



History of islam pdf in urdu

Historical development of Islam This article is about the history of Islam as a culture and a polity. For the history of the Islamic faith, see Islamic faith, see Islamic schools and branches. Part of a series on Islamic faith prayer handouts providing fasting pilgrimage texts and sciences Curran Sona (Hadith, Boat) Akida (Faith) Tapazir (exegesis) Fiqh (Trial) Sharia (Law) Timeline of History Mohammad Ahl al-Beit Sahba Rashidon Caliphate Imama Spread of Islam's Inheritance to Mohammed Culture and Society Academics Animal Art Calendar Children's Circumcision Demographic Education Exorcism Education Festivals Feminism Funding To Benefit Madrasa Morel Teaches Mosque Mystic Philosophy Poetry Politics compromising the science of women's slavery social welfare issues related to the condescension in Islam Apophosphosia in the Criticism of Islam Mohammed Koren Hadith Islam and other Religions Islamic Islam and Violence Terrorism Islamophobia War Jihadism Glossary of Islam Terms portalvte The history of Islam concerns the political, social, economic and cultural developments of Islamic civilization. Most historians accept that Islam originated in Mecca and Medina in the early 7th century Sehn. Muslims see Islam as a return to the original faith of the prophets, such as Jesus, Solomon, David, Moses, Abraham, Noah and Adam, with surrender (Islam) for God's will. [2] [3] [4] According to tradition, in 610 Sehn, the Islamic Prophet Muhammad began to accept what Muslims considered divine revelations, and called for surrender to the one God, the anticipation of the impending final verdict, and the care of the poor and the aching. [5] Muhammad's announcement was met with a handful of followers and was met with increasing opposition from incumbent members. In 622, a few years after losing protection upon the death of his influential uncle Abu Talib, Muhammad emigrated to the City of Thyrib (now known as Medina). When Mohammed died in 632, controversy erupted over who inherited him as leader of the Muslim community during the Rashidon caliphate. In the 8th century, the Caliphate of Umayyad expanded from Iberia in the west to the Indus River to the east. Poles such as those ruled by the Umayyads and the Abbasid caliphate (in the world. Very Persian empires built by Samanids, Ghaznavids, Ghurids made significant developments. The Islamic golden age spawned many cultural and scientific centers and philosophers in the Middle Ages. In the early 13th century, the Sultanate of Delhi occupied the North Indian subcontinent, while Turkish dynasties like Rum's and Artuqids conquered much of Anatolia from the Byzantine Empire throughout the 11th and 12th centuries. In the 13th and 14th centuries, devastating Mongol invasions and those of Tamerlane (Timor) from the east, along with the loss of the population in black death, greatly weakened the traditional centers of the Muslim world, stretching from Persia to Egypt, but saw the emergence of the Renaissance of Timuride and major world economic powers such as the Mali empire of West Africa and the Bengali Sultan of South Asia. [7] [8] [9] Following the expulsion and enslavement of Muslim teachers from the Sicily Empire and other Italian territories, [10] Islamic Spain was gradually occupied by Christian forces during the Skoquista. However, in the early modern era, the countries of the era of Islamic artillery - Ottoman Turkey, Safbid Iran and Mogoly India - emerged as major world powers. Their efforts to gain independence and build modern nation states over the past two centuries continue to resonate to this day, as do fuel conflict zones in areas such as Palestine, Kashmir, Xinjiang, Chechnya, Central Africa, Bosnia and Myanmar. The oil boom has stabilized Arab countries in the Persian Gulf, turning them into the world's largest oil producers and exporters, focused on free trade and tourism. [11] [12] Main Timeline: Timeline of Muslim History Next timeline can serve as a rough visual guide to the islamic world's most important polemics before World War I. It spans major historical centers of power and culture, including Arabia, Mesopopnay (modern Iraq), Persia (modern Syria, Lebanon, Jordan and Israel/Palestine), Egypt, Maghreb (northwest Africa), al-Andalus (Iberia), Transocania (Central Asia), Hindustan (including modern Pakistan, north India and Bangladesh) and Antolia (modern Turkey). This is necessarily a posse, since rule over certain areas was sometimes divided between different power centers, and authority in larger polemics was often divided among several dynasties. For example, in the later stages of the Abbasid caliphate, even the capital city of Baghdad was ruled by other dynasties such as the Bougaids and the Kingdoms of Iraq. Dates are estimated, consult some articles for details. Early Sources and Historiography The main article: Historiography of Early Islam The study of the earliest periods in Islamic history makes it difficult to lack sources. [13] For example, the most important historiographic Because the source of Islam is al-Tabari's work. [14] While al-Tabari was considered an excellent historian by the standards of his time and place, he made liberal use of mitating, legendary, stereotypical, distorted and polemical presentations on the subject - considered however Islamicly acceptable - and his descriptions of the beginning of Islam after the date of events by several generations, al-Tabari died in 923. [15] [16] Differing views on how to deal with the available sources led to the development of four different approaches to the history of early Islamic traditions, adapting to stories of miracles and claims centered on faith within these sources. Edward Gibbon and Gustav Weil represent some of the first historians following the descriptive method. Using the critical method of the source, it is necessary to compare all the sources to identify which informants are weak sources and thus distinguish between counterfeit material. William Montgomery Watt's work and Wilfred Madlong's work are two critical examples of the original. On the critical method of tradition, the sources are believed to be based on oral traditions with unclear sources and broadcast history, and therefore handled with great care. Izagaz Goldzier pioneered the critical method of traditions with unclear sources, regarding every possible historical core as too difficult to decipher from distorted and fabricated material. [22] An early example of the skeptical method was the work consideration. For treatments and a review of the history of early Islam, the descriptive approach is more popular. For scholars looking deeply at the beginning of Islam, the critical sources that handled previous periods with a large temporary and cultural gap are now beginning to give accounts that are more simultaneous, the genre quality of available historical accounts is improving, and new documentary sources — such as official documents, correspondence and poetry — are appearing. [23] The time before the beginning of Islam – in the 6th century – sources are also excellent, if still of mixed quality. In particular, the sources covering the Sassanian sphere of influence in the 6th century are poor, while the origins of byzantine regions during this period are of respectable quality, complementing Syrian Christian sources to Syria and Iraq. [24] Islamic sources Main articles: Pre-Islamic Evening, On the evening of pre-Islamic Evening, On the evening of pre-Islam, Mohammed and Koran also saw: early social changes under Islam a united evening of pre-Islamic Evening, On the evening under Mohammed Islam arose in the context of the late old age. There was political disarray in the evening in the second half of the sixth century, and the media routes were no longer secure. [25] Religious divisions played an important role in the crisis. Judaism became the dominant religion of Yemen's Myrayat kingdom after some 380 years, while Christianity has been rooted in the Persian Gulf. [26] There was also a yearning for a more spiritual form of religion, and the choice of religion became more and more individual rather than a collective issue. [26] While some did not want to convert to a foreign faith, these beliefs provided the main intellectual and spiritual reference points, and Jewish and Christian words from Arama began to replace the old pagan vocabulary of Arabic throughout the peninsula. Hanif, my seeker, sought a new religious view that would replace polytheism, focusing on the surrounding father, the God of Allah, whom they freely compared to The Jewish And Christian Jesus. [27] In their opinion, Mecca was originally dedicated to this true religion, founded by Abraham. According to tradition, the Islamic prophet Muhammad was born in Mecca around 570. His family belonged to Corish, who was the main tribe of Mecca and a dominant force in western Arabia. [29] To deal with the effects of anarchy, they held the institution of the holy months when all violence was banned and travel was safe. The Polyethyatist Kaaba Temple in Mecca and the surrounding area was a popular pilgrimage destination, which had significant economic consequences for the city. [30] [31] Muhammad was most likely intimately aware of Jewish faith and practices, and knew the anif. [27] [32] As Hanif, a Tahannuth, spent time in solitary confinement on Mount Hera and stayed away from paganism. [33] When he was 40, he began receiving in Har Hara what Muslims see as divine revelations delivered through the angel Gabriel, who would later create the Qur'an. This inspiration encouraged him to proclaim a strict monotheistic belief, as the final expression of the prophetic tradition that had previously been coddened in Judaism and Christianity; to warn his compatriots of the impending day of judgment; And spray his city's social injustices. [5] Muhammad's announcement was met with a handful of followers, but was met with growing resistance from mecca dignitaries. In 622, a few years after losing protection upon the death of his influential uncle Abu Talib, Muhammad emigrated to the city of Thyrib (later called Medina) where he was joined by his followers. [35] Later generations would have counted this event, known as hijre, as the beginning of the Islamic era. [36] Bethib, Accepted as an arbitrator among the city's various communities under the terms of a state constitution, Mohammed began laying the foundations of the new Islamic society, using new Qur'an verses that provided guidance on matters of law and religious observance. [36] The sorority of this period underscored its place among the long line of Biblical prophets, but also cooked up the Qur'an's message from Christianity and Judaism. [36] A confrontation with Jewish incumbents and tribes in the Yatib area quickly broke out. After a series of military clashes and political maneuvers, Muhammad managed to gain control of Mecca and the Qur'ish faithfulness in 629. [36] In the time remaining until his death in 632, tribal leaders across the peninsula agreed with him to various agreements, some under alliance terms, others recognized his prophecies and agreed to follow Islamic customs, including paying a handout levy to his government, which included several deputies, an army of believers and a public coffers. [36] Rashidon Caliphate Main Article: Rashidon Caliphate Main Article: Rashidon Caliphate Main Article: Rashidon Caliphate Main Article: Rashidon Caliphate After Mohammed's Death, A series of four khalifis ruled the Islamic State: Abu Bakr (632-634), Omar Ibn al-Khatab (Omar A., 634-644), Othman Ibn Afan (644-656) and Ali Ibn Avi Talib (656-661). These leaders are known as malicious or sniffer-oriented in Sunni Islam. They overswit the initial phase of the Muslim conquests, and advanced through Persia, the Levant, Egypt and North Africa. After Muhammad's death, Abu Bakr, one of his closest associates, was elected as the first khalif (Arabic: الررر 'Khalif, heir) Although Calif.'s office maintained an aura of religious authority, it did not claim prophecy. [38] A number of tribal leaders refused to extend the agreements signed with Muhammad to Abu Bakr, and enacted the handout levy payments and in some cases claimed to be prophets in their own right. Abu Bakr declared his authority in a successful military campaign known as the Reda Wars, whose momentum was put into the lands of the Byzantine and Sassanians empires. By the end of the second Calif. rule, Omar I, arab armies, whose battle-hardened ranks have now been swelled by defeated rebels[40] and former imperial auxiliary forces have captured the Byzantine provinces of Syria and Egypt, while the Snides have lost their western territories, and the rest arrived soon after. Omar improved the management of the fledgling empire, ordered improved irrigation networks and played a role in cities like Basra. To be close to the poor, he lived in a simple mud hut with no doors and walked the streets every evening. After consulting with the poor, Omar established the Muslim Welfare Institute. Poor, tim, elderly, orphans, widows and the disabled. Beit Elmal ran for centuries under the Rashidon caliphate in the 7th century and continued throughout the Umayyad period and also during the Abbas era. Omar also introduced children's allowance for children and pensions for the elderly. [45] [46] [47] When he felt that a governor or commander was drawn to wealth or did not meet the required administrative standards, he removed him from office. [49] The expansion was partially halted between 638 and 639 during the major famine and plague years in Saudi Arabia and the Levant, respectively, but by the end of Omar's rule, Syria, Egypt, Mesopotamia, and much of Persia had been incorporated into the Islamic State. The eastern parts of the Byzantine Empire were occupied by local Arab populations of Indigenous Jews and Christians, who lived as religious minorities and received tax (while Muslims paid zakat) to finance the Byzantine-Sessanid wars, often helping Muslims seize their lands from the Byzantines and The Persias, resulting in particularly rapid conquests. [50] [51] As new areas were occupied, they also enjoyed free trade with other areas of the growing Islamic State, where, to encourage trade, taxes were indebted to wealth rather than trade. [52] Muslims paid Zcat for their fortunes for the growing Islamic Prophet Muhammad, Jews at the growing Islamic Prophet and Christians have continued to use their own laws and have their own judges. [53] [54] To help with the rapid expansion of the country, the Byzantines and awards. [Editing] External links in 639 omar appointed Mawiya Ibn Avi Soufiane governor of Syria after the previous governor died in the plague along with 25,000 other people. [56] To stop Byzantine harassment from the sea during the Arab-Byzantine wars, Mavia established a fleet, staffed by monophysical Christians, Copts and Syrian Jacobite Christians and Muslim soldiers, who defeated the Byzantine fleet in the Battle of Masts in 655 and opened the Mediterranean to Muslim ships. [58] [59] [60] Early Muslim armies remained in camps away from cities because Amar feared they might be drawn to wealth and prestig, to stay away from god's worship, to accumulate wealth and to establish dynasties. [49] [62] [63] [64] Staying in these camps away from the cities also ensured that there was no pressure on the local populations who could remain autonomous. Some of these camps later grew into cities such as Basra and Kopa in Iraq and Postat in Egypt. When Omar was murdered in 644, Othman Ibn Afan, his second cousin, and twice Muhammad's son-in-law became the next chief. As the Arabic language is Without movements, speakers of different Arabic dialects and other languages recited the Qur'an to be made. Beginning during his reign, the Koran collection ended some time between 650 and 656, and copies were sent to the various centers of the expanding Islamic empire. After Muhammad's death, the old tribal differences between the Arabs began to resurrect. Following the Roman-Persian wars, there were also profound differences between Iraq (formerly under the Saudi Persian Empire). Each wanted the new Islamic State capital to be in their own area. [67] When the very old Othman Ibn Afan, Marwan I, a relative of Mavia's, slipped into the vacuum, became his secretary and son-in-law, assumed the role of calif. Mawiya I, the governor of Syria, and Marwan demanded that the perpetrators be arrested. Marwan I manipulated each one and created a conflict, which ended in the first Civil War (Pitana I). Ali was murdered by Khrijit in 661. Six months later, in 661, for peace, Ali's son, Hassan, made a peace treaty with Mawiya I. In the Hassan-Mawiya Agreement, Hassan Ibn Ali transferred power to Mauiye on the condition that he be only to the people and not establish a dynasty after his death. [68] Mawiya subsequently violated the terms of the agreement and established the Umayyad dynasty, with a beer in Damascus. Hussein Ibn Ali, then Mohammed's only living grandson, refused to pledge allegiance to Umayyad. He was killed in the Battle of Karbala that year, in an event that still mourned Shiites on Ashaura Day. The unrest, known as the second corner, continued, but Muslim rule extended under Mawiya to Rhodes, Crete, Kabul, and in 665 pushed for the Maghreb. [72] Umayyad Caliphate Main article: Umayyad Caliphate Umayyad The Umayyad dynasty (or Amiad), whose name derives from Umayyyad Ibn Abd Shams, great-grandfather of Calif. Although the Umayyad family came from the city of Mecca, Damascus from medina, I strengthened his capital to Damascus from medina leading to profound changes in the empire. Similarly, at a later date, the transfer of the caliphate from Damascus to Baghdad marked the approach of a new family to As the country grew, state spending increased. In addition, Beit Elmel and the welfare state expenses to help the Muslim poor, the stranded, the elderly, the orphaned, the widowed and the disabled, increased, the Umayyad couple asked new converts (from Wally) to continue paying the poll tax. Umayyad's rule, with its wealth and luxury, also seemed contrary to the Islamic message preached by Mohammed. [75] [76] [77] All this growing discontent. [78] Descendants of Muhammad's uncle, Abbas Ibn Abd al-Motlib, rallied in dissatisfaction, poor Arabs, and some Shiites against the Umayyyats and overtaking them with the help of General Abu Muslim, and anouked the Abbas dynasty in 750, which moved the Caliphate of Cordoba, for 1031, before falling due to the corner of al-Andilus. Beit Elmel, the welfare state, then continued under the Abbasids. At its largest scale, the Umayyad dynasty covered more than 5,000,000 Kemers) making it one of the largest empires the world has seen to date, and the fifth largest continuous empire ever. Mawiyah made Damascus beautiful, opening a court to rival Constantinople's. At one point he expanded the boundaries of the empire and reached the edge of Constantinople, even though the Byzantines drove him back and he failed to hold any territory in Anatolia. Sunni Muslims have been acquitted for saving the young Muslim nation from post-civil war anarchy. However, Shi'ite Muslims accuse him of inciting war, weakening the Muslim nation by dividing the nation, glorifying self-glorification[82] of slandering the prophet's family,[83] and even selling his Muslim critics to slavery in the Byzantine Empire. One of Moawiya's most controversial and enduring legacies was his decision to appoint his son Yazaid as his successor. According to the Shi'ite doctrine, this is a clear violation of the agreement he made with Hassan Ibn Ali. The Uqba Mosque is the oldest and most prestigious mosque in the Muslim West. Its current form dates back to the 9th century, Kairukan, Tunisia. In 682, restored Okova Ibn Nafi as governor of North Africa. Okova won the battles against the Barbarians and the Byzantines. From there, Okova marched thousands of miles west towards Tangier, where he reached the Atlantic coast, then marched east through the Atlas Mountains. With about 300 cavalry, he continued towards Biscra, where he was ambushed by a barbaric force under Kaysella's watch. Okova and all his men died in the fighting. The Barbarians attacked and drove Muslims out of North Africa for a period of time. The Umiyad lost its supremacy at sea and was forced to abandon the Islands of Rhodes. Crete. Under Yazaid I, some Muslims in Kofa began to think that if Hussein Ibn Ali, Muhammad's descendant, were their ruler, he would be more adequate. He was invited to the kofa but was later betrayed and killed. Imam Hussein's son, Imam Ali Ibn Hussein, was imprisoned along with Hussein's sister and other remaining women in the Karbala War. Due to public objections they were later released and allowed to go to their native Medina. One imam after another continued imam Hussein's generation, but they resisted today's caliphs as their opponents until Imam Abdullah al-Mehdi Spent came to power as Fatimed's first caliph in North Africa, when the caliphate and Imetah reached the same person again after Imam Ali. These imams have been recognized by the Spubids and many similar institutions now called Ismaili, 12r, etc. The period under the care of Mawiya II was marked by civil wars (a second pitana). This will make it easier to rule Abdul Malik Ibn Marwan, an educated and talented ruler. Despite the many political problems that have moved his rule, all important drawings have been translated into Arabic. In his rule, a coin was coined into the Muslim world. This led to a war with the Byzantine Empire under the supervision of Justina II (Battle of Sevastopolis) in 692 in Asia Minor. The Byzantines were defeated by the Calif. after the defection of a large group of celebs. The Islamic currency in the Muslim world. [Editing] external links is made to reform agriculture and trade. [Editing] External links Abd al-Mallich united and expanded Muslim rule, turned Arabic into a language of state and organized a regular postal service. The Umayyad army invades France after occupying the Iberian peninsula al-Walid I started the next phase of Islamic conquests. Under it, the early Islamic Empire and moved to Carthage and along western North Africa. Muslim armies under the supervision of Tariq Ibn Ziad crossed the Strait of Gibraltar and began occupying the Iberian Peninsula through the Armies of North Africa. The Visigoths of the Iberian Peninsula was the furthest scope of Islamic control in Europe (they were arrested at the Battle of Torres). In the east, Islamist armies under the watch of Mohammed bin Qassem reached the Indus Valley. Under al-Walid's watch, the caliphate empire stretched from the Iberian Peninsula to India. Al-Hajj Ibn Yusef played a crucial role in organizing and selecting military commanders. Al-Walid paid close attention to the expansion of an organized army, building the most powerful fleet in the Umayyad era., this tactic was crowned chief on the day of al-Walid's death. He appointed Yazaid Ibn al-Mohaleb governor of Mesopotamia. Suleiman ordered the arrest and execution of the family of al-Hajaj, one of the two most prominent leaders (the other was Kutayeva Ibn Muslim) who supported the inheritance of al-Walid's son, Yazaid, not Suleiman. Al-Hajj died before al-Walid's death, so he posed no threat. Kutayeva renounced his allegiance to Sulaiman, although his forces rejected his appeal for rebellion. They killed him and sent his head to Saliman. Suleiman did not move to Damascus upon becoming a calif, and remained in Ramla. Suleiman died suddenly. Bulgaria's intervention on the Byzantine side proved decisive. Muslims suffered heavy losses. Suleiman died suddenly in 717. Yazaid II took power upon the death of Omar II. Yazaid fought the Khrijits with whom Omar negotiated, killing the Houthi leader, Shuadab. Under Yazaid's rule, civil wars began in different parts of the empire. Yazid expanded the territory of the Caliphate from his brother, ruled the empire with many problems. He was effective in addressing these problems, and allowing the Umayyad empire to continue as an entity. His long reign was effective, renewed reforms introduced by Omar II. Under Hisham, regular raids against the Byzantines continued. In North Africa, Jijita theory combined with local restlessness to produce the Barbarian rebellion. He also faced a rebellion by Zad Ibn Ali. Hisham suppressed both anesthesiologists. The Abbasids continued to gain strength in Horacen and Iraq. However, they haven't been strong enough to make a move yet. was during the last Umayyad dynasty campaign. Hisham died in 743. Al-Walid II saw political intrigue during his reign. Yazaid III fumed against the immorality of his cousin Walid, which included discrimination on behalf of The Arabs of Banu Qais against the immorality of his cousin Walid II saw political intrigue during his reign. Yazaid III fumed against the immorality of his cousin Walid, which included discrimination on behalf of The Arabs of Banu Qais against Yemenis and non-Arab Muslims, and Yazaid III fumed against the immorality of his cousin Walid. the free human being being applied). Waleed was overthrown shortly thereafter in a coup. [91] Yazid fortifies funds from the Treasury and raised Calif. He explained that he rebelled in the name of the Book of God and Sona. Yazaid ruled for only six months, while various groups refused allegiance and dissident movements awoke, after which he died. Ibrahim Ibn al-Walid, the name of his brother Yazaid III, ruled briefly in 744, before resigning. Marwan II ruled from 744 until he was the last ruler of Umayyad to rule. Damascus. Marwan called his two sons Ovidallah and Abdullah's heirs. He appointed governors and declared his authority by force. The anti-Umayyad feeling was very common, especially in Iran and Iraq. The Abbasids have received a lot of support. Marwan's reign as chief was devoted almost entirely to trying to maintain the Umayyad by the massacre of Umayyad by the Abbasids. Almost the entire Umayyad dynasty was killed, except for the talented Prince Abdulrahman who fled to the Iberian Peninsula and established a dynasty there. The Islamic Golden Age Main article: Abbasi Caliphate Abbasi The Abbasid dynasty came to power in 750, consolidating the achievements of the previous caliphate. Initially, they conquered the Mediterranean islands including the Balearics and then, in 827, southern Italy. [92] The ruling party came to power on a wave of dissatisfaction of the Abbasids, it flourished. The most notable of these was the development of Arabic prose and singalour, years by Cambridge and the annals of Islam as its golden age. [95] Trade and industry (considered a Muslim agricultural revolution) also flourished under the years Abbasid Khalif al-Mansour (754-775), Haroon al-Rashid (786-809), al-Ma'amman (Ruled 809-813) and Yoshud Immediately. The capital was transferred from Damascus to Baghdad because of the importance placed by the Abbasids in eastern affairs in Persia and Transoxania. [96] During this period the caliphate showed signs of fracture as regional dynasties rose. Although the Umayyad family was killed by the nauseating Abbasids, one family member. 'Abd a-Rahman I, fled to Spain and established an independent caliphate there in 756. In the Maghreb, Haroon al-Rashid appointed the Arab Alamedi as almost autonomous rulers, despite continuing to recognize the central authority. Abad's rule was short-lived, and they were overthrown by the Patami Shi'ite dynasty in 909. Around 960, the Fatmids conquered Egypt, Abbasid, and built a beer there in 973 called al-Qahira (now known as the Victory Star). In Persia, the Turkish Gaznabides snatched power from the Abasseds. [97] [98] Abbas' influence was consumed by the Great Seljuk Empire (a Turkish Muslim tribe that emigrated to the Continental Prize) until 1055. [96] Expansion continued, sometimes forcefully, sometimes by peacefully pretending. The first stage of nude India began just before 1000. Some 200 years (between 1193 and 1209) the area fell all the way to the Ganges River. In sub-Saharan West Africa, Established immediately after 1000. Muslim rulers were in Canem from 1081 to 1097, with reports of a Muslim prince at the head of Gao as early as 1009. The Islamic kingdoms associated with Mali came to prominence in the 13th century. The Abbasids have developed initiatives aimed at greater Islamic unity. Various sects of the Islamic unity. Various sects of the Islamic unity. Umayyyuds and their government. According to Ira Lapidus, the Abassi uprising was mainly supported by Arabs, mainly by the damaged settlers of Maru with the addition of their Yemeni and Mwali factions. The Abbasids also appealed to non-Arab Muslims, known as Mwali, who were left out of a society based on proximity to Arabs and perceived as a lower class within the Umayyad empire. Islamic aconism, promoted by the Abbasids, refers to the idea of unity of a nation in literal meaning: that there is one faith. Islamic philosophy evolved as the serenity was encoded, and the Four Medhabs were established. This period also saw the rise of classical Sufness. Religious achievements included completing the canonical collections of Hadith by Sahi Bukhari and others. [101] Islam has somewhat recognized the attacks of the Abhramian religions, the Qur'an identifying Jews, Christians, Seborrusters and Sevian or Baptists (usually taken as a reference to the Bandans and related Mesopotamian groups) as the book's people. Towards the beginning of the High Middle Ages, sunni doctrines and highs, the two main islamic codes, were formed and the divisions of the world theologically would be formed. These trends will continue during the Patmid and Eid periods. Politically, the Abbasid caliphate has evolved into an Islamic monarchy (a private system of government). The existence, validity or legality of the governors of the regional sultanate and emirate has been recognized for the unity of the state. [102] In the early Islamic philosophy of the liberation of science and philosophy from the official theology of Asheri; Therefore, Abroism is considered to be the product of modern secularism. [103] Al-Safa, the founder of the Abbasid caliphate, launched a huge uprising against the Umiyad caliphate from Khurasan province near Talas. After taking out the entire Umayyad family and achieving victory in the Battle of the Wolf, al-Saafa marched and his forces to Damascus and formed a new dynasty. His forces clashed with many regional powers and consolidated the kingdom of the Abbasid caliphate. [105] A manuscript written under the second half of the Abbas era. In al-Mansur's time, a Persian scholarship emerged. Many Arabs converted to Islam. The Omiads actively refrained from converting to continue the collection of Jiazia, or the tax on non-Muslims. Islam nearly doubled its territory from 8% of residents by 750 to 15% by the end of al-Mansour's rule. Al-Mehdi, whose name is guided to Fit or Redeemer, was declared a fib when his father was on his deathbed. Baghdad flourished during al-Mehdi's rule and became the world's largest city. It has attracted migrants from Western, Iraq, Syria, Persia to India and Spain. Baghdad was home to Christians, Jews, Hindus and Zoroesters, in addition to the growing Muslim population. Like his father, al-Hadi was open to his people and allowed civilians to address him at a palace in Baghdad. He was considered an enlightened ruler, and continued the policies of his Abbasid predecessors. His brief reign was plagued by military conflicts and internal intrigue. The military conflicts calmed as Haroon al-Rashid ruled. His reign was marked by scientific, cultural and religious prosperity. He established the Beit al-Yicma Library (House of Wisdom), and the arts and music flourished during his reign. The Brumkid family played a major role in establishing the caliphate, but refused during Rashid's rule. Elamine received the caliphate from his father Haroon al-Rashid, but did not respect the arrangements made for his brother, leading to the fourth corner. Al-Moon's general, Tair ibn Hussein, took Baghdad and executed al-Amin. The war led to a loss of prestige for the dynasty. The rise of regional powers born out of the splitting of the Abbasid caliphate quickly became embroiled in a three-man rivalry between Koptist Arabs, Persians and Turkish immigrants. In addition, the cost of running a large part of the Turkish groups, and some of the princes in India were Shiites. The political unity of Islam began to crumble. Under the influence of Abbasid calips, independent dynasties appeared in the Muslim world, and the Kalifim recognized such shames as legitimately Muslim. The first was the Tahiri dynasty in Hurasan, founded during the reign of The Chief al-Mghwan. Similar dynasties included the Sapprids, The Smenides, Gaznavides and Selijuk. During this period progress was made in the fields of astronomy, poetry, philosophy, science and mathematics. Al-Amin, a man, was based in Baghdad's early Middle Ages, with the death of al-Amin. Al-Ma'on expanded the territory of the Abbasid Empire during his reign and handled the rebellions. Al-Ma'on appointed governor of Khorsan Heron, and after his ascension to power, called The Calif. Tahir governor of his military services to ensure his loyalty. Tair and his family became entrenched in Iranian politics and became at hreat when al-Mimun's policies alienated them and other opponents. Al-Ma'on worked to concentrate power and ensure a smooth sequence. Al-Mehdi declared that the general was a defender of Islam against the pira, and even claimed the ability to declare orthodoxy. Religious scholars believed that al-Ma'amon had overstepped his borders in Mihanna, a Abbasid inquisition he had introduced in 833 four months before his death. The Ulaama emerged as a force in Islamic politics during al-Ma'on's rule over opposition to the Ingwissia. The Omema and major Islamic law religion. The doctritan differences between Sunni and Shia Islam have become more pronounced. During the al-Ma'am regime, border wars increased. Al-Ma'on made preparations for a major campaign, but died while leading a delegation in Sardis. Al-Ma'on gathered scholars from many religious countries in Baghdad, which he treated well and tolerantly. He sent an emissary to the Byzantine Empire to collect the most famous manuscripts there, and translated them into Arabic. [115] His scientists originated from alchemy. Shortly before his death, during a visit to Egypt in 832, The Cliff ordered the breach of the Great Pyramid of Giza to seek knowledge and treasure. Workers dug a tunnel near where tradition located the original entrance. Al-Ma'on later died near Tarsus under questionable circumstances and was allowed by his half-brother, al-Moasim, rather than his son, al-Abbas ibn al-Ma'on. Kalif immediately ordered the dismantling of al-Maman's military base in Tianna. He was facing a Hormit rebellion. One of the most difficult problems facing this Calif. was the ongoing insurgency of Babak Khuraddin. Al-Moasim overpowered the rebels and secured a significant victory. Byzantine Emperor Theophilus launched an offensive against the Abbasid forts. Al-Moasim sent al-Afshin, who met and defeated theophilus forces at the Battle of Acen. Upon his return, he learned of a serious military conspiracy that forced him and his successors to rely on Turkish commanders and slave soldiers of Reilman (who prophesied the Mamluk system). The K'uramiva were never fully suppressed, though they slowly declined during the reign of The Lyps. Towards the end of Al-Musica's life there was an uprising in Palestine, but he defeated the rebels. During al-Musa's reign, the Tahirid dynasty continued to grow in power. The Tahiris were exempt from much gesture. Monitoring functions. Their independence contributed to Abbas' deterioration in the east. Ideologically, al-Qasham followed his half-brother al-Ma'on. He continued with the support of his predecessor in the Islamic Mo'tasilla sedi, invoing brutal torture against the opposition. The Arab mathematician al-Kindi was employed by al-Musicim and taught the son of the Calif. Al-Kindi served in the House of Wisdom and continued his studies in Greek geometry and algebra under the aegis of the Calif. Al-Wethik inherited his father. Al-Wethik inherited his father. Al-Wethik inherited his father. populations and the Turkish armies. The uprising was shut down, but hostility between the two groups increased as Turkish forces took power. He also promised a prisoner exchange with the Byzantines, Al-Wethik was a patron of scholars as well as artists. He personally had musical talent and was thought to have composed more than 100 songs, [117] Large mosque minaret of Samara. When al-Vatic died of high fever, al-Motowakil inherited it. Al-Mutawukil's rule is remembered in many reforms and character is seen as the golden age. He was the last great Abassi calif; After his death, the dynasty deteriorated. Al-Mutawukil finished the Mina. Al-Mutawukil built samara's Grand Mosque as part of samara's extension to the east. During his reign, al-Mutahwkil met the famous Byzantine theologian Constantine the philosopher, who was sent to strengthen diplomatic relations between the Empire and the Caliphate by Emperor Michael III. Al-Mutwukil was involved in religious discussions, as reflected in his actions against minorities. Hessie faced a crackdown embodied in the destruction of the Hussein Ibn Al'i Temple, an action allegedly carried out to stop the pilgrimage. Al-Mutahwkil continued to rely on Turkish statesman and slave soldiers to bring down rebellions and lead battles against foreign empires, notably the capture of Sicily from the Byzantines. Al-Mutahwkil continued to rely on Turkish statesman and slave soldiers to bring down rebellions and lead battles against foreign empires, notably the capture of Sicily from the Byzantines. the caliphate that day with the support of the Turkish faction, despite being involved in the murder. The Turkish party wants al-Montesir to remove his brother from the line of succession, fearing reprisals for their father's murder. Both brothers wrote statements of resignation. During his reign, al-Montesir lifted the ban on pilgrimages to hassan and Hussein's

organs and sent Vasif to raid the Byzantines. Al-Montesir died of unknown factors. Turkish leaders called for a council to elect his successor, and chose al-Muste'an. The Arabs and Western forces from Baghdad were unhappy with the choice and were attacked. However, the caliphate no longer depended on the Arab choice. Depends on Turkish support. After the failed Muslim campaign against Christians, people accused the Turks of bringing disaster to their faith and murder of the elves. After the Turks, becoming the youngest Abbas Saeed Khalif to seize power. Four structures of Islamic law Abu Hanifa (Iraqi teacher) Malik bin Anas (Medina Imam) Muhammad Ibn Idris a-Shafi (Egyptian Iman) Ahmad Ibn Fedelen, researcher; Al Bettany, astronomer; Tabri, historian and theologian; Al-Razi, philosopher, medic, chemist; Al-Farabi, chemist and philosopher; Abu Nasser Mansour, mathematician; Al-Bironi, mathematician; Al-Bironi parties jealous of each other. The Turks had problems with the Westerns (barbarians and teachers), while the Arabs and the Fars in Baghdad, who supported al-Musathin, treated them both with equal hatred. Al-Mutaaz to death his brother al-Mu'ayad and Abu Ahmed. The ruler spent recklessly, causing an insodulation of Turks, Africans and prizes for their wages. Al-Mutaaz was brutally overthrown shortly thereafter. Al-Mutadi became the next chief. It was solid and solid compared to the previous clips, even though he was mostly a ruler by name only. After the Zange uprising, al-Tamamide summoned al-Mwafak to help him. Al-Mwfak then ruled in all but the name. The Hamdanid dynasty was founded by Hamdan Ibn Hamdun when he was appointed governor of Mardin in Anatolia by Cheliffs in 890. Al-Tamaid later transferred authority to his son, al-Tadad, and never returned to power. The Tolonides became the first independent state in Islamic Egypt when they separated during this period. Al-Tadi ran the caliphate. Egypt returned to loyalty and Sopotamia was returned to the series. He was tolerant of the Shi'ites, but towards the Umayyad community he wasn't that simple. Al-Tadi was cruel in his punishments, some of which do not exceed those of his predecessors. For example, the leader of the Houthis in Mosul marched on Baghdad wearing a silk robe, which her uncle denounced as sinful, and then crucified. With al-Tadi's death, his son was succeeded by a Turkish slave, al-Mukhathi, to the throne. Al-Mukhathi became a popular man for his generosity, and for eliminating his father's generosity Prisons, baghdad's terror. During his reign, the caliphate overcame threats such as the Karmats. Upon al-Mukhtfi's death, Uazir later chose al-Mukhtfadir. Al-Muktadir's reign was a constant succession of 13 Vasirim, one that arose in the fall or the assassination of another. His long reign brought the Empire to an all-time low. Africa was lost, and Egypt almost. Mosul has abolished its dependence, and the Greeks have raided the unfounded border. The East has continued to officially recognize the caliphate, including those that almost claimed independence. At the end of the early Abbasid period in Baghdad, Empress Zoe Carbonopsina pressed for the armistice with al-Muktiyar and arranged the ransom of the Muslim prisoner[119] while the Byzantine border was threatened by Bulgarians. It only added to Baghdad's interference. Despite the people, al-Muktadir again came to power after the upheaval. Al-Muktadir was even worse. He refused to resign, he went blind and went to jail. His son R-Radi took the place on the company only to experience a cascade of misfortune. He praised his piety, becoming a tool of de facto ruling minister Ibn Riyak (Amir al-Ahmarah; Amir of Amir). Ibn Reik held the reins of the government and his name joined Calif. During this period, Hanbalis, supported by popular sentiment, actually set a kind of 'Sunni equisitation'. R-Radi is generally considered the last of the true clips: the latter to carry ornaments at Friday's ceremony, hold gatherings, communicate with philosophers, discuss questions today, take advice on state affairs; Distribute handouts, or mitiate the severity of the brutal officers. That's how the early Baghdad Abbasid ended. In the late 1930s, the Egyptians carried the Arabic title wally reflecting their status as governors of the Abbasids, the first governor (Mohammed bin Thujaj al-Hahid) installed by the Abbasid Calif. They gave him and his two younger brothers, al-Hassan, formed a Ahmad the Boyd Confederacy. L.A., originally a soldier in the city's Gyarides service, managed to mobilize an army to defeat a Turkish general from Baghdad named Yakut in 934. Over the next nine years, the three brothers took control of the caliphate, gaining the titular authority of the caliphate. Fares and Jibal have been conquered. Central Iraq pitched at 945, before the Biz took Karman (967), Oman (967), the Jajura (979), Barra-Bremen (980) and Gorgan (981). After that, the Boieds went into slow decline, Parts of the confectioners gradually fall apart and local chains under their rule become de facto independent. [120] The middle school in Baghdad Abbasi in the early Middle Ages, Dirham al-Motaki, at the beginning of the Abbasid in Middle Baghdad, became a caliphate of little importance. Amir al-Uttera Bim was content to impeach his secretary to Baghdad to gather local dignities to choose a successor. The choice fell to al-Mutaki. Bajam was killed in a hunting faction by outcast Kurds. In the ensuing anarchy in Baghdad, Ibn Raik persuaded the Calif. to flee to Mosul, where he was welcomed by the Hamanids. They murdered Ibn Riek. Hamdanid Nasir al-Dawla advanced to Baghdad, where well-organized mercenaries and Turks threw them out. Turkish General Tosen became the amir al-Omra. The Turks were robust Sunnis. A new conspiracy endangered the Calif. Hamdanid forces helped Ad-Dawla flee to Mosul and then Nassibine. Tosen and Greed were at a standstill. Al-Mutaki was in Raqqa, moving to Tucson, where he was deposed. Tucson attacked the Boyd dynasty and the Hemdens. Shortly thereafter, Tucson died and was deported by one of his generals, Abu Jafar. The Boaids then attacked Baghdad, and Abu Jalal fled to hide with the Calif. In Waid Sultan Mwiz a-Dawla assumed command and forced the Kalif to surrender to amir. Eventually, al-Mustakfi went blind and strayed. The city fell into chaos, and the Calif. Palace was looted. [121] Muslims with significant medium influence, Ibn Rashed (Abros), philosopher; Al-Farabi, Persian philosopher;; al-Mutnavi, An Arab poet; Abu Ali Hussein ibn Abdullah ibn Sinh (Avisna), a physician, philosopher and scientist, after they ruled The Bouaid in Baghdad, al-Muti became a ulif. The office was trimmed with real power and keeping Sia established. The Bawaids have held Baghdad for over a century. During Bawaid's reign, the caliphate was at an all-time low, but was recognized religiously, except in Iberia. In Waid Sultan Mo'iz al-Dawla, he refrained from bringing the Shiite calif., Alta'i, controlled a factional conflict in Syria between the Patimed, the Turks and the Karmats. The hiding dynasty is broken, too. Abbas' borders were protected only by small border states. Baha al-Dawla, the Boaid Amir of Iraq, was deposed from al-Ta'i in 991 and declared al-Qadir's caliphate, Mahmoud Magazni took care of the empire. Mahmoud Magazni, of Eastern fame, was friendly to the khalifs, and his victories in the Indian Empire were announced accordingly from Baghdad manifesto and the doctrine that the coran was created. He pulled out of Mu'tazila, bringing an end to the development of rationalist Muslim philosophy. During this period and next season, Islamic literature, especially Persian literature, flourished under the aegior of the Boaids. In 1000, the global Muslim population of 10%. During al-Qaim's rule, the Bawaid frequently fled the capital and the Seljuk dynasty came to power. Tharl took over Syria and its artists. He then made his way to the capital, where he was well received by both hotel bosses and people. In Bahrain, the Trematian state collapsed in al-Isa. Eve recovered from the patamids and again recognized throughout seljuk's occupations. The sultan criticized the Caliif's interference in state affairs, but died before ousting the last Abbasid in Middle Baghdad. [125] Al-Aqsa Zell Mosque Al-Aqsa Zell Mosque, 985 The doom of al-Aqsa, the late Abbasid musk, ruled from the beginning of the Crusades to the 7th Crusade. Calif. I was al-Mustajir. It was politically irrelevant, despite civil disputes at home and first crusades in Syria. Raymond IV of Toulouse tried to attack Baghdad, losing the Battle of Manzicart. The global Muslim population of 11 per cent in 1100. Jerusalem was seized by crusaders who massacred its inhabitants. Preachers travelled around the caliphate declaring the tragedy and provoking people to reclaim the Al-Aqsa Mosque from the Franks (European Crusaders). Hordes of exiles gathered for war against infidels. Not the Sultan Mahmoud II, the great Seljuk, was involved in the war in the east. Banu Mazid's general, Dubi Ibn Sadaka[126] (Amir al-Hila), sacked Bosra and attacked Baghdad with the sultan's younger brother, Gith a-Din Masood. Dubis was crushed by the Calif. and Dubaye, his nephew Masood, and Atbag Therle II. Zange was returned to the East, irritated by the Calif. and Dubaye, where he was beaten. The Kalif then laid siege to Mosul for three months without success, and went against Masood and Zanji. It was nonetheless a milestone in the caliphate's military revival. [127] After the siege of Damascus (1134),[128] Zange pledged Syrian. Al-Mustashid attacked Sultan Masood of West Seljuk and was taken prisoner. He was later found dead. His son, al-Rashid, was unable to gain independence from Turks Seljuk. Zange, because of dubai's murder, established a rival sultanate. Masood attacked; The Cliff and The Gangi, hopeless of success, fled to Mosul. The sultan returned to power, a council was
held, Caliph was overthrown, and his uncle, al-Mukatafy's son, was appointed the new caliph. R-Rashid fled to Isfahan and was killed by the Shaskins. [124] Continued disengagement and competitions between the Seljok Turks enabled al-Muthfi to maintain control of Baghdad and expand it across Iraq. In 1139, al-Muthfi gave protection to The Nastorian Patriarch Abdisho III. As the Crusade raged, The Cliff managed to protect Baghdad from Mohammed 47-year reign was largely marked by ambitious and corrupt contacts with tartar heads, and by his dangerous call to the Mongols, who ended his dynasty. His son, Izz-Zahir, was in Calif. Al-Mustangir founded the Mustancia Madrassa. In 1236, Khodadi Khan ordered Khorasan to be ----- in 1237, the Mongol Empire slavery most of established and to house Herat. Mongolian military governors mostly prepared their camp in Mojn Plain, Azerbaijan. The rulers of Mosul and Esmania Hilician surrendered. Chumakhan divided the Transcacia region into three provinces based on a military hierarchy. In 2015, 30 00:00:00,000 ----Persia, with the exception of the Abbasi strongholds of Irag and Ismaili, and all of Afghanistan and Kashmir. Al-Mostim was the last Abbas in Baghdad, defying his opposition to Shajjar el-Dor's assurgement to the Egyptian throne during the Seventh Crusade. To the east, Mongolian forces under the watch of Hulagu Khan swept through transocyana and Khurasan, Baghdad was fired and The Cliff was deposed shortly thereafter. The Mamluk sultans and Svria later mapped out a helpless Khalif Abbasi shadowed Cairo's Abbasid shadow ruled under the guidance of mamluk sultans and nominal rulers Legitimize the true rule of the melouk sultans. All of Karin Abbasid's chiefs who preceded or intercepted al-Musathin were spiritual heads lacking temporary power. Al-Mutwukil III was calif. In 1517, the Ottoman sultan Salim defeated the Memlogui sultanate and made Egypt part of the Ottoman Empire. [133] [134] Fatimid Caliphate the Fatimid Caliphate originating from ifrigiva (Tunisia's right and eastern Algeria). The dynasty was founded in 909 by Abadullah al-Mehdi Bila, who legitimized his claim of Muhammad origin through his daughter Fatima a-Zahra and her husband, Al-'Ibn-Avi-Talib, the first Shia Imam, hence the name al-Fatimiwan Fatimi. [135] The Thatamids and Zaids at the time used Anapian theory, as did most Sunnis. [136] [137] [138] Abdullah al-Mahdi's control soon expanded over the entire centre of Maghreb, an area made up of countries of Morocco, Algeria, Tunisia and Libya, which controlled them from Mahdia, tunisia's capital. The Fatimides entered Egypt at the end of the 10th century, captured the Ikhid dynasty and established a capital city in al-Qahira (Cairo) in 969. [140] The name was a reference to the planet Mars, Subduer, which was prominent in the sky once construction of the city began. Cairo was intended as a royal compound for the Patimi Calif. and Tsevsev, although Egypt's actual administrative and economic capital was in cities like Postet until 1169. After Egypt, the Patimides continued to occupy the area until they ruled from Tunisia to Syria and even crossed the Mediterranean sea to Sicily and southern Italy. Under their watch, Egypt has prospered, and the Patimides have developed an extensive trade network in both the Mediterranean and the Indian Ocean. Their commercial and diplomatic ties extended as far as China and its Song dynasty, which established Egypt's economic trajectory in the Middle Ages. Unlike other governments in the region, the pathmic progress in state offices was based more on the allowed than on the allowed. Members of other branches of Islam, including Sunnis, were just as likely to be appointed to government based on competence. [142] However, there were exceptions to this general approach of tolerance, notably Al-Hakim B-Omar Allah. The Patimi Palace was in two parts. It was in the Khan al-Khalili area of Bin al-Kawasarian Street. [143] Fatmid clips in the early and innocent Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As Lefifim At the beginning of the Middle Ages also see: Cairo Abbasid As At the beginning of the Abbas kingdom in Baghdad, the Alides faced severe persecution from the ruling party, flocking as a direct threat to the caliphate. Because of the Dawa. They then drove towards the Iranian highlands and moved away from the center of the political world. Al-Mehdi's father, Al Hussein al-Mestor, regained control of Dawa affairs. He sent two Dais to Yemen and West Africa. Al Hussein died shortly after the birth of his son, Al Mehdi. A government system helped update al-Mehdi on the development that took place in North Africa. [144] Al-Hakim Mosque in Cairo, Egypt; South of the Islamic Cairo building in Bab Alaphoto was named after Al-Hakim B-Amr Allah, built by Vizer Gower al-Sikili, and expanded by Yedder al-Jamali. Al-Mehdi Abdullah al-Mehdi Bila established the first imam of the Fatimid dynasty. He claimed genealogical sources from before Fatima via Hussein and Ismail. Al-Mehdi established his headquarters in Salamiyeh and moved towards northwest Africa, under Abad rule. His success in claiming to be a harbinger of the Mehdi was instrumental among the barbarian tribes of North Africa, especially the Kutama tribe. Al-Mehdi established himself in the former residence of A'Abed Baraka, a suburb of al-Kirwan in Tunisia. In 920, al-Mehdi bewt in the empire's new capital, al-Mehdia. After his death, al-Mehdi was replaced by his son, Abu al-Qassem Muhammad al-Qaim, who continued his expansion policy. [145] At the time of his death he extended his rule to Morocco of the Idridis, as well as Egypt itself. The Patami Caliphate grows to include Sicily and span North Africa from the Atlantic Ocean to Libya. [146] Abdullah al-Mahdi's control soon expanded over the entire centre of Maghreb, an area made up of countries of Morocco, Algeria, Tunisia and Libya, which controlled them from its hands in Tunisia. The new capital al-Mansour Bila (see see 946-953) and al-Mo'iz Li-Din Allah (see 953-975). Fatimid General Jawar captured Egypt in 969, and he built a new palace town there, near Poisaht, which he also called al-Manşūriyya. Under the supervision of al-Moiz Lidnila, the Fatimides conquered the Ikhmidd Vilaya (see Fatmid Egypt), and marched in 969 a new beer in al-Qahira (Cairo). [140] The name was a reference to the planet Mars, Subduer, which was prominent in the sky at that moment in the city Started. Cairo was intended as a royal compound for the Patimi Calif. and Tsevsev, although Egypt's actual administrative and economic capital was in cities like Postet until 1169. After Egypt, the Patimids continued to occupy the area until they ruled from Tunisia to Syria, as well as to Sicily. Under their watch, Egypt became the center of an empire that at its height included North Africa, Sicily, Palestine, Jordan, Lebanon, Syria, Africa's Red Sea coast, Thehama, Hajja and Yemen. Egypt has prospered, and the Indian Ocean. Their commercial and diplomatic ties extended as far as China and its Song dynasty, which eventually set Egypt's economic trajectory in the Middle Ages. After the 18th imam, al-Mustansir Bila, the Nizarian sect, believed that his son Nizar was his successor, while another branch of Ismā'īlī known as Mostali (from which the Dawadi eventually descended), supported his second son, al-Mustansir Bila, the Nizarian sect, believed that his son Nizar was his successor, while another branch of Ismā'īlī known as Mostali (from which the Dawadi eventually descended), supported his second son, al-Mustansir Bila, the Nizarian sect, believed that his son Nizar was his successor, while another branch of Ismā'īlī known as Mostali (from which the Dawadi eventually descended), supported his second son, al-Mustansir Bila, the Nizarian sect, believed that his son Nizar was his successor, while another branch of Ismā'īlī known as Mostali (from which the Dawadi eventually descended), supported his second son, al-Mustansir Bila, the Nizarian sect, believed that his son and this common position held until the 20th Imam, al-Amir in Ahmi Lala (1132). In the death of Imam Amir, one of The RealIstali claimed that he had transferred the imam to his son in Tayeb Avi Qassim, who was two at the time. After the fading of the pathetic political system in the 1160s, ruler Zengid Nur Ad-Dion took over his general, Shirkut, egypt from the Second Crusade 1147-1149 · Third Crusade 1187-1192 Low Period · 4th Crusade 1202-1204 · Fifth Crusade 1217-1221 · 6th Crusade 1271-1272 began in the 8th century, the Iberian Christian kingdoms began in Requiste aimed at retransquisting al-Venlos from the teachers. In 1095, Pope Orban II, inspired by the conquests of Spain by Christian forces and implored the Eastern Roman Emperor to help protect Christianity in the East, called for the first Crusade from Western Europe to conquer Edessa, Antioch, the Province of Tripoli and Jerusalem. [151] In the early period of the Crusades, the Christian kingdom of Jerusalem emerged and for a time
controlled Jerusalem. The Kingdom of Jerusalem and other small Crusader kingdoms over the next 90 years were part of the complex politics of the Lent, but did not threaten the Islamic caliphate or other powers in the region. After Shire finished fatimid's reign in 1169, I will reunite him with The Crusader kingdoms faced a fallgrande in 1492. During the Low Crusades, the Fourth Crusade was diverted from the Lent and instead took Constantinople, leaving the Eastern Roman Empire (now the Byzantine Empire) further weakened in their long struggle against the Turkish people in the east. However, the Crusaders managed to target the Islamic caliphate; According to William of to gain independence from Egypt and remained divided until the Egyptian sultan a-Slih Ayoub restored Ayobeid's unity by his rule over much of Syria, with the exception of Aleppo, Until 1247. In 1250, the Mongols fired Aleppo and seized what remained of Ayubi territory shortly thereafter. [154] Sultans of Egypt Sultans and Emirs of Mongolian Aleppo Mongol invaded the 13th century to mark the end of the Islamic golden age. Some historians argue that the Eastern Islamic world has never fully recovered. Under genghis Khan's leadership, the Mongols put an end to the Abbasi era. The Mongol spread across Central Asia and Persia: the Persian city of Isfahan fell on them until 1237. With the election of Khan Mongka in 1251, the Mongols targeted the capital Abbasid, Baghdad. Baghdad. Baghdad. Baghdad. Baghdad was looted and destroyed. The cities of Damascus and Aleppo fell in 1260. Plans to conquer Egypt were delayed due to Mongka's death around the same time. Abbas' army lost to the Upper Mongol army, but the invaders were eventually arrested by Egyptian Mamluks north of Jerusalem in 1260 in the main battle of Ain Khalot. [156] Mongolian Islamic Empires Main articles: Ilhanata, The Golden Herd and Timoride Mosque The Goharsh Empire built by the Timorid Empire. Eventually, the Ilenata, the Golden Herd and Chagatai Khanata - three of the four main Mongolian khanates - embraced Islam. [157] [158] [159] In power in Syria, Mesopotamia, Persia and further east, for the rest of the 13th century, they were all gradually converted to Islam. Most of Ilehand's rulers were replaced by the new Mongolian force founded by Timur (himself a Muslim), who occupied Persia in the 1360s, and against the Sultanate of Delhi in India and the Ottoman Turks in Anatolia. Timur's relentless conquests were followed by demonstrations of violence consistent only with Chingis Khan, whose example Timur consciously idracted. Samarkand, the capital of Timor's cosmopolitan empire, flourished under his rule as never before, while Iran and Iraq suffered large-scale destruction. [160] The Middle East is still recovering from black death, which may have killed a third of the population in the region. The plague began in China and reached Alexandria in Egypt in 1347, spreading to most Islamic areas in the years that followed. The combination of the plague and the wars has left the Islamic world in the Middle East in a very weakened position. The Timuride dynasty found many powerful empires of Islam, including india's moguls. [161] [162] Timuride Renaissance Main Article: Registan of Timuride Renaissance Samarkand and its three madrassas. Left to right: Ollie Beg Madrassa, Tilia-Corey Madrassa, Tili in the Eastern and Western worlds. [163] Extraordinary was the invention of Tamerlane chess, reconstruction of the city of Samarkand, and significant contributions made by the family of Sultan Shah Rukh, which include Gawhar Shad, Polymet Ulugh Begh, and Sultan Hussein Bayqara in the fields of astronomy, mathematics, and architecture. The Empire receives widespread support from many Islamic scholars and scientists. Several Islamic learning centers and mosques were built, led by the Oyu Beg Observatory. The prosperity of herat city is said to have competed with those of The birthplace of the Italian Renaissance as a center of cultural rebirth. [164] [165] Aspects of the Renaissance in Timuride were later brought to Mogoli India by the Mogul emperors [166] [167] [168] and served as a legacy of countries of the other Islamic gunpowder empires: Ottoman Turkey and Spived Iran. [169] Maluk sultanates in 1250 were overtly discriminated against by slave brigades, and the Memlouk sultanate was born. Military prestige was at the center of the moligum society, and it played a major role in clashes with Mongolian forces. In the 1260s, mongols looted and controlled Islamic Near Eastern territories. The Memlocks, who were Turks, forced the Mongols (see Battle of Ein Jalot) after the recent destruction of the Ayubi dynasty. The Mongols were defeated again by the mamloim in the battle for him a few months later, after which they were expelled from Syria entirely. However, the Mamluks managed to concentrate their forces and capture the last Crusader territories in the Levant. In this way, they united Syria and Egypt for the longest interval between the Abbasid and Ottoman empires (1250-1517). [170] The Mamlochs experienced an ongoing state of political conflict, military tension, proxy wars and economic competition between the Muslim territory (Dar al-Islam) and non-Muslim territory (Dar al-Harb). The Battle of Ein Jalot and the glorious Battle of Ein Jalot and the glorious Battle of Marj al-Safar (1303), the last led by Imam Ibn Taymiyyah, marked the end of the Mongol invasions of Levent. Patton was given during these conflicts and changed the course of political Islam. [172] In their chosen role as protector of Islamic orthodoxy, the Mamluks funded many religious structures, including mosques, matrassas and vengeances. Although some of the work took place in the provinces, most of these projects expanded the capital. Many Mammuk buildings in Cairo have survived to this day, especially in Ancient Cairo. [173] Bahri Sultans Main article: Borgi Dynasty See also: Governors of Islamic Egypt, Melox era of al-Andilus Interior Alhambra in Granada, Spain decorated with Arabic designs. Main sections: The conquest of Southern Spain or al-Andilus in 711. A raid party led by Tariq was sent to intervene in a civil war in the Visigothic kingdom of Hispania. It crossed the Strait of Gibraltar (named after the general), and won a decisive victory in the summer of 711, when visigothic King Roderick was defeated and killed on July 19 at the Battle of Guadaleta. Tariq's commander, Musa Bin Nosair, crossed with significant reinforcements, and in 718 Ruled most of the peninsula. Some Arab and Christian sources later present an earlier raid by a certain person in 710, and also, the repudiation of the Chronicle of Alfonso III, refers to an Arab attack incited by Arvig during the reign of Wamba (672-80). The two large armies may have been in the south for a year before the decisive battle was fies. [174] The rulers of al-Andilus were given the rank of emir by the first Uamiyad Khalif al-Walid in Damascus. After the Abbasids took power, several Umayyads fled to Muslim Spain to establish themselves there. By the end of the 10th century, ruler Abdulrahman III had taken over the title of Calif. of Curdova (912-961). Soon after, the Umayyads continued to develop a state reinforced with its capital as Cordoba. Al-Haqm II replaced the caliphate after the death of his father Abd a-Rahman III in 961. He promised peace with the Christian kingdoms of northern Iberia and used stability to develop agriculture by building irrigation work. [177] Economic development was also encouraged by the expansion of the streets and the construction of markets. The caliphate's rule is known as the peak chemical of the Muslim presence on the peninsula. Umiyad's caliphate collapsed in 1031 due to political controversies and civil unrest during the reign of Hitchum II, who was ousted for audacity. [179] Al-Andilus disbanded into several countries called the Kingdoms of Taipei (Arabic, Molok al-Jifaf; English, Petty Kingdoms). The dissolution of the caliphate into these petty kingdoms of the north. Some Taipeis, like that of Seville, were forced into alliances with Christian princes and shared tributes with money to Castilla [180] See also: Gathering action and timeline of the Muslim presence on the Iberian peninsula Amirs from al-Andilus Main article: Amirim Cordova Abd al-Rahman I and Beder (a former Greek slave) fled with their lives after the popular uprising known as the Abbas Revolution. Rahman continued south through Palestine, Sinai, and then into Egypt. Rahman I was one of several surviving Umayyad family members to make a protected journey to Epicia at this time. Rahman I and Nadar arrived in Morocco of 150 people near Seuta. The next step would be to cross into the sea to al-Andilus, where Rahman could not be sure if he would be welcome. Following the Barbarian Uprising (740s), the province was in a state of confusion, with the nation riven by tribal discord between Arabs and racial tensions between Arabs and Burbers. In the south stood three Syrian commanders - Obeid Allah Ibn Othman and Abd Allah Ibn Khaled, both originally from Damascus, and Joseph Ibn Bucht of Kinserine and called al-Sumil (then In Zaragoza) to obtain his consent, but al-Sumil refused, Merciful, I'd try to make himself an amir. After a conversation with Yemeni commanders, Rahman told me to go to al-Antalos. Soon after, he set off with Bedr and a small group of followers for Europe. 'Abd al-Rahman landed in Al-Mankar in al-Andalus, east of Malaga. During his brief stay in Malaga, he quickly gained local support. News of the prince's arrival spread across the peninsula. To accelerate his ascension to power, he took advantage of the conflicts and the death. However, before anything was done, trouble broke out in northern al-Andalus. Abdulrahman and his followers managed to control Sargoza. Rahman Fought to rule al-Van in the Battle of Gualdqvir River, just outside Cordoba on the Musara
Plains . Mercifully I won, chasing his enemies from the field with parts of their army. Rahman marched into the capital, Cordoba, fighting a counterattack, but the negotiations ended the conflict. After Ramen consolidated power, he declared himself Mir al-Andilus. Mercifully I didn't sue the Muslim Calif., though. The final step was for General al-Fihari, al-Sumil, to suffocate in Cordoba prison. Al-Andilus was a safe haven for the house of Umayyyyye who managed to evade the Abbasids and killed most of Abbas' army. The chief Abbasid leaders were beheaded, their heads kept in salt, with identifying badges pinned to their ears. The heads were packed in a gruesome package and sent to the Abasi calif who had made a pilgrimage in Mecca. Merciful I recited repeated rebellions in al-Andilus. He began construction of the Grand Mosque, forming metres along the coast along the coast. He furthermore said to be the first to implant the palm and pomegranate into Spain's amiable climate: and he encouraged science and literature in his countries. He died on 29 September 788, after a reign of 34 years and a month. [183] Exterior of the Mesquita. Rahman I's successor was his son Hisham I, born in Cordoba, built many mosques and completed the mezquita. He called for a jihadist who ended his campaign against the Kingdom of Asturias and the province of Toulouse; In the second campaign, he was defeated in Orange by William Magalon, Charlemaghan's first cousin. His successor al-Haqm took power and was challenged by his uncles, Rahman I's other sons. One of them, Abdullah, went to Charlemas- the Courthouse of Charlema in Ax-la-Chafelle to negotiate assistance. Meanwhile Cordova was attacked, but attacked. Hakeem spent much of his reign suppressing rebellions in Toledo, Zaragoza and Merida. Abd Er-Rahman II inherited his father and was involved in almost continuous warfare against Alfonso II, from Storias, South forward he stopped. Rahman II reprimanded the attack of Vikings who went down in Cediz, conquered Sevilla (with the exception of its citadel) and attacked Cordoba. He then built a navy and naval arsenal in Seville to fend off future raids. He was responding to William's requests from Septimania for assistance in his fight against the candidacy of Bald Charles. [185] The reign of Mohammed I was marked by the movements of the Nativist (ethnic Iberian Muslims) and Mozarrab (Iberian Muslim Christians). Muhammad replaced his son Mondier I. During his father's death, he inherited the throne. During his two-year tenure, Mundir Fought against Omar Ibn Hasson. He died in 888 in Bubastro, and was plowed by his brother Abdullah Ibn Mohammed al-Omawi. O'May showed no reluctance to get rid of those he saw as a threat. His government has been marked by ongoing wars between Arabs, Barbarians and Mladi. His power as emir was confined to the Cordoba region, while the rest were seized by rebel families. The son he defined as an heir was killed by one of Omawei's brothers. The latter was executed by Umawi's father, who appointed his successor Abd a-Rahman III, the son of Umawi's slain son. [186] [187] [188] Caliphs of Al-Andilus Main Article: Caliphate of Cordoba Almorbid Iprikia and Iberia Central Article: Al-Morbid Iprikia Dynasty, Calif. Almohad Iberian Main article: Islam of the Almohad dynasty in Africa Main articles: Muslim occupation of the Maghreb, Islamization of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Maghreb, Islamization of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Maghreb, Islamization of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Maghreb, Islamization of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the Umayyad occupation of the Sudan region, The Shirazi era, Migration to Abyssania, and the Swahily coast the invaded Armenia and summarized the occupation of Byzantine Syria. Damascus was the seat of the Caliphate of Imiad. By the end of 641, all of Egypt was in Arab hands. A later attempt to conquer the Makoria Nouve kingdom was however repugnant. The Maghreb of the Grand Mosque of Kairoban, also known as the Okova Mosque, was established in 670 by the Arab general and conqueror Okova Ibn Nafi, the oldest mosque in the Maghreb, located in the city of Kairuan, Tunisia. Tunisia was the first city founded the city (in 670) and at the time the Grand Mosque of Kairokan was considered the oldest and most prestigious refuge in the Western Islamic world. [190] This part of Islamic territory has been independent governments throughout most of Islamic history. The Idrsides were the first Arab rulers in the Western Maghreb (Morocco), which 788 to 985. The dynasty is... After its first sultan Idris I (191] the Almorebeade dynasty was a Barbarian dynasty from the Shara that flourished across a vast area of northwest Africa and the Iberian Peninsula during the 11th century. Under this dynasty, the Moorish Empire expanded over Morocco of the present, Western Sahara, Mauritania, Gibraltar, Telmachen (in Algeria) and part of what is now Senegal and Mali in the south, and Spain and Portugal in the north. The Almohad Dynasty was a barbaric Muslim religious death that founded the Fifth Moorish dynasty in the 12th century, conquering all of North Africa as far as Egypt, along with Al-Andilus. [193] Horn of Africa, Ruins of Zella (Silac), Somalia. Main sections: Islam in Ethiopia and Islam in Somalia The history of Islam in the Horn of Africa is almost as old as the faith itself. Through extensive trade and social interactions with their converted Muslim trading partners on the other side of the Red Sea, in the Arabian Peninsula, merchants and sailors in the Foundation region were under the influence of the new religion. Early Islamic students fled to the northern Somali port city of Zeila of the present to seek protection from the Corish, by Emperor Exumity in somalia of the present. Some Muslims who received protection were said to have settled in several parts of the foundation area to promote religion. The victory of Muslims over the Qur'ish in the 7th century had a significant impact on local merchants and sailors, as their trading partners in the evening had by then embraced Islam, and the main trading ravis in the Mediterranean and the Red Sea were under the influence of Muslim clamps. The instability in the Arabian Peninsula has seen further migration of early Muslim families through the Somali seafront. These clans came to serve as catalysts, passing the faith on to large parts of the foundation area. [194] Great Lakes The Grand Mosque of Killwa Islam reached the Great Lakes region of Southeast Africa along existing trade routes. [195] They learned the manners of Muslims from them and this led to their conversion by the Muslims who emigrated to the Great Lakes region. In the pre-colonial era, the structure of Islamic authority here was delayed through the wanawyuonis, in Avaahili). These leaders had a degree of authority over most Muslims in Southeast Africa before territorial boundaries were set. Commander Keddie was recognized as having the ultimate religious authority. [196] Islam in East Asia subcontinent Main articles: Muslim conquests in the Indian subcontinent, Islam in India, Islamic rule in India, and delhi sultana Qutub Minar is the tallest brick spire in the world, starting by Qutb-ud-din Aybak's dynasty; The first dynasty of the Sultanate of Delhi. In the Indian subcontinent, Islam first appeared on the southwestern tip of the peninsula, in today's Kerala state. Arabs traded in Malabar even before Muhammad's birth. Indigenous legends say a group of Sahaba, under Malik Ibn Dinar, came ashore from Leber and preached Islam. According to the same legend, India's first mosque was built around 629. [197] Islamic rule first reached the Indian subcontinent in the 8th century, when Mohammed bin Qassem occupied Sindel, although this is a short-lived union of Indian territory. The Islamic conquests expanded under Mahmoud's rule of Gazani in the 12th century Cehan, resulting in the establishment of the Ghanvid Empire in the Indus River Garden and the next prominence of Ahur as an eastern bastion of Gazanbaid's culture and rule. Ghanbeid's rule was overshadowed by the Ghurid empire of Mohammed bin Bakhtair Khalji extended as far as Bengal, where Indian Islamic missionaries achieved their greatest success in terms of Dawa and the number of punters to Islam. [198] [199] [Required page] Qutb-ed-Din Ibak conquered Delhi in 1206 and began the reign of the Sultanate of Delhi, [200] an unbroken series of dynasties that snoezed Indian culture with the wider commercial and cultural networks of Africa and Eurasia, India's demographic and economic growth greatly deterred the Mongol invasion of the prosperous Indo-Gangetic plain and surrounded one of the few Muslim rulers, Razia Sultana. Many prominent sultanas and emirates ran different regions of the Indian subcontinent from
the 13th to the 16th century, such as Kotb Shahi, Gujarat, Kashmir, Bengal, Bija gray and Bhanai Sultanas, but none would have rivaled the power and widespread touching of the Mogolan empire at its height. The Bengali sultanate in particular was a major global trading nation in the world, described by Europeans as the richest country to trade with. [202] While the Shah Mir dynasty secured Kashmiris' gradual conversion to Islam. Persian culture, art, language, cuisine and literature have grown to prominence in India due to the Islamic government and migration of soldiers, bureaucrats, merchants, supae, artists, poets, teachers and architects from Iran and Central Asia, resulting in the early development of Indy-Persian culture. Southeast Asia The Grand Mosque of Demak, the first Muslim country in Java has also seen: the spread of Islam in Indonesia (1200 to 1600) Islam first reached southeast Asian seas through merchants from Mecca in the 7th century, [98] especially through the western part of what is now Indonesia. Arab Yemen has already had a presence in Asia through trade and sea travel, serving as intermediary traders to and from Europe and Africa. They traded not only Arab goods but also goods from Africa, India, as well as including ivory, fragrances, spices and gold. According to TW Arnold in the flood of Islam, in the second century of the Islamic calendar, Arab merchants traded with residents of Ceylon, Sri Lanka of modern years. The same argument was made by Dr.B H. Burger and Dr. Farjudi in Sedjara Economis Sosiologis Indonesia (History of Socioeconomics of Indonesia)[204] according to an atlas created by geographer al-Biruni (973-1048), the Indian Ocean or Indonesia used to be called the Persian Ocean. [205] Soon, many Finite missionaries translated Western and Farsic classical Literature into Malay; A tangible product of this is Javi's script. Along with the essay of original Islamic literature in Malaysian, this led the way to Malay's incitement to Islamic language. [206] In 1292, when Marco Polo visited Sumaran, most residents converted to Islam. The Sultanate of Malaka was founded on the Malay Peninsula by Permaswara, Prince of Sribejai. Through trade and commerce, Islam spread to Bourne and Java. By the end of the 15th century, Islam was introduced to the Philippines via the southern island of Mindano. [207] The most important socio-cultural Muslim entities that resulted in this are the sultanates of the Solo Sultanate and the Sultanate of Magindano; Islamic kingdoms in northern Luzon Island, such as the Kingdom of Manila and the Kingdom of Tondo, were later captured and formed in much of the archipelago by Spanish settlers beginning in the 16th century. As Islam spread, social changes developed from the individual conversions, and five centuries later it emerged as a dominant cultural and political power in the region. Three major Muslim political powers have emerged. Sultanate of Hache was the most important, and controlled much of the region between Southeast Asia and India from its centre in North Sumatra. The Sultanate of Demek in Java was the third power, where emerging Muslim forces defeated the local Kingdom of Majpahit in the early 16th century. [208] Although the Sultanate of Hacha and the Baroness Empire established themselves as the centers of Islam in Southeast Asia. Territory of the Sultanate, although to a large extent Remained entire to this day as the modern state of Brunei Daroslam. [98] China Huisang Mosque in China, built by Saeed Ibn Avi and Akakas. Additional information: History of Islam in China, Four Sahbas (Saad Ibn Avi Vaks, Waab Abu Ketchah, Jafar Ibn Abu Talib and Jas ibn Riab) preached on 616/17 onwards after following the Chittagong-Kemp-Manipur route after sailing from Abysseinha on 615/16. After conquering Persia in 636, Saad Ibn Avi and Akakas went with Saeed Ibn Zeid, Kays Ibn Saad and Hassan Ibn Thackbit to China in 637 and took the full Qur'an. Saad Even Avi Wakakas turned to China for the third time in 650-51, after Kalif Othman asked him to lead an embassy to China, which the Chinese emperor accepted. [209] Early Modern Period Main article: Early modern history in the 15th and 16th centuries Three large Muslim empires were established: the Ottoman Empire in the Middle East, the Balkans and North Africa; the Spvid empire in Greater Iran; And the Mogolan Empire in South Asia. These imperial powers were made possible by the discovery and exploitation of gunpowder and more effective governance. [210] Ottoman Empire Main Article: Ottoman Empire Seljok Turks descended in the second half of the 13th century, after the Mongol invasion. [211] This resulted in the establishment of multiple Turkish principalities, known as Bialik. Osman I, the founder of the Ottomans occupied Nicaea the former Byzantine capital, under the leadership of Osman's son and successor, Orhan I,[213] victory in the Battle of Kosovo against the Serbs in 1389, when he helped their expansion into Europe. The Ottomans were established in the Batkans and Anatolia until Bayazid came to power that year, now at the head of a growing empire. [214] Growth stopped when Mongolan warlord Timor (also known as Tamerlane) captured the first Yazid at the Battle of Ankara in 1402, starting the Ottoman territory between the sons of Bizd I, who submitted to Timuride's permission. When several Ottoman territories regained independent status, the destruction to the Empire became angry. However, the empire recovered, on behalf of the youngest son of Bizd I, Mehmet I, waged offensive campaigns against his ruling brothers, bringing Together Asia Minor and declaring himself sultan in 1413. Istanbul's Suleiman Mosque (Suleimania Jami) was built on the orders of Sultan Suleiman the Magnificent by Ottoman architect Meimer Sinan in 1557. It was around this time that the Ottoman fleet developed, so they managed to challenge Venice, a naval force. Also tried to re-charm the Balkans. By the time of Mehmet I's grandson, Mehmet II (ruled 1444-1446; 1451-1481), the Ottomans could lay siege to Constantinople, the capital of Byzantjon. A factor in this siege to Constantinople, the capital of Byzantjon. was the use of large guns and guns displayed by the Ottomans. The Byzantine fortress surrendered in 1453 after 54 days of siege. Without its capital, the Byzantine Empire fell apart. The future successes of the Ottomans and later empires will depend on gunpowder exploitation. In the early 16th century, the Shi'ite Suffoid dynasty took control of Persia under the leadership of Shah Ismail I, defeating the ruling Turkmen Federation, Ek Coyonolo (also known as the White Sheep Turkumens) in 1514. Salim also rebuked egypt's ruling kingdoms, which absorbed their territory in 1517. Suleiman I (also known as Suleiman the Magnificent). Salim I's successor, took advantage of the diversion of Savidiv's focus on Uzbeks on the eastern border and recaptured Baghdad, which fell under Savid's power remained significant, competing with the Athmans. Suleiman I advanced deep into Hungary after the Battle of Mohács in 1526 - reaching the gates of Vienna afterwards, signing a Franco-Ottoman alliance with Francis I of France against Charles V of the Holy Roman Empire 10 years later. While suleiman I's reign (1520-1566) is often identified as the backing of Ottoman power, the Empire continued to remain strong and influential until its relative decline in military might in the second half of the 18th century. [215] Sapaid's Empire Main article: Safaid's Spiveid Empire The Sia Savid dynasty took power in The Tabaris in 1501 and later captured the rest of Iran. They had mixed originally Final and Iran was Sunni. [222] After their defeat by the Sunni Ottomans at the Battle of Chlodran to unite the Persians behind him, Ismail I made a duty for the predominantly Sunni population to Twelver Shia so that he could make them fight the Sunni Ottomans. [223] This led to Savid converting to Shi'ite Islam. Zaidis, the largest group among Shiites before the Suffoid dynasty, was also forced to convert to Twelver Shia. The Zadis then used Hanafi Pik, as did most Sunnis, and they had a good relationship. Abu Hanifa and Zeid Ibn Ali were also very good friends. [136] [137] [138] The Saphobid dynasty of Azerbaijan dominated from 1501 to 1736, establishing The Shi'ite Islam of Taber as an official of the region. And consolidated its provinces under one sovereignty, re-igniting Persian identity. [224] [225] Shah Suleiman I and Shahnio, Isfahan, 1670. The painter is Ali Koli Jabadur, and has been held at the St. Petersburg Institute for Oriental Studies in Russia since it was acquired by Tsar Nicholas II. Note the two Georgian characters with their names on the top left. Although they claimed to be descendants of Ali Ibn Abu Talib, the Sapweeds were Sunni (the name Safbid comes from a Sufi order called Safi). Their ancestry goes back to Piroz Shah Zarincola, a local dignital to the north. During their reludiance, the Saphobids recognized Shi'ite Islam as a 12r in the name of the country's religion, giving the region a separate identity from its Sunni neighbors. In 1524, Tamsp I excelled at the throne, initiating a revival of the arts. Carpet making has become a big industry. The tradition of miniature Persian handwritten painting reached its climax, until Tamsp turned to strict middle-aged religious observance, banning the consumption of alcohol and hashish and the removal of casinos, taverns and brothels. Thamsep's nephew, Ibrahim Mirza, continued to patronize the last blossoming of the arts until he was murdered, after which many artists were recruited by the Mogolia dynasty. Tamasp's grandson Shah Abbas I restored the temple of the eighth Shi'ite imam, Ali al-Rida in Mashhed, and restored the dynastic temple in Ardbil. Both temples received jewelry, fine manuscripts and Chinese porcelain. Abbas moved the capital to Isfahan, resurrected old ports and established a
thriving trade with Europeans. Among Abbas' most notable cultural achievements was the construction of Nakash-e Jahan Square (Design of the World). The square, located near friday's mosque, covered 20 acres (81,000 sq.m.). The Sapuid dynasty was topsed down in 1722 by the Hotaki dynasty, which ended the forceful conversion of Sunni regions to serenity. The Mogolia empire was a force that included almost all of South Asia, founded in 1526. It was established and preserved by the Timuride dynasty, with the roots of The Turku-Mongolian Chagtai from Central Asia, claiming a direct decline from both Genghis Khan (through marriage covenants; [230] The first two Mogul emperors were parents of Central Asian descent, while consecutive emperors were of Rajpotti and Percy descent. [234] The dynasty was Indo-Persian in culture and administrative customs. The beginning of the empire dates conventionally to its founder Baber's victory over Ibrahim Ludi, the empire's last ruler. Sultanate, in the first battle of Penifat (1526). During Humayun's reign, Baber's successor, the empire was briefly cut off by the Sur Empire and was established by Minister Shah Suri, who re-established the Grand Trank Highway across the North Indian subcontinent, initiated the Rupee Currency System and developed much of the effective governance of The Mogoli regime. The classical period of the Mogolia empire began in 1556, with Akbar ascending to the throne. Some Rajpouti kingdoms continued to pose a significant threat to the Mogolia empire began in 1556, with Akbar ascending to the throne. religion in the latter part of his life called Dīn-i Ilāhī, as recorded in historical books such as Ein-i-Akbari and Dbysten-y Mazhib. The Mogul empire did not attempt to interfere with indigenous societies for most of its existence, but chose them to do so and calmly through concise administrative practices[238][239] and a synchronised and inclusive elite,[240] that led to a more systematic, central and uniform rule. [241] Traditional and consistent social groups in northern and western India, such as the Marathis, Rajputs, Psychics, Hindu and Sikh Jats, gained military experience. [242] [243] [244] The Taj Mahal is a mausoleum built by The Mogoli Emperor Shah Jahan to house the tomb of his beloved wife, Mumtaz Mahal. The reign of Shah Jahan (1628-1658) represented the pinnacle of Mogulian architecture, with famous monuments such as the Taj Mahal, Moti Masjid, The Red Fortress, Jama Masjid and Ahur Fortress built during his reign. Mohammed Ornzagev's Sharia rule was until the establishment of the Fatawa-e-Alamgiri, [246] [247] India became the world's gdp. Its richest province, Bengal Sawa, which was a world-leading economy and had better conditions for 18th-century Western Europe, caused the proto-industrialization to appear, showing signs of the Industrial Revolution. [8] Causes the period of proto industrialization. [8] After the death of Aurangzeb, which marks the end of medieval India, internal discontent arose because of the weakness of the empire's administrative and economic systems, which led to the dissolution and declarations of independence of its former provinces by Nawab of Bengal, Awad's Nawab, nizam of Hyderabad, the main economic and military force known as the Kingdom of Misur. In 1739, the Moguls were defeated at the Battle of Carnell by the forces of Nader Shah, the founder of the Aperid. In Persia, Delhi was dismissed and looted, which drastically accelerated their deterioration. In 1757, the East India Company overtook Bengal Suva at the Battle of Pelesi. By the mid-18th century, the Mazur kingdom of Tipu Sultan, based in southern India, which witnessed the establishment of Sharia-based economic and military policies, namely Fathul Mujahideen, replaced Bengal controlled by Nawabs Bengal as South Asia's most important economic territory. [250] [251] Anglo-Misure wars were fought between Haider Ali, his son Tipo and their French allies, including Napoleon Bonaparte and the British Empire. During the war, the world's first rocket cannons and iron rockets, the agony rockets, were used, and jihad was gathered based on The Mojahadin. Over the next century, The Mogoli rule became very limited, and the last emperor, Bahadur Shah II, had authority only over the city of Shahanabad. Andur issued a rebellion supporting the Indian Uprising in 1857. As a result of the uprising he was tried by the British East India Company for treason, imprisoned and exiled to Rangoon. The last remnants of the Empire were officially allow the Crown to uproot the rights of the East India Company and take direct control of India in the form of the new British Raj. Modern times Why do Christian nations, once so weak compared to Muslim countries, begin to control so much land in modern times and even defeat the victorious Ottoman armies? Because they have rules and laws invented by logic. Ibrahim Mutafrica, Rational Basis for The Politics of Nations (1731)[253] The modern era brought about technological and anchor changes in Europe, while the Islamic region continued patterns of previous centuries. European powers, especially Britain and France, have warmed economically and settled much of the Ottoman Army of the Ottoman Army of the Ottoman Army of the Ottoman Empire into a main article: The Division of the Ottoman Army of the Ottoman Empire into a main article. Ottoman Empire declined. The decision to back Germany in World War I meant they shared the defeat of the major powers in the war. The defeat led to the overthrow of the Ottomans by Turkish nationalists led by the victorious general of the Battle of Gallipoli: Mustafa Kamal, known to his people as Aturk, the father of the Turks. Ataturk was renegotiated in the Treaty of Sever (1920), which ended Turkey's involvement in the war and the establishment of the modern Republic of Turkey, recognized by allies in the Treaty of Luzan (1923). Aturk continued to implement an ambitious modernization program Emphasized economic and secular development. He changed Turkish culture to reflect European laws, adopted Arabic literature, the Latin script, separated the religious establishment from the country, and liberated a woman - and even gave them the right to vote in parallel with the right to women in the West. After World War I, the vast majority of the former Ottoman territory outside Asia Minor was handed over to victorious European powers as a petition. During the war, the Allies promised to give independence in exchange for helping fight turkish powers. To their dissent, they discovered that this system of protection was a smokescreen for their continued enslaveing by the British and French. The struggles for independence from their Turkish master and the cooperation of partisan forces with the British were romantic in the stories of British secret intelligence agent T. E. Lawrence - later known as Lawrence of Arabia. [255] Ottoman heiress countries include Albania, Serbia, Syria, Jordan, Turkey, Balkan countries, North Africa and the northern Black Sea coast. [256] Many Muslim countries seeking to embrace the European political organization and nationality began to emerge in the Muslim world. Countries such as Egypt, Syria and Turkey have organized their governments and sought to develop national pride among their citizens. Other places, such as Iraq, have not been so successful because of a lack of unity and an inability to resolve old prejudices between Muslim and anti-Muslim sects. Some Muslim countries, such as Turkey and Egypt, have sought to separate Islam from the re-emergence of the puritanical form of Sunni Islam known to its opponents as Wahabism which has found its way into the Saudi royal family. SEE ALSO: Ottoman caliphate and Turkish war on Arab-Israeli conflict: The Arab-Israeli conflict the establishment of the modern State of Israel as a Jewish nation-state, the consequent displacement of the Palestinian people and Jewish exodus from Arab and Muslim countries, as well as the negative relations between Arab states and the State of Israel, animosity developed between Israel and other Muslim countries. The Six Day War between June 5 and 10, 1967 was fahd between Israel and neighboring countries Egypt, Jordan and Syria. The Arab states closed the Suez Canal, and in May 1970 it reached the closure of the Suez Canal. From Saudi Arabia through Syria to Lebanon. These developments have influenced increasing the importance of oil in Libya, which is a short (and necessaryly needed) shipping distance from Europe. In 1970, Oxide Natural separated from other oil companies and accepted Arab demands for price increases. In October 1973, a new war broke out between Israel and its Muslim neighbors, known as the Yom Kippur War, just as oil companies began meeting with Ofek leaders. Ofek has strengthened the success of Sadat's campaigns and the war has strengthened their unity. In response to the West's emergency supply effort, which allowed Israel to counter Egyptian and Syrian forces, the Arab world imposed the 1973 oil embargo on the United States and Western Europe. Faisal agreed that Saudi Arabia would use some of its oil wealth to finance the frontline countries, those bordering Israel, in their struggle. The centrality of oil, the Arab-Israeli conflict and the political and economic instability and uncertainty, Judaism, Jewish culture or ideological, human rights or strategic reasons. Although some see the Arab-Israeli conflict as a part (or introduction) to a wider clash of cultures between the Western and Muslim worlds, [257][258] others oppose this thinking. [259] Animosity provoked by this conflict has resulted in numerous attacks on supporters (or perceived supporters) of each side by supporters of the other side in many countries around the world. Iran's revolution turned Iran from a constitutional monarchy into a populist theocratic Islamic republic under Ayatollah Rhmeini, a Shiite Muslim cleric and Marjah.
Following the revolution, a new constitution was approved, establishing a referendum on the government, which elected Ruhullah Khatini as supreme leader. Over the next two years, liberals, leftists and Islamist groups fought each other, and The Islamist seized power. The development of the two opposite ends, Iran's sepolidism of Shi'ite version Twelver and its strengthening by the Iranian and Salafist revolutions in Saudi Arabia, along with Iran-Saudi Arabia relations, have resulted in these governments using a sectoral conflict to improve their political interests. [260] Gulf states, such as Saudi Arabia and Kuwait (despite being hostile to Iraq) encouraged Saddam Hussein to invade Iran, resulting in War, for fear that the Islamic revolution will be fought within their borders. Some Iranian exiles also helped convince Saddam that if he invaded, the fledgling Islamic Republic would quickly collapse. See also Islam by State – A list of the political aspects of the Muslim empires of Islamic Islamic Islamic Republic would quickly collapse. See also Islam by State – A list of the political aspects of the Muslim empires of Islamic Islam and secularism Pre-Islamic comments ^ The name Mansoria means the winner, after its founder Ismā'īl, Abu Tair Ismail Bila, aka al-Mansour, the victor. [147] References ^ Watt, William Montgomery (2003). Islam and the integration of society. Psychological journalism. In 2015, after ^^^^^ in 1998, the company's turn, John John, took place in 1998. Islam: The Straight Road (3rd ed.). Oxford University Press. p. 9, 12. in 2002 took place in 2002, in 2006, after receiving the Nobel Peace Prize, he was awarded the Nobel Peace Prize. [...] Another major issue in Muhammad's early hei doe, [... Is that] there is a greater power than that of man, and that the serpent will recognize this power and stop the greed and oppression of the poor. P. Bouhlel and E.T. Walsh, Encyclopedia of Islam 2nd ed., Muhammad, Vol. 7, p. 363. At first Muhammad met without serious resistance [...] He was only led to gradually attack on the Eli Mecca principle. [...] Incumbent traders then discovered that a religious make-up could be dangerous for their fairs and their trade. P. Bouhlel and A.T. Walsh, Encyclopedia of Islam 2nd ed., Muhammad, Vol. 7, p. 364. In 2005 there was a company in 2005 that took place in 2005 in Bengal [...] was rich in the production and export of grain, salt, fruit, spirits and wines, precious metals and ornaments besides the output of its handlooms and silk and gift. Europe regarded Bengal: The Unique State. Concept Publishing Company. At 10 p.10. 2005.

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