

The background of the image is a world map rendered in a dark brown, textured style, set against a light brown, aged paper background. A semi-transparent, light brown rectangular box is centered over the map, containing the title text in a bold, black, serif font.

Expansion of Islam

**In the
Glorious
Khilaafat-e-
Raashidah**

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Rashidun Caliphate

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The Rashidun Empire reached its greatest extent under Caliph Uthman, in 654.

Capital Medina (632–656)
 Kufa (656–661)

Languages Arabic, Aramaic/Syriac, Armenian, Berber, Coptic, Georgian, Greek, Hebrew, Turkish, Middle Persian, Kurdish

Religion Islam

Government Caliphate

Amir al-Mu'minin¹

- 632–634 Abu Bakr
- 634–644 Umar
- 644–656 Uthman
- 656–661 Ali

History

-	Established	8 June 632 CE
-	Disestablished	28 July 661 CE
<hr/>		
<u>Area</u>	9,000,000 km²(3,474,919 sq mi)	
<hr/>		
<u>Population</u>		
-	est.	40,300,000
	Density	4.5 /km² (11.6 /sq mi)
<hr/>		
Currency	<u>Dinar</u> , <u>Dirham</u>	
<hr/>		
Today part of	31 countries	
<hr/>		
<u>Amir al-Mu'minin</u> (أمير المؤمنين), <u>Caliph</u> (خليفة)		

Historical Arab states and dynasties

Arab Caliphate

Rashidun 632–661

Umayyads 661–750

Abbasids 750–1258

Fatimids 909–1171

Mashriq Dynasties

Tulunids 868–905

Hamdanids 890–1004

Ikhshidids 935–969

<u>Uqaylids</u>	990–1096
<u>Zengids</u>	1127–1250
<u>Ayyubids</u>	1171–1246
<u>Bahri Mamluks</u>	1250–1382
<u>Burji Mamluks</u>	1382–1517

Maghrib Dynasties

<u>Muhallabids</u>	771–793
<u>Rustamids</u>	776–909
<u>Idrisids</u>	788–985
<u>Aghlabids</u>	800–909
<u>Almoravids</u>	1073–1147
<u>Almohads</u>	1147–1269
<u>Hafsids</u>	1229–1574
<u>Marinids</u>	1258–1420
<u>Wattasids</u>	1420–1547
<u>Saadis</u>	1554–1659
<u>Alaouites</u>	1660–present

The **Rashidun Caliphate** (**Arabic:** الخلافة الراشدة *al-khelaafah al-Raashedah*), (c. 632–661) is the collective term comprising the first four caliphs—the "Rightly Guided" or Rashidun caliphs—in Islamic history and was founded after Muhammad's death in 632 (year 10 AH in the Islamic calendar). At its height, the Caliphate controlled a vast empire from the Arabian Peninsula and the Levant, to the Caucasus in the north, North Africa from Egypt to present day Tunisia in the west, and the Iranian highlands to Central Asia in the east.

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 - 3.2.4.1 Campaign against Nubia
 - (Sudan)
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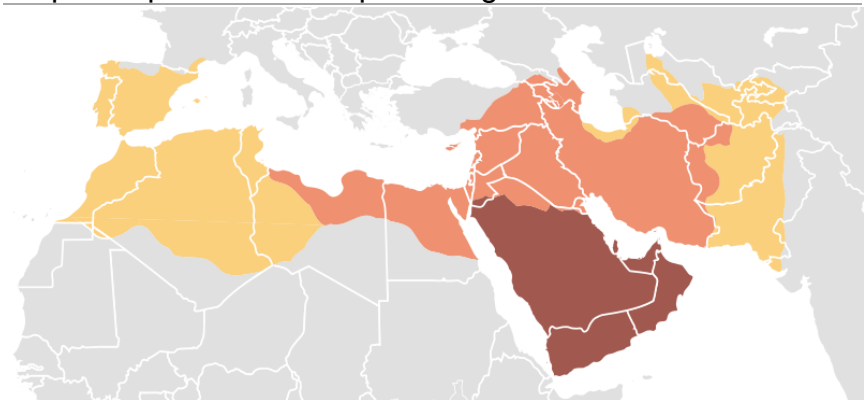
Origin

See also: [Succession to Muhammad](#)

After Muhammad's death in 632, the Medinan Ansar debated which of them should succeed him in running the affairs of the Muslims while Muhammad's household was busy with his burial. Umar (a Quraish) and Abu Ubaidah ibn al-Jarrah pledged their loyalty to Abu Bakr, with the Ansar and the Quraish soon following suit. Abu Bakr thus became the first *Khalifa Rasul Allah* (Successor of the Messenger of God), and embarked on campaigns to propagate Islam. First, though, he would have to subdue the Arabian tribes which had gone back on their oaths of allegiance to Islam and the Islamic community. As a *Khalifa* or caliph he was not a monarch and never claimed such a title nor did his three successors do so.

Expansion of Rashidun Caliphate

Map of expansion of Caliphate.svg



History

Succession of Abu Bakr

Abu Bakr was the oldest companion of Muhammad. When Muhammad died, Abu Bakr and Umar, the two companions, were in the Saqifa Bani Sada for the meeting among the Muslims on the selection of Muhammad's successor, while the family of Muhammad was busy in the funeral of the Prophet. Controversy among the Muslims emerged about whom to name as Caliph. The Ansar, considering themselves being the hosts and loyal companions of Prophet Muhammad, nominated Abu Ubaidah ibn al-Jarrah as their candidate for the Caliphate.^[1] There was disagreement—in fact, violent disagreement—between the Meccan followers of Muhammad who had emigrated with him in 622 (the Muhajirun, or "Emigrants") and the Medinans who had become followers (the Ansar, or "Helpers"). In the end, however, Muhammad's father-in-law, Abu Bakr, was named the khalifa or "Successor" of Muhammad.^[2] A new religion and a new circumstance had formed a new, untried political formation: the caliphate. Troubles emerged soon after Abu Bakr's succession, threatening the unity and stability of the new community and state. Apostasy had begun in the lifetime of Muhammad, and the first major action of the apostasy was fought and concluded while Muhammad still lived.

The first major event of the apostasy occurred in Yemen and is known as the Incident of Aswad Al Ansi,^[3] who was killed on 30 May 632 (the 6th of Rabi-ul-Awwal, 11 Hijri) by a Persian Muslim governor of Yemen named *Firoz*.^[4] The news of his assassination reached Medina shortly after the death of Muhammad. Most of

the tribes that had taken to Islam converted in the ninth and tenth years of the Hijra.^[citation needed]

The apostasy had become so general that it affected every tribe in Arabia with the exception of the people in Mecca and Medina, the tribe of Thaqeef in Taif, and the Azd of Oman. In some cases the entire tribe apostatised. Some withheld the zakāt, the alms tax, though they did not otherwise challenge Islam. Many tribal leaders made claims to prophethood; some, including Musaylima, made it during the lifetime of Muhammad. The tribes claimed that they had submitted to Muhammad and that with Muhammad's death, their allegiance was ended. Abu Bakr insisted that they had not just submitted to a leader but joined the Muslim community, of which he was the new head. Apostasy is a capital offense under traditional interpretations of Islamic law, and Abu Bakr declared war^[citation needed] on the rebels.

This was the start of the Ridda wars (Arabic for the Wars of Apostasy). The apostasy of central Arabia was led by self-proclaimed prophet Musaylima, while the other centers of the rebels were to the south and east in Bahrain, Mahra and Yemen. Abu Bakr planned his strategy accordingly. He divided the Muslim army into several corps. The strongest corps, and the primary force of the Muslims, was the corps of Khalid ibn Walid. This corps was used to fight the most powerful of the rebel forces. Other corps were given areas of secondary importance in which to bring the less dangerous apostate tribes to submission. Abu Bakr's plan was first to clear the area of West and Central Arabia (the area nearest Medina), then tackle Malik ibn Nuwayrah, and finally concentrate against the most dangerous enemy - Musaylima. After series of successful campaigns Khalid ibn Walid finally defeated Musaylima in the Battle of

Yamama.^[5] The Campaign on the Apostasy was fought and completed during the eleventh year of the Hijri. The year 12 Hijri dawned, on 18 March 633, with Arabia united under the central authority of the caliph at Madinah. According to the Sunni Muslims, by putting down these larger insurrections and defeating the rival prophets among the Bedouin tribes, Abu Bakr was able to solidify the rest of Arabia under Islam, and helped rescue the Islamic state from collapse.^[citation needed]

Once the rebellions had been put down, Abu Bakr began a war of conquest.^[citation needed] Whether or not he intended a full-out imperial conquest is hard to say; he did, however, set in motion a historical trajectory that in just a few short decades would lead to one of the largest empires in history. Abu Bakr began with Iraq, the richest province of the Sassanid Empire. He sent his most brilliant general Khalid ibn Walid to invade the Sassanid Empire in 633.^[citation needed] He thereafter also sent four armies to invade Roman Syria, but the decisive operation was only undertaken when Khalid, after completing the conquest of Iraq, was transferred to the Syrian front in 634.^[citation needed]

Succession of Umar

Despite the initial reservations of his advisers, Abu Bakr recognised military and political prowess in Umar and desired him to succeed as caliph. The decision was enshrined in his will, and on the death of Abu Bakr in 634, Umar was confirmed in office. The new caliph continued the war of conquests begun by his predecessor, pushing further into the Sassanid Persian Empire, north into Byzantine territory, and west into Egypt. It is an important fact to note that Umar never participated in any battle as a commander of Muslim Army throughout his life. He even did not kill a single person himself in any battle but never

gave up and continued on expanding the Islamic state.^[citation needed] These were regions of great wealth controlled by powerful states, but long internecine conflict between Byzantines and Sassanids had left both sides militarily exhausted, and the Islamic armies easily prevailed against them. By 640, they had brought all of Mesopotamia, Syria and Palestine under the control of the Rashidun Caliphate; Egypt was conquered by 642, and the entire Persian Empire by 643.

While the caliphate continued its rapid expansion, Umar laid the foundations of a political structure that could hold it together. He created the Diwan, a bureau for transacting government affairs. The military was brought directly under state control and into its pay. Crucially, in conquered lands, Umar did not require that non-Muslim populations convert to Islam, nor did he try to centralize government (as the Persians had done). Instead, he allowed subject populations to retain their religion, language and customs, and he left their government relatively untouched, imposing only a governor (amir) and a financial officer called an *amil*. These new posts were integral to the efficient network of taxation that financed the empire.

With the booty secured from conquest, Umar was able to support its faith in material ways: the companions of Muhammad were given pensions on which to live, allowing them to pursue religious studies and exercise spiritual leadership in their communities and beyond. Umar is also remembered for establishing the Islamic calendar; it is lunar like the Arabian calendar, but the origin is set in 622, the year of the Hijra when Muhammad emigrated to Medina.

Umar was mortally wounded in an assassination attempt by the Persian slave Piruz Nahavandi during morning prayers in 644.

Election of Uthman

Main article: [The election of Uthman](#)

Before Umar died, he appointed a committee of six men to decide on the next caliph, and charged them with choosing one of their own number. All of the men, like Umar, were from the tribe of Quraish.

The committee narrowed down the choices to two: [Uthman](#) and [Ali](#). Ali was from the Banu Hashim clan (the same clan as Muhammad) of the Quraish tribe, and he was the cousin and son-in-law of Muhammad and had been a companion to the Prophet from the inception of his mission. Uthman was from the [Umayyad](#) clan of the Quraish.^{[[citation needed](#)]}

Uthman reigned for twelve years as caliph, during the first half of his reign he enjoyed a position of the most popular caliph among all the [Rashiduns](#),^{[[citation needed](#)]} while in the later half of his reign he met increasing opposition^{[[citation needed](#)]}. This opposition was led by the Egyptians and was concentrated around Ali, who would, albeit briefly, succeed Uthman as caliph.

Despite internal troubles, Uthman continued the wars of conquest started by Umar. The [Rashidun army](#) conquered [North Africa](#) from the [Byzantines](#) and even raided [Spain](#), conquering the coastal areas of the [Iberian peninsula](#), as well as the islands of [Rhodes](#) and [Cyprus](#).^{[[citation needed](#)]} Also coastal [Sicily](#) was raided in 652.^[6] The Rashidun army fully conquered the Sassanid Empire, and its eastern frontiers extended up to the [lower Indus River](#).

Uthman's greatest and most lasting achievement was the formal recension of the Qur'an.

Domains of Rashidun Caliphate under four caliphs.

█ Strongholds of Rashidun Caliphate

█ Vassal states of Rashidun Caliphate

█ Region under the control of [Muawiyah I](#) during civil war 656–661

█ Region under the control of [Amr ibn al-As](#) During civil war 658–661.^[7]

Siege of Uthman

Main article: [Siege of Uthman](#)

After a protest turned into a siege, Uthman refused to initiate any military action, in order to avoid civil war between Muslims, and preferred negotiations.^{[[citation needed](#)]} His polite attitude towards rebels emboldened them and they broke into Uthman's house and killed him while he was reading the [Qur'an](#).^{[[citation needed](#)]}

Crisis and Fragmentation

Main article: [First Fitna](#)

After the assassination of the third Caliph, Uthman ibn Affan, the Companions of Muhammad in [Medina](#) selected Ali to be the new Caliph who had been passed over for the leadership three times since the death of Muhammad. Soon thereafter, Ali dismissed

several provincial governors, some of whom were relatives of Uthman, and replaced them with trusted aides such as Malik al-Ashtar and Salman the Persian. Ali then transferred his capital from Medina to Kufa, a Muslim garrison city in current-day Iraq.

Demands to take revenge for the assassination of Caliph Uthman rose among parts of the population, and a large army of rebels led by Zubayr, Talha and the widow of Muhammad, Ayesha, set out to fight the perpetrators. The army reached Basra and captured it, upon which 4000 suspected seditionists were assassinated. Subsequently Ali turned towards Basra and the caliph's army met the army of Muslims who demanded revenge of Uthman. Though neither Ali nor the leaders of the opposing force, Talha and Zubayr, wanted to fight, a battle broke out at night between the two armies. It is said, according to Sunni Muslim traditions, that the rebels who were involved in the assassination of Uthman initiated combat, as they were afraid that as a result of negotiation between Ali and opposing army, the killers of Uthman would be hunted down and killed. The battle thus fought was the first battle between Muslims and is known as the Battle of the Camel. The Caliphate under Ali emerged victorious and the dispute was settled. The eminent companions of Mohammad, Talha and Zubayr, were killed in the battle and Ali sent his son Hassan ibn Ali to escort Ayesha back to Madinah.

After this episode of Islamic history, another cry for revenge for the blood of Uthman rose. This time it was by Mu'awiya, kinsman of Uthman and governor of the province of Syria. However, it is regarded more as an attempt by Mu'awiya to assume the caliphate, rather than to take revenge for Uthman's murder. Ali fought Mu'awiya's forces at the Battle of Siffin leading to a stalemate, and then lost a controversial arbitration that ended with arbiter 'Amr ibn al-'As pronouncing his support for Mu'awiya.

After this Ali was forced to fight the rebellious Kharijites in the Battle of Nahrawan, a faction of his former supporters who, as a result of their dissatisfaction with the arbitration, opposed both Ali and Mu'awiya. Weakened by this internal rebellion and a lack of popular support in many provinces, Ali's forces lost control over most of the caliphate's territory to Mu'awiya while large sections of the empire such as Sicily, North Africa, the coastal areas of Spain and some forts in Anatolia were also lost to outside empires.

Combat between the forces of Ali and Muawiyah I during the Battle of Siffin, from the Tarikhnama.

In 661 CE, Ali was assassinated by ibn Muljam as part of a Kharijite plot to assassinate all the different Islamic leaders meaning to end the civil war, whereas the Kharijites failed to assassinate Mu'awiya and 'Amr ibn al-'As.

Ali's son Hasan ibn Ali, the grandson of Muhammad, briefly assumed the caliphate and came to an agreement with Mu'awiya to fix relations between the two groups of Muslims that were each loyal to one of the two men. Mu'awiya gained control of the Caliphate and founded the Umayyad Caliphate, marking the end of the Rashidun Caliphate.

Military Expansion

The Rashidun Caliphate expanded gradually, with the time span of 24 years of conquest a vast territory was conquered comprising North Africa, the Middle East, Transoxiana, the Caucasus, parts

<u>Abu Bakr</u>	632	634
<u>Umar</u>	634	644
<u>Uthman</u>	644	656
<u>Ali</u>	656	661

of Anatolia, the whole of the Sassanid Empire, the Greater Khorasan, the islands of Cyprus, Rhodes and Sicily, the Iberian Peninsula was invaded, and Baluchistan was conquered, the empires eastern frontiers reaching the lower Indus river in the Indian subcontinent and western frontiers to the Atlantic Ocean.

The Islamic invasion of Sassanid Persia resulted in the conquest of the whole Sassanid Empire, after the Persians declined to submit and continued to strive to re-capture their lost territory. Unlike the Sassanid Persians, the Byzantines after losing Syria, retreated back to western Anatolia and as a result, also lost Egypt, North Africa, Sicily, Cyprus and Rhodes to the invading Rashidun army, although the civil wars among the Muslims halted the war of conquest for many years and this gave time for the Eastern Roman/Byzantine Empire to recover.

Conquest of the Persian Empire

Further information: Islamic conquest of Persia

The first Islamic invasion of the Sassanid Empire launched by Caliph Abu Bakr in 633 was a swift conquest in the time span of only four months led by legendary general Khalid ibn Walid. Abu Bakr sent Khalid to conquer Mesopotamia after the Ridda wars. After entering Iraq with his army of 18,000, Khalid won decisive victories in four consecutive battles: Battle of Chains, fought in April 633; Battle of River, fought in the third week of April 633; Battle of Walaja, fought in May 633 (where he successfully used a pincer movement), and Battle of Ullais, fought in the mid of May 633. In the last week of May 633, the capital city of Iraq fell to the Muslims after initial resistance in the Battle of Hira.

After resting his armies, Khalid moved in June 633 towards Al Anbar, which resisted and was defeated in the Battle of Al-Anbar, and eventually surrendered after a siege of a few weeks in July 633 . Khalid then moved towards the south, and conquered the city of Ein ul Tamr after the Battle of ein-ul-tamr in the last week of July 633. By now, almost the whole of Iraq was under Islamic control. Khalid received a call of help from northern Arabia at daumat-ul-jandal, where another Muslim Arab general, Ayaz bin Ghanam, was trapped among the rebel tribes. Khalid went to Dumat-ul-jandal and defeated the rebels in the Battle of Dumat-ul-jandal in the last week of August 633 CE. Returning from Arabia, he received news of the assembling of a large Persian army. Within a few weeks, he decided to defeat them all separately in order to avoid the risk of defeat to a large unified Persian army. Four divisions of Persian and Christian Arab auxiliaries were present at Hanafiz, Zumiel, Sanni and Muzieih.

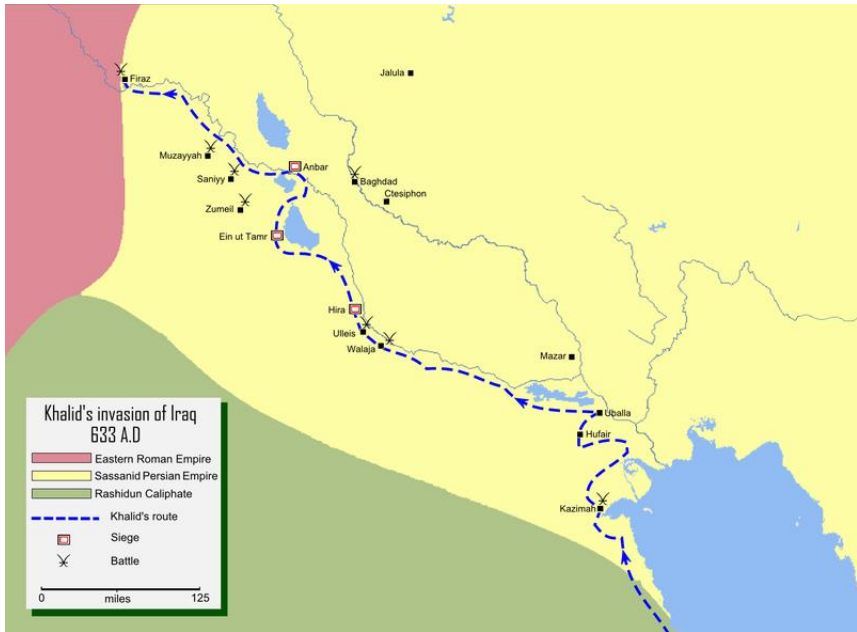
Khalid divided his army in three units, and decided to attack these auxiliaries one by one from three different sides at night, starting from the Battle of Muzieih, then the Battle of Sanni, and finally the Battle of Zumail. In November 633 CE, Khalid defeated the enemy armies in his series of three sided attacks at night. These devastating defeats ended Persian control over Iraq. In December 633 CE, Khalid reached the border city of Firaz, where he defeated the combined forces of the Sassanid Persians, Byzantines and Christian Arabs in the Battle of Firaz. This was the last battle in his conquest of Iraq.^[8]

After the conquest of Iraq, Khalid left Mesopotamia to lead another campaign at Syria against the Byzantine Empire, after which Mithna ibn Haris took command in Mesopotamia. The Persians once again concentrated armies to regain the lost Mesopotamia, while Mithna ibn Haris withdrew from central

Iraq to the region near the Arabian desert to delay war until reinforcement came from Medina. Umar sent reinforcements under the command of Abu Ubaidah Saqfi. With some initial success this army was finally defeated by the Sassanid army at the Battle of the Bridge in which Abu Ubaid was killed. The response was delayed until after a decisive Muslim victory against the Romans in the Levant at the Battle of Yarmuk in 636. Umar was then able to transfer forces to the east and resume the offensive against the Sassanids. Umar dispatched 36,000 men along with 7500 troops from the Syrian front, under the command of Sa`d ibn Abī Waqqās against the Persian army. The Battle of al-Qādisiyyah followed, with the Persians prevailing at first, but on the third day of fighting, the Muslims gained the upper hand. The legendary Persian general Rostam Farrokhzād was killed during the battle. According to some sources, the Persian losses were 20,000, and the Arabs lost 10,500 men.

Map detailing the route of Khalid ibn Walid's conquest of Iraq.

Khalid's conquest of Iraq.PNG



Following the Battle, the Arab Muslim armies pushed forward toward the Persian capital of Ctesiphon (also called Madā'in in Arabic), which was quickly evacuated by Yazdgird after a brief siege. After seizing the city, they continued their drive eastwards, following Yazdgird and his remaining troops. Within a short span of time, the Arab armies defeated a major Sassanid counter-attack in the Battle of Jalūlā', as well as other engagements at Qasr-e Shirin, and Masabadhan. By the mid-7th Century, the Arabs controlled all of Mesopotamia, including the area that is now the Iranian province of Khuzestan. It is said that Caliph Umar did not wish to send his troops through the Zagros mountains and onto the Iranian plateau. One tradition has it that he wished for a "wall of fire" to keep the Arabs and Persians

apart. Later commentators explain this as a common-sense precaution against over-extension of his forces. The Arabs had only recently conquered large territories that still had to be garrisoned and administered. The continued existence of the Persian government was however an incitement to revolt in the conquered territories and unlike the Byzantine army, the Sassanid army was continuously striving to regain their lost territories. Finally Umar decided to push his forces for further conquests, which eventually resulted in the whole scale conquest of the Sassanid Empire. Yazdegerd, the Sassanid king, made yet another effort to regroup and defeat the invaders. By 641 he had raised a new force, which took a stand at the Battle of Nihawānd, some forty miles south of Hamadan in modern Iran. The Rashidun army under the command of Umar's appointed general Nu'man ibn Muqarrin al-Muzani, attacked and again defeated the Persian forces. The Muslims proclaimed it the Victory of victories (Fath alfotuh) as it marked the End of the Sassanids, shattering the last strongest Sassanid army.

Yazdegerd was unable to raise another army and became a hunted fugitive. In 642 Umar sent the army to conquer the whole of the Persian Empire. The whole of present day Iran was conquered, followed by the conquest of Greater Khorasan (which included modern Iranian Khorasan province and modern Afghanistan), Transoxania, and Balochistan, Makran, Azerbaijan, Dagestan (Russia), Armenia and Georgia, this regions were later also re-conquered during Caliph Utman's reign with further expansion to the regions which were not conquered during Umar's reign, and the Rashidun Caliphate's frontiers in the east extended to the lower river Indus and north to the Oxus River.

Wars against the Byzantine Empire

Conquest of Byzantine Syria

Further information: [Muslim conquest of Syria](#)

After, Khalid captured Iraq and firmly took control of it, Abu Bakr sent armies to Syria on the Byzantine front. Four armies were sent under four different commanders, [Abu Ubaidah ibn al-Jarrah](#) acting as their supreme commander, [Amr ibn al-As](#), [Yazid ibn Abu Sufyan](#) and [Shurhabil ibn Hasana](#). These armies were all assigned their objectives. However their advance was halted by a concentration of the Byzantine army at Ajnadayn. Abu Ubaidah then sent for reinforcements. Abu Bakr ordered Khalid, who by now was planning to attack [Ctesiphon](#), to march to Syria with half of his army out of Iraq. Khalid took half of his army and rather took an unconventional route to Syria. There were 2 major routes to Syria from Iraq, one passing through [Mesopotamia](#) and the other through Dumat ul-Jandal. Khalid took a route through the [Syrian Desert](#), and after a perilous march of 5 days, appeared in north-western Syria.

The border forts of [Sawa](#), [Arak](#), [Tadmur](#), [Sukhnah](#), [al-Qaryatayn](#) and [Hawarin](#) were the first to fall to the invading Muslims. Khalid marched on to [Bosra](#) via the [Damascus](#) road. At Bosra, the Corps of Abu Ubaidah and Shurhabil joined Khalid, after which here as per orders of Caliph Abu Bakr, Khalid took the high command from Abu Ubaidah. Bosra was not ready for this surprise attack and siege, and thus surrendered after a brief siege in July 634, ([see Battle of Bosra](#)) this effectively ending the [Ghassanid](#) Dynasty.

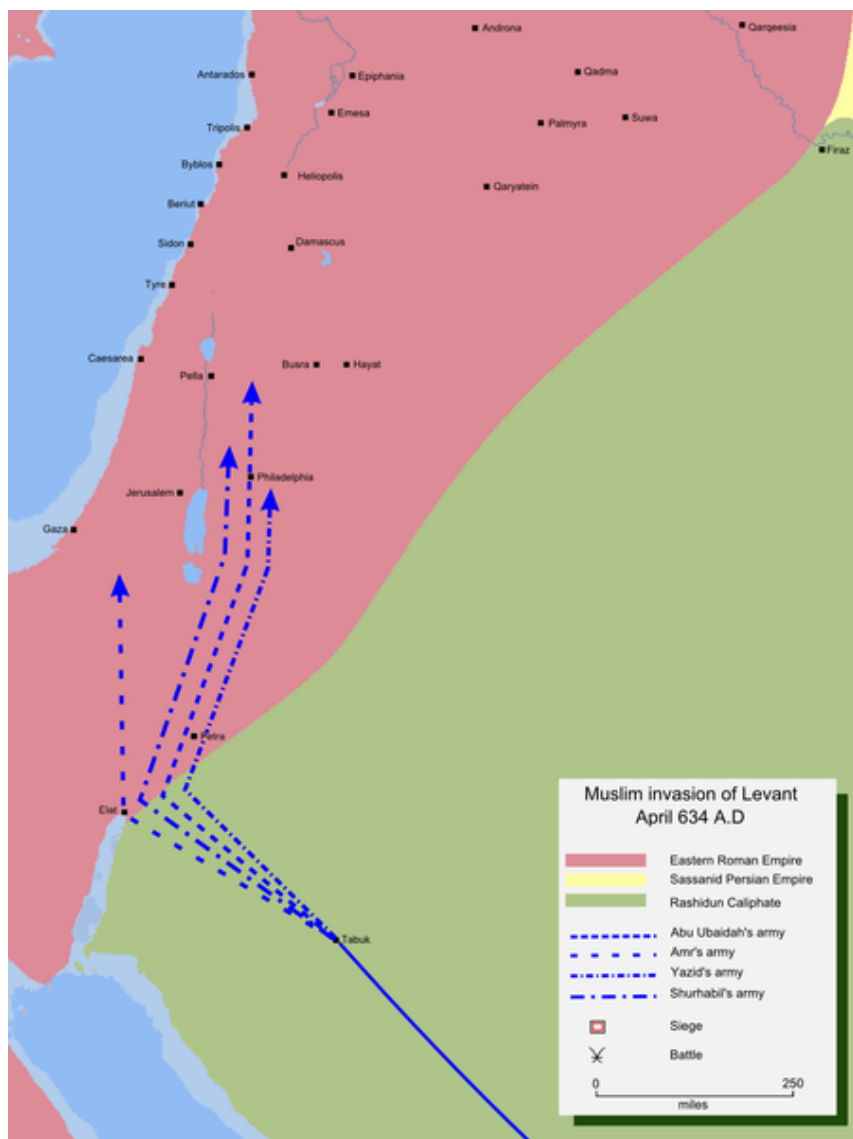
From Bosra Khalid send orders to other corps commanders to join him at Ajnadayn, where according to early Muslim historians, a Byzantine army of 90,000(modern sources state 9,000)^[9] was

concentrated to push back the Muslims. The Byzantine army was defeated decisively on 30 July 634 in the Battle of Ajnadayn. It was the first major pitched battle between the Muslim army and the Christian Byzantine army and cleared the way for the Muslims to capture central Syria. Damascus, the Byzantine stronghold, was conquered shortly after on 19 September 634. After the Muslim Conquest of Damascus, the Byzantine army was given a deadline of 3 days to go as far as they can, with their families and treasures, or simply agree to stay in Damascus and pay tribute.

After the three days deadline was over, the Muslim cavalry under Khalid's command attacked the Roman army by catching up to them using an unknown shortcut at the battle of Maraj-al-Debai.^[*citation needed*]

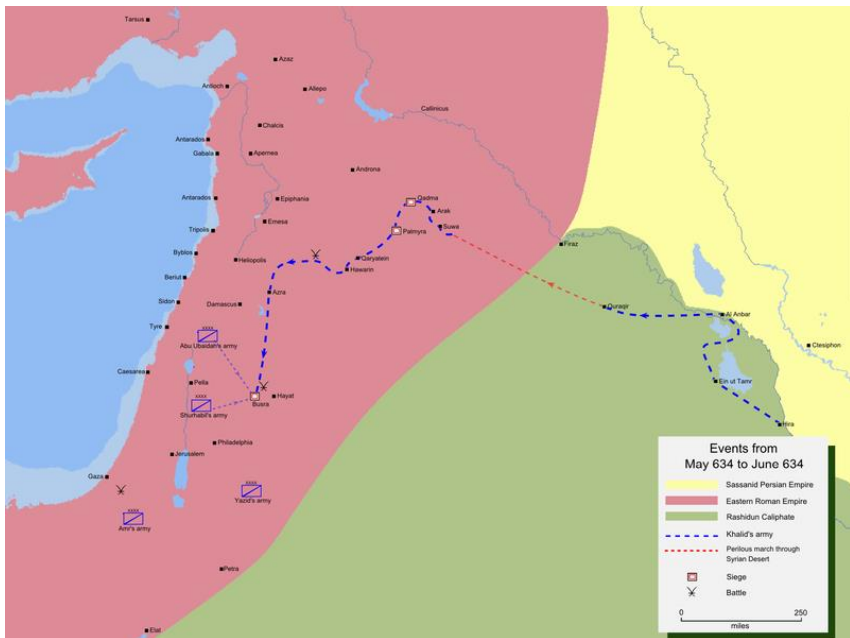
Map detailing Rashidun Caliphates invasion of Levant

Muslims Invasion of Syria.PNG



Map detailing the route of Khalid ibn Walid's invasion of Syria

Muslim invasion of Syria-2.PNG



On 22 August 634 Abu Bakr died, making Umar his successor. As Umar became caliph, he relieved Khalid from commanding the Islamic armies and appointed Abu Ubaidah ibn al-Jarrah as the new commander of the Muslim army. The conquest of Syria slowed down under him and Abu Ubaida relied heavily on the advices of Khalid, and he kept him beside him as much as possible.^[10]

The last large garrison of the Byzantine army was at Fahl, which was joined by survivors of Ajnadayn. With this threat at their rear the Muslim armies could not move further north nor south, thus Abu Ubaidah decided to deal with the situation, and had this garrison defeated and routed at the Battle of Fahl on 23 January 635. This battle proved to be the "Key to Palestine". After this

battle Abu Ubaidah and Khalid marched north towards Emesa, Yazid was stationed in Damascus while Amr and Shurhabil marched south to capture Palestine.^[10] While the Muslims were at Fahl, sensing the weak defense of Damascus, Emperor Heraclius sent an army to re-capture the city. This army however could not make it to Damascus and was intercepted by Abu Ubaidah and Khalid on their way to Emesa. The army was routed and destroyed in the battle of Maraj-al-Rome and the 2nd battle of Damascus. Emesa and the strategical town of Chalcis made peace with the Muslims for one year. This was, in fact, done to let Heraclius prepare for defences and raise new armies. The Muslims welcomed the peace and consolidated their control over the conquered territory. As soon as the Muslims received the news of reinforcements being sent to Emesa and Chalcis, they marched against Emesa, laid siege to it and eventually captured the city in March 636.^[11]

The prisoners taken in the battle informed them about Emperor Heraclius's final effort to take back Syria. They said that an army possibly two hundred thousand (200,000) strong would soon emerge to recapture the province. Khalid stopped here on June 636. This huge army set out for their destination. As soon as Abu Ubaida heard the news, he gathered all his officers to plan their next move. Khalid suggested that they should summon all of their forces present in the province of Syria (Syria, Jordan, Palestine) and to make a powerful joint force and then move towards the plain of Yarmouk for battle.

Abu Ubaida ordered all the Muslim commanders to withdraw from all the conquered areas, return the tributes that they previously gathered, and move towards Yarmuk.^[12] Heraclius's army also moved towards Yarmuk. The Muslim armies reached it in July 636. A week or two later, around mid July, the Byzantine

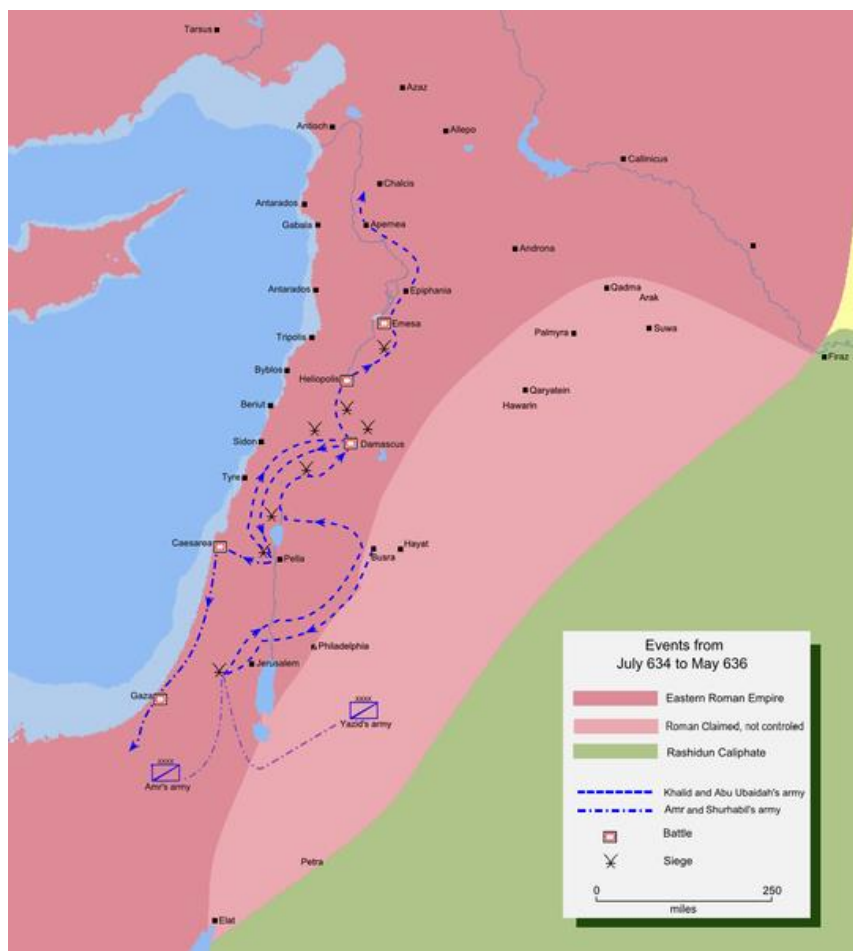
army arrived.^[13] Khalid's mobile guard defeated Christian Arab auxiliaries of the Roman army in a skirmish.

Nothing happened until the third week of August in which the Battle of Yarmouk was fought. The battle lasted 6 days during which Abu Ubaida transferred the command of the entire army to Khalid. The five times larger Byzantine army was defeated in October 636 CE. Abu Ubaida held a meeting with his high command officers, including Khalid to decide of future conquests. They decided to conquer Jerusalem. The siege of Jerusalem lasted four months after which the city agreed to surrender, but only to Caliph Umar Ibn Al Khattab in person. Amr ibn Al As suggested that Khalid should be sent as Caliph, because of his very strong resemblance of Caliph Umar.

Khalid was recognized and eventually, Caliph Umar ibn Al Khattab came and Jerusalem surrendered on April 637 CE. Abu Ubaida sent the commanders Amr bin al-As, Yazid bin Abu Sufyan, and Sharjeel bin Hassana back to their areas to reconquer them. Most of the areas submitted without a fight. Abu Ubaida himself along with Khalid moved to northern Syria once again to conquer it with a 17,000 men army. Khalid along with his cavalry was sent to Hazir and Abu Ubaidah moved to the city of Qasreen. Map detailing the route of Muslim's invasion of central Syria

Khalid defeated a strong Byzantine army in the Battle of Hazir and reached Qasreen before Abu Ubaidah. The city surrendered to Khalid. Soon, Abu Ubaidah arrived in June 637. Abu Ubaidah then moved against Aleppo. As usual Khalid was commanding the cavalry. After the Battle of Aleppo the city finally agreed to surrender in October 637.

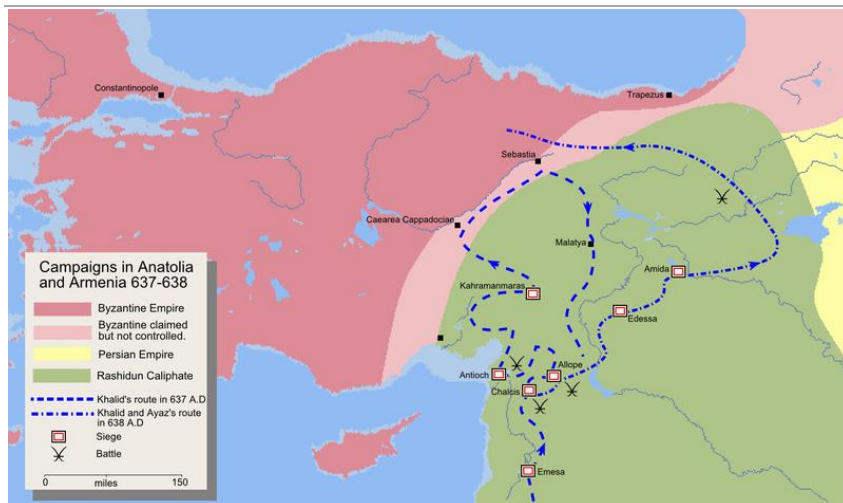
Muslim invasion of Syria-3.PNG



Map detailing the route of Muslim's invasion of northern Syria

Muslim invasion of Syria-4.PNG

Invasion of Anatolia and Armenia.PNG



Abu Ubaida and Khalid ibn Walid, after conquering all of northern Syria, moved north towards Anatolia conquering the fort of Azaz to clear the flank and rear from Byzantine troops. On their way to Antioch, a Roman army blocked them near a river on which there was an iron bridge. Because of this, the following battle is known as the Battle of Iron bridge. The Muslim army defeated the Byzantines and Antioch surrendered on 30 October 637 CE. Later during the year, Abu Ubaida sent Khalid and another general named Ayaz bin Ghanam at the head of two separate armies against the western part of Jazira, most of which was conquered without strong resistance, including parts of Anatolia, Edessa and the area up to the Ararat plain. Other columns were sent to Anatolia as far west as the Taurus Mountains, the important city of Marash and Malatya which were all conquered by Khalid in the autumn of 638 CE. During Uthman's reign, the Byzantines recaptured many forts in the region and on Uthman's orders, series of campaigns were launched to regain control of it. In 647 Muawiyah, the governor of

Syria sent an expedition against Anatolia. They invaded at Cappadocia and sacked Caesarea Mazaca. In 648 the Rashidun army raided Phrygia. A major offensive into Cilicia and Isauria in 650–651 forced the Byzantine Emperor Constans II to enter into negotiations with Uthman's governor of Syria, Muawiyah. The truce that followed allowed a short respite, and made it possible for Constans II to hold on to the western portions of Armenia. In 654–655 on the orders of Uthman, an expedition was preparing to attack the Byzantine capital Constantinople but did not carry out the plan due to the civil war that broke out in 656.

The Taurus Mountains in Turkey marked the western frontiers of the Rashidun Caliphate in Anatolia during Caliph Uthman's reign.

Conquest of Egypt

Further information: Muslim conquest of Egypt

At the commencement of the Muslim conquest of Egypt, Egypt was part of the Byzantine Empire with its capital in Constantinople. However, it had been occupied just a decade before by the Sassanid Empire under Khosrau II (616 to 629 CE). The power of the Byzantine Empire was shattered during the Muslim conquest of Syria, and therefore the conquest of Egypt was much easier. In 639 some 4000 Rashidun troops led by Amr ibn al-As were sent by Umar to conquer the land of the ancient pharaohs. The Rashidun army crossed into Egypt from Palestine in December 639 and advanced rapidly into the Nile Delta. The imperial garrisons retreated into the walled towns, where they successfully held out for a year or more. But the Muslims sent for reinforcements and the invading army, joined by another 12,000 men in 640, defeated a Byzantine army at

Map detailing the route of Muslim's invasion of Egypt

This map illustrates the military campaigns of the Muslim conquest of Egypt. The Eastern Roman Empire is shown in pink, and the Rashidun Caliphate in green. The Red Sea is to the east, and the Mediterranean Sea to the north. The Nile River flows through the center of the landmass. Key locations marked include Damascus, Caesarea, Jerusalem, Gaza, Amn, Pelusium, Alexandria, Babylon, Memphis, Oxyrhynchus, Hermapolis Magna, Elot, Irbid, Thebes, and Cosios. The route of Amr's army is indicated by a dashed blue line, starting from the south and moving north through Pelusium and Alexandria. The route of Zubair with reinforcement from Madinah is shown as a dash-dot blue line, starting from the south and moving north through Memphis and Oxyrhynchus. A legend in the bottom left corner defines the symbols: a pink box for Eastern Roman Empire, a green box for Rashidun Caliphate, a dashed blue line for Route of Amr's army, a dash-dot blue line for Route of Zubair with reinforcement from Madinah, a red square for Siege, and a black cross for Battle. A scale bar at the bottom left indicates 250 Miles.

37

persecuted the local Coptic Christians. He is one of the authors of monothelism, a seventh-century heresy, and some supposed him to have been a secret convert to Islam.

During the reign of Caliph Uthman an attempt was made in the year 645 to regain Alexandria for the Byzantine empire, but it was retaken by Amr in 646. In 654 an invasion fleet sent by Constans II was repulsed. From that time no serious effort was made by the Byzantines to regain possession of the country.

The Muslims were assisted by some Copts, who found the Muslims more tolerant than the Byzantines, and of these some turned to Islam. In return for a tribute of money and food for the troops of occupation, the Christian inhabitants of Egypt were excused from military service and left free in the observance of their religion and the administration of their affairs. Others sided with the Byzantines, hoping that they would provide a defense against the Arab invaders.^[15] During the reign of Caliph Ali, Egypt was captured by rebel troops under the command of former Rashidun army general Amr ibn al-As, who killed Muhammad ibn Abi Bakr the governor of Egypt appointed by Ali.

Conquest of North Africa

The Roman ruins of Sbeitla (Sufetula)

After the withdrawal of the Byzantines from Egypt, the Exarchate of Africa had declared its independence under its exarch, Gregory the Patrician. The dominions of Gregory extended from the borders of Egypt to Morocco. Abdullah Ibn Sa'ad used to send raiding parties to the west. As a result of these raids the Muslims got considerable booty. The success of

these raids made Abdullah Ibn Sa'ad feel that a regular campaign should be undertaken for the conquest of North Africa.

Uthman gave him permission after considering it in the Majlis al Shura. A force of 10,000 soldiers was sent as reinforcement. The Rashidun army assembled in Barqa in Cyrenaica, and from there they marched west to capture Tripoli, after Tripoli the army marched to Sufetula, the capital of King Gregory. He was defeated and killed in the battle due to superb tactics used by Abdullah ibn Zubayr. After the Battle of Sufetula the people of North Africa sued for peace. They agreed to pay an annual tribute. Instead of annexing North Africa, the Muslims preferred to make North Africa a vassal state. When the stipulated amount of the tribute was paid, the Muslim forces withdrew to Barqa. Following the First Fitna, the first Islamic civil war, Muslim forces withdrew from north Africa to Egypt. The Ummayyad Caliphate, re-invaded north Africa in 664.

Campaign against Nubia (Sudan)

A campaign was undertaken against Nubia during the Caliphate of Umar in 642, but failed after the Makurians took victory at the First Battle of Dongola. The army was pulled out of Nubia without any success. Ten years later, Uthman's governor of Egypt, Abdullah ibn Saad, sent another army to Nubia. This army penetrated deeper into Nubia and laid siege to the Nubian capital of Dongola. The Muslims damaged the cathedral in the center of the city, but the battle also went in favor of Makuria. As the Muslims were not able to overpower Makuria, they negotiated a peace with their king Qaladurut. According to the treaty that was signed, each side agreed not to make any aggressive moves against the other. Each side agreed to afford free passage to the other party through its territories. Nubia agreed to provide 360

slaves to Egypt every year, while Egypt agreed to supply grain, horses and textiles to Nubia according to demand.

At Meroë, in the Sudan, pyramids of the Kushite rulers

Sudan Meroe Pyramids 2001.JPG



Conquest of the Islands of the Mediterranean Sea

Further information: [History of Islam in southern Italy](#)

The gymnasium, [Salamis](#), [Cyprus](#).

During Umar's reign, the governor of Syria, [Muawiyah I](#), sent a request to build a naval force to invade the islands of the [Mediterranean Sea](#) but Umar rejected the proposal because of the risk of death of soldiers at sea. During his reign Uthman

gave Muawiyah permission to build a navy after concerning the matter. In 650 CE the Arabs made the first attack on the island of Cyprus under the leadership of Muawiya. They conquered the capital, Salamis - Constantia, after a brief siege, but drafted a treaty with the local rulers. In the course of this expedition a relative of Muhammad, Umm-Haram fell from her mule near the Salt Lake at Larnaca and was killed. She was buried in that same spot which became a holy site for both many local Muslims and Christians and, much later in 1816, the Hala Sultan Tekke was built there by the Ottomans. After apprehending a breach of the treaty, the Arabs re-invaded the island in 654 CE with five hundred ships. This time, however, a garrison of 12,000 men was left in Cyprus, bringing the island under Muslim influence.^[16] After leaving Cyprus the Muslim fleet headed towards the island of Crete and then Rhodes and conquered them without much resistance. In 652-654, the Muslims launched a naval campaign against Sicily and they succeeded in capturing a large part of the island. Soon after this Uthman was murdered, and no further expansion efforts were made, and the Muslims accordingly retreated from Sicily. In 655 Byzantine Emperor Constans II led a fleet in person to attack the Muslims at Phoinike (off Lycia) but it was defeated: 500 Byzantine ships were destroyed in the battle, and the emperor himself narrowly avoided death.

First Muslim Invasion of the Iberian Peninsula?

In Islamic history the conquest of Spain was undertaken by forces led by Tariq ibn Ziyad and Musa ibn Nusair in 711–718 C.E., in the time of the Umayyad Caliph Walid ibn Abd al-Malik. According to Muslim historian Muhammad ibn Jarir al-Tabari, Spain was first invaded by Muslims some sixty years earlier during the caliphate of Uthman in 653^[citation needed]. Other

prominent Muslim historians like Ibn Kathir have repeated Al-Tabari's assertion.^[citation needed]

According to al-Tabari's account, when North Africa had been conquered by Abdullah Ibn Sa'ad, two of his generals, Abdullah ibn Nafiah ibn Husain, and Abdullah ibn Nafi' ibn Abdul Qais, were commissioned to invade coastal areas of Spain by sea.^[citation needed]

No details of the campaigns in Spain during the caliphate of Uthman are given by al-Tabari. The account is merely to the effect that an Arab force, aided by a Berber force, landed in Spain and took possession of some coastal areas.^[citation needed] The account is vague about what happened and where and whether or not it involved a prolonged local occupation or was merely a short lived military operation. As these regions were populated, an occupation would not have gone unnoticed by the inhabitants. Nor do later Muslim accounts mention any pre-Ummayyad Muslim settlements or forts in the Iberian Peninsula. Al-Tabari's assertion remains unconfirmed by independent sources.

Treatment of Conquered Peoples

See also: Dhimmi

The non-Muslim monotheist inhabitants - Jews, Zoroastrians, and Christians of the conquered lands were called *dhimmis* (the protected people). Those who accepted Islam were treated in a similar manner as other Muslims, and were given equivalent rights in legal matters. Non-Muslims were given legal rights according to their faiths' law except where it conflicted with Islamic law.

Dhimmis were allowed to "practice their religion, and to enjoy a measure of communal autonomy" and were guaranteed their personal safety and security of property in return for paying tax and acknowledging Muslim rule.^[17] *Dhimmis* were also subject to pay jizya (Muslims were expected to pay zakāt and kharaḥ^[18]). Disabled *dhimmis* did not have to pay *jizya* and, were even given a stipend by the state.

The Rashidun caliphs had placed special emphasis on relative fair and just treatment of the *dhimmis*. They were also provided 'protection' by the Islamic empire and were not expected to fight; rather the Muslims were entrusted to defend them. Sometimes, in particular when there were not enough qualified Muslims, *dhimmis* were given important positions in the government.

The *dhimmis* were usually allowed to maintain their places of worship.

Political Administration

The basic administrative system of the Dar al-Islamiyyah (The House of Islam) was laid down in the days of the Prophet. Caliph Abu Bakr stated in his sermon when he was elected: "If I order any thing that would go against the order of Allah and his Messenger; then do not obey me". This is considered to be the foundation stone of the Caliphate. Caliph Umar has been reported to have said: "O Muslims, straighten me with your hands when I go wrong", and at that instance a Muslim man stood up and said "O Amir al-Mu'minin (Leader of the Believers) if you are not straightened by our hands we will use our sword to straighten you!". Hearing this Caliph Umar said "Alhamdulillah (Praise be to Allah) I have such followers."^[citation needed]

In the administrative field Umar was the most brilliant among the Rashidun caliphs, it was his dazzling administrative qualities because of which the most of the administrative structure of the empire was established. [citation needed]

Under Abu Bakr the empire was not clearly divided into provinces, though it had many administrative districts.

Under Umar the Empire was divided into a number of provinces which were as follows:

1. Arabia was divided into two provinces, Mecca and Medina;
2. Iraq was divided into two provinces, Basra and Kufa;
3. the province of Jazira was created in the upper reaches of the Tigris and the Euphrates;
4. Syria was a province;
5. Palestine was divided in two provinces: Aylly and Ramlah;
6. Egypt was divided into two provinces: Upper Egypt and Lower Egypt;
7. Persia was divided into three provinces: Khorasan, Azarbaijan, and Fars.
8. In his testament Umar had instructed his successor not to make any change in the administrative set up for one year after his death. Thus for one year Uthman maintained the pattern of political administration as it stood under Umar, however later he made some amendments. Uthman made Egypt one province and created a new province

comprising North Africa. Syria, previously divided into two provinces, also become a single division.

Mount Damavand, Iran's tallest mountain is located in Alborz mountain range

Damavand3.jpg



During Uthman's reign the empire was divided into twelve provinces. These were:

1. Medina

2. Mecca
3. Yemen
4. Kufa
5. Basra
6. Jazira
7. Fars
8. Azerbaijan
9. Khorasan
10. Syria
11. Egypt
12. North Africa

During Ali's reign, with the exception of Syria (which was under Muawiyah I's control) and Egypt (that he lost during late years of his caliphate to the rebel troops of Amr ibn Al-A'as), ruled the remaining ten provinces, which kept their administrative organization as under Uthman.

The provinces were further divided into districts. Each of the 100 or more districts of the empire, along with the main cities, were administered by a governor (Wāli). Other officers at the provincial level were:

1. *Katib*, the Chief Secretary.
2. *Katib-ud-Diwan*, the Military Secretary.
3. *Sahib-ul-Kharaj*, the Revenue Collector.
4. *Sahib-ul-Ahdath*, the Police chief.
5. *Sahib-ul-Bait-ul-Mal*, the Treasury Officer.
6. *Qadi*, the Chief Judge.

In some districts there were separate military officers, though the governor was in most cases the commander-in-chief of the army quartered in the province.

The officers were appointed by the Caliph. Every appointment was made in writing. At the time of appointment an instrument of instructions was issued with a view to regulating the conduct of Governors. On assuming office, the Governor was required to assemble the people in the main mosque, and read the instrument of instructions before them.^[19]

Umar's general instructions to his officers were:

“ Remember, I have not appointed you as commanders and tyrants over the people. I have sent you as leaders instead, so that the people may follow your example. Give the Muslims their rights and do not beat them lest they become abused. Do not praise them unduly, lest they fall into the error of conceit. Do not keep your doors shut in their faces, lest the more powerful of them eat up the weaker ones. And do not behave as if you were superior to them, for that is tyranny over them.” ”

Moving sand dunes in Tadrart Acacus

Tadrart Acacus Luca Galuzzi 2007.jpg



During the reign of Abu Bakr the state was economically weak, while during Umar's reign because of increase in revenues and other sources of income, the state was on its way to economic prosperity. Hence Umar felt it necessary that the officers be treated in a strict way as to prevent the possible greed for money that may lead them to corruption. During his reign, at the time of appointment, every officer was required to make the oath:

1. That he would not ride a Turkic horse (*which was a symbol of pride*).
2. That he would not wear fine clothes.
3. That he would not eat sifted flour.
4. That he would not keep a porter at his door.
5. That he would always keep his door open to the public.

Caliph Umar himself followed the above postulates strictly. During the reign of Uthman the state became more economically prosperous than ever before; the allowance of the citizens was increased by 25% and the economical condition of the ordinary person was more stable, which led Caliph Uthman to revoke the 2nd and 3rd postulates of the oath. At the time of appointment a complete inventory of all the possessions of the person concerned was prepared and kept in record. If there was an unusual increase in the possessions of the office holder, he was immediately called to account, and the unlawful property was confiscated by the State. The principal officers were required to come to Mecca on the occasion of the hajj, during which people were free to present any complaint against them. In order to minimize the chances of corruption, Umar made it a point to pay high salaries to the staff. Provincial governors received as much as five to seven thousand dirhams annually besides their share of the spoils of war (if they were also the commander-in-chief of the army of their sector).

Judicial Administration

As most of the administrative structure of the Rashidun Empire was set up by Umar, the judicial administration was also established by him and the other Caliphs followed the same system without any type of basic amendment in it. In order to provide adequate and speedy justice for the people, an effective system of judicial administration was set up, hereunder justice was administered according to the principles of Islam.

Qadis (Judges) were appointed at all administrative levels for the administration of justice. The Qadis were chosen for their integrity and learning in Islamic law. High salaries were fixed for

the Qadis so that there was no temptation to bribery. Wealthy men and men of high social status were appointed as Qadis so that they might not have the temptation to take bribes, or be influenced by the social position of any body. The Qadis were not allowed to engage in trade. Judges were appointed in sufficient number, and there was no district which did not have a Qadi.

Electing or Appointing a Caliph

Fred Donner, in his book *The Early Islamic Conquests* (1981), argues that the standard Arabian practice during the early Caliphates was for the prominent men of a kinship group, or tribe, to gather after a leader's death and elect a leader from amongst themselves, although there was no specified procedure for this shura, or consultative assembly. Candidates were usually from the same lineage as the deceased leader, but they were not necessarily his sons. Capable men who would lead well were preferred over an ineffectual direct heir, as there was no basis in the majority Sunni view that the head of state or governor should be chosen based on lineage alone.

This argument is advanced by Sunni Muslims that Muhammad's companion Abu Bakr was elected by the community, and this was the proper procedure. They further argue that a caliph is ideally chosen by election or community consensus. The caliphate became a hereditary office or the prize of the strongest general after the Rashidun caliphate. However, Sunni Muslims believe this was after the 'rightly guided' caliphate ended (Rashidun caliphate).

Abu Bakr Al-Baqillani has said that the leader of the Muslims simply should be from the majority. Abu Hanifa an-Nu'man also wrote that the leader must come from the majority.^[20]

Sunni Belief

Following the death of Muhammad, a meeting took place at Saqifah. At that meeting, Abu Bakr was elected caliph by the Muslim community. Sunni Muslims developed the belief that the caliph is a temporal political ruler, appointed to rule within the bounds of Islamic law (The rules of life set by God in the quran). The job of adjudicating orthodoxy and Islamic law was left to Islamic lawyers, judiciary, or specialists individually termed as Mujtahids and collectively named the Ulema. The first four caliphs are called the Rashidun, meaning the Rightly Guided Caliphs, because they are believed to have followed the Qur'an and the sunnah (example) of Muhammad in all things.

Majlis al-Shura: Parliament

See also: Shura, Majlis, Majlis-ash-Shura, and Islamic democracy

Traditional Sunni Islamic lawyers agree that *shura*, loosely translated as “consultation of the people”, is a function of the caliphate. The Majlis al-Shura advise the caliph. The importance of this is premised by the following verses of the Qur'an:

“...those who answer the call of their Lord and establish the prayer, and who conduct their affairs by Shura. [are loved by God]”^[42:38]

“...consult them (the people) in their affairs. Then when you have taken a decision (from them), put your trust in Allah”^[3:159]

The majlis is also the means to elect a new caliph. Al-Mawardi has written that members of the majlis should satisfy three conditions: they must be just, they must have enough knowledge

to distinguish a good caliph from a bad one, and must have sufficient wisdom and judgment to select the best caliph. Al-Mawardi also said in emergencies when there is no caliphate and no majlis, the people themselves should create a majlis, select a list of candidates for caliph, then the majlis should select from the list of candidates. ^[20]

Some modern interpretations of the role of the Majlis al-Shura include those by Islamist author [Sayyid Qutb](#) and by [Taqiuddin al-Nabhani](#), the founder of a transnational political movement devoted to the revival of the Caliphate. In an analysis of the shura chapter of the Qur'an, Qutb argued Islam requires only that the ruler consult with at least some of the ruled (usually the elite), within the general context of God-made laws that the ruler must execute. [Taqiuddin al-Nabhani](#), writes that Shura is important and part of "the ruling structure" of the Islamic caliphate, "but not one of its pillars," and may be neglected without the Caliphate's rule becoming unislamic. Non-Muslims may serve in the majlis, though they may not vote or serve as an official.

Accountability of Rulers

Sunni Islamic lawyers have commented on when it is permissible to disobey, [impeach](#) or remove rulers in the Caliphate. This is usually when the rulers are not meeting public responsibilities obliged upon them under Islam.

Al-Mawardi said that if the rulers meet their Islamic responsibilities to the public, the people must obey their laws, but if they become either unjust or severely ineffective then the Caliph or ruler must be impeached via the Majlis al-Shura. Similarly Al-Baghdadi believed that if the rulers do not uphold [justice](#), the ummah via the majlis should give warning to

them, and if unheeded then the Caliph can be impeached. Al-Juwayni argued that Islam is the goal of the ummah, so any ruler that deviates from this goal must be impeached. Al-Ghazali believed that oppression by a caliph is enough for impeachment. Rather than just relying on impeachment, Ibn Hajar al-Asqalani obliged rebellion upon the people if the caliph began to act with no regard for Islamic law. Ibn Hajar al-Asqalani said that to ignore such a situation is haraam, and those who cannot revolt inside the caliphate should launch a struggle from outside. Al-Asqalani used two ayahs from the Qur'an to justify this:

“...And they (the sinners on qiyama) will say, 'Our Lord! We obeyed our leaders and our chiefs, and they misled us from the right path. Our Lord! Give them (the leaders) double the punishment you give us and curse them with a very great curse'...”^[33:67-68]

Islamic lawyers commented that when the rulers refuse to step down via successful impeachment through the Majlis, becoming dictators through the support of a corrupt army, if the majority agree they have the option to launch a revolution against them. Many noted that this option is only exercised after factoring in the potential cost of life.^[20]

This copy of the Qur'an is believed to be the oldest one, compiled during Caliph Uthman's reign

Quran of Caliph Uthman Reign



Rule of Law

See also: [Sharia](#) and [Islamic ethics](#)

The following [hadith](#) establishes the principle of [rule of law](#) in relation to [nepotism](#) and accountability^[21]

Narrated 'Aisha: The people of Quraish worried about the lady from [Bani Makhzum](#) who had committed theft. They asked, "Who will intercede for her with Allah's Apostle?" Some said, "No one

dare to do so except Usama bin Zaid the beloved one to Allah's Apostle." When Usama spoke about that to Allah's Apostle Allah's Apostle said: "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad (my daughter) stole, I would cut off her hand."

Various Islamic lawyers do however place multiple conditions, and stipulations e.g. the poor cannot be penalised for stealing out of poverty, before executing such a law, making it very difficult to reach such a stage. It is well known during a time of drought in the Rashidun caliphate period, capital punishments were suspended until the effects of the drought passed.

Islamic jurists later formulated the concept of the rule of law, the equal subjection of all classes to the ordinary law of the land, where no person is above the law and where officials and private citizens are under a duty to obey the same law. A Qadi (Islamic judge) was also not allowed to discriminate on the grounds of religion, gender, colour, kinship or prejudice. There were also a number of cases where caliphs had to appear before judges as they prepared to take their verdict.^[22]

According to Noah Feldman, a law professor at Harvard University, the legal scholars and jurists who once upheld the rule of law were replaced by a law governed by the state due to the codification of Sharia by the Ottoman Empire in the early 19th century:^[23]

Economy

During the Rashidun Caliphate there was an economical boom in the lives of the ordinary people due to the revolutionary economic policies developed by Umar and his successor Uthman. At first it was Umar who introduced these reforms on strong bases, his successor Uthman who himself was an intelligent businessman, had further reformed it. During Uthman's reign the people of the empire enjoyed a prosperous life.

Bait-ul-Maal

Main article: [Bayt al-mal](#)

Bait-ul-Maal, (literally, *The house of money*) was the department that dealt with the revenues and all other economical matters of the state. In the time of Muhammad there was no permanent Bait-ul-Mal or public treasury. Whatever revenues or other amounts were received were distributed immediately. There were no salaries to be paid, and there was no state expenditure. Hence the need for the treasury at public level was not felt.

Abu Bakr earmarked a house where all money was kept on receipt. As all money was distributed immediately the treasury generally remained locked up. At the time of the death of Abu Bakr there was only one dirham in the public treasury.

Establishment of Bait-ul-Maal

In the time of Umar things changed. With the extension in conquests money came in larger quantities, Umar also allowed salaries to men fighting in the army. [Abu Huraira](#) who was the

Governor of Bahrain sent a revenue of five hundred thousand dirhams. Umar summoned a meeting of his Consultative Assembly and sought the opinion of the Companions about the disposal of the money. Uthman ibn Affan advised that the amount should be kept for future needs. Walid bin Hisham suggested that like the Byzantines separate departments of treasury and accounts should be set up.

After consulting the Companions Umar decided to establish the central Treasury at Medina. Abdullah bin Arqam was appointed as the Treasury Officer. He was assisted by Abdur Rahman bin Awf and Muiqib. A separate Accounts Department was also set up and it was required to maintain record of all that was spent. Later provincial treasuries were set up in the provinces. After meeting the local expenditure the provincial treasuries were required to remit the surplus amount to the central treasury at Medina. According to Yaqubi the salaries and stipends charged to the central treasury amounted to over 30 million dirhams.

A separate building was constructed for the royal treasury by the name *bait ul maal*, which in large cities was guarded by as many as 400 guards.

In most of the historical accounts it states that among the Rashidun Caliphs Uthman ibn Affan was the first to strike coins; some accounts however state that Umar was the first to do so. When Persia was conquered three types of coins were current in the conquered territories, namely Baghli of eight dang; Tabari of four dang; and Maghribi of three dang. Umar (according to some accounts Uthman) made an innovation and struck an Islamic dirham of six dang.

Social welfare and pensions were introduced in early Islamic law as forms of *zakāt* (charity), one of the Five Pillars of Islam, since the time of the Rashidun caliph Umar in the 7th century. The taxes (including *zakāt* and *jizya*) collected in the treasury of an Islamic government were used to provide income for the needy, including the poor, elderly, orphans, widows, and the disabled. According to the Islamic jurist Al-Ghazali (Algazel, 1058–1111), the government was also expected to stockpile food supplies in every region in case a disaster or famine occurred. The Caliphate was thus one of the earliest welfare states.^{[24][25]}

The coins were of Persian origin, and had an image of the last Persian emperor. Muslims added the sentence *Bismillah* to it

First Islamic Coins by Caliph Uthman



Economic Resources of the State

The economic resources of the State were:

1. *Zakāt*
2. *Ushr*
3. *Jazya*
4. *Fay*
5. *Khums*
6. *Kharaj*

Zakat

Main article: [Zakat](#)

Zakāt (Arabic: زكاة) is the Islamic concept of luxury tax. It was taken from the Muslims in the amount of 2.5% of their dormant wealth (over a certain amount unused for a year) for use in only specified categories. Only persons whose annual wealth exceeded a minimum level (nisab) were collected from. The nisab does not include primary residence, primary transportation, moderate amount of woven jewelry, etc. *Zakāt* is one of the Five Pillars of Islam and it is obligation on all Muslims who qualify as wealthy enough.

Jizya

Main article: [Jizya](#)

Jizya or *jizyah* (Arabic: جُزْية; Ottoman Turkish: cizye). It was a per capita tax imposed on able bodied non-Muslim men of military

age since non-Muslims did not have to pay zakāt. The tax was not supposed to be levied on slaves, women, children, monks, the old, the sick,^[26] hermits and the poor.^[27] It is important to note that not only were some non-Muslims exempt (such as sick, old), they were also given stipends by the state when they were in need. This stipend is the oldest recorded form of state welfare to the disabled in the world.^[28]

Fay

Fay was the income from State land, whether an agricultural land or a meadow, or a land with any natural mineral reserves.

Khums

Main article: Khums

Ghanimah or *Khums* was the booty captured on the occasion of war with the enemy. Four-fifths of the booty was distributed among the soldiers taking part in the war while one-fifth was credited to the state fund.

Kharaj

Main article: Kharaj

Kharaj was a tax on agricultural land.

Initially, after the first Muslim conquests in the 7th century, *kharaj* usually denoted a lump-sum duty levied upon the conquered provinces and collected by the officials of the former Byzantine and Sassanid empires, or, more broadly, any kind of

tax levied by Muslim conquerors on their non-Muslim subjects, dhimmis. At that time, *kharaj* was synonymous with *jizyah*, which later emerged as a poll tax paid by dhimmis. Muslim landowners, on the other hand, paid only **ushr**, a religious tithe, which carried a much lower rate of taxation.^[29]

Ushr

Ushr was a reciprocal 10% levy on agricultural land as well as merchandise imported from states that taxed the Muslims on their products. Umar was the first Muslim ruler to levy *ushr*.

When the Muslim traders went to foreign lands for the purposes of trade they had to pay a 10% tax to the foreign states. *Ushr* was levied on reciprocal basis on the goods of the traders of other countries who chose to trade in the Muslim dominions.

Umar issued instructions that *ushr* should be levied in such a way so as to avoid hardship, that it will not affect the trade activities in the Islamic empire. The tax was levied on merchandise meant for sale. Goods imported for consumption or personal use but not for sale were not taxed. The merchandise valued at 200 dirhams or less was not taxed. When the citizens of the State imported goods for the purposes of trade, they had to pay the customs duty or import tax at lower rates. In the case of the *dhimmis* the rate was 5% and in the case of the Muslims' 2.5%. In the case of the Muslims the rate was the same as that of *zakāt*. The levy was thus regarded as a part of *zakāt* and was not considered a separate tax.

Allowance

Beginning of the Allowance

After the Battle of Yarmouk and Battle of al-Qadisiyyah the Muslims won heavy spoils. The coffers at Medina became full to the brim and the problem before Umar was as to what should be done with this money. Some one suggested that money should be kept in the treasury for the purposes of public expenditure only. This view was not acceptable to the general body of the Muslims. Consensus was reached on the point that whatever was received during a year should be distributed.

The next question that arose for consideration was as to what system should be adopted for distribution. One suggestion was that it should be distributed on ad hoc basis and whatever was received should be equally distributed. Against this view it was felt that as the spoils were considerable that would make the people very rich. It was therefore decided that instead of ad hoc division the amount of the allowance to the stipend should be determined before hand and this allowance should be paid to the person concerned regardless of the amount of the spoils. This was agreed to.

About the fixation of the allowance there were two opinions. There were some who held that the amount of the allowance for all Muslims should be the same. Umar did not agree with this view. He held that the allowance should be graded according to one's merit with reference to Islam.

Then the question arose as to what basis should be used for placing some above others. Suggested that a start should be made with the Caliph and he should get the highest allowance.

Umar rejected the proposal and decided to start with the clan of the Muhammad.

Umar set up a committee to compile a list of persons in nearness to Muhammad. The committee produced the list clan wise. Bani Hashim appeared as the first clan. Then the clan of Abu Bakr was put and in the third place the clan of Umar was put. Umar accepted the first two placements but delegated his clan lower down in the scale with reference to nearness in relationship to Muhammad.

In the final scale of allowance that was approved by Umar the main provisions were:^[citation needed]

1. The widows of Mohammad received 12,000 dirhams each;
2. `Abbas ibn `Abd al-Muttalib, the uncle of the Mohammad received an annual allowance of 7000 dirhams;
3. The grandsons of the Muhammad, Hasan ibn Ali and Hussain ibn Ali got 5000 dirhams each;
4. The veterans of Battle of Badr got an allowance of 6000 dirhams each;
5. Those who had become Muslims by the time of the Treaty of Hdaybiyyah got 4000 dirhams each;
6. Those who became Muslims at the time of the Conquest of Mecca got 3000 dirhams each;
7. The veterans of the Apostasy wars got 3000 dirhams each.

8. The veterans of Battle of Yarmouk and Battle of al-Qadisiyyah got 2000 dirhams each.

In this award Umar's son Abdullah ibn Umar got an allowance of 3000 dirhams. On the other hand Usama ibn Zaid got 4000.

The ordinary Muslim citizens got the allowance between 2000 and 2500. The regular annual allowance was given only to the urban population, because they formed the backbone of the state's economic resources . The Bedouin living in the desert, cut off from the states affairs having no contributions in the developments were given stipends often. On assuming office, Caliph Uthman ibn Affan increased these stipends by 25%.^[citation needed]

Evaluation

That was an economic measure which contributed to the prosperity of the people at lot. The citizens of the Islamic empire became increasingly prosperous as trade activities increased. In turn, they contributed to the department of *bait al maal* and more and more revenues were collected.

Welfare Works

The mosques were not mere places for offering prayers; these were community centers as well where the faithful gathered to discuss problems of social and cultural importance. During the caliphate of Umar as many as four thousand mosques were constructed extending from Persia in the east to Egypt in the west. The Masjid-e-Nabawi and al-Masjid al-Haram were enlarged first during the reign of Umar and then during the reign

of Uthman ibn Affan who not only extended to many thousand square meters but also beautified them on a large scale.

During the caliphate of Umar many new cities were founded. These included Kufa, Basra, and Fustat. These cities were laid in according with the principles of town planning. All streets in these cities led to the Friday mosque which was sited in the center of the city. Markets were established at convenient points, which were under the control of market officers who was supposed to check the affairs of market and quality of goods. The cities were divided into quarters, and each quarter was reserved for particular tribes. During the reign of Caliph Umar, there were restrictions on the building of palatial buildings by the rich and elites, this was symbolic of the egalitarian society of Islam, where under all were equal, although the restrictions was latter revoked by Caliph Uthman, because of the financial prosperity of ordinary men, and the construction of double story building was permitted, as a result many palatial buildings were constructed throughout the empire, Uthman himself built a huge palace for himself in Medina which was famous by the name *Al-Zawar*, he constructed it from his personal resources.

Many buildings were built for administrative purposes. In the quarters called **Dar-ul-Amarat** Government offices and houses for the residence of officers were provided. Buildings known as **Diwans** were constructed for the keeping of official records. Buildings known as **Bait-ul-Mal** were constructed to house royal treasuries. For the lodging of persons suffering sentences as punishment, Jails were constructed for the first time in Muslim history. In important cities Guest Houses were constructed to serve as rest houses for traders and merchants coming from far away places. Roads and bridges were constructed for public use. On the road from Medina to Mecca, shelters, wells, and meal

houses were constructed at every stage for the ease of the people who came for hajj.

Military cantonments were constructed at strategic points. Special stables were provided for cavalry. These stables could accommodate as many as 4,000 horses. Special pasture grounds were provided and maintained for *Bait-ul-Mal* animals. Canals were dug to irrigate fields as well as provide drinking water for the people. **Abu Musa canal** (*after the name of governor of Basra Abu-Musa al-Asha'ari*) it was a nine mile (14 km) long, canal which brought water from the Tigris to Basra. Another canal known as *Maqal canal* was also dug from the Tigris. A canal known as the Amir al-Mu'minin canal' (after the title Amir al-Mu'minin that was assumed by Caliph Umar) was dug to join the Nile to the Red Sea. During the famine of 639 food grains were brought from Egypt to Arabia through this canal from the sea which saved the lives of millions of inhabitants of Arabia. **Sa'd ibn Abi Waqqas canal** (After the name of governor of Kufa Sa'd ibn Abi Waqqas) dug from the Euphrates brought water to Anbar. 'Amr ibn al-As the governor of Egypt, during the reign of Caliph Umar, even proposed the digging of a canal to join the Mediterranean to Red Sea. The proposal, however, did not materialize due to unknown reasons, and it was 1200 years later that such a canal was dug in the shape of the Suez Canal. Shuaibia was the port for Mecca. It was inconvenient. Caliph Uthman selected Jeddah as the site of the new seaport, and a new port was built there. Uthman also reformed the department of police in cities.

Military

Main article: Rashidun Caliphate army

The Rashidun army was the primary military body of the Islamic armed forces of the 7th century, serving alongside the Rashidun navy. The Rashidun army maintained a very high level of discipline, strategic prowess, organization along with motivation and self initiative of the officer corps. For much of its history this army was one of the most powerful and effective military forces in all of the region. At the height of the Rashidun Caliphate the maximum size of the army was around 100,000 troops.^[30]

The Rashidun army was divided into the two basic categories of infantry and light cavalry. Reconstructing the military equipment of early Muslim armies is problematic. Compared with Roman armies or later medieval Muslim armies, the range of visual representation is very small, often imprecise and difficult to date. Physically very little material evidence has survived and again, much of it is difficult to date.^[31] The soldiers used to wear iron and bronze segmented helmets that comes from Iraq and was of Central Asia type.^[32]

The standard form of protective body armor was chainmail. There are also references to the practice of wearing two coats of mail (dir'ayn), the one under the main one being shorter or even made of fabric or leather. Hauberks and large wooden or wickerwork shields were used as a protection in combat.^[31] The soldiers were usually equipped with swords that were hanged in baldric. They also possessed spears and daggers.^[33] Umar was the first Muslim ruler to organize the army as a State Department. This reform was introduced in 637. A beginning was made with the Quraish and the Ansar and the system was gradually extended to the whole of Arabia and to Muslims of conquered lands.

The basic strategy of early Muslim armies sent out to conquer foreign lands was to exploit every possible weakness of the enemy army in order to achieve victory. Their key strength was mobility. The cavalry had both horses and camels. The camels were used as both transport and food for long marches through the desert (Khalid bin Walid's extraordinary march from the Persian border to Damascus utilized camels as both food and transport). The cavalry was the army's main striking force and also served as a strategic mobile reserve. The common tactic used was to use the infantry and archers to engage and maintain contact with the enemy forces while the cavalry was held back till the enemy was fully engaged.

Once fully engaged the enemy reserves were absorbed by the infantry and archers the Muslim cavalry was used as pincers (like modern tank and mechanized divisions) to attack the enemy from the sides or to attack enemy base camps. The Rashidun army was quality-wise and strength-wise below standard versus the Sassanid and Byzantine armies. Khalid ibn Walid was the first general of the Rashidun Caliphate to conquer foreign lands and to trigger the whole scale deposition of the two most powerful empires. During his campaign against the Sassanid Empire (Iraq 633 - 634) and the Byzantine Empire (Syria 634 - 638) Khalid developed brilliant tactics, that he used effectively against both the Sassanid army and the Byzantine army.

The Caliph Abu Bakr's way was to give his generals their mission, the geographical area in which that mission would be carried out, and the resources that, could be made available for that purpose. He would then leave it to his generals to accomplish their mission in whatever manner they chose. On the other hand Caliph Umar in the latter part of his Caliphate used to direct his generals as to where they would stay and when to

move to the next target and who will be commanding the left and right wing of the army in the particular battle. This made the phase of conquest comparatively slower but provided well-organized campaigns. Caliph Uthman used the same method as Abu Bakr: he would give missions to his generals and then leave it to them how they should accomplish it. Caliph Ali also followed the same method.

A Muslim elite soldier equipped for infantry warfare. Wearing an Iron-bronze helmet, as armor he is wearing a chain mail hauberk, and lamellar leather armor. His sword is hung from a baldric, and he carried a leather shield

Muslim warrior during rashidun caliphate.PNG



See also

- [The Four Companions](#)
- [The Ten Promised Paradise](#)
- [Islamic Golden Age](#)

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Rashidun

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The ***Rashidun*** [Caliphs](#) (meaning "Rightly Guided", "Righteously Guided", "Righteous" Caliphs; [Arabic](#): الخلفاء الراشدون *al-Khulafāʾu ar-Rāshidūn*), often simply called, [collectively](#), "the***Rashidun***", is a term used in [Sunni Islam](#) to refer to the first four caliphs ([Abu Bakr](#), [Umar](#), [Uthman ibn Affan](#) and [Ali](#)) of the [Rashidun Caliphate](#), the first [caliphate](#) founded after the death of the [Islamic prophet Muhammad](#). The concept of "Rightly Guided Caliphs" originated with the later [Abbasid Caliphate](#) based in [Baghdad](#). It is a reference to the Sunni imperative "Hold firmly to my example (*sunnah*) and that of the Rightly Guided Caliphs" ([Ibn Majah](#), [Abu Dawood](#)).^[1] The implication of the term is that later caliphs were less "righteous" and so lesser examples of [Muslim piety](#).

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History

The first four [Caliphs](#) who ruled after the death of [Muhammad](#) are often described as the "Khulafā' Rāshidūn".

The Rashidun were either [elected](#) by a council (see [the election of Uthman](#) and [Islamic democracy](#)) or chosen based on the wishes of their predecessor. In the order of succession, the *Rāshidūn* were:

1. Abu Bakr (632-634 CE).

2. Umar ibn al-Khattab, (Umar I, 634-644 CE) – Umar is often spelled **Omar** in some Western scholarship.
3. Uthman ibn Affan (644-656 CE) – Uthman is often spelled **Othman** (or even **Osman**) in some non-Arabic scholarship.
4. Ali ibn Abi Talib (656-661 CE)

In addition to this, there are several views regarding additional *rashidun*. [Umar ibn Abdul Aziz](#) (Umar II), who was one of the [Umayyad caliphs](#), is sometimes regarded as one of the Rashidun and is quoted by [Taftazani](#). In the [Ibadi](#) tradition, only [Abu Bakr](#) and [Umar](#) are considered to be the **Two Rightly Guided Caliphs**. [Suleiman the Magnificent](#) and [Abdul Hamid I](#) of the [Ottoman](#) period are regarded by some to be amongst the rightly guided caliphs.

[Ibn Hajar al-Asqalani](#) includes the [Khilāfah](#) of the Bani Abbas (i.e., the Abbassids) in his enumeration.

Abu Bakr

Main article: [Abu Bakr](#)

Abu Bakr (Abdullah ibn Abi Qahafa) ([Arabic](#): عبد الله بن أبي قحافة, [translit.](#): 'Abdullāh bin Abī Quhāfah, c. 573 CE unknown exact date 634/13 AH) was a senior companion ([Sahabi](#)) and the father-in-law of Muhammad. He ruled over the Rashidun Caliphate from 632-634 CE when he became the first Muslim

Caliph following Muhammad's death.^[2] As caliph, Abu Bakr succeeded to the political and administrative functions previously exercised by Muhammad, since the religious function and authority of prophethood ended with Muhammad's death according to Islam. Abu Bakr was called *Al-Siddiq* (The Truthful)^[3] and was known by that title among later generations of Muslims. He prevented the recently converted Muslims from dispersing, kept the community united and consolidated Islamic grip on the region by containing the [Ridda](#), while extending the [Dar Al Islam](#) all the way to the [Red Sea](#).

Umar ibn al-Khattab

Main article: [Umar](#)

Umar ([Arabic](#): عمر بن الخطاب, [translit.](#): *ʿUmar ibn al-Khattāb*, c. 586–590 – 644^[3]) c. 2 Nov. ([Dhu al-Hijjah](#) 26, 23 [Hijri](#)^[4]) was a leading companion and adviser to Muhammad, and became the second Muslim caliph after Muhammad's death and ruled for 10 years.^[5] He succeeded Abu Bakr on 23 August 634 as the second caliph, and played a significant role in Islam. Under Umar the [Islamic empire](#) expanded at an unprecedented rate ruling the whole [Sassanid Persian Empire](#) and more than two thirds of the [Eastern Roman Empire](#).^[6] His legislative abilities, his firm political and administrative control over a rapidly expanding empire and his brilliantly coordinated multi-prong attacks against the Sassanid Persian Empire that resulted in the [conquest of the](#)

[Persian empire](#) in less than two years, marked his reputation as a great political and military leader. Among his conquests are Jerusalem, Damascus, and Egypt.^[7] He was killed by a [Persian](#) captive.

Uthman ibn Affan

Main article: [Uthman ibn Affan](#)

Uthman ibn Affan ([Arabic](#): عثمان بن عفان) (c. 579 – 17 July 656) was one of the companions of Muhammad. Uthman was born into the Umayyad clan of [Mecca](#), a powerful family of the [Quraysh tribe](#). He became caliph at the age of 70. Under his leadership, the empire expanded into Fars (present-day [Iran](#)) in 650 and some areas of [Khorasan](#) (present-day [Afghanistan](#)) in 651, and the conquest of [Armenia](#) was begun in the 640s.^[8] His rule ended when he was assassinated.

Uthman is perhaps best known for forming the committee which compiled the basic text of the [Quran](#) as it exists today, based on text that had been gathered separately on parchment, bones and rocks during the life time of Muhammad and also on a copy of the Quran that had been collated by Abu Bakr and left with Muhammad's widow after Abu Bakr's death. The committee members were also reciters of the Quran and had memorised the entire text during the lifetime of Muhammad. This work was undertaken due to the vast expansion of Islam under Uthman's

rule, which encountered many different dialects and languages. This had led to variant readings of the Quran for those converts who were not familiar with the language. After clarifying any possible errors in pronunciation or dialects, Uthman sent copies of the sacred text to each of the Muslim cities and garrison towns, and destroyed variant texts.^{[[citation needed](#)]}

Ali ibn Abi Talib

Main articles: [Ali as Caliph](#) and [First Fitna](#)

Ali was the cousin of the Holy Prophet and grew up in the same household as the Prophet. He was the second person after Khatija, the first wife of the Prophet, to accept Islam in Makkah. He was only 10 years old at the time of his conversion. At the age of 21, he married the Prophet's youngest daughter to Khatija, Fatima and became the son-in-law of the Prophet. He had three sons and two daughters with Fatima; Hassan, Hussain, Muhsin, Umme-kulsum and Zainab. Muhsin died in childhood.^{[[citation needed](#)]} Ali was very learnt unlike many muslims at the time and was a sincere companion of the Prophet. He was a scribe of the Holy Quran and kept a written copy of it. He memorized verses from the Quran as soon as they were revealed.^{[[citation needed](#)]} During the Khilafat of Uthman, Umar and Abu Bakr, he was part of the Majlis-e-Shura and took care of Madina in their absence.^{[[citation needed](#)]}

After the death of Uthman, [Medina](#) was in political chaos for a number of days. After 4 days, when the rebels who assassinated Uthman felt that it was necessary that a new Khalifa should be elected before they left Madina, Many of the companions approached Ali to take the role of caliph, which he refused to do initially. [\[citation needed\]](#) The rebels then offered Khalifat to Talha and Zabair who also refused. The ansars also declined their offer to choose a new Kahlifa. Thus, the rebels threatened to take drastic measures if a new Khalifa was not chosen within 24 hours. To resolve the issue, all Muslim leaders gathered at the the mosque of the Prophet. They all agreed the the best person who fit all the qualities of a Caliph was Ali. Therefore, Ali was persuaded into taking the post. Talha and Zubair and some others then performed Bayyat at Hazrat Ali's hand followed by a general Bayyat on 25th Zil Hajj 656 AD.

After his appointment as caliph, Ali dismissed several provincial governors, some of whom were relatives of Uthman, and replaced them with trusted aides such as [Malik al-Ashtar](#). Ali then transferred his capital from Medina to [Kufa](#), the Muslim garrison city in what is now [Iraq](#). The capital of the province of [Syria](#), [Damascus](#), was held by [Muawiyah](#), the governor of Syria and a kinsman of Uthman, Ali's slain predecessor.^[9]

His caliphate coincided with the [First Fitna](#) or civil war when Muslims were divided over who had the legitimate right to occupy

the caliphate,^[10] and which was ended, on the whole, by Muawiyah's assumption of the caliphate.

He was assassinated, and died on the 21st of [Ramadan](#) in the city of Kufa (Iraq) in 661 CE by Abdur Rehman ibn Muljim, a Kharijite who was later killed by Ali's son Imam Hassan (Muhammad's grandson) according to the will of Ali.^{[\[citation needed\]](#)}

Ali did not name anyone as his successor.

Military Expansion

Main article: [Rashidun Caliphate#Military expansion](#)

Further information: [Arab–Byzantine wars](#)

The Rashidun Caliphate greatly expanded Islam beyond Arabia, conquering all of [Persia](#), besides [Syria](#) (637), [Armenia](#) (639) [Egypt](#) (639) and [Cyprus](#) (654).

In this, the Rashiduns profited from the devastating [Byzantine–Sasanian War of 602–628](#) which left both the Roman and the Persian empires weaker than ever before.

Social Policies

During his reign, Abu Bakr established the *Bayt al-Mal* (state treasury). Umar expanded the treasury and established a government building to administer the state finances.^[11]

Upon conquest, in almost all cases, the caliphs were burdened with the maintenance and construction of roads and bridges in return for the conquered nation's political loyalty.^[12]

Civil Activities

Civil welfare in Islam started in the form of the construction and purchase of wells. During the caliphate, the Muslims repaired many of the aging wells in the lands they conquered.^[13]

In addition to wells, the Muslims built many tanks and [canals](#). Many canals were purchased, and new ones constructed. While some canals were excluded for the use of monks (such as a spring purchased by [Talhah](#)), and the needy, most canals were open to general public use. Some canals were constructed between settlements, such as the [Saad canal](#) that provided water to Anbar, and the [Abi Musa Canal](#) to provide water to [Basra](#).^[14]

During a famine, Umar ibn al-Khattab ordered the construction of a canal in Egypt connecting the [Nile](#) with the sea. The purpose of the canal was to facilitate the transport of grain to Arabia through a sea-route, hitherto transported only by land. The canal was constructed within a year by ['Amr ibn al-'As](#), and Abdus Salam Nadiv writes that "Arabia was rid of famine for all the times to come."^[15]

After four floods hit Mecca after Muhammad's death, Umar ordered the construction of two dams to protect the [Kaaba](#). He also constructed a dam near Medina to protect its fountains from flooding.^[12]

Settlements

The area of Basra was very sparsely populated when it was conquered by the Muslims. During the reign of Umar, the Muslim army found it a suitable place to construct a base. Later the area was settled and a mosque was erected.

Upon the conquest of [Madyan](#), it was settled by Muslims. However, soon the environment was considered harsh, and Umar ordered the resettlement of the 40,000 settlers to Kufa. The new buildings were constructed from mud bricks instead of reeds, a material that was popular in the region, but caught fire easily.

During the conquest of Egypt the area of [Fustat](#) was used by the Muslim army as a base. Upon the [conquest of Alexandria](#), the Muslims returned and settled in the same area. Initially the land was primarily used for pasture, but later buildings were constructed.^[16]

Other already populated areas were greatly expanded. At [Mosul](#), [Arfaja al-Bariqi](#), at the command of Umar, constructed

a fort, a few churches, a mosque and a locality for the Jewish population.^[17]

Muslim Views

The first four caliphs are particularly significant to modern intra-Islamic debates: for Sunni Muslims, they are models of righteous rule; for [Shia Muslims](#), the first three of the four were usurpers. It is prudent to note here that accepted traditions of both Sunni and Shia Muslims detail disagreements and tensions between the four rightly guided caliphs.

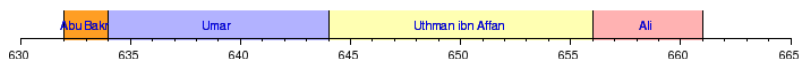
Sunni Perspectives

They are called so because they have been seen as model [Muslim leaders](#) by Sunni Muslims. This terminology came into a general use around the world, since Sunni Islam has been the dominant Islamic tradition, and for a long time it has been considered the most authoritative source of information about Islam in the [Western world](#).

They were all close companions of Muhammad, and his relatives: the daughters of Abu Bakr and Umar were married to Muhammad, and three of Muhammad's daughters^{[[citation needed](#)]} were married to Uthman and Ali. Likewise, their [succession](#) was not [hereditary](#), something that would become the custom after them, beginning with the subsequent Umayyad Caliphate. Council decision or caliph's choice determined the successor originally.

Timeline

Note that a caliph's succession does not necessarily occur on the first day of the new year.



See also

- [The Four Companions](#)
- [Hadith of the ten promised paradise](#)

Notes

1. [Jump up](#) [Taraweeh: 8 or 20?](#)
2. [Jump up](#) [Abu Bakr](#), from [Encyclopædia Britannica](#)
3. [Jump up to:](#) [Juan Eduardo Campo](#), "[Encyclopedia of Islam](#)", Infobase Publishing, 2009
4. [Jump up](#) [Ibn Kathir](#), "al-Bidayah wa al-Nihayah", part 7.
5. [Jump up](#) [Ahmed, Nazeer](#), *Islam in Global History: From the Death of Prophet Muhammad to the First World War*, American Institute of Islamic History and Cul, 2001, p. 34. [ISBN 0-7388-5963-X](#).
6. [Jump up](#) [Hourani](#), p. 23.

7. [Jump up^](#) [The Caliphate](#)
8. [Jump up^](#) Ochsenweld, William; [Fisher, Sydney Nettleton](#) (2004). *The Middle East: a history* (sixth ed.). New York: McGraw Hill. [ISBN 0-07-244233-6](#).
9. [Jump up^](#) [Shi'a: 'Ali](#)
10. [Jump up^](#) Ref:
 - Lapidus (2002), p.47
 - Holt (1977a), pp. 70-72
 - Tabatabaei (1979), pp.50-57
11. [Jump up^](#) Nadvi (2000), pg. 411
12. [^ Jump up to: ^a ^b](#) Nadvi (2000), pg. 408
13. [Jump up^](#) Nadvi (2000), pg. 403-4
14. [Jump up^](#) Nadvi (2000), pg. 405-6
15. [Jump up^](#) Nadvi (2000), pg. 407-8
16. [Jump up^](#) Nadvi (2000), pg. 416-7
17. [Jump up^](#) Nadvi (2000), pg. 418

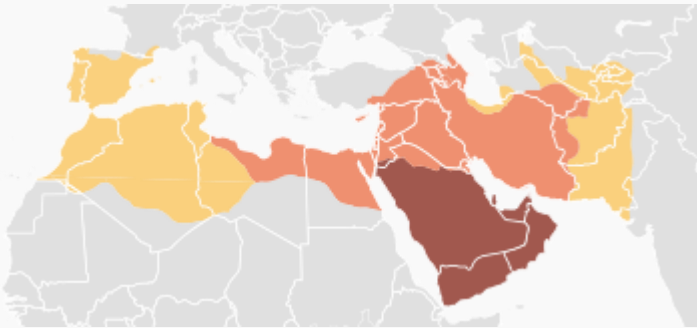




External links



Media related to [Rashidun Caliphs](#) at Wikimedia Commons

Muslim Conquests

From Wikipedia, the free encyclopedia

Muslim conquests	
	
Location	<u>Mesopotamia</u> , <u>Caucasus</u> , <u>Persia</u> , <u>Levant</u> , <u>North Africa</u> , <u>Anatolia</u> , <u>Gaul</u> and <u>Greater Khorasan</u>
Territorial changes	<ul style="list-style-type: none">• <u>Islamization of Western Asia</u>, <u>North Africa</u>, <u>Central Asia</u>, and parts of <u>South Asia</u>• <u>Fall of the Sassanid Empire</u>
Belligerents	
 <u>Sassanid Empire</u>	 <u>Rashidun Caliphate</u>
 <u>Byzantine Empire</u>	 <u>Umayyad Caliphate</u> (after

✱ Ghassanids	Rashidun period)
Dabuyid dynasty	■ Abbasid Caliphate (after Umayyad period)
Khazar Khaganate	
Turgesh Khaganate	
Göktürk Khaganate	
Sogdian rebels	
Berbers	
Visigoths	
Kingdom of the Franks	
Kingdom of the Lombards	
Duchy of Aquitaine	
Tang Dynasty	
Commanders and leaders	
<i>See list</i>	<i>See list</i>

According to traditional accounts, the **Muslim conquests** ([Arabic](#): الغزوات, **al-Ġazawāt** or [Arabic](#): الفتوحات الإسلامية, **al-Futūḥāt al-Islāmiyya**) also referred to as the **Islamic conquests** or **Arab conquests**,^[2][began](#) with the [Islamic prophet Muhammad](#) in the 7th century. He established a new unified [polity](#) in the [Arabian Peninsula](#) which under the subsequent [Rashidun](#) (The Rightly Guided Caliphs) and [Umayyad Caliphates](#) saw a century of rapid expansion of [Muslim](#) power.

They grew well beyond the Arabian Peninsula in the form of a Muslim empire with an area of influence that stretched from the borders of China and India, across Central Asia, the Middle East, North Africa, Sicily, and the Iberian Peninsula, to the Pyrenees. Edward Gibbon writes in *The History of the Decline and Fall of the Roman Empire*:

Under the last of the Umayyad, the Arabian empire extended two hundred days journey from east to west, from the confines of Tartary and India to the shores of the Atlantic Ocean. And if we retrench the sleeve of the robe, as it is styled by their writers, the long and narrow province of march of a caravan. We should vainly seek the indissoluble union and easy obedience that pervaded the government of Augustus and the Antonines; but the progress of Islam diffused over this ample space a general resemblance of manners and opinions. The language and laws of the Quran were studied with equal devotion at Samarcand and Seville: the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca; and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.

The Muslim conquests brought about the collapse of the Sassanid Empire and a great territorial loss for the Byzantine Empire. The reasons for the Muslim success are hard to reconstruct in hindsight, primarily because only fragmentary sources from the period have survived. Most historians agree that the Sassanid Persian and Byzantine Roman empires were militarily and economically exhausted from decades of fighting one another. The rapid fall of Visigothic Spain remains less easily explicable.

Some Jews and Christians in the Sassanid Empire and Jews and Monophysites in Syria were dissatisfied and initially sometimes even welcomed the Muslim forces, largely because of religious conflict in both empires.^[3] In the case of Byzantine Egypt, Palestine and Syria, these lands had only a few years before being reacquired from the Persians, and had not been ruled by the Byzantines for over 25 years.

Fred McGraw Donner, however, suggests that formation of a state in the Arabian peninsula and ideological (i.e. religious) coherence and mobilization was a primary reason why the Muslim armies in the space of a hundred years were able to establish the largest pre-modern empire until that time. The estimates for the size of the Islamic Caliphate suggest it was more than thirteen million square kilometers (five million square miles), making it larger than all current states except the Russian Federation.^[4]

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 - 1.2 Byzantine–Arab Wars: 634–750
 - 1.2.1 Under the Rashidun
 - 1.2.2 Under the Umayyads
 - 1.2.3 Later conquests
 - 1.3 Conquest of Persia and Mesopotamia: 633–651
 - 1.4 Conquest of Transoxiana: 662–751
 - 1.5 Conquest of Sindh: 664–712

- [1.6 Conquest of Hispania \(711–718\) and Septimania \(719–720\)](#)
 - [1.7 Attempts to Conquer the Caucasus: 711–750](#)
 - [1.8 End of the Umayyad conquests: 718–750](#)
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 - [1.12 Byzantine-Ottoman Wars: 1299–1453](#)
 - [1.13 Further conquests: 1200–1800](#)
 - [1.14 Decline and collapse: 1800–1924](#)
- [2 See also](#)
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 - [4 Further reading](#)
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History

The individual [Muslim](#) conquests, together with their beginning and ending dates, are as follows:

Muhammad's Campaigns

Main article: [Military career of Muhammad](#)

Byzantine–Arab Wars: 634–750

Main article: [Byzantine–Arab Wars](#)

Further information: [Khalid ibn al-Walid](#) and ['Amr ibn al-'As](#)

Wars were between the Byzantine Empire and at first the Rashidun and then the Umayyad caliphates and resulted in the conquest of the [Syria](#) region, [Egypt](#), [North Africa](#) and [Armenia](#) ([Byzantine Armenia](#) and [Sassanid Armenia](#)).

Under the Rashidun

Main article: [Rashidun conquests](#)

- [The conquest of Syria](#), 637
- [The conquest of Armenia](#), 639
- [The conquest of Egypt](#), 639
- [The conquest of North Africa](#), 652
- [The conquest of Cyprus](#), 654

Under the Umayyads

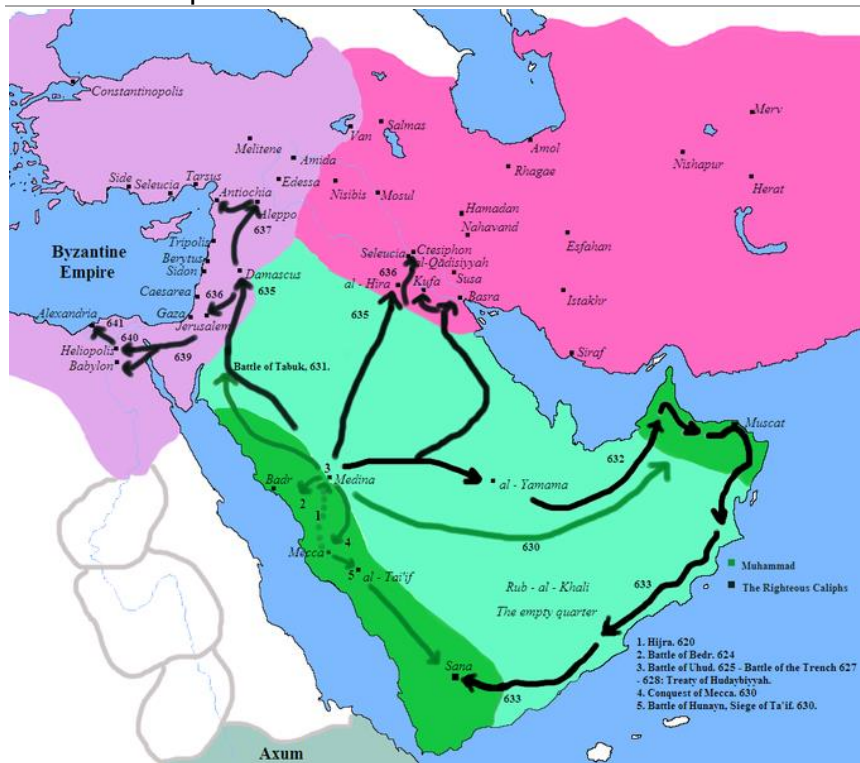
- [The conquest of North Africa](#), 665
- [The first Arab siege of Constantinople](#), 674–678
- [The second Arab siege of Constantinople](#), 717–718
- [Conquest of Hispania](#), 711–718
- [The conquest of Georgia](#), 736

Later Conquests

- The conquest of Crete, 820
- The conquest of southern Italy, 827

Conquests of Muhammad and the Rashidun

Muslim Conquest.PNG



Frontier warfare continued in the form of cross border raids between the Umayyads and the Byzantine Isaurian dynasty allied with the Khazars across Asia Minor. Byzantine naval dominance and Greek fire resulted in a major victory at the Battle of Akroinon (739); one of a series of military failures of the Caliph Hisham ibn Abd al-Malik across the empire that checked the expansion of the Umayyads and hastened their fall.

Conquest of Persia and Mesopotamia: 633–651

Main article: Muslim conquest of Persia

Further information: Khalid ibn al-Walid and Sa'd ibn Abi Waqqas

In the reign of Yazdgerd III, the last Sassanid ruler of the Persian Empire, an Arab Muslim army secured the conquest of Persia after their decisive defeats of the Sassanid army at the Battle of Walaja in 633 and Battle of al-Qādisiyyah in 636, but the final military victory didn't come until 642 when the Persian army was defeated at the Battle of Nahāvand. These victories brought Persia (modern Iran), Assyria (Assuristan) and Mesopotamia (modern Iraq) and south east Anatolia under Arab Muslim rule. Then, in 651, Yazdgerd III was murdered at Merv, ending the dynasty. His son Peroz II escaped through the Pamir Mountains in what is now Tajikistan and arrived in Tang China.

Conquest of Transoxiana: 662–751

Main articles: Islamic conquest of Afghanistan, Islamic conquest of Turkestan, Battle of the Defile, and Battle of Talas

Further information: History of Arabs in Afghanistan

Following the First Fitna, the Umayyads resumed the push to capture Sassanid lands and began to move towards the conquest of lands east and north of the plateau towards Greater Khorasan and the Silk Road along Transoxiana. Following the collapse of the Sassanids, these regions had fallen under the sway of local Iranian and Turkic tribes as well as the Tang Dynasty. The conquest of Transoxiana (Ar. *Ma wara' al-nahr*) was chiefly the work of Qutayba ibn Muslim, who between 705 and 715 expanded Muslim control over Sogdiana, Khwarezm and the Jaxartes valley up to Ferghana. Following Qutayba's death in 715, local revolts and the defeats at the hands of the Chinese-sponsored Turgesh (chiefly the "Day of Thirst" in 724 and the Battle of the Defile in 731) led to a gradual loss of the province: by 738, the Turgesh and their Sogdian allies were raiding Khurasan south of the Oxus. However, the murder of the Turgesh khagan, Su-lu, and the conciliatory policies of Nasr ibn Sayyar towards the native population opened the way for a swift, albeit not total, restoration of Muslim control over Transoxiana in 739–741. Muslim control over the region was consolidated with the defeat of the armies of Tang China in the Battle of Talas in 751.

Conquest of Sindh: 664–712

Main article: Muslim conquest in the Indian subcontinent

Further information: Muhammad bin Qasim

During the period of early Rajput supremacy in North and North-West India (modern day Pakistan) (7th century), the first Muslim invasions were carried out simultaneously with the expansion towards Central Asia. In 664, forces led by Al Muhallab ibn Abi

Suffrah began launching raids from Persia, striking Multan in the southern Punjab, in what is today Pakistan.

In 711, an expedition led by Muhammad bin Qasim defeated Raja Dahir at what is now Hyderabad in Sindh, and established the Umayyad domination in the area by 712.

The west of Indian sub-continent was then divided into many states. Their relation between each other were very weak. Al-Hajjāj ibn Yūsuf the ruler of Iraq knew this and waited for the best moment to strike.

As Muslim Empire and Dahir's kingdom were contiguous to each other, frequent border clashes took place. As a result relation between the two got worse.

The King of Ceylon, the present Sri Lanka sent many 8 ships full of gifts for the Caliph Al-Walid and the ruler of present Iraq, Hajjaj Bin Yosuf. But the pirates plundered the ships at the Debal of Sindh, which is now known as "Karachi". Same Pirates were also involved in plundering the innocent merchants and cities near the coast. A woman was also victim of those Pirates acts. In response to the letter sent by her to Hajjaj Bin yousaf in early 711 AD, he demanded to take action against Pirates from Raja Dahir. But Raja Dahir denied to take responsibility for the crimes committed by the pirates.

For all these reasons. Hajjaj Bin yousaf sent soldiers against Dahir. But first two expeditions failed. Then in 712 CE Hajjaj sent the third expedition. The commander-in-chief of this expedition was Muhammad bin Qasim Al-Thaqafi the nephew and son-in-law of Hajjaj.

Qasim subdued the whole of what is modern Pakistan, from Karachi to Multan. After his recall, however, the region devolved into the semi-independent states of Mansura and Multan ruled by local Muslim converts. The Arabs were effectively driven out after the defeats inflicted on them by the Gurjara Pratiharas^[citation needed]. The emir of Sindh paid tribute to the Rashtrakuta king of Southern India^[citation needed].

Further Muslim conquests in India were halted after the defeat of Arabs in Battle of Rajasthan at the hands of Hindu kings.

Conquest of Hispania (711–718) and Septimania (719–720)

Main article: Umayyad conquest of Hispania

Further information: Tariq ibn Ziyad

The conquest of the Iberian Peninsula and Septimania commenced when the Moors (Berbers, Arabs and north west Africans) invaded Visigothic Christian Iberia (modern Spain, Portugal, Andorra, Septimania) in the year 711.^[5] Under their Moorish leader, Tariq ibn Ziyad, they landed at Gibraltar on April 30 and worked their way northward.^[6] Tariq's forces were joined the next year by those of his superior, Musa bin Nusair. During the eight-year campaign most of the Iberian Peninsula was brought under Islamic rule—save for small areas in the northwest (Asturias, Cantabria) and largely Basque regions in the western Pyrenees.

This territory, under the Arab name Al-Andalus, became first an Emirate and then an independent Umayyad Caliphate,

the Caliphate of Córdoba, after the overthrowing of the dynasty in Damascus by the Abbasids. When the Caliphate dissolved in 1031 due to the effects of the Fitna of al-Ándalus, the territory split into small Taifas, and gradually the Christian kingdoms started the Reconquest up to 1492, when Granada, the last kingdom of Al-Andalus fell under the Catholic Monarchs.

Attempts to Conquer the Caucasus: 711–750

Main article: Arab–Khazar Wars

After the conquest of Armenia, Muslim armies began to raid into the Caucasus, where they were confronted by the Khazars. Initial Muslim raids in the 640s and early 650s ended with the defeat of an Arab force led by Abd ar-Rahman ibn Rabiha outside the Khazar town of Balanjar.

Hostilities broke out again in the 710s, with raids back and forth across the Caucasus but few decisive battles. The Khazars, led by a prince named Barjik, invaded northwestern Iran and defeated the Umayyad forces at Ardabil in 730, killing the Arab governor al-Jarrah al-Hakami and briefly occupying the town. The Arabs eventually drove them back into the Caucasus, killing Barjik. Arab armies led first by the Arab prince Maslama ibn Abd al-Malik and then by Marwan ibn Muhammad (later Caliph Marwan II) poured across the Caucasus and eventually (in 737) defeated a Khazar army led by Hazer Tarkhan, briefly occupying Atil itself. The difficult terrain and hostile population made a permanent occupation impossible; the Arab armies withdrew and Khazar independence was re-asserted. The frontier between the two groups eventually became static

around Derbent ; although the Khazars would continue to raid Muslim territory, there were no more major battles.

End of the Umayyad Conquests: 718–750

Further information: Islamic invasion of Gaul

The success of the Bulgarian Empire and the Byzantine Empire in dispelling the second Umayyad siege of Constantinople halted further conquests of Asia Minor in 718. In 716 Khan Tervel signed an important agreement with Byzantium. During the siege of Constantinople in 717–718 he sent 50,000 troops to help the besieged city. In the decisive battle the Bulgarians massacred around 30,000 Arabs^[7] and Khan Tervel was called *The saviour of Europe* by his contemporaries. After their success in overrunning the Iberian peninsula, the Umayyads had moved northeast over the Pyrenees where they were defeated in 721 at the Battle of Toulouse and then at the Battle of Covadonga. A second invasion was stopped by the Frankish Mayor of the Palace Charles Martel at the Battle of Tours in 732 and then at the Battle of the River Berre checking the Umayyad expansion at Narbonne.

The Türgesh Kaganate, a Turkic dynasty of the 700s, saw significant initial success fighting against the Umayyads. In 717, the Kara Turgesh elected Suluk as their Khaghan. The new ruler

moved his capital to Balasagun in the Chuy valley, receiving the homage of several chieftains formerly bond to the service of Bilge Khaghan of the Türküt. Suluk acted as a bulwark against further Umayyad encroachment from the south: the Arabs had indeed become a major player in recent times, despite the fact that Islam had yet to make many converts in central Asia. Suluk's aim was to reconquer all of Transoxiana from the Arab invaders - his series of conquests was paralleled to the west by the activity of the Khazar empire. In 721 Turgesh forces, led by Kül Chor, defeated the Caliphal army commanded by Sa'id ibn Abdu'l-Aziz near Samarkand. Sa'id's successor, Al-Kharashi, massacred Turks and Sogdian refugees in Khuijand, causing an influx of refugees towards the Turgesh. In 724 Caliph Hisham sent a new governor to Khorasan, Muslim ibn Sa'id, with orders to crush the "Turks" once and for all. Confronted by Suluk on the way, however, Muslim reached Samarkand with only a handful of survivors, and the Turgesh were enabled to raid freely. A string of subsequent appointees of Hisham were soundly defeated by Suluk, who in 728 even managed to take Bukhara and later on destroyed a large part of the Caliphate's army in Khurasan, discrediting Umayyad rule and maybe putting the foundations for the Abbasid revolution. The Turgesh state was at its apex of glory, controlling Sogdiana, the Ferghana Valley. It was only in 732, that two powerful Arab expeditions to Samarkand managed, if with embarrassing losses, to reestablish Caliphal authority in the area; Suluk renounced his ambitions over Samarkand and abandoned Bukhara, withdrawing north. In 734 an early Abbasid follower, al-Harith ibn Surayj, rose in revolt against Umayyad rule and took Balkh and Marv before defecting to the Turgesh three years later, defeated. In 738 Suluk, along with his allies Ibn Surayj, Ghurak (a Sogdian leader) and men from Usrushana, Tashkent and Khuttal to launch a final offensive.

He entered Jowzjan but was defeated by the Umayyad governor Asad at the Battle of Sa'n or Kharistan.

In 738, the Umayyad armies were defeated by the Indian Hindu kings at the Battle of Rajasthan, checking the eastern expansion of the empire. In 740, the Berber Revolt weakened Umayyad ability to launch any further expeditions and, after the Abbasid overthrow in 756 at Cordoba, a separate Arab state was established on the Iberian peninsula, even as the Muhallabids were unable to keep Ifriqiya from political fragmentation.

In the east, internal revolts and local dissent led to the downfall of the Umayyad dynasty. The Khariji and Zaidi revolts coupled with mawali dissatisfaction as second class citizens in respect to Arabs created the support base necessary for the Abbasid revolt in 748. The Abbasids were soon involved in numerous Shia revolts and the breakaway of Ifriqiya from the Caliph's authority completely in the case of the Idrisids and Rustamids and nominally under the Aghlabids, under whom Muslim rule was extended temporarily to Sicily and mainland Italy before being overrun by the competing Fatimids.

The Abbasid caliph, even as he competed for authority with the Fatimid Caliph, also had to devolve greater power to the increasing power of regional rulers. This began the process of fragmentation that soon gave rise to numerous local ruling dynasties who would contend for territory with each other and eventually establish kingdoms and empires and push the boundaries of the Muslim world on their own authority, giving rise to Mamluk and Turkic dynasties such as the Seljuks, Khwarezmschahs and the Ayyubids who fought

the crusades, as well as the Ghaznavids and Ghorids who conquered India.

In Iberia, Charles Martel's son, Pippin the Younger, retook Narbonne, and his grandson Charlemagne actually established the Marca Hispanica across the Pyrenees in part of what today is Catalonia, reconquering Girona in 785 and Barcelona in 801. This formed a permanent buffer zone against Muslims, with Frankish strongholds in Iberia (the Carolingian Empire Spanish Marches), which became the basis, along with the King of Asturias for the Reconquista, spanning 700 years which after the fall of the Caliphate of Córdoba contested with both the successor taifas as well as the African-based Muslim empires, such as the Almoravids and Almohads, until all of the Muslims were expelled from the Iberian peninsula.

Conquest of Nubia: 700–1606

After two attempts at military conquest of Nubia failed (see First Battle of Dongola), the Arab commander in Egypt concluded the first in a series of regularly renewed treaties known as AlBaqt (pactum) with the Nubians, this governed the relations between the two peoples for more than six hundred years. Thereafter Islam progressed peacefully in the area through intermarriages with Nubians and contact with Arab merchants and settlers. It should be noted that according to some Muslim sources the second invasion of Nubia by the Muslims was actually a victory which led to the AlBaqt treaty. In one Muslim source the leader of the second invasion, Abdullah ibn Sad ibn Abi Sarh, is actually called the conqueror of Nubia^[9]

In 1171 CE the Nubians invaded Egypt, but were defeated by the Muslim Ayyubids.^[9] From 1172-1173 CE the Muslim Ayyubids

fought and defeated another Nubian invasion force from Makuria which had penetrated Egypt. This time the Muslim Ayyubids not only repelled the invasion, but actually conquered some parts of northern Nubia in retaliation.^[10]

In the late 13th century the Muslim Sultan of Egypt, Sultan Baybar, defeated and subjugated the kingdom of Nubia (Makuria). Sultan Baybar made the Kingdom of Nubia (Makuria) a vassal state of Egypt.^[10] Decades later In 1315 the Christian kingdom of Makuria was conquered by the Muslim Mamelukes, and a Muslim prince of Nubian royal blood was placed on the throne of Dongola as king.

During the 15th century, the Funi, an indigenous people appeared in southern Nubia and established the Kingdom of Sinnar, also known as As-Saltana az-Zarqa (the Blue Sultanate). The kingdom officially converted to Islam in 1523 and by 1606 it had supplanted the old Christian Nubian kingdom of Alwa (Alodia) and controlled an area spreading over the northern and central regions of modern day Sudan thereby becoming the first Islamic Kingdom in Sudan. Their kingdom lasted until 1821.

Incursions into Southern Italy: 831–902

Main article: History of Islam in southern Italy

The Aghlabids rulers of Ifriqiya under the Abbasids, using present-day Tunisia as their launching pad conquered Palermo in 831, Messina in 842, Enna in 859, Syracuse in 878, Catania in 900 and the final Byzantine stronghold, the fortress of Taormina, in 902 setting up emirates in Sicily. In 846 the Aghlabids sacked Rome.

Berber and Tulunid rebellions quickly led to the rise of the Fatimids taking over Aghlabid territory. The Kalbid dynasty administered the Emirate of Sicily for the Fatimids by proxy from 948. By 1053 the dynasty died out in a dynastic struggle and interference from the Berber Zirids of Ifriqiya led to its breakdown into small fiefdoms which were captured by the Italo-Normans by 1091.

Conquest of Anatolia: 1060–1360

Main article: Byzantine–Seljuk Wars

The Abbasid period saw initial expansion and the capture of Crete (840). The Abbasids soon shifted their attention towards the east. During the later fragmentation of the Abbasid rule and the rise of their Shiite rivals the Fatimids and Buyids, a resurgent Byzantium recaptured Crete and Cilicia in 961, Cyprus in 965, and pushed into the Levant by 975. The Byzantines successfully contested with the Fatimids for influence in the region until the arrival of the Seljuq Turks who first allied with the Abbasids and then ruled as the de facto rulers.

In 1068 Alp Arslan and allied Turkmen tribes recaptured many Abbasid lands and even invaded Byzantine regions, pushing further into eastern and central Anatolia after a major victory at the Battle of Manzikert in 1071. The disintegration of the Seljuk dynasty, the first unified Turkic dynasty, resulted in the rise of subsequent, smaller, rival Turkic kingdoms such as

the Danishmends, the Sultanate of Rûm, and various Atabegs who contested the control of the region during the Crusades and incrementally expanded across Anatolia until the rise of the Ottoman Empire.

Byzantine-Ottoman Wars: 1299–1453

Main article: Byzantine–Ottoman Wars

Further Conquests: 1200–1800

After the Mongol Empire destroyed the Abbasid Caliphate, rampaged through most of the Muslim world following the Battle of Baghdad (1258), they soon converted to Islam, beginning an era of Turkic and Mongol expansions of Muslim rule into Eastern Europe, Central Asia and India. Timur envisioned the restoration of the Mongol Empire of Genghis Khan.^[11] Unlike his predecessors, Timur was also a devout Muslim (As he converted after the conquest of Damascus) and referred to himself as the *Sword of Islam*.^[12] His armies were inclusively multi-ethnic and multicultural. During his lifetime Timur would emerge as the most powerful ruler in the Muslim world after defeating the formidable Mamluks of Egypt and Syria, the emerging Ottoman Empire and the declining Sultanate of Delhi; Timur had also

decisively defeated the Knights Hospitaller at Smyrna and since then referred to himself as a Ghazi. By the end of his reign Timur had also gained complete suzerainty over all the remnants of the Chagatai Khanate, Ilkhanate, Golden Horde and even the Yuan Khanate.

However, the remains of his massive empire would carve out three of the world's most powerful empires to pick up the ruins. The Ottoman Empire would fill up the power to the West of his empire, gradually taking up most of the Near East. The Saffavids would occupy Persia and Central Asia, whilst a descendant of Tamerlane would invade Kabul and from here would carve out an empire stretching from the borders of Persia in the West to the Bay of Bengal in the East. This empire would be known later as the Mughal Empire.

Mughal expansion rapidly gave Muslims control of India

India in 1700 Joppen.jpg

INDIA in 1700.

13.



Justus Perthes, Gotha.

Decline and Collapse: 1800–1924

The [Safavid Empire](#) ended with the death of its last ruler Ismail III who ruled from 1750 until his death in 1760. The Mughal Empire struggled with exhausting [wars with the Maratha](#), internal strife, corruption and revolts, and fractured after 1719; the remaining loyal Mughal territory shrank throughout the next century and a half at the hands of the expanding [British Empire](#) until it was finally absorbed into the [British Raj](#) in 1857. The last surviving Muslim empire, the Ottoman Empire, collapsed in 1918 at the hands of the British Empire and its allies, in the aftermath of [World War I](#). On March 3, 1924, the institution of the Caliphate was abolished by President [Mustafa Kemal Atatürk](#) as part of his reforms in creating Turkey as a secular republic and a Turkish [nation state](#) from the remnants of the collapsed Islamic multi-ethnic Ottoman realm.

See also

- [Ghazw](#)
- [Spread of Islam](#)

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"Temur, a non-Chinggisid, tried to build a double legitimacy based on his role as both guardian and restorer of the Mongol Empire"

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Muslim Conquest of the Maghreb

From Wikipedia, the free encyclopedia

Muslim conquest of North Africa	
Part of the Muslim conquests and the Arab–Byzantine Wars	
Date	647–709
Location	North Africa
Result	Muslim victory
Territorial changes	North Africa brought under Muslim rule
Belligerents	
Byzantine Empire	Rashidun Caliphate
Berbers	Umayyad Caliphate
Commanders and leaders	
Gregory the Patrician †	Abdallah ibn Sa'ad
Dihya	Musa bin Nusayr
Kusaila	Hasan ibn al-Nu'man
John the Patrician	

The **Muslim conquest of North Africa** continued the century of rapid Arab Muslim military expansion following the death of Muhammad in 632 AD. By 642, the Arabs controlled Mesopotamia, Egypt and Syria, had invaded Armenia, and were concluding their conquest of the Persian Empire with their destruction of the Persian army at the Battle of Nihawānd (Nehawand). It was at this point that Arab military expeditions into North African regions west of Egypt were first launched, continuing for years and furthering the spread of Islam.

In 644 at Madinah, Caliph Umar (Omar) was succeeded by Uthman ibn Affan (Othman), during whose twelve-year rule Armenia, Cyprus, and all of Iran, would be added to the growing Islamic empire; Afghanistan and North Africa would receive major invasions; and Muslim sea raids would range from Rhodes to the southern coasts of the Iberian Peninsula. The Byzantine navy would be defeated in the eastern Mediterranean.

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- 1 Sources for the history of the invasion
- 2 First invasion
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Sources for the History of the Invasion

The earliest [Arab](#) accounts that have come down to us are those of [Ibn Abd-el-Hakem](#), [Al-Baladhuri](#) and [Ibn Khayyat](#), all of which were written in the 9th century some 200 years after the first invasions. These are not very detailed. In the case of the most informative, the *History of the Conquest of Egypt and North Africa and Spain* by [Ibn Abd-el-Hakem](#), Brunschvig^[1] has shown that it was written with a view to illustrating points of [Maliki](#) law rather than documenting a history, and that some of the events it describes are probably historical.

Beginning in the 12th century, scholars at [Kairouan](#) began to construct a new version of the history of the conquest, which was finalised by [ar-Raqiq](#). This version was copied in its entirety, and sometimes interpolated, by later authors, reaching its zenith in the 14th century with scholars such as [Ibn Idhari](#), [Ibn Khaldun](#) and [Al-Nuwayri](#). It differs from the earlier version not only in the greater detail, but also in giving conflicting accounts of events. This, however, is the best-known version and is the one given below.

There is ongoing controversy regarding the relative merits of the two versions. For more information, refer to the works cited below by Brunschvig, Modéran and Benabbès (all supporters of the earlier version) and Siraj (supports the later version).

First Invasion

The first invasion of North Africa, ordered by Caliph Umar, commenced in 647. 20,000 Arabs marched from Medina in Arabia, another 20,000 joined them in Memphis, Egypt, and Abdallah ibn al-Sa'ad led them into the Byzantine Exarchate of Africa. The army took Tripolitania (in present-day Libya). Count Gregory, the local Byzantine governor,^[2] had declared his independence from the Byzantine Empire in North Africa. He gathered his allies, confronted the Islamic invasion force and suffered defeat (647) at the battle of Sufetula, a city 150 miles south of Carthage. With the death of Gregory his successor, probably Gennadius, secured the Arab withdrawal in exchange for tribute. The campaign lasted fifteen months and Abdallah's force returned to Egypt in 648.

All further Muslim conquests were soon interrupted, however, by a civil war between rival Arab factions that resulted in the murder of Caliph Uthman in 656. He was replaced by Ali Ibn Abi Talib, who in turn was murdered in 661. The Umayyad (Omayyad) Dynasty of largely secular and hereditary Arab caliphs, then established itself at Damascus and Caliph Muawiya I began consolidating the empire from the Aral Sea to the western border of Egypt. He put a governor in place in Egypt at al-Fustat, creating a subordinate seat of power that would continue for the next two centuries. He then continued the invasion of non-Muslim neighbouring states, attacking Sicily and Anatolia (in Asia Minor) in 663. In 664 Kabul, Afghanistan, fell to the invading Muslim armies.

Second Invasion

Then, from 665 to 689, a new invasion of North Africa was launched.

It began, according to Will Durant, to protect Egypt "from flank attack by Byzantine Cyrene." So "an army of 40,000 Muslims advanced through the desert to Barca, took it, and marched to the neighborhood of Carthage." A defending Byzantine army of 30,000 was defeated in the process.

Next came a force of 10,000 Arabs led by the Arab general Uqba ibn Nafi and enlarged by thousands of others. Departing from Damascus, the army marched into North Africa and took the vanguard. In 670 the city of Kairouan (roughly eighty miles or 160 kilometers south of modern Tunis) was established as a refuge and base for further operations. This would become the capital of the Islamic province of Ifriqiya, which would cover the coastal regions of what are today western Libya, Tunisia, and eastern Algeria.

The Great Mosque of Kairouan also known as the Mosque of Uqba was founded by the Arab conqueror and general Uqba Ibn Nafi in 670 AD; it is the oldest and most important mosque in North Africa,^[3] city of Kairouan, Tunisia.

After this, as Edward Gibbon writes, the fearless general "plunged into the heart of the country, traversed the wilderness in which his successors erected the splendid capitals of Fes and Morocco, and at length penetrated to the verge of the Atlantic and the great desert." In his conquest of the Maghreb (western North Africa) he besieged the coastal city

of Bugia as well as Tingi or Tangier, overwhelming what had once been the traditional Roman province of Mauretania Tingitana.

Kairouan Mosque Stitched Panorama.jpg



But here he was stopped and partially repulsed. Luis Garcia de Valdeavellano writes:

In their struggle against the Byzantines and the Berbers, the Arab chieftains had greatly extended their African dominions, and as early as the year 682 Uqba had reached the shores of the Atlantic, but he was unable to occupy Tangier, for he was forced to turn back toward the Atlas Mountains

by a man who became known to history and legend as Count Julian.

Moreover, as Gibbon writes, Uqba, "this Mahometan Alexander, who sighed for new worlds, was unable to preserve his recent conquests. By the universal defection of the Greeks and Africans he was recalled from the shores of the Atlantic." On his return, his forces were ambushed by a Berber-Byzantine coalition near Biskra. Uqba was defeated and killed in this battle.

Then, adds Gibbon, "The third general or governor of Africa, Zuheir, avenged and encountered the fate of his predecessor. He vanquished the natives in many battles; he was overthrown by a powerful army, which Constantinople had sent to the relief of Carthage."

Meanwhile, a new civil war among rivals of the monarchy was raging in Arabia and Syria. It resulted in a series of four caliphs between the death of Muawiya in 680 and the ascension of Abd al-Malik ibn Marwan (Abdalmalek) in 685 and didn't end until 692 with the death of the rebel leader.

Third Invasion

This development brought about a return of domestic order that allowed the caliph to resume the Islamic conquest of North Africa. It began with the retaking of Ifriqiya. Gibbon writes:

“ the standard was delivered to Hassan governor of Egypt, and the revenue of that kingdom, with an army of forty thousand men, was consecrated to the important service. In the vicissitudes of war, the ”

interior provinces had been alternately won and lost by the Saracens. But the seacoast still remained in the hands of the Greeks; the predecessors of Hassan had respected the name and fortifications of Carthage; and the number of its defenders was recruited by the fugitives of Cabes and Tripoli. The arms of Hassan were bolder and more fortunate: he reduced and pillaged the metropolis of Africa; and the mention of scaling-ladders may justify the suspicion, that he anticipated, by a sudden assault, the more tedious operations of a regular siege.

But the Byzantine Empire responded with troops from Constantinople, joined by soldiers and ships from Sicily and a powerful contingent of Visigoths from Hispania. This forced the invading Arab army to retreat to Kairouan. Then, writes Gibbon, "the Christians landed; the citizens hailed the ensign of the cross, and the winter was idly wasted in the dream of victory or deliverance.

The following spring, however, the Arabs launched a new assault by sea and land, forcing the Byzantines and their allies to evacuate Carthage. The Arabs totally destroyed the city and burned it to the ground, leaving the area desolate for the next two centuries. Another battle was fought near Utica and the Arabs were again victorious, forcing the Byzantines to leave that part of North Africa for good.

This was followed by a Berber rebellion against the new Arab overlords. Gibbon writes:

“ Under the standard of their queen Cahina, the independent tribes acquired some degree of union and discipline; and as the Moors respected in their females the character of a prophetess, they attacked the invaders with an enthusiasm similar to their own. The veteran bands of Hassan were inadequate to the defence of Africa: the conquests of an age were lost in a single day; and the Arabian chief, overwhelmed by the torrent, retired to the confines of Egypt. ”

Five years passed before Hassan received fresh troops from the caliph. Meanwhile the people of North Africa's cities chafed under a Berber reign of destruction. Thus Hassan was welcomed upon his return. Gibbon writes that "the friends of civil society conspired against the savages of the land; and the royal prophetess was slain in the first battle."

By 698, the Arabs had conquered most of North Africa from the Byzantines. The area was divided into three provinces: Egypt with its governor at al-Fustat, Ifriqiya with its governor at Kairouan, and the Maghreb (modern Morocco) with its governor at Tangiers.

Musa bin Nusair, a successful Yemeni general in the campaign, was made governor of Ifriqiya and given the responsibility of putting down a renewed Berber rebellion and converting the population to Islam. Musa and his two sons prevailed over the rebels and enslaved 300,000 captives. The caliph's portion was 60,000 of the captives. These the caliph sold into slavery, the proceeds from their sale going into the public treasury. Another 30,000 captives were pressed into military service.

Musa also had to deal with constant harassment from the Byzantine navy. So he built a navy of his own which went on to conquer the Christian islands of Ibiza, Majorca, and Minorca. Advancing into the Maghreb, his forces took Algiers in 700.

Completion of the Conquest

By 709, all of North Africa was under the control of the Arab caliphate. The only possible exception was Ceuta at the African Pillar of Hercules. Gibbon declares: "In that age, as well as in the present, the kings of Spain were possessed of the fortress of Ceuta [...] Musa, in the pride of victory, was repulsed from the walls of Ceuta, by the vigilance and courage of Count Julian, the general of the Goths."

Other sources, however, maintain that Ceuta represented the last Byzantine outpost in Africa and that Julian, whom the Arabs called Ilyan, was an exarch or Byzantine governor. Valdeavellano offers another possibility, that "as appears more likely, he may have been a Berber who was the lord and master of the Catholic tribe of Gomera." In any case, being an able diplomat who was adept in Visigothic, Berber, and Arab politics, Julian might well have surrendered to Musa on terms that allowed him to retain his title and command.

At this time the population of Ceuta included many refugees from a Visigothic civil war that had broken out in Hispania (modern Portugal and Spain). These included family and confederates of the late King Wittiza, Arian Christians fleeing forced conversions at the hands of the Visigothic Catholic church, and persecuted Jews. Perhaps it was they, through Count Julian, who appealed to the North African Muslims for help in overthrowing Roderic, the new king of the Visigoths.

As Gibbon puts it, Musa received an unexpected message from Julian, "who offered his place, his person, and his sword" to the Muslim leader in exchange for help in the civil war. Though Julian's "estates were ample, his followers bold and numerous", he "had little to hope and much to fear from the new reign." And he was too feeble to challenge Roderic directly. So he sought Musa's aid.

For Musa, Julian, "by his Andalusian and Mauritanian commands, ... held in his hands the keys of the Spanish monarchy." And so Musa ordered some initial raids on the southern coast of the Iberian Peninsula in 710. In the spring of that same year Tariq ibn Ziyad—a Berber, a freed slave, and a Muslim general—took Tangier. Musa thereupon made him governor there, backed by an army of 1,700.

The next year, 711, Musa directed Tariq to invade Hispania for Islam. Disembarking from Ceuta aboard ships provided by Julian, Tariq plunged into the Iberian Peninsula, defeated Roderic, and went on to besiege the Visigothic capital of Toledo. He and his allies also took Córdoba, Ecija, Granada, Málaga, Seville, and other cities. By this process, Tariq was conquering Iberia for Islam rather than taking sides in a Visigothic civil war. And in so doing he established beyond all doubt that Ceuta, the last Christian stronghold in North Africa, was now part of the Arab empire. By this means the Umayyad conquest of Hispania brought to a close the total Islamic conquest of North Africa.

Fate of Indigenous Christianity in Northwest Africa after the Arab Conquest

The conventional historical view is that the conquest of North Africa by the Islamic Umayyad Caliphate between AD 647–709 effectively ended Catholicism in Africa for several centuries.^[4] The prevailing view is that the Church at that time lacked the backbone of a monastic tradition and was still suffering from the aftermath of heresies including the so-called Donatist heresy, and that this contributed to the early obliteration of the Church in the present day Maghreb.^[5] Some historians contrast this with the strong monastic tradition in Coptic Egypt, which is credited as a factor that allowed the Coptic Church to remain the majority faith in that country until around after the 14th century.

However, new scholarship has appeared that disputes this. There are reports that the Roman Catholic faith persisted in the region from Tripolitania (present-day western Libya) to present-day Morocco for several centuries after the completion of the Arab conquest by 700. A Christian community is recorded in 1114 in Qal'a in central Algeria. There is also evidence of religious pilgrimages after 850 to tombs of Catholic saints outside of the city of Carthage, and evidence of religious contacts with Christians of Arab Spain. In addition, calendrical reforms adopted in Europe at this time were disseminated amongst the indigenous Christians of Tunis, which would have not been possible had there been an absence of contact with Rome.

Local Catholicism came under pressure when the Muslim fundamentalist regimes of the Almohads and Almoravids came into power, and the record shows demands made that the local Christians of Tunis to convert to Islam. We still have reports of

Christian inhabitants and a bishop in the city of [Kairouan](#) around 1150 – a significant report, since this city was founded by [Arab Muslims](#) around 680 as their administrative center after their conquest. A letter in Catholic Church archives from the 14th century shows that there were still four bishoprics left in North Africa, admittedly a sharp decline from the over four hundred bishoprics in existence at the time of the Arab conquest.^[6] Berber Christians continued to live in Tunis and Nefzaoua in the south of Tunisia until the early 15th century, and "[i]n the first quarter of the fifteenth century, we even read that the native Christians of Tunis, though much assimilated, extended their church, perhaps because the last Christians from all over the Maghreb had gathered there."^[7]

By 1830, when the French came as colonial conquerors to Algeria and Tunis, local Catholicism had been extinguished. The growth of Catholicism in the region after the French conquest was built on European colonizers and settlers, and these immigrants and their descendants mostly left when the countries of the region became independent.

See also

- [Muslim conquest of Egypt](#)
- [Byzantine-Arab Wars](#)
- [Umayyad conquest of Hispania](#)
- [History of Islam in southern Italy](#)
- [History of Algeria](#)
- [History of Tunisia](#)

Notes

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2. **Jump up** Rodd, Francis. "Kahena, Queen of the Berbers: "A Sketch of the Arab Invasion of Ifriqiya in the First Century of the Hijra" Bulletin of the School of Oriental Studies, University of London, Vol. 3, No. 4, (1925), 731-2
3. **Jump up** [Hans Kung, *Tracing the Way : Spiritual Dimensions of the World Religions*, Continuum International Publishing Group, 2006, page 248](#)
4. **Jump up** <http://www.bethel.edu/~letnie/AfricanChristianity/WesternNorthAfricaHomepage.html>
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External links

- [A Taste of Maghribi History](#)

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["http://en.wikipedia.org/w/index.php?title=Muslim conquest of the Maghreb&oldid=597584650"](http://en.wikipedia.org/w/index.php?title=Muslim_conquest_of_the_Maghreb&oldid=597584650)

Categories:

- [Military history of the Umayyad Caliphate](#)
- [Arab–Byzantine wars](#)
- [7th-century conflicts](#)
- [8th-century conflicts](#)
- [History of North Africa](#)
- [Early Middle Ages](#)
- [Muslim conquest of Africa](#)
- [Exarchate of Africa](#)

[Edward Gibbon](#), referring to Uqba ibn Nafi as *Akbah*, gives him the title "conqueror of Africa," beginning his story when he "marched from [Damascus](#) at the head of ten thousand of the bravest Arabs; and the genuine force of the Moslems was enlarged by the doubtful aid and conversion of many thousand Barbarians." He then marched into North Africa. Gibbon continues: "It would be difficult, nor is it necessary, to trace the accurate line of the progress of Akbah." On the North African coast, "the well-known titles of [Bugia](#), and [Tangier](#) define the more certain limits of the [Saracen](#) victories." Gibbon then tells the story of Akbah's conquest of the [Roman province](#) of [Mauretania Tingitana](#).

"The fearless Akbah plunged into the heart of the country, traversed the wilderness in which his successors erected the splendid capitals of [Fez](#) and Morocco, and at length penetrated to the verge of the [Atlantic](#) and the [great desert](#). . . . The career, though not the zeal, of Akbah was checked by the prospect of a boundless ocean. He spurred his horse into the waves, and raising his eyes to heaven, exclaimed: *Great God! if my course were not stopped by this sea, I would still go on, to the unknown kingdoms of the West, preaching the unity of the holy name, and putting to the sword the rebellious nations who worship another gods than Allah.*"

Islamic Conquest of Afghanistan

From Wikipedia, the free encyclopedia

The **Islamic conquest of Afghanistan** (642–870) began in the middle of the 7th century^[1] after the Islamic conquest of Persia was completed, when Arab Muslims defeated the Sassanid Empire at the battles of Walaja, al-Qādisiyyah and Nahavand.^[2] The Muslim Arabs then began to move towards the lands east of Persia and in 642 captured the city, Herat.^[3] By 667, the Afghan area was under invasion by the Arabs but in 683 Kabul revolted and completely routed the invading army which was led by the Governor of Seistan. It was not until 870 that Kabul and the Afghan area was brought under control by the Saffarids.^[4] The near-complete conversion of Afghanistan to Islam was during the period of the Ghaznavids in the 10th century, with Kafiristan holding out until the 1890s.

Contents

- 1 Caliphate
 - 1.1 Kabul Shahis
 - 1.2 Ghaznavids and Ghurids
- 2 See also
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Caliphate

Further information: [Caliphate](#)

Names of territories during the [Caliphate](#)

The invasion of Persia was completed five years after the death of the [Prophet Muhammad](#), and all of the Persian territories came under Arab control, though pockets of tribal resistance continued for centuries in the [Afghan](#) territories.^{[2][3]} During the 7th century, [Arab armies](#) made their way into the region of Afghanistan from [Khorasan](#) with the new religion of [Islam](#). At this point in time, the area that is currently Afghanistan had a multi-religious population consisting of [Hindus](#), [Buddhists](#), [Zoroastrians](#), [Jews](#), and others.

Kabul Shahis

Main article: [Kabul Shahi](#)

The area had been under the rule of the [Buddhist](#) and then [Hindu](#) dynasty called the [Kabul Shahis](#) since the 5th century. The Arabs were unable to succeed in converting the population because of constant revolts from the mountain tribes in the Afghan area. The [Hindu Shahi](#) were defeated in the early part of the 10th century by [Mahmud of Ghazna](#) who ruled between 998 and 1030. He expelled the Hindus from [Gandhara](#).^[5]

Earlier in 870, [Yaqub bin Laith as-Saffar](#), a local ruler from the [Saffarid](#) dynasty of [Zaranj](#), [Afghanistan](#), conquered most of

present-day Afghanistan in the name of Islam. In many cases, the people he conquered had rebelled against their Islamic overlords and reverted to prior forms of worship.^[6]

From the 8th century to the 9th century, many inhabitants of what is present-day Afghanistan, Pakistan, and areas of northern India were converted to Sunni Islam. It is surmised from the writings of Al Biruni that some Pashtuns living in Pakhtunkhwa (present-day western Pakistan) had not been completely converted. Al Biruni, writing in *Tarikh al Hind*, also alludes to the Pashtun tribes of Pakhtunkhwa as Hindus.

Al Beruni mentions the Afghans once (*ed Sachau, l 208*) saying that in the western mountains of India live various tribes of Afghans who extend to the neighbourhood of the Sindh (ie Indus) valley. Thus in the eleventh century when the Afghans are first mentioned, they are found occupying the Sulaiman Mountains now occupied by their descendents, the very tribes which the advocates of the exclusive claims of the Durannis will not admit to be true Afghans. Al Beruni no doubt also alludes to them in the passage (*loc. Cit .p 199*) where he says that rebellious savage races, tribes of Hindus, or akin to them inhabit the mountains which form the frontier of India towards the west.^[7]

The most explicit mentioning of the Afghans appears in Al-Baruni's *Tarikh Al-Hind* (eleventh century AD). Here it is said that various tribes of Afghans lived in the mountains in the west of India. Al Baruni adds that they were savage people and he describes them as Hindus.^[8]

Various historical sources such as Martin Ewans, E.J. Brill and Farishta have recorded the introduction of Islam to Kabul and other parts of Afghanistan to the invasions of Mahmud of Ghazna

The Arabs advanced through Sistan and conquered Sindh early in the eighth century. Elsewhere however their incursions were no more than temporary, and it was not until the rise of the Saffarid dynasty in the ninth century that the frontiers of Islam effectively reached Ghazni and Kabul. Even then a Hindu dynasty the Hindu Shahis, held Gandhara and eastern borders. From the tenth century onwards as Persian language and culture continued to spread into Afghanistan, the focus of power shifted to Ghazni, where a Turkish dynasty, who started by ruling the town for the Samanid dynasty of Bokhara, proceeded to create an empire in their own right. The greatest of the Ghaznavids was Muhmad who ruled between 998 and 1030. He expelled the Hindus from Ghandhara, made no fewer than 17 raids into India.^[5]

He encouraged mass conversions to Islam, in India as well as in Afghanistan^[5]

Al-Idirisi (1100-1165/1166) testifies that until as late as the 12th century, a contract of investiture for every Hindu Shahi king was performed at Kabul and that here he was obliged to agree to certain ancient conditions which completed the contract.^[9]

In 1192 AD, according to Farishta, the army assembled by Muizz al din Muhammed bin Sam consisted of Turks, Tajiks and Afghans, and his opponent Pithorai (Prithoi Rai) assembled a force of Rajput and Afghan horsemen. Thus, in this great war Mussulmans and Hindu Afghans are represented as fighting on both sides, which probably indicates that they were not yet completely converted to Islam.^[10]

During the end of the 9th century, the Samanids extended its rule from Bukhara to as far south as the Indus River and west into

most of Persia. Although Arab Muslim intellectual life was still centered in Baghdad, Shi'a Islam, predominated in the Samanid areas at this time. By the mid-10th century, the Samanid Dynasty had crumbled in the face of attacks from Turkish tribes to the north and from the Ghaznavids, a rising Turkic dynasty in Afghanistan.

The region was ruled by Hindu and Buddhist dynasty called the Kabul Shahis since the 5th century. The Arabs were unable to succeed in converting the population of that area because of constant revolts from the mountain tribes. In 870, Ya'qub-i Laith Saffari, a local Persian^[11] ruler from the Saffarid dynasty of Zaranj, Afghanistan, conquered most of the cities of present-day Afghanistan in the name of Islam.

Arab armies carrying the banner of Islam came out of the west to defeat the Sasanians in 642 and then they marched with confidence to the east. On the western periphery of the Afghan area the princes of Herat and Seistan gave way to rule by Arab governors but in the east, in the mountains, cities submitted only to rise in revolt and the hastily converted returned to their old beliefs once the armies passed. The harshness and avariciousness of Arab rule produced such unrest, however, that once the waning power of the Caliphate became apparent, native rulers once again established themselves independent. Among these the Saffarids of Seistan shone briefly in the Afghan area. The fanatic founder of this dynasty, the coppersmith's apprentice Yaqub ibn Layth Saffari, came forth from his capital at Zaranj in 870 and marched through Bost, Kandahar, Ghazni, Kabul, Bamyan, Balkh and Herat, conquering in the name of Islam.^[12]

—Nancy Hatch Dupree, 1971

During the 8th through the 9th centuries, many inhabitants of what is present-day Afghanistan and western Pakistan were converted to Sunni Islam.^[4] In some cases, however, people that were conquered by the Muslims would rebel and revert to prior forms of worship.^[12] The mountain areas were still not completely converted and remained largely by people of non-Muslim faiths. In a book called Hudud-al-Alam, written in 982, it mentions a village near Jalalabad, Afghanistan, where the local king used to have many Hindu, Muslim and Afghan wives.^[13]

In the eighth and ninth centuries ancestors of many of today's Turkic-speaking Afghans settled in the Hindu Kush area (partly to obtain better grazing land) and began to assimilate much of the culture and language of the Pashtun tribes already present there...^[2]

Ghaznavids and Ghurids

Main articles: Ghaznavids and Ghurid Dynasty

Out of the Samanid dynasty came the Ghaznavids, whose warriors forged the first great Islamic empire from Ghazni (Afghanistan) that spanned much of the Iranian plateau, Central Asia and conducted many successful raids into India. During the end of the 9th century, the Samanids extended its rule from Bukhara to as far south as the Indus River and west into most of Persia. By the mid-10th century, the Samanid dynasty had crumble in the face of attacks from Turkish tribes to the north and from the Ghaznavids, a rising Turkic Muslim dynasty in Afghanistan. Besides Turkic people, large part of the Ghaznavid Empire was made up of local

Muslim Afghans from what is now Afghanistan and western parts of Pakistan.

It is surmised from the writings of [Al Biruni](#) that some Afghans who lived in west of India (modern-day [Afghanistan](#)) had not been completely converted to Islam.

The most explicit mentioning of the Afghans appears in Al-Baruni's *Tarikh al hind* (11th century). Here it is said that various tribes of Afghans lived in the mountains in the west of [India](#). Al Baruni adds that they were savage people and he describes them as Hindus.^[13]

—Willem Vogelsang, 2002

Al Beruni mentions the Afghans once (*ed Sachau, I 208*) saying that in the western mountains of India live various tribes of Afghans who extend to the neighbourhood of the Sindh (i.e., Indus) valley. Thus in the eleventh century when the Afghans are first mentioned, they are found occupying the Sulaiman Mountains now occupied by their descendants, the very tribes which the advocates of the exclusive claims of the Durannis will not admit to be true Afghans. Al Beruni no doubt also alludes to them in the passage (*loc. Cit. p. 199*) where he says that rebellious savage races, tribes of Hindus, or akin to them inhabit the mountains which form the frontier of India towards the west.^[7]

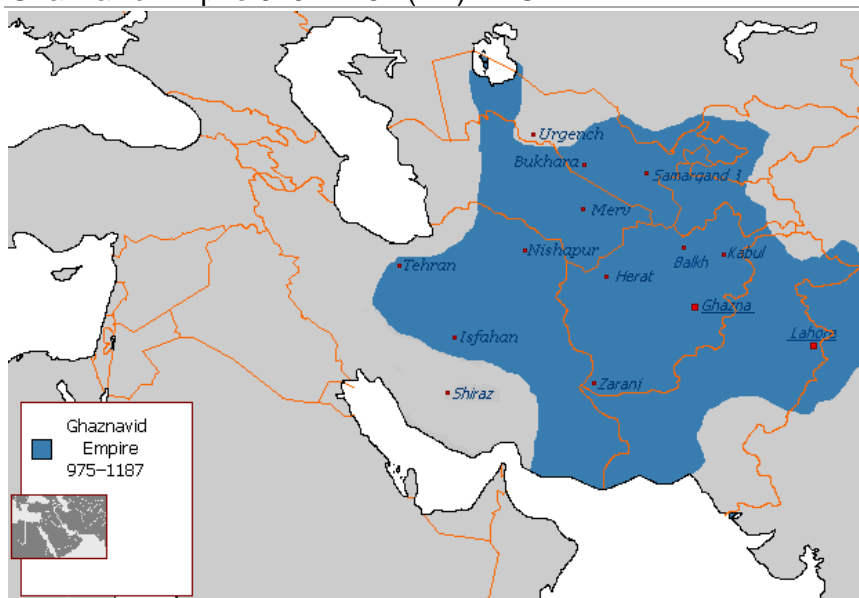
—H.A. Rose, 1997

Various historical sources such as Martin Ewans, E.J. Brill and [Farishta](#) have recorded that the complete conversion of Afghanistan, Pakistan to Islam was during the rule of [Sultan Mahmud of Ghazni](#).

The Ghaznavid Empire

Its main capital was Ghazni, Afghanistan, and Lahore in Pakistan served as the second capital

Ghaznavid Empire 975 - 1187 (AD).PNG



The Arabs advanced through Sistan and conquered Sindh early in the eighth century. Elsewhere however their incursions were no more than temporary, and it was not until the rise of the Saffarid dynasty in the ninth century that the frontiers of Islam effectively reached Ghazni and Kabul. Even then a Hindu dynasty the Hindushahis, held Gandhara and eastern borders. From the tenth century onwards as Persian language and culture continued to spread into Afghanistan, the focus of power shifted to Ghazni, where a Turkish dynasty, who started by ruling the town for the Samanid dynasty of Bokhara, proceeded to create

an empire in their own right. The greatest of the Ghaznavids was Mahmud who ruled between 998 and 1030. He expelled the Hindus from Ghandhara, made no fewer than 17 raids into India. He encouraged mass conversions to Islam, in India as well as in Afghanistan.^[14]

—Martin Ewans, 2002

Al-Idirisi testifies that until as late as the 12th century, a contract of investiture for every Shahi king was performed at Kabul and that here he was obliged to agree to certain ancient conditions which completed the contract.^[9] The Ghaznavid military incursions assured the domination of Sunni Islam in what is now Afghanistan and western Pakistan. The most renowned of the dynasty's rulers was Mahmud of Ghazni, who consolidated control over the areas south of the Amu Darya then carried out devastating raids into India. With his booty from India, Mahmud built a great capital at Ghazni, founded universities, and patronized scholars. By the time of his death, Mahmud ruled a vast empire that stretched from Kurdistan to the entire Hindu Kush region as far east as the Punjab as well as territories far north of the Amu Darya. However, as occurred so often in this region, the demise in 1030 of this military genius who had expanded the empire to its farthest reaches was the death knell of the dynasty itself. The rulers of the Ghurids of Ghor in modern-day Afghanistan, captured and burned Ghazni in 1149, just as the Ghaznavids had once conquered Ghor. Not until 1186, however, was the last representative of the Ghaznavids uprooted by the Ghorids from his holdout in Lahore, in the Punjab.

See also

- History of Afghanistan

- [Timeline of Afghanistan](#)
- [History of Arabs in Afghanistan](#)
- [Pre-Islamic Hindu and Buddhist heritage of Afghanistan](#)
- [Muslim conquests](#)

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Further reading

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- *Press Trust of India* : "[Inscription throws new light to Hindu rule in Afghanistan](#) "
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Categories:

- [Muslim conquests](#)
- [Medieval Afghanistan](#)

History of Arabs in Afghanistan

From Wikipedia, the free encyclopedia

Mausoleum of an unknown [Arab](#) who was [martyred](#) during the [Islamic conquest of Afghanistan](#) in [Kabul](#).

The **history of Arabs in Afghanistan** spans over one [millennium](#), from the 7th century [Islamic conquest](#) when [Arab ghazis](#) arrived with their [Islamic mission](#)^{[1][2]} until recently when others from the [Arab world](#) arrived to defend fellow [Muslims](#) from the [Soviet](#) followed by their liberation by [NATO forces](#). Most of the early [Arabs](#) gradually lost their Arabic [hegemony](#) and ultimately mixed with the [local population](#), though they are still considered a cognizably distinct ethnic group according to the [Constitution of Afghanistan](#) and the [Afghan National Anthem](#). Afghans who carry [Sayed](#) or [Quraishi](#) in their names usually claim Arab [ancestry](#).

Contents

- 1 First wave
- 2 Second wave
- 3 Third wave
- 4 Regional groups
 - 4.1 Balkh

- 4.2 Jowzjan

- 5 See also
- 6 References

First Wave

Further information: [Islamic conquest of Afghanistan](#), [Siege of Herat \(643 CE\)](#), and [Battle of Oxus River](#)

At the end of the 7th century, the [Umayyad Arabs](#) entered into the area now known as Afghanistan after decisively defeating the [Sassanid Empire](#) in [Nihawand](#). Following this colossal defeat, the last Sassanid Emperor, [Yazdegerd III](#), who became a hunted fugitive, fled eastward deep into [Central Asia](#). In pursuing Yazdegerd, the route the Arabs selected to enter the area was from north-eastern [Iran \(Khorasan\)](#) and thereafter into [Herat](#) where they stationed a large portion of their army before advancing toward eastern [Afghanistan](#).^[2] Some Arabs settled in these new areas and married locals while adopting new customs. Other groups and contingents who elected not to settle gradually pushed eastwards but encountered resistance in areas surrounding [Bamiyan](#).^[3] When ultimately arriving at [Kabul](#), the Arabs confronted the [Kabul Shahans](#) who had built a long defensive wall around the city, the most bloody war in Kabul was in Chahardihi area where still tomb of arabs been killed in that

war exist in DarulAman area and the most famous arab character who been killed in that war was Shah-do shamshira which his tomb located near Kabul river in Asmayee st. One of the most famous Commander who fought against arab invader known as MAZANGI, Mazangi commanded battle of ASMAYEE (Kohi-Sherdarwaza) where shah-do shamshira been killed, there is a number sights where arab invader fight in Kabul but the most bloody battle after ASMAYEE was battle of Alwoden in the area known as darul aman today. The historical details of this battle remains largely unknown, though the Arabs were nonetheless victorious.

In the year [44](#) (664 AD), the Caliph Moavia Bin Aby Soofian nominated Zeead, the son of Oomya, to the government of Bussora, [Seestan](#), and Khorassan. In the same year also [Abdool Ruhman Bin Shimur](#), another Arab Ameer of distinction, marched from [Mury](#) to Kabul, where he made converts of upwards of twelve thousand persons... Saad was recalled in the year 59, and Abdool Ruhman, the son of Zeead, who formerly invaded Kabul, was nominated ruler of Khorassan... Shortly after his arrival in Khorassan, Sulim deputed his brother, Yezeed Bin Zeead, to Seestan. Not long after, Yezeed, having learned that the Prince of Kabul, throwing off his allegiance, had attacked and taken prisoner Aby Oobeyda, the son of Zeead, the late governor of Seestan, he marched with a force to recover that province, but was defeated in a pitched battle. When Sulim heard this news, he sent Tilla Bin Abdoolah, an officer of his court, as envoy to the

court of Kabul, to ransom Aby Oobeyda; to obtain which object he paid 500,000 dirhems. Tilla afterwards received the government of Seestan as a reward for his services on this occasion, where, having collected a large force, he subdued Kabul, and [Khalid Bin Abdoola](#) (said by some to be the son of [Khalid Bin Wuleed](#), and by others the son of Aboo Jehl) was nominated to its government.^[1]

—[Muhammad Qasim Hindu Shah](#), (1560–1620)

Names of territories during the [Caliphate](#)

Ancient Khorasan highlighted.jpg



Despite the lack of much written accounts, another famous archaeological legacy of this battle remains standing in Kabul, notably the tomb of the [Shah-e Do Shamshira](#) (translated into, The leader with the Two Swords in [Persian](#)) next to the [Shah-Do Shamshira Mosque](#). The site, located near Kabul's market district, was built near the area where an [Arab commander](#) died.

The [Shah-Do Shamshira Mosque](#) in [Kabul](#)

[Afghanistan 14.jpg](#)



Despite fighting heroically with a sword in each hand, one of the Muslim head commanders fell in battle. It is his memory that is honored by the mosque today. The two-story edifice was built in the 1920s on the order of [King Amanullah](#)'s mother on the site of one of Kabul's first mosques.

Following the Arab confrontation, the region was made part of Khorasan with its seat of power in Herat in the west. The Arabs later partially relinquished some of their territorial control though reasserted its authority approximately 50 years later in 750 when the [Abbasid](#) caliphs replaced the [Ummayyads](#).^[4] By then, many Arabs increasingly blended with locals as the Arabic identity in the region began to undergo a significant change. Arab contingents settled throughout various parts of present day Afghanistan including the [Wardak](#), [Logar](#), [Kabul](#), [Balkh](#) and in the [Sulaiman Mountains](#). Over time they adopted local customs and languages, some became [Persianized](#) while others became [Afghanized](#) who followed [Pashtunwali](#).

Khalid being subsequently superseded, became apprehensive of returning to [Arabia](#) by the route of [Persia](#), on account of the enemies he had in that country, and equally so of remaining in Kabul, under his successor. He retired, therefore, with his family, and a number of Arab retainers, into the [Sooli-many mountains](#), situated between [Mooltan](#) and [Pishawur](#), where he took up his residence, and gave his daughter in marriage to one of the [Afghan chiefs](#), who had become a proselyte to [Maho-medism](#).

From this marriage many children were born, among whom were two sons famous in history. The one [Lody](#), the other [Soor](#); who each, subsequently, became head of the tribes which to this day bear their name.^[1]

—Muhammad Qasim Hindu Shah, (1560–1620)

It was during the reign of the [Ya'qub Saffari](#) that Arabic began losing its influence in the region. Nevertheless, the Arabs attempted to re-exert their influence in the area by supporting the [Samanid](#) rulers of Balkh who in return, assisted the Abbasid Arabs against the defiant [Saffarid dynasty](#).

Despite maintaining some clothing customs and attire,^[5] most the early Afghan-Arabs (or Arab-Afghans) gradually lost their original tongue of Arabic. This is confirmed in the 15th century work, [Baburnama](#), which notes that the Arabs of Afghanistan have virtually lost the [Arabic language](#) and instead speak [Persian](#) and [Pashto language](#).^[2] Although the exact number of Arab-Afghans remains unknown, mostly due to ambiguous claims of descent, an 18th-century academic estimated that they number at approximately 60,000 families.^[2]

Second Wave

History of Afghanistan

Timeline

History of Afghanistan

Timeline

Ancient

Proto-Elamite civilization	2300–1800 BC
Indus valley civilization	2200–1800 BC
Oxus civilization	2100–1800 BC
Aryans	1700–700 BC
Medes	728–550 BC
Achaemenids	550–330 BC
Seleucids	330–150 BC
Mauryans	305–180 BC
Greco-Bactrians	256–125 BC

Indo-Greeks	180–130 BC
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Indo-	155–80? BC
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Scythians (Sakas)	
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Indo-Parthians	20 BC – 50? AD
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Kushans	135 BC – 248 AD
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Sasanians	230–484
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Kidarites	320–465
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Hephthalites	410–557
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Medieval

Sasanians	512–651
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Kabul Shahi	565–879
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Rashidun Caliphate	642–641
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Umayyads	661–750
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Abbasids	750–821
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Tahirids	821–873
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Saffarids	863–900
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Samanids	875–999
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Ghaznavids	963–1187
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Seljuks	1037–1194
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Ghorids	1149–1215
Khwarezmid	1215–1231
Ilkhanate	1258–1353
Khiljis	1290–1320
Kurts	1245–1381
Timurids	1370–1506
Arghuns	1479–1522
Mughals	1501–1738
Safavids	1510–1709

Modern

Hotaki Empire	1709–1738
Afsharid dynasty	1738–1747
Durrani Empire	1747–1826
Emirate of Afghanistan	1826–1919
Kingdom of Afghanistan	1919–1973
Republic of Afghanistan	1973–1978
Democratic Republic of Afghanistan	1978–1992
Islamic State of Afghanistan	1992–2001

Islamic Emirate of Afghanistan	1996–2001
Interim/Transitional Administration	2001–2004
Islamic Republic of Afghanistan	since 2004

Further information: [Arab diaspora](#) and [Persecution of Muslims](#)

After the [Bolshevik Revolution](#), many [Sunni](#) Arabs residing in [Bukhara](#) and other areas of [Central Asia](#) ruled by Russians migrated to Afghanistan where they were better able to practice their religion without fear of religious persecution or discrimination.^[6] One estimate indicated that approximately 30,000 Arabs lived in Bukhara during the mid-nineteenth century.^[7] The Arabs who entered into Afghanistan during this time still retained some Arabic^[8] in contrast to the Afghan Arabs who came during the first wave.

Some Arabs from the second wave intermarried with the local population as they adopted the languages of northern Afghanistan, namely [Uzbek](#), [Turkmen](#), and Persian language.^[9] Many settled in [Kunduz](#), [Takhar](#) and [Sar-e Pol](#) provinces. Currently, while they still view themselves as Arab, all the Arabs from the second wave have, like those from the original wave, lost their language of Arabic, adopting Persian instead.^[6]

Although some tribal names, including [Qureshi](#) and [Shaiboni](#) are still remembered,^[10] most of the Arabs view genealogies as unimportant.^[11] Many of these Afghan Arabs work in the agricultural industry, often growing cotton and wheat while others raise [karakul sheep](#).^[6] According to an academic, the [Central Asian](#) Arabs have not had any contact with [Middle Eastern](#) Arabs since the time of [Tamerlane](#) (circa 1400).^[11]

The main body of the Afghan Arabs are found in [Shibarghan](#) provinces. Afghan Arabs, however, are presently all Persian-speaking and have been in their collective memories. However, they claim an Arab identity. There are other such Persian-speaking "Arabs" to the east, between Shebergan, [Mazar-i Sharif](#), [Kholm](#) and [Kunduz](#) living in pockets. Their self-identification as Arabs is largely based on their tribal identity and may in fact point to the 7th and 8th centuries migration to this and other Central Asian locales of many Arab

tribes from Arabia in the wake of the Islamic conquests of the region.^[12]

Third Wave

Further information: [Afghan Arabs](#)

During the 1980s [Soviet war in Afghanistan](#), many Arab Muslims arrived and volunteered to help Afghans fight [Soviet Union](#). Some of these remained after the Soviets withdrew from the country and were granted citizenship. Others intermarried with local Afghans while some arrived with their families to Afghanistan. [Kandahar](#) is home to a small Arab cemetery where over 70 graves belong to Arab [al-Qaeda](#) functionaries who were killed as a result of the U.S. [War on Terror](#). These Arabs are revered by the [Taliban](#) and the [Salafist](#) sympathizers as [shahid](#) ([martyrs](#)).^[13]

Regional Groups

Balkh

Around 900 families live in Khoshal Abad and Yakhdan villages of Dawlat Abad district of the province, the villagers can trace their lineage back to the third caliphate of Uthman, in the 7th century. These families are mainly engaged in agriculture and carpet weaving. Most Arabs in [Balkh Province](#), speak in [Arabic](#) as their mother tongue, and [Persian](#) as a second

language. While some of the older generation had never learned to speak either of Afghanistan's two official languages, Dari and Pashto, many of the younger generation were being taught Dari in school and forgetting their Arabic; about 40 percent can no longer speak Arabic. Many of their customs have been forgotten, or are no longer relevant to a younger generation that identifies more with Afghanistan. Arabs who settled in northern Balkh province are worried that their culture is being wiped out as more people adopt the language and traditions of Afghanistan. [Arabs](#) form the smaller minorities in the town and district of [Kholm](#); many identify themselves as ethnic Arabs although no one actually speaks Arabic.

Jowzjan

There are about 1,000 families living in Hassanabad of Shebarghan, capital of Jowzjan province, and in Sultan Arigh village of Aqcha district that identify themselves as Arabs.^[14]

See also

[Islamic conquest of Afghanistan](#)

- [Central Asian Arabic](#)
- [Persian Arab](#)
- [Persianization](#)
- [Pashtunization](#)

- [Sayyid](#)
- [Quraishi](#)
- [Siddiqui](#)
- [Farooqi](#)
- [Hashemi](#)

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4. [Jump up](#)^ Arabic As a Minority Language By Jonathan Owens, pg. 182
5. ^ Jump up to:^{a b c} "[Arab](#)". [Library of Congress Country Studies on Afghanistan](#). [Library of Congress](#). 1997. Retrieved 2010-09-12.
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Muslim Conquest of Transoxiana

From Wikipedia, the free encyclopedia

(Redirected from [Islamic conquest of Turkestan](#))

Muslim Conquest of Transoxiana

Part of the [Muslim conquests](#)



Map of Transoxiana and Khurasan in the 8th century

Date Between 7th century and 8th century

Location [Transoxiana](#), [Turkestan](#), [Central Asia](#)

Result [Muslim](#) victory

- [Islamization](#) of [Transoxiana](#)
- [Spread](#) of [Islam](#) amongst the [Turks](#)

Belligerents	
Umayyad Caliphate	Türgesh Kaghanate
Abbasid Caliphate (after Umayyad period)	Göktürk Empire ^[1]
	Sogdian rebels ^[2] Transoxianian allies
Commanders and Leaders	
Qutayba ibn Muslim	Suluk Khagan
Muslim ibn Sa'id †	Köl-chür
Al-Kharashi	Ghurak 
Junayd ibn Abd al-Rahman al-Murri	al-Harith ibn Surayj
Sawra ibn al-Hurr al-Abani	Kapagan Khan ^[1]
Sa'id ibn Amr al-Harashi	Bilge Qaghan Kul Tigin
Asad ibn Abd Allah al-Qasri	Divashtich ^[3]
Nasr ibn Sayyar	
Early Muslim Expansion	
Byzantine (East Roman) Empire	

- Syria
- Armenia
- Egypt
- North Africa
- Cyprus
- Constantinople
- Georgia
- Crete
- Sicily
- Southern Italy

Sassanid Persian Empire

- Mesopotamia
- Persia
- Afghanistan
- Indus Valley

Khazar Khaganate

- Caucasus
- Volga River
- South Caucasus

Transoxiana

Visigothic Kingdom (Hispania)

Frankish Empire (Gaul)

Muslim Conquest	
of Transoxiana	
•	Campaigns of Qutayba ibn Muslim
•	• Turgesh raids
•	• Qasr al-Bahili
•	• Day of Thirst
•	• Baykand
•	• Kamarja
•	• The Defile
•	• Revolt of al-Harith
•	• The Baggage
•	• Kharistan
•	Reconquests of Nasr ibn Sayyar
•	• Talas

The **Muslim conquest of Transoxiana** or the **Arab conquest of Transoxiana**^[4] was the conquest of [Transoxiana](#) by the [Muslim Arabs](#) as part of the [Muslim conquests](#).

Contents

- 1 Battles between Muslims and Turks
 - 1.1 Umayyad–Turgesh Wars
 - 1.2 Battles between Göktürk Empire and Umayyad Caliphate
- 2 Islamization
- 3 Aftermath
- 4 References
 - 4.1 Citations
 - 4.2 Bibliography

Battles between Muslims and Turks

As a corollary to the [Muslim conquest of Persia](#), the Muslims became neighbors of the city states of Transoxiana. Although Transoxiana was included in the loosely defined "Turkestan" region, only the ruling elite of Transoxiana was partially of Turkic origins whereas the local population was mostly a diverse mix of local Iranian populations.^[5] As the Arabs reached Transoxiana following the conquest of the [Sassanid Persian Empire](#), local Iranian-Turkic and Arab armies clashed over the control of Transoxiana's Silk Road cities. In particular, the [Turgesh](#) under the leadership of [Suluk](#), and [Khazars](#) under [Barjik](#) clashed with their Arab neighbours in order to control this economically important region.

Umayyad–Turgesh Wars

Main article: [Turgesh#Umayyad Caliphate](#)

Suluk's aim was to reconquer all of Transoxiana from the Arab invaders - his war was paralleled, much more westwards, by the [Khazar](#) empire. In 721 Turgesh forces, led by Kül Chor, defeated the Caliphal army commanded by Sa'id ibn Abdu'l-Aziz near [Samarkand](#). Sa'id's successor, Al-Kharashi, massacred Turks and [Sogdian](#) refugees in [Khujand](#), causing an influx of refugees towards the Turgesh. In 724 Caliph [Hisham](#) sent a new governor to [Khorasan](#), Muslim ibn Sa'id, with orders to crush the "Turks" once and for all, but, confronted by Suluk, Muslim hardly managed to reach Samarkand with a handful of survivors after the so-called "[Day of Thirst](#)".

A string of subsequent appointees of Hisham were soundly defeated by Suluk, who in 728 took [Bukhara](#) and later on still inflicted painful tactical defeats such as the [Battle of the Defile](#) upon the Arabs. The Turgesh state was at its apex, controlling Sogdiana, and the [Ferghana Valley](#). By 732, two powerful Arab expeditions to Samarkand managed, if with heavy losses, to reestablish Caliphal authority in the area; Suluk renounced his ambitions over Samarkand and abandoned Bukhara, withdrawing north.

In 734 an early Abbasid follower, [al-Harith ibn Surayj](#), rose in revolt against Umayyad rule and took [Balkh](#) and [Marv](#) before

defecting to the Turgesh three years later, defeated. In winter 737 Suluk, along with his allies al-Harith, [Gurak](#) (a Turco-Sogdian leader) and men from [Ustrushana](#), [Tashkent](#) and [Khuttal](#) launched a final offensive. He entered [Jowzjan](#) but was defeated by the Umayyad governor [Asad](#) at the [Battle of Kharistan](#). Next year, Suluk was murdered by his general with Chinese support. Then in 739 the general himself was killed by the Chinese and the Chinese power returned to Transoxiana.

Battles between Göktürk Empire and Umayyad Caliphate

The [Göktürks](#) also had campaigns against the Arab Muslims.^[1] By 705, the Göktürks had expanded as far south as Samarkand and threatened Arab control of Transoxiana.^[1] Following Qutaiba's campaigns and [Gurek's](#) surrender, the Göktürk Empire sent forces down to the [Transoxiana](#) in order to help their Transoxian allies. According to Arab sources the forces were led by Kapagan, Bilge and Tegin.^[6] The Göktürks clashed with the Umayyad Caliphate in a series of battles (712-713) in which the Arabs again emerged as victors.^[1] The main factor of Göktürk failure was rebellions inside the empire and growing Chinese threat from the East.

Islamization

This section has multiple issues. Please help [improve it](#) or discuss these issues on the [talk page](#).

This section **needs additional citations for [verification](#)**. (*December 2011*)

This section requires [expansion](#). (*April 2011*)

The process of islamization of local peoples was slow during the [Umayyad Caliphate](#) period, but it became more intensive during the following [Abbasid](#) period. The Umayyads treated non-[Arab](#) peoples as second class citizens and didn't encourage conversions,^[7] therefore only few Soghdian commoners converted to [Islam](#) during their rule [Grousset]. However, during the Abbasid period non-Arabs gained an equal status and as a result, Islam began spreading across [Central Asia](#).

Aftermath

The last major victory of Muslims in Central Asia occurred at the [Battle of Talas](#) (751). Barthold states that the Islamic rule over Transoxiana was secured at the Battle of Talas. Turks had to wait two and a half more centuries before reconquering Transoxiana when the [Karakhanids](#) reconquered the city of Bukhara in 999.

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5. **Jump up**[^] Barthold 82.
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Timeline of 7th-century Muslim History

From Wikipedia, the free encyclopedia



This article **needs additional citations for [verification](#)**. Please help [improve this article](#) by [adding citations to reliable sources](#). Unsourced material may be challenged and removed. *(December 2009)*

Timeline of Muslim history: 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th 16th 17th 18th 19th 20th 21st century

Seventh Century (601 - 700)

This century corresponds to approximately 23 [BH](#) - 81 [AH](#).

- 605: Birth of [Fatimah](#) the daughter of [Muhammad](#). She was the wife of [Ali ibn Abu Talib](#) and all of Muhammad's descendants are through her.
- 610: The first declared revelation of the [Qur'an](#) in the cave at [Hira](#).
- 613: Declaration at [Mount Safa](#) inviting the general public to Islam.

- 614: Persecution of the Muslims by the [Quraish](#). A party of Muslims [migrates to Abyssinia](#)
- 615: Acceptance of Islam by Umar and Hamza
- 616: Second migration to Abyssinia.
- 617: Boycott of the [Hashemites](#) and [Muhammad](#) by the Quraish.
- 619: Lifting of the boycott. Deaths of [Abu Talib](#) and [Khadija](#), [Year of Sorrow](#).
- 620: Visit to [Taif](#). ["Ascension to the heavens"](#).
- 622: [Hijra](#)—migration to Medina. First year of Islamic calendar.
- 622: [Constitution of Medina](#). Establishment of the first Islamic state.
- 624: [Battle of Badr](#). Expulsion of the [Bani Qainuqa](#) Jews from [Medina](#).
- 625: [Battle of Uhud](#). Expulsion of [Banu Nadir](#) Jews from Medina.
- 627: [Battle of the Trench](#). Killing and enslavement of [Banu Quraiza](#).
- 628: [Treaty of Hudaibiyyah](#). [Battle of Khaybar](#). Muhammad sends letters to various heads of states.
- 629: Muhammad pilgrimage to [Mecca](#). [Battle of Mu'ta](#).
- 630: [Conquest of Mecca](#). [Battle of Hunayn](#). [Battle of Autas](#). [Siege of Ta'if](#).
- 631: [Expedition to Tabouk](#), [Ghassanids](#).

- 631 or 632, tribe of [Thaqif adopts Islam](#).
- 632: [Farewell pilgrimage](#) at Mecca.
- 632: Death of Muhammad. Death of [Fatimah](#), his daughter. [Abu Bakr](#) is chosen by consensus of the majority of the prophet's companions as [caliph](#). [Battles of Zu Qissa](#). [Battles of Zu Abraq](#). [Battle of Buzakha](#). [Battle of Zafar](#). [Battle of Naqra](#). Campaigns against [Bani Tamim](#) and [Mosailima](#).
- 633: Campaigns in [Bahrain](#), [Oman](#), [Yemen](#), and [Hadramaut](#). Raids in [Iraq](#). [Battle of Kazima](#), [Battle of Mazar](#), [Battle of Walaja](#), [Battle of Ullais](#), [Battle of Hira](#), [Battle of Al-Anbar](#), [Battle of Ayn al-Tamr](#), [Battle of Dawmat al-Jandal](#), [Battle of Firaz](#).
- 634: [Battle of Bosra](#), [Battle of Damascus](#), [Battle of Ajnadin](#). Death of Abu Bakr. [Umar ibn al-Khattab](#) assumes power as the second caliph. [Battle of Namarag](#), [Battle of Saqatia](#).
- 635: [Battle of Bridge](#), [Battle of Buwaib](#), Conquest of [Damascus](#), [Battle of Fahl](#).
- 636: [Battle of Yarmuk](#), [Battle of al-Qādisiyyah](#), Conquest of [Madain](#).
- 637: Conquest of [Syria](#), Conquest of [Jerusalem](#), [Battle of Jalula](#).
- 638: Conquest of [Jazirah](#).

- 639: Conquest of [Khuzistan](#). Advance into [Egypt](#). [Plague of Emmaus](#).
- 640: [Battle of Babylon](#) in Egypt.
- 641: [Battle of Nihawand](#); Conquest of [Alexandria](#) in Egypt.
- 642: Conquest of Egypt.
- 643: Conquest of [Azarbaijan](#) and [Tabaristan](#) ([Mazandaran](#)).
- 644: Conquest of [Fars](#), [Kerman](#), [Sistan](#), [Mekran](#) and [Kharan](#). Assassination of Umar. [Uthman ibn Affan](#) becomes the caliph.
- 646: Campaigns in [Khurasan](#), [Armenia](#) and [Asia Minor](#).
- 647: Campaigns in [North Africa](#). Conquest of the island of [Cyprus](#).
- 648: Campaigns against the [Byzantines](#).
- 650: First conflict between Arabs and [Turks](#). [Khazars](#) defeated an Arab force led by [Abd ar-Rahman ibn Rabiah](#) outside the Khazar town of [Balanjar](#).
- 652: Disaffection against the rule of Uthman.
- 655: Naval battle of the Masts against the Byzantines.
- 656: Uthman is killed. [Ali ibn Abi Talib](#) becomes the fourth caliph. [Battle of the Camel](#).
- 657: Ali shifts the capital from [Medina](#) to [Kufa](#). [Battle of Siffin](#).
- 658: [Battle of Nahrawan](#).

- 659: Conquest of Egypt by [Muawiyah I](#).
- 660: Ali recaptures [Hijaz](#) and [Yemen](#) from Muawiyah. [Muawiyah I](#) declares himself as the [caliph](#) at [Damascus](#).
- 661: Ali ibn Abi Talib, fourth Caliph, is assassinated by [Kharijites](#).
- 662: [Kharijites](#)' revolts.
- 666: [Muawia bin Hudeij](#) raids [Sicily](#).^[1] [Abdu'l-Rahman ibn Abu Bakr](#),^{[2][3]} [Muhammad ibn Maslamah](#) and [Ramlah bint Abi Sufyan](#) dies.
- 669: [Hasan ibn Ali](#), the second [imam](#) of the [Shiites](#) is poisoned and killed. [Husayn ibn Ali](#) becomes [Imam](#) of [Ali ibn Abi Talib](#)'s followers.
- 670: Advance in North Africa. [Uqba bin Nafe](#) founds the town of [Kairouan](#) in [Tunisia](#).^[4] Conquest of [Kabul](#).
- 672: Capture of the island of [Rhodes](#). Campaigns in [Khurasan](#).
- 674: The Muslims cross the [Oxus](#). [Bukhara](#) becomes a vassal state.
- 676: [Muhammad al-Baqir](#), the fifth [imam](#) of the [Shiites](#) is born.
- 677: Occupation of [Samarkand](#) and [Tirmiz](#). Siege of [Constantinople](#).
- 680: Death of Muawiyah. [Yazid I](#) becomes [caliph](#). [Battle of Karbala](#) and [Husayn bin Ali](#) is killed along with his

companions. [Ali ibn Husayn](#) becomes [Imam](#) of [Ali ibn Abi Talib](#)'s followers.

- 682: North Africa [Uqba bin Nafe](#) marches to the Atlantic, is ambushed and killed at Biskra. The Muslims evacuate [Kairouan](#) and withdraw to [Burqa](#).
- 683: Death of Yazid. [Muawiya II](#) becomes caliph.
- 684: [Abd Allah ibn Zubayr](#) declares himself as the caliph at [Mecca](#). [Marwan I](#) becomes the caliph at [Damascus](#). [Battle of Marj Rahat](#).
- 685: Death of Marwan I. [Abd al-Malik](#) becomes the caliph at Damascus. [Battle of Ain ul Wada](#).
- 686: [Al-Mukhtar](#) declares himself as the caliph at [Kufa](#).
- 687: [Battle of Kufa](#) between the forces of Mukhtar and [Abd Allah ibn Zubayr](#). Mukhtar killed.
- 691: [Battle of Dayr al-Jaliq](#). Kufa falls to [Abdul Malik](#).
- 692: The fall of Mecca. Death of ibn Zubayr. Abdul Malik becomes the sole caliph.
- 695: [Kharijites](#)' revolts in Jazira and Ahwaz. [Battle of the Karun](#). Campaigns against [Kahina](#) in [North Africa](#). The Muslims once again withdraw to Barqa. The Muslims advance in [Transoxiana](#) and occupy [Kish](#).
- 700: Campaigns against the [Berbers](#) in [North Africa](#). By the end of this century, global Muslim population had grown to 1 per cent of the total.

See also

[Timeline of Muslim history](#)

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Categories:

- [Timelines of Muslim history](#)
- [7th century](#)
- [7th century in religion](#)

ISLAM AND EUROPE TIMELINE (355-1291 A.D.)

- **355:** After removing a Roman temple from the site (possibly the Temple of Aphrodite built by Hadrian), Constantine I has the Church of the Holy Sepulchre constructed in Jerusalem. Built around the excavated hill of the Crucifixion, legend has it that Constantine's mother Helena discovered the True Cross here.
- **570:** Muhammad was born in Mecca.

- **590 - 604:** Pope Gregory the Great (c. 540 - 604) begins his liturgical reforms and changes in church administration.
- **594:** Muhammad became the manager of the business of Lady Khadija.
- **595:** Muhammad married Hadrat Khadija.
- **610:** Muhammad had a religious experience on Mount Hira that changed his life.
- **613:** Persians capture Damascus and Antioch.
- **614:** Persians sack Jerusalem. damaging the Church of the Holy Sepulchre in the process.
- **615:** Muhammad invited the Hashimites to adopt Islam.
- **615:** Persecution of Muslims by the Quraish in Mecca intensified and a group of Muslims leave for Abyssinia (modern Ethiopia).
- **621:** Abu Jahl became leader of a mounting opposition to Muslims in Mecca and organized a boycott of merchants in Mohammad's clan, the Hashim.
- **622:** About 75 converts from Medina took the two Pledges of al-Aqaba, professing to Islam and to protect Muhammad from all danger.
- **622: The Hijra:** emigration of Muhammad and his followers to Yathrib (now: Madinat al-Nabi, "the city of the Prophet," or simply, al-Madina). Foundation of the first Islamic community; social and economic reforms. Starting point of the Islamic calendar.
- **624:** Muhammad broke with his Jewish supporters because they refused to recognize him as a prophet and adopt Islam. He chose now to emphasize the Arabness of the new religion and has his followers face Mecca when praying instead of Jerusalem. In the end, all the Jews were either banished or executed.
- **March 15, 624:** At the Battle of Badr, Muhammad and his followers defeated an army from Mecca. Muhammad's chief rival in Mecca, Abu Jahl, was executed.
- **627:** Meccan leader Abu Sufyan (c. 567 - c. 655) laid siege to Muhammad's forces in Medina during the battle of the Trench.

Even with 10,000 men he was unsuccessful for the 15 days he was there. Muhammad suspected the Banu Quraiza Jews of helping the Meccans and had all the men killed.

- **627:** A confederation was created between Muhammad's followers in Mecca and the eight Arab clans in Medina with the Constitution of Medina.
- **628:** Muhammad led about 1,600 men on a pilgrimage to Mecca where their passage was blocked by citizens of Mecca. Fortunately they agreed to negotiate with Muhammad and then later agreed to the Pact of Hudaibiya, ending hostilities and allowing for Muslim pilgrimages.
- **629:** After a group of Muslims was attacked, Muhammad dissolved the Pact of Hudaibiya and prepared to attack Mecca.
- **630:** An army of 30,000 Muslims marched on Mecca which surrendered with little resistance. Muhammad took control of the city and made it the spiritual center of Islam.
- **632: Death of Muhammad.** His father-in-law, Abu-Bakr, and Umar devised a system to allow Islam to sustain religious and political stability. Accepting the name of caliph ("deputy of the Prophet"), Abu-Bakr begins a military exhibition to enforce the caliph's authority over Arabian followers of Muhammad. Abu-Bakr then moved northward, defeating Byzantine and Persian forces. Abu-Bakr died two years later and Umar succeeded him as the second caliph, launching a new campaign against the neighboring empires.
- **632-34:** Widespread tribal rebellion on the death of Muhammad. Abu Bakr, the first caliph (*khalifa*) reimposes the authority of the Islamic government throughout Arabia and sends Arab armies of conquest against Mesopotamia and Syria.
- **633:** Muslims conquer Syria and Iraq.
- **634:** Victory against the Byzantines in Palestine (Ajnadayn).
- **634-644:** Umar (c. 591-644) reigns as the second caliph. The Muslims subjugate Egypt, Palestine, Syria, Mesopotamia and Persia.

Garrisons established in the conquered lands, and the Muslim rulers begin to take control of financial organisation.

- **635:** Muslims begin the conquest of Persia and Syria.
- **635:** Arab Muslims capture the city of Damascus from the Byzantines.
- **August 20, 636: Battle of Yarmuk** (also: Yarmuq, Hieromyx): Following the Muslim capture of Damascus and Edessa, Byzantine Emperor Heraclius organizes a large army which manages to take back control of those cities. However, Byzantine commander, Baānes is soundly defeated by Muslim forces under Khalid ibn Walid in a battle in the valley of the Yarmuk River outside Damascus. This leaves all of Syria open to Arab domination.
- **636 (?):** The Arabs under Sa'd ibn Abi Waqqas defeat a Sasanian army in the battle of Qadisiyya (near Hira), gaining Iraq west of the Tigris. A second victory follows at Jalula, near Ctesiphon.
- **637:** The Arabs occupy the Persian capital of Ctesiphon. By 651, the entire Persian realm would come under the rule of Islam and continued its westward expansion.
- **637:** Syria is conquered by Muslim forces.
- **637:** Jerusalem falls to invading Muslim forces.
- **638:** Caliph Umar I enters Jerusalem.
- **639-42:** Conquest of Egypt (642 taking of Alexandria) by 'Amr ibn al-'As. Muslims capture the sea port of Caesarea in Palestine, marking end of the Byzantine presence in Syria.
- **641:** Islam spreads into Egypt. The Catholic Archbishop invites Muslims to help free Egypt from Roman oppressors.
- **641:** Under the leadership of Abd-al-Rahman, Muslims conquer southern areas of Azerbaijan, Daghestan, Georgia, and Armenia.
- **641/2:** Under the leadership of Amr ibn al-As, Muslims conquer the Byzantine city of Alexandria in Egypt. Amr forbids the looting of the city and proclaims freedom of worship for all. According to some accounts, he also has what was left of the Great Library

burned the following year. Al-As creates the first Muslim city in Egypt, al-Fustat, and builds there the first mosque in Egypt.

- **644:** Muslim leader Umar dies and is succeeded by Caliph Uthman, a member of the Umayyad family that had rejected Muhammad's prophesies. Rallies arise to support Ali, Muhammad's cousin and son-in-law, as caliph. Uthman launches invasions to the west into North Africa.
- **649:** Muawiya I, a member of the Umayyad family, leads a raid against Cyprus, sacking the capital Salamis-Constantia after a short siege and pillaging the rest of the island.
- **652:** Sicily is attacked by Muslims coming out of Tunisia (named Ifriqiya by the Muslims, a name later given to the entire continent of Africa).
- **653:** Muawiya I leads a raid against Rhodes, taking the remaining pieces of the Colossus of Rhodes (one of the Seven Wonders of the ancient world) and shipping it back to Syria to be sold as scrap metal.
- **654:** Muawiya I conquers Cyprus and stations a large garrison there. The island would remain in Muslim hands until 966.
- **655: Battle of the Masts:** In one of the few Muslim naval victories in the entire history of Islam, Muslim forces under the command of Uthman bin Affan defeat Byzantine forces under Emperor Constant II. The battle takes place off the coast of Lycia and is an important stage in the decline of Byzantine power.
- **661-680:** Mu'awiya, founder of the Umayyad dynasty, becomes the caliph and moves the capital from Mecca to Damascus. The Umayyad family rules Islam until 750. Ali's followers form a religious party called Shiites and insist that only descendants of Ali deserve the title of caliph or deserve any authority over Muslims. The opposing party, the Sunnites, insist on the customs of the historical evolution of the caliphate rather than a hereditary descent of spiritual authority.

- **662:** Egypt fell to the Umayyad and Abbasid caliphates until 868 A.D. A year prior, the Fertile Crescent and Persia yielded to the Umayyad and Abbasid caliphates, whose rule lasted until 1258 and 820, respectively.
- **667:** The Arabs occupy Chalcedon, threatening Constantinople. Sicily is attacked by Muslims sailing from Tunisia.
- **668: First Siege of Constantinople:** This attack lasts off and on for seven years, with the Muslim forces generally spending the winters on the island of Cyzicus, a few miles south of Constantinople, and only sailing against the city during the spring and summer months. The Greeks are able to fend off repeated attacks with a weapon desperately feared by the Arabs: Greek Fire. It burned through ships, shields, and flesh and it could not be put out once it started. Muawiyah has to send emissaries to Byzantine Emperor Constans to beg him to let the survivors return home unimpeded, a request that is granted in exchange for a yearly tribute of 3,000 pieces of gold, fifty slaves, and fifty Arab horses.
- **669:** The Muslim conquest reaches to Morocco in North Africa. The region would be open to the rule of the Umayyad and Abbasid caliphates until 800.
- **672:** Muslims under Muawiyah I capture the island of Rhodes.
- **672:** Beginning of the 'seven year' Arab siege of Constantinople.
- **674:** Arab conquest reaches the Indus River.
- **August 23, 676:** Birth of Charles Martel (Charles the Hammer) in Herstal, Wallonia, Belgium, as the illegitimate son of Pippin II. Serving as Mayor of the Palace of the kingdom of the Franks, Charles would lead a force of Christians that turn back a Muslim raiding party near Poitiers (or Tours) which, according to many historians, would effectively halt the advance of Islam against Christianity in the West.
- **677:** Muslims send a large fleet against Constantinople in an effort to finally break the city, but they are defeated so badly

through the Byzantine use of Greek Fire that they are forced to pay an indemnity to the Emperor.

- **680:** Birth of Leo III the Isaurian, Byzantine Emperor, along the Turkish-Syrian border in the Syrian province of Commagene. Leo's tactical skills would be responsible for turning back the second Arab Muslim siege of Constantinople in 0717, shortly after he is elected emperor.
- **688:** Emperor Justinian II and Caliph al-Malik sign a peace treaty making Cyprus neutral territory. For the next 300 years, Cyprus is ruled jointly by both the Byzantines and the Arabs despite the continuing warfare between them elsewhere.
- **691:** Birth of Hisham, 10th caliph of the Umayyad Dynasty. It is under Hisham that Muslim forces would make their deepest incursions into Western Europe before being stopped by Charles Martel at the Battle of Poitiers in 0732.
- **698:** Muslims capture **Carthage** in North Africa.
- **700:** Muslims from Pamntelleria raid the island of Sicily.
- **711:** With the further conquest of Egypt, Spain and North Africa, Islam included all of the Persian empire and most of the old Roman world under Islamic rule. Muslims began the conquest of Sindh in Afghanistan.
- **April 711:** Tariq ibn Malik, a Berber officer, crosses the strait separating Africa and Europe with a group of Muslims and enters Spain (al-Andalus, as the Muslims called it, a word is etymologically linked to "Vandals"). The first stop in the Muslim conquest of Spain is at the foot of a mountain that comes to be called Jabel Tarik, the Mountain of Tarik. Today it is known as Gibraltar. At one time the Berbers had been Christians but they recently converted in large numbers to Islam after the Arab conquest of North Africa.
- **July 19, 711: Battle of Guadalete:** Tariq ibn Ziyad kills King Rodrigo (or Roderic), Visigoth ruler of Spain, at the Guadalete River in the south of the Iberian peninsula. Tariq ibn Ziyad had landed at Gibraltar with 7,000 Muslims at the invitation of heirs of the late

Visigoth King Witica (Witiza) who wanted to get rid of Rodrigo (this group includes Oppas, the bishop of Toledo and primate of all Spain, who happens to be the brother of the late king Witica). Ziyad, however, refuses to turn control of the region back over to the heirs of Witica. Almost the entire Iberian peninsula would come under Islamic control by 718.

- **712:** Muslim governor of Northern Africa Musa ibn Nusayr follows Tariq ibn Ziyad with an army of 18,000 as reinforcements for the conquest of Andalusia. Musa's father had been a Catholic Yemenite studying to be a priest in Iraq when he was captured in Iraq by Khalid, the "Sword of Islam," and forced to choose between conversion or death. This invasion of Iraq had been one of the last military orders given by Muhammed before his death.
- **714:** Birth of Pippin III (Pippin the Short) in Jupille (Belgium). Son of Charles Martel and father of Charlemagne, in 0759 Pippin would capture Narbonne, the last Muslim stronghold in France, and thereby drive Islam out of France.
- **715:** By this year just about all of Spain is in Muslim hands. The Muslim conquest of Spain only took around three years but the Christian reconquest would require around 460 years (it might have gone faster had the various Christian kingdoms not been at each other's throats much of the time). Musa's son, Abd el-Aziz, is left in charge and makes his capital the city of Seville, where he married Egilona, widow of king Rodrigo. Caliph Suleiman, a paranoid ruler, would have el-Aziz assassinated and sends Musa into exile in his native Yemen village to live out his days as a beggar.
- **716:** Lisbon is captured by Muslims.
- **717:** Cordova (Qurtuba) becomes the capital of Muslim holdings in Andalusia (Spain).
- **717:** Leo the Isaurian, born along the Turkish-Syrian border in the Syrian province of Commagene, revolts against the usurper Theodosius III and assumes the throne of the Byzantine Empire.

- **August 15, 717: Second Siege of Constantinople:** Taking advantage of the civil unrest in the Byzantine Empire, Caliph Sulieman sends 120,000 Muslims under the command of his brother, Moslemah, to launch the second siege of Constantinople. Another force of around 100,000 Muslims with 1,800 galleys soon arrives from Syria and Egypt to assist. Most of these reinforcements are quickly destroyed with Greek Fire. Eventually the Muslims outside Constantinople begin to starve and, in the winter, they also begin to freeze to death. Even the Bulgarians, usually hostile to the Byzantines, send a force to destroy Muslim reinforcements marching from Adrianopolis.
- **August 15, 718:** Muslims abandon their second siege of Constantinople. Their failure here leads to the weakening of the Umayyad government, in part because of the heavy losses. It is estimated that of the 200,000 soldiers who besieged Constantinople, only around 30,000 made it home. Although the Byzantine Empire also sustains heavily casualties and loses most its territory south of the Taurus Mountains, by holding the line here they prevent a disorganized and militarily inferior Europe from having to confront a Muslim invasion along the shortest possible route. Instead, the Arabic invasion of Europe must proceed along the longer path across northern Africa and into Spain, a route which prevents quick reinforcement and ultimately proves ineffective.
- **719:** Muslims attack Septimania in southern France (so named because it was the base of operations for Rome's Seventh Legion) and become established in the region known as Languedoc, made famous several hundred years later as the center of the Cathar heresy.
- **July 09, 721:** A Muslim army under the command of Al-Semah and that had crossed the Pyrenees is defeated by the Franks near Toulouse. Al-Semah is killed and his remaining forces, which had previously conquered Narbonne, are forced back across the Pyrenees into Spain.

- **722: Battle of Covadonga:** Pelayo, (690-737) Visigoth noble who had been elected the first King of Asturias (718-0737), defeats a Muslim army at Alcama near Covadonga. This is generally regarded as the first real Christian victory over the Muslims in the Reconquista.
- **724:** Hisham becomes the 10th caliph of the Umayyad Dynasty. It is under Hisham that Muslim forces make their deepest incursions into Western Europe before being stopped by Charles Martel at the Battle of Poitiers in 0732.
- **724:** Under the command of Ambissa, Emir of Andalusia, Muslim forces raid southern France and capture the cities of Carcassone and Nimes. Primary targets in these and other raids are churches and monasteries where the Muslims take away holy objects and enslave or kill all the clerics.
- **725:** Muslim forces occupied Nimes, France.
- **730:** Muslim forces occupy the French cities of Narbonne and Avignon.
- **October 10, 732: Battle of Tours:** With perhaps 1,500 soldiers, Charles Martel halts a Muslim force of around 40,000 to 60,000 cavalry under Abd el-Rahman Al Ghafiqi from moving farther into Europe. Many regard this battle as being decisive in that it saved Europe from Muslim control. Gibbon wrote: "A victorious line of march had been prolonged above a thousand miles from the rock of Gibraltar to the banks of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland; the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Muhammed." Others, though, argue that the battle's importance has been exaggerated. The names of Tours, Poitiers, and Charles Martel do not appear in

the Arab histories. They list the battle under the name Balat al-Shuhada, the Highway of Martyrs, and is treated as a minor engagement.

- **735:** Muslim invaders capture the city of Arles.
- **737:** Charles Martel sends his brother, Childebrand, to lay siege to Avignon and drive out the Muslim occupiers. Childebrand is successful and, according to records, has all the Muslims in the city killed.
- **739:** Already having retaken Narbonne, Beziers, Montpellier, and Nimes during the previous couple of years, Childebrand captures Marseille, one of the largest French cities still in Muslim hands.
- **June 08, 741:** Death of Leo III the Isaurian, Byzantine Emperor. Leo's tactical skills were responsible for turning back the second Arab Muslim siege of Constantinople in 0717, shortly after he was elected emperor.
- **October 22, 741:** Death of Charles Martel (Charles the Hammer) in at Quierzy (today the Aisne county in the Picardy region of France). As Mayor of the Palace of the kingdom of the Franks, Charles had led a force of Christians that turned back a Muslim raiding party near Poitiers (or Tours) which, according to many historians, effectively halted the advance of Islam against Christianity in the West.
- **April 04, 742:** Birth of Charlemagne, founder of the Frankish Empire.
- **743:** Death of Hisham, 10th caliph of the Umayyad Dynasty. It was under Hisham that Muslim forces made their deepest incursions into Western Europe before being stopped by Charles Martel at the Battle of Poitiers in 0732.
- **750:** The Arabian Nights, a compilation of stories written under the reign of the Abbasids, became representative of the lifestyle and administration of this Persian influenced government.
- **750 - 850:** The Four Orthodox Schools of Islamic Law were established.

- **750:** The **Abbasids** assume control of the Islamic world (except Spain, which falls under the control of a descendant of the Umayyad family) and moved the capital to Baghdad in Iraq. The Abbasid Caliphate would last until 1258.
- **September 755:** Abd al-Rahman of the Umayyad dynasty flees to Spain to escape the Abbasids and would be responsible for creating the "Golden Caliphate" in Spain.
- **756:** The Emirate of Cordova is established by Umayyad refugee Abd al-Rahman I in order to revive the defeated Umayyad caliphate which had been destroyed in 750 by the Abbasids. Cordova would become independent of the Abbasid Empire and represents the first major political division within Islam. The political and geographic isolation of the Cordova Caliphate would make it easier for Christians to decisively conquer it despite their failures elsewhere, although this would not be completed until 1492.
- **759:** Arabs lose the city of Narbonne, France, their furthest and last conquest into Frankish territory. In capturing this city Pippin III (Pippin the Short) ends the Muslim incursions in France.
- **768:** Pepin's son, Carolus Magnus (**Charlemagne**), succeeded his father and became one of the most important European rulers of medieval history.
- **September 24, 768:** Death of Pippin III (Pippin the Short) at Saint Denis. Son of Charles Martel and father of Charlemagne, in 759 Pippin captured Narbonne, the last Muslim stronghold in France, and thereby drove Islam out of France.
- **778:** Charlemagne, King of the Franks and soon-to-be Holy Roman Emperor, is invited by a group of Arab leaders in northeastern Spain to attack Abd al-Rahman I, ruler of the Emirate of Cordova. Charlemagne obliges them, but is forced to retreat after only getting as far as Saragossa. It is during his march back through the Pyrenees that his forces are set upon by Basques. Among the many who die is the war leader Roland from Breton, killed in

Roncevalles, whose memory has been preserved in the "Chanson de Roland," an important epic poem during the Middle Ages.

- **785:** The Great Mosque in Cordoba, in Muslim controlled Spain, was built.
- **787:** Danes invade England for the first time.
- **788:** Death of Abd al-Rahman I, founder of the Umayyad Emirate of Cordova. His successor is Hisham I.
- **792:** Hisham I, emir of Cordova, calls for a Jihad against the infidels in Andalusia and France. Tens of thousands from as far away as Syria heed his call and cross the Pyrennes to subjugate France. Cities like Narbonne are destroyed, but the invasion is ultimately hated at Carcassone.
- **796:** Death of Hisham I, emir of Cordova. His successor is his son, al-Hakam, who would keep up the jihad against the Christians but would also be forced to contend with rebellion at home.
- **799:** The Basques rise in revolt and kill the local Muslim governor of Pamplona.
- **800:** North Africa falls under the rule of the Aghlabi dynasty of Tunis, which would last until 909.
- **800 - 1200:** Jews experience a "golden age" of creativity and toleration in Spain under Moorish (Muslim) rule.
- **800:** Ambassadors of Caliph Harun al-Rashid give keys to the Holy Sepulcher to the Frankish king, thus acknowledging some Frankish control over the interests of Christians in Jerusalem.
- **801:** Vikings begin selling slaves to Muslims.
- **806:** Hien Tsung becomes the Emperor of China. During his reign a shortage of copper leads to the introduction of paper money.
- **813:** Muslims attack the Civi Vecchia near Rome.
- **April 04, 814:** Death of Charlemagne, founder of the Frankish Empire.
- **816:** With the support of Moors, the Basques revolt against the Franks in Gascony.

- **822:** Death of Al-Hakam, emir of Cordova. He is succeeded by Abd al-Rahman II.
- **June 827: Sicily is invaded by Muslims** who, this time, are looking to take control of the island rather than simply taking away booty. They are initially aided by Euphemius, a Byzantine naval commander who is rebelling against the Emperor. Conquest of the island would require 75 years of hard fighting.
- **831:** Muslim invaders capture the Sicilian city of Palermo and make it their capital.
- **835:** Birth of Ahmad Ibn Tultun, founder of the Tulunid Dynasty in Egypt. Originally sent there as a deputy by the Abbasid Caliphate, Tultun will establish himself as an independent power in the region, extending his control as far north as Syria. It is under Tultun that the Great Mosque of Cairo is built.
- **838:** Muslim raiders sack Marseille.
- **841:** Muslim forces capture Bari, principle Byzantine base in southeastern Italy.
- **846:** Muslim raiders sail a fleet of ships from Africa up the Tiber river and attack outlying areas around Ostia and Rome. Some manage to enter Rome and damage the churches of St. Peter and St. Paul. Not until Pope Leo IV promises a yearly tribute of 25,000 silver coins do the raiders leave. The Leonine Wall is built in order to fend off further attacks such as this.
- **849: Battle of Ostia:** Aghlabid monarch Muhammad sends a fleet of ships from Sardinia to attack Rome. As the fleet prepares to land troops, the combination of a large storm and an alliance of Christian forces were able to destroy the Muslims ships.
- **850:** The Acropolis of Zimbabwe was built in Rhodesia.
- **850:** Perfectus, a Christian priest in Muslim Cordova, is executed after he refuses to retract numerous insults he made about the Prophet Muhammed. Numerous other priests, monks, and laity would follow as Christians became caught up in a zest for martyrdom.

- **851:** Abd al-Rahman II has eleven young Christians executed in the city of Cordova after they deliberately seek out martyrdom by insulting the Prophet Muhammed.
- **852:** Death of Abd al-Rahman II, emir of Cordova.
- **858:** Muslim raiders attack Constantinople.
- **859:** Muslim invaders capture the Sicilian city of Castrogiovanni (Enna), slaughtering several thousand inhabitants.
- **863:** Under Cyril (826 - 869) and Methodius (c. 815 - 885) the conversion of Moravia begins. The two brothers were sent by the patriarch of Constantinople to Moravia, where the ruler, Rostislav, decreed in 863 that any preaching done had to be in the language of the people. As a result, Cyril and Methodius developed the first usable alphabet for the Slavic tongue - thus, the Cyrillic alphabet.
- **866:** Emperor Louis II travels from Germany to southern Italy to battle the Muslim raiders causing trouble there.
- **868:** The **Sattarid dynasty**, whose rule would continue until 930, extended Muslim control throughout most of Persia. In Egypt, the Abbasid and Umayyad caliphates ended and the Egyptian-based Tulunid dynasty took over (lasting until 904).
- **869:** Arabs capture the island of Malta.
- **870:** After a month-long siege, the Sicilian city of Syracuse is captured by Muslim invaders.
- **871:** King Alfred the Great of England created a system of government and education which allowed for the unification of smaller Anglo-Saxon states in the ninth and tenth centuries.
- **874:** Iceland is colonized by Vikings from Norway.
- **876:** Muslims pillage Campagna in Italy.
- **879:** The Seljuk Empire unites Mesopotamia and a large portion of Persia.
- **880:** Under Emperor Basil, the Byzantines recapture lands occupied by Arabs in Italy.

- **884:** Death of Ahmad Ibn Tultun, founder of the Tulunid Dynasty in Egypt. Originally sent there as a deputy by the Abbasid Caliphate, Tultun established himself as an independent power in the region, extending his control as far north as Syria. It is under Tultun that the Great Mosque of Cairo is built.
- **884:** Muslims invading Italy burn the monastery of Monte Cassino to the ground.
- **898:** Birth of Abd al-Rahman III, generally regarded as the greatest of the Umayyad caliphs in Andalusia. Under his rule, Cordova would become one of the most powerful centers of Islamic learning and power.
- **900:** The Fatimids of Egypt conquered north Africa and included the territory as an extension of Egypt until 972.
- **902:** The Muslim conquest of Sicily is completed when the last Christian stronghold, the city of Taorminia, is captured. Muslim rule of Sicily would last for 264 years.
- **905:** The Tulunid Dynasty in Egypt is destroyed by an Abbasid army sent to reestablish control over the region of Egypt and Syria.
- **909:** Sicily came under the control of the Fatimids' rule of North Africa and Egypt until 1071. From 878 until 909, their rule of Sicily was uncertain.
- **909:** The Fatimid Dynasty assumes control of Egypt. Claiming descent from Fatima, daughter of the Prophet Muhammed, and Ali bin Abi Talib, the Fatimids would rule Egypt until being overthrown by the Ayyubids and Saladin in 1171.
- **911:** Muslims control all the passes in the Alps between France and Italy, cutting off passage between the two countries.
- **912:** Abd al-Rahman III becomes the Umayyad Caliph in Andalusia.
- **916:** A combined force of Greek and German emperors and Italian city-states defeat Muslim invaders at Garigliano, putting Muslim raids in Italy to an end.

- **920:** Muslim forces cross the Pyrenees, enter Gascony, and reach as far as the gates of Toulouse.
- **929:** Abd al-Rahman III transforms the Emirate of Cordova into an independent caliphate no longer under even theoretical control from Baghdad.
- **935 - 969:** The rule of Egypt was under the Ikhidid dynasty.
- **936:** The Althing, the oldest body of representative government in Europe, is established in Iceland by the Vikings.
- **939:** Madrid is recaptured from Muslim forces.
- **940:** Hugh, count of Provence, gives his protection to Moors in St. Tropez if they agree to keep the Alpine passes closed to his rival, Berenger.
- **953:** Emperor Otto I sends representatives to Cordova to ask Caliph Abd al-Rahman III to call off some Muslim raiders who had set themselves up in Alpine passes and are attacking merchant caravans going in and out of Italy.
- **961:** Death of Abd al-Rahman III, generally regarded as the greatest of the Umayyad caliphs in Andalusia. Under his rule, Cordova became one of the most powerful centers of Islamic learning and power. He is succeeded by Abdallah, a caliph who would kill many of his rivals (even family members) and has captured Christians decapitated if they refuse to convert to Islam.
- **961:** Under the command of general Nicephorus Phokas, the Byzantines recapture Crete from Muslim rebels who had earlier fled Cordova.
- **965:** Byzantine Emperor Nicephorus Phokas reconquers Cyprus from the Muslims.
- **965:** Grenoble is recaptured from the Muslims.
- **969:** The Fatimid dynasty (Shi'ite) takes Egypt from the Ikshidids and assumes the title of caliphate in Egypt until 1171.
- **969:** Byzantine Emperor Nicephorus II Phocas reconquers Antioch (modern Antakya, capital of the province Hatay) from the Arabs.

- **972:** The Fatimids of Egypt conquer north Africa.
- **972:** The Muslims in the Sisteron district of France surrender to Christian forces and their leader asks to be baptized.
- **981:** Ramiro III, king of Leon, is defeated by Al-Mansur Ibn Abi Aamir (Almanzor) at Rueda and is forced to begin paying tribute to the Caliph of Cordova.
- **985:** Al-Mansur Ibn Abi Aamir sacks Barcelona
- **994:** The monastery of Monte Cassino is destroyed a second time by Arabs.
- **July 03, 997:** Under the leadership of Almanzor, Muslim forces march out of the city of Cordova and head north to capture Christian lands.
- **August 11, 997:** Muslim forces under Almanzor arrive at the city of Compostela. The city had been evacuated and Almanzor burns it to the ground.
- **998:** Venice conquers the Adriatic port of Zara.
- **c. 1000:** Chinese perfect the production and use of gunpowder.
- **1000:** The **Seljuk Turkish Empire** is founded by an Oghuz Turkish bey (chieftain) named Seljuk. Originally from the steppe country around the Caspian Sea, the Seljuks are the ancestors of the Western Turks, present-day inhabitants of Turkey, Turkmenistan, Uzbekistan and Azerbaijan.
- **August 08, 1002:** Death of Al-Mansur Ibn Abi Aamir, ruler of Al-Andalus, on the way back from raiding the Rioja region.
- **1004:** Arab raiders sack the Italian city of Pisa.
- **1007:** Birth of Isaac I Comnenus, Byzantine emperor. Founder of the dynasty of the Comneni, Isaac's government reforms may have helped the Byzantine Empire last longer.
- **1009:** Caliph Al-Hakim bi-Amr Allah, founder of the Druze sect and sixth Fatimid Caliph in Egypt, orders the Holy Sepulcher and all Christian buildings in Jerusalem be destroyed. In Europe a rumor develops that a "Prince of Babylon" had ordered the destruction of the Holy Sepulcher at the instigation of the Jews. Attacks on Jewish

communities in cities like Rouen, Orelans, and Mainz ensue and this rumor helps lay the basis for massacres of Jewish communities by Crusaders marching to the Holy Land.

- **1009:** Sulaimann, grandson of Abd al-Rahman III, returns over 200 captured fortresses to the Castilians in return for massive shipments of food for his army.
- **1012:** Caliph Al-Hakim bi-Amr Allah, founder of the Druze sect and sixth Fatimid Caliph in Egypt, orders the destruction of all Christian and Jewish houses of worship in his lands.
- **1012:** Berber forces capture Cordova and order that half the population be executed.
- **1013:** Jews are expelled from the Umayyad Caliphate of Cordova, then ruled by Sulaimann.
- **1015:** Arab Muslim forces conquer Sardinia.
- **1016:** The Dome of the Rock in Jerusalem is partially destroyed by earthquakes.
- **1020:** Merchants from Amalfi and Salerno are granted permission by the Egyptian Caliph to build a hospice in Jerusalem. Out of this would eventually grow The Order of Knights of the Hospital of St. John of Jerusalem (also known as: Knights of Malta, Knights of Rhodes, and most commonly as Knights Hospitaller).
- **1021:** Caliph al-Hakim proclaimed himself to be divine and founded the Druze sect.
- **1022:** Several Cathar heretics are discovered in Toulouse and put to death.
- **1023:** Muslims expel the Berber rulers from Cordova and install Abd er-Rahman V as caliph.
- **1025:** The power of the Byzantine Empire begins to decline.
- **1026:** Richard II of Normandy leads a group of several hundred armed men on a pilgrimage to the Holy Land in the belief that the Day of Judgment had arrived. Turkish control of the region hampers their goals, however.

- **1027:** The Frankish protectorate over Christian interests in Jerusalem is replaced by a Byzantine protectorate. Byzantine leaders begin the reconstruction of the Holy Sepulcher.
- **1029:** Alp Arslan, "The Lion Hero," is born. Arslan is the son of Togrul Beg, conqueror of Baghdad who made himself ruler of the Caliphate, and great-grandson of Seljuk, founder of the Seljuk Turkish empire.
- **1031:** The Moorish Caliphate of Córdoba falls.
- **1031:** The emir of Aleppo has the Krak des Chevaliers constructed.
- **1033:** Castile is retaken from the Arabs.
- **1035:** The Byzantines make a landing in Sicily, but don't try to recapture the island from the Muslims.
- **1038:** The Seljuk Turks become established in Persia.
- **1042:** The rise of the Seljuk Turks begins.
- **1045 - 1099:** Life of Ruy Diaz de Vivar, known as **El Cid** (Arabic for "lord"), national hero of Spain. El Cid would become famous for his efforts to drive the Moors out of Spain.
- **May 18, 1048:** Persian poet Umar Khayyam is born. His poem *The Rubaiyat* became popular in the West because of its use by Victorian Edward Fitzgerald.
- **1050 - 1200:** The first agricultural revolution of Medieval Europe begins in 1050 with a shift to the northern lands for cultivation, a period of improved climate from 700 to 1200 in western Europe, and the widespread use and perfection of new farming devices. Technological innovations include the use of the heavy plow, the three-field system of crop rotation, the use of mills for processing cloth, brewing beer, crushing pulp for paper manufacture, and the widespread use of iron and horses. With an increase in agricultural advancements, Western towns and trade grow exponentially and Western Europe returns to a money economy.
- **1050:** Duke Bohemond I (Bohemond Of Taranto, French Bohémond De Tarente), prince of Otranto (1089-1111) is born. One

of the leaders of the First Crusade, Bohemond would be largely responsible for the capture of Antioch and he secures the title Prince of Antioch (1098 - 1101, 1103 - 04).

- **1050:** Byzantine emperor Constantine IX Monomachos restores the complex of the Holy Sepulcher in Jerusalem.
- **1054:** A famine in Egypt forces al Mustansir, 8th Fatimid caliph, to seek food and other commercial assistance from Italy and the Byzantine Empire.
- **July 16, 1054:** Great Schism: The Western Christian Church, in an effort to further enhance its power, had tried to impose Latin rites on Greek churches in southern Italy in 1052; as a consequence, Latin churches in Constantinople were closed. In the end, this leads to the excommunication of Michael Cerularius, patriarch of Constantinople (who in turn excommunicates Pope Leo IX). Although generally regarded as a minor event at the time, today it is treated as the final event that sealed the Great Schism between Eastern and Western Christianity.
- **1055:** Seljuk Turks capture Baghdad.
- **1056:** The Almoravid (al-Murabitun) Dynasty begins its rise to power. Taking the name "those who line up in defense of the faith," this is a group of fanatical Berber Muslims who would rule North Africa and Spain until 1147.
- **1061:** Roger Guiscard lands at Sicily with a large Norman force and captures the city of Masara. The Norman reconquest of Sicily would require another 30 years.
- **1063:** Alp Arslan succeeds his father, Togrul Beg, as ruler of the Baghdad Caliphate and the Seljuk Turks.
- **1064-1091: The Normans recapture Sicily from the Muslims.**
- **1064:** The Seljuk Turks conquer Christian Armenia.
- **September 29, 1066:** William the Conqueror invades England and claims the English throne at the Battle of Hastings. Because William is both the King of England and the Duke of Normandy, The Norman Conquest fuses French and English cultures. The language

of England evolves into Middle English with an English syntax and grammar and a heavily French vocabulary.

- **1067:** Romanus IV Diogenes becomes the Byzantine Emperor.
- **1068:** Alp Arslan invades the Byzantine Empire and is repulsed by Romanus IV Diogenes over the course of three campaigns. Not until 1070, though, would the Turks be driven back across the Euphrates river.
- **1070:** Seljuk Turks capture Jerusalem from the Fatimids. Seljuk rule is not quite as tolerant as that of the Fatimids and Christian pilgrims begin returning to Europe with tales of persecution and oppression.
- **1070:** Brother Gerard, a leader of the Benedictine monks and nuns who run the hospices in Jerusalem. beings to organize The Order of Knights of the Hospital of St. John of Jerusalem (also known as: Knights of Malta, Knights of Rhodes, and most commonly as Knights Hospitaller) as a more military force for the active protection of Christian pilgrims.
- **1071:** Normans conquer the last Byzantine holdings in Italy.
- **1071-1085:** Seljuk Turks conquer most of Syria and Palestine.
- **August 19, 1071: Battle of Manzikert:** Alp Arslan leads an army of Seljuk Turks against the Byzantine Empire near Lake Van. Numbering perhaps as many as 100,000 men, the Turks take the fortresses of Akhlat and Manzikert before Byzantine Emperor Romanus IV Diogenes can respond. Although Diogenes is able to recapture Akhlat, the siege of Manzikert fails when a Turkish relief force arrives and Andronicus Ducas, an enemy of Romanus Diogenes, refuses to obey orders to fight. Diogenes himself is captured and released, but he would be murdered after his return to Constantinople. Partly because of the defeat at Manzikert and partly due to the civil wars following the murder of Digoenes, Asia Minor would be left open to Turkish invasion.

- **1072:** Palermo falls to the Norman adventurers Roger I and Robert Guiscard. Guiscard allows to the inhabitants the right to practice their religion and a certain autonomy.
- **December 15, 1072:** Malik Shah I, son of Alp Arslan, succeeds his father as Seljuk Sultan.
- **1073:** Seljuk Turks conquer Ankara.
- **July 1074:** El Cid marries Jimena, niece of Alfonso IV of Castile and daughter of the Count of Oviedo.
- **1078:** Seljuk Turks capture Nicaea. It would change hands three more times, finally coming under control of the Turks again in 1086.
- **1079: Battle of Cabra:** El Cid led his troops to a rout of Emir Abd Allah of Granada.
- **1080:** Order of the Hospital of St. John is founded in Italy. This special order of knights was dedicated to guarding a pilgrim hospital, or hostel, in Jerusalem.
- **1080:** An Armenian state is founded in Cilicia, a district on the southeastern coast of Asia Minor (Turkey), north of Cyprus, by refugees feeling the Seljuk invasion of their Armenian homeland. A Christian kingdom located in the midst of hostile Muslim states and lacking good relations with the Byzantine Empire, "Armenia Minor" would provide important assistance to Crusaders from Europe.
- **1081 - 1118:** Alexius I Comnenus is Byzantine emperor.
- **1081:** El Cid, now a mercenary because he had been exiled by Alfonso IV of Castile, enters the service of the Moorish king of the northeast Spanish city of Zaragoza, al-Mu'tamin, and would remain there for his successor, al-Mu'tamin II.
- **1082:** Ibn Tumart, founder of the Amohad Dynasty, is born in the Atlas mountains.
- **1084:** Seljuk Turks conquer Antioch, a strategically important city.
- **October 25, 1085:** The Moors are expelled from Toledo, Spain, by Alfonso VI.

- **October 23, 1086: Battle of Zallaca** (Sagrajas): Spanish forces under Alfonso VI of Castile are defeated by the Moors and their allies, the Almorivids (Berbers from Morocco and Algeria, led by Yusef I ibn Tashufin), thus preserving Muslim rule in al-Andalus. The slaughter of Spaniards was great and Yusef refused to abide by his agreement to leave Andalusia in the hands of the Moors. His intention was actually to make Andalusia an African colony ruled by the Almorivids in Morocco.
- **1087:** After his crushing defeat at Zallaqa, Alfonso VI swallows his pride and recalls El Cid from exile.
- **September 13, 1087:** Birth of John II Comnenus, Byzantine emperor.
- **1088:** Patzinak Turks begin forming settlements between the Danube and the Balkans.
- **March 12, 1088:** Urban II is elected pope. An active supporter of the Gregorian reforms, Urban would become responsible for launching the First Crusade.
- **1089:** Byzantine forces conquer the island of Crete.
- **1090:** Yusuf Ibn Tashfin, King of the Almoravids, captures Granada.
- **1091:** The last Arabic fortress in Sicily falls to the Normans.
- **1091:** Cordova (Qurtuba) is captured by the Almoravids.
- **1092:** After the death of Seljuk Sultan (al-sultan , "the power") Malik Shah I, the capital of the Seljuks is moved from Iconjium to Smyrna and the empire itself dissolves into several smaller states.
- **May 1094:** El Cid captures Valencia from the Moors, carving out his own kingdom along the Mediterranean that is only nominally subservient to Alfonso VI of Castile. Valencia would be both Christian and Muslim, with adherents of both religions serving in his army.
- **August 1094:** The Almoravids from Morocco land near Cuarte and lay siege to Valencia with 50,000 men. El Cid, however, breaks

the siege and forces the Amoravids to flee - the first Christian victory against the hard-fighting Africans.

- **November 18, 1095:** Pope Urban II opens the **Council of Clermont** where ambassadors from the Byzantine emperor Alexius I Comnenus, asking help against the Muslims, were warmly received.

- **FIRST CRUSADE (1096-99)**

- **Spring, 1096:** Peasants' (or People's) Crusade sets out from Europe. Three armies don't make it past Hungary.

- **Spring-Summer 1096:** Massacres against German Jews occur on the way to the Holy Land. Crusaders believe that the battle against Christ's enemies ought to begin at home.

- **August, 1096:** Emperor Alexius of Constantinople shipped the Peasants' Crusade over the Bosphorus.

- **Late Summer, 1096:** First Crusade leaders depart Europe.

- **October 1096:** Peasants' Crusade annihilated in Anatolia by the Turks.

- **Spring, 1097:** First Crusade contingents assembling in Constantinople.

- **End of April 1097:** First Crusade began the march in Anatolia to Nicaea.

- **May 14 ÷ June 19 1097:** Siege of Nicaea.

- **July 1, 1097:** Battle of Dorylaeum (Eskisehir).

- **October 21, 1097 ÷ June 3, 1098:** Crusader siege of Antioch.

- **December 31, 1097:** First Battle of Harenc. Turkish prisoners were dragged within sight of the walls of Antioch and beheaded.

- **February 9, 1098:** Second Battle of Harenc.

- **February, 1098:** Emperor Alexius' general Tacitus abandons the siege of Antioch.

- **Mar 10, 1098:** Citizens of Edessa give Baldwin control of the city.

- **Jun 1, 1098:** Stephen of Blois and a large group of French crusaders flee the siege of Antioch with news of the arrival of Emir Kerboga of Mosul and his army of 75,000.

- **Jun 3, 1098:** Antioch falls to Bohemond and the remaining crusaders.
- **Jun 5-9, 1098:** Kerbogha's army arrives before Antioch, forcing Bohemond to assume the role of the besieged.
- **Jun 14, 1098:** Peter Bartholomew discovers the supposed Holy Lance (the weapon which had stabbed Jesus during his crucifixion.) Crusader morale skyrockets.
- **Jun 28, 1098:** Battle of Orontes. Crusader victory forces Kerbogha to lift the siege of Antioch.
- **Nov 27-Dec 11, 1098:** Crusaders capture M'arrat-an-Numan.
- **Jan 13, 1099:** Raymond of Toulouse, after disagreeing with Bohemond about the future crusader course of action, leads the majority of crusaders away from Antioch and toward Jerusalem.
- **Feb 14, 1099:** Raymond begins the disorganized siege of Arqah, near Tripoli.
- **Late Mar, 1099:** Godfrey and Robert of Flanders join the siege of Arqah.
- **April 20, 1099:** Peter Bartholomew dies after attempting an ordeal by fire to prove the authenticity of the Holy Lance.
- **Mid-May, 1099:** Raymond lifts the siege of Arqah and pushes to Jerusalem.
- **Jun 7, 1099:** Crusaders reach the walls of Jerusalem.
- **Jun 13, 1099:** Crusaders fail to take Jerusalem by storm.
- **Jul 15, 1099:** In the only fully coordinated operation of the First Crusade, Godfrey's forces succeed in scaling the walls of Jerusalem (near Herod's Gate) through the effective use of a massive siege tower and ladders. Once in the city, the Crusaders massacre the garrison of Fatimid Moslems and a large percentage of the Moslem and Jewish population. Godfrey was elected Guardian of Jerusalem.
- **Aug 12, 1099:** Battle of Ascalon. According to most accounts (both crusader and Muslim), the Fatimids were caught unprepared and the battle was short. Al-Afdal left behind his camp and its

treasures, which were captured by Robert and Tancred. Crusader losses are unknown, but the Egyptians lost about 10-12 000 men. After the battle, almost all of the remaining crusaders returned to their homes in Europe, their vows of pilgrimage having been fulfilled. There were perhaps only a few hundred knights left in Jerusalem by the end of the year, but they were gradually reinforced by new crusaders, inspired by the success of the original crusade. Ascalon itself remained under Fatimid control and was soon re-garrisoned. It became the base of operations for invasions of the Kingdom of Jerusalem every year afterwards, and numerous battles were fought there in the following years, until it was finally captured by the crusaders in 1153.

- **1100:** Baldwin, count of Edessa, escapes an ambush near Beirut and proclaims himself king of Jerusalem.
- **1104:** Muslim victory at Harran, which checks the Crusaders' eastward advance.
- **1108:** Two coalitions made up of Crusaders and Muslims confront one another near Tel Bashir.
- **1109:** Fall of Tripoli after a 2000-day siege.
- **1110:** Fall of Beirut and Saida.
- **1111:** Ibn al-Khashab, the qadi of Aleppo, organizes a riot against the caliph of Baghdad to demand intervention against the Frankish occupation.
- **1112:** Victorious resistance at Tyre.
- **1115:** Alliance of Muslim and Frankish princes of Syria against an army dispatched by the sultan.
- **1119:** Ilghazi, ruler of Aleppo, crushes the Crusaders at Sarmada.
- **1124:** The Crusaders take Tyre. They now occupy the entire coast, except for Ascalon.
- **1125:** Ibn al-Khashab is murdered by the Assassins sect.
- **1128:** Failure of Crusaders thrust at Damascus. Zangi the ruler of Aleppo.
- **1135:** Zangi fails to take Damascus.

- **1137:** Zangi captures Fulk, king of Jerusalem, then releases him.
- **1140:** Alliance of Damascus and Jerusalem against Zangi.
- **THE SECOND CRUSADE (1144-1155)**
- **1144:** Zangi takes Edessa, destroying the first of the four Frankish states of the Orient.
- **1146:** Murder of Zangi. His son Nur al-Din replaces him in Aleppo.
- **1148:** Debacle at Damascus for a new Frankish expedition led by Conrad, emperor of Germany, and Louis VII, king of France.
- **1154:** Nur al-Din takes control of Damascus, unifying Muslim Syria under his authority.
- **1163-1169:** The struggle for Egypt. Shirkuh, lieutenant of Nur al-Din, finally wins. Proclaimed vizier, he dies two months later. He is succeeded by his nephew Saladin (Salahuddin).
- **1171:** Saladin proclaims the overthrow of the Fatimid caliphate. Sole master of Egypt, he finds himself in conflict with Nur al-Din.
- **1174:** Death of Nur al-Din. Saladin takes Damascus.
- **1183:** Saladin takes Aleppo. Egypt and Syria now reunited under his aegis.
- **THE THIRD CRUSADE (1187-1192)**
- **1187:** The year of Islamic victory. Saladin crushes the Crusaders armies at Hittin, near Lake Tiberias. He reconquers Jerusalem and the greater part of the Crusaders territories. The Crusaders now hold only Tyre, Tripoli and Antioch.
- **1190-92:** Setback for Saladin at Acre. Intervention of Richard the Lionheart, king of England, enables the Crusaders to recover several cities from the sultan, but not Jerusalem.
- **1193:** Saladin dies in Damascus at the age of 55. After several years of civil war, his empire is reunited under the authority of his brother al-Adil.
- **THE FOURTH AND FIFTH CRUSADES (1194-1201)**
- **1204:** The Crusaders take Constantinople. Sack of the city.
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- **THE SIXTH CRUSADE (1216-1218)**
- **1218-21:** Invasion of Egypt by the Crusaders. They take Damietta and head for Cairo, but the sultan al-Kamil, son of al-Adil, finally repels them.
- **THE SEVENTH CRUSADE (1227-1229)**
- **1229:** Al-Kamil delivers Jerusalem to the emperor Frederick II of Hohenstaufen, arousing a storm of indignation in the Arab world.
- **1244:** The Crusaders lose Jerusalem for the last time.
- **THE EIGHTH CRUSADE (1245-1247)**
- **1248-50:** Invasion of Egypt by Louis IX, King of France, who is defeated and captured. Fall of the Ayyubid dynasty; replaced by the rule of the Mamluks.
- **1258:** The Mongol chief Hulegu, grandson of Genghis Khan, sacks Baghdad, massacring the population and killing the last Abbasid caliph.
- **1260:** The Mongol army, after occupying first Aleppo and then Damascus, is defeated at the battle of Ayn Jalut in Palestine. Baybars at the head of the Mamluk sultanate.
- **1268:** Baybars takes Antioch, which had been allied with the Mongols.
- **1270:** Louis IX dies near Tunis in the course of a failed invasion.
- **1289:** The Mamluk sultan Qalawun takes Tripoli.
- **1291:** The sultan Khalil, son of Qalawun, takes Acre, putting an end to two centuries of Crusader presence in the Orient.
- (adapted from the [Christianity vs. Islam: Timeline of the Crusades](#), with many additions.)