

WORLD HISTORY - 2

(HIS4B05)



STUDY MATERIAL

FOURTH SEMESTER

B.A. HISTORY
(2019 Admission)

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Study Material

Fourth Semester

**B.A. HISTORY
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Core Course (HIS4B05) : WORLD HISTORY - 2

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MODULE-I

MEDIEVAL WORLD: STATE AND SOCIETY

Europe after the collapse of Rome

For almost one-thousand years, Rome conquered and brought order and law to most of the known world. Although the concept of the Roman Empire and Republic being absolutely benevolent to its entire population is highly inaccurate, Rome did spread several ideas and principals which are essential to modern government and day to day life. Rome did its part in shaping the modern world, but all good things must come to an end. One of the most severe and lasting impacts Rome had on Europe was, in fact, the empire's own demise. The fall of Rome not only shook the world then, but had profound effects on the next thousand years of western European history.

To understand the effects of the Roman Empire's fall, one must first understand why the Empire fell at all. This topic has been discussed and debated by innumerable scholars through the ages and historians still have no definitive answer. However, there are a few factors which most scholars agree at least played a role in the empire's collapse. The first is economic crisis. A large portion of Rome's economy was based on slave labour. In fact, it is estimated that, at its peak, 25% of Rome's population were slaves. These slaves were obtained from the soldiers and resistance forces of conquered nations ("Roman Slaves"). Therefore, when Rome was no

longer able to conquer, the supply of slaves dried up. Since Rome had relied on human labour for so many years, it had not pursued technological innovation in the field of agriculture. Without cheap labour and slaves to work the fields, the economy collapsed. Additionally, the Roman welfare system, which supported the thousands of Romans who were out of work due to the availability of slaves, taxed the Roman coffers and economy heavily. Corruption also helped bring about the economic collapse that plagued the late Roman Empire. An unknown author who lived around 386 C.E. wrote, "... wherewith the arts of [greediness] afflict the provinces, comes the appalling greed of the provincial Governors, which is ruinous to the taxpayers' interests" ("On Military Matters"). It is clear that this author, as well as many other Romans, must have realized that the opulent lifestyle of the Roman elite was bringing the country to its knees.

The second main reason for Rome's fall is not the archetypal "barbarians outside the gate" but, instead, "barbarians" (any non-Roman) inside the gates. As the empire grew larger, the native Roman population grew smaller in proportion to the size of the Empire. Rome was forced to hire barbarian mercenaries to defend the borders. Of course, these troops were not of the same quality as the legionaries of Rome's golden ages, nor were they loyal to Rome. The generals and commanders who did command the mercenaries' loyalty were then able to command Rome itself. This partially led to the rampant corruption and volatile political climate that also helped to bring about the downfall of Rome.

Due to the many problems that plagued the Empire in its later years, the Roman Empire was carved up by barbarians and separated into many smaller kingdoms. Perhaps the most immediate effect of Rome's fall was the breakdown of commerce and trade. The miles of Roman roads were no longer maintained and the grand movement of goods that was coordinated and managed by the Romans fell apart. It is clear that the quality of goods throughout Europe decreased significantly after the fall of Rome. Before the collapse, one might find high quality pottery from Africa on the table of Roman citizens in Italy. Brian Ward-Perkins, a historian and archaeologist, notes that post-Roman pottery was "...rare and poor in quality-of badly selected clay... The resulting vessels are porous and very friable- many would score low marks as first efforts in pottery at an infants' school."

Also note that the barbarian takeover itself caused economic problems. Jordanes, an ancient historian, mentioned how frequently the "barbarians" would sack settlements as they marched(Jordanes, "The Origin and Deeds of the Goths"). The economic collapse and coupled with these foreign invasions meant that much of the classical Roman architecture was lost. The fancy stone of the Roman era was, unfortunately, replaced with simple wooden structures.

The fall of Rome also paved the way for another major part of Europe's history: feudalism. When Rome fell, Europe fell into a state of constant warfare. The new kings not only wanted to tax their populous, but also wanted them to fight during times of war. This practice was, of course, unpopular.

The new kings allowed the landowners to raise their own small armies that the kings could call upon to defend the kingdom. This system also provided local protection from anyone who might want to pillage the land, such as the Vikings or Magyars. This eventually developed into the system of feudalism that dominated medieval Europe.

Feudalism helped prevent another strong centralized government, like that of Rome, from forming in Europe for hundreds of years. Although landowners swore loyalty to the king, those landowners would further subdivide and distribute their lands to people who swore loyalty to them. Naturally this created a decentralized government that was prone to internal conflict. Feudalism also further weakened trade and economic development in Europe. Serfs who worked the land were bound to the land, and forbidden to create economic infrastructure without their lord's permission. Since serfs had to pay taxes and tolls to use their lord's infrastructure and resources, it was not in their lord's best interest to give them the privilege to develop the land. The European economy of the middle ages was nothing compared to that of the Roman era. However, there was a significant improvement and strengthening of religious bodies after the fall of Rome.

At first, Christianity was banned in Rome and Christians were persecuted by many emperors such as Nero and Diocletian. However, in 313 C.E., Christianity became legal under the rule of Constantine the Great, the first Christian emperor. Using his influence as Emperor, Constantine established processes and standards that provided stability to

the early church. Under his protection, and due to the various forms of favouritism he showed to the church, Christianity prospered under Constantine. Being a man skilled in politics and administration, Constantine also influenced the internal working of the church in order to make it more stable. For example, the standard of calling religious councils in which church leaders would come together and debate major theological and doctrinal issues was Constantine's idea. Although the church's bureaucratic and highly political nature would eventually lead to the decline of the Catholic Church, it did help the church survive and prosper after the fall of Rome.

When the law and order that Rome provided disappeared, the people of Europe began to look to the church for guidance. Some religious leaders, such as the Pope, basically acted like monarchs. Other lower religious leaders acted as advisors to kings and even had managerial roles in various kingdoms. Without Rome's advocacy of polytheism and established government, the church not only became the ultimate source of authority in the newly converted European kingdoms, but also became somewhat entwined in the political affairs of these countries. This paved the way for the Church's domination of medieval Europe.

Although the fall of Rome did allow Christianity to prosper, it created many problems for medieval Europe. After all, it would be almost a millennium before any other civilization could rival the size, complexity and sophistication of Rome. Until then, Europe would suffer from an intellectual drought and a lack of growth and prosperity. The fall of Rome

was necessary in order for the world to be what it is today, but its fall was still, in many ways, a tragedy.

Byzantine empire- Imperial system- Legal System

The Roman Empire in the west had vanished in 500 C.E. But at the same time the Eastern emperors, with their capital at Constantinople retained control of an immense realm covering the Eastern Mediterranean from the Balkans through Asia Minor, Syria and Palestine to Egypt. It continued to exist for a thousand years after the fall of Roman or until 1453 C.E. In the meantime, the Greek ousted Latin Language and there developed an entirely a new type of civilization. The new name for the empire in the east was 'Greek Empire' or the 'Byzantine Empire'. The word Byzantine derived from the Greek name for Constantinople (Byzantium). It cannot be denied that the Byzantine monarchy was a direct continuation of the Roman Empire on a reduced scale. Constantinople had become the New Rome or Second Rome.

Justinian: The period of Justinian lasted from 527 to 565 C.E. Justinian was one of the greatest Eastern Roman Emperors. His ambition was to reconquer the countries possessed by the ancient Romans. He was determined to restore the empire, to regain its lost territories and to rebuild its cities. He considered his project somewhat as a Crusade to rescue the Catholics from Arian rule.

Justinian was a great conqueror. He had efficient generals like Belisarius and Narses. He conquered many territories and brought under his control. He crushed the

Vandals; destroyed the Goths and brought the Franks under his control. The tide of reconquest even reached far off Spain where Justinian seized a strip of south-eastern coast with very little difficulty. Besides, Justinian was able to conquer Persians and the Slavonics.

Justinian was not only a great conqueror but also a great administrator. He rendered remarkable service in the economic and religious fields. His contribution to art and letters cannot be underestimated. Of all the contributions, the contribution to law is immensely great. Hence, it is said, Justinian's real conquest of the west came many years after his death not through his armies but through his law.

His Successors: The successors of Justinian were very weak and inefficient. In 624 A.D the Visigoths regained their control in all the coastal territories they had lost. The invasions of Lombards reduced the area of Byzantine control in Italy. The slaves occupied large areas of the Balkans. The Persians regained control over Syria and Egypt. The Muslim forces defeated the Persian army in Syria in 636 C.E. As a result, the empire become far smaller and poorer. It consisted of just the region surrounding Constantinople.

Leo III: He was the Byzantine emperor from 717 to 740 C.E. He was an able ruler. during his period (717 C.E.) the Saracens under Arab Muslims attacked the Byzantine Empire and blockaded Constantinople. But the forces of Leo III defeated the Muslim Army. The Arabs did not expect the defeat at the hands of Leo III. Immediately he retreated with less than a third of this original army. This was the greatest

expedition that the Caliphs sent forth and was better equipped than that was defeated by Charles Martel in 732 C.E. Thus, Leo III checked the advance of the Muslims into Europe and thereby saved Europe from the Muslim peril. Hence, Leo III may be called as ‘Second Charles Martel’.

Macedonian Rulers: This dynasty ruled Byzantium from 867 to 1057 C.E. This Macedonian dynasty took great interest to expand the empire once again. Accordingly, they recovered Syria in 968 C.E.

The greatest ruler of the Macedonian dynasty was Basil II. He was a great soldier and conqueror. He destroyed the Bulgarian State. As a result, Byzantine rule was firmly established in the Balkan Peninsula.

Battle of Manzikert: The Byzantine emperor Romulus IV took all possible steps to avert the incursions of Turks. But a serious battle took place between the emperor and the Seljuk Turks at Manzikert in 1071 C.E. The emperor was defeated by the Turks. This was a great military disaster to the empire. In the Manzikert battle many provinces furnished their troops to give a tough battle to the Turks. But the best troops suffered seriously in the battle. There was a colossal loss to the troops. So, the Turks entered into the interior of Asia Minor.

In the same year there was another blow from Normans. The Normans of Southern Italy conquered the vital Byzantine Adriatic port of Bari, making the virtual end of Byzantium’s presence in the west. After 1071 C.E. the Byzantine Empire began to fall. The then ruler of Byzantine

was Alexius Comnenus. The Turks frequently attacked the empire. He appealed to the West for help. The crusaders came to save Byzantium.

The first crusade was a successful one. The crusaders conquered Jerusalem. Edessa and Antioch were also captured. But the second crusade was a failure. The third crusade achieved meagre result. The fourth crusade turned to be an expedition against the Byzantine empire. During this time Constantinople fell first in 1203 and then again in 1204. In this crusade the Venetians supported them. Later on, they occupied the city of Constantinople and sacked it. There followed the barbaric massacre which remains one of the blackest chapters in European history. As a result of the fourth crusade a Latin empire of Constantinople was established. The Byzantine empire ceased to exist from 1204 to 1261 A.D In 1261 once again it was restored and revived. It was mainly due to the Palaeologus Family. Constantinople lived in terror as a vassal state of the Sultan to whom she paid tribute and rendered military service.

Constantine XI: The last ruler of the Byzantine Empire was Constantine XI. The position of the empire was precarious. So, he made a desperate appeal to the west for aid. But he received no real help. A battle took place between the ruler and the Turks. Finally, Constantinople fell in the hands of Turks in 1453 C.E. The city was captured, plundered and pillaged and the emperor Constantine XI perished. Thus, ended an old story—the story of Byzantine empire.

Justinian: Justinian, the ‘Roman Law Giver’ occupies a prominent place in the brightest pages of European History. He was one of the greatest of the Eastern Roman emperors. He had succeeded to the imperial throne in 527 C.E. and remained in power till 565 C.E. He left a great and permanent mark on the history of Europe.

Justinian was born in Illyria (Balkans) a Latin speaking region. His uncle Justin helped him very much for his succession. He usurped the Empire in 518 C.E. after a successful army career. He had trained Justinian as his successor.

Justinian realized the menace to the Roman Empire from the Germanic peoples in the west. So, his ambition was to reconquer ‘the countries possessed by the ancient Romans. Another ambition was to reconquer all the lost territories during the time of his predecessors. He wanted to rebuild the destroyed cities during the previous invasions. Another great ambition of his was to rescue the Catholics from Arian rule.

His Conquests: It is the great military exploits of Justinian’s reign that here claims chief mention. The empire was rich, well ordered, and had at this moment in Belisarius one of the greatest world’s generals, and an army of wonderful efficiency. There the foot soldiers had been well important in the battle of Adrianople. Under Belisarius, the foot soldiers played a quite secondary part and it was the horse archer or mounted bowman upon whom he placed his chief reliance.

(a) **West:** There were four main powers in the west. The

Vandals ruled North Africa. The Visigoths gained control over Spain and part of southern France; the Franks ruled northern and western France; and the Ostrogoths exercised their authority in Italy.

Causes for his Conquest:

- I. His army was energetic and enthusiastic especially after the Persian conquest. They were waiting for an opportunity to reconquer the west.
- II. The Vandal Kingdom exhibited in an extreme form all the Kingdoms that the Goths founded.
- III. After the death of Genseric there was no capable successor.
- IV. The native population were bitterly hostile to their conquerors, both in Arians and as oppressors.
- V. The Vandals themselves, in these almost tropical lands had lost their old fierceness, courage and endurance.

Justinian dispatched his armada in 533 C.E. under his great general Belisarius against Vandal Africa. They could hardly attempt any resistance. The campaign was encouragingly successful and by 534 C.E. Vandal Africa was restored as a province of the Empire.

(b) Gothic Wars: The turn of Italy came there years later. The campaigns of Justinian in Italy are known as ‘Gothic Wars’. The brilliant Belisarius was directed against Sicily. Sicily fell to him almost without a struggle. Naples was brought under the control of Belisarius after a siege. At first all

went well with the imperialists. Belisarius took Rome in 536, and Ravenna in 540. All central and southern Italy was recovered for the Empire.

At this Juncture Totila the new Gothic leader was elected by the Gothic people in 541 C.E. He was a splendid leader. He has been compared to leaders like Alaric and Theodoric, the Glory of the Gothic races. He took Rome in 549 C.E. All Italy fell into his hands except Ravenna. Against this new power even Belisarius was no longer invisible.

Justinian who was determined on victory sent (in 551C.E.) a great military leader Narses with a strong army. Narses defeated Totila in 553 C.E. in the battle of Taginae. Totila was killed in the battlefield. Thus, Italy was reduced to subjection and the Ostrogoths were completely driven out of Italy. Their name disappeared for ever from the annals of Europe. The tide of reconquest even reached far off Spain where Justinian seized (550 C.E) a strip of south- eastern coast with very little difficulty.

Effects of His Policy: During the Italian campaign many cities were devastated. Their civilization was ruined. Rome itself was left in ruins. In this connection it is said, “The Visigothic sack of 410 was nothing compared with the havoc brought by Justinian’s armies”. So far Italy was concerned it was Justinian’s wars that marked the beginning of ‘Dark Ages’. He brought great disaster to Italy by uprooting the Goths. Moreover, by destroying the power of the Ostrogoths in Italy Justinian opened the way for the invasion of Lombards. In 568 C.E. three years after his death, the Lombards invaded Italy.

Within ten years they occupied large parts of Italy. Had the Goths been left in peace, there might have been no Lombard invasion. In short ‘he made a desert and called it peace’.

Another effect of his reconquest was colossal waste of money. The treasury became empty. The empire became poor. Hence, it is aptly said, ‘Justinian bequeathed to his successors a vastly expanded empire but the empire was impoverished and bankrupt’.

(c) Persia: The old enemy of Rome was the Persian Kingdom. It was growing day by day from strength to strength. Justinian was always following a defensive policy in the East. Since he was tied up in the West, he had no time to take steps against the East. Many provinces were raided by the Persians now and then. The invasions also failed to pay their share of taxes. To add to all these moves, the whole empire suffered from a great pestilence in 543 C.E.

Reforms:

(i) Administration.

Justinian left a great and permanent mark on the history of Europe. He built up an elaborate administrative apparatus. He enlarged the bureaucracy. He made all appointments concerning the city and the provinces. He carefully selected hierarchy of officials to govern the city and the provinces. He succeeded in suppressing rival factions and maintained his absolute power as emperor.

Justinian gave special attention to the economic revival of the Empire. All available mineral resources were exploited

by the government. Tariff were increased by him during his reign. It facilitated the industrial production. New industries were established. Among them the silk industry was very important in the land.

(ii) Religion

Justinian viewed himself as the ‘deliverer of Catholics from Arian rule’. He attempted to reunite all Christians under his rule. Moreover, he undertook the heroic attempt to reunite the Roman world in one Empire and one church.

Monophysitism was supported by the East. It was abhorred by the West. Early in his reign Justinian persecuted the Monophysites. But under the influence of his wife, Theodara, Justinian leans towards Monophysites. He tried to make a compromise between the orthodox and the Monophysites. But his compromise formula was satisfactory to neither side. As a result, almost all Egyptians and many Syrians seceded from the official church of the Eastern empire and formed their own religious organizations. Hence, it is said, “Justinian’s religious policy was no more successful than his policy of restoration of his Roman Empire”.

(iii) Law.

Under Justinian rule, Roman law reached its final shape. Many efforts had been made since the days of the Antonine to codify Roman law, that is, to summarise it in a logical and complete form; and these efforts culminated at last in the great ‘Codex Justinianus’.

Prior to his reign the records of the laws and the

judges' decisions were in thousands of volumes. In short, 'Roman law become so vast and bulk'. The lawyers and magistrates found it impossible to establish what in fact was 'good' law. Justinian, therefore, resolved to recodify the law in such a way that reference to it should be peaceful and convenient. Within a year he completed this great work under the guidance of a famous lawyer called Tribonian. Tribonian published those books in a collective form. It was called 'Corpus Juris Civilis'. The first and most important unit was the 'Digest'. It contained extracts of basic problems of Jurisprudence. The second unit was called the 'Code'. It was a restatement and simplification of statute law. The third unit was called 'the Institutes'. It is a text book of Roman law for the students. The last one was 'the Novels'. It contained the laws promulgated after 529 C.E. to amend or supplement the code. Justinian's work was considered as a treasure beyond price.

Roman law thus presented was destined to have an immense influence on the development of European politics and thought during the later Middle ages. So "Justinian's real conquest of the West came many years after his death not through his armies, but through his law".

(iv) Art and Architecture

Justinian made glorious achievements in the field of art and architecture. To defend the empire, he built many fortresses. Among them the frontier fortresses, the fortified cities of eastern frontier, the Danube defences were very prominent. Besides, he was intent on beautifying the existing cities, thus adding to the lustre of his empire. The buildings

erected were of very high artistic quality and inaugurated the 'golden age of Byzantine art'.

Justinian built many magnificent churches in his empire. The architects of these churches came from Asiatic provinces. The decoration was largely inspired by oriental examples. The new churches emphasized the interior rather than the exterior. The building of St. Sophia in Constantinople was his great successful achievement. The 'Dome' is its central feature.

Justinian's most famous buildings are found in Italy, particularly in Ravenna and Classe. Their mosaics were made of thousands of glass cubes which reflect light in different and bath the whole church in coloured light. Thus, 'Justinian's legal code and the magnificent buildings he left influenced both the eastern and western Mediterranean worlds for centuries after his death.

Cultural Contribution of Byzantine Empire

Saviour of Ancient Culture: The cultural contribution of Byzantine Empire was far reaching and tremendous. As a custodian of Graeco-Roman culture, the Eastern empire provided an invaluable service to the emerging civilization of western Europe. It preserved the cultural traditions of Greece and the political techniques of the old Roman Empire. The learning and literature of ancient Greece was also preserved by the Empire. Manuscripts of Greek Literatures were copied in a grand manner. Roman law and Greek philosophy and letters were studied at Constantinople. Many Byzantine scholars

compiled encyclopaedia and lexicons. Historical writings were studied well. Saints' lives were vindicated to the people. Besides many Medical works, legal treatises and technological ideas were compiled during this time. In short it made a significant impact on the 'Italian Renaissance'.

Art and Architecture: In the field of art and architecture the contribution of Byzantine Empire was immensely great. The artists of Eastern Empire produced enduring masterpieces. Many majestic churches were built by the rulers of the Empire. The best example of such a type of church is St. Sophia at Constantinople. Moreover, St. Vitale in Ravenna and St. Marks in Venice are enduring masterpieces of those.

During the time of Justinian many marvellous buildings were erected. The building of St. Sophia was his successful achievement. The dome is its central feature. The sight of the dome, when seen from within, is awe-inspiring. One feels lost in its vastness.

Thus, Justinian's magnificent buildings influenced both the eastern and western Mediterranean world for centuries after his death.

Industry: Many industries were established during the time of Justinian. Among them Silk Industry was the most important industry. A constant stream of refined products of Byzantine manufacture poured into the West. Heavy silk products come to the forefront during the time of Justinian. The goods were imported into Italy until the Italian cities began to make their own silk.

The mosaic works were made prominent by the Byzantine Empire. It was considered as a great contribution to world civilization. The enamels and ivories of that period were very popular during middle ages. The Empire was famous for its own textile goods. Besides, its pearl and gold work and its painting were eagerly and zealously guarded in Western treasuries.

Painting: The Byzantine painting influenced profoundly the beginnings of painting in Italy. Many painters were patronized by the Byzantine rulers.

Administration: In the field of administration that Empire did a lot. The Arabs who conquered Syria and Egypt, in the 8th century took over much of the administrative system and many of the intellectual traditions of the old Eastern Empire. The bureaucracy set up by the Byzantine rulers was followed later on in many European countries. Byzantine's lasting contribution to European History lies above all in its 'conversion of Russia and Balkans'.

Law: Under Justinian's rule Roman law reached its final shape. To Byzantium we owe the two great monuments of Roman laws, the codes of Theodosius and Justinian . The 'Corpus Juris Civilis' of Justinian become an essential part of the Western intellectual tradition and effected the law of European country.

Carolingians - Charlemagne

Among the various Barbarian tribes, the Franks in particular made Western Europe their permanent home. Their

greatest king was Charles I later known as Charlemagne or Charles the great. The biography of Charlemagne in Latin by Einhard, composed shortly after his death is one of the valuable sources of information for the study of the great king. Charles, who was born in 768 C.E. at a place not exactly known, who was the son of Pepin III, the Short (741-768 C.E.) the son of Charles Martel (679-741 C.E) the king of Franks. It may be noted here that Charles Martel had routed the Arabs in the famous Battle of Tours in 752 C.E. The kingdom of Franks was divided between Charlemagne who got the larger part and his younger brother Carloman who got the smallest part. With German blood commanding personality Charlemagne had many characteristics of Germans. Six feet four inches tall stout but proportionately well-built he had a regal bearing. He was moderate in food and drink and disliked over-eating and drunkenness. He strengthened his physique by sports like hunting, horse-riding and swimming. He acquired of tremendous stamina and power of endurance which any king might have envied.

He was not very learned and had only the reading of a few books to his credit. His most favourite book was the City of God by St. Augustin. He spoke Old Testament and Latin and undertook Greek. He learnt to write in his old age but was not very successful. On the death of his younger brother Carloman II in 771 C.E, the twenty-nine-year-old Charles became the sole king of the Franks.

Military campaigns

Charlemagne was a military genius. His soldiers

worshipped him as a great leader. In 773 C.E, Pope Adrian II appealed to Charlemagne for help to fight against the Lombards led by king Desiderius. Charlemagne responded with an army captured Pavia and became king of Lombardy in 774 C.E. Italy was saved from the marauding Muslims. He conquered Bavaria and Saxony and extirpated the power of the harassing years. He fortified towns of Gaul after conquering it completely and clearing it off all moors. He held in check the ambitious and expanding Moors of Spain. The powerful tribe of Saxons on the eastern frontier severely tested the endurance of Charlemagne. They had reduced churches to ashes and had raided Gaul of the times. He conducted revenge against them eighteen campaigns for 32 years and put to death about 4500 Saxon rebels in one day. In crushing the power of the Saxons and showed proverbial perseverance and showed that he could be more stubborn than the most stubborn tribe of Europe. However, in Spain he could not have his own way. In response to the appeal of the Muslim Governor of Barcelona in 777 C.E. Charlemagne led an army across the Pyrenees and captured the Christian city of Pamplona. But he could achieve little against the Caliph of Cordoba as the expected revolts of Muslims did not materialise. In 778 C.E. almost his whole army was destroyed at one of the passes in the mountains. In 795 C.E. he again despatched an army beyond the Pyrenees and secured the Spanish March a slice of northeast Spain. His Spanish campaign was perhaps the only the major failure.

At the end of his series of military campaigns he found himself as the master of large empire bounded by Vistula and

Atlantic and the battle of the Pyrenees. The area it was almost equal to the Roman empire. His empire was greater than the Byzantine empire though it was smaller than that of Abbasid Caliphs. It covered the modern empires of France, the Netherlands, Belgium, Austria parts of Germany, Spain, Switzerland, Italy, Yugoslavia and Czech Republic. The wheels of government would revolve smoothly only as long as the king was vigilant and strong. Charlemagne was not only a great conqueror but also an efficient administrator and foresighted statesman. The various countries he conquered were consolidated and brought under good and stable rule. The capital was Aachen.

He believed in absolute power and not in idealise dreams and utopian principles. He carefully studied the problems of his vast empire and concluded that his authority needed the support of military forces, the co-operation of nobles and the sanction of the Catholic church. He did not always do the theoretically the best but he regarded as expedient and practical. In governing over the far-flung empire, he sagaciously combined the toughness of his grandfather, Charles Martel and the wisdom of his father Pepin III.

He protected his empire from aggression from without and revolts from within. He established peace and order and promoted the material and moral welfare of his subjects. He found that a standing army was far beyond his sources and so far, defending his empire he threw the responsibility of his counts over whom he exercised vigilant supervision. While he did not compel all and sundry to bear arms, he asked every

free-man who owned property above certain size to provide himself with military equipment and he ready to fight under his count whenever he called for an army.

The emperor saw that he had the unfailing co-operation of the nobles and the clergy and carried on the administration with the help of the administrative barons, Seneschal or chief of the palace, the Count Palatine or chief of justice and others. He did not concentrate all power in his own hands, but left much power in the hands of the counts and gave considerable scope for local self-government. For administrative convenience he divided his empire into countries. In each country, a Count was put in charge of secular affairs and Bishop or Archbishop in charge of spiritual affairs. The problem ridden frontier or marches were places under the control of Special Governors. He carefully selected the Counts and Bishops and devised ways and means to see that they did not entertain the great ambition of becoming independent rulers. Charlemagne held periodical assemblies of armed nobles and property- owners in the open air all Aachen, Worms, Valenciennes, Paderborn and Geneva. All these meetings the nobles and the higher clergy were expected in report to him about the important happenings like revolts in their respective areas of jurisdiction. The kings of Athens following the custom of ancient Rome called the leading citizen for an enquiry into taxable wealth, the law and order situation and other important matters.

Rise of Spread of Christianity

Christianity is regarded as one of the great religions of

the world. Most of the people in the world are Christians. It was established in Palestine. In other words, it was established in West Asia spread in Europe and now it is turned as a world religion.

Birth: The religion of Christianity was established by Jesus Christ. He was a Jew by birth. His parents were Joseph and Mary. He was born at Bethlehem in Palestine. It is West Asia.

Early life: Jesus lived in Nazareth for about thirty years. During his stay at Nazareth his occupation was that of a carpenter. John the Baptist was a notable preacher of that time. Jesus was attracted by his preaching. After receiving Baptism, Jesus began to preach. His ideas and thoughts were similar to those of John. He visited many places including Judea and Galilee. Wherever he went he was accompanied by his twelve followers. He taught as he travelled and attracted increasing number of followers. His ideas spread nook and corner of Palestine. When he reached Jerusalem, thousands flocked to see and hear him.

I. Teachings:

- i. Jesus says that there is only one God according to Jesus Christ.
- ii. God is the loving Father of all that lives and that all men are brothers.
- iii. Jesus compared God to a King, but the kingdom of God, he said, is not like a worldly kingdom.
- iv. 'Do unto others as you would have others do to you'.

- v. Ceremonies, rules and regulations were of little importance in comparison to brotherly behaviour.
- vi. 'Love your enemies, do good to them that hate you'.
- vii. 'Turn the other when someone slaps one of your cheek'.
- viii. 'Blessed are you who are poor in spirit for the kingdom of God is yours'.
- ix. His teachings about the law, anger, adultery, divorce, oaths, revenge and love for enemies and about charity, prayer and fasting are considered as gems and the cornerstone of the Bible.

The sermon on the Mount occupied a prominent place in his teaching. Jesus saw the crowds and went up the hill, where he sat down, his disciples gathered round him and he began to teach the above things.

The teachings of Jesus are recorded in the first three books of the New Testament of the Bible. These books are called the 'Gospels' (Good News) according to St. Matthew, St. Mark and St. Luke who were among the first followers of Jesus. Jesus led a simple life and loved the poor. He realized that service to people is the service to God. He preached through parables or stories and his teachings appealed to the masses.

Reaction Among the Jews: Though the Jews accepted the teachings of Jesus in the beginning, they developed their hatred towards him later on due to the increasing popularity of Jesus. Some of his teachings opposed the commands of the Jewish law. The idea of 'Kingdom of God' was opposed by the

Jews. They considered themselves to be ‘God’s chosen people’ and looked down upon all non- Jews. At the same time the Jewish prophets had prophesied that ‘a Messiah would be born who would become king of Jews, rescue them from their subjection to the Romans, and lead them to their glorious destiny as ‘chosen people of God’. The followers of Jesus claimed that Jesus was the Messiah and regarded him as the Christ. The word ‘Christ’ means the ‘anointed one’ in Greek language, the word ‘Messiah’ means same in the Hebrew language. Hence, the orthodox Jews hated him like anything. They become furious and wanted to put an end to him.

End to Jesus Christ: During this time Palestine was under Roman rule. The Roman Procurator (Resident) was Pontius Pilate. He was a stern man who opposed any rebellion or serious disturbances in the country. The furious Jews put pressure on the procurator and conveniently convinced him that Jesus was a disturber of peace. As a result Jesus was arrested and sentenced to be crucified.

Jesus was nailed on a wooden cross. There was heavy bleeding and finally it took his life. This memorable even happened probably in the year 30 C.E. during the time of the Roman Emperor Tiberius.

Resurrection: According to the followers of Jesus, The resurrection took place three days after his death (Resurrection – coming back to life after having died). Some of the disciples of Jesus claimed that they actually saw him alive and were told by him not to be discouraged and that he would be with them in spirit, if no more in bodily form. Even after this

incident, the followers of Jesus, increased tremendously. The Jews were alarmed by this and they began to persecute the followers of Jesus. To save their life they migrated to Caesarea, Damascus and Antioch. At Antioch, the followers of Jesus came to be called Christians.

Spread of Christianity: The spread of Christianity was rapidly brought by the twelve followers of Jesus. They were called Apostles. The followers of Jesus met in a council at Jerusalem in 45 C.E. They decided to spread the religion in the nook and corner of the world.

Paul: Paul of tarsus, a Jewish scholar played a leading part in the propagation of this new religion. It spread in Asia Minor and Greece by his earnest steps. In his 'Epistles' he began the work of building a Christian philosophy and theology that could appeal to men of all races.

Peter: He was another great disciple of Jesus. He was highly responsible for the spread of Christianity in Rome. He was 'first Bishop of Rome'. But he embraced his death at the hand of his enemies in Rome for his faith. He was the head of the Roman Church.

Church Organisation: The apostles established churches in various cities of the empire. Many local churches were established. Each church was placed under a Bishop. The Bishop of the capital city of each Roman province was recognized as a archbishop with authority over the other Bishops in the provinces. Apart from Rome, many churches were established in Egypt. Asia Minor, Greece, Gaul and

Spain. Thus, the systematic organization of the churches was made during this time. Besides, all sections of people embraced Christianity because it gave great hopes to the poor and the downtrodden. Later, Christianity was made the official religion of Rome.

Growth of Feudalism

Feudalism was an important feature of medieval European civilization. It was a condition of society based on the principle of protection, service, and payments. Those who needed protection, service, and payments. Those who needed protection secured it from a nobleman, who had his own army and retainers. The nobleman in return secured services and payments from those whom he protected.

Feudalism was an organization of society through the medium of land. The word feudalism is derived from the Latin word *feudum*, which means a fief or piece of land held by a vassal. Feudalism was developed at a time when land was the only source of wealth and power. Industry and trade had suffered much during barbarian invasions, and it was difficult to sell goods and have cash.

Feudalism was comprehensive in its range, but it lacked regularity and uniformity. A study of feudal society in different countries shows that conditions were not the same everywhere, though the main principles were almost the same in all countries. The want of uniformity makes some writers speak of feudalism instead of feudal system. In the words of Stubbs, feudalism “may be describes as a complete

organization of society through the medium of land tenure in which from the king down to the lowest landowner all are bound together by obligation and defence”.

Feudalism was of a slow and irregular growth it is difficult to say precisely how and when it was introduced. It took birth in critical times, when there was anarchy and security to life and property was at stake. No king or law-giver created it by an order or decree. The evolution of feudal society was a spontaneous process. It must have been the result of Roman, German and Celtic practices. It rose when people were desperately in need of protection to their lives and property and were prepared to surrender their liberty to those who could protect them from violent hands. They were ready to surrender their land besides agreeing to render service and make certain payments.

It seems the germs of feudalism could be found even before the days of Charlemagne, as the edicts of this emperor indicate the existence of a feudal society earlier. The later Roman emperors found it difficult to protect their frontiers from barbarians. During the six centuries following the death of Emperor Justinian (527-565 C.E.) many circumstances contributed to the evolution of feudalism. The central government was paralysed and law and order broke down. Barbarians from Germany made the cities of Italy and Gaul unsafe. As the king could not rule effectively and punish barbarians, many nobles left their mansions in these cities and went to their rural villas for safety. Around their villas lived farmers and soldiers, who depended upon them.

The breakup of the Roman empire had endangered industry trade and commerce. Means of communication were disrupted and roads plagued by robbers were neglected. In the rural areas, nobles began producing goods to make themselves self-sufficient.

Feudalism mainly originated in Italy and Germany, but its characteristic development took place in France. It was taken to England by Anglo-Saxon conquerors. Feudalism did not mature in Spain, northern Sweden, Norway, Greece and other countries as in France and Britain.

In a way, the germs of feudalism were found in Roman society, in which on a huge farm a large number of persons depended on a nobleman. Then again, among German tribes it was customary for many brave men to be led by a strong man. After the death of Charlemagne and the consequent general disorder, the problem of security become very, serious. For the sake of self-defence, petty land –holders went to a powerful nobleman in the neighbourhood and sought for his protection could not be secured free. The seeker of protection had to surrender his land to the lord and receive it back again as a tenant. A person, who had no land, agreed to serve the lord in a personal capacity. He could render menial services like waiting on the lord's table or serving as a guard or watchman.

Basic Features

It is necessary to be familiar with the common words used in feudal society. The man, who owned feudal land, was known as lord, or liege lord or suzerain. The tenant, who held

the land was known as vassal, or liege man, or liege, or lord's man, or man. The plot of land held in free, he was only a vassal or tenant; but if he held it in fee simple, he was regarded as owner. Feudalism was all-embracing. It applied to all persons, classes and institutions. The king, the tenants-in-chief, the subtenants, free men and serfs, laymen and clergymen, all came in the feudal picture.

King: The king was believed to be the vassal of God and ruled by divine right. He was the lord of all vassals. The whole state or kingdom was the king's estate. He divided land among the nobles, who became the tenants-in-chief in the country. For having received the land, they were under obligation to render military service and make some payments.

In feudal society the relationship between lord and man was universal and it was said: "No man without lord, no lord without man". The tenant-in-chief sublet his lands to his vassal, who might subinfeudate part of his land to a smaller vassal. The relation between the vassal and the sub-vassal was the same as between the baron and his vassal.

Manors: The country was divided into feudal units called manors or estates in which the feudal lords lived almost like kings. The size of the manor was not the same everywhere. Some manors were small. Some were almost like a township. Some were of the size of an entire district of twenty or thirty villages. The manorial estate was worked by many families. It contained the lord's castle, manorial court, mill, store-houses and workers' quarters. The castle or chateau was not beautiful. It was constructed more for security than of

comfort. It was surrounded by a deep moat. At the centre of the castle, there was the donjon or lord's house. It was dark inside, as it had few small windows. Each village in the manor had a church with a parish priest. The church was the centre of religious and social life.

Freemen, Serfs and Slave: The tenants were of two categories: **freeholders and villeins** (i.e., those belonging to a villa or a manor). Nobles, clergy, people following different vocations traders, artisans and farmers owning land or holding it on lease from a lord were freemen. Freeholders were in minority, and they were free to live on the manor or go away if they liked. Serfs were not slaves, though they were bound to land. Their bodies could not be possessed, and they could not be killed or mutilated. Slaves were like chattels, they could be bought and sold. There were several types of serfs. The church was against slavery, but it employed non-Christian slaves, who were captured from Muslim countries. Italy dealt with slaves, as she was influenced by Muslim countries. Gradually in Europe the number of slaves diminished, as the number of serfs increased.

A serf cultivated a piece of land owned by a lord or baron. He paid annual rent in terms of goods, labour or money. He paid three taxes in money, a head tax to the government through the baron, rent and an arbitrary charge imposed by the lord. He gave the lord one-tenth of his crops and livestock. On many manors three days of free labour had to be given. He had to repair ploughs, plant hedges, dig ditches, shear sheep, and do other miscellaneous jobs. Many restrictions were put on his

liberty. He could not sell his house or cattle, or give his daughter in marriage without the consent of his lord.

Feudal society had different ranks. The king enjoyed the highest status. Then came the lords, who were of noble birth. Next in rank came the vassals. The serfs and slaves were of the lowest rank in society, and they were badly exploited. In feudal hierarchy, everyone was linked with land, whether he was a king or a serf.

Rights and Duties

The feudal contract laid down duties and rights. The lord was to protect his vassals and give justice. He was known in English as Lord in Latin *Dominus*, in French *Seigneur* and in German *Herr*. His main functions were to give military protection to his lands and the people on it, to develop agriculture, industry and trade, and to serve the king in war. A person, who wished to be his vassal knelt bareheaded and without any weapon before him, placed his hands in the palms of the lord, on the bible or sacred relics and pledged permanent fealty to the lord. The lord then raised him, granted him the fief and in token gave him a flag, a straw, a stick, a clod of earth, or a written deed. This ceremony was known as Investiture. The piece of land given to the vassal was known as fief. The vassal was called liege or liegeman. The primary principle of feudalism was loyalty. The vassal had to do certain services including military service. In times of peace he had to cultivate the land. He had to make certain special money payments called aids, when the lord's eldest son was to be knighted when the lord's eldest daughter was to do be married,

and when the lord was to be ransomed.

The lord gave land to the serf for life. He allowed him to use his ovens, milks, waters, woods, and fields. He took care of him in sickness and old age. He built and maintained roads, bridges and canals. He organized agriculture, industry and trade. In some cases, a feudal lord owned more than one manor. Such a lord appointed a Seneschal to exercise supervision over all his manors. The lord was supposed to protect the manor from robbers and invaders. He had to maintain peace and order and settle disputes. In a manor the lord maintained two type of courts. One was for the noble vassals and the other for the tenants. Law was mostly customary. When the armies were needed, the king asked the tenants- in-chief to supply the troops. They in turn demanded military service from their vassals.

Knights: In feudal society there arose a class of professional soldiers called knights, who distinguished themselves in tournaments and in acts of chivalry. The main duty of a knight was to do military service. He had to equip himself with his own horse and weapons, and serve for at least forty days each year. Generally, a knight was attended by an esquire, who had an extra horse and weapons. In case the knight was wounded, the esquire had to help him. Knights were supposed to be men of honour, who were ready to uphold justice and fair play. The knights formed the finest armies of Europe. The status of a lord was indicated by the number of knights he could command for military service.

Church: The church also came under feudal organization. In

some cases, the manorial lord was an archbishop, bishop or an abbot. He received land from the king and like the other tenants-in-chief pledged his loyalty to the king. The king conferred on the clergy titles like duke and count. The bishop presided over the church courts, minted coins and enjoyed other rights. In Germany and France, bishops and abbots armed themselves like nobles.

High Status of Lords: The tenants-in chief had a high status in feudal society. They did not do manual labour and soil their fingers. They regarded themselves as lordsmen of noble birth whose main duty was to rule over the manor and fight. The nobles were of different grades: dukes, marquises, counts (or earls in England) and barons.

Advantages

The very fact that feudalism was evolved to meet the needs of society showed that it had several advantages.

1. Saved Civilization: It saved civilization from the hands of barbarians. It provided for defence at a time when the king was unable to protect the people. It was a kind of mutual insurance providing for protection in times of danger. The ordinary people secured military protection from the strong. The needs of the military strong persons in society were met by the services rendered and payments made by the free-men and the serf.

2. Social Harmony: It created social harmony on the basis of fealty. Every person in feudal society knew his rank according to which he had to render certain services, make payments and

enjoy certain rights. Society was bound by mutual obligations, loyalty and services. The lord depended on his vassal, who in turn depended on the lord. Thus, there was mutual support and co-operation. Feudal society was like a “mutual insurance society”.

3. Solved Economic Problems: It solved the economic problems of society by providing for agricultural production and the making of various kinds of commodities. The manor was the economic unit, in which grain, vegetables and fruits were grown and various types of commodities needed by society were produced. One of the duties of the lord of the manor was to encourage the production of goods.

4. Made provision for Government: Feudalism provided for good government relatively speaking at a time when kings were unable to rule. The manor was a political unit also. The lord of the manor governed more or less in the same way in which a king ruled a country.

5. Protected Christianity: Christianity which was exposed to the attacks of barbarians was saved. Like others, the clergy were also feudalized.

Disadvantages

Feudalism had several drawbacks.

1. Weak kings: The king became weak, as the nobles had large armies, which they used for challenging the king's authority. The king could not impose his will on the barons and compel them to do their duties as required by the feudal contract. It was entirely dependent on the barons for men and

money. In some countries, the central government in the hands of the king could not maintain peace and order. The barons forgetting their obligations did whatever they liked and promoted anarchy. In feudal England, under King Stephen, who was a mere figure-head, the people suffered so much from anarchy that the nineteen years of his rule were described as “nineteen long winters” (1135-1154 C.E.). A manor was a self-sufficient unit with the castle, church, mint, fields and workshops. The baron could manage without the king’s support, and behave as if he were an independent ruler.

2. Wars: Feudalism was unfavourable to peace. The feudal contract expected the barons to help the king to maintain peace. They had to help him with their armies whenever the king ordered. But in several countries the barons used the armies to fight among themselves or to rise in revolt against the king. War was the normal law of the feudal world. As a feudal lord had an army at his disposal more often than not, he wished to measure its strength by fighting against the king or other feudal lords. Thus, feudal lords sowed seeds of civil wars.

3. Stagnant Society: Feudalism made society stagnant instead of progressive and dynamic. The estate or manor was a self-sufficient unit in which the political, social, economic and religious needs of the people were met. It was a small world in itself in which the people took birth and died without knowing much about the outside world. The ordinary people were left uninfluenced by what was going on about progress taking place outside the manor.

4. Suffering of People: The common people and the serfs suffered at the hands of the selfish and exploiting barons in peace and in war. They were powerless and were thrown to the tender mercies of the lords. The lords did not care to protect the people or to promote their welfare. They harassed the king, if he happened to be weak, and the king was incapable of protecting the people.

The condition of the serfs was pitiable. They had to suffer silently. They were expected to give free labour and money payments totally out of proportion to the advantages they had in the manor. They had no incentive to produce more, as hens, eggs, honey, corn and several other things had to be given free to the lord. They had very little rest, and were bodily fatigued or worn out to take much interest in life.

5. Poor progress: in all fields of activity progress in feudal society was poor. Politically there could be little progress in which new ideas had no scope for their free play. Economically feudalism was rigid and unprogressively. The nobles were not interested in the rapid development of agriculture and industry. They did not take any trouble or risk to introduce better methods of production. Their immediate objective was to secure as much wealth as possible. They spent much of their time in war and had hardly any time left to plan for the progress of society. They were not prepared to introduce any changes, which would cut down their rights and privileges.

6. Hampered National Unification: Feudalism hampered national unification people were conscious of smaller loyalties. The concept of nation and loyalty to it was alien to feudal

society. In the feudal manor, people were loyal to the lord rather than to the king. The lord was the superior on the spot, and his word carried greater weight than that of the king. Loyalty to the lord came in the way of developing loyalty to the king and the country. People were accustomed to think in terms of the inhabitants of the manor, and the concept of nation could not be cultivated.

Decline and Disappearance

Feudalism declined in the 13th centuries. With the outbreak of the Renaissance and movements, it disappeared in the fifteenth century in several countries. It lingered in a few countries even after that, as the people in them had not been conscious of their rights or were unable to rebel against feudal practices.

We may summarise here the important causes leading to the decline and disappearance of feudalism.

1. Crusades: The crusades or the Holy Wars between the Christians and the Muslims weakened the nobles. Many nobles from various Christian countries had gone to the East to take part in the Crusades. They lost heavily in the Crusades in terms of men and money. Many died, and those who returned had lost much of their wealth. The nobles impoverished by the Crusades began selling their feudal rights.

2. Rise of Towns: The rise of towns was a blow to feudalism. Many towns were able to have their freedom from baronial control by paying a large sum of money and securing charters of rights.

Towns also enabled serfs to have their freedom. According to custom, a serf could not run away from the manor. If he left the manor and was detected, he would be brought back to the manor. But if he ran away to a nearby town, and evaded detection for one year and one day after his escape, he would earn his freedom. Many serfs escaped to the towns, and evaded detection for a period longer than the stipulated period.

3. Rise of the Middle Class: The rise of the middle class also weakened the feudal structure. Middle class people were against the mischievous and exploiting feudal barons, and they were ready to help the king in crushing the power of the nobles.

4. Rise of Strong Monarchy: The rise of powerful monarchism several countries went far in bringing about the decline of feudalism. Strong kings like Henry VII in England seriously planned to put down the nobles. They had the moral and material support of the middle class. When gun-powder was discovered, kings made their monopoly. In England, Henry VII used gunpowder to batter the walls of the baronial castles, in which the nobles had enriched themselves.

5. New Ideas: The impact of the new ideas was against feudalism. As feudalism had outlived its purpose, it had to go. In the dark age, people were in need of protection from nobles against barbarians. Such protection was no more needed. People who were increasingly becoming conscious of their rights, were no more prepared to tolerate the tyranny of the feudal barons.

The Germanic tribes

Germanic people were a diverse group of migratory tribes with common linguistic and cultural roots who dominated much of Europe during the Iron Age. When the Roman Empire lost strength during the 5th century, Germanic peoples migrated into Great Britain and Western Europe, and their settlements became fixed territories. Various Germanic tribes migrated into Italy, Gaul, Spain, and North Africa. Many Germanic tribes merged, including the Jutes with the Danes in Denmark, the Geats and Gutes with the Swedes in Sweden, and the Angles with the Saxons in England. Germanic peoples had a strong military, and warriors were fiercely devoted to their military leaders, or chieftains. Political leaders Odoacer and Theoderic the Great shaped later European civilizations.

The Germanic peoples (also called Teutonic, Suebian, or Gothic in older literature) are an ethno-linguistic Indo-European group of northern European origin. They are identified by their use of Germanic languages, which diversified out of Proto-Germanic during the Pre- Roman Iron Age.

The term “Germanic” originated in classical times when groups of tribes living in Lower, Upper, and Greater Germania were referred to using this label by Roman scribes. These tribes generally lived to the north and east of the Gauls. They were chronicled by Rome’s historians as having had a critical impact on the course of European history during the Roman- Germanic wars. Particularly at the historic Battle of

the Teutoburg Forest, where the vanquishment of three Roman legions at the hands of Germanic tribal warriors precipitated the Roman Empire's strategic withdrawal from Magna Germania.

As a linguistic group, modern Germanic peoples include the Afrikaners, Austrians, Danes, Dutch, English, Flemish, Frisians, Germans, Icelanders, Lowland Scots, Norwegians, Swedes, and others (including diaspora populations, such as some groups of European Americans). Northernmost Europe, in what now constitutes the European plains of Denmark and southern Scandinavia, is where the Germanic peoples most likely originated. This is a region that was "remarkably stable" as far back as the Neolithic Age, when humans first began controlling their environment through the use of agriculture and the domestication of animals.

Archeological evidence gives the impression that the Germanic people were becoming more uniform in their culture as early as 750 BCE. As their population grew, the Germanic people migrated westwards into coastal floodplains due to the exhaustion of the soil in their original settlements.

By approximately 250 BCE, additional expansion further southwards into central Europe took place, and five general groups of Germanic people emerged, each employing distinct linguistic dialects but sharing similar language innovations.

These five dialects are distinguished as North

Germanic in southern Scandinavia; North Sea Germanic in the regions along the North Sea and in the Jutland peninsula, which forms the mainland of Denmark together with the north German state of Schleswig-Holstein; Rhine- Weser Germanic along the middle Rhine and Weser river, which empties into the North Sea near Bremerhaven; Elbe Germanic directly along the middle Elbe river; and East Germanic between the middle of the Oder and Vistula rivers.

Some recognizable trends in the archaeological records exist, as it is known that, generally speaking, western Germanic people. Still migratory, were more geographically settled, whereas the eastern Germanics remained transitory for a longer period.

Three settlement patterns and solutions come to the fore; the first establishment of an agricultural base in a region support larger populations; the second being that the Germanic peoples periodically cleared forests to extend the range of their pasturage; and the third that they often emigrated to other areas as they exhausted the immediately available resources.

War and conquest followed as the Germanic people migrated, bringing them into direct conflict with the Celts who were forced to either Germanize or migrate elsewhere as a result. West Germanic people eventually settled in central Europe and became more accustomed to agriculture, and it is the various western Germanic people that are described by Caesar and Tacitus. Meanwhile, the eastern Germanic people continued their migratory habits. They were organized and classified people, and deliberate on their part to

recognize the tribal distinctions of the various Germanic people.

Early Germanic people shared a basic culture, operated similarly from an economic perspective, and were not differentiated as the Romans implied. In fact, the Germanic tribes are hard to distinguish from the Celts on many accounts simply based on archaeological records.

Migration Period

During the 5th century, as the Western Roman Empire lost military strength and political cohesion, numerous nomadic Germanic peoples, under pressure from population growth and invading Asian groups, began migrating en masse in various directions, taking them to Great Britain and far south through present-day Continental Europe to the Mediterranean and Northern Africa.

Over time this wandering meant intrusions into other tribal territories, and the ensuing wars for land escalated with the dwindling amount of unoccupied territory. Wandering tribes then began staking out permanent homes as a means of protection. This resulted in fixed settlements from which many tribes, under a powerful leader, expanded outwards.

Ostrogoths, Visigoths, and Lombards made their way into Italy; Vandals, Burgundians, Franks, and Visigoths conquered much of Gaul. Vandals and Visigoths also pushed into Spain, with the Vandals additionally making it into North Africa; and the Alamanni established a strong presence in the middle Rhine and Alps.

In Denmark, the Jutes merged with the Danes; and in Sweden, the Geats and Gutes merged with the Swedes. In England, the Angles merged with the Saxons and other groups (notably the Jutes), and absorbed some natives, to form the Anglo-Saxons (later known as the English). Essentially, Roman civilization was overrun by these variants of Germanic peoples during the 5th century.

Germanic people were fierce in battle, creating a strong military. Their love of battle was linked to their religious practices and two of their most important gods, Wodan and his son, Thor, both believed to be gods of war. The Germanic idea of warfare was quite different from the pitched battles fought by Rome and Greece, and the Germanic tribes focused on raids to capture resources and secure prestige. Warriors were strong in battle and had great fighting abilities, making the tribes almost unbeatable. Men began battle training at a young age and were given a shield and a spear upon manhood, illustrating the importance of combat in Germanic life. The loss of the shield or spear meant a loss of honor. The Germanic warrior's intense devotion to his tribe and his chieftain led to many important military victories.

Chieftains were the leaders of clans, and clans were divided into groups by family ties. The earlier Germans elected chieftains, but as time went on it became hereditary. One of the chieftain's jobs was to keep peace in the clans, and he did this by keeping the warriors together and united. Military chieftains relied upon retinues; a body of followers "retained" by the chieftain. A chieftain's retinue might include,

but was not limited to, close relatives. The followers depended on the retinue for military and other services, and in return provided for the retinue's needs and divided with them the spoils of battle. This relationship between a chieftain and his followers became the basis for the more complicated feudal system that developed in medieval Europe.

Political and diplomatic leaders, such as Odoacer and Theodoric the Great, changed the course of history in the late 400s CE and paved the way for later kings and conquerors. Odoacer, a German general, took over the Western Roman Empire in his own name, becoming the first barbarian king of Italy. Theodoric the Great became a barbarian king of Italy after he killed Odoacer. He initiated three decades of peace between the Ostrogoths and the Romans and united the two Germanic tribes. Theodoric the Great lived as a hostage at the court of Constantinople for many years and learned a great deal about Roman government and military tactics, which served him well when he became the Gothic ruler of a mixed but largely Romanized “barbarian people.”

Nobility

Nobility is a social class normally ranked immediately below royalty and found in some societies a formal aristocracy. Nobility has often been an estate of the realm that passed more acknowledged privilege and higher status than most other classes in the society. The privilege associated with nobility may constitute substantial advantages over or relative to non-nobles or may be largely honorary and vary by country or era. Membership in the nobility including rights and

responsibilities is typically hereditary. Membership in the nobility has been granted historically by King or government by acquisition of power, wealth, military strength or royal favour has occasionally enabled commoners to ascend into the nobility. From the Roman Republic families descended from persons who had achieved the consulship. Those who belonged to the hereditary patrician families were nobles but plebeians whose ancestors were consuls were also considered as nobles. In the Roman empire the nobility were descendants of the republican aristocracy. Modern European nobility have no connection to the Roman nobility because they originated from the feudal or seignorial system that arose in Europe during the Middle ages. Hereditary titles such as Prince, Lord or Lady as well as honorifics often distinguish between nobles from non-nobles in conversation and written speech. In many most of the nobility have been untitled and some hereditary titles do not indicate nobility. The nobility derived from noble status usually privileges were granted or recognised by the monarch in association with possession of a specific title, office or estate. Most noble's wealth derived from one or more estates large or small that might include fields, pasture, orchards, timberland, hunting grounds, streams. It also included infrastructure such as castle well and mill to which local peasants were allowed some access often at a price. Nobles were expected to live nobly that is from the proceeds of these possessions. Work involving manual labour or subordination of the lower rank was either forbidden or frowned upon socially. On the other hand membership in the nobility was usually a prerequisite for holding office of the

trust in the realm and for career promotion in the military, court, judiciary and church.

Serfdom

Serfdom was the status of many peasants under Feudalism specially related to manorialism and other similar titles. It was a condition of debt bondage and indentured servitude with similarities and differences from slavery which had developed during late Middle ages in Europe and continued to mid-19th century. Unlike slaves, serfs could not be bought, sold or traded individually though they could depend on the area be sold together with land. The Kholops in Russia, Villeins in England could be traded like slaves could be abused with no rights over their own bodies could not leave the land they were bound and could marry with their Lord's permission. Serfs who occupied a plot of land were required to work in the Lord of the Manor who owned the land. In return they were entitled to protection, justice and right to cultivate certain fields within the Manor to maintain their own subsistence. Serfs were often required not only to work on the Lord's fields but also in his mines and forests and to labour to maintain roads. The Manor formed the basic unit of feudal society and the Lord of the manor and villeins and to a certain extent the serfs were bound legally: by taxation in the case of the former, and economically and socially in the latter.

Dynamics of change in feudal Europe

Western European city around 1200 C.E. epitomized Europe's greatest new accomplishments it was in Paris, that

city was not only a bustling commercial centre and an important centre of learning. It was also the capital of Europe's most powerful Government. France like England and the new Christian kingdoms of the Iberian Peninsula, was taking shape in the twelfth and thirteenth centuries, a National Monarchy a new form of government which was to dominate Europe's political future. Because of developing national monarchies were the most successful and promising European governments. But before it is well happening from the political point of view in Germany and Italy. Around 1050 C.E Germany was unquestionably the most centralized and best-ruled territory in Europe. But by 1300 C.E it had fallen into a congeries of warring petty states. Since most other areas of Europe were gaining stronger rule in the very same period, the political decline of Germany became an intriguing historical problem. It is also a problem of fundamental importance because from the political point of view Germany and belated efforts to gain its full place in the European political system created difficulties that have just come to be resolved in our own age. The major sources of Germany's strength from the reign of Otto the great in the middle of the tenth century until the later part of the eleventh century were its succession of strong rulers. Its resistance to political fragmentation and the close alliance of its Crown with the Church. By resoundingly defeating the Hungarians and taking the title Emperor, Otto kept the country from falling prey to further invasions and won great prestige for the monarchy. For over a century afterwards there was a nearly uninterrupted succession of rulers as able and vigorous as Otto. The nearest political

rivals were dukes, military leaders of five German territories such as Lorraine, Saxony, Franconia, Swabia and Bavaria but throughout the most of the period the dukes were overawed by emperor's greater power. The latter, in order to rule their wide territories which included Switzerland, eastern France and most of the Low countries as well as claims to northern Italy relied heavily on cooperation with the Church. The leading royal administrators were archbishops and bishops whom the emperors appointed without interference from the Pope and who often came from their own families. The German emperors were so strong that they chose to do so they could come down to Italy and name their own Popes. The archbishops and bishops ran the German government fairly as well as for the time without any elaborate administrative machinery and they counter balanced the strength of the dukes. In the course of the eleventh century the emperors were starting tentatively to develop their own secular administration. Had they been allowed to continue this policy; it might have provided a really solid governmental foundation for the future. But just then whole system shaped by Otto the Great and his successors was dramatically challenged by revolution within the Church.

The challenge to the German Government came in the reign of Henry IV (1056-1106 C.E) and was directed by Pope Gregory VII (1073-1085 C.E) wished to free the Church from the secular control and launched a struggle to achieve this aim against Henry IV. Gregory immediately placed Henry on the defensive by forging an alliance with the dukes and other

German princes who only needed a sufficient pretext to rise up against the ruler. When the princes threatened to depose Henry because of his disobedience to the Pope, the hitherto mighty ruler was forced to seek absolution from Gregory VII in one of the most melodramatic scenes of the Middle ages. In the depths of winter in 1077 C.E, Henry hurried over the Alps to abase himself before the Pope in the north Italian castle of Canossa. As Gregory described the scene in a letter to the princes. There was on three successive days standing before the castle gate laying aside all royal insignia, barefooted and in coarse attire, Henry ceased not with many tears to beseech the apostolic help and comfort. No German ruler had ever been so humiliated. Although the events at Canossa forestalled Henry's deposition, they robbed him of his great prestige. By the time his struggle with the Papacy, continued his son, was over, the princes had won far more practical independence from the Crown than they had ever had. More than that in 1125 C.E they made good for their claims to be able to elect a new ruler regardless of hereditary succession –principle that would thereafter often lead them to choose the weakest successors or to embroil the country in Civil war. Meanwhile France and England were gradually was losing its own.

A major attempt to stem the tide running against the German monarchy was made in the twelfth century by Frederick-I (1152-1190 C.E) who came from the family of Hohenstaufen. Frederick, called *Barbarossa* (meaning red bread), tried to reassert his imperial dignity by calling his realm the Holy Roman Empire on the theory that it was

universal empire descending from Rome and blessed by God. Laying claim to Roman descent he promulgated old Roman imperial laws-preserved in the Code of Justinian-that gave him much theoretical power. But he could not hope to enforce such laws unless he had his own material base of support. Therefore, the major policy of his reign was to balance the power of the princes by carving out his own geographical domain from which he might draw wealth and strength.

- Feudalism was essentially a system of extreme political decentralization with public power widely vested in private hands. From a historical perspective it was most fully experienced in France during the tenth century when the Carolingian empire had disintegrated and the area was being buffeted by devastating Viking invasions.
- The Carolingian had maintained a modicum of public authority but they proved to be no help ever watching off the invasions. So local landlords had to fend for themselves. They raised their own small armies, dispensed their own crude justice and occasionally issued their own primitive coins.
- Despite such decentralization however it was never forgotten that there once had been higher and larger units of government. Above all no matter the weak king there always remained a king in France descended directly or indirectly from the western branch of the Carolingians.
- The minor feudal lords did not held their powers outright but only held them as so- called fiefs which could be

revoked upon non-compliance with certain obligations. The king or higher lords granted fiefs that is governmental rights over various lands, to lesser lords in return for a stipulated amount of military service. In return the lesser lords could grant some of those fiefs to still lesser lords for military service until the chain stopped at the lowest level of knights. The holder of a fief was called a vassal of the granter but this it has granted vassalage – much unlike serfdom for backward was purely honorable status and all fief-holders were noble.

- Since Feudalism was originally a form of decentralization, at once was reconstructed by corrosive or divisive use of the word feudal as synonym for backward. But recently feudalism was a force of progress and a fundamental point of departure for the growth of modern state. They note that in the areas such as Germany and Italy where there was hardly any feudalism political stabilization and unification came only in the later times whereas areas of France and England, which was full feudalization, stabilization and governmental centralization came rapidly afterwards.
- Feudalism was originally spontaneous and makeshift. It was highly flexible. Local lords instead of being bound by anachronistic, procrustean principles could rule as seemed best at the moment or could bend to dictates of particular local customs. Thus, their governments however crude worked the best of their times and could be used for building an even stronger government as time went on.

- A second reason for the effectiveness of feudalism was that it drew more people into direct contact with the actual workings of political life than had the old Roman or Carolingian systems. The government on the most local level could most easily be seen or experienced as it became tangible people began to appreciate and identify with it for more than they had appreciated empires.
- The result was that feudalism included growing governmental loyalty and once that loyalty was developed it could be drawn upon by still larger units. Feudalism helped lead to certain more modern institutions by its emphasis on courts.
- As the feudal system became more regularized it became customary for vassals to appear at the court of their overlords at least once a year. Thus, they were expected to pay court that show certain ceremonial signs of loyalty and also to serve on courts in the sense of participating in trials and offering counsel. Thus, they became more and more accustomed to performing governmental business and began to behave more like courtiers or politicians.
- As monarchical states of France and England themselves developed, kings saw how useful the feudal court was made and it the administrative kernel of their expanding governmental systems.

Technology

The late-medieval accomplishments would be incomplete without mention of certain epoch-making

technological advances. Sadly, but probably not unexpectedly, treatment of this subject has to begin with reference to the invention of artillery and firearms. The prevalence of warfare stimulated the development of new weaponry, gunpowder itself was a Chinese invention, but it was first put to particularly devastating uses in the late- medieval west. Heavy cannons were first employed around 1330 C.E. The earliest cannons were so primitive that it often was more dangerous to stand behind than in front of them, but by the middle of the fifteenth century they were greatly improved and began to revolutionize the nature of warfare in the year 1453 C.E. Heavy artillery played a leading role in determining the outcome of two crucial conflicts; the Ottoman Turks used German and Hungarian cannons to breach the defenses of Constantinople-hitherto the most impregnable in Europe and the French used heavy artillery to take the city of Bordeaux, thereby ending of Hundred Years War. Cannons thereafter made it difficult for rebellious aristocrats to hole up in their stone castles and thus they aided in the consolidation of the national monarchies. Placed aboard, ship-cannons enabled European vessels to dominate foreign waters in the subsequent ages of the overseas expansion. Guns also invented in the fourteenth century, were gradually perfected afterwards. Once lance-bearing cavalries became outmoded and fighting could more easily be carried on by all the monarchical states that could turn out the largest armies completely subdued internal resistance and dominated the battlefields of Europe. Other late technological developments were more life-enhancing. Eyeglasses, first invented 1280's were perfected in the

fourteenth century. These allowed older people to keep on reading when nearsightedness otherwise could have stopped them. In fourteenth century, Petrarch, who boasted excellent sight in the youth wore spectacles after his sixteenth year and was enabled to complete some of his most important works. Around 1300 C.E the use of magnetic compass helped ships to sail faraway from land and venture out into the Atlantic. One immediate result was the opening of direct sea commerce between Italy and the north. Subsequently numerous improvements in ship building, map making and navigational devices contributed to Europe's ability to start expanding overseas. In the early fourteenth century the Azores and Cape Verde Islands were reached, then after a long pause caused by Europe's plague and wars, the African Cape of Good Hope was founded in 1487 C.E, the West Indies discovered in 1492 C.E, India reached by the sea route in 1498 C.E and Brazil discovered in 1500 C.E. Partly as a result of technology the world was thus suddenly made much smaller.

Among the most familiar implements of our modern life that were invented by Europeans in the later Middle ages were clocks and printed books. Mechanical clocks were invented shortly before 1300 C.E and proliferated in the years immediately after. The earliest clocks were too expensive for private purchase but towns quickly vied each other to install the most elaborate clocks in their prominent public buildings. These clocks not only told the time but showed the course of the sun, moon, planets and performed mechanical tricks on the striking of the hours. The new invention ultimately had two

profound effects. One was the further stimulation of European interest in complex machinery of all sorts. Thus the interest had already been awakened by the high-medieval proliferation of mills but clocks ultimately became even more omnipresent than mills because after about 1650 C.E they became quite cheap and were brought into practically every European home. Household clocks served as models of marvelous machines. Equally if not more significant was the fact that the clocks began to rationalized the course of European daily life. Until the advent of the clocks in the Middle ages time was flexible. Men and women had only rough idea of how late in the day it was and rose and retired more or less with the sun. Especially people who lived in the country performed different jobs at different rates according to the rhythm of seasons. Even when hours were counted, they were measured at different lengths according to the amount of light in the different seasons of the year. In the fourteenth century, however, clocks first started relentlessly striking equal hours through the day and night. Thus, they began to regulate work with new precision. People were expected to start and end work on time and many came to believe that time is money. This emphasis on time-keeping brought new efficiencies but also new tensions.

The invention of printing with movable type was equally momentous. The major stimulus was the invention was the replacement of parchment by paper as Europe's primary writing material between 1200 C.E to 1400 C.E. Parchment made from the skins of valuable farm animals was extremely expensive since it was possible to get only

about four good parchment leaves from one animal. It was necessary to slaughter between two to three hundred sheep or calves to gain enough parchment for a Bible. Paper made from rags turned into pulps by mills brought prices down dramatically. Late Medieval records show that paper sold at one-sixth the price of parchment. Accordingly, it became more cheaper to learn how to read and write. With literacy become ever more widespread, there was a growing market for cheap books and the invention of printing with movable type around 1450 C.E. fully met with this demand.

Demography

The population of Europe remained at a low level in the Early Middle Ages, boomed during the High Middle Ages and reached a peak around 1300, then a number of calamities caused a steep decline, the nature of which historians have debated. Population levels began to recover around the late 15th century, gaining momentum in the early 16th century.

The population levels of Europe during the Middle Ages can be roughly categorized as follows.

From 400 to 1000 C.E.

As the ancient world came to an end there was a steep decline in population, reaching its lowest point around 542 with the bubonic plague (the Plague of Justinian, the last great plague in Europe until the Black Death of the 14th century). Estimates of total population of Europe are speculative, but at the time of Charlemagne it is thought to be between 25 and 30 million, and of this 15 million are in

Carolingian France. Unlike the frontier settler image of a lone self-sufficient farmer who moves when he sees smoke from the neighbor's chimney, medieval settlements were thickly populated, with large zones of unpopulated wilderness in between. To be alone in the Middle Ages, and not part of a community, carried great risks. Crowded communities existed as islands in a sea of uncultivated wilderness.

From 1000 to 1250 C.E.

In the 11th century, people began to move outward into the wilderness, in what is known as the "great clearances". During the High Middle Ages, forests and marshes were cleared and cultivated. At the same time, settlements moved beyond the traditional boundaries of the Frankish Empire to new frontiers in eastern Europe, beyond the Elbe River. Crusadersexpanded to the Crusader States, the Iberian Peninsula was reconquered from the Moors, and the Normans colonized southern Italy. These movements and conquests are part of larger pattern of population expansion and resettlement that occurred in Europe at this time.

Reasons for this expansion and colonization include an improving climate known as the Medieval warm period allowing longer and more productive growing seasons; the end of barbarian raids by Vikings, Arabs, and Magyars resulting in greater political stability; advancements in medieval technology allowing more land to be farmed; reforms of the Church in the 11th century further increasing social stability; and the rise of Feudalism, which also brought increased social stability and thus more mobility. Nobles encouraged

colonization. The bonds of serfdom that tied peasants to the land began to weaken with the rise of a money economy. Land was plentiful while labor to clear and work the land was scarce; lords who owned the land found new ways to attract and keep labor. Urban centers began to emerge, able to attract serfs with the promise of freedom. As new regions were settled, both internally and externally, population naturally increased.

From 1250 to 1350 C.E.

By 1300 Europe had become, some say, overpopulated. England, which had around 1 million people in 1086, was estimated to have a population that ranges from 5 to 7 million. France in 1328 (which was geographically smaller than France is today) was believed to have between 18 to 20 million people, which it would not surpass again until the early modern period. The region of Tuscany had 2 million people in 1300, which it would not reach again until 1850. Overall, the population of Europe is believed to have reached a peak of 70 to 100 million.[2] By comparison, the 25 member-states of the European Union in 2007 had a population of 494 million. This compares to grain yields that in the 14th century was between 2:1 and 7:1 (2:1 means for every seed planted, 2 are harvested). Modern grain yields are 30:1 or more, but the population is only 5-7 times higher.

By the 14th century the frontiers had ceased to expand and internal colonization was coming to an end, but population levels remained high. Then in the 14th century a number of calamities struck that devastated millions. Starting with the

Great Famine in 1315, then the Hundred Years' War and the Black Death of 1348-1350, the population of Europe plummeted.

From 1350 to 1500 C.E.

The period between 1348 and 1420 witnessed the heaviest loss. In Germany, about 40% of the named inhabitants disappeared. The population of Provence was reduced by 50% and in some regions in Tuscany 70% were lost during this period.

Historians have struggled to explain how so many could have died. There are problems with the long-standing theory that it was just caused by a medical illness (see further discussions at Black Death) and so social factors are looked at. A classic Malthusian argument has been put forward that says Europe was overcrowded with people, even in good times it was barely able to feed its population. A gradual malnutrition developed over decades lowering resistance to disease, and competition for resources meant more warfare. In short, the catastrophes were Malthusian checks on a population too large for its available resources. However, critics say that if this were true, the sudden fall in population would have endowed the survivors with abundant resources that would enable them to recover quickly. This was not the case; populations continued to fall and remained low almost to the 16th century. Thus, classic Malthusian theory does not offer a fully satisfactory explanation.

According to the most recent explanation, although still

tentative, by 1250, the population peaked and competition for resources meant that there was a great imbalance between property owners and workers. Rents went up, and wages sank, the unequal distribution of wealth increased between rich and poor. The conditions of the poor became so bad, they achieved net zero population growth. The economic conditions of the poor also aggravated the calamities of the plague because they had no recourse, such as fleeing to a villa in the country like the nobles in the Decameron, the poor lived in crowded conditions and could not isolate the sick, and had weaker immunities from a lacking diet and difficult subsistence lifestyle. After the plague and other exogenous causes of population decline this caused wage increases because of a lower labor supply, and a redistribution of wealth; however, this did not happen right away because property owners resisted change through wage freezes and price controls. The wage freezes and price controls were partly responsible for popular uprisings, such as the Peasants' Revolt of 1381, and not until the later 15th century did the lower classes start to gain benefits. By 1500 the total population of Europe was substantially below that of 200 years earlier, but all classes overall had a higher standard of living.

MODULE II

MEDIEVAL WEST ASIA

Rise of Islam

By the early 7th century, in West Asia there existed a combination of cultured settled world and a world on its frontiers which was in closer contact to its northern neighbours and opening itself up to their cultures. The power of the Byzantine (defeated by the Ottomans in 1453) and the Sassanid empire (lost to the Arabs in 651) was somewhat on a decline while the settled tribal communities in Arabian Peninsula were consolidating their position and some of them on the borderlands were actively participating in the politics of Syria and Iraq. Soon a new political order was created in which the ruling group was formed not by the peoples of the earlier empires but by the Arabs from western Arabia, particularly Hejaz.

The new political order identified itself with a revelation given by God to Muhammad in the form of Quran. Abul Qasim Muhammad b. Abdullah was born in Mecca in 570 C.E. He belonged to the Hashim clan of the tribe of Quraysh. Quraysh had well-established themselves in the field of trade and commerce and were counted amongst the wealthiest merchants of Arabia though the clan of Muhammad was not the most prominent one within it. Due to their role in trade, they emerged as the single most powerful tribe of the peninsula. In fact, trade was not the only source from where

their prominence sprang. The control of the sanctuary Ka'aba, where the images of local gods were kept and which was central to the religious orientation of the people of the region, by the Quraysh enhanced the prestige of the tribe. They had fostered the pilgrimages (and accompanying fairs) made at certain seasons to Mecca itself and to a neutral spot not far away ('Arafat), as well as other markets held in the region.

Muhammad had grown up an orphan, under the care of uncle Abu Talib. He had shown his competence as a trader in the service of a well-to-do widow, Khadijah. In his thirties, Muhammad seems to have become engrossed with questions of how to live a serious life of truth and purity. He meditated intensely during periods of retirement in a cave on Mount Hira' outside the town. He did not dissociate himself from the rites and customs of the Quraysh, which indeed continued to be dear to him. But he sought something more which they lacked. Around the age of forty, during one of his retirements in Mount Hira', he heard a voice and saw a vision which summoned him to offer worship to the God who had created the world, one God of the monotheists. Encouraged by his wife, Khadijah, he accepted the summons as coming from God Himself. Thereupon, he received further messages which he interpreted as divine revelation, and the prayer recitation of which formed a major element of the new cult. The messages collectively were called the Qur'an. For a time, only his wife and a few close friends shared the cult with him. But after some years the messages demanded that he summon his fellow Quraysh to the worship of God, warning them of impending

calamities if they refused. From a private monotheist, he was to become a Prophet to his people.

As support for Muhammad grew, his relations with the leading families of Quraysh became worse. They did not accept his claim to be the messenger of God and was considered as someone who attacked their way of life. The situation of Muhammad became dodgy when Khadija and Abu Talib died in the same year. As the teachings developed, more opposition from the followers of accepted beliefs became clearer. Muhammad realised that for the safety of his men, to overcome the resistance of Quraysh and to increase the number of his adherents, some political base was necessary. Finally, his position became so difficult that in 622 he left Mecca for an oasis settlement 200 miles to the north, Yathrib, later known as Medina. This movement to Medina in 622 C.E. is known as the hijra, the date from which the Muslim era began. Medina was an agricultural oasis. Like Mecca it was not inhabited by a single tribe, but unlike Mecca it was marked by bitter feuds between the leading tribal groups — the Aws and the Khazraj which threatened at times the existence of Medina. Also, like Mecca, Medina was undergoing social changes, which was undermining Bedouin form of kinship. Agriculture rather than pastoral needs governed its economy, and its social life was increasingly governed by spatial proximity rather than kinship ties. He had been welcomed by the inhabitants of Medina who accepted him as the arbitrator of their disputes.

In a society with no common law or government, a man

with a religious vision and who was just, politic, tactful was often selected by the feuding clans as the arbitrator. The early biographers have preserved the texts of agreements signed between the adherents of Muhammad on one hand and the two main tribes, Aws and Khazraj together with some Jewish groups on the other. From Medina, Muhammad began to consolidate his power and soon entered in an armed struggle with the Quraysh. The community came to believe that it was necessary to participate in the wars to fight for what was right. First the Muhajirun, the exiled Meccans, raided Meccan caravans for booty. The raids soon turned into battles. By 624, at the Battle of Badr, Muhammad defeated a larger Meccan force and won tremendous prestige everywhere in Arabia. It was taken as divine favour which led to the defection of some of the Bedouin tribe who had the responsibility to protect the Mecca's caravan lines. In the following years, Meccans took the initiative and attacked Muhammad and Medina first in the Battle of Uhud (625) and then in the Battle of Khandak (627), though the first one was a defeat for Muhammad, but both the battles proved profitable for him. He faced the worst attacks of Mecca. However, each time the circumstances helped him to consolidate his position with the Jewish clans of Medina. Muhammad's aim was not to fight Mecca till death but to convert her people to Islam. Therefore, he eased after the battle of Khandak.

In 628 C.E., Muhammad along with his followers, made a pilgrimage to Ka'aba. According to Ira Lapidus, he did this to show that Islam was an Arabian religion and would

preserve the pilgrimage rites in which Mecca had a great stake. The idea that Abraham was the founder of a high monotheistic faith and of the sanctuary at Mecca already existed. Now he was seen neither a Jew nor a Christian but a common ancestor of both, and as ancestor of Muslims too. There was also a change in Muhammad's relations with Quraysh and Mecca. Muhammad concluded a truce at al-Hudaybiya as he marched for pilgrimage in which the Meccans agreed to admit the Muslims for the pilgrimage and Muhammad dropped his demand that he be regarded as the Prophet of God. Moreover, he agreed to an unequal arrangement. According to this treaty children who left Mecca to become Muslims would have to be returned if they did not have parental consent, while Muslim apostates would not be returned. Though this was an unequal alliance, Muhammad made tremendous gain from it. Muhammad was a power to contend with and that Mecca had given up her efforts to defeat him. Muhammad's adherents in Mecca continued to swell.

In 630, the leaders of the city of Mecca surrendered it to Muhammad who occupied it without resistance. He gave amnesty to everyone and announced the principles of new order that every claim of privilege or blood or property is abolished by him except the custody of the shrine Ka'aba and the watering of the pilgrims. In the year 632, Muhammad died.

Spread of Islam After the Death of prophet Muhammad

The death of Prophet Muhammad created a vacuum. It was believed that there would be no further Prophet after

Muhammad. But Prophet was not only the religious but political leader as well. The question of no one assuming his position as Prophet received general acceptance but someone had to take physical charge of the state and guide the religious community. As no specific rules were laid down for this purpose, there was considerable scope for dispute at this point. The question of who should have religious and political authority after the Prophet was to become increasingly contentious with passage of time, leading to conflicts and often serious doctrinal differences.

Why Prophet did not appoint his successor? In Sunni tradition, Prophet was involved in careful coalition and prudent politics was silent on succession because he wanted the success of radical monotheism which required holding to traditional tribal practice which gave little or no attention and shift to authority that was purely inherited or transpired (rather than earned). The other reason was that the community was fragile and the Prophet thought not to impose his wishes. Another is to posit on his part an impending sense of the end. However, nothing can be said with certainty. Though, Sunnis accept that Prophet had appointed a successor, and wanted community to be rallied around Abu Bakr who was being among the firsts to convert and senior most and hence, the natural choice. But Shias argue that Mohammad had appointed Alias his successor. At the time of the death of Prophet there were three groups: The Meccan Quraysh aristocracy and the Ansar of Medinese ‘helpers’ who provided critical support, and who argued that the succession should take place within

the family of Prophet.

The Abbasid Caliphate

The Abbasids had come to power espousing many popular causes particularly the claims of the Shias. However, once in power, it was clear that their commitment to them was not very deep and they continued to treat the caliphate as an absolute monarchy. The Shias, in their religious idealism were looking for a rightly guided Imam, who would lead through divine guidance. This guidance, they believed could only come from someone who came from the family of Muhammad. They were to be disappointed in the Abbasids. Abbasid power was based on the military support of their Khurasani soldiers. They asserted their authority by restoring stability and worked out various compromises with the groups who had opposed the Umayyads. The Abbasids built the city of Baghdad and made it their capital. This indicated that the predominance of Syria in the affairs of the Caliphate was ending. Under the Abbasids no province, barring perhaps Syria, was discriminated against. The Abbasids also tried to remove the differences between the Arabs and the new Muslims. They defused the opposition from religious elements by appointing their learned critics to represent the legal system and by patronising the development of Islamic learning, jurisprudence and theology. They widened the base of their power by introducing non-Arabs into the ruling class. To hold this class together they encouraged the development of a court oriented high culture. They also allowed the ulama to work towards evolving comprehensive cultural traditions like law (shariah), jurisprudence (fiqh) and

philosophy (falsafa) for the rest of the Muslims.

The Caliphs started building up autocratic traditions more in keeping with their great Iranian predecessors - the Sassanians. This was symbolically indicated by their decision to build their capital near Ctesiphon. They tried to incorporate the mystic aura of divine glory that the Sassanian rulers had assumed into their political behaviour by assuming titles like 'the shadow of God on earth'. The Caliphs became more and more unapproachable with the courtiers forming an effective cocoon around them. Rituals like the kissing the ground before the caliphs were introduced. The caliph could also dispense summary and unchallenged justice. The worst hit was those closest to the seat of power and this was an effective way of dealing with the troublesome elements within the nobility. The Umayyads had moved further towards building up an absolutist state. Al-Saffah (750-54), the first Abbasid caliph, had every member of the Umayyad family that he could find slaughtered. He was succeeded by his brother al- Mansur (754-75) who had every Shia leader that he considered dangerous, executed. It was an assertion that the caliphate would not compromise its power by recognising the claims of any group as being privileged. An efficient system of espionage was created. Spies kept track of all sources of potential trouble. The financial affairs of the empire were organised under the supervision of one trusted aide. This office was to soon become permanent in the form of the Wazir, the all-powerful minister. Heavy investment in Iraq was continued. Trade was encouraged by the sheer expanse of territory included into one

political boundary. Baghdad was on major land and river (through Tigris and Euphrates) trade routes. Baghdad was different from the early Islamic capital in that it was not organised on tribal basis. It soon became the cultural and economic centre of the Caliphate. During his reign Spain broke away and an independent Umayyad Caliphate was established there. Al Mansur was succeeded by his son al Mahdi (755-85). He improved the financial organisation of the state and made an attempt to reconcile the Shia opposition to the Abbasids by making peace with the more moderate among them. He faced another threat, this time from Manichaeism. This populist ideology preached detachment from mundane worldly affairs but the exact nature and extent of this movement is not clear. It definitely involved an attempt to keep alive Persian cultural traditions in face of the assimilative policy being advocated by the rulers. The ulama pressed for their suppression and al Mahdi used this to get rid of many dissenters. Towards the end of his reign there was an Umayyad revolt in Egypt and a Shia revolt in Arabia. Both were suppressed.

The most important caliph was Harun al Rashid (786-809). His was a period known for its splendour and grandeur. The government was largely left to the wazirs who controlled other departments (diwans) through secretaries. It is as a patron of the arts and learning that Harun is most remembered. Music and poetry were encouraged and artistes were liberally rewarded. Baghdad attracted philosophers, poets, scholars and artistes and became the center for the study of natural science and metaphysics. Important works of

astronomy, medicine and mathematics were translated from Greek and Sanskrit. The Arabic knowing zimmi, were the ones most active in this field. The opulence of the court and lifestyle of the rich in Baghdad became the subject of many legends. The cultural flowering was possible because of the active economy of the state. The empire encompassed all the major regional trade routes. With increasing commerce, urbanization, was rapid. Baghdad continued to flourish even when abandoned as a capital. Economic growth was accelerated by the development of an absolutist state.

Commerce flourished because of peace within the empire. The empire had extremely busy ports not only in the Indian Ocean and the Persian Gulf but also in the Black, Red, Caspian and the Mediterranean seas. Markets grew and prospered. The increasing wealth of individuals (usually members of the Abbasid family, government officers and large land owners) generated a phenomenal trade in luxury items. One authority includes in the list of such items the following: silks and brocades; skins and furs of such animals like panther, sable, grey squirrel, ermine, minx, fox, beaver spotted hare, and goat; many varieties of spices and aromatics; drugs; musk; aloes; camphor; woods particularly teak and ebony; amber; rubies; gold; tin; wax; honey; hazel nuts; gold and silver utensils; crockery; a wide variety of slaves and even animals like tigers, panthers, elephants, peacocks, falcons, horses, sheep and cattle. Goods came from China, South-east Asia, Western Europe and from as far places as Scandinavia, Eastern Europe, Russia and Spain. Trade encouraged local

production. Banking and credit facilities developed. The government used bankers for the transfer of its taxes. The governing classes invested in trade and speculated. Partnerships were common often involving Muslims and non-Muslims or with partners based in places as far as Gujarat or Spain. The government organised messenger services and it seems individuals had also organised a postal service along the main land and sea routes.

Money was invested in handicraft industries. Paper making technology was imported from China and it soon replaced papyrus leaves for writing and gave a tremendous boost to literary activities. Production of textiles flourished. State workshops employed many craftsmen but most craftsmen continued to work independently. The wealth, in turn strengthened the absolutist tendencies of the state.

Conversion, encouraged since the time of Umar II, now got a further impetus. The vast numbers migrating to the towns found it convenient to convert. A more popular version of Islam, independent of the fierce theological debates going on at that time, emerged in these cities. The new converts brought into Islam the cultural traditions of their former beliefs. Harun decided to divide his empire among his sons to ward off any succession struggle. Al Amin was to inherit the title of the caliph as well as Fertile Crescent and western provinces. Al Mamun, his brother, was to get Khurasan and the eastern provinces, full autonomy and an army. Al Mamun would have to recognize the sovereignty of Al Amin whom he would succeed as the caliph. This personal and whimsical decision

nearly wrecked the state structure built with such effort. A civil war Followed Harun's death.

Al Mamun laid siege to Baghdad, Al Amin was killed and Al Mamun proclaimed Caliph in 818. He had to face persistent opposition from the Shias and disaffection in the distant provinces. He personally had to proceed to Egypt to quell one such disturbance. Al Mamun's reliance on his Khurasani soldiery and his initial decision to stay away from Baghdad led the city to revolt. Al Mamun crushed the rebellion and decided to return to Baghdad. Provincial governors (for example the Aghlabids in North Africa, 'Tahirids in Khurasan) who had been used to suppress rebellions now started behaving as independent rulers. The governor of Khurasan succeeded as governor by his son. A vigorous ruler, al Mamun managed to keep a major portion of the empire together. Al Mutasmim (833-842 C.E.) who succeeded his brother recognized the implications of the developments of the previous reign. In order to free himself of the dependence on the army of the governors and of the Khurasani soldiers who till now had been the main source of support for the Abbasids, he started relying on his personal guards composed largely of purchased slaves. The caliph believed that an army of Turkish slaves, with no local links would be loyal to him. To free himself further he shifted his capital to Samarra (836 C.E.). The Caliph was physically safe in Samarra but clearly losing his hold over the state apparatus. The dependence of the caliphs on their slave troops increased further during the reign of the next caliph Al Wasiq (842-47

C.E.).

The financial crisis was heightened by the decline of the economy of the Sawad in Iraq due to geological changes. Sawad was a major source of state income. The intensive irrigation projects in the region also caused salinization of the soil due to poor drainage. The spread of factional fighting and the pampering of the slave troops accompanied decline in revenue. Decline in state income increased corruption, which weakened the caliph further.

Al Wasiq became aware at his vulnerability at the hands of his slave troops and tried to introduce other ethnic elements into this body. He introduced factions within a group whose main advantage till now had been its cohesiveness. Factions within the slave corps soon turned the caliphs into pawns in their struggle for power.

When Mutawakkil (847-61C.E.) designated his three young sons as his successors he divided up the empire and sent them off to their particular areas. The commanders and the administrators accompanying them were allowed to deduct military expenditure before sending it to the central treasury. The commanders were also given iqtas (land grants) within the provinces. Till now the iqtas were only given to royal relatives or civil functionaries. The iqtas became a crucial institution in the militarised states that emerged from the wreckage of the Abbasid Empire.

The tenth century, as we have indicated earlier, saw a serious trouble brewing within the economy of the empire

leading to peasant rebellions. The Caliphs, incapable of running the state surrendered their powers to the Turkish generals. By the time of the Caliph Mamun the military branch of the empire had come to dominate the civil and the money that came from the tax farms was insufficient to pay them. So the practice of giving the military the right to collect taxes was resorted to.

This new iqta was the outcome of two previous existing institutions-the tax farm and the amirate or the provincial government. The latter institution till now had worked through loyal governors and a strict separation of the military and financial arms of government through the Amir and the Amil. By the time Mutadid came to power in 892 the central treasury was empty and the military iqta was the only way of controlling the provinces. The military governors were instructed to protect trade and soon the military iqta included in it taxes from inter regional trade. Once a military governor was assigned the right to collect taxes from a large area, it was very easy for him to become semi- independent.

Decline of the central authority was reflected in the series of disturbances, which the caliphs had great difficulty in quelling. The new movements against the caliphs tended to be concentrated in territorial blocks. The populations preferred the effective local governor to the distant and ineffective caliph. In the ninth century the Aghlabids became independent in Tunisia. In 909 the Fatimids replaced them. In 897 C.E. the Zaydi Shias had established their independent rule in the Yemen. In 905 C.E. the Hamdanids became independent in

Mosul. The Samanids came to control northeast Iran. Finally, in 945, the Buyids, who had originated in the lands south of the Caspian Sea occupied Baghdad and control the Caliph. The Caliphal state from now on ceased to exist as an independent entity and the Muslims living in independent political kingdoms. The Caliph continued to exist but his role was purely symbolic and religious.

Iqta and changes in agrarian relations

Iqta was an Islamic practice of tax farming that became common in Asia during the Buyid dynasty. It is a form of administrative grant, often translated by the European word as fief and nature of Iqta was varied according to time and place and translation borrowed from other systems of institutions and conceptions has served only too often to mislead. Iqtas were not hereditary by law and had to be confirmed by a higher authority like a sultan or the king. Individual Iqta holders in Middle Eastern societies had little incentive to provide public goods to the localities assigned to them. The power of the Iqta was revocable and uninheritable. It was not an investment in a particular holding of land, the Iqta-as a fiscal device-gave soldiers a vested interest in the regime.

As with other feudal-like tax farming systems, Iqta evolved from the tribal practices. It originated from the need to secure one's self by paying taxes to the most powerful leader, but later developed into something exchangeable by the land owners like with the fiefdoms of Europe. The Buyids codified the already existent system of tax farming. They united the

Amir's of Persia and recognised their land into Iqtas, whose borders remained largely similar to the predecessor states. Contrary to other forms of Iqta. It was hereditary but the land was divided when there were sons of the age.

In the Seljuk empire the move towards the Iqta system was facilitated by the Persian bureaucrat Nizam al-Mulk who developed and systematized the trend towards Feudalism that was already inherent in the tax farming practices of the immediately preceding period. Muqtis had no claim over peasants or subjects other than collecting them from proper manner the due land tax assigned to them. The subjects should remain secure from any demands of the Muqtis in respect of their persons, wealth, family, lands and goods. They can't hold any further claim over them and can go the king and address their grievances in case they are being subjugated by the Muqtis. The Sultan give the right to collect appropriate taxes. They had obligations to Sultan. They had to maintain troops and furnish them at call. The revenue got from the Iqtas were meant for resources for him to do the same. The revenue meant for Muqti's own expenses, payment and maintenance of the troops and the rest had to be sent back to the king. The Muqti was the Tax-Collector and army pay master rolled into one.

Shams-ud-din Iltumish established Iqta system based on Mohammad Ghori's ideas. The mainfunction of Iqtas was to collect taxes by Muqtis. Both Iqta system and the common fief system followed in the west at same periods. The Iqta holders did not hold their own landsbut merely assumed the

right to collect the revenue from the land and the right that the government typically reserved the right to change. Many Iqta holders were not hold Iqta for life.

Gunpowder Empires

In the 15th and 16th centuries, three great powers arose in a band across western and southern Asia. The Ottoman, Safavid, and Mughal dynasties established control over Turkey, Iran, and India respectively, in large part due to a Chinese invention: gunpowder.

In large part, the successes of the western empires depended on advanced firearms and cannons. As a result, they are called the "Gunpowder Empires." This phrase was coined by U.S. historians Marshall G.S. Hodgson (1922–1968) and Willian H. McNeill (1917–2016). The gunpowder empires monopolized the manufacture of guns and artillery in their areas. However, the Hodgson-McNeill theory isn't today regarded as sufficient for the rise of these empires, but their use of the weapons was integral to their military tactics.

Ottoman Empire

The Ottoman Empire was a transcontinental empire based out of modern-day Turkey, which covered much of South eastern Europe, Western Asia and North Africa between the 14th and early 20th centuries. It was one of the three 'Gunpowder Empires' of the late medieval period. The other two being the Safavid Empire of Iran and the Mughal Empire of India.

The Ottoman Turks, named after the Turkish ruler

Osman I who founded the empire in 1299, began a rapid expansion into the territories of the erstwhile Byzantine Empire in the mid 14th century. Eventually it led to the fall of Constantinople in 1453, ending the Byzantine Empire. This marked the beginning of a Turkish golden age. Indirectly, the capture of Constantinople was one of the events that set the Renaissance in motion. Further conquests would be made during the rule of Suleiman I, also known as Suleiman the Magnificent. During his rule, the Ottomans invaded Persia, captured Baghdad, took control of the island of Rhodes and crossed the river Danube into Hungary where they won the battle of Mohacs in 1526. By 1529, the Turkish army was outside the walls of Vienna, poised to burst into western Europe. However the siege of Vienna was lifted and Europe breathed a sigh of relief. Ottoman Sea power was virtually unchallenged in the Mediterranean basin until the battle of Lepanto in 1571 ended Turkish threat to Europe by sea.

Suleiman I also sought to expand his Empire's borders or at least its influence in the Indian subcontinent. This put them at odds with the Portuguese. However, this venture was permanently put to a stop following the Siege of Diu in 1538 which ended in a Portuguese victory and permanently stopped Ottoman forays into Indian territory. The Ottoman Empire was always in a perpetual rivalry with the Safavid Empire of Persia. Thrice did Suleiman try to conquer it with various results. But Europe benefited from the Ottoman-Safavid Wars as it stopped the empire's advancing into Europe. Following the death of the Suleiman I in 1566, the empire still maintained

a flexible economy and military through the 16th century. But the Ottoman military system began to stagnate in contrast to those of its European rivals, Habsburg and Russian empires.

A series of military defeats at their hands prompted the Ottoman administration to modernise and reform itself. The empire became relatively stable despite the loss of its Eastern European territories. Hoping to escape diplomatic isolation and further territorial losses the Ottoman Empire allied itself with Germany and eventually, the Central Powers when World War I broke out in 1914. To its credit, it held on to its territories despite internal dissent. The Empire did end up on the losing side of World War I. Subjected to the Treaty of Versailles, parts of its territories were occupied by the Allied Powers resulting in its partitioning and the loss of its Middle Eastern territories, which were divided between the United Kingdom and France. One result of this territorial division was the drawing up of the Sykes-Picot agreement. The successful Turkish War of Independence led by Mustafa Kemal Atatürk against the occupying Allies led to the emergence of the Republic of Turkey in the Anatolian heartland and the abolition of the Ottoman monarch in 1922.

Administration and Economy of the Ottoman Empire

The Ottoman administration system consisted of two main dimensions: civilian and military. The Sultan was the highest authority. The civil system was based on local administrative units based on the region's characteristics.

- Though the sultan was the supreme monarch, the sultan's

political and executive authority was delegated. The politics of the state had advisors and ministers part of council known as Divan.

- The Divan in the initial years of the Ottoman state was composed of the elders of the various Turkish tribes. Its composition was modified to include military officers and local elites
- In 1320 C.E., a Grand Vizier was appointed to assume certain responsibilities.
- The Grand Vizier wielded considerable power, independent from that of the sultan.
- Beginning with the late 16th century, sultans withdrew from politics and the Grand Vizier became the de facto head of state.

The Ottoman legal system accepted the religious law over its subjects. At the same time the Qanun (or Kanun), a secular legal system, co-existed with religious law. The Ottoman Empire was always organized around a system of local jurisprudence. Legal administration in the Ottoman Empire was part of a larger scheme of balancing central and local authority.

Economic System

The Ottoman economic system closely resembled the basic concepts of state and society of the Middle-East in which the basic idea was that it was the state's duty to consolidate and extend the ruler's power in getting rich resources of revenues. It believed that a productive and prosperous

population was the key to a robust economy.

The Ottoman economy greatly expanded during the early modern period, with particularly high growth rates during the first half of the eighteenth century. By developing commercial centres and routes, encouraging people to extend the area of cultivated land in the country and international trade through its dominions, the state performed basic economic functions in the Empire. But in all this, the financial and political interests of the state were dominant.

Legacy of the Ottoman Empire

After ruling for more than 600 years, the Ottoman Empire is remembered for its powerful military, ethnic diversity, artistic ventures, religious tolerance and architectural marvels. The great empire's influence is still very much alive in the present-day Turkish Republic, a modern, mostly secular nation thought of by many scholars as a continuation of the Ottoman Empire. But the other legacies it left behind still continues to affect the Middle-East in a different way particularly from the fallout of the Sykes Picot agreement, which resulted in the division of the region based more on European lines rather than ethnic and religious ones. But the ultimate outcome was the foundation laid for decolonisation of the Middle East, as the absence of a central authority and the presence of foreign powers gave way to many nationalist movements in the Middle-East.

The Safavid empire in Persia

The Safavid state began from a local Sufi ṭarīqah of

Ardabil in the Azerbaijan region of Iran. The ṭariqah was named after its founder, Shaykh Safi al-Din (1252/53–1334 C.E.), a local holy man. As for many ṭariqahs and other voluntary associations, Sunni and Shiite alike, affection for the family of Ali was a channel for popular support. During the 15th century Shaykh Safi's successors transformed their local ṭariqah into an interregional movement by translating *Alid loyalty* into full-fledged Imam Shiism. By asserting that they were the Sufi “perfect men” of their time as well as descendants and representatives of the last imam, they strengthened the support of their Turkic tribal disciples (known as the Kizilbash, or “Red Heads,” because of their symbolic 12-fold red headgear). They also attracted support outside Iran, especially in eastern Anatolia (where the anti-Ottoman Imam Bektashi ṭariqah was strong), in Syria, the Caucasus, and Transoxiana. The ability of the Iranian Shiite state to serve as a source of widespread local opposition outside of Iran was again to become dramatically apparent many years later, with the rise of the ayatollah Ruhollah Khomeini's Islamic republic in the late 1970s.

Expansion in Iran and beyond

By 1501 C.E. the Safavids were able to defeat the Ak Koyunlu rulers of northern Iran, whereupon their teenage leader Ismail I (ruled 1501–24 C.E.) had himself proclaimed shah, using that pre-Islamic title for the first time in almost 900 years and thereby invoking the glory of ancient Iran. The Safavids thus asserted a multivalent legitimacy that flew in the face of Ottoman claims to have restored caliphal authority for

all Muslims. Eventually, irritant became threat: by 1510, when Ismail had conquered all of Iran (to approximately its present frontiers) as well as the Fertile Crescent, he began pushing against the Uzbeks in the east and the Ottomans in the west, both of whom already suffered from significant Shiite opposition that could easily be aroused by Safavid successes. Having to fight on two fronts was the most difficult military problem any Muslim empire could face. According to the persisting Mongol pattern, the army was a single force attached to the household of the ruler and moving with him at all times; so, the size of an area under effective central control was limited to the farthest points that could be reached in a single campaign season. After dealing with his eastern front, Ismail turned west. At Chaldiran (1514) in north western Iraq, having refused to use gunpowder weapons, Ismail suffered the kind of defeat at Ottoman hands that the Ottomans had suffered from Timur. Yet through the war of words waged in a body of correspondence between Shah Ismail and the Ottoman sultan Salim I, and through the many invasions from both fronts that occurred during the next 60 years, the Safavid state survived and prospered. Still living off its position at the crossroads of the trans-Asian trade that had supported all previous empires in Iraq and Iran, it was not yet undermined by the gradual emergence of more significant sea routes to the south.

The first requirement for the survival of the Safavid state was the conversion of its predominantly Sunni population to Shia. This was accomplished by a government-run effort supervised by the state-appointed leader of the religious

community, the *ṣadr*. Gradually forms of piety emerged that were specific to Safavid Shiism; they centred on pilgrimage to key sites connected with the imams, as well as on the annual remembering and re-enacting of the key event in Shiite history, the caliph Yazid I's destruction of Imam al-Ḥusayn at Karbala on the 10th of Muḥarram, (680 C.E.). The 10th of Muḥarram, or 'Ashura', already marked throughout Islamdom with fasting, became for Iranian Shiites the centre of the religious calendar. The first 10 days of Muḥarram became a period of communal mourning, during which the pious imposed suffering on themselves to identify with their martyrs of old, listened to sermons, and recited appropriate elegiac poetry. In later Safavid times the name for this mourning, *taziyyeh*, also came to be applied to passion plays performed to re-enact events surrounding al-Ḥusayn's martyrdom. Through the depths of their empathetic suffering, Shiites could help to overturn the injustice of al-Ḥusayn's martyrdom at the end of time, when all wrongs would be righted, all wrongdoers punished, and all true followers of the imams rewarded.

Shah Abbas I

The state also survived because Ismail's successors moved, like the Ottomans, toward a type of legitimation different from the one that had brought them to power. This development began in the reign of Ṭahmasp (1524–76) and culminated in the reign of the greatest Safavid shah, Abbas I (ruled 1588–1629). Since Ismail's time, the tribes had begun to lose faith in the Safavid monarch as spiritual leader; now Abbas appealed for support more as absolute monarch and less

as the charismatic Sufi master or incarnated imam. At the same time, he freed himself from his unruly tribal emirs by depending more and more on a paid army of converted Circassian, Georgian, and Armenian Christian captives. Meanwhile, he continued to rely on a large bureaucracy headed by a chief minister with limited responsibilities, but, unlike his Ottoman contemporaries, he distanced members of the religious community from state involvement while allowing them an independent source of support in their administration of the waqf system. Because the Shiite ulama had a tradition of independence that made them resist incorporation into the military “household” of the shah, Abbas’s policies were probably not unpopular, but they eventually undermined his state’s legitimacy. By the end of the period under discussion, it was the religious leaders, the mujtahids, who would claim to be the spokesmen for the hidden imam. Having shared the ideals of the military patronage state, the Ottoman state became more firmly militarized and religious, as the Safavid, became more civilianized and secular. The long-term consequences of this breach between government and the religious institution were extensive, culminating in the establishment of the Islamic republic of Iran in 1978.

Abbas expressed his new role by moving his capital about 1597–98 to Esfahan in Fars, the central province of the ancient pre-Islamic Iranian empires and symbolically more Persian than Turkic. Esfahan, favoured by a high and scenic setting, became one of the most beautiful cities in the world,

leading its boosters to say that “Esfahan is half the world.” It came to contain, often thanks to royal patronage, myriad palaces, gardens, parks, mosques, medreses, caravansaries, workshops, and public baths. Many of these still stand, including the famed Masjed-e Shah, a mosque that shares the great central mall with an enormous covered bazaar and many other structures. It was there that Abbas received diplomatic and commercial visits from Europeans, including a Carmelite mission from Pope Clement XIII (1604) and the adventuring Sherley brothers from Elizabethan England. Just as his visitors hoped to use him to their own advantage, Abbas hoped to use them to his, as sources of firearms and military technology, or as pawns in his economic warfare against the Ottomans, in which he was willing to seek help from apparently anyone, including the Russians, Portuguese, and Habsburgs.

Under Safavid rule, Iran in the 16th and 17th centuries became the centre of a major cultural flowering expressed through the Persian language and through the visual arts. This flowering extended to Safavid neighbour states as well—Ottomans, Uzbeks, and Indo-Timurids. Like other Shiite dynasties before them, the Safavids encouraged the development of falsafah as a companion to Shiite esotericism and cosmology. Two major thinkers, Mir Damad and his disciple Mulla Sadra, members of the Ishraqi, or illuminationist, school, explored the realm of images or symbolic imagination as a way to understand issues of human meaningfulness. The Safavid period was also important for the development of Shiite Shariah-minded studies, and it produced

a major historian, Iskandar Beg Munshi, chronicler of Abbas' reign.

Decline of Safavid central authority

None of Abbas' successors was his equal, though his state, ever weaker, survived for a century. The last effective shah, Husayn I (1694–1722 C.E.), could defend himself neither from tribal raiding in the capital nor from interfering mujtahids led by Muhammad Baqir Majlisi (whose writings later would be important in the Islamic republic of Iran). In 1722, when Mahmud of Qandahar led an Afghan tribal raid into Iran from the east, he easily took Esfahan and destroyed what was left of central authority.

Arab Science

The Arab world covers an area of vast geographic having different countries in Asia and Africa. The contemporary world owes much its progress in all field of human intellectual activity. In Arab medicine made golden age of Arabic –Islamic science (8th to 13th C.E) The glorious historic background of the Arabic world permits us to identify the debt that humanity owes to the Golden Age of Arabic Science and to evaluate the research contributions made by Arab countries to Bio-Medical science. The Bio-Medical science of the Arabic-Islamic world underwent remarkable development during 8th to 13th centuries C.E. It was a flowering of knowledge and intellect that later spread throughout Europe and greatly influenced both medical practice and education. The scientific glory of the Arabic

nation originated on the Arabian Peninsula in the 7th century C.E. The preaching of Prophet Mohammad united the Arab tribes and inaugurated the Muslim religion. The Islamic state was formed in 622 C.E. when the Prophet moved from Mecca to Medina.

Medicine

The Islamic Medicine went through impressive developments which were influenced medical education and practice in Europe. The intense efforts for translation and analysis of the works of Hippocrates, Rufus of Ephesus, Dioscorides and Galen took place. The Arab scholars synthesized and further elaborated the knowledge they had gathered from ancient manuscripts adding to their own experience. Numerous Arab pioneers are mentioned in medical history. Among the most famous are Yuhanna Ibn Massuwayh who performed dissections and described Allergy. Abu Bakr Muhammad Ibn Zakariyya al-Razi who differentiated smallpox from measles, described the laryngeal branch of the recurrent nerve, introduced mercurial ointments and hot moist compresses in surgery, investigated psychosomatic reactions and wrote the famous Al-Hawl, a medical encyclopedia of 30 volumes. Abu al-Qasim al-Zahrawi known as the Father of modern surgery who performed tracheotomy and lithotomy introduced the use of cotton and catgut and described extra-uterine pregnancy, cancer of the breast and the sex-linked inheritance of hemophilia.

Ibn Sina (Avicenna) who differentiated meningitis from other neurologic diseases described anthrax and

tuberculosis introduced urethral drug instillation stressed the importance of hygiene and dietetics and the holistic approach to the patient mentioned in his work *al-Quanun-fil-Tibb* (the Canon of Medicine) represented the absolute authority in medicine for 500 years. Ibn-Zuhr (Avenzoar) who described pericarditis, mediastinitis and paralysis of the pharynx and who pointed out the importance of drugs for body and soul and Ibn-Nafis who studied and described pulmonary circulation. Progress was apparent in all medical fields including anatomy, surgery, anesthesia, cardiology, ophthalmology, orthopedics, bacteriology, urology, obstetrics, neurology, psychiatry (including psychotherapy), hygiene, dietetics, and dentistry.

The medical education of the Arab-Muslim world was created from Arabic medical studies consisted of initial training in such as basic sciences as alchemy, pharmacognosy, anatomy and physiology which was followed by clinical training in hospitals where students performed physical examinations attended ward rounds and clinical lectures. Upon completion of training future physicians were required to pass oral and practical exams in order to be licensed. Medicine was not only a profession or science but also a philosophical attitude based on religion and culture obeying codes of ethics characterizing the physician's behaviour and obligations to patients, colleagues and the community.

Mathematics

Mathematics during the Golden age of Islam especially during the 9th and 10th centuries was built on Greek mathematics (Euclid, Archimedes, Apollonius) and Indian

mathematics (Aryabhata, Brahmagupta) important progress was made such as full development of the decimal place -value system to include decimal fractions the first systematized study of algebra and advances in geometry and trigonometry. The study of algebra the name of which is derived from the Arabic word meaning completion or reunion of broken parts flourished during the Islamic golden age. Muhammad Ibn Musa al-Khwarizmi a scholar in the House of Wisdom in Baghdad is along with Greek mathematician. Diophantus known as the Father of algebra. In his work The Compendious Book on Calculation by Completion and Balancing. Al-Khwarizmi deals with ways to solve for the positive roots of first and second degree-linear and quadratic polynomial equations. He also introduces the method of reduction and unlike Diophantus gives general solutions for the equations he deals with Al-Khwarizmi's algebra was rhetorical which means that the equations were written out in full sentences. This was unlike the algebraic work of Diophantus which was syncopated meaning that some symbolism is used the transition to symbolic algebra where only symbols are used can be seen in the work of Ibn al-Banna al-Marrakushi and Abu al-Hassan Ibn Ali al-Qalasadi.

Astronomy

Islamic astronomy comprises the astronomical developments in the Islamic world particularly during the Islamic Golden Age (9th to 13th centuries) and mostly written in the Arabic language. Developments took place during the Middle East, Central Asia, Al-Andalus and North Africa and

later in the Far East and India. It closely parallels the genesis of other Islamic sciences in its assimilation of foreign material and the amalgamation of the disparate elements of that material to create a science with Islamic science characteristics. These included Greek, Sasanid and Indian works in particular which were translated and build upon. Islamic astronomy played a significant role in the revival of Byzantine and European astronomy following the loss of knowledge during the early medieval period. Notably with the production of Latin translation of Arabic works during the 12th century Islamic astronomy also had an influence on Chinese astronomy and Malian astronomy. Significant number of stars in the sky such as Aldebaran, Altair and Deneb and astronomical terms such as alidade, azimuth and nadir are still referred to by their Arabic names. A large corpus of literature from Islamic astronomy remains numbering approximately 10,000 manuscripts scattered throughout the world many of which have not been read or catalogued. While Abbasid era and later Muslim scholars made great contributions to astronomy. The first astronomical texts that were translated into Arabic were Indian and Persian origin. The notable text was Zij-al-Sindhind, an 8th century Indian astronomical work that was translated by Muhammad Ibn Ibrahim al-Fazari and Yaqub Ibn Tariq. After 770 C.E with the assistance of Indian astronomers who visited the court of Caliph Al-Mansur in 770. Abu Rayhan Biruni discussed the possibility of whether the earth rotated about its own axis and round the Sun, but in his Masudic Canon he set forth the principles that the earth at the centre of the universe and that it has no motion of its own. He

was aware that if the earth rotated on its axis, this would be consistent with his astronomical parameters but he considered this a problem of natural philosophy rather than mathematics.

Alchemy

After the fall of the Western Roman empire the focus of alchemical development moved to Caliphate and the Islamic civilization. Arabic alchemy is as mysterious as Greek in its origins, and the two seem to have been significantly different. The respect in which Physica et mystica was held by the Greek alchemists was bestowed by the Arabs on a different work, the Emerald Tablet of Hermes Trismegistos, the reputed Hellenistic author of various alchemical, occultic, and theological works. Beginning “That which is above is like to that which is below, and that which is below is like to that which is above,” it is brief, theoretical, and astrological. Hermes “the thrice great” (Trismegistos) was a Greek version of the Egyptian god Thoth and the supposed founder of an astrological philosophy that is first noted in 150 B.C.E. The Emerald Tablet, however, comes from a larger work called Book of the Secret of Creation, which exists in Latin and Arabic manuscripts and was thought by the Muslim alchemist ar-Rāzī to have been written during the reign of Caliph al-Ma'mun (ad 813–833), though it has been attributed to the 1st-century-ad pagan mystic Apollonius of Tyana.

Some scholars have suggested that Arabic alchemy descended from a western Asiatic school and that Greek alchemy was derived from an Egyptian school. As far as is known, the Asiatic school was not Chinese or Indian. What is

known is that Arabic alchemy was associated with a specific city in Syria, Harran, which seems to have been a fountainhead of alchemical notions. And it is possible that the distillation ideology and its spokeswoman, Maria—as well as Agathodaimon—represented the alchemy of Harran, which presumably migrated to Alexandria and was incorporated into the alchemy of Zosimos.

The existing versions of the Book of the Secret of Creation have been carried back only to the 7th or 6th century but are believed by some to represent much earlier writings, although not necessarily those of Apollonius himself. He is the subject of an ancient biography that says nothing about alchemy, but neither does the Emerald Tablet nor the rest of the Book of the Secret of Creation. On the other hand, their theories of nature have an alchemical ring, and the Book mentions the characteristic materials of alchemy, including, for the first time in the West, sal ammoniac. It was clearly an important book to the Arabs, most of whose eminent philosophers mentioned alchemy, although sometimes disapprovingly. Those who practiced it were even more interested in literal gold making than had been the Greeks. The most well-attested and probably the greatest Arabic alchemist was ar-Razi (c. 850–923/924), a Persian physician who lived in Baghdad. The most famous was Jabir ibn Ḥayyan, now believed to be a name applied to a collection of “underground writings” produced in Baghdad after the theological reaction against science. In any case, the Jābirian writings are very similar to those of ar-Razi.

Ar-Razi classified the materials used by the alchemist into “bodies” (the metals), stones, vitriols, boraxes, salts, and “spirits,” putting into the latter those vital (and sublimable) materials, mercury, sulfur, orpiment and realgar (the arsenic sulfides), and sal ammoniac. Much is made of sal ammoniac, the reactive powers of which seem to have given Western alchemy a new lease on life. Ar-Razi and the Jabirian writers were really trying to make gold, through the catalytic action of the elixir. Both wrote much on the compounding of “strong waters,” an enterprise that was ultimately to lead to the discovery of the mineral acids, but students have been no more able to find evidence of this discovery in the writings of the Arabic alchemists than in those of China and India. The Arabic strong waters were merely corrosive salt solutions.

Ar-Razi’s writing represents the apogee of Arabic alchemy, so much so that students of alchemy have little evidence of its later reorientation toward mystical or quasi-religious objectives. Nor does it seem to have turned to medicine, which remained independent. But there was a tendency in Arabic medicine to give greater emphasis to mineral remedies and less to the herbs that had been the chief medicines of the earlier Greek and Arabic physicians. The result was a pharmacopoeia not of elixirs but of specific remedies that are inorganic in origin and not very different from the elixirs of Ar-Razi. This new pharmacopoeia was taken to Europe by Constantine of Africa, a Baghdad-educated Muslim who died in 1087 as a Christian monk at Monte Cassino (Italy). The pharmacopoeia also appeared in Spain in

the 11th century and passed from there to Latin Europe, along with the Arabic alchemical writings, which were translated into Latin in the 12th century.

Optics

Hasan Ibn-al-Haytham (965-1040A.D) was a Muslim Arab mathematician, astronomer and physicist of the Islamic Golden age. He was known as the Father of Modern Optics. He made significant contributions to the principles of Optics and Visual perception in particular. His most influential work is titled as Kitab-al-manazir written during (1011-1021 C.E.).

MODULE III
MEDIEVAL CHINA - TANG &
MING DYNASTIES

Rise of the Tang Dynasty in China

The Tang Dynasty came to power in China in 618 C.E. is considered to be a golden age of Chinese arts and culture. In power from 618 to 906 C.E., Tang China attracted an international reputation. China spilled out of its cities and, through the practice of Buddhism, spread its culture across much of Asia. At the beginning of the sixth century C.E., north and south China were divided, but would be united through conquest by the Sui Dynasty, which ruled from 581 to 617 C.E.

Li Yuan was the founder of the Tang Dynasty and he was the cousin of the first Sui emperor and gained during a period of mass rebellion. He ruled as Gaozu until 626 C.E. His son Taizong ascended the throne after killing his two brothers and several nephews. In 630 C.E., Taizong seized a portion of Mongolia from the Turks and earned the title Great Khan.

Taizong also set up more aggressive systems to identify Confucian scholars and put them in civil service placements. He created Confucian state schools along with a sanctioned state. The talented scholars with no family connections to work their way up in the government. Taizong's son, Gaozong, became emperor in 650 . C.E., but spent most of his rule under the control of Empress Wu. Wu was one of Taizong's

concubines, sent away to a convent after his death, but Gaozong—long in love with her—initiated her return to the court.

Wu won his favour over his wife, who was dismissed against the wishes of Gaozong's advisors. In 660 C.E. Gaozong became incapacitated because of a stroke and Wu took on most of his duties. Gaozong died in 683 C.E. Wu maintained control through her two sons. Wu proclaimed herself Empress in 690 C.E. and announced a new dynasty, the Zhou the Great Cloud Sutra, which claimed the Buddha Maitreya was reincarnated as a female ruler, giving herself divine Buddhist legitimacy. Wu ruled until 705 C.E., which also marked the end of the brief Zhou Dynasty

Empress Wu's grandson, Emperor Xuanzong, is renowned for the cultural heights reached during his rule from 712 to 756 C.E. He welcomed Buddhist and Taoist clerics to his court, including teachers of Tantric Buddhism is a form of the religion. Xuanzong had a passion for music and horses. To this end he owned a troupe of dancing horses and invited renowned horse painter, Han Gan into his court. He also created the Imperial Music Academy, taking advantage of the new international influence on Chinese music.

The fall of Xuanzong became an enduring love story in China. Xuanzong fell so much in love with concubine Yang Guifei that he began to ignore his royal duties and also promoted her family members to high government positions. Sensing the emperor's weakness war lord An Lushan mounted a rebellion and occupied the capital in 755 C.E., forcing

Xuanzong to flee.

The royal army refused to defend Xuanzong unless Yang Guifei's family was executed. Xuanzong complied, but the soldiers demanded Yang Guifei's death as well. Xuanzong eventually complied, and ordered her strangled. Lushan himself was later killed, and Xuanzong abdicated the throne to his son. The Lushan Rebellion severely weakened the Tang Dynasty and eventually cost it much of its western territory.

The Tang Dynasty is well remembered for the era's contributions to poetry, partly the result of Xuanzong's creation of an academy for poets. It helped preserve over 48,900 poems written by well over 2,000 poets of the era. One of the best remembered is Li Bai, born in 701 B.C.E. He spent most of his life wandering around, and his poems focus on nature, friendship and the importance of alcohol. Bai Juyi, born in 772 C.E., ushered in a new style of poetry that was written to be understood by peasants and addressed political issues and social justice. Bai Juyi was a lifelong government worker and died in 846 C.E.

Wang Wei, born in 699 C.E. served in the Tang court, but wrote many of his most famous poems from a Buddhist monastery. He took up study following a rebellion that led to the death of his wife. Late period poet Li Shangyin, born in 813 C.E., is known for his eclectic, visual style that evoked eroticism alongside political satire. His popularity came primarily after his death. Wood block printing was developed in the early Tang era with examples of its development dating to around 650 C.E. More common use is found during the

ninth century, with calendars, children's books, test guides, charm manuals, dictionaries and almanacs. Commercial books began to be printed around 762 B.C.E.

- In 835 B.C. there was a ban on private printing brought on because of the distribution of unsanctioned calendars. The oldest surviving printed document from the period of Ming era is the Diamond Sutra from 868 C.E., a 16-foot scroll featuring calligraphy and illustrated Woodblock printing is published.
- Buddhism a regular part of ordinary Chinese life by giving Buddhist monks the opportunity to mass-produce texts. Monasteries had gained power under Empress Wu, though Xuanzong tried to temper that.
- Monasteris insinuated themselves in many aspects of life, including schools for children, lodging for travellers and spaces for gatherings and parties.
- Monasteries were large landowners, which provided them with the funds to act as moneylenders and pawnbrokers as well as own businesses like mills.
- Buddhist monks were proactive in spreading Buddhist stories into the Chinese popular culture, which led to Buddhist festivals that were embraced by the people.
- There was some backlash, however, to the growing influence of Buddhism. In 841 C.E. the royal court ordered a crackdown on Buddhism, as well as other religions.
- Nearly 50,000 monasteries and chapels were destroyed,

150,000 slaves seized and 250,000 monks and nuns forced back into civilian life. The orders were abolished in 845 C.E.

- After 820 C.E. was full of palace intrigue marked by plotting eunuchs assassinating one emperor after another. In 835 C.E., Emperor Wenzong hatched a plot with his chancellor and general to put an end to eunuch plotting. Their plan, later known as “The Sweet Dew incident,” led to the murder of 1,000 government officials, as well as the public executions of three top ministers and their families.
- By 860 C.E. the countryside was in chaos, with gangs and small armies robbing merchants, attacking cities and slaughtering scores of people. Huang Chao, who had failed his civil service exams, led his army on the capital and took control.
- In contrast to the golden age of poetry in the Ming Dynasty, Huang Chao ordered the deaths of 3,000 poets after an insulting poem had been written about his regime.
- In 907, the Tang Dynasty was obliterated for good when Zhu Wen, a former follower of Huang Chao, proclaimed himself Emperor Taizu he first emperor of the Hou Liang dynasty. He would be the first of the infamous Five Dynasties short-lived kingdoms that rose and fell during the next 50 years of chaotic power struggles in Chinese history.

Ming Dynasty of China

Ming dynasty founder Emperor Taizu, or Zhu

Yuanzhang, was born into poverty, and spent part of his youth wandering the country after his parents died following a series of natural disasters centered around the Yellow River. He spent several years begging for a Buddhist monastery, and several more living there, but that life came to an end when a militia burned it down to quell a rebellion. In 1352 C.E. Taizu joined a rebel group related to the White Lotus Society and rose up the ranks speedily, eventually leading a successful invasion on the city of Nanjing, which he used as a base to lash out at regional warlords. Taizu's ultimate quarry was the Mongolian rulers of the Yuan empire. Taizu captured Beijing in 1368, destroying the palaces, sending the Mongolian rulers fleeing and announcing the Ming Dynasty.

Emperor Taizu's empire was one of military discipline and respect of authority, with a fierce sense of justice. If his officials did not kneel before him, he would have them beaten. Taizu was considered a suspicious ruler who transformed his palace guard into a form of secret police to root out betrayals and conspiracies. In 1380 C.E., he began an internal investigation that lasted 14 years and brought about 30,000 executions. So deep was his paranoia that he conducted two more such efforts, resulting in another 70,000 killings of government workers, ranging from high government officials to guards and servants. Taizu was succeeded by his 15-year-old grandson, but one of Taizu's sons, Chengzu, ignited a civil war to take the throne.

From 1405 to 1433, Chengzu launched ambitious flotillas to expand the Chinese tribute system to other

countries, sending ships to India, the Persian Gulf and the east coast of Africa, pre-dating European efforts of similar scope. By 1557, the tribute system was replaced by maritime trade which saw China exporting silk and allowing a European presence in the empire. This was a time of expansion of cuisine, as food like sweet potatoes and peanuts entered China for the first time. The period also brought about significant emigration outside of the empire for the merchant class. The best-loved exports of the Ming Dynasty was its porcelain. Created by grinding china-stone, mixing it with china-clay and then baking until translucent, the technique was developed during the Tang but perfected in the Ming era. An imperial porcelain factory was created in Jingdezhen in 1368 to produce wares for the imperial court. Though various colours might be featured on a piece, the classic Ming porcelain was white and blue.

The Jingdezhen factory became the source of porcelain exports that were extremely popular in Europe, which hoped to replicate the form. Maintenance of the Great wall of China not consistent throughout the history of China, and by the time of the Ming Dynasty, it required significant repair work. The Mongols were a constant threat to the citizens of the Ming Dynasty, and the Great Wall was believed to be the most effective defense against invasion. After several clashes, the Mongols captured Emperor Zhengtong in 1449 C.E. The Ming government chose to replace the emperor with his half-brother rather than pay a ransom. The government also decided that restoring the Great Wall to its full glory and

power was the best use of their money to effectively protect the Ming dynasty. Zhengtong was later released and eventually sat on the throne again under the name Tianshu. Christian missionaries from Europe also began to enter the country and provided the world with the first glimpses of life in China. Matteo Ricci was a Jesuit priest from Italy who, in 1583, started the first Catholic mission in China. Ricci learned Chinese, translated Chinese classic literature into Latin and wrote a series of books about the country. Ricci also translated books by Euclid into Chinese, and those proved to be very popular. Ricci was known for embracing Chinese ways, often dressing in silk robes and going by the name Li Matou. The Ming Dynasty saw a publishing boom in China, with an avalanche of affordable books being produced for commoners. Reference books were popular, as well as religious tracts, school primers, Confucian literature and civil service examination guides.

There was a sizable market for fiction, especially for stories written in colloquial language. Writer Feng Menglong had a popular series of humorous short stories that featured palace figures and ghosts and sold well among merchants and educated women. Play scripts sold very well also. One well-regarded playwright was Tang Xianzu, who specialized in social satire and romance. It was during the Ming Dynasty that full-length novels began to grow in popularity. Many were adaptations of ancient story cycles that had been part of oral traditions for centuries.

Ming rule was partly undone by enormous fiscal

problems that resulted in a calamitous collapse. Several factors contributed to the financial trouble. The Imperial clan became overstuffed and paying all the clan's members became a severe burden. Military campaigns had also become a significant drain on the empire's purse, with efforts in Korea and Japan doing the worst damage, as well as the constant costs of defending against insurgents, particularly the Mongols.

A drop in average temperatures resulted in earlier freezes, shortened growing seasons and produced pitiful harvests. These circumstances lead to famine, which forced starving soldiers to desert their posts and form marauding gangs ravaging the country sides. By 1632, the gangs were moving east, and the Imperial military proved incapable of stopping them. Soon after, the country was further decimated by flooding, locusts, drought and disease. Rebellion and riots became commonplace.

In 1642, a group of rebels destroyed the dikes of the Yellow River and unleashed flooding that killed hundreds of thousands of people. As the social order broke down and smallpox spread, two competing rebel leaders, Li Zicheng and Zhang, took control of separate parts of the country and both declared new dynasties. The last Ming emperor, Chóngzhēn, committed suicide in 1644. Later that year, the semi-nomadic Manchu people prevailed over the chaos and became the ruling Qing Dynasty.

Civil Service Examination

The Qin dynasty (221–207 B.C.E.) established the first

centralized Chinese bureaucratic empire and thus created the need for an administrative system to staff it. Recruitment into the Qin bureaucracy was based on recommendations by local officials. This system was initially adopted by the succeeding Han dynasty (206 B.C.E.–220 C.E.), but in 124 B.C.E, under the reign of the Han emperor Wudi, an imperial university was established to train and test officials in the techniques of Confucian government.

The Sui dynasty (581–618 C.E) adopted this Han system and applied it in a much more systematic way as a method of official recruitment. They also introduced the rule that officials of a prefecture must be appointees of the central government rather than local aristocrats and that the local militia was to be subject to officials of the central government. The Tang dynasty (618–907 C.E) created a system of local schools where scholars could pursue their studies. Those desiring to enter the upper levels of the bureaucracy then competed in the *jinshi* exams, which tested a candidate's knowledge of the Confucian Classics. This system gradually became the major method of recruitment into the bureaucracy; by the end of the Tang dynasty, the old aristocracy was destroyed, and its power was taken by the scholar-gentry, who staffed the bureaucracy. This nonhereditary elite would eventually become known to the West as “mandarins,” in reference to Mandarin, the dialect of Chinese they employed.

The civil service system expanded to what many consider its highest point during the Song dynasty (960–1279 C.E). Public schools were established throughout the country

to help the talented but indigent, business contact was barred among officials related by blood or marriage, relatives of the imperial family were not permitted to hold high positions, and promotions were based on a merit system in which a person who nominated another for advancement was deemed totally responsible for that person's conduct.

Almost all Song officials in the higher levels of the bureaucracy were recruited by passing the *jinshi* degree, and the examinations became regularly established affairs. After 1065 they were held every three years, but only for those who first passed qualifying tests on the local level.

Under the Ming dynasty (1368–1644 C.E), the civil service system reached its final form, and the succeeding Qing dynasty (1644–1911/12) copied the Ming system virtually intact. During this period no man was allowed to serve in his home district, and officials were rotated in their jobs every three years. The recruitment exam was divided into three stages: the *xiuca*i (“cultivated talent”), or bachelor's degree, held on the local-prefecture level; the *juren* (“recommended man”), given at the prefectural capital; and the *jinshi*, held at Beijing. Although only the passage of the *jinshi* made one eligible for high office, passage of the other degrees gave one certain privilege, such as exemption from labour service and corporal punishment, government stipends, and admission to upper-gentry status (*juren*).

Elaborate precautions were taken to prevent cheating, different districts in the country were given quotas for recruitment into the service to prevent the dominance of any

one region, and the testing matter was limited to the Nine Classics of Confucianism. The examination became so stylized that the set form for an examination paper came to be the famous “eight-legged essay” (*bagu wenzhang*), which had eight main headings, used not more than 700 characters, and dealt with topics according to a certain set manner. It had no relation to the candidate’s ability to govern and was often criticized for setting a command of style above thought.

The examination system was finally abolished in 1905 by the Qing dynasty in the midst of modernization attempts. The whole civil service system as it had previously existed was overthrown along with the dynasty in 1911/12.

Gentry society

Technological innovations and emergence of wood block printing

China has been the source of many innovations, scientific discoveries and inventions. It includes paper making, the compass, gunpowder, printing both woodblock and movable type. China experienced mechanics, hydraulics and mathematics applied to horology, metallurgy, astronomy, agriculture, engineering, music, craftsmanship, naval architecture and warfare. The inhabitants of warring states had advanced metallurgical technology including blast furnace and cupola furnace while the finery forge and puddling process were known by the Han dynasty (202 B.C.E-220 C.E) and sophisticated economic system in imperial China gave birth to inventions such as paper money during Song dynasty (960-1279).

The inventions of gunpowder during the mid-9th century led to array of inventions such as the fire lance, landmine, naval mine, hand cannon exploding cannonballs, multistage rocket and rocket bombs with aerodynamic wings and explosive payloads with navigational aid of 11th century compass and ability to steer at sea. In water-powered clockworks, the pre-modern Chinese has used the escapement mechanism since the 8th century and endless power transmitting chain drive in the 11th century. They also made large mechanical puppet theaters driven by waterwheels and carriage wheels, wine-serving automatons driven by paddle wheelboats.

Paper

Chinese people wrote records on silk or bamboo however each of these was expensive and difficult to produce. Paper was first invented in China during the Han dynasty around 105 C.E. by a government worker called Cai Lun. He developed a way to make paper using the bark of trees and rags of cloth. Paper was made by creating a mix of bark and rags that would float on water. The water was then drained away leaving a thin layer which would then be dried into a large sheet of paper. This large sheet could then be cut into smaller pieces. The Chinese emperor was so pleased with Cai Lun that he gave him a noble title as well as a huge amount of money. Cai Lun's invention allowed Chinese people to spread ideas and literature much more quickly than they could have done if they still had to write on silk or bamboo. By the 700s C.E. paper making had spread to Korea and Japan. In 751 C.E.

several Chinese papermakers were captured by Muslims who then learned how to make paper themselves. By the 1200s paper making had reached Europe where it was hugely important in spreading knowledge. Despite his huge achievements Cai Lun's life ended in tragedy. In 121C.E. a new emperor came to power and ordered Cai Lun to report to prison. Rather than go to prison Cai Lun committed suicide by drinking poison.

Wood Block Printing

Before the invention of printing everything had to be written by hand. This took a long time and meant that books and other written materials were very rare and expensive. Around 220 C.E. the Chinese began printing pictures on silk and other fabrics. Then around 650 C.E. they began printing on paper using wooden blocks. Wood block printing works by carving words or pictures onto a large block of wood. Once carved ink is then spread across the block and then sheets of paper are pressed against it. The most difficult part of the process is to remember that images or text has to be carved in reverse so when the paper is pressed on it. It creates an image the right way. Wood block printing was used mostly to print religious books. The most famous book printed during the Tang dynasty was the Diamond Sutra. This huge book included pictures and text and helped to spread Buddhism throughout China.

Movable Type

Woodblock printing could be used to create large numbers of books and other printed materials however it did

have one big disadvantage. Once carved the block could only be used to create a single page. In 1040 C.E a man named Bi Sheng improved things by inventing movable type printing. Movable type worked by carving a single Chinese character on a block of wood, clay, or metal. These could then be combined with other characters to create words, sentences, or whole pages. Once printed these letters could then be separated and reused to create a whole new page. Although movable type was more flexible than woodblock printing it did have one major disadvantage in China. The Chinese language does not have an alphabet and uses thousands of different characters (small pictures) to represent sounds and ideas. Combining these different characters and organizing them would take a long time. However movable type was useful in printing large numbers of documents as well as money as the amount printed on the money could be quickly changed if needed. Like many other Chinese inventions the Muslims were the first to adopt it then passing on the knowledge to Europe. By the 1450s printing had spread to Europe.

Compass

Before the invention of the compass people navigated by using landmarks like mountains and rivers to tell where they were. Travel over land was not too difficult but travelling at sea was almost impossible unless the ship stayed close to land. This however was very dangerous as there were many dangerous rocks and reefs close to shore that could sink a ship. Sailors also had to cope with bad weather and fog which could easily lead them off course. During the 400s C.E. the Chinese

discovered magnetism – a force that attracts or repels objects (this is the same force that makes magnets cling to a fridge door). The Chinese first used their knowledge of magnetism to assist them in telling peoples fortunes according to their belief in Feng Shui. Around 1000 the Chinese began using magnetic compasses for navigation. The earliest navigational compasses were suspended in water. Later compasses were placed on a metal plate. Because these compasses were used at sea they quickly spread throughout Asia, the Middle East, and Europe. Using these compasses sailors could sail farther away from land and even through bad weather without losing their way. This encouraged the spread of trade and made many cities wealthy. Sailors would eventually use compasses to help them cross whole oceans allowing them to settle new lands.

Paper Money

For most of human history people used precious materials like gold, silver, and copper for money. These were melted down into bars and coins which were then traded. This became known as specie money (meaning money in coins). The obvious disadvantage of this was that it would be difficult to move large amounts of money around both because of the weight and the risk of it being stolen. During the Song Dynasty trade expanded rapidly in China and many merchants needed a new way to move money around. The government started printing paper money as a way to make trade easier. Paper money was only accepted because it was backed by the government and the promise that if the holder wanted to it could be exchanged for gold or silver if requested. This type of

money is called fiat money (from a Latin word meaning “let it be done”) Paper money did help trade but it also had huge risks. The paper could be easily destroyed or stolen. However, the biggest danger was that governments would print too much money causing something called inflation. Inflation is when there is too much money and not enough things to buy. As a result, prices start to go up quickly – this is called inflation. This happened in China during the 1300s and 1400s which caused huge damage to the economy as people began to distrust the paper money. In the end the Ming Dynasty got rid of the paper money in the 1500s. Despite this early failure paper, or other fiat money like debit and credit cards, were adopted by many other countries during the 1900s. It is now the major way that people buy goods and services.

Gunpowder

Before the invention of gunpowder all weapons had to be powered by hand. Even large weapons like catapults needed human power to wind them up. Early weapons also could only be thrown short distances. Because of this most fighting was done very close using swords and shields with soldiers wearing armor to protect themselves. Many cities also protected themselves by building huge walls knowing that they could not be destroyed by an enemy using catapults. In the 900s Chinese alchemists began looking for a substance that would grant the person who ate it immortality (eternal life). They mixed together various substances but then they found that one of these mixtures would explode when lit. By the 1100s the Chinese had found hundreds of different recipes for

gunpowder. The earliest use of gunpowder was in fireworks which were used to chase evil spirits away. However, by the 1200s, the Chinese had begun to use it in weapons such as guns and bombs. By 1250 Muslims had learned how to create gunpowder which they used to defeat their rivals and expand their empire. The most famous use of gunpowder was during the capture of Constantinople by the Ottoman Turks in 1453 C.E. The Ottomans used huge cannons to blow apart the Theodosian walls that had protected the city for over 1000 years. Knowledge of gunpowder soon spread into Europe with the first picture of a gun dating from 1300. After the invention of gunpowder many armies began using cannon and guns. Although soldiers fighting with swords and armor didn't disappear until the 1800s, they slowly became less important. Building also changed with cities stopping building walls to protect themselves as these could be easily destroyed by cannon. Gunpowder was also used for other things such as mining and the construction of canals and tunnels as it could be used to quickly blast away rock.

Peasant revolts

Life for the lower class was gruesome during the Tang dynasty. Although they were not forced to work on large construction projects as peasants were in other dynasties, they were still forced to work in the fields. The government tried to redistribute the land so that the peasants could have more, but the peasants still could not afford the land because of the taxes. Since the lower class was treated this way it led them to begin rebelling.

There were two main rebellions: *An Lushan* Rebellion and The Great Peasant Uprising. In the Lushan Rebellion, the peasants and people under Lushan leadership attacked the Tang military and took over Chang'an. Eventually, they were stopped by an emperor when he joined forces with Asian nomads. The Great Peasant Uprising was a little different. The Great Peasant Uprising took place because everyone wanted land, from merchants to Buddhist monasteries. In result, they began to take the land of the peasants away which made them very upset. The peasants began to fight back and took over Chang'an again. They made their own government until the military drove them out again. Peasants have had strenuous lives throughout most dynasties. In the Tang dynasty peasants could no longer handle the harsh treatment and decided it was time to revolt.

Li Zicheng's rebellion was a peasant rebellion aimed at the overthrow of the Ming dynasty; it led to the establishment of the Manchu-led Qing dynasty. Li Zicheng began recruiting troops at Xi'an in Shaanxi province, and later went on to gain power throughout northeastern China. From 1620, towards the end of the Wanli Emperor's reign, social and economic conditions under Ming rule worsened drastically. Li Zicheng did not become the emperor, but he paved the way for the rising of the new Qing dynasty, after overthrowing the Ming emperor by capturing Beijing. The Qing troops, arriving from the northeast (originally from Manchuria) were allied with Wu Sangui, a former Ming general, an alliance which eventually led to the defeat of Li Zicheng, though the impact of his rebellion was tremendous.

Maritime expedition-Cheng Ho

Cheng Ho was a eunuch and a military commander who had assisted the Yongle emperor, Zhu Di (1360-1424 C.E.) to overthrow his nephew and become emperor. The fleets he commanded on the seven voyages were comprised of up to 317 ships, the largest of which were treasure ships, estimated to have been between 390 and 408 feet (119 and 124 m) long and more than 160 feet (49 m) wide. Some of the voyages included a crew of as many as 28,000 men. Although Cheng Ho was nominally in charge of all seven expeditions, he did not personally participate in all of them.

Historians suggest a number of reasons for the voyages. Part of the immediate impetus for the expeditions ordered by the Yongle emperor is said to have been the search for his nephew and predecessor, the Jianwen emperor, Zhu Yunwen, whose throne Zhu Di had seized in 1402. There were rumors that Zhu Yunwen was still alive and living abroad, so, according to an unofficial history of the time, the emperor ordered Cheng Ho to search for him across the seas.

The purpose of the expeditions is best described as diplomatic. The size and grandeur of the expeditions, designed to inspire awe, expressed the majesty and power of Zhu Di and the dragon throne to distant lands. Although their mission was primarily peaceful, most members of the crew were troops who were well equipped to defend the fleet and its interests. The most dramatic example of this was the Chinese military victory in Sri Lanka on the third voyage (1409-1411 C.E.) after a refusal to pay tribute. However, the presence of military

weapons and soldiers was no doubt intended to display the might of the emperor and gain the allegiance and tribute of peoples without the use of actual force, as was indeed the case in the majority of places visited.

After the Yongle emperor died, the voyages of the treasure fleet ceased for six years. Then the Xuande emperor, Zhu Zhanji (1399-1435 C.E.), ordered one final voyage in 1430 that also served a diplomatic purpose. As well as encouraging peace between Siam and Malacca, it intended to reverse a decline in the tribute trade and again display the majesty of the Chinese Empire, reinforcing the authority of the new emperor.

The voyages of Cheng Ho need to be understood in the wider context of Chinese seafaring and relationships with outsiders. Although his voyages were impressive for their scale and grandeur, they were not unique as diplomatic expeditions. Twelve centuries before his voyages, China carried out a diplomatic mission which spanned two decades and included visits to southeast Asia and the Arabian Sea, reaching as far as the eastern Roman Empire. Part of Marco Polo's (1254-1324 C.E.) famous voyages can also be regarded as a precursor to the voyages of Cheng Ho, as Polo undertook a diplomatic mission as far as Persia in 1292 for Khublai Khan (1215-1294 C.E.). This great Mongol ruler sent emissaries to Sumatra, Sri Lanka, and southern India and the Yongle emperor possibly attempted to emulate him.

There was no sudden technological breakthrough in Cheng Ho's time that made his voyages possible. Although his

journeys demonstrated technology on an impressive scale, they used ship design and navigational techniques that had been developed in China many years earlier. The enormous treasure ships were based on earlier ship designs and were built in drydocks, which were used in Chinese shipbuilding some five centuries before their appearance in Europe at the end of the fifteenth century. The ships' hulls were divided into watertight compartments to give them strength, an invention that the Chinese had perfected by the end of the twelfth century. They also featured balanced rudders which gave them additional stability and facilitated steering. European shipbuilders did not use these innovations until the late eighteenth or early nineteenth century. Similarly, the compass had been commonly used as a navigational aid by Chinese seafarers since the thirteenth century.

Impact Cheng Ho's Expeditions

The immediate impacts of Cheng Ho's voyages were primarily diplomatic and economic. He established the flow of overseas tribute from as many as fifty new places, underscoring the radiance of the emperor and the dragon throne, as well as stimulating China's overseas trade—indeed the voyages have even been credited with signaling an age of commerce in southeast Asia. Cheng Ho took with him cargoes including silk, porcelain, silver, and gold to offer as gifts to foreign rulers and exchange for luxuries, including spices and rare woods. He even built a transfer station in Malacca for trading purposes, an event unique in China's history. The spectacular porcelain pagoda built by Zhu Di at Nanjing from

1412, considered to be one of the seven wonders of the world by later European observers, is said to have been built using revenue from the voyages.

Cheng Ho had two tablets erected in 1431 documenting the achievements of his voyages. According to one of these, the *Changle* tablet, Cheng Ho believed that the achievements of "[t]he Imperial Ming Dynasty, in unifying seas and continents" surpassed those of previous dynasties. He added that "[t]he countries beyond the horizon and at the ends of the earth have all become subjects. Thus, the barbarians from beyond the seas, though their countries are truly distant have come to audience bearing precious objects and presents" for the emperor.

The tablet also suggests that the voyages had made a significant contribution to Chinese geographic knowledge, allowing "the distances and the routes" of foreign lands to be calculated, "however far they may be."

However, the long-term consequences of the voyages were less impressive. Just at the point at which the Chinese had demonstrated their superior seafaring capabilities, the voyages ceased and the empire withdrew into itself. The strength of the Ming navy was greatly reduced over the following century and overseas trade outside the tribute system was banned. The tribute system itself declined. In 1477 another powerful eunuch named Wang Zhi wished to mount an expedition. When he asked for the official records from the voyages of Cheng Ho, the records were declared "lost" and his efforts were frustrated.

Such behavior may seem inexplicable to western scholars but it accorded with contemporary Chinese cultural beliefs and political climate. Internal conflict at court between the eunuchs and Confucian officials played a major role in creating this climate. Seafaring was traditionally the domain of the eunuchs while the Confucians adhered to an ethical code that regarded foreign travel and commerce as distasteful. By successfully stopping the voyages, the Confucians were striking a blow at their rivals. Moreover, they regarded the voyages to be a waste of the empire's resources and believed that China had no need of foreign curiosities. Indeed, there were economic and political factors that made the voyages seem less practical. There was severe inflation in the mid-fifteenth century and the empire's tax base shrank by almost half from what it had been at the turn of the century. In addition, the increased Mongol threat along the northern frontier diverted the empire's military resources away from coastal areas.

Unlike the European nations whose voyages of discovery gained rapid momentum in the sixteenth and seventeenth centuries, the Chinese were not interested in colonization. The difference between the experiences of Europe and China were economic and cultural rather than technological. As the voyages of Cheng Ho demonstrate, the Chinese certainly possessed the maritime technology and expertise to undertake long voyages of discovery.

However, the Chinese were not interested in the wholesale exploitation of the resources of foreign lands, unlike

subsequent European voyages of discovery. In Europe, such behavior was driven in part by the fierce competition between nation-states, which had fostered an attitude that encouraged the appropriation and adaptation of ideas and material resources from outside lands. China, however, believed itself to be self-sufficient and culturally superior to foreign lands, which meant it had no real need of outside resources, a belief that the voyages of Cheng Ho appeared to confirm.

MODULE IV

ASPECTS OF TRANSITION

Decline of Feudalism

Feudalism was a hierarchical system of land use and patronage that dominated Europe between the 9th and 14th centuries. Under Feudalism, a monarch's kingdom was divided and subdivided into agricultural estates called manors. The nobles who controlled these manors oversaw agricultural production and swore loyalty to the king. Despite the social inequality it produced, Feudalism helped stabilize European society. But in the 14th century, Feudalism waned. The underlying reasons for this included warfare, disease, political change etc.

Causes of decline of feudalism

1. Feudalism contained seed of destruction

Feudalism contained in itself the seeds of its destruction. As Henry Martin has observed, "Feudalism concealed in its bosom the weapons with which it would be itself one day smitten". In course of time when the feudal lords began to assert themselves too much, the kings who headed the feudal hierarchy, thought of bringing them under control. In this task they received full support from the newly emerged middle classes and freemen who were not under the control of the lords.

The middle classes consisting of traders and

businessmen provided the king with money with which they began to maintain independent armies. With the help of these armies they were able to bring the turbulent nobles under control. The discovery of gun-powder and weapons like cannons also greatly helped the kings to reduce the lords to subjection and reduced their dependence on them.

2. Growth of trade and commerce

The liberation of the serfs due to enormous growth in trade and commerce also greatly contributed to. The decline of feudalism. With the growth of trade and commerce a number of new cities and towns grew which provided new opportunities for work. The serfs got an opportunity to free themselves of the feudal lords by taking up work in the new towns. It may be observed that according to the existing feudal laws, a serf could become a freeman if he stayed away from the manor for more than one year.

3. Crusades

The Crusades or the Holy wars also greatly contributed to the decline of the feudal system in the following ways:

- a) As a result of these wars the Europeans learnt the use of gun-powder from the Muslims. The discovery of gunpowder greatly undermined the importance of the feudal castles. As a result, it was no more possible for the feudal lords to take shelter in these castles and defy the authority of the king.
- b) During the Crusade a large number of feudal lords lost their lives which gave a series set back to the feudal

system. Some of the feudal lords who returned alive from the Crusades were forced to sell charter of liberties to towns which they once controlled. As a result, a larger number of serfs self-attained freedom.

- c) Crusades opened up trade between Europe and cities of Constantinople and Alexandria. As a result, commerce and industry in Europe received a fillip and a number of important cities developed. The merchants and artisans residing in these cities wished to free themselves from the control of feudal lords. Therefore, they either purchased freedom or obtained it by force. They secured the right of self-government and freedom from feudal dues and taxes. After freeing themselves from the control of the nobles, the cities began to maintain their own armed militia and constructed high turreted walls to protect themselves.

4. The Hundred Years' War

To succeed, feudalism required considerable manpower. Vassals and serfs worked the manor year in and year out, bound by law to a lifetime of labour. But when war broke out between England and France in 1337 C.E., both nations undertook an unprecedented military build-up. This marked the start of the Hundred Years' War, a series of intermittent conflicts that lasted until 1543 C.E. In both countries, the army swelled its ranks with feudal laborers, undermining the manorial system while increasing the value of commoners by teaching them much-needed military skills.

5. The Black Death

Ten years after the Hundred Years' War began, the bubonic plague broke out in Europe. Spreading northwards from Italy, the bacterial infection known as the Black Death claimed at least a third of Western Europe's total population. With the young men of France and England off at war, agricultural output was already declining. Now there was a new challenge facing feudalism. Manor after manor suffered devastating losses. Conditions were so severe, in fact, that waves of laborers ran away to larger cities, an act that would have once been punishable by law.

6. Political Changes

Feudalism was a coercive system that granted few individual liberties. Ancient laws kept peasants tied to the land, making their labour compulsory. Yet over time, concepts of individual rights gradually gained footing, especially in England. The 12th century reforms of Henry II, for instance, expanded the legal rights of a person facing trial. In 1215 C.E., King John was forced to approve the Magna Carta, a document obligating the crown to uphold common law. Eighty years later, Edward I finally extended parliamentary membership to commoners. These developments gradually made the concept of agricultural servitude appear inexcusable.

7. Social Unrest

By the 1350s, war and disease had reduced Europe's population to the point that peasant labour had become quite valuable. Yet conditions for the serfs themselves remained

largely unchanged. They were still heavily taxed on wages kept artificially low. Unable to survive in these circumstances, Europe's peasantry revolted. Between the 1350s and the 1390s, uprisings took place in England, Flanders, France, Italy, Germany and Spain. After an English revolt in 1381 C.E., Richard II promised to abolish serfdom. Though he later failed to keep his word, serfdom nonetheless died out in the next century.

8. End of the Middle Ages

The end of serfdom meant the end of feudalism itself. Europe's manors could no longer function without a labour supply. As feudalism faded, it was gradually replaced by the early capitalist structures of the Renaissance. Land owners now turned to privatized farming for profit. Laborers began demanding – and were given – better wages and additional liberties. Thus, the slow growth of urbanization began, and with it came the cosmopolitan worldview that was the hallmark of the Renaissance.

Scientific and intellectual interaction between Europe and Asia

The period we call Modern Science began during the Renaissance. The Renaissance thinkers rejected the blind acceptance of authority. They criticized the medieval speculative thought and asserted the importance of observation and experimentation in gaining knowledge. The new outlook has prepared the way for the emergence of modern science. The post- Renaissance period witnessed the phenomenal

growth of science. The encouragement and support given to science by Protestant countries, the foundation of scientific academies and development of capitalism were the important factors leading to the growth of science. Developments in the field of science and technology in fact created a revolution in science in the 17th century. The Copernicus theories began to gain wide acceptance and real age of science started emerging. The country of science produced leading scientists in different branches of science. John Kepler and Galileo in astronomy, Robert Boyle in chemistry, William Harvey in Medicine and Sir Isaac Newton in mathematics and physics. The scientists of this period developed an extraordinary fruitful method of inquiry called scientific method which was based on observation and experiment.

Science become indispensable feature of a new industrial civilization during 18th century and 19th centuries. The enlightenment with its emphasis on the idea of progress, secularism, reason and naturalism gave a great fillip to the growth of modern science. The development of science and technology during this period was also closely linked with the development of capitalism. Capitalism created the need for greater production and wish for increasing wealth, which provided the conditions for the development of experimental science. Technical advances were necessary for the growth of capitalist agriculture, industry, and trade. Here it is worth noting that the application of science to industry marked the beginning of industrial revolution in the second half of the 18th century.

The 19th century was a great age of science, science proved its utilitarian value by revolutionizing transport and communication, by developing new sources of energy, by providing material comforts and by improving bodily health. The material advances brought about by science gave discipline the kind of dominant status once occupied by theology and philosophy. Science emerged as the intellectual lodestar and scientists were hailed as torch bearers of progress. The neutral, value-free and objective image of science created by the Enlightenment was now firmly established.

Significant developments in technology began to take place in the mid-eighteenth century and brought about the Industrial revolution. New materials, new sources of energy and availability of appropriate technology led to the setting up of new factories and industries. The process of technological innovations was first made in textiles, eventually it passed on to other branches - metallurgy, power and transport. The new technological changes consisted of many major innovations-the substitutions of the inanimate for animate sources of power and substitution of iron and steel for wood and other non-durable materials. These technological innovations were made possible by an active collaboration of industrial capitalists and scientists.

The technical changes were most evident in the manufacturing industries, particularly textiles. The textile industry had been the first to use machines. It was entirely mechanized through a host of inventions such as flying shuttle, spinning-jenny, water-frame, spinning- mule, cotton gin etc.

Another major technological change was the use of steam power. The invention of steam engine by James Watt in 1769 C.E. revolutionised production and it had become the chief source of power in the factories. The technology of iron industry was also revolutionised. The use of coal to smelt the iron ore, the invention of Blast Furnace by Abraham Darby and invention of steel by Henry Bessemer were important breakthroughs in the field of iron-manufacturing.

Significant technological changes also took place in transport and communication. The use of coal tar enabled the construction of hard roads. Metcalfe, Telford and Macadam introduced a new method of constructing roads. A remarkable development in transport was the application of steam engine to the railway and ocean transport. It was George Stephenson who successfully adapted the steam engine to the rail road. Steam Boats and Steam Ships were made extensively. Along with transportation, communication underwent an important change. Post and telegraph were introduced, which made communication easier and helped industrial development.

The scientific and technological changes radically altered the structure of production and Organisation of society. It brought about a radical transformation from a pre-industrial to an industrial economy. It produced a shift from older forms of manufacture to factory production, brought a redistribution of population, helped the emergence of new industrial cities, increased the output and created a new class of proletariat. The development of science and technology also shattered faith and superstitions and many illusions about the universe.

The origin and spread of Universities and acquisition of classical and Islamic knowledge made the actual progress in thought of westerners. Any one of these accomplishments would have earned the High Middle ages a signal place in the history of Western learning. It taken together they began the era of Western intellectual predominance which became a hallmarkin modern times.

The high medieval educational boom was more than merely growth of schools for the nature of the schools changed and as time went on so did the curriculum and clientele. The first basic mutation was that monasteries in the eleventh century abandoned the practice of educating outsiders. Earlier monasteries had taught a few privileged nonmonastic students how to read because there were no other schools for such pupils. But by the twelfth century sufficient alternatives were existed. The main centers of European education became the cathedral schools located in the growing towns. The Papal monarchy energetically supported this development by ordering in 1179 C.E. that all Cathedral had set aside income for some school teacher who could then instruct all who wished, rich or poor, without fee. The Papacy believed correctly that this measure would enlarge the number of well-drained clerks and political administrators.

At first Cathedral schools existed almost exclusively for the basic training of priests, with a curriculum designed to teach only such literacy necessary for reading the Church offices. But soon after 1100 C.E. the curriculum was broadened because the growth of both ecclesiastical and secular

governments created a growing demand for trained officials who had to know more than how to read a few prayers. The revived reliance on law especially made it imperative to improve the quality of primary education in order to train future lawyers. The rise of education was an enormously important development in western European history for two related reasons. The first was that the Church lost its monopoly over education for the first time in almost millennium. The emergence of Universities was part of the same time high-level medieval educational boom. Originally universities were institutions that give specialized instruction in advanced studies which could not be pursued in average Cathedral schools. In Italy the earliest universities took shape in the 11th and 12th centuries were Salerno specialized in medicine; Bologna specialized in law.

Diseases and medicine in medieval Europe

Medieval medicine in Western Europe was composed of a mixture of pseudoscientific ideas from the early middle ages following the decline of western Roman empire. Standard Medical knowledge was based on Greek and Roman texts. Medieval medicine had a uniform attitude composed of placing hopes in the church and God to heal all sickness itself exists as a product of destiny, sin, and astral influences as physical causes. On the other hand, medieval medicine, especially in the second half of the medieval period (1100-1500 C.E.) became a formal body of theoretical knowledge and institutionalized in the universities. Medieval medicine attributed illnesses and disease, not to sinful behavior, but to

natural causes, and sin was only connected to illness in a more general sense of the view that disease manifested in humanity as a result of its fallen state from God. Medieval medicine also recognized that illnesses spread from person to person, that certain lifestyles may cause ill health, and some people have a greater predisposition towards bad health than others.

Greeks had been influenced by their Egyptian neighbours in terms of medical practice in surgery and medication. However, the Greeks also absorbed many folk healing practices including incantations and dream healing. Some of the medicine in the middle ages had its roots in pagan and folk practices. This influence was highlighted the interplay between Christian theologians who adopted aspects of pagan and folk practices and chronicled them in their own works. The practices adopted by Christian medical practitioners around the 2nd century and their attitudes towards pagan and folk traditions, reflected an understanding of these practices especially Humorism and Herbalism. The practice of medicine in the early middle age was empirical and pragmatic. It caused mainly on curing disease rather than discovering the causes of diseases. It was believed that the cause of the diseases was supernatural or secular approaches to curing diseases existed. Folk medicine of the middle age dealt with the use of herbal remedies for ailments. The practice of physic gardens teeming with various herbs with medicinal properties was influenced by the gardens in the Roman antiquity. Many early medieval manuscripts had been noted for containing practical descriptions of the use herbal remedies.

Monasteries developed not only as spiritual centers but also the centers of intellectual learning and medical practice. Locations of the monasteries were secluded and designed to be self-sufficient, which required the monastic inhabitants to produce their own food and also care for their sick. Prior to the development of hospitals people from the surrounding towns looked to the monasteries for help with their sick. Christian practice and attitudes towards medicine drew on from Jew and Greek influences. The Jews took their duty to care for their fellow Jews seriously. This duty extended to lodging and medical treatment of pilgrim to the temple at Jerusalem. Temporary medical assistance had been provided in classical Greece for visitors to festivals and the tradition extended through the Roman empire. In the early medieval period-hospitals, poor houses, hostels and orphanages began to spread from the Middle East each with the intention of helping those most in need.

Medieval European medicine became more developed during the Renaissance of the 12th century, when many medical texts both in Ancient Greek medicine and on Islamic medicine were translated from Arabic during the 13th century. The most influential among these texts was Avicenna's Canon of Medicine, a medical Encyclopedia written in circa 1030 C.E. which summarized the medicine of Greek, Indian and Muslim physicians until that time. The Canon became an authoritative text in European medical education until the early modern period. Anglo-Saxon translations of classical works like Dioscorides' *Herbal* survive from the 10th century

showing the persistence of elements of classical medical knowledge. Other influential translated medical texts at the time included Hippocratic Corpus attributed to Hippocrates and writings of Galen. Medieval surgery arose from a foundation created from ancient Egyptian, Greek and Arabic medicine. An example of such influence would be Galen, the most influential practitioner of surgical or anatomical practices that he performed while attending to gladiators at Pergamon. The accomplishments and advancements of medicine made by the Arabic world were translated and made available to the Latin world. The new wealth of knowledge allowed for a greater interest in surgery.

Role of Crusades

The Crusades are one of the most significant events in the history of Europe and the Middle East. They were a series of religious wars carried out by Christian crusaders from Europe during the timeframe of the Middle Ages. Beginning in 1095 CE, the crusades saw European knights and noblemen travel to the Middle East in an attempt to capture the Holy Land away from Muslim people that had controlled the region for the previous centuries. The term crusade means ‘cross’. Therefore, the Europeans that became crusaders viewed themselves as ‘taking up the cross’. In fact, many of the crusaders wore crosses on their clothing and armor as they made their pilgrimage to the Holy Land.

The crusades were a major event in the Middle Ages and had a profound impact on the world at the time. For example, one of the first major impacts of the crusades was

that it increased interaction between different societies and groups of people. For instance, the crusades caused the religions of Christianity, Judaism and Islam to clash. In this conflict, people of all faiths travelled vast distances to fight over the city of Jerusalem, which each faith considered important to its religious heritage. This clash of religious ideals caused a sharing of ideas between the different religious groups and helped the principles of each religious faith to spread into new areas. Arguably, the clash between these three religions and this area of the world continues still today. Beyond religion, the interaction between different groups of people led to a spread of scientific and philosophical knowledge. The existence of the Silk Road had already caused a massive spread of ideas and knowledge across Eurasia, but the crusades continued and expanded the trend. At the outbreak of the crusades in the 11th century, the Middle East was a major center of learning and knowledge. Due to its geographical location, the major Middle Eastern civilizations were at the crossroads of the Silk Road and therefore benefitted greatly from having access to both European and Asian knowledge. As such, when European crusaders came into contact with Middle Eastern peoples they were exposed to new ideas and inventions which eventually made their way back into European society. For example, the Europeans learned new understandings about mathematics from Middle Eastern mathematicians who were by far the most advanced at that time. Also related to knowledge, the different societies involved in the crusades were exposed to each other's culture. This meant that each side learned new understandings about

food, cultural practices and celebrations.

Another major impact of the crusades was the effect it had on trade. The pilgrimage of thousands of Europeans to the Holy Land created a need for new routes for supply shipments to feed and arm the crusaders. As such, towns and cities grew in size along the route to the Holy Land with many shops and markets. As well, port cities in Italy grew in size and wealth as merchants worked to meet the needs of travelling crusaders. In fact, some of these cities grew to such prominence that they became the famous city-states of the Renaissance centuries after.

A third major impact of the crusades was the effect it had on the role of feudalism in the lives of Europeans. Feudalism was a form of government common during medieval Europe that involved society being structured in a very rigid and hierarchical way. It was popular in European society from the 9th century until the 15th century and was the form of government in which the country was dominated by an absolute monarch, in which all power was held within a single king. The monarch would rule over the country while the rest of the people were bound by a hierarchical system in which people were placed into classes in which they were born. Due to the crusades, thousands of nobles and peasants left Europe in order to ‘take up the cross’ in the Holy Land. This meant that large populations of people left their land to fight and since feudalism was centered on the principles of land ownership and farming, this caused feudalism to lose its significance in European societies. As well, the increase in

trade at certain ports and towns led to the rise of a merchant or middle class. This meant that peasants were able to build up small fortunes for themselves through trading. As a result, the feudal system began to lose its hold on society which eventually led to the ideals of the Renaissance and the emergence of powerful city-states instead of absolute monarchs. In all, the crusades had a profound impact on the world, but especially led to changes and advancements in Europe.

In conclusion, the crusades were a vitally important event to European and Middle Eastern History. They were centered on a clash between different religions and helped transform Europe and the Middle East during the years of the Middle Ages. As well, many historians consider the effects of the crusades as an important event in the emergence of the Renaissance in Europe a few centuries later.
