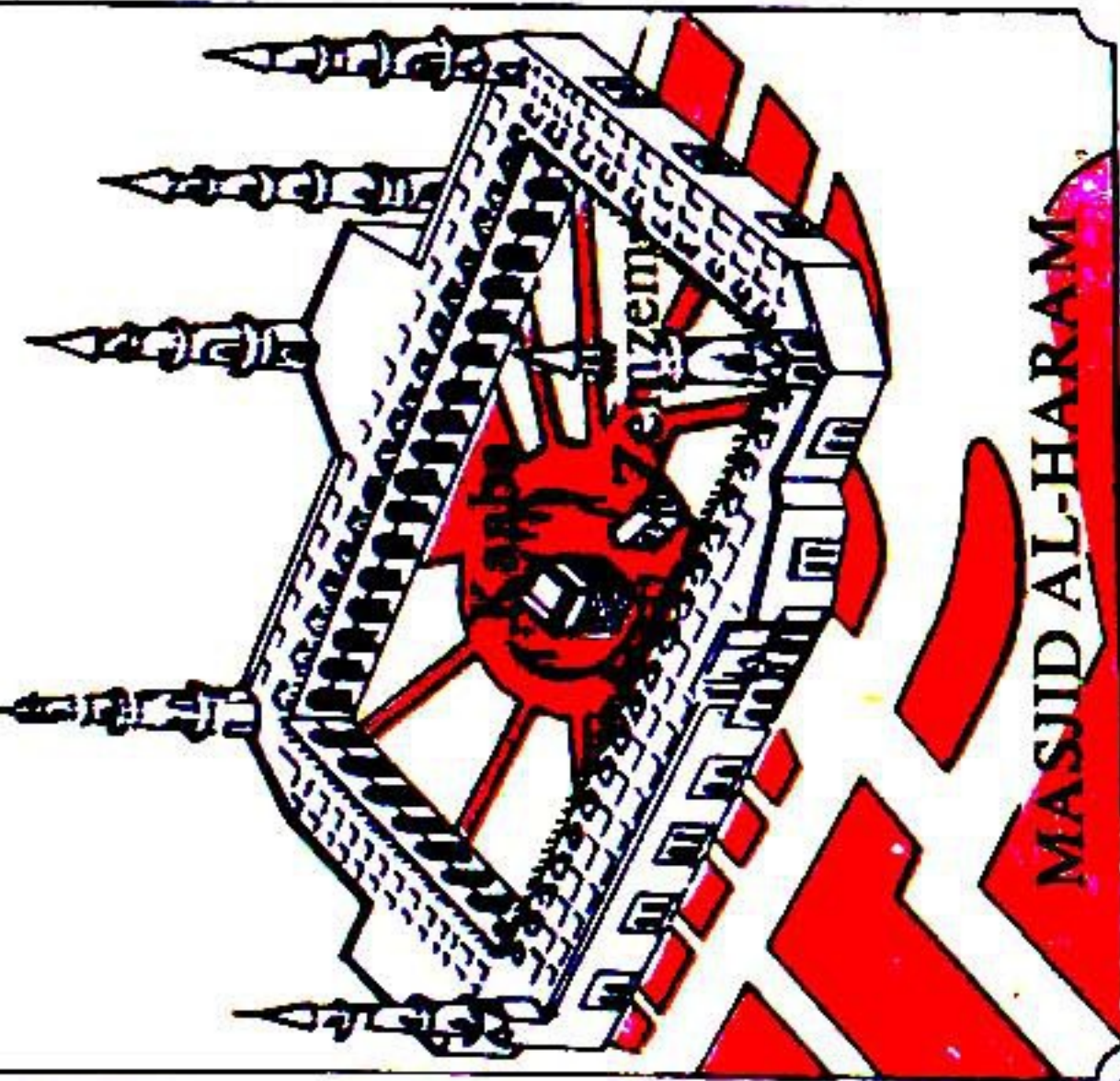
Road to
Yanbu
and Mecca

Road to
Fatmen
Arafat

MECCA

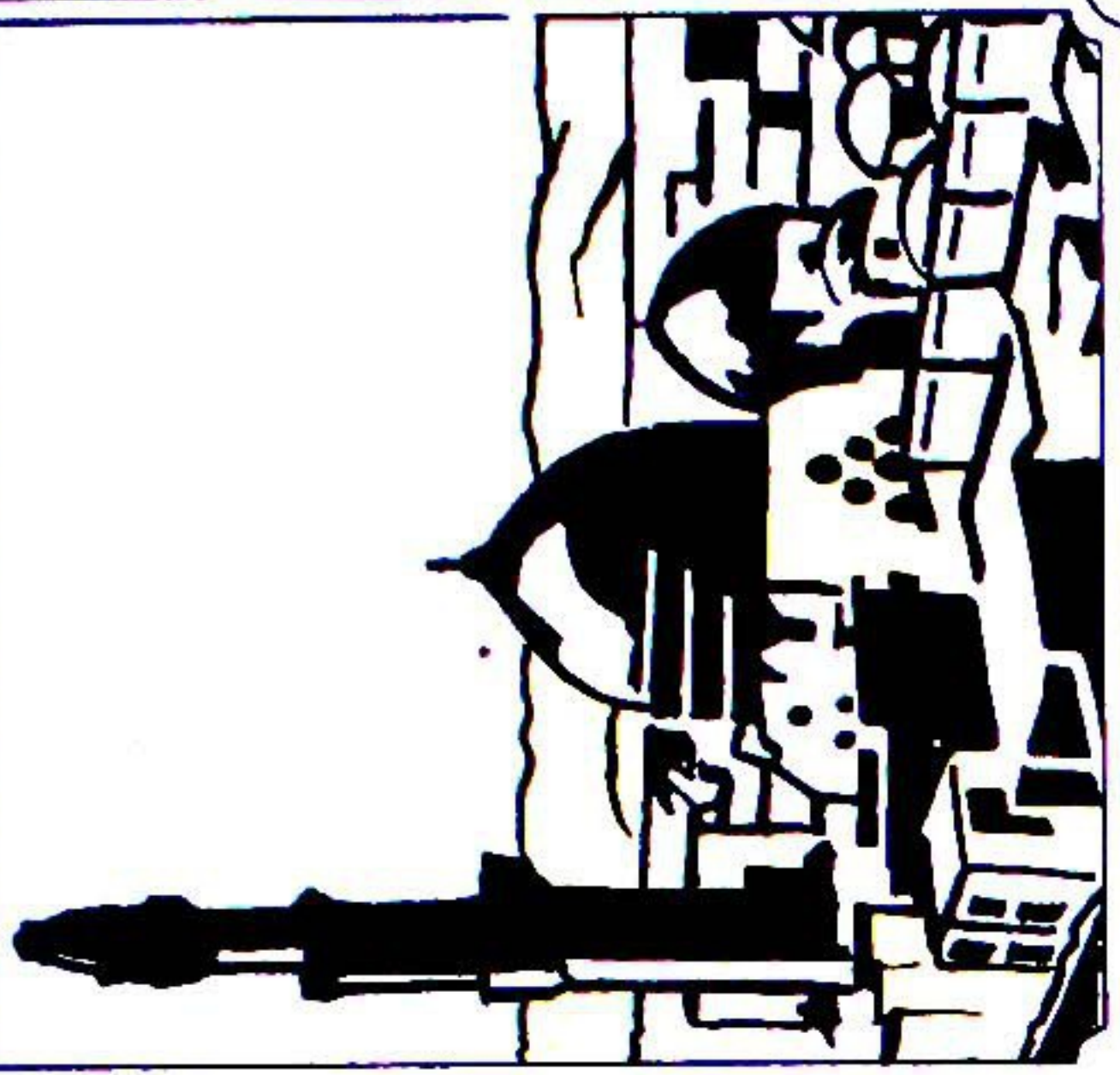
Road to
Medina

Road to
Arafat

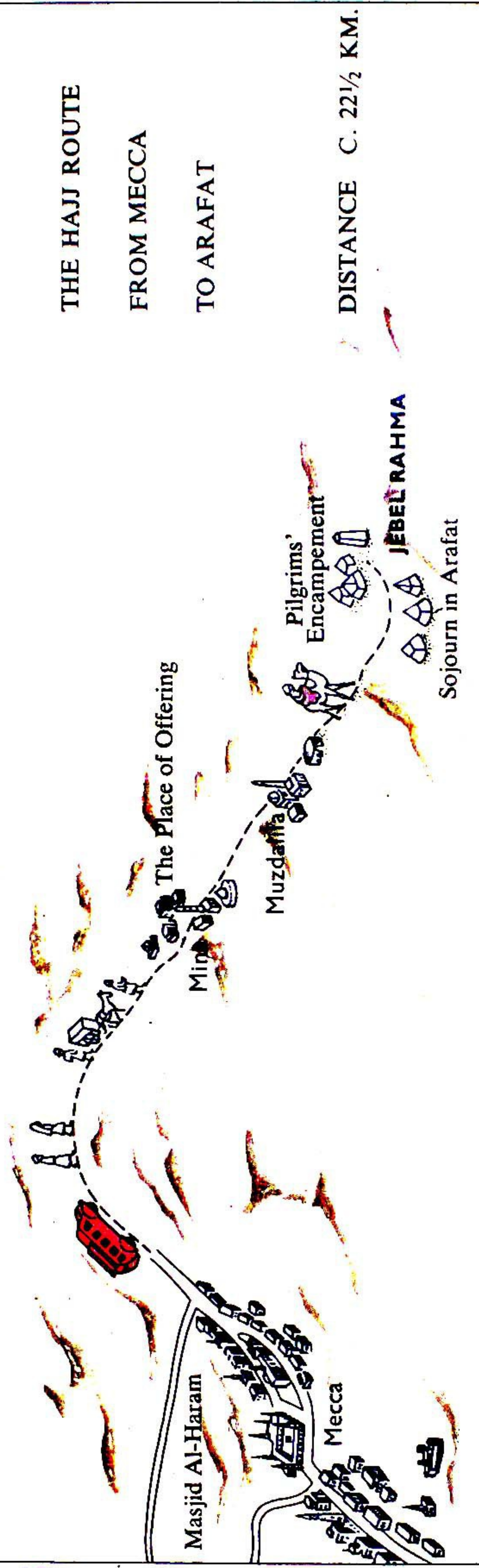


MASJID AL-HARAM

- 1) Masjid Al-Haram
- 2) The House in which Muhammad was born
- 3) Tomb of Khadija
- 4) Tomb of Shaykh Mahmud
- 5) Tomb of Abu Talib



- 1) Masjid Al-Haram or the Prophet's Mosque
- 2) The Prophet's Musalla or Prayer-place
- 3) The Mosque of Umar
- 4) The Syrian Gate
- 5) The Egyptian Gate

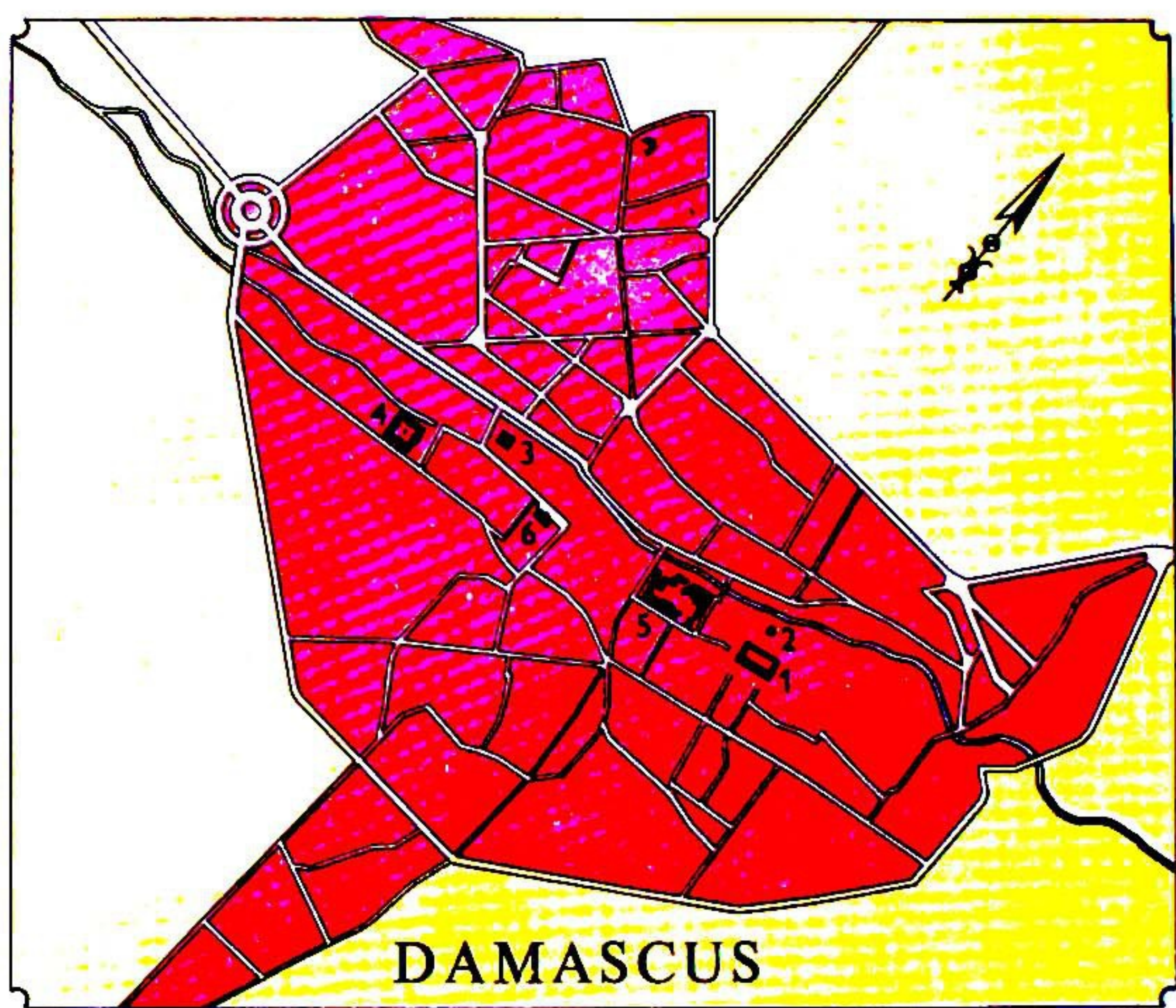
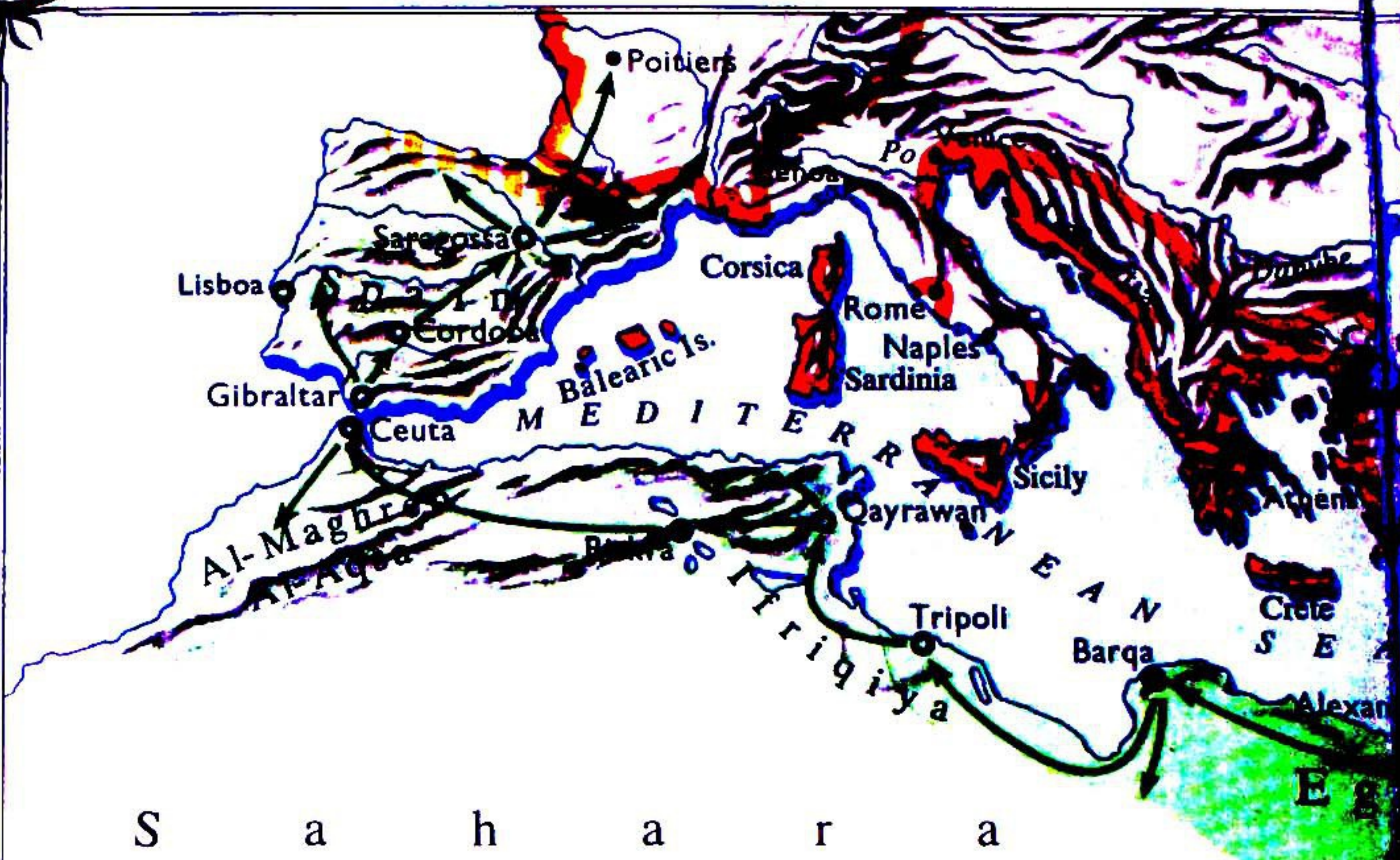


THE HAJJ ROUTE
FROM MECCA
TO ARAFAT

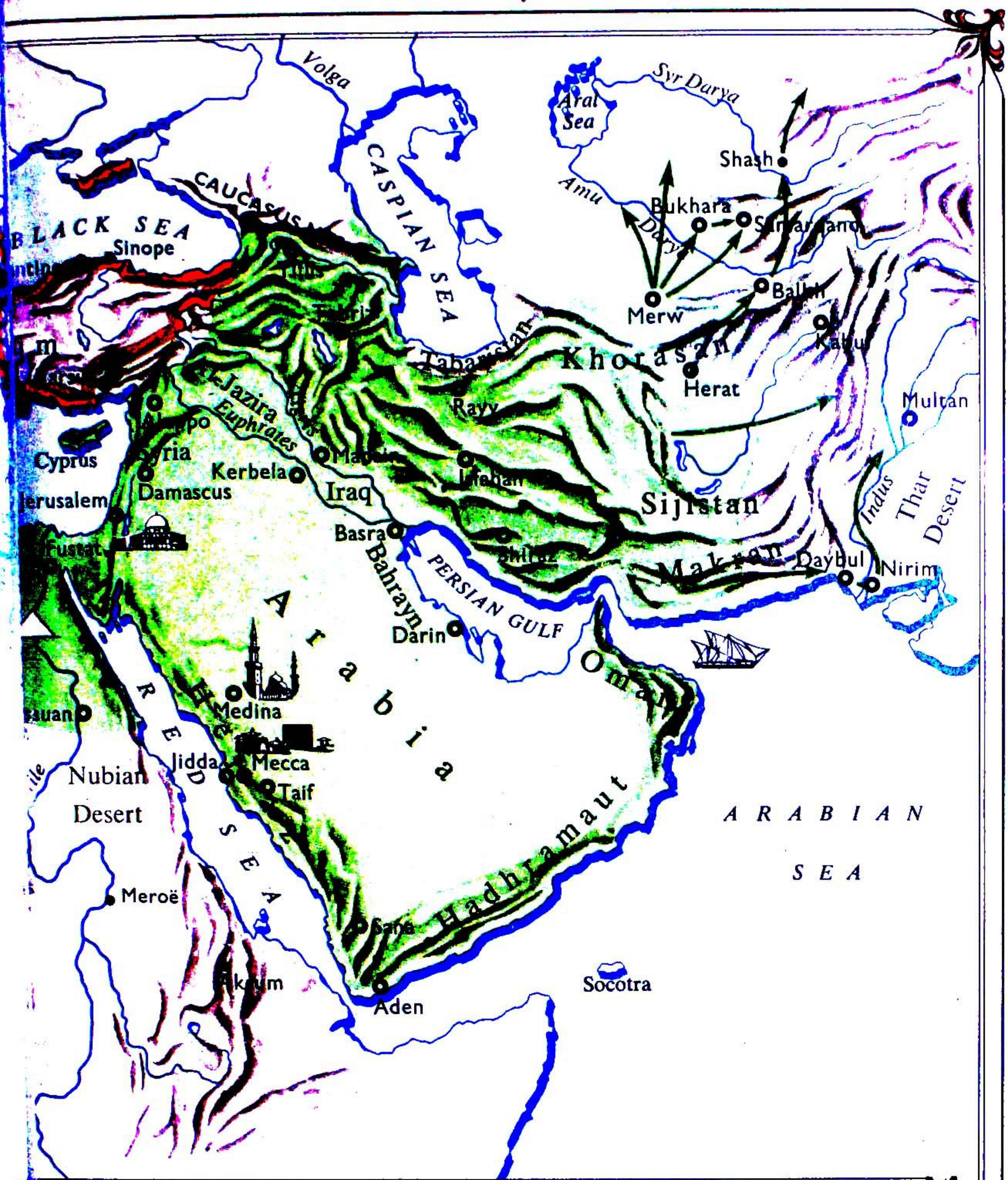
DISTANCE C. 22½ KM.

JEBEL RAHMA

Sojourn in Arafat



- | | |
|--------------------------------|--------------------------|
| 1) Umayyad Mosque | 4) Syrian University |
| 2) Tomb of Sultan Salah ud-Din | 5) Citadel of Damascus |
| 3) Mosque of Sultan Selim | 6) Hejaz Railway Station |



THE UMAYYAD CALIPHATE, 661 - 750

- | | | | |
|--|-----------------------------------|---|-----------------------|
|  | Islamic State in 661 |  | Byzantine Empire |
|  | Territories Conquered by Umayyads |  | Kingdom of the Franks |
|  | Raided, but not Subjected Area |  | Routes of Advance |

0 250 750 1500 Miles

THE CONQUEST OF SPAIN

0 100 200 Miles

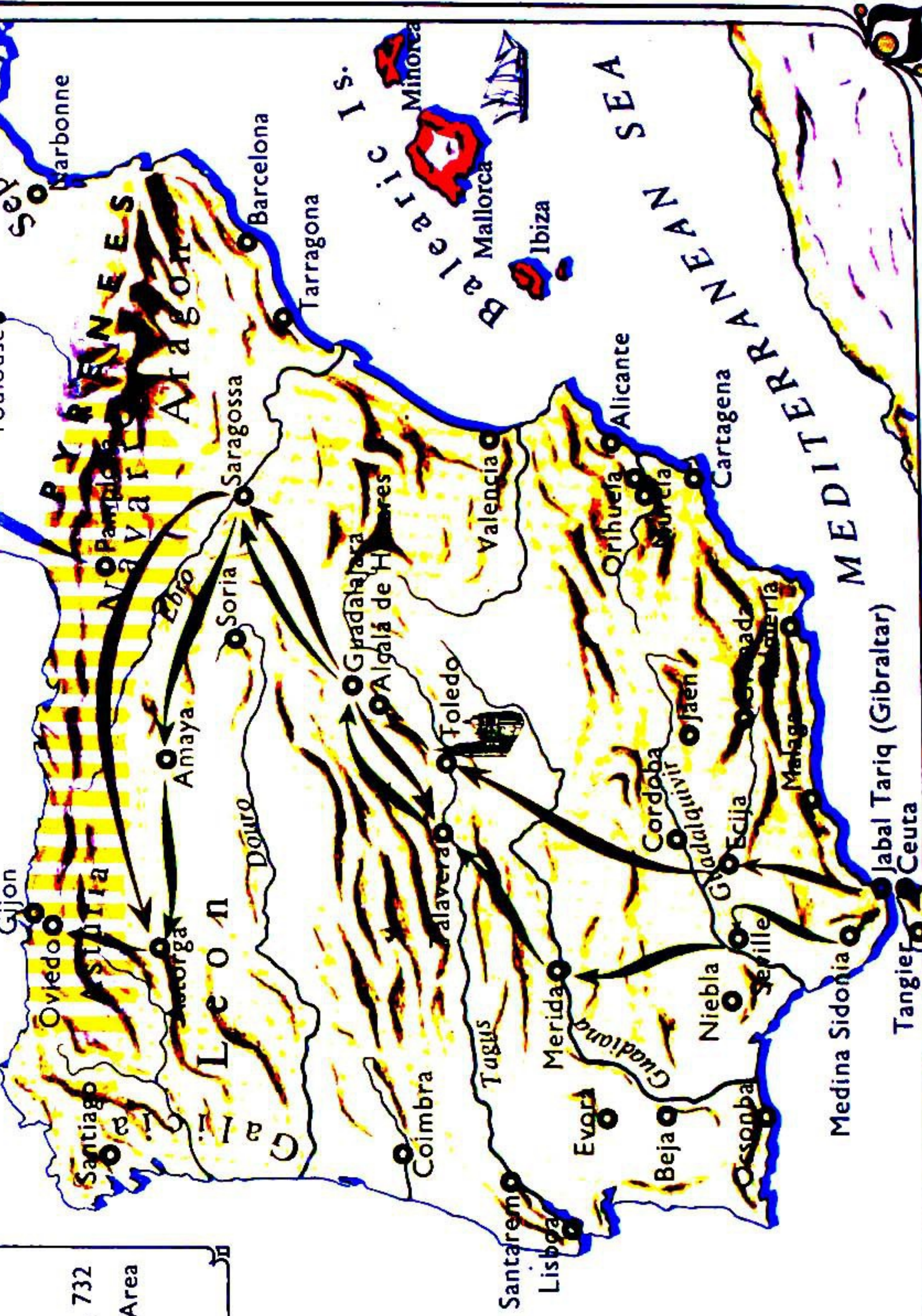
Tariq, 711

Musa Ibn Nusayr, 712

Abd Al-Rahman Al-Ghafiqi, 732

Raided, but not Subjected Area

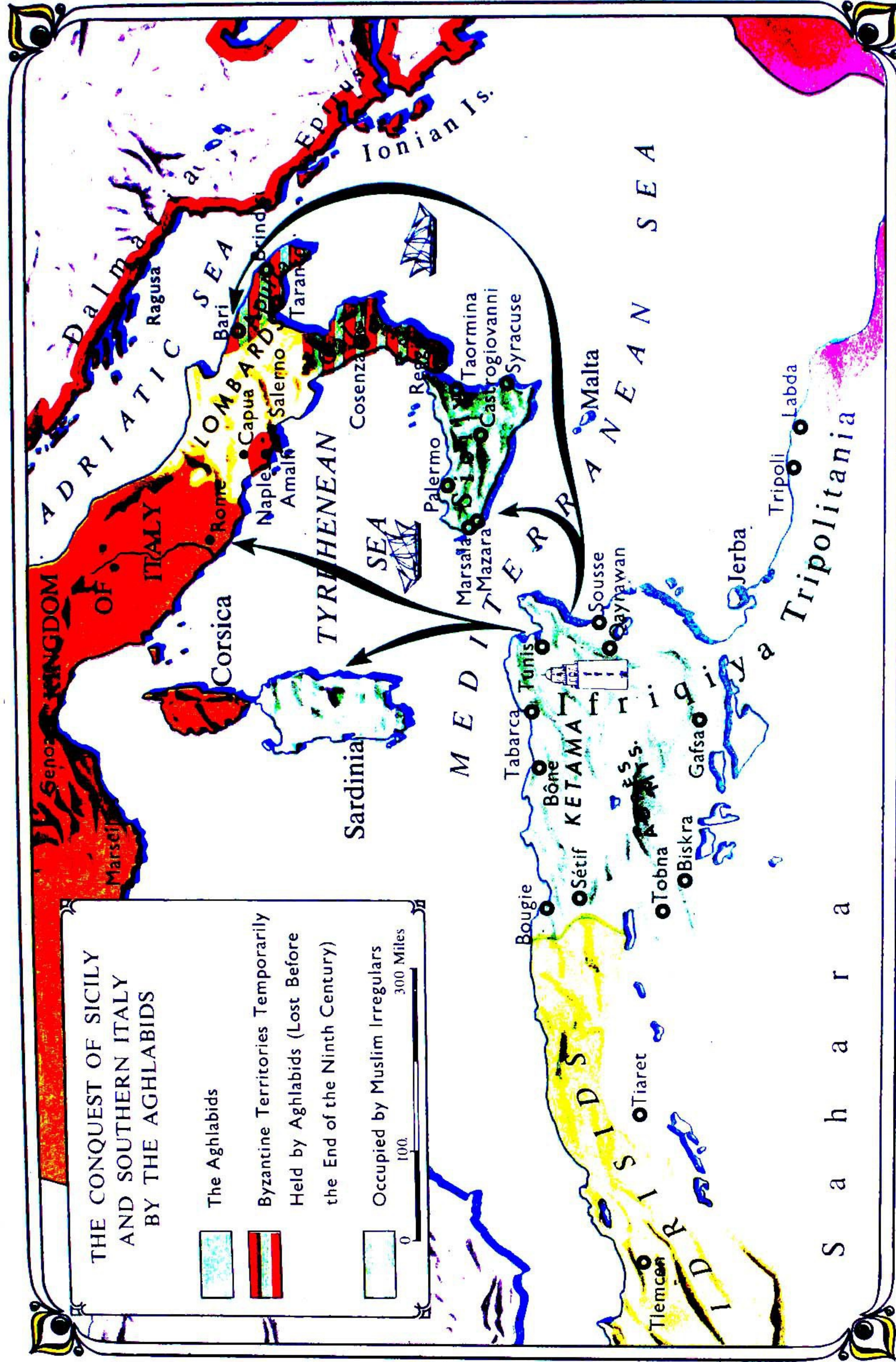
Byzantine Territory



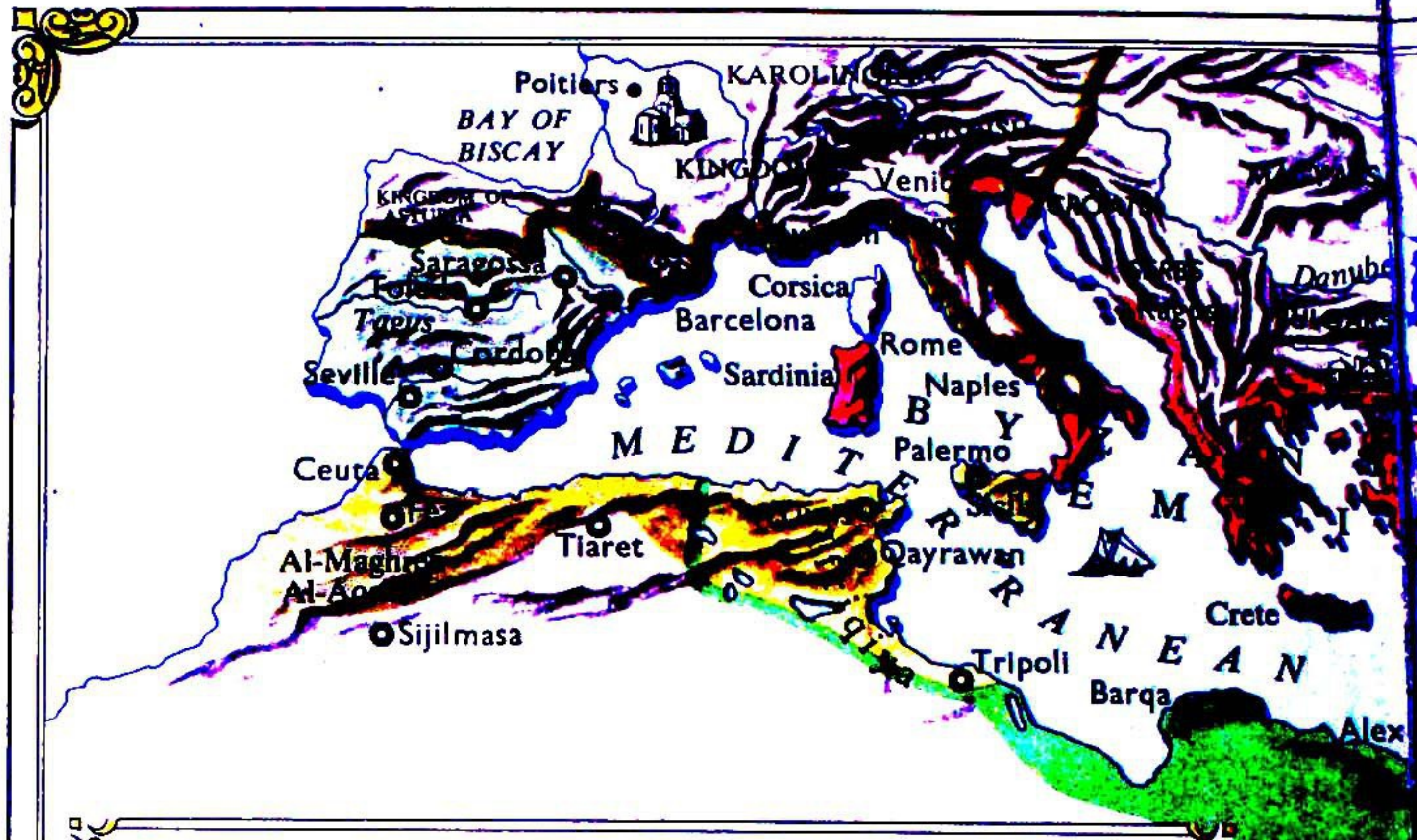
THE CONQUEST OF SICILY AND SOUTHERN ITALY BY THE AGHLABIDS

The Aghlabids
 Byzantine Territories Temporarily Held by Aghlabids (Lost Before the End of the Ninth Century)
 Occupied by Muslim Irregulars

0 100 300 Miles

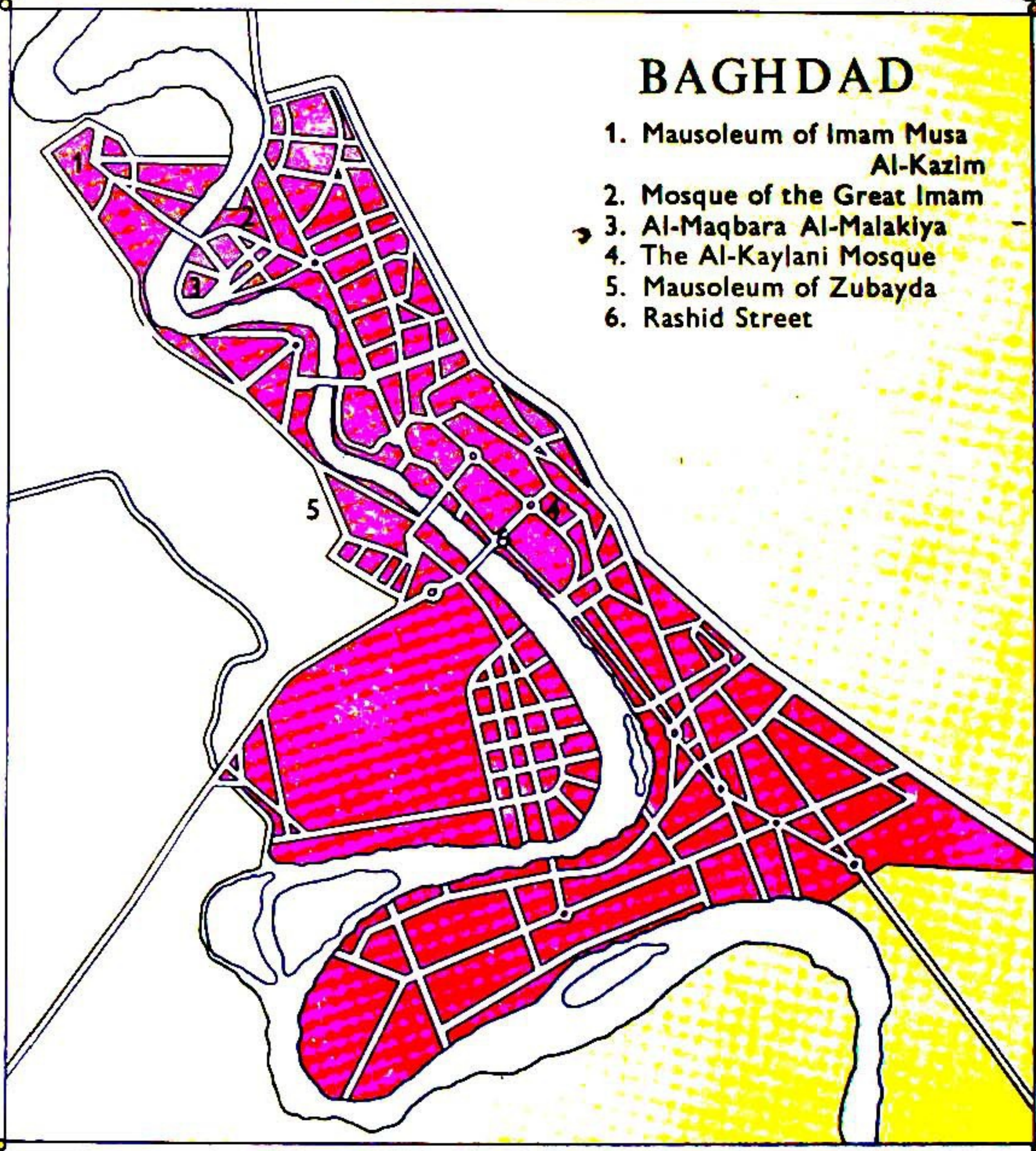


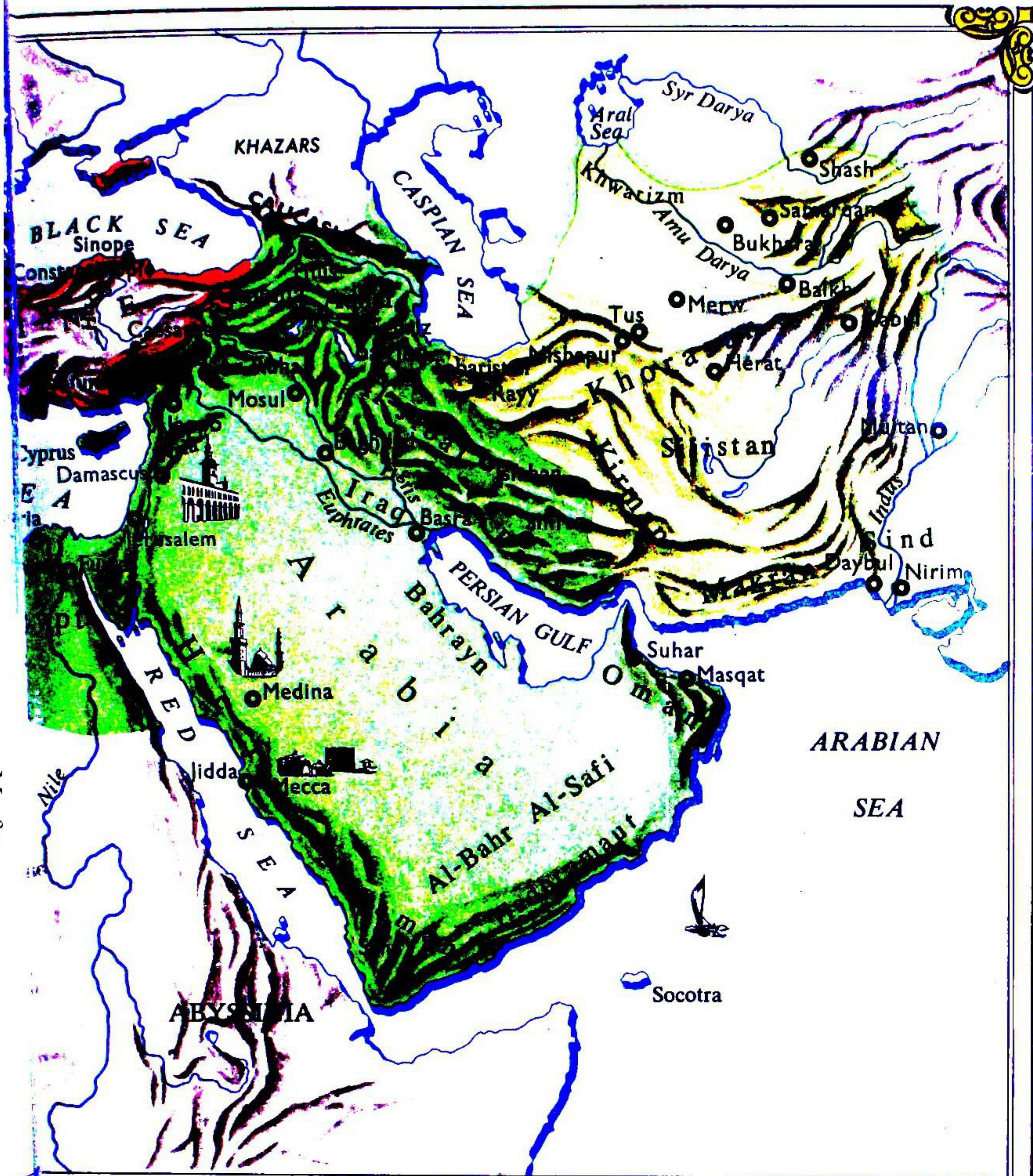
S a h a r a



BAGHDAD

1. Mausoleum of Imam Musa Al-Kazim
2. Mosque of the Great Imam
3. Al-Maqbara Al-Malakiya
4. The Al-Kaylani Mosque
5. Mausoleum of Zubayda
6. Rashid Street





THE ABBASID CALIPHATE IN THE NINTH CENTURY

Under Direct Rule of Abbasids

Aghlabids of Tunisia

Tahirids

Under Suzerainty of Abbasids

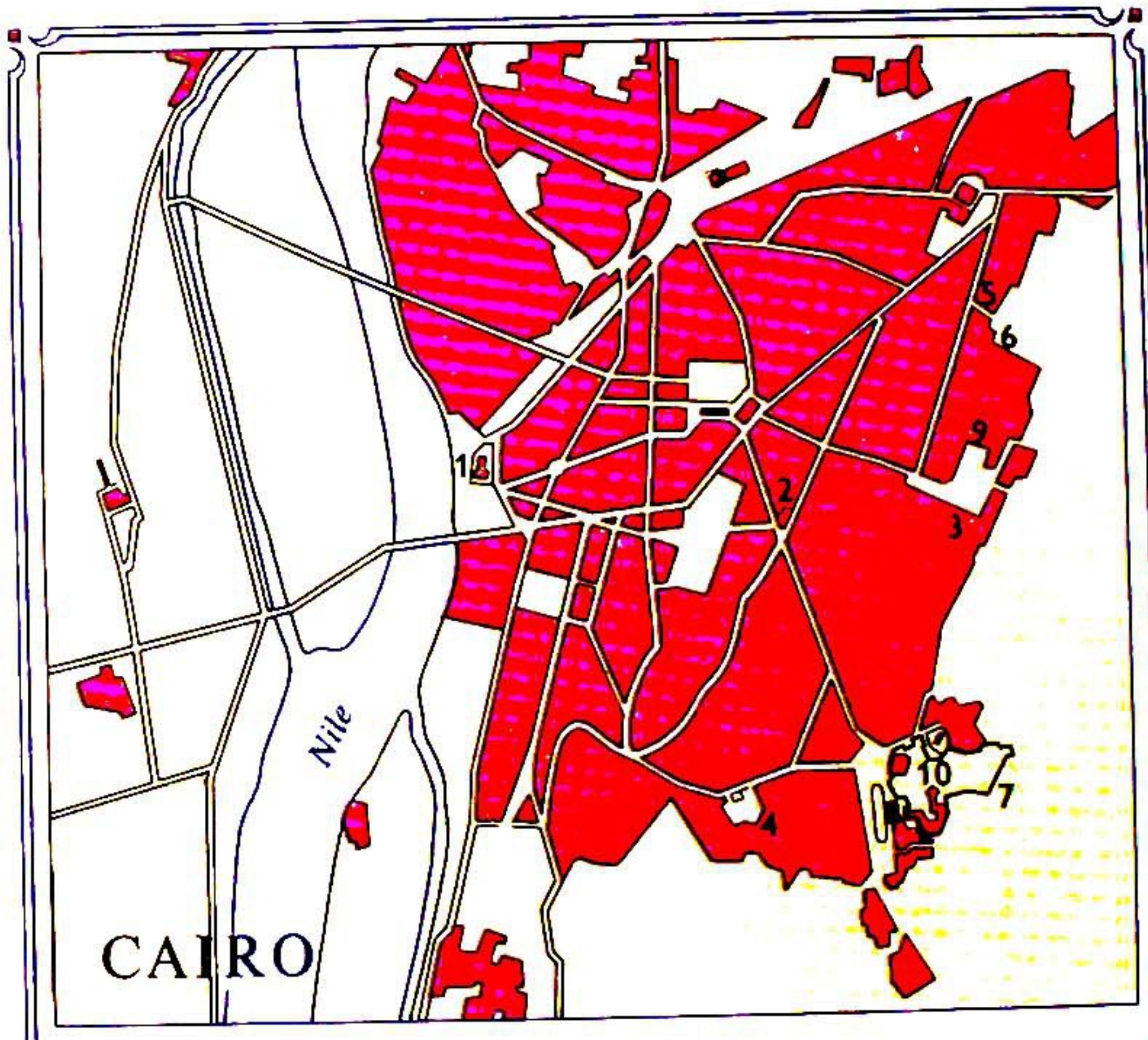


Idrisids of Morocco

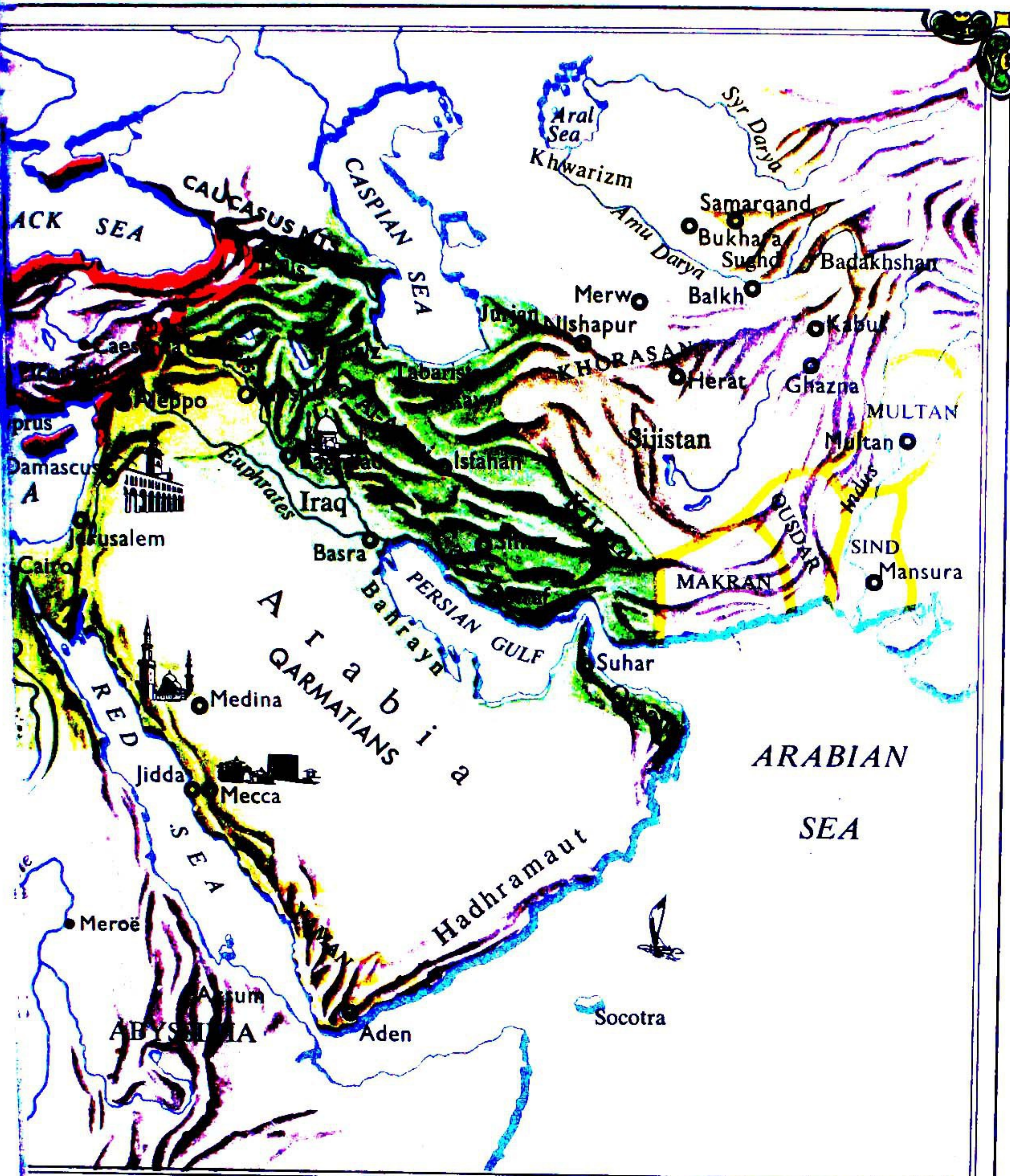


Umayyad Emirate of Spain





0 250 750 1500 Miles



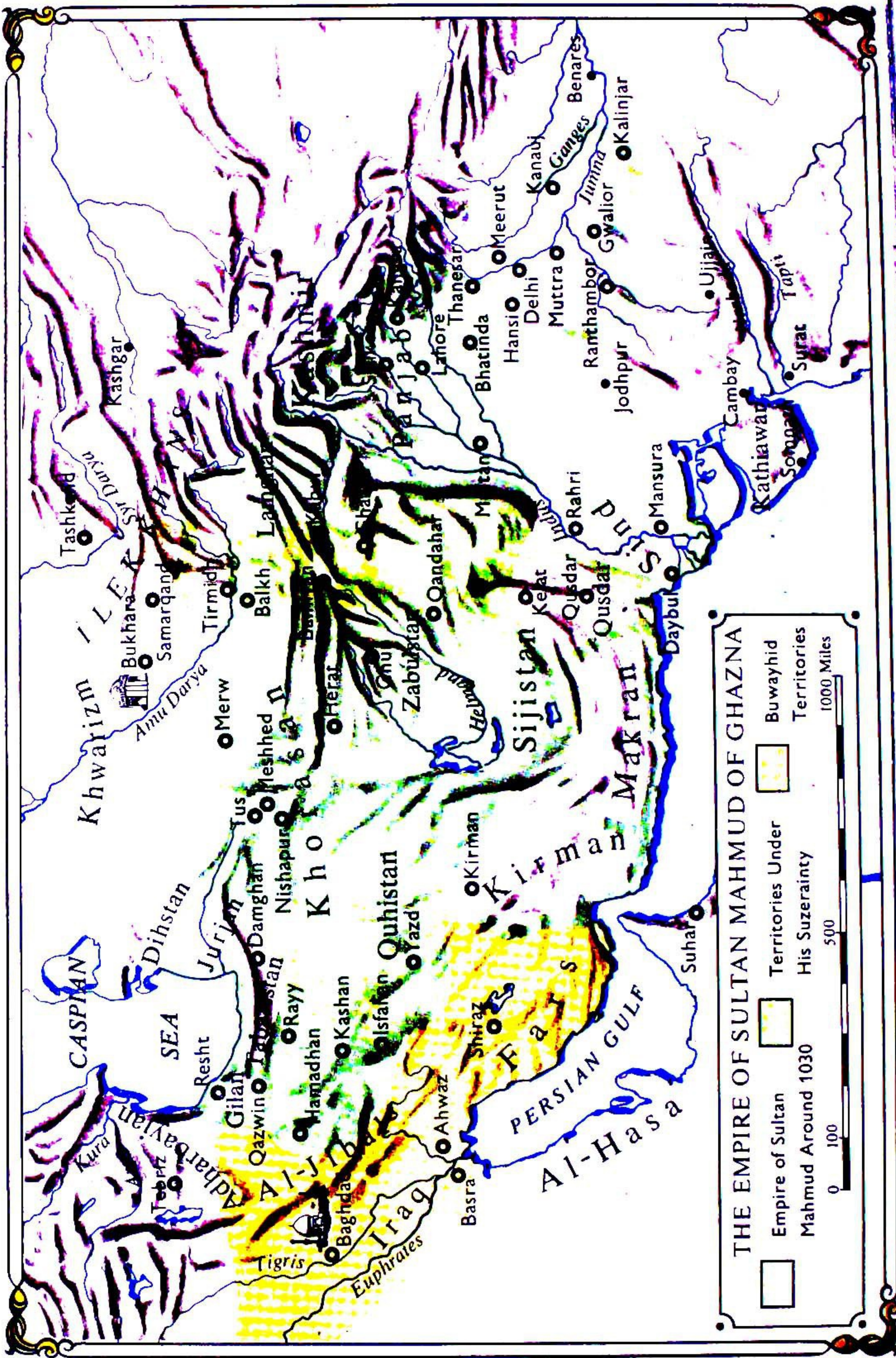
- | | |
|---------------------------|---------------------------------------|
| 1) Egyptian Museum | 6) Bab Al-Nasr |
| 2) Islamic Art Museum | 7) Citadel Complex |
| 3) Al-Azhar Mosque | 8) Muhammad Ali Mosque |
| 4) Ahmad Ibn Tulun Mosque | 9) Sayyidina Hussayn Mosque |
| 5) Bab Al-Futuh | 10) Sultan Muhammad Ibn Kalaun Mosque |



THE DECLINE OF THE ABBASID CALIPHATE
in the Tenth Century

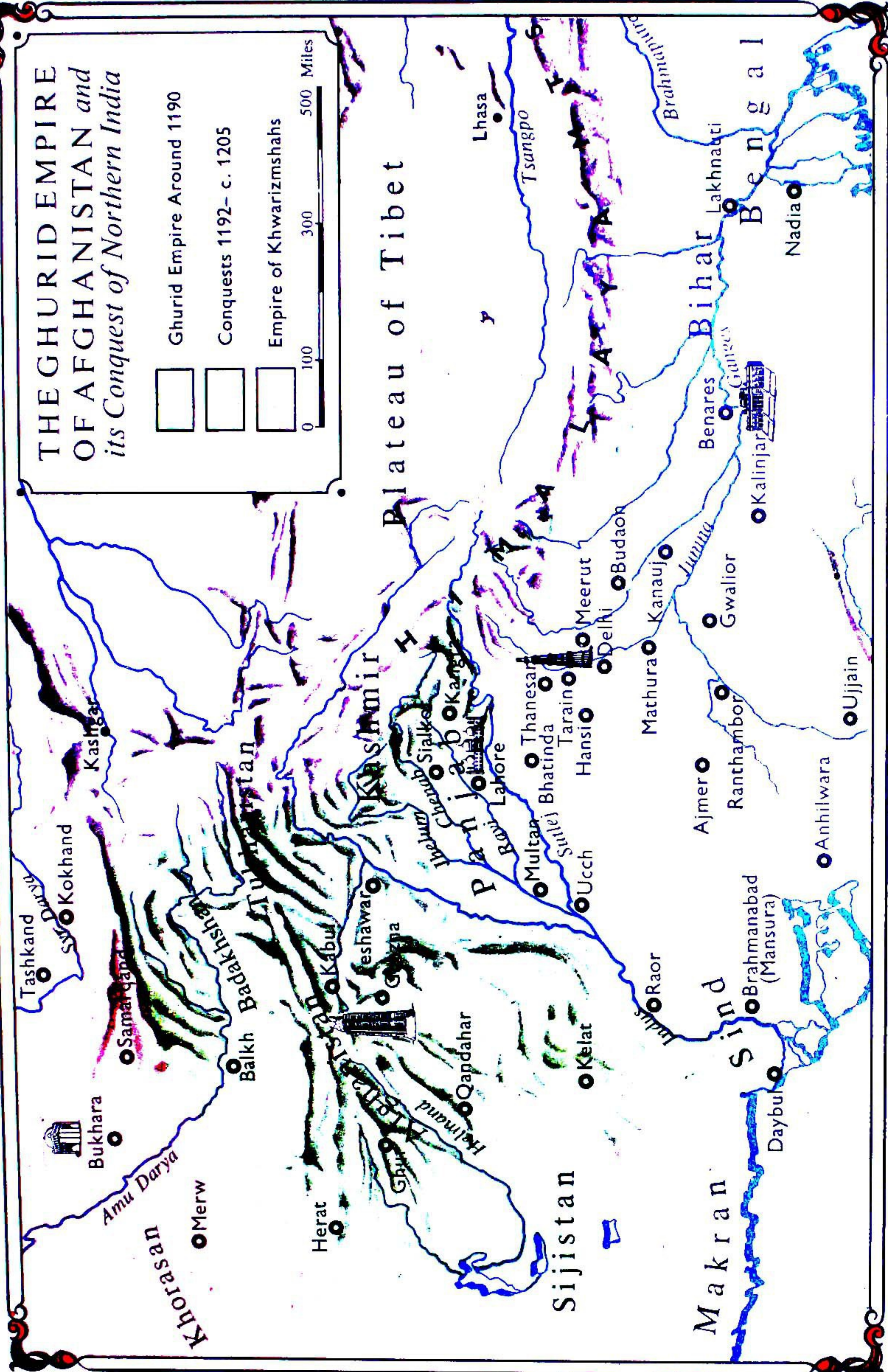
- | | | |
|--|--|--|
|  Abbasid Caliphate (Buwayhids) |  Hamdanids |  Zaydits of Yaman |
|  Fatimid Caliphate |  Samanids |  Illek Khans |
|  Umayyad Caliphate of Spain |  Ghaznavids |  Independent States |

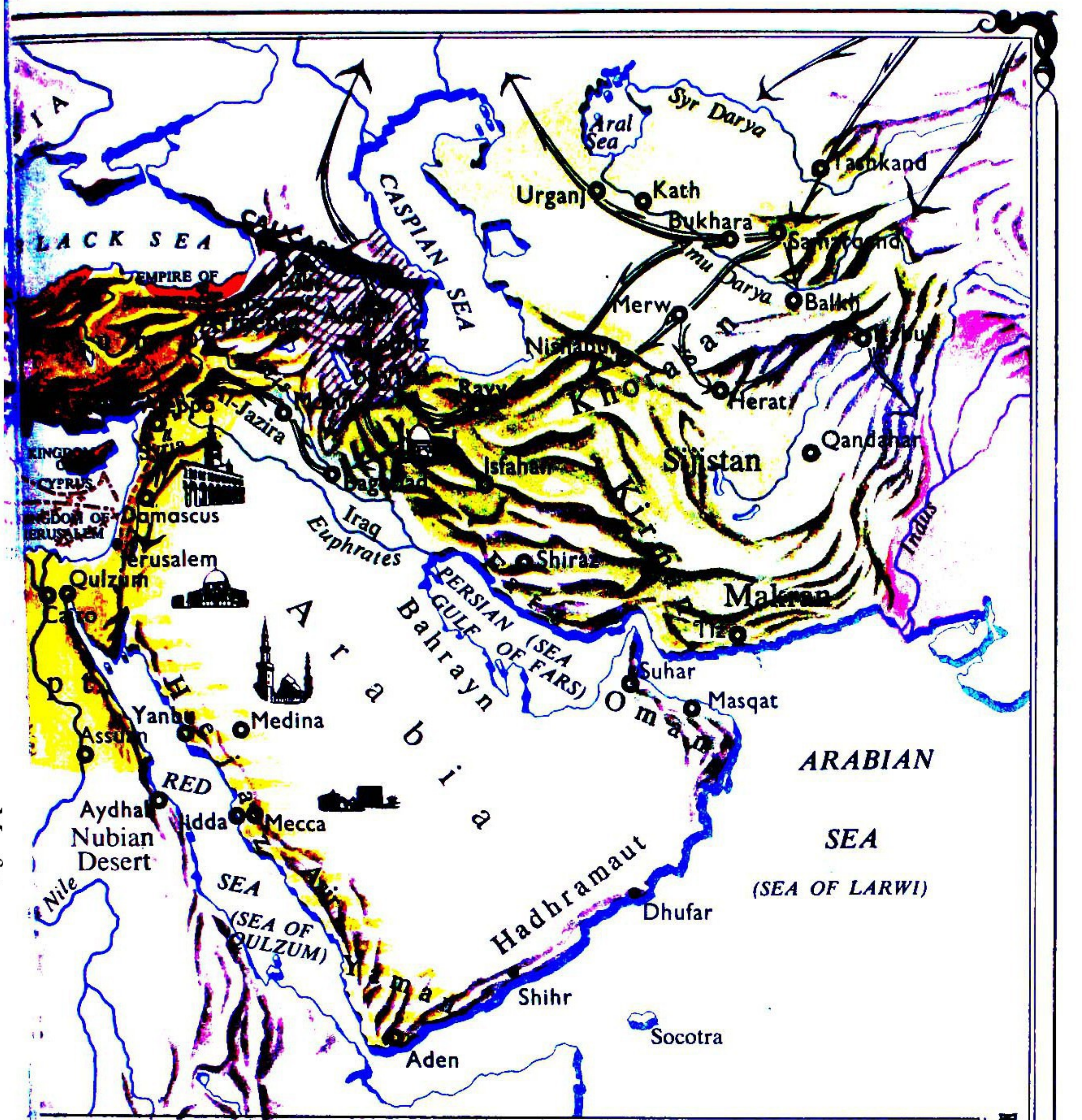
0 250 750 1500 Miles






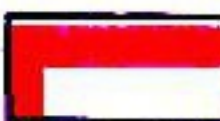


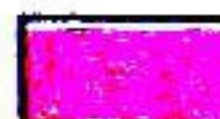

THE GHURID EMPIRE OF AFGHANISTAN and its Conquest of Northern India

- Ghurid Empire Around 1190
- Conquests 1192- c. 1205
- Empire of Khwarizmshahs

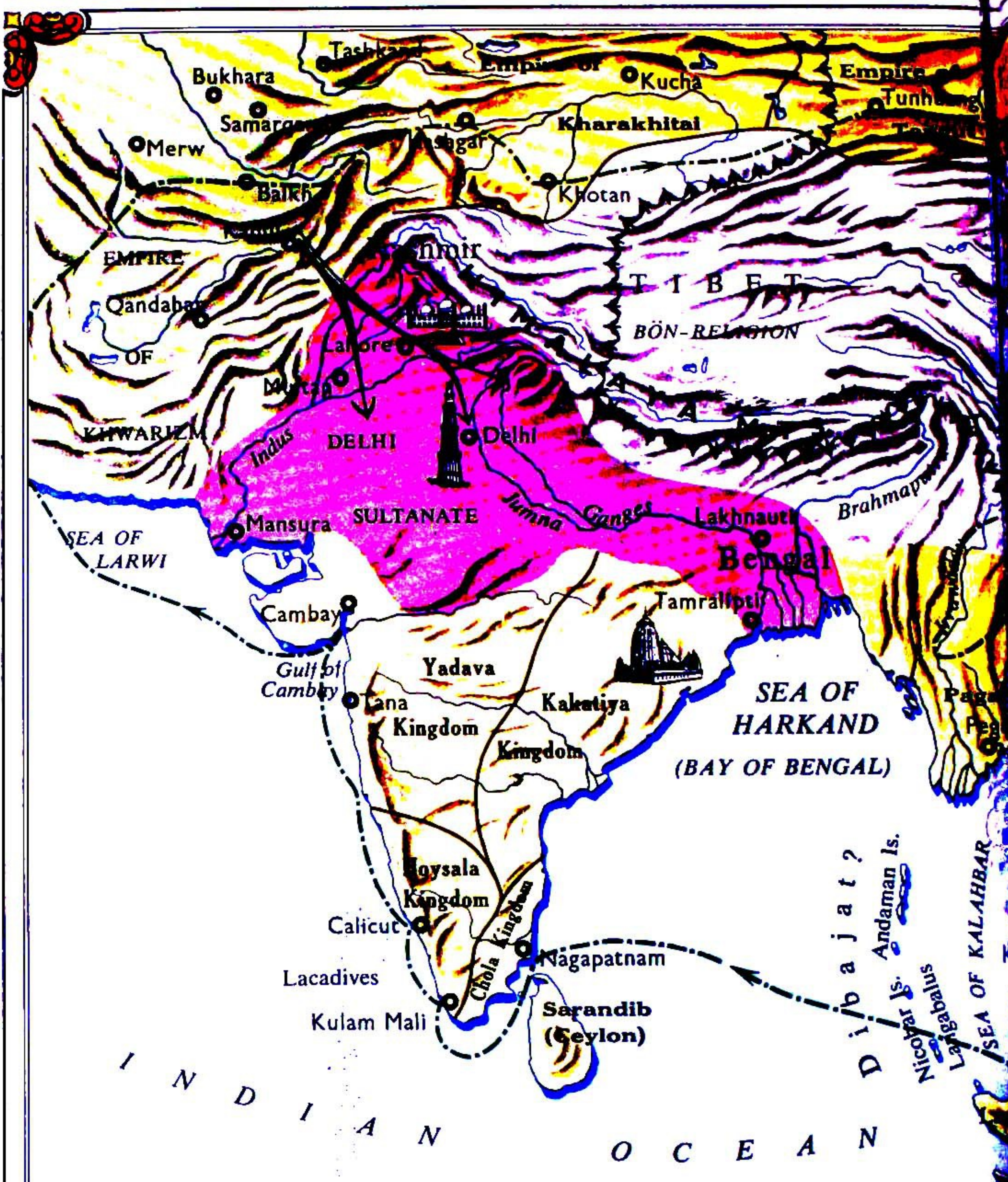




THE MUSLIM WEST *in the Thirteenth Century*

- | | | | |
|---|---|---|--|
|  | Under Suzerainty of Abbasids |  | Local Dynasties |
|  | Empire of Khwarizmshahs |  | Byzantine Empire |
|  | Under Suzerainty of Khwarizmshahs |  | Routes of Mongol Advances
1219-1259 |
|  | The Early Sultanate of Delhi
(so-called Slave-Dynasty) |  | Crusades |

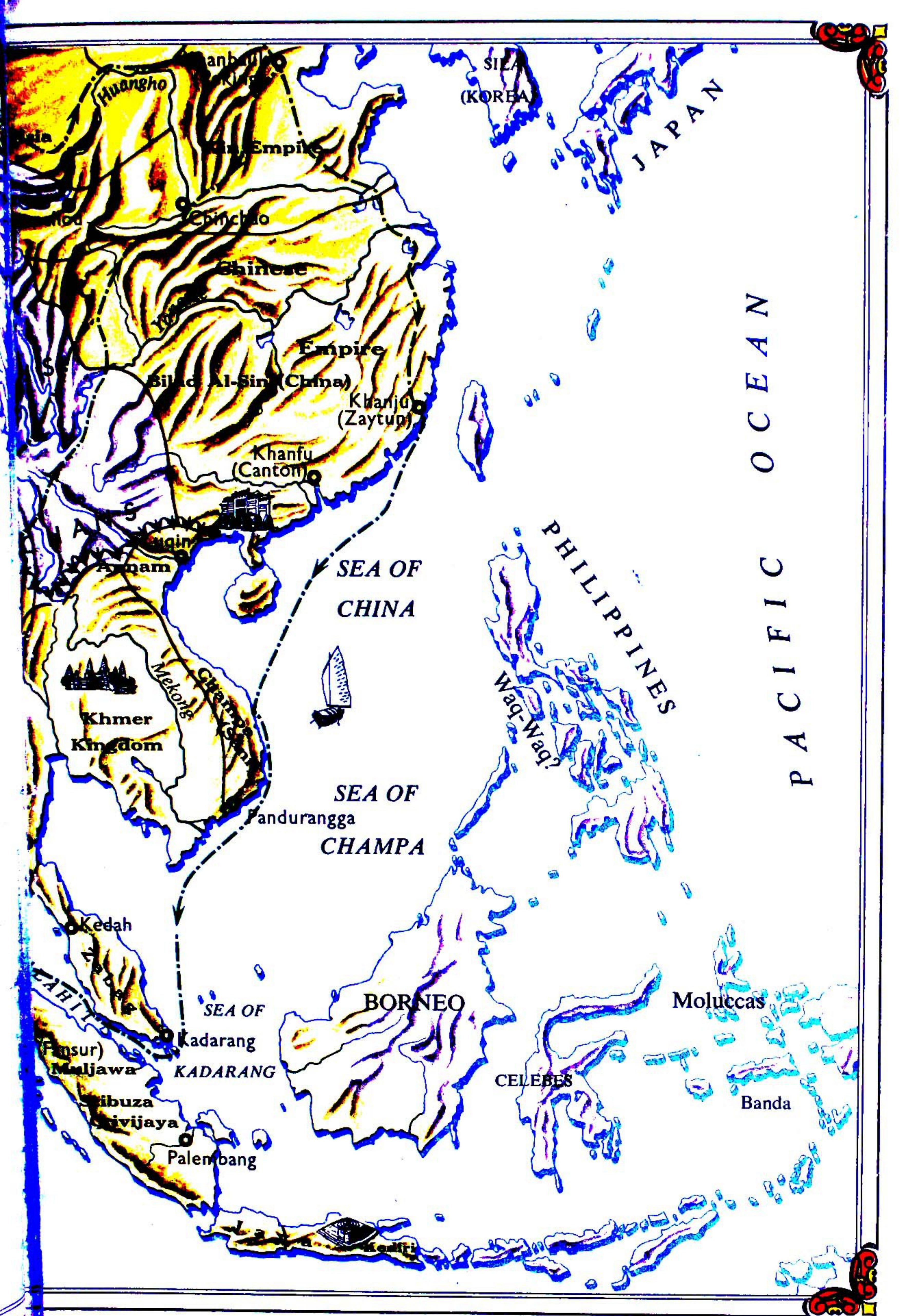
0 250 750 1500 Miles



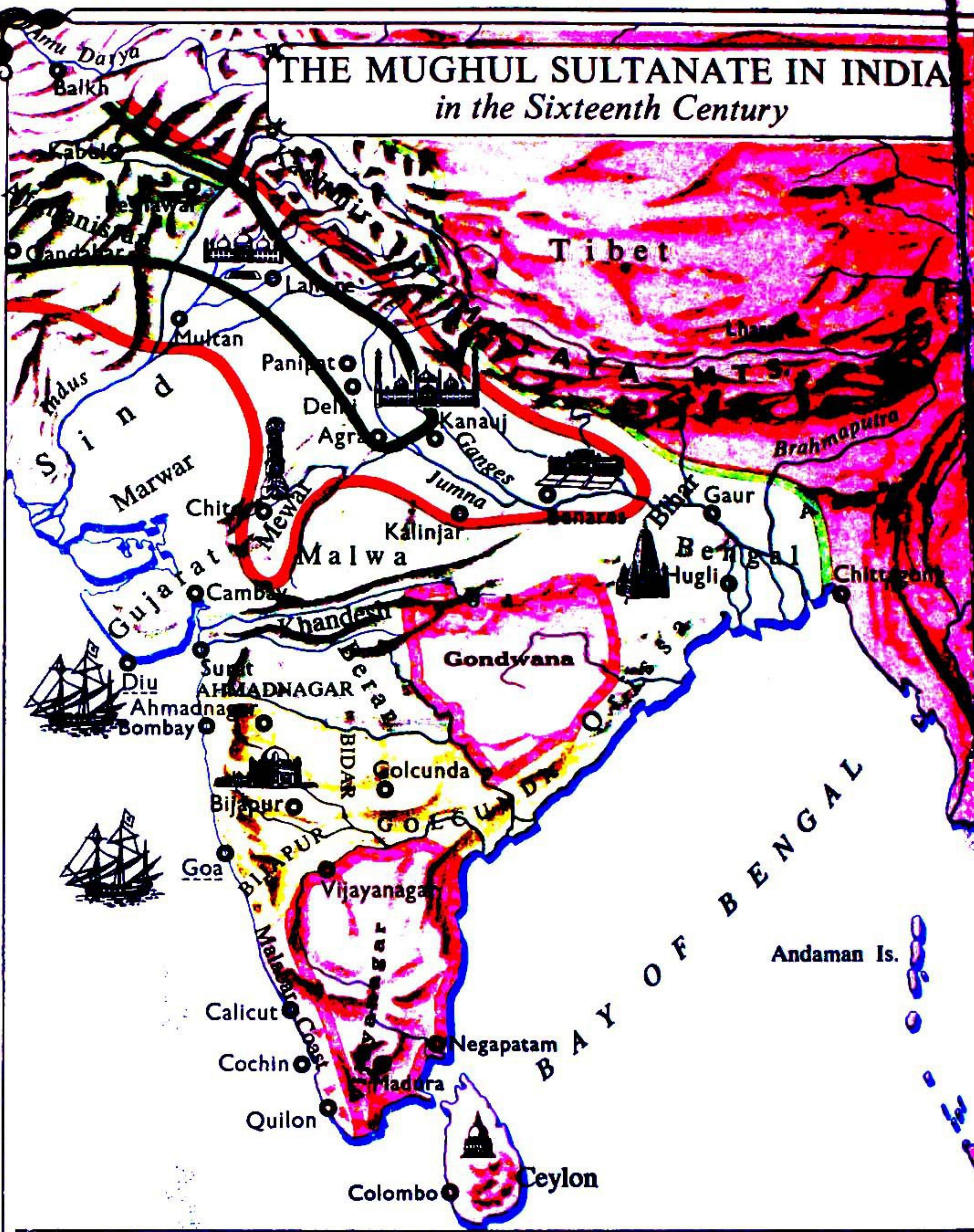
THE INDIAN OCEAN AND THE FAR EAST
in the Thirteenth Century

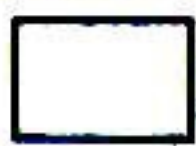
- Empire of Chubilai Khan
- Yadava Kingdom Hindu Kingdom Khmer Kingdom Buddhist Kingdom
- Route of Marco Polo 1271-1295 Mongol Invasions 1292-1308

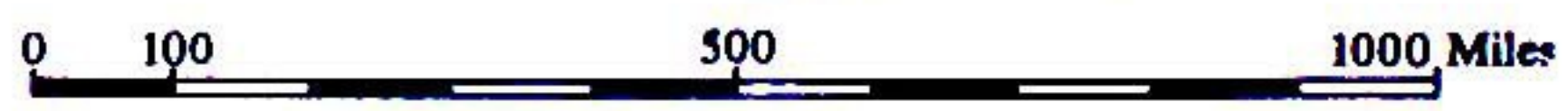
0 200 800 1500 Miles



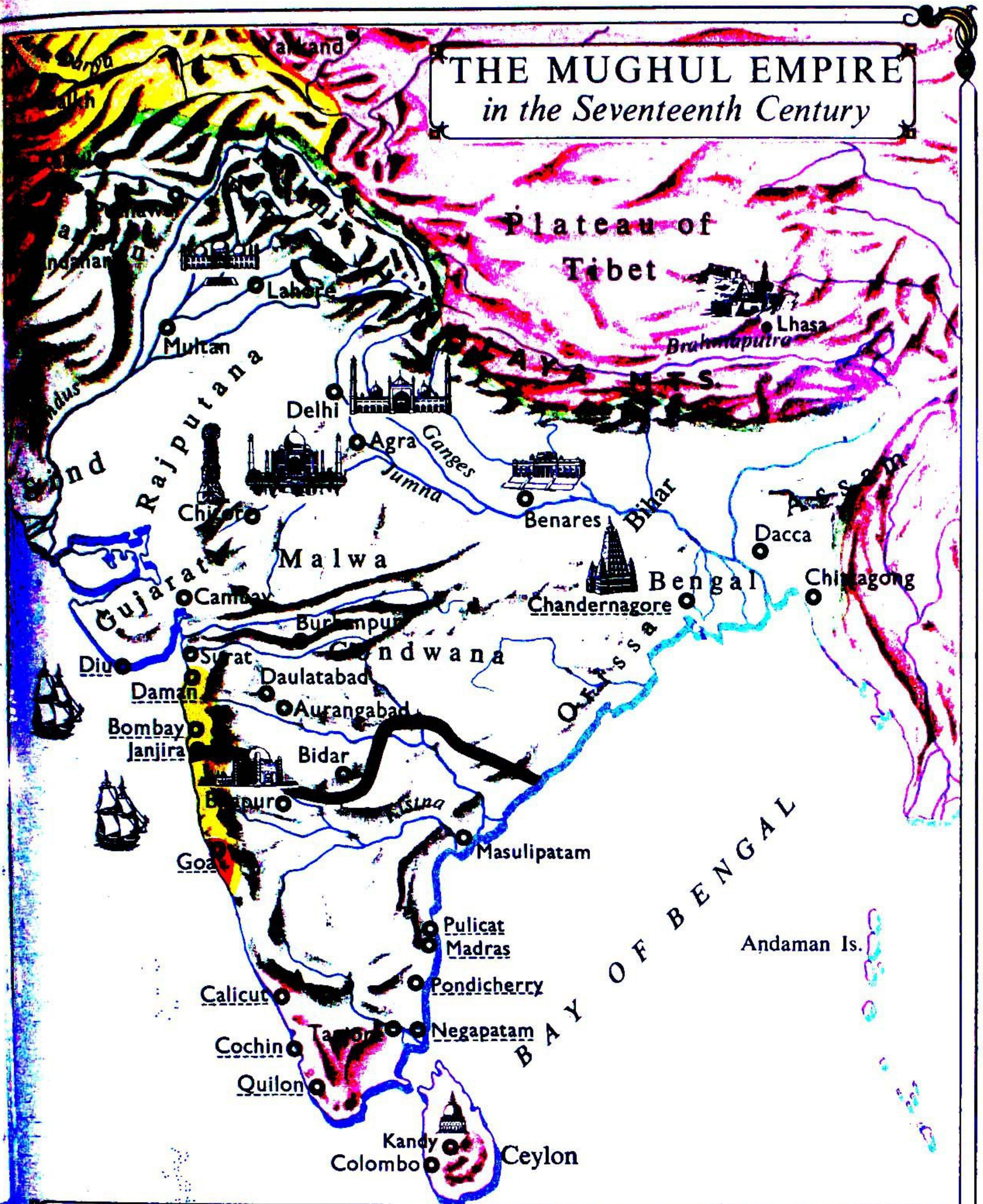
THE MUGHUL SULTANATE IN INDIA *in the Sixteenth Century*

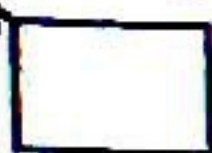




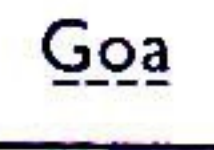



- | | | | |
|---|--|---|------------------------------------|
|  | Conquest of Babur, 1525-1530 |  | Empire of Sultan Akbar, 1556-1605 |
|  | Second Conquest of Humayyun, 1555-1556 |  | Muslim Sultanates of the Deccan |
|  | Non-Muslim Independent Areas |  | Diu Portuguese Settlements c. 1600 |

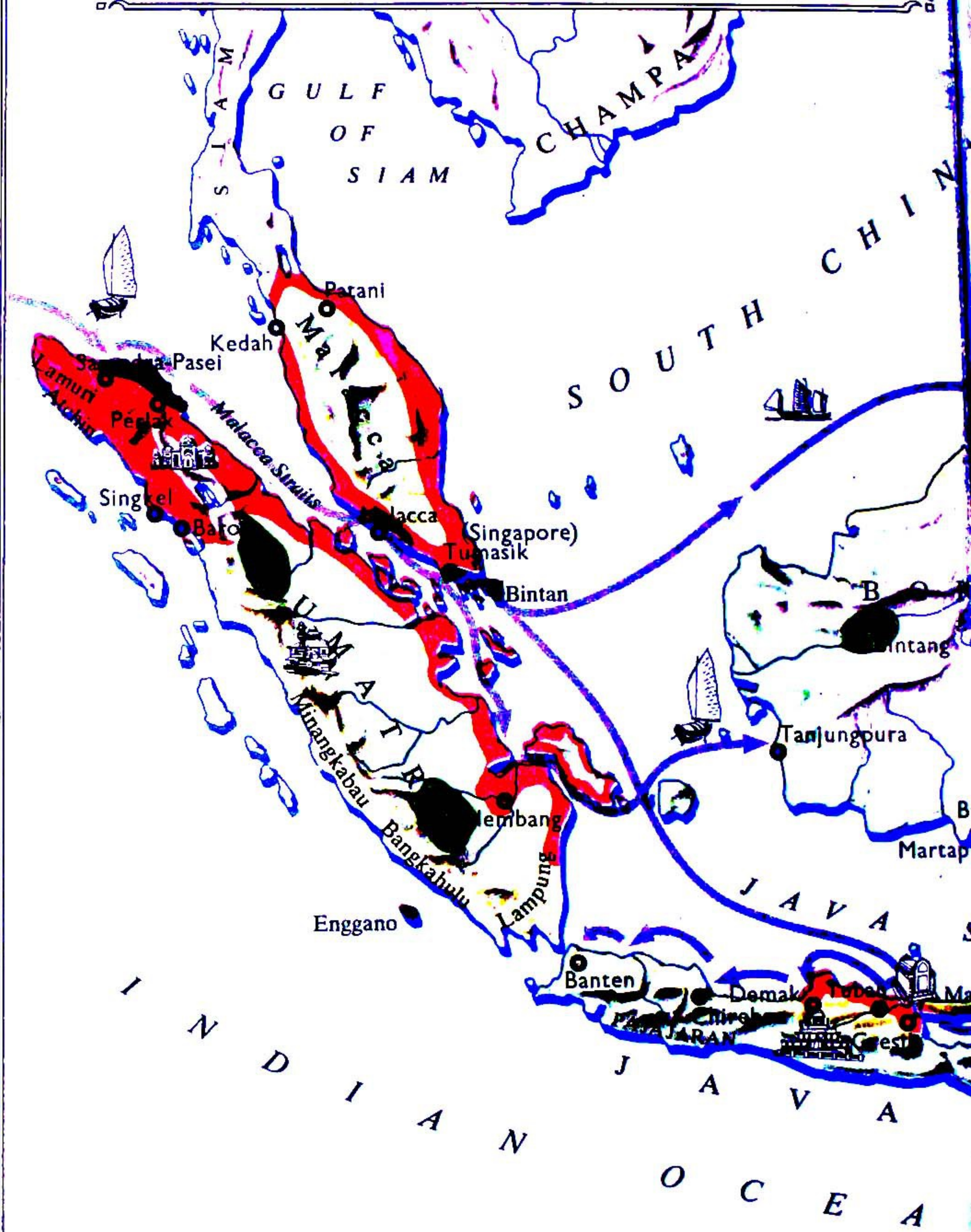


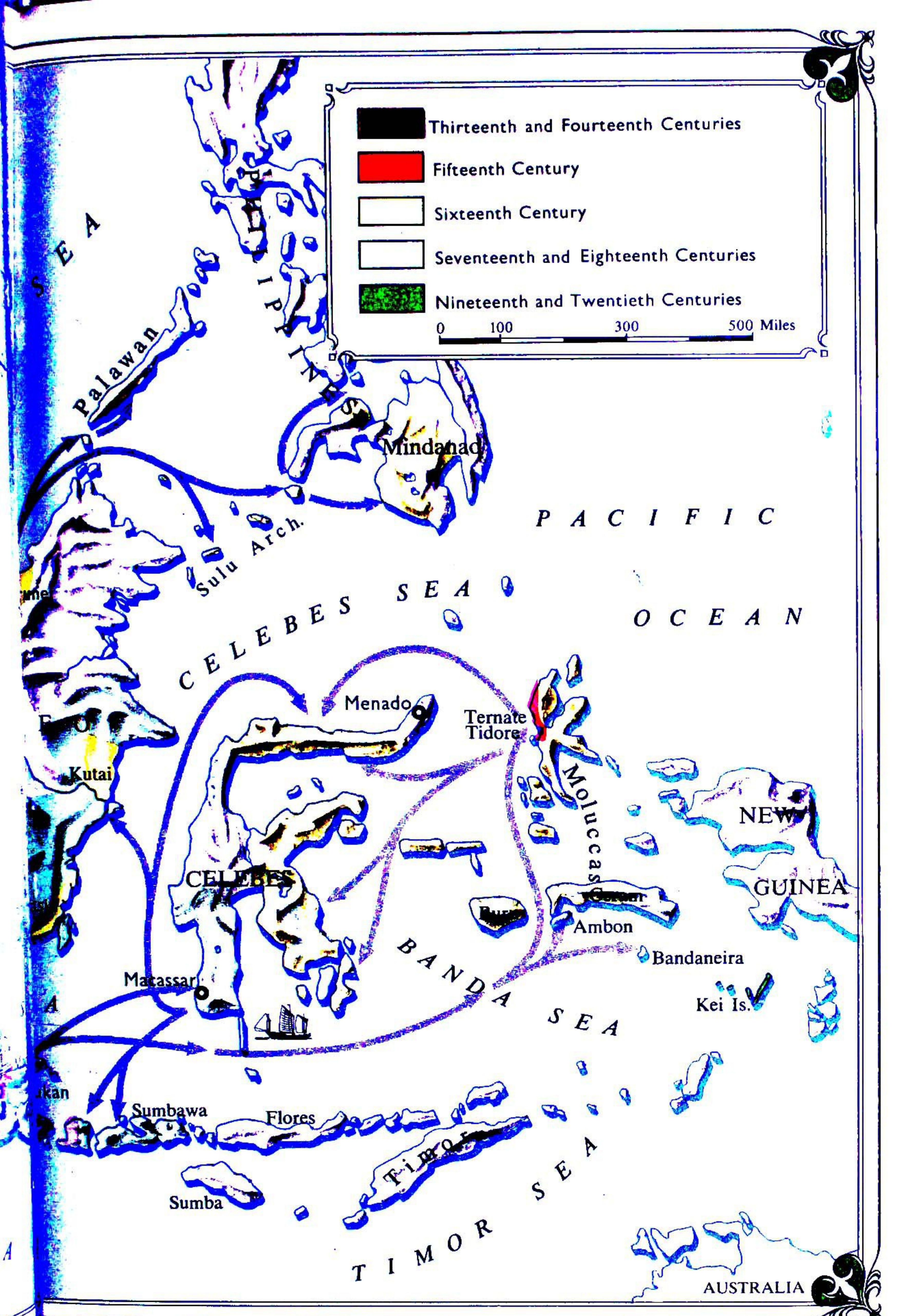
THE MUGHUL EMPIRE in the Seventeenth Century



- | | | | |
|---|---|---|---|
|  | The Mughul Empire at the End of the Seventeenth Century |  | Marathas, c. 1680 |
|  | Safawid Persia |  | Approximative Boundary of the Mughul Empire Around 1635 |
|  | Khanate of Bukhara |  | Goa European Trade Settlements |
|  | Non-Muslim Independent Areas | | |

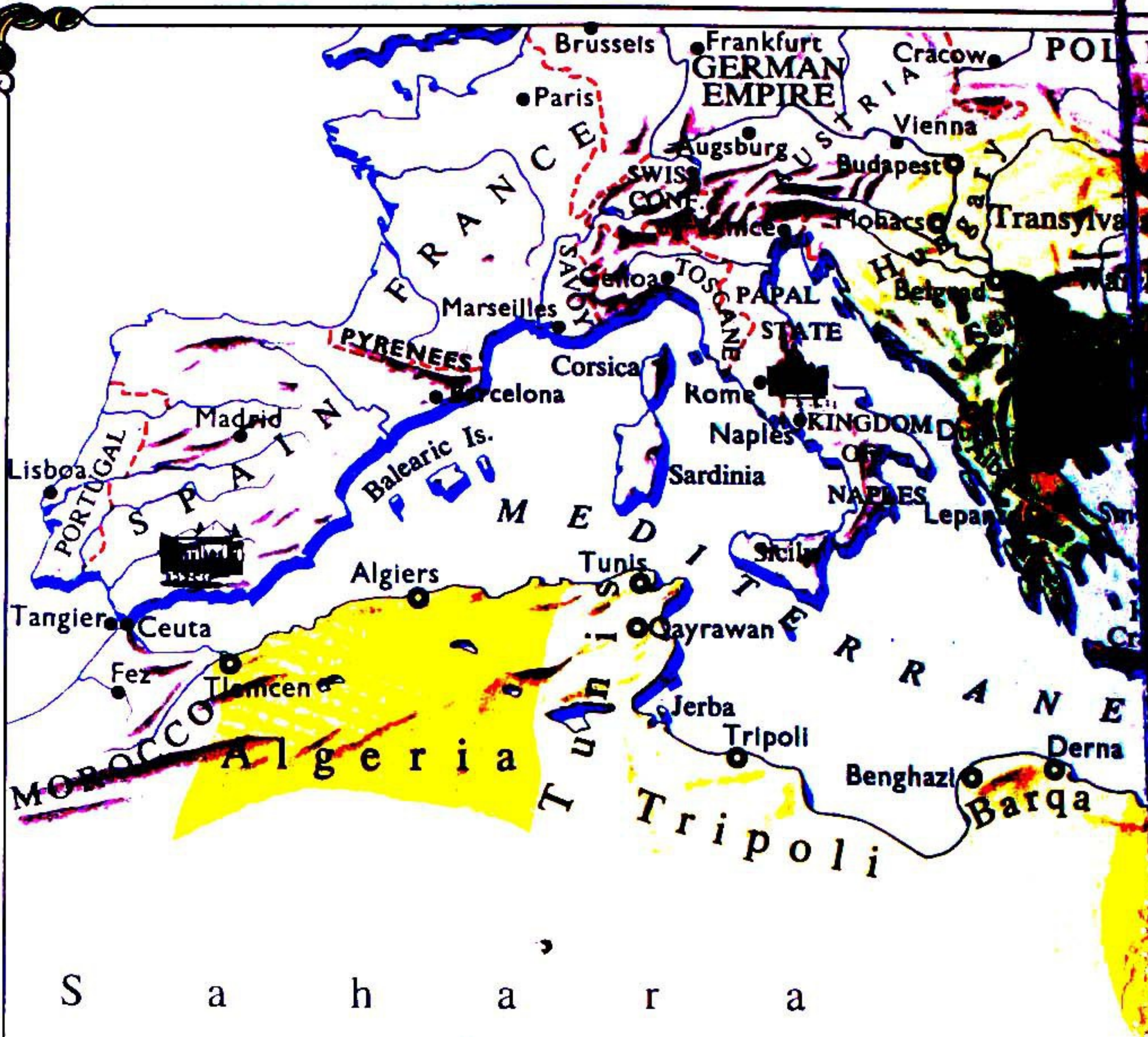
THE SPREAD OF ISLAM in the Indonesian Archipelago





	Thirteenth and Fourteenth Centuries
	Fifteenth Century
	Sixteenth Century
	Seventeenth and Eighteenth Centuries
	Nineteenth and Twentieth Centuries

0 100 300 500 Miles



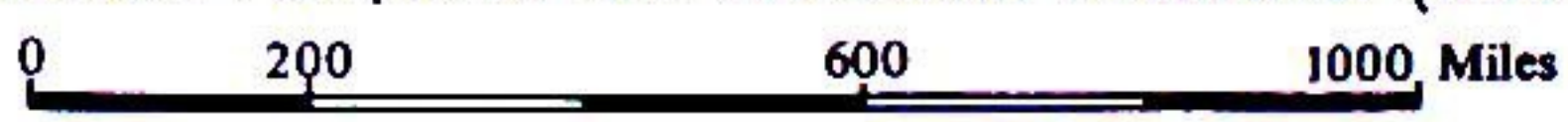
THE GROWTH OF THE OTTOMAN EMPIRE

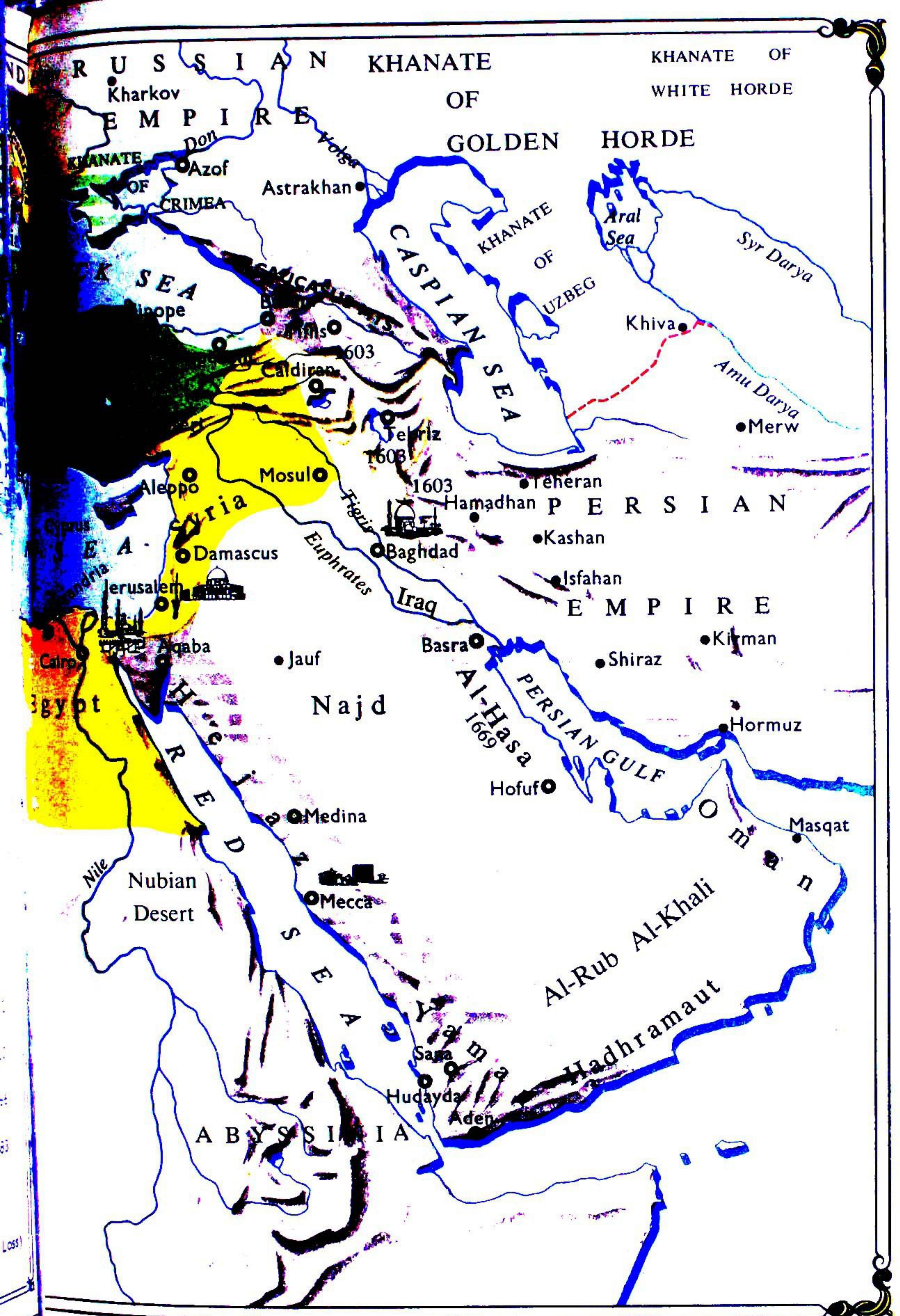
From the Early Fourteenth Century till 1683

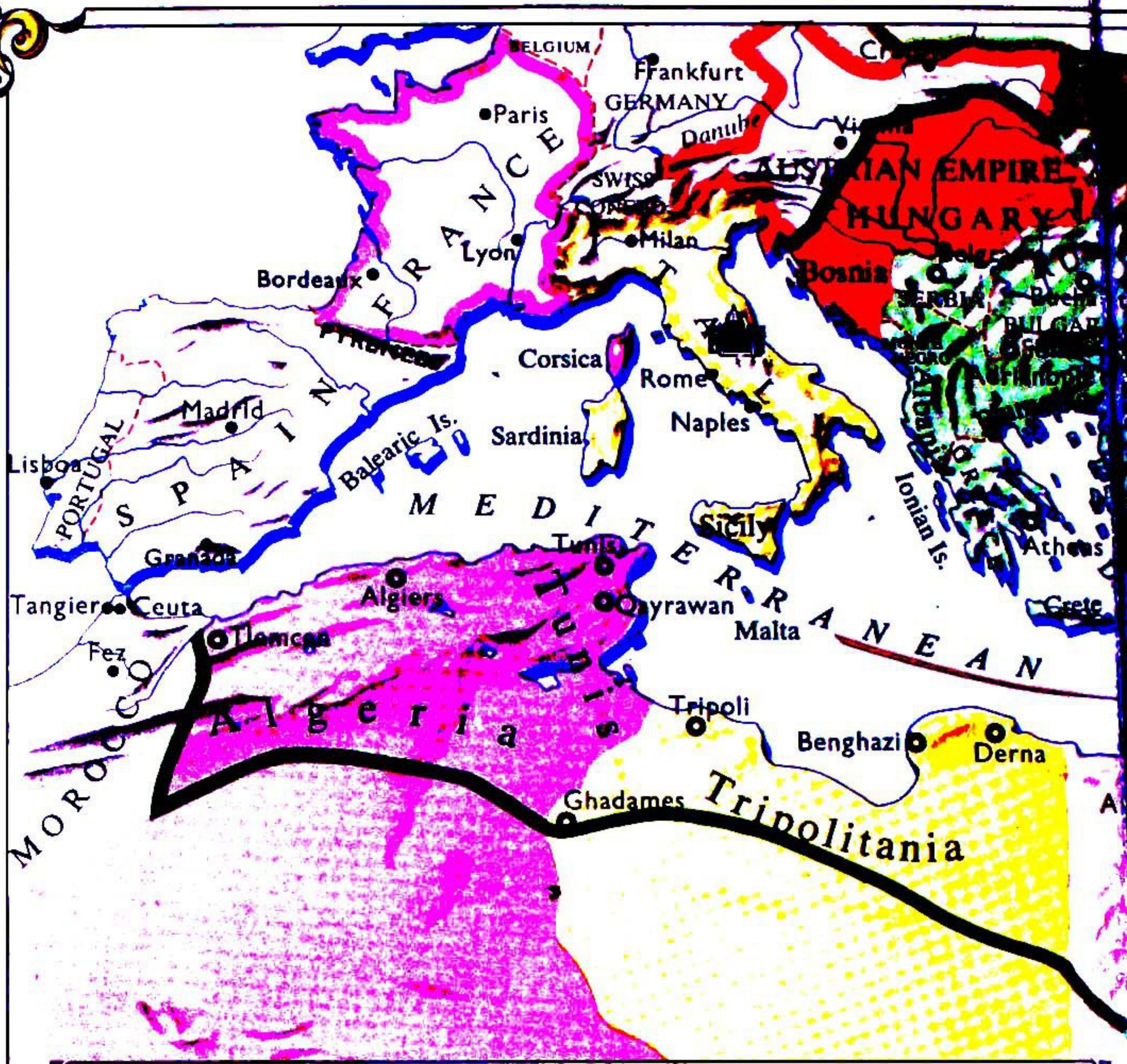
<table border="0" style="width: 100%;"> <tr> <td style="width: 20px; height: 20px; background-color: black; border: 1px solid black;"></td> <td>Ruled by Ottomans in 1362</td> </tr> <tr> <td style="width: 20px; height: 20px; background-color: yellow; border: 1px solid black;"></td> <td>Conquests 1362- c. 1400</td> </tr> <tr> <td style="width: 20px; height: 20px; background-color: orange; border: 1px solid black;"></td> <td>Conquests in the Early Fifteenth Century</td> </tr> <tr> <td style="width: 20px; height: 20px; background-color: white; border: 1px solid black;"></td> <td>Conquests 1451-1481</td> </tr> </table>		Ruled by Ottomans in 1362		Conquests 1362- c. 1400		Conquests in the Early Fifteenth Century		Conquests 1451-1481	<table border="0" style="width: 100%;"> <tr> <td style="width: 20px; height: 20px; background-color: yellow; border: 1px solid black;"></td> <td>Conquests 1481-1512</td> </tr> <tr> <td style="width: 20px; height: 20px; background-color: orange; border: 1px solid black;"></td> <td>Conquests 1512-1520</td> </tr> <tr> <td style="width: 20px; height: 20px; background-color: white; border: 1px solid black;"></td> <td>Conquests 1520-1566</td> </tr> <tr> <td style="width: 20px; height: 20px; background-color: purple; border: 1px solid black;"></td> <td>Conquests 1566-1683</td> </tr> </table>		Conquests 1481-1512		Conquests 1512-1520		Conquests 1520-1566		Conquests 1566-1683
	Ruled by Ottomans in 1362																
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	Conquests 1481-1512																
	Conquests 1512-1520																
	Conquests 1520-1566																
	Conquests 1566-1683																

Shading Indicates Areas Becoming Dependent on Ottomans.

Border Colours Indicate Conquered and Afterwards Lost Areas (with Years of Loss)





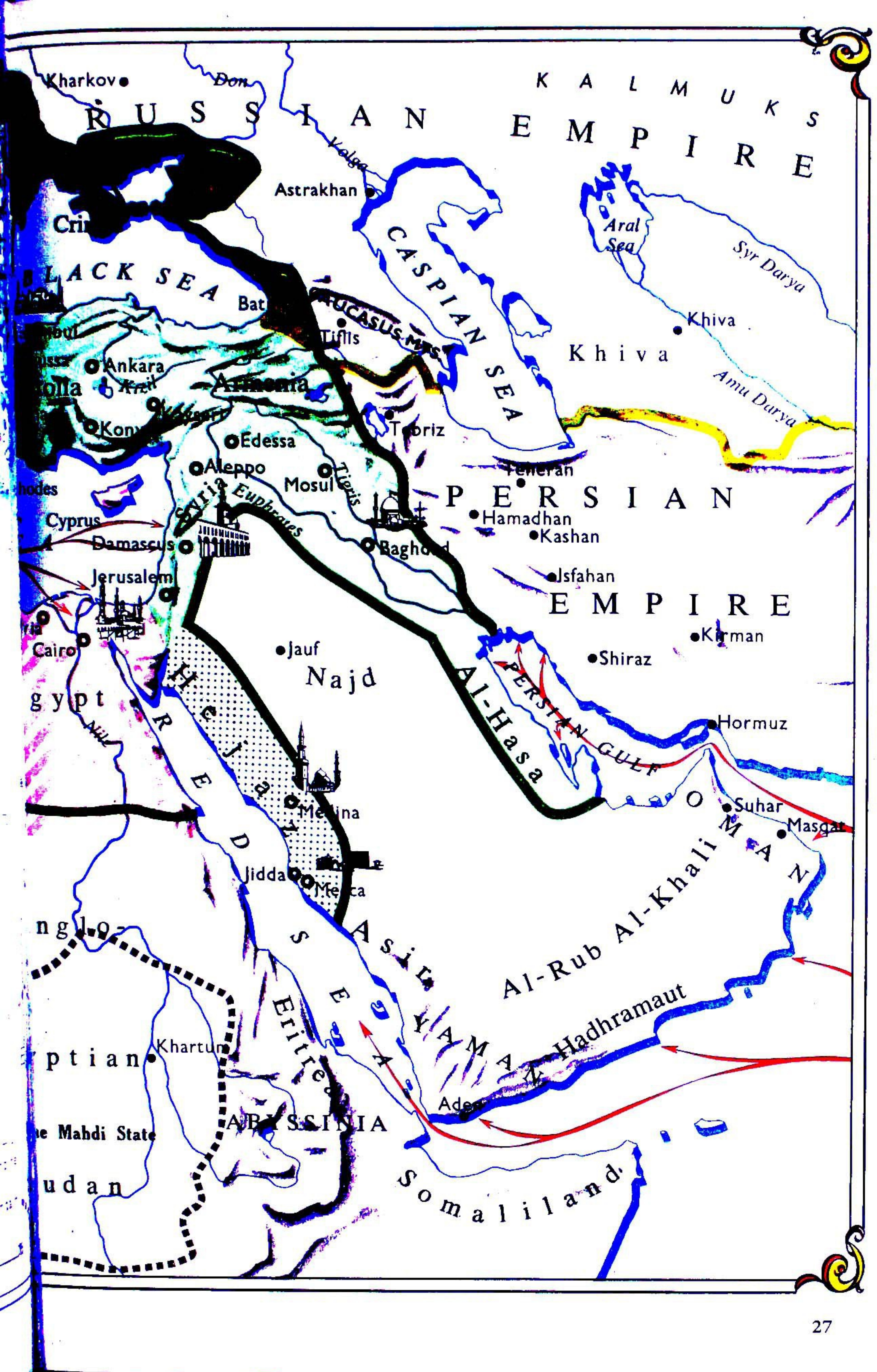


THE OTTOMAN SULTANATE

From 1683 till the First Balkan War (1912)

- | | |
|---|---|
| <ul style="list-style-type: none"> Boundary of Ottoman Empire in 1683 Ottoman Sultanate in 1912 Lost to Austria Lost to Russia Lost to France Lost to Italy | <ul style="list-style-type: none"> Lost to England Areas Becoming Independent After the Berlin Congress, 1878 Under Ottoman Suzerainty Occupied by England, but Nominally part of the Ottoman Empire Lines of Advance of Great Britain. |
|---|---|

0 200 600 1000 Miles





THE MUSLIM WEST

in the Twentieth Century

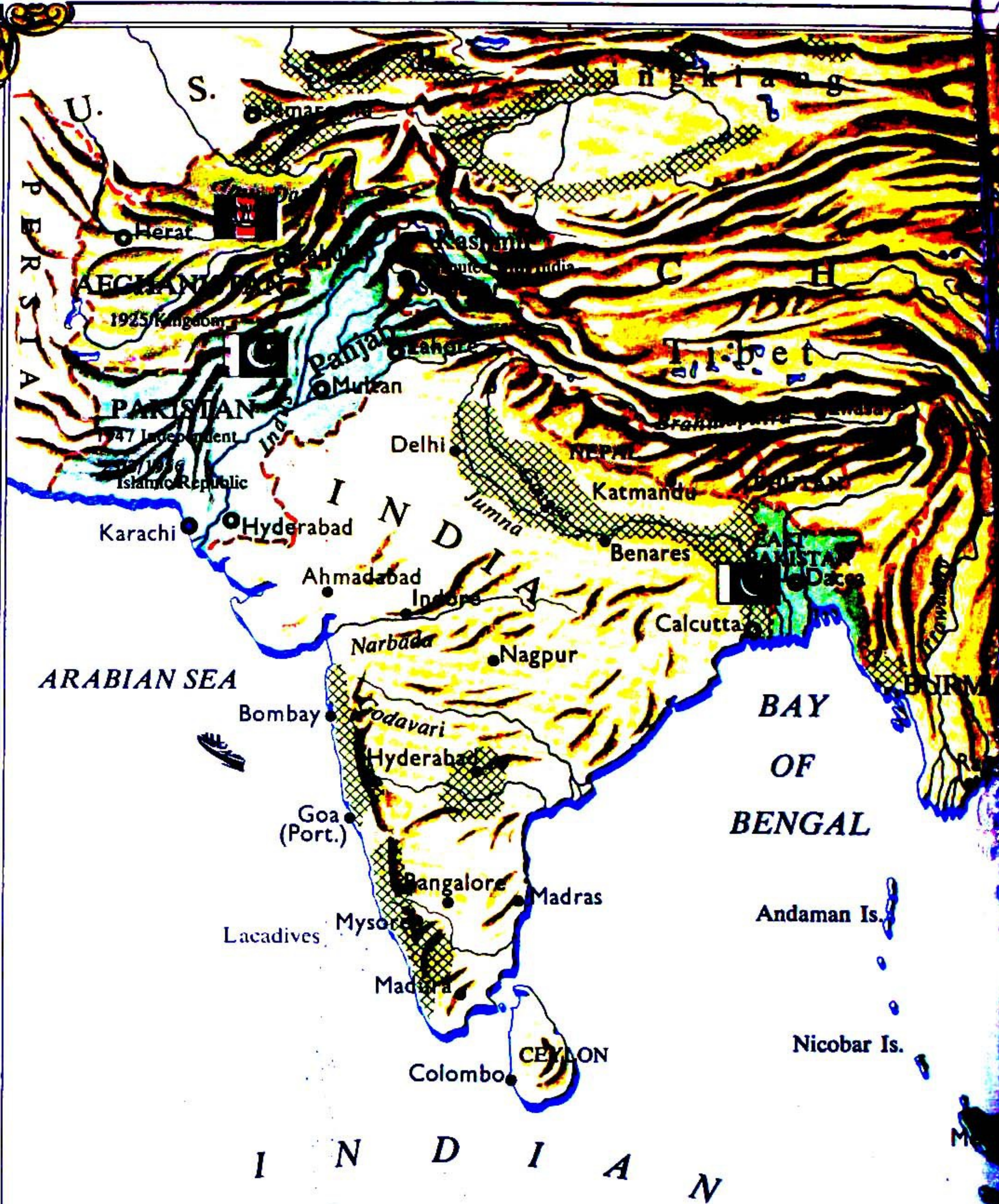
LEGEND FOR SAUDI ARABIA:

- Extent Around 1912
- Acquisitions 1913
- Acquisitions 1920
- Acquisitions 1921-1922
- Acquisitions 1924-1925

0 200 800 1500 Miles



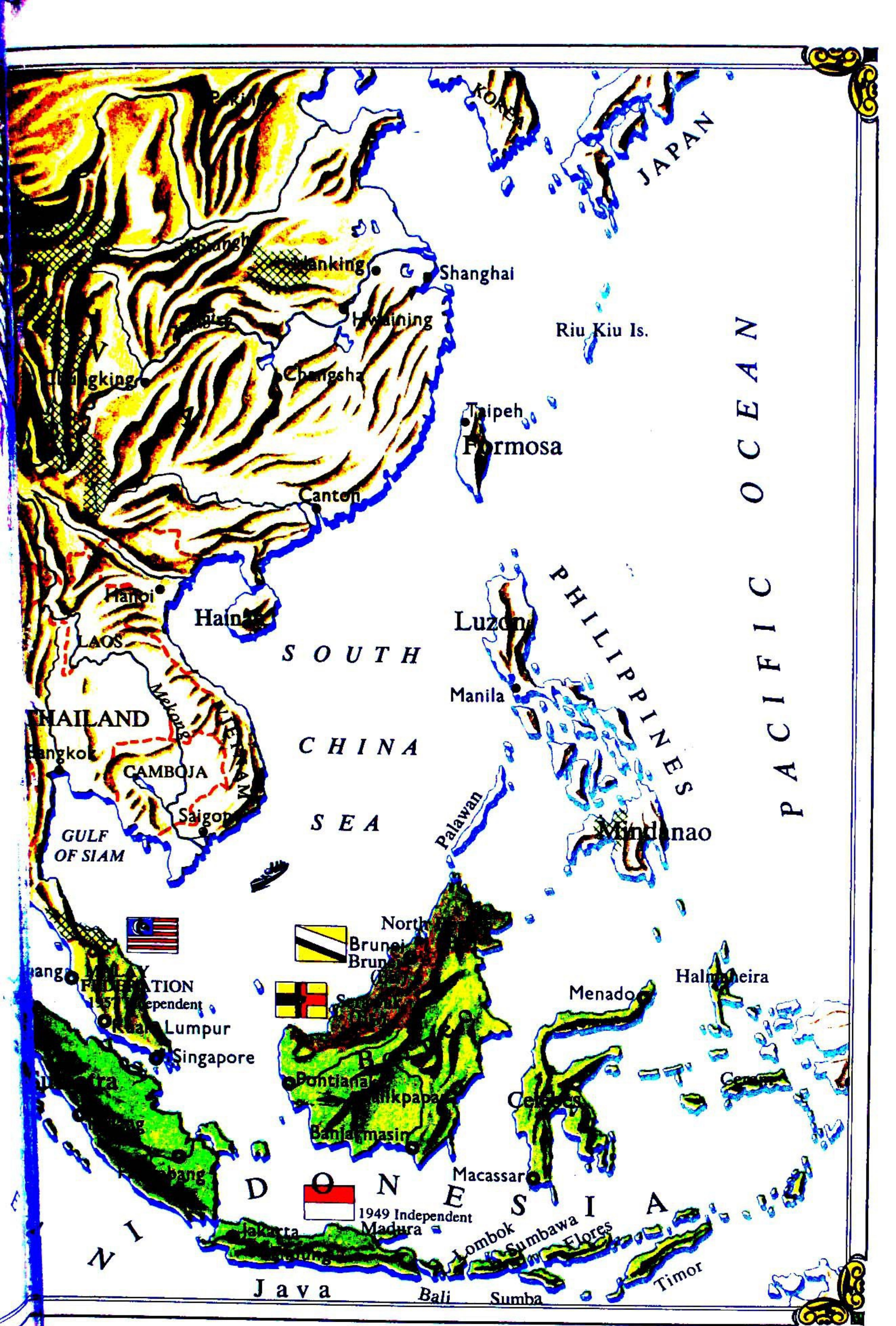




THE MUSLIM EAST

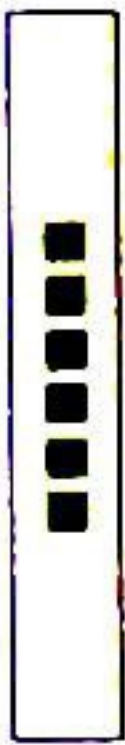
in the Twentieth Century

0 200 800 1500 Miles

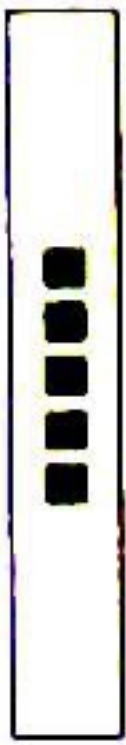


ISLAM IN THE WORLD

SAUDI ARABIA



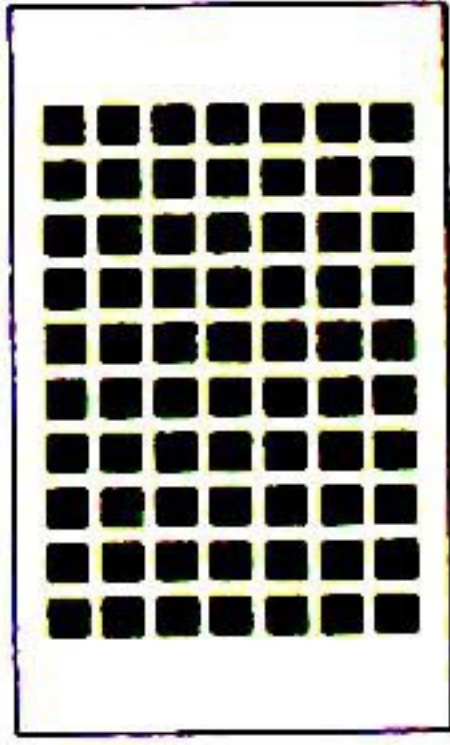
YAMAN



OMAN KUWEIT ADEN ETC.



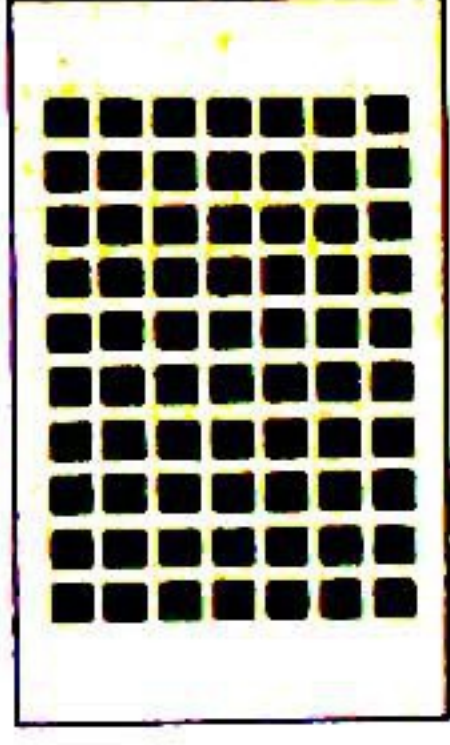
INDONESIA



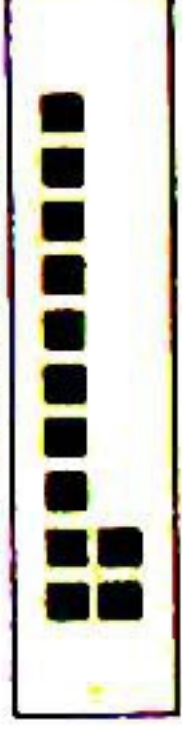
MALAYA



PAKISTAN



AFGHANISTAN



IRAN



IRAQ



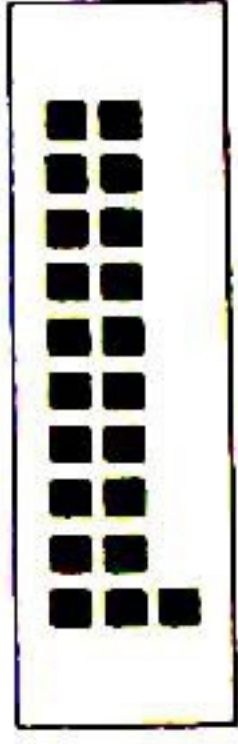
SYRIA



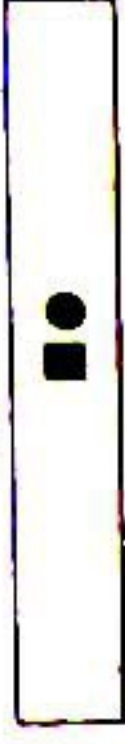
LEBANON



TURKEY



JORDAN



ALGERIA



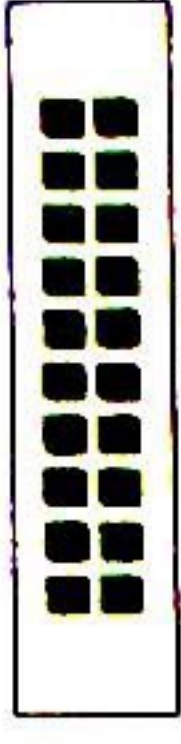
TUNISIA



MOROCCO



EGYPT



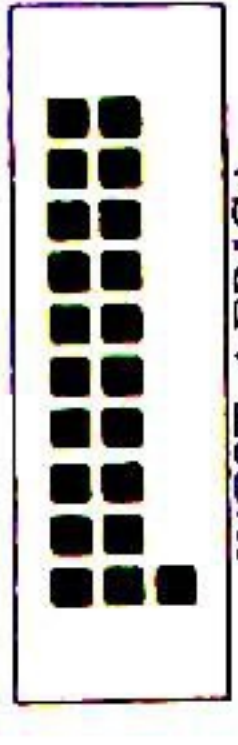
SUDAN



LIBYA



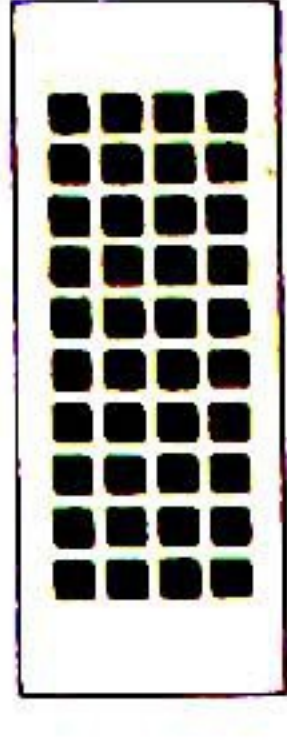
U.S.S.R.



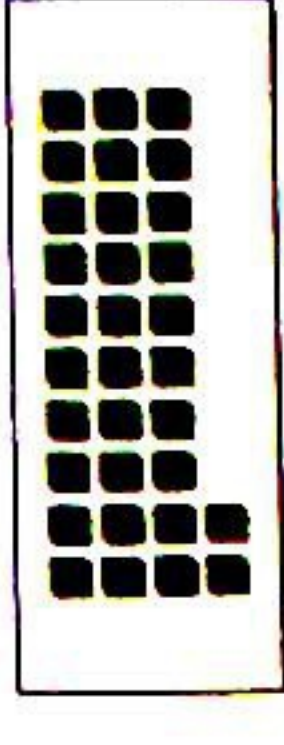
WEST AFRICA



INDIA



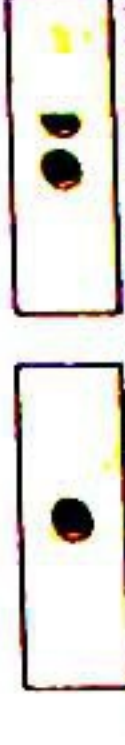
CHINA



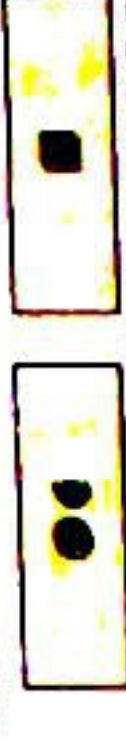
NIGERIA



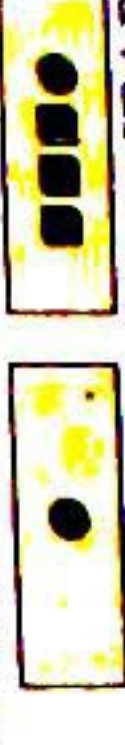
CEYLON BURMA



MUANG THAI PHILIPPINES



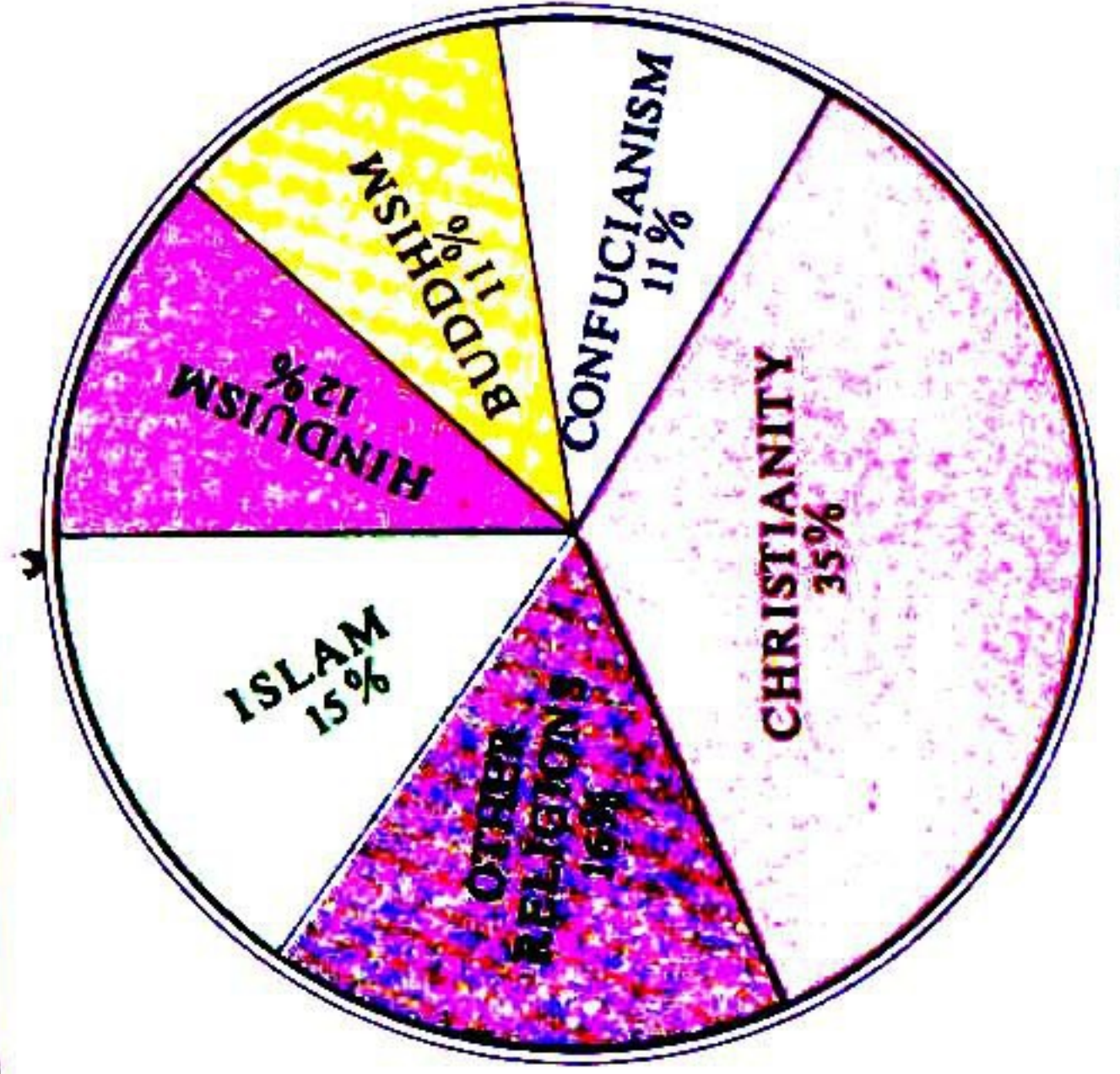
MADAGASCAR S.E. EUROPE



EQ. AFRICA BR. EAST AFR.



■ 1 Million Muslims
● 0.5 Million Muslims



WORLD RELIGIONS