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Heritage of the Western World**

**Islamic History & Literature (610-950)**

**Islamic History**

Mohammed ibn Abdallah (610)  
rcvd. vision from God (Allah)

*ummah* moves from Mecca to Yathrib (Medina)

Jews of Medina refuse to accept Mohammed as Prophet

Battle of Badr (624) Muslims intercept Meccan caravan

Mohammed commands Muslims to pray towards Mecca rather than Jerusalem (624)

Jewish tribe of Qaynuqah unsuccessfully revolt Against Mohammed (625)

Battle of Uhud (625) Meccans (Quraysh) defeat Muslims

Battle of the Trench (627) Muslims defeat Meccans

Mohammed and followers makes *hajj* to Mecca (March, 628)

Mohammed marches on Mecca after Quraysh violate Treaty (630)

Mohammed dies (632)

***Rashidun*** (632-661)

Abu Bakr (632-34)

Umar ibn al-Khattab (634-44)

Uthman ibn Affan (644-56)

wars of *riddah* (apostasy); various tribes attempt to split from *ummah*

Battle of Qadisiyyah (637) Arabs defeat Persian armies

**Islamic History**

Battle of Yarmuk (636) in northern Palestine; Muslims defeat Byzantines

**Islamic Literature**

Mohammed's revelations would later form basis of Qur'an

*hadith* (sayings of the Prophet)

*sunnah* (practice of the Prophet)

**Sources of Authority in Islam**

1. *Qur'an*: direct word of Allah as revealed to Mohammed
2. *sunnah*: example of the Prophet (includes *hadith*, or sayings of Mohammed)
3. *shariah*: body of Islamic law as interpreted by theologians over the centuries (development of Islamic jurisprudence ceased about 10<sup>th</sup> c.)
4. *ijma*: consensus of Islamic scholars and theologians on a particular issue

Sahih Bukhari, or Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughira al-Ja'fai, The Book of Knowledge; collection of sayings (*ahadith*) of the Prophet Muhammad; also known as the *sunnah*

**Islamic Literature**

Muslims conquer Jerusalem (638)

Muslims occupy Syria, Palestine, Egypt (by 641)

Umar assassinated (November, 644)

Uthman assassinated (656)

*fitnah* (time of temptation); five year civil war (656-661)

Ali ibn Abi Talid (656-661) Mohammed's cousin, son-in-law, and closest male relative, fourth *caliph*

Ali assassinated by a Kharajite extremist (661)

Muawiyah (661-80) moved capital of his *caliphate* from Medina to [Umayyad] Damascus, Syria

Umayyad Dynasty (661-750)

Umayyad troops occupy Medina (683)

Kharajite rebels establish independent state in central Arabia (684)

Abd al-Malik (685-705) reasserts Umayyad rule

Dome of the Rock completed in Jerusalem (691)

Hasan al-Basri (d. 728) begins Muslim tradition of disciplined interior life with opposition to government

Wasan ibn Ata (d. 748) student of Hasan establishes moderate Mutazilites school with emphasis on justice of Allah (rationalistic theology, or *kalam*)

Abu Hanifah (699-767) adherent of Murjites school of Islam; Muslim convert who championed the new discipline of jurisprudence (*fiqh*)

Abu Amr al-Dani (d.1053); wrote down Qur'an which had been assembled during Uthman caliphate

Abu Hanifah (699-767) pioneer of *fiqh* (Islamic jurisprudence; study and application of sacred Muslim law)

Abu Numas (c. 756-810) great Arab poet

## **Islamic History**

Mohammed ibn Ishaq (d.767) Muslim historian; started to collect *ahadith*

Ibn Ishaq wrote biography of the Prophet, Mohammed

al-Walid I (705-17) *caliph* who ruled at the height of Umayyad power and success

## **Islamic Literature**

ibn Ishaq "Biography of the Messenger of God"

**Umayyad Poets**  
(661-750)  
1. al-Farazdaq

Charles Martel defeats Muslims at Poitiers (732)

Umar II (717-20)

Yazid II (720-24)

Hisham I (724-43)

Mansur II ( ) last Umayyad *caliph*

Abbasid Dynasty (750-935)

Abu al-Abbas al-Saffah (750-54) first Abbasid *caliph*

Abbasids muster support in Iranian provinces (743)

Abbasids occupy Kufah (749)

Abu Jafar al-Mansur (754-75) murdered Shii rulers considered enemies

al-Mahdi (775-85) moved capital from Damascus to Kufah, and then to Baghdad

Harun al-Rashid (786-809) patron of arts & scholarship who inspired a cultural renaissance

Ali Zayn al-Abidin (d. 714)

Mohammed al-Baqir (d. 735)

2. al-Akhtal

3. Jarir

### **Abbasid revolution**

The “New Poets”  
(750-935)

1. Abu Nuwas

2. Abu al-Atahiyah (d.828)

3. Dibil (d. 872)

al-Jahiz (d.869) notable for Arab prose; founder of *adab* literature; rationalist school

Abbasid Renaissance (literary criticism, poetry, philosophy, medicine, mathematics, astronomy)

Abu Musa al-Ashari (875-935) The Elucidation of Islam

## **Islamic History**

Zayd ibn Ali (d. 740) political activist killed in uprising against Umayyads

Jafar al-Sadiq (d. 765) reaffirmed and developed the doctrine of *nass* (*imam* was a spiritual leader)

Malik ibn Anas (d. 795) inspired founding of Maliki school (*madhhab*) preserved original *sunnah* of Prophet’s *ummah*; became prevalent in Medina, Egypt, N. Africa

Mohammed Idris ibn al-Shafii (d.820) all jurisprudence should be based on the *ahadith*

## **Islamic Literature**

Malik ibn Anas (d.795) founder of Maliki school of Islamic jurisprudence

Mohamed Idris ibn al-Shaffi (d.820) revolutionized study of *fiqh* by

civil war (809-13) between al-Rashid's sons

al-Mamun (813-33)

Abbasid poet

Shii rebellion in Kufah and Basrah (814-15)

Ahmad ibn Hanbal (d. 833) became folk hero after being imprisoned as a member of the populist group *ahl al-hadith*

al-Mutasim (833-42) strengthened army by making them his personal corps

Abu al-Hasan al-Ashari (d. 935) attempted to reconcile Mutazilites and Hadith People

Al-Mutawakkil (847-61)

Abbasid decline (900-950)

establishing *usul* (principles) of Islamic law; founder of Shafii school of Islamic law

Abu al-Atahiyah (d. 828)

Ahmad ibn Hanbal (780-833) *hadith* collector, legislator, and leading figure of *ahl al-hadith*; Hanbali school of Islamic jurisprudence

Al-Husayn ibn Mansur al-Hallaj (d.922): The Crucifixion of a Mystic; taught path of mystical union with Allah; embraced *fana*, or the extinction of personal consciousness; executed in Baghdad in 922; considered Sufi martyr

Dibil (d. 872) Abbasid poet

Ya'qub ibn Ishaq al-Kindi (d. 870) *Faylasuf*, or philosopher

al-Mutannabbi (915-55) court poet to governor of Damascus

Abu Nasr al-Farabi (d.950) philosopher The Attainment of Happiness

**Source:** Karen Armstrong (2002/2000). A Short History of Islam. New York: The Modern Library, Chapters 1 and 2; and, M.A.R. Habib, ed. (2003). Islamic History and Literature. Camden, NJ: Rutgers University, Graduate School.

## Islamic History & Literature (950-1500)

### Islamic History

inability to maintain a unified Arabic Islamdom (935-1258)

by 10<sup>th</sup> c. (900s) it was clear that Islam could no longer effectively function as a single political unit

*caliph* remained nominal head of the *ummah* and retained symbolic, religious function; in reality the various regions of the empire were governed independently by *amirs*, war lords, *shahs*, *sultans*, and other rulers

### Islamic Literature

Faylasuf Abu Ali ibn Sina (980-1037), known as Avicenna in the West; disciple of al-Farabi; believed that "...a prophet was the ideal philosopher, not merely a purveyor of abstract rational truth for the masses;" prophet had insights not dependent on discursive thought; ibn Sina was interested in Sufism and saw mysticism as an experience of the divine; mysticism was a form of knowledge that could not be attained through logic

Ismaili Fatimids: break-away caliphate based in Egypt; controlled North Africa, Syria, much of Arabia and Palestine

Turkish army officers (*amirs*) ruled Iraq, Iran, Central Asia; various *amirs* established dynasties in what were actually independent states, but paid homage to the Abbasid *caliph* as the ultimate ruler of the *ummah*

Seljuk Turks seize power in Baghdad (1055)

Cairo, Egypt; Baghdad, Iraq; and, Cordova, Spain become major centers of Islamic scholarship and culture

Cordova, Spain experiences a cultural renaissance despite the collapse of the Umayyad caliphate in Spain (1010); Spanish caliphate broke up into a number of rival, independent courts

## Islamic History

Seljuk Turks in Fertile Crescent were ruled by Persian *vizier* Nizamulmulk (r.1063-1092); wanted to use Turks to reunite and rebuild old Abbasid empire; too late to revive Baghdad as its agriculture was in irreversible decline; new Seljuk empire that emerged was decentralized and power distributed among local *amirs* and *ulama*

during the 10<sup>th</sup> century *ulama* established the first *madrasahs* (schools for the study of the Islamic sciences) throughout the Seljuk empire

Nizamulmulk creates Nizamiyyah *madrasah* in Baghdad (est. 1067)

1. promoted standardization and homogenous Muslim lifestyle; and,
2. fostered uniform *shariah* courts and legal system

after the demise of the Abbasid caliphate the empire

Abu Jafar al-Tabari (d.923): Muslim historian; made no attempt to synchronize competing versions of Muhammad's life, but simply juxtaposed rival versions giving them equal value

## **The Spanish Renaissance**

ibn Hazam (994-1064) developed simpler piety relying solely on *ahabith* and discarded complex *fiqh* and meta-physical philosophy; poet; Spanish renaissance poetry resembled the French troubadour courtly tradition

Faylasuf Abu al-Walid Ahmad ibn Rushd (1126-1198): rationalist; influenced Jewish/Christian as well as Muslim thinkers (e.g. Thos. Aquinas, Maimonides, Albert the Great); ibn Rushd was also a *qadi* (judge of *Shariah* law) and a devout Muslim; known in West as Averroes); no contradiction between religion and philosophy, but religion was for everybody while philosophy should be reserved for the few

Abu Bakr al-Kalabadhi (d.990): native of Bukhara and lawyer; disciple of one of al-Hallaj's friends; wrote The Doctrine of the Sufis

## Islamic Literature

Ibn Hazam (994-1064): born in Cordova; family had converted from Christianity to Islam; fled Cordova when Berbers invaded leading life of seclusion and contemplation; later became *vizier* to the *caliph* in Valencia, and served in the same capacity in Cordova; imprisoned several times for political reasons; devoted last years of his life exclusively to scholarship and writing; The Dove's Necklace and A Philosophy of Character and Conduct

Al-Husayn ibn Mansur al-Hallaj (d.922): controversial figure in early Sufism; developed a form of mysticism focusing on *fana*, or the extinction of personal consciousness, and other attempts to bridge the abyss between Allah and the individual; to some he appeared blasphemous because of his emphasis of the mystical union with

became more Islamic; Muslims began to view themselves as part of an international Islamic community, represented by the *ulama*, and coextensive with the whole of *Dar al-Islam* (lands controlled by Muslims)

at first, the *ulama* adapted the *shariah* to changing temporal circumstances; religion is always conditioned by the culture in which it appears; as issues arose they were reconciled with:

1. *Qur'an*
2. *sunnah* (practice of the Prophet)
3. *hadith* (sayings of the Prophet)
4. *qiyas* (analogy)
5. *istislah* (public interest)
6. *ijtihad* (consensus of individual reasoning)

**Islamic law was closed by the 10<sup>th</sup> century;** closing of the door of *ijtihad*

## **Islamic History**

*Shariah*, or Islamic law, from *sharii* literally meaning “the path” or “the way”; decided matters related to:

1. ethical/moral questions; issues of right conduct
2. religious doctrines and duties
3. marriage and other social relations
4. criminal law
5. property and inheritance

by the early 10<sup>th</sup> century all four schools of Islamic law were consolidated

## **Two Branches of Islam**

1. liberal tradition: primarily the Islamic literary and philosophical tradition; more lenient (e.g. Sufism)
2. conservative tradition: orthodox Islam especially as embodied in the *shariah*, or legal tradition

Umayyad caliphs claimed sole authority to interpret law which put them at odds with the *ulama*

*Kalam*, or discussion, based on Islamic assumptions, of theological questions; often used to describe the tradition of Muslim scholastic theology; basic Islamic *usul* (principles) were settled by the 9<sup>th</sup> century

Allah; spent many years traveling and teaching before being arrested, imprisoned, and executed in Baghdad for his unorthodox beliefs

Al-Kalabadhi: disciple of one of Al-Hallaj's friends; native of Bukhara; authored a work considered an important and popular collection of Sufi theory and lore

al-Ghazzali (1058-1111): wrote a definitive, voluminous work on Sufism

ibn al-Arabi (1165-1240)  
Spanish theologian and mystic;

The Bezels of Wisdom

al-Maarri (973-1057): poet and man of letters; al-Maarri is often viewed as skeptical, negative, pessimistic, even unholy; perhaps he is better interpreted as world-weary, longing for union with Allah

## **Islamic Literature**

during Muhammad's life he acted as supreme judge and interpreter of legal and doctrinal issues as Prophet of Allah

## **Schools of Islamic Jurisprudence**

1. Malik (750-95): orthodoxy; emphasized interests of the community and practice of *ummah* in Medina
2. Hanifah (699-767): rationalist school; relies on *ijtihad*, or individual reasoning
3. al-Shafii (d.820): first jurist to systematize sources of Islamic law
4. Hanbal (d.833): most orthodox, Sunni school of law; systematic analogical method; finding *Qur'anic* analogies; reason by extension; *qiyas* (analogies)

1. absolute unity of Allah; *Qur'an* was created, and did not exist externally
2. for Allah to be just/righteous, humans must have freewill
3. Allah rewards the righteous and punishes evil
4. someone who is a sinner is neither a believer nor an unbeliever
5. commanding right (promoting justice) and opposing the wicked

## **Islamic History**

### **Islamic Sects**

1. Sunni: Muslim majority who revere the four *rashidun* and validate the existing political order; based on the *sunnah*, or practice of the prophet
2. Shii: belong to the *Shiah i-Ali*, or Partisans of Ali; they believe that Ali ibn Abi Talib, the Prophet's closest male relative, should have ruled in place of the *rashidun*; revere a number of *imams* who are the direct male descendants of Ali and his wife, Fatimah, the Prophet's daughter; their difference from the Sunni majority is purely political
3. Sufi: mystical tradition of Sunni Islam; ultimate goal of Sufism is unification with Allah; annihilation of self to achieve unification with the divine; can only be achieved through direct experience and not through language

### **Decline of Abbasid Empire**

Samanids (819-1005)  
 Hamanids (905-1004)  
 Fatimid Caliphate (907-1171)  
 Buyids (932-1062)  
 Shaddadis (950-1174)

radical Ismailis, dissatisfied with the Fatimid Empire, begin guerilla raids (*jihad*) in 1090, seizing Seljuk Turk strongholds

radical Ismailis (*hashishin*, or "assassins") in full-scale revolt by 1092; establish state around Alamut (c.1092-

## **Islamic Literature**

ibn Tufayl (b.1110) Alone on a Desert Island

Abu Hamid Muhammad al-Ghazzali (d.1111) protégé of vizier Nizamamulmulk, lecturer at Nizamiyyah *madrasah* in Baghdad, expert in Islamic law (*shariah*) suffers nervous breakdown in 1095; diagnosed by physician with deep-seated emotional conflicts; Ghazzali was profoundly distressed because although he knew a great deal *about* Allah, he did not know Allah himself; al-Ghazzali retreats to Jerusalem to practice Sufi exercises; returns to Iraq 10 yrs later and writes his masterpiece, *Iyah alum al-Din (The Revival of the Religious Sciences)* in which he states that only ritual

1242)  
direct  
becomes popular movement; no longer  
leaders) led the divine; *Iyah* recast *shariah* rules (re: eat-Muslims in *dhikr*(chanting of Divine Nar  
sleeping, washing, hygiene, and prayer)  
*pirs* lived in *khanqah*(convents)and instructed  
the people in the town mosque or in a *madrasah*

Seljuk Turks capture large regions of Near East  
including Anatolia (Byzantine province) in the 11<sup>th</sup>  
century bringing Islam with them

### Islamic History

new Sufi orders (*tariqahs*) formed that  
transcended particular regions with branches  
throughout Dar al-Islam

*tariqahs* were a source of Islamic unity in  
a decentralized empire; *tariqahs* served as  
a model for brotherhoods and artisan guilds  
(*futuwwahs*) both of which were influenced  
by Sufi ideology

death of Turkish sultan (1092) and subsequent  
collapse of Seljuk empire reduces pressure on  
Byzantium; Byzantine Emperor, Alexius, appeals  
to western Christians to assist in re-capturing  
Anatolia

from mid-11<sup>th</sup> century to mid-12<sup>th</sup> century western  
Christians systematically suppress and forcibly exile *Qur'anic* scripture  
Muslims from North Africa, Tunis, Italy, Sicily, and  
Spain causing a Muslim diaspora

Seljuk Turks conquer and capture Syria from  
Fatamids (1070)

Seljuk Turks devastate Byzantines at the Battle of  
Manzikurt (Anatolia) in 1071

### The Crusades

Council of Clermont, France in 1095; Pope Urban II  
exaggerates Muslim threat against eastern Christianity;  
calls crusade, or “just or holy war,” against Seljuk Turks  
whom he accuses of defiling and destroying Christian

and prayer could give humans  
knowledge of Allah; theology (*kalam*)  
*Falsafah* could not give us certainty about confined to the e  
as devotional exercises and ethical  
imperatives that enabled Muslims to achieve  
interior *islam* and cultivate a perpetual  
consciousness of the divine as advocated in  
the *Qur'an*

### Islamic Literature

Yahya Suhrawardi (d.1191) establishes a  
School of illumination (*al-ishraq*) at  
Aleppo; true philosophy was marriage  
of *Falsafah* (philosophy) and interior  
transformation through Sufism; reason  
and mysticism must go hand-in-hand;  
developed doctrine of *alam al-mithal*,  
or “the world of pure images;” a trance or  
dream-like hypnogogic state

Spanish theosopher, Muid ad-Din ibn  
al-Arabi (d.1240) also urged Muslims  
to discover their *alam al-mithal*, and  
taught that the way to Allah was through  
the creative imagination; believed anyone  
could be a Sufi; all Muslims should look  
for the hidden, symbolic meaning of

al-Hariri (1054-1122): greatest writer in  
*maqamah* form, a fusion of folk literature  
and more sophisticated *adab* form;  
Encounters in Oriental Cities

ibn Jubayr: left post in Valencia in 1183  
on pilgrimage to Mecca in repentance  
for drunkenness; wrote a journal called:  
A Pilgrimage to Mecca

churches; several weeks later Urban II expands objective of crusade to include the conquest and capture of Jerusalem

First Crusade (1096-1099) Christian forces capture Jerusalem and parts of Palestine and Syria

Imad ad-Din Zangi, *amir* of Mosul and Aleppo, drive Christians out of Armenia

## **Islamic History**

Second Crusade (1147-1149) troops of Louis VII of France and Conrad II of Holy Roman Empire set out to quell rebellion of Muslims in Syrian province of Edessa; Christians are crushed by Seljuk Turks and only a fraction of the original force even reaches its objective

Kurdish general, Yusuf ibn Ayyub Salah ad-Din retakes Jerusalem from the Crusaders (1187)

Third Crusade (1189-1192) some of Europe's most powerful rulers (e.g. Richard the Lion Hearted; Philippe Augustus of France, and Frederick Barbarossa) embark on a mission to reconquer Jerusalem after its capture by the Muslims; Christians conquer Acre and Jaffa, but Jerusalem remains in Muslim control

Children's Crusade (1212)

Impact of Crusades on West:

1. may have contributed to decline of feudalism because of large number of European monarchs and other nobles who were killed in battle or who squandered large sums of money on the crusades
2. fostered re-emergence of trade between east and west, although trade revival would have occurred anyway
3. inspired idealism and heroism among Christians
4. corrupted Christian spirit and released religious intolerance
5. soured relations between Muslims and Christians
6. precursor of future expansionist, imperialist, and aggressive policies by the West towards the East

Zangid Principality (1127-1185)

Impact of Crusades on East:

1. devastated the Muslims of the Near East
2. for vast majority of Muslims in Iraq, Iran, Central Asia, Malaya, Afghanistan, and India, the Crusades were remote border incidents
3. demonstrated the growing weaknesses of the Abbasid empire

Firdausi (c.941-1020) Persian epic poet;  
The Epic of the Kings

## **Islamic Literature**

*Rubaiyat* of Omar Khayyam  
(d.1123)

Farid ud-Din Attar (1119-1229):  
The Conference of the Birds

Jalan al-Din Rumi (1207-1273):  
Sufi mystic; although victimized by the Mongols, he expressed the boundless energy of the Mongol warriors; Rumi's spirituality was suffused by a cosmic sense of homelessness and separation from Allah; the pain of separation drives humans to the search for Allah; by divesting oneself of egotism and selfishness, we find Allah for that is all that remains; Rumi was known as "the drunken Sufi;" he sought ecstasy in dancing, music, poetry, and song; Rumi founded the Sufi order of *Mawlanah*, also called the Whirling Dervishes; Rumi summoned Muslims to live beyond themselves, and to transcend the routines of daily life;

and the Seljuk Turks

Mongol chieftain Genghis Khan building a world empire (1220-1500)

### Islamic History

Mongol general, Hulegu, pursues Muhammad, Shah of the Kwarazmian Turks (1200-1220), and his son, Jalal al-Din, from 1219 to 1229 across Iran, through Azerbaijan and into Syria

in 1231, Mongols begin a series of raids on Muslim cities: Baghdad, Alamut, Bukhara, Seljuk dynasty of Rum

in 1250, Mamluk (Turkish slave corps) amirs lead successful coup d'état against the Ayyubid state, establishing an empire in the Near East

Mamluk Empire (1250-1517)

Baibars, sultan of Egyptian state, defeats Mongols at Ain Jalut in 1260

Mongols create four large states in Islamdom owing allegiance to Kublai Khan in China; greatest political upheaval in the Middle East since Arab invasions of the 7<sup>th</sup> century

1. Il-Khans (descendants of Hulegu): Tigris-Euphrates river valley and highlands in Iran; Khanate of the Il-Khans (1255-1353)
2. Chaghatay Mongols established a state in Syr-Oxus basin; Khanate of Chaghatay (1227-1370)
3. White Mongol Horde was established in the Irtysh region;
4. Golden Horde was around the Volga River (1226-1502)

Mongols become chief Muslim power in central Islamdom; two main political objectives:

1. world hegemony; and,
2. perpetuation of the ruling dynasty

Mongol political ideology was militaristic and imperial; similar to old absolutist polities of the Middle East; although in sharp contrast with the egalitarianism of Islam, by the end of the 13<sup>th</sup> and beginning of the 14<sup>th</sup> centuries all four Mongol empires had been converted to Islam

### Islamic Literature

by the 14<sup>th</sup> century observance of the *shariah* was the only form of piety accepted by all Muslims: Shii, Sunni, and Sufi

ibn al-Athir (d.1233) wrote Great History; witnessed Mongol invasion

in the 14<sup>th</sup> century the *ulama* began to represent the *shariah* as having been in place from the very beginning of Islamic history; hence, they were content that the “gates of *ijtihad*” were closed; the *ulama* of the 14<sup>th</sup> century transformed the pluralism of the *Qur'an* into a hardline communalism

1. non-Muslims forbidden from entering Medina and Mecca
2. making offensive remarks about the Prophet Muhammad became a capital crime

3. foreigners (i.e. non-Muslims) were suspect and viewed as dangerous to Islamic orthodoxy

emergence of *mujdadids* (reformers) conservative reformers who attempted to renew the faith to meet changing circumstances

## Islamic History

militarization of Islamic society affected the perception and practice of the *shariah*; Mongol rulers forbade *ulama* from *ijtihad*, or “independent reasoning,” closing the gates of *ijtihad*; ***shariah* becomes in principle a closed system of established rules so as not to jeopardize the dynastic law of the ruling house**; Muslims were obliged, therefore, to conform to the rulings of past authorities with no immediate hope of a more liberal, organic interpretation of the *shariah*; this led to an orthodoxy and conservative fundamentalism with respect to the *shariah*

Muslims were exposed to Mongol political ideals that were often recast in Islamic terms:

1. world conquest
2. system of imperialism
3. universal rule
4. mass destruction

lack of educational dialectic under Mongol rule; rote learning in *madrassahs*

“Muslim fundamentalists” today correspond to the old pattern set by the *mujdadids*

Timur (1336-1405): Turk from Syr Valley who grew up in the Chaghaytay Mongol state in Samarkand; known as Timur Lenk (Timur the Lame) because of a pronounced limp, and as Timurlaine in the West, he seized power in the declining Chaghaytay empire and in the late 14<sup>th</sup> century conquered lands from Iran to Russia before finally being killed in China in 1405; Timur’s main preoccupation was the restoration of order and his rule produced a brand of Islam that was bigoted, cruel, and violent

Christians conquer Muslim Cordova, Spain in 1236

Christians drive Muslims from Seville, Spain in 1248

## Islamic History

Sultanate of Dehli established during 13<sup>th</sup>

## Islamic Literature

Ahmad ibn Taymiyyah (1263-1328): great reformer of the post-Mongol world; hailed from an old family of *ulama* who belonged to Hanbali *madhhab* and wanted to reinforce the *shariah*; he declared that the Mongol converts to Islam were infidels and apostates because they did not promulgate the *shariah*; he attacked Islamic developments and history after the death of the Prophet Muhammad and the *rashidun* as inauthentic (Shii, Sunni, Sufi); he wanted to revise the *shariah* to fit current times even if that meant discarding the *fiqh* that had developed over the centuries; Taymiyyah advocated a return to *Qur’anic* fundamentals and *sunnah*, but proved reactionary in his rejection of the rich spirituality and philosophy of Islam; Taymiyyah was imprisoned for his views and died in jail

Abd al-Rahman ibn Khaldun (1332-1406): saw successive dynasties fail in *Maghrib* (western Islamdom); witnessed sickness and death of the plague; nomadic invasions from Egypt into North Africa caused massive devastation and destroyed traditional Berber society and culture;

Christian *reconquista* of Muslim Spain;

probably last great Spanish *Faylasufs*;

ibn Kahldun’s great innovation was applying philosophic principles (rationalism) to the study of Islamic history; he believed that under the flux of historical contingencies lay universal laws that governed the course of civilizations; *asibiyyah* (group solidarity) enabled people to survive during times of socio-economic and cultural crises; developed a cyclical historiography based in socio-economic class and temporal flux;

ibn Kahldun’s masterpiece was

*Maqaddimah*: An Introduction to History

## Islamic Literature

Urdu Poetry

century and by the early 14<sup>th</sup> century Islam was firmly rooted in the Ganges basin as far as Bengal; most Hindus accepted Muslim supremacy

Osmanlis, or Ottomans, conquer Bursa in 1326

Ottomans seize Iznik in 1329

Ottomans conquered the greater part of the Byzantine Empire by 1372 establishing their capital at Edirne (Adrianople) and reducing the Byzantine emperor to a dependent ally

Murad I (1360-1389): Ottoman sultan attacks Bulgaria and Serbia in the Balkans in 1372 using *yeni-cheri*, or Janissary ("new troop," slave corps)

Timur subjugates all the Iranian mountainous regions and the Mesopotamian plains by 1387

Ottomans defeat Serbian army at Kosovo Field in 1389; although Murad I is killed during the battle, the Serbian Prince Hrebeljanovic Lazar is captured and executed (Lazar is considered a martyr by Serbians even today; his execution instilled a deep hatred of Muslims among the Serbians)

Timur conquers the old Golden Horde in Russia in 1395

Timur invades India in 1398; massacred thousands of Hindu prisoners and devastated Delhi

Muslims construct the Alhambra palace at Granada in mid-14<sup>th</sup> century

Timur defeats Ottomans at Angora in 1402

### **Islamic History**

Mehmed II (1451-1481): Ottoman ruler conquers Constantinople in 1453

Christians defeat Muslims in city-state of Granada in 1492

### **Early Period of Urdu Poetry (1200-1700)**

began to develop as literary language in Deccan area of south India where it was used alongside Persian (official language under Mughal rule); early form of Urdu poetry known as *Dakhini*; last great poet to make substantial use of *Dakhini* was Vali (c.1668-1707) whose verse marks origin of Urdu poetry proper

### **Islamic Literature**

Kritovoulus the Greek; History of Mehmed the Conqueror

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