

THE CENTRAL ISLAMIC ISLANDS

Multiple Choice Type Questions

1. By whom Ali assassinated?
(a) Muawiya
(b) Kharji
(c) Bedouins
(d) None of the above
2. Zakat was an/a
(a) agriculture tax
(b) alms tax
(c) religious tax
(d) trade tax
3. The Caliph during whose reign the Hijri was established was:
(a) Abu Bark
(b) Muhammad
(c) Uthman
(d) Omar
4. What was the name given to nomadic Arab tribes?
(a) Sanam
(b) Qabila
(c) Bedouins
(d) Umma
5. The semi-historical works sera in Islamic history are
(a) biographies
(b) chronicles
(c) eyewitness reports
(d) inscriptions

Answer

1. (b) 2. (b) 3. (d) 4. (c) 5. (a)

SHORT ANSWER QUESTIONS

1. How did the Abbasids dynasty legitimize their bid to power?

Answer: The followers of Abbas, the uncle of Prophet Muhammad were known as Abbasids. They promised to various Arab groups that a messiah from the Prophet would liberate them from the oppression of Umayyid regime.

2. How was the institution of Caliphate created?

Answer. Prophet Muhammad attained salvation in 632 CE. After his death, there was no one, who could legitimately claim to be the next Prophet of Islam. No rule was made regarding the institution. That's why after his death Islamic authority was transferred to the Ulema. In this way, the institution of Caliphate was created.

3. Why did Islam divide into two sects? Name these two sects also.

Answer. During the reign of Khalifa Ali (650-661 CE) two battles were fought against those who represented the Mecca aristocracy. These two wars created a deep rift between the Muslims. As a result, they got divided into two sects:

1. Shias
2. Sunnis

4. What are the five pillars of Islam?

Answer The five pillars of Islam are:

1. There is only one God, i.e. Allah.
2. Namaj should be offered in a day.
3. Zakat should be given to the needy.
4. Fasts should be kept in the month of Ramzan.
5. All Muslims should take the pilgrimage to Mecca, at least once in their lives.

5. What do you know about Arab tribe? Write in short.

Answer. The entire Arab society was divided into tribes known as Qabila, headed by a chief. The chief of Qabila (Tribe) was elected on the basis of his family, wisdom and courage. Besides these, his personality also played a crucial role. Each tribe had its own religious beliefs. They worshiped their own gods and goddesses in mosques.

The tribes were nomadic, and kept on moving from one region to another in search of food and fodder for their camels. Some of them settled and practiced trade or agriculture. Muhammad's own tribe was Qurayash who had reigned its supremacy in Mecca. It established its control over Kaba, a cubic like structure in which idols were placed. Even the tribes outside Mecca considered the Kaba installed their own idols at this shrine, making annual pilgrimage (Hajj) to the shrine.

LONG ANSWER QUESTION

1. Discuss Byzantine and Iranian coins and that of Arab-Islamic coins?

Answer. Byzantine coins were called denarius while the Iranian coins were drachma. Symbols of crosses, Sine alters along with an inscription of Greek and Pchlari (the language of Iran).

Aba-al-Malik removed these symbols and language inscribed thereon but the shape and size were kept unchanged. Initially, Aba- al-Malik inscribed his portrait with name and image. Subsequently, it was made epigraphic. A Kalima was inscribed in Arabic which means—There is no god but Allah and He has no partner

(Sharik). This change was made because there developed dissatisfaction subsequently representation of living beings in art and craft.

Discuss the causes and consequences of the Abbasid revolution

It was named as Dawa movement and it brought down the Umayyads and replaced them with another family of Meccan regions, the Abbasids in 750 CE. Abbasids were the descendants of Abbas, the Prophet's uncle. This revolution broke out in Khurasan (eastern Iran) where a mixed Arab-Iranian population was mobilized. Arab soldiers were from Iraq and resented the dominance of the Syrians. The Umayyad regime had not reduced the taxes and their demand for privileges left unaccepted. Iranian Muslims (Mawalis) were discriminated against by Arabs. Thus, Omayyad's Caliph Marwan was defeated in a battle at the river Zab and thereafter, Abbasid Caliphate formed.

2. Outline the fiscal system adopted in the Central Islamic lands.

Answer. Fiscal System-Owing to the rapid growth of urban centers, cities, towns and the trade, income, and expenditure of the state had also spurt-up. This increased the importance of money in the central Islamic Lands. In order to pay for goods and services, coins of gold, silver, and copper were minted and circulated in bags sealed by money-changers.

Gold was brought from Sudan in Africa, silver from Europe (Zarafshan valley), and precious metals and coins were also brought from Europe. Demand for money inspired dead people to release their accumulated reserves and idle wealth into circulation. Credit facilities were also developed. Letter of Credit (Sakk) and bill of exchange (Suftajer) was used for the transfer of money from one place to another. Commercial papers like promissory notes, cheques, etc. freed merchants from the need to carry cash everywhere. It made their journey safer. Salaries to soldiers or rewards to poets and minstrels were paid in Sakk (cheques). Investment increased and partnership business's opened. Thus, the fiscal system under Islamic land was approximately in modern line.

3. Explain the Quran and the difficulties in case of it as source material for the history of early Islam

Answer The Quran is a book in Arabic consisting of 114 chapters (Suras). Chapters are in descending order of length i.e. the shortest chapter is the less. Only first Sura is a short prayer al-Fatihah. This book is considered as a collection of messages which God gave to Prophet Muhammad between 610 and 632, first in Mecca and then in Medina. It was completed in 650 CE. The verses engraved on the Dome of the Rock in Jerusalem and on the coins in the seventh century are the earliest.

Problems for the use of the Quran as source material for the history of early Islam have arisen. The one is to understand it literally as the theologians believe these as the speech of God (Kalam Allah). The rationalists have given a wider interpretation of the Quran. Such dual-position raises controversy to arrive at the conclusion. The second problem is that of events not narrated by Quran. It only refers to the events therefore; medieval scholars have to make sense of many verses with the help of hadith. We see, there are many hadith written to help in the reading of the Quran.

4. Whether the thoughts of Abdul-Latif, a twelfth-century legal and medical scholar of Baghdad about an ideal student as extracted in this chapter are relevant to a student today?

Answer: We think the suggestions are all relevant to a student today provided that one could construe the meaning and implication of this extract in a positive manner. We can sum up the main points suggested as under-

1. Self-conscience without the proper guidance of teacher's ipso- facto is unscientific as it may be mere fiction.
2. Don't think the limitation of the teacher but take all good that he delivers as your review, introspection, and churning on the same would lead you to the facts.
3. Don't do cramming but understand the topics so better way as the physical presence of the book is no more required.
4. Histories, biographies, and Geography are the subjects that introduce a man to his surroundings. Analyze and compare the cause and effects of all events and activities.
5. Frame opinion after study on biographies of great men cautiously by taking your nature as innocent as a child.
6. Once the conclusion has arrived, stay undeniable there even if the world criticizes you.

On the basis of the above points, the study becomes perfect and scientific for which no options remain. Here literally suggested submission before Prophet and distrust your nature but its implication leads to the scientific process of the study. We can replace prophet with. The generalization which is made after experiments done impartially. Similarly, distrust of your nature implies cleanliness of head and heart while in a study which is necessary to grasp the sense in its basic form and generalization thereafter would automatically provide with the apparent light in the matter so churned.

Conclusion-Hence, we can state that cramming and study are useless even in modern sense and curriculum and the same has been started and suggested in the aforesaid extract.

5. Discuss the influence of Greek philosophy, mathematics and medicine added to the curriculum of schools under the central Islamic Lands?

Answer: Study on these subjects promoted critical inquiry and had a profound influence on Islamic intellectual life. Scholars with a logical bent of mind. Mutazila started using Greek logic and methods of reasoning (Kalam) to defend Islamic beliefs. Philosophers (Malaysia) posed wider questions and provided fresh answers. Books on medicines were confused like al-Qanun fill Tibb (Canon of Medicine) by Ibn Sina. The poetry of that period is called Nazm and prose is called nature. Ode (qasida) is the poetic composition by poets of the Abbasid period.

Abu Nawas composed classical poetry on themes like wine and male love. Sufi's glorified the intoxication caused by the wine of mystical love. An Arabic vocabulary was developed. The Father of the new Persian poetry was Radaki, a court poet under Samanids. Rubai and Ghazals were composed.

The rubai is a four line-stanza in which the first two lines set the stage, the third is finely poised and the fourth delivers the point. Umar Khayyam of Bukhara was a famous poet who composed rubai. Divans and Mathnavi (anthologies and epic poetry) were composed during the period of Mahmud of Ghazni. Firdausi composed Shahnama (Book of King) and Kitab-Al-Fihrist describes a large number of works written in prose for the moral education and amusement of readers.

Other books written during this period were Kalilawa Dimna, Stories of Alexander and Sinbad, The Thousand and One Nights, Kitab al-Bukhala, Akhlaq, Mirrors for Princes Tarikh (Ansab al-Ashraf) and Tarikh al-Rusul Wal Muluk, Rihla and Ahsan al-Taqaqim, Muruj al Dhahab and Tahqiq mail-Hind.