AIM: How were the Umayyad & Abbasid Caliphates alike and how were they different?

**MOTIVATION:**
- How do you think Islam prevailed after Muhammad’s death? What problems arose after Muhammad’s death?
- If you were the leader of an empire that was conquering different nations, how would you treat the nation you conquered?
CALIPHATE

- KHALIFA = Arabic word meaning “One who replaces someone who is gone”
- MUSLIM CALIPH = Islamic term used to identify “Successors of Muhammad”
- CALIPHATE = Term used to denote the government of a Muslim Dynasty or Empire
- DAR AL-ISLAM = Arabic term used to describe any land within Muslim rule or control

Each subordinate member state of a Caliphate was known as a

EMIRATE or SULTANATE

SULTAN = Arabic word meaning “Holder of Authority” or “Muslim Ruler”
“The Four Rightly Guided Caliphs”
Successors of the Prophet Muhammad

(1st) Abu Bakr (632 – 634 CE)
(2nd) Umar (634 – 644 CE)
(3rd) Uthman (644 - 656 CE)
(4th) Ali (656 - 661 CE)
UMAYYADS (Sunni) (661 – 750 CE)

- Expanded Islam across N. Africa, into Spain, and Persia
- Converted the Caliphate from a Religious institution to a Dynasty
- Moved the Capital from Baghdad to Damascus
- Constructed the Dome of the Rock in Jerusalem dedicated to Muhammad
- Brought down by a Shi’a Rebellion
CALIPHATE of CORDOBA (756 – 1031 CE)

- Created by the former Emir of Cordoba after fall of the Umayyads
- Increased developments in Trade, Culture, Education, and Technology
- Constructed the Great Mosque (or Mesquita) in Cordoba
- Built numerous libraries influencing an Islamic Golden Age in Spain
ABBASIDS (Shi’a) (750 – 1258 CE)

- Moved Capital from Damascus to Baghdad
- Created large army of Turkish Slaves known as Mamluks to help protect the caliphate
- Declined due to invasion by the Mongols

- Created a “House of Wisdom”, continuing the developments of an Islamic Golden Age
### Umayyad and Abbasid Caliphates Compared

<table>
<thead>
<tr>
<th>Category</th>
<th>Umayyad Caliphate</th>
<th>Abbasid Caliphate</th>
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<tbody>
<tr>
<td><strong>Origin</strong></td>
<td>(657-750 CE) Umayyad clan starts as a foe to Muhammad. They are defeated at Mina by Muhammad's forces but are embraced by Muhammad and become a powerful Muslim clan that will lead the faith after Muhammad. After the first three caliphs, the followers of Ali will split away from the faith and form the Shiites (who think caliphate should be related to Muhammad) and the Umayyads will lead the remaining vast majority of Muslims (the Sunnis) who accept the Umayyad Dynasty as their caliphate. The Umayyads will conquer much of North Africa, the Middle East, South Asia, and parts of Western Europe (Spain) very rapidly. They will be halted from taking more of western Europe at the Battle of Tours in France in 732 CE. While the Umayyads will win political victory militarily (by the sword) they will not generally force their conquered people to convert on pain of death. The Umayyad capital will be Damascus and they will govern as ARAB ELITE. Muslims looking down upon non-Arab converts known as Mawali and using an ethnic Arab military and ethic Arab bureaucracy. The caliphs will be elected by the soldiers on the frontier for leading non-Islamic lavish lifestyles. Umayyads will set up a theocracy where religious and political laws is one and the same. Their inspiration for all law will be the Koran. These laws will be known as Sharia Law. Umayyads will not aggressively seek to convert &quot;people of the book&quot; known as Dhimmis because these Jews, Christians, and later Zoroastrians and Hindus will pay a higher tax, making their status as non-Muslims very profitable for the Umayyads. Trade networks controlled by Muslims under standardized Sharia law making it flourish as never before. The central location of the Umayyad caliphate will link trading networks from around the old world on a continuous basis. Goods and ideas will be &quot;globally&quot; exchanged as never before. **Women will have advantages and a higher status in the Umayyad Caliphate as compared to the Abbasid Caliphate. The Umayyad caliphate was based to both the Sunni Muslims and the nomadic Bedouin Arab traditions. Non-believers (Dhimmis) while certainly losing profitable jobs and trade routes and paying higher taxes to the Umayyad Arabs, and while being considered second class at best, will not be actively persecuted as some of them had been under the Byzantine and Sassanian Empires. The lavish, wealthy lifestyles of the elite Umayyad Arabs was considered by many in the army to be outside the faith of Islam, given Muhammad's message about Social justice, equality, and helping the poor. Further, Many Arab soldiers were growing tired of being posted (garrisoned) on the frontier of the empire year after year. Revolts began. The final rebellion by soldiers in the northeast corner of the empire led to the overthrow and murder of most of the Umayyad caliph by Abu al-Abbas (founder of the Abbasid Caliphate)</td>
<td>The Abbasid Caliphate set up a bureaucracy of absolute authority under Sharia Law. This absolute authority is inherited by the ever present Royal Executioner at the side of each caliph. The empire was soon governed by mostly Persian bureaucrats in the Persian bureaucratic style with a Wazir (vizier in Egyptian) as the chief operating officer. Persian would soon largely take over control of the empire after the first century. The empire would also begin to break up into many smaller Muslim kingdoms still recognizing the religious authority of the Abbasid Caliph but not necessarily the Political authority. They moved the capital to Baghdad. The Abbasid would encourage conversion of the Dhimmis (people of the book) far more than the Umayyads and many Persians and other non-Muslims were able to live and prosper. Those new converts (Mawali) were treated much more equally than in the Umayyad caliphate. Trade exploded with a continuing growth of a new Muslim merchant (middle) class. Urbanization increased through trade and growing cities created large hundred-thousand people centers. There were the first craft guilds where the guild system controlled employment and prices. Farmland was soon controlled by a noble landed class and most peasants were tenant farmers. This would cause problems later. The decline of the Abbasid caliphate causing much hypocrisy when slaves converted to Islam. Due to urbanization, women lost status during the Abbasid Caliphate and local culture copied the traditional gender roles and restrictions in their locally conquered areas. Clustering, the Veil, and the Hair, would symbolize this loss of status. As in many cultures, poor women were the only ones allowed to go to the city or market unaccompanied by an adult male relative. Learning flowered and there was a great revival during the Abbasid Caliphate. (The first international center dedicated to learning for learning's sake) The decline of the Abbasid caliphate comes from both within and without. From within, Persian bureaucrats became more and more influential in the first century of the Abbasid Caliphate until they declare their independence as the Buyid Dynasty in 934 CE. The Abbasid Caliphate break away from the Abbasid Caliphate in 996 CE. Later, a slave class of Muslim soldiers who served the Abbasids will declare independence in Egypt in 1250 forming the Mamluk Sultanate. Seljuk Turks will take the Anatolian peninsula from the Abbasids by 1180 CE. Finally, from without, the weakened Abbasid caliphate will be destroyed by the Mongols in 1260 CE</td>
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</tbody>
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- Political
- Economic
- Social
- Decline
Yakut: Baghdad under the Abbasids, c. 1000 CE

The city of Baghdad formed two vast semi-circles on the right and left banks of the Tigris, twelve miles in diameter. The numerous suburbs, covered with parks, gardens, villas and beautiful promenades, and plentifully supplied with rich bazaars, and finely built mosques and baths, stretched for a considerable distance on both sides of the river. In the days of its prosperity the population of Baghdad and its suburbs amounted to over two millions! The palace of the Caliph stood in the midst of a vast park several hours in circumference. The palace grounds were laid out with gardens, and adorned with exquisite taste with plants, flowers, and trees, reservoirs and fountains, surrounded by sculptured figures. On this side of the river stood the palaces of the great nobles. Immense streets, none less than forty cubits wide, traversed the city from one end to the other, dividing it into blocks or quarters, each under the control of an overseer or supervisor, who looked after the cleanliness, sanitation and the comfort of the inhabitants.

The water exits both on the north and the south were like the city gates, guarded night and day by relays of soldiers stationed on the watch towers on both sides of the river. Every household was plentifully supplied with water at all seasons by the numerous aqueducts which intersected the town; and the streets, gardens and parks were regularly swept and watered... at night the square and the streets were lighted by lamps. There was also a vast open space where the troops whose barracks lay on the left bank of the river were paraded daily. The different nationalities in the capital had each a head officer to represent their interests with the government, and to whom the stranger could appeal for counsel or help.

Baghdad was a veritable City of Palaces, not made of stucco and mortar, but of marble. The buildings were usually of several stories. The palaces and mansions were lavishly gilded and decorated... Both sides of the river were for miles fronted by the palaces, kiosks, gardens and parks of the grandees and nobles, marble steps led down to the water's edge, and the scene on the river was animated by thousands of gondolas, decked with little flags, dancing like sunbeams on the water, and carrying the pleasure-seeking Baghdad citizens from one part of the city to the other. Along the wide-stretching quays lay whole fleets at anchor, sea and river craft of all kinds, from the Chinese junk to the old Assyrian raft resting on inflated skins. The mosques of the city were at once vast in size and remarkably beautiful. There were also in Baghdad numerous colleges of learning, hospitals, infirmaries for both sexes, and lunatic asylums.


Essential Questions
Yakut: Baghdad Under the Abbasids, c. 1000 CE

1. Does Yakut write in the past or present tense? Do you think he is a traveler or historian? Explain why.

2. Using Yakut's description, draw the layout of the city.

3. What role does the Tigris River play in terms of hygiene and trade?

4. List the most prominent buildings in Baghdad and their functions.

5. What services did the city provide for its inhabitants?

Islamic Culture and the Medical Arts: Greek Influences

The medical theories inherited particularly from the Greek world supplied a thread of continuity to professional learned medical practice throughout the medieval Islamic lands. The caliphs al-Mansur, Harun al-Rashid (of the *Thousand and One Nights* fame), and al-Ma‘mun are noted for their patronage of learning and medicine. When suffering from a stomach complaint, al-Mansur, who ruled from 734 to 775 (158–169 H), called a Christian Syriac-speaking physician Jurjis ibn Jibra‘il ibn Bakhtishu’ to Baghdad from Gondeshapur in southwest Iran. His son was also called to Baghdad in 787 (171 H), where he remained until his death in 801, serving as physician to the caliph Harun al-Rashid. The third generation of this family, Jibra‘il ibn Bakhtishu’, was physician to Harun al-Rashid and to the two succeeding caliphs in Baghdad. For eight generations, well into the second half of the 11th century, twelve members of the Bakhtishu’ family were to serve the caliphs as physicians and advisors, to sponsor the translation of texts, and to compose their own original treatises. A remarkable, if not unique, record in the history of medicine.

Early in the 9th century, there was established in Baghdad a foundation called the House of Wisdom (*Bayt al-Hikmah*), which had its own library. Its purpose was to promote the translation of scientific texts. The most famous of the translators was Hunayn ibn Ishaq al-Ibadi, a Syriac-speaking Christian originally from southern Iraq who also knew Greek and Arabic. He was the author of many medical tracts and a physician to the caliph al-Mutawakkil (ruled 847–861/232-247 H), but he is most often remembered as a translator, an activity he began at the age of seventeen. He produced a truly prodigious amount of work before his death in about 873 (260 H), for he translated nearly all the Greek medical books known at that time, half of the Aristotelian writings as well as commentaries, various mathematical treatises, and even the Septuagint. Ten years before his death he stated that of Galen’s works alone, he had made 95 Syriac and 34 Arabic versions. Accuracy and sensitivity were hallmarks of his translating style, and he was no doubt responsible, more than any other person, for the establishment of the classical Arabic scientific and medical vocabulary. Through these translations a continuity of ideas was maintained between Roman and Byzantine practices and Islamic medicine.

Courtesy of the National Library of Medicine. To access related Arabic documents go to www.nlm.nih.gov/exhibition/islamic_medical/islamic_03.html.

**Essential Questions**

**Islamic Culture and Medical Arts Under the Abbasids**

1. Looking at the documents in Arabic, can you figure out whether they were handwritten or printed? On what kind of material are they written? How were they likely to be stored?

2. What role did the Bakhtishu family play in medicine as it was practiced in Baghdad? Who hired them? What was their religious background?

3. What was the purpose of the House of Wisdom (*Bayt al-Hikmah*)? What effect do you think it had on Baghdad as a center of learning?

4. What works did Hunayn ibn Ishaq al-Ibadi translate? In what fields? Who were some of the authors he translated?
<table>
<thead>
<tr>
<th>Sunni</th>
<th>Shi’a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Believe that the first four caliphs were “rightly guided”</td>
<td>Believe that Ali, the Prophet’s son-in-law, should have succeeded Muhammad</td>
</tr>
<tr>
<td>Believe that Muslim rulers should follow the Sunna, or Muhammad’s example</td>
<td>Believe that all Muslim rulers should be descended from Muhammad; do not recognize the authority of the Sunna</td>
</tr>
<tr>
<td>Claim that the Shi’a have distorted the meaning of various passages in the Qur’an</td>
<td>Claim that the Sunni have distorted the meaning of various passages in the Qur’an</td>
</tr>
</tbody>
</table>

Percentage Today of Sunni and Shi’a Muslims Worldwide

- Sunni: 83%
- Shi’a: 16%
- Other: 1%
This period of glory has become known as the "Golden Age" of Islamic civilization, when scholars of the Muslim world made important contributions in both the sciences and humanities: medicine, mathematics, astronomy, chemistry, literature, and more.

Most of the famous Muslim scholars from the 9th to 13th centuries had their educational roots in Baghdad. Here, teachers and students worked together to translate Greek manuscripts, preserving them for all time. They studied the works of Aristotle, Plato, Hippocrates, Euclid, and Pythagoras.

The House of Wisdom was home to, among others, the most famous mathematician of the time: Al-Khwarizmi, the "father" of algebra.
Abbasid Art and Architecture

Paintings

Calligraphy

Great Mosque at Samarra
Come Visit the Golden Age!

Economic
The Golden Age of Islam thrived economically. They had many great large buildings that are known for their complex designs. The buildings tended to be simple on the outside but ornate from floor to ceiling inside. Stucco, stone, and wood were used for decoration. It was common that those buildings provided maximum privacy to those inside.

People use the term "golden age" to refer to a time of great achievements in a civilization. This time period in Islam lasted from about the eighth to the 11th centuries and kept alive much of what we know about the history of ancient civilizations.

Social
Social features were vast in the golden age. The House of Wisdom, founded by Al-Ma'mun and built in Baghdad, attracted scholars from surrounding continents. Its main purpose was to translate great amounts of literature and knowledge into Arabic. Scholars preserved literature and works of history by patiently copying and translating works by Aristotle, Euclid, and other important thinkers of ancient Persia, Greece, and Rome. They also sought to understand the information and organize it into the teachings of Islam.

6 × 0 = 0
Intellectual
Sciences advanced in many directions during the Islamic Golden Age. Arabic numerals, adapted from Hindu, and the idea of zero made algebra possible. Al-Khwarizmi wrote an algebra textbook that was the standard for centuries. His birth and death years are uncertain but estimated to be about 780–850 CE. Rumi (1207–1273) is one of the

Political
Islam is the third branch of the monotheistic religions (the first two are Judaism and Christianity) engrafted to the Abrahamic tree with the teaching of Muhammad ibn Abdullah, called by his followers "the Prophet." After capturing cities like Medina and Mecca, Muhammad died and Muhammad's death became a
Islam Golden Age: How it’s still effecting us!

Intellectually, the Golden Age of Islam affects each and every one of us with the subjects of Art, Literature, Architecture, Science, and even Medicine.

LITERATURE: If you’ve ever heard of, read, or watched the stories of Aladdin or Sinbad you’re familiar with Arabian stories!

MEDICINE: The Golden Age produced advances in anatomy. Al-Zahrawi’s anatomy text became Europe’s standard medical texts for around 100 years or more. Avicenna wrote a medical textbook that was also used in Europe. Al-Razi was a doctor notable to many during this time period. Al-Razi wrote estimated 200 books on medicine and medical practices. He...

ART: The golden age brought about the art of Arabesques which is a design with flowing lines sometimes with floral viney designs common in Islamic culture. We see this type of art...

SCIENCE: During the Golden Age science advanced a lot. There became Arabic numerals and the idea of zero which made algebra possible! Al-Khwarizmi

While Islamic was spreading practically worldwide thru the Golden time different cultures blended together and...
The Elephant Clock of Al-Jazari

The Elephant Clock: Leaf from a manuscript of Al-Jazari’s “Kitab fi maqrifat al-hiyal al-handasiyya” (The Book of Knowledge of Ingenious Mechanical Devices) dated 715 H/1315 CE.

A reproduction of the elephant clock in the Ibn Battuta Mall, Dubai, UAE.
CONCLUDING JOURNAL

PROMPT

Analyze similarities and differences in how TWO of the following empires used RELIGION to govern before 1450.

- Byzantine Empire
- Islamic Caliphates