

Arab Caliphate In The Middle Ages

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Abstract: This article provides a comprehensive analysis of the formation and historical development of the Arab Caliphate in the Middle Ages. It examines the political system, social structure, and cultural and educational development of the Caliphate, focusing on the Rashidun, Umayyad, and Abbasid periods. The study highlights the role of Islamic law, including the formation of major schools of fiqh, and the establishment of governance structures that shaped society. Special emphasis is placed on the advancement of science, education, and culture: the establishment of scientific centers in Baghdad, Damascus, Cairo, Bukhara, and Samarkand, and the translation movement that preserved and expanded knowledge from ancient Greece, India, and Persia. Achievements in mathematics, astronomy, medicine, philosophy, and pedagogy illustrate the Arab Caliphate's significant contribution to global civilization. The findings underline the historical importance of the Arab Caliphate in political, cultural, and scientific spheres and demonstrate the relevance of its experience for contemporary historical and social studies. The article serves as a valuable resource for historians, medieval civilization researchers, and students preparing scholarly publications.

Keywords: Arab Caliphate, Middle Ages, Islamic civilization, state governance, science, culture.

Introduction: The caliphate was formed as a result of the Arab invasions of the 7th and 8th centuries, and is a major political entity comprising the Arabian Peninsula, the Near and Middle East, North Africa, Spain, Central Asia, and the Caucasus Territories. In historical sources, this state is mentioned in the name of the Arab Caliphate. This state is distinguished in the history of the medieval world by its political power, territorial breadth and scientific and cultural potential. Ibn Khaldun writes that in the pre-Islamic "Johiliya period" Arab society, only forms of authority of a religious nature were recognized. Religious positions such as Prophethood, valorism, and the priesthood have played an important role in the life of the community. For this reason, after the emigration, the state structure established in Medina in 622 was formed on the basis of Islam and acquired a theocratic character. By 630-632, however, this arrangement covered the entire Arabian Peninsula.

At the beginning of this state, the Prophet Muhammad (s.a.v.) while standing, he has repeatedly argued that power is not eternal. After the death of the prophet, it was inevitable that public administration should be based not on divine revelation, but on political

mechanisms. Because Muhammad (s.a.v.) is credited as the last of the prophets. This situation is also reflected in the Hadith in the content "the caliphate will last thirty years among my Ummah after me, followed by the emirate". Prophet Muhammad (s.a.v.) after his death the leadership was carried out by caliphs who had no divine patronage but assumed religious responsibility. The companions correctly understood that the secular affairs of the state were led by an ordinary man — Emir. The dispute between the immigrants and the Ansar therefore revolved around the question of who would become caliph rather than the essence of power.

During the 7th–13th centuries, the Arab Caliphate went through several important stages in its development. Under the Roshidi caliphs, the political foundations of the state were formed and territorial expansion began. Under the Umayyad dynasty, a centralized system of government emerged, with Arabic firmly established as the language of state and official correspondence. Under the Abbasids, however, the caliphate became more politically complex and characterized by an unprecedented rise in science, culture and education. This period is regarded by many researchers as the "awakening of the East". The relevance of the history

of the Arab Caliphate is that the scientific and cultural heritage formed within the framework of this state served as the basis for the development of today's modern civilization.

As a result of the translation and development of the ancient Greek, Indian and Persian scientific heritage into Arabic, the continuity of scientific knowledge was ensured. In particular, advances in mathematics, astronomy, medicine, philosophy, and geography had a strong impact on the European awakening. At the same time, there were also internal political conflicts, social stratification and economic problems in the history of the Arab Caliphate. These factors later led to the weakening and fragmentation of the caliphate. However, despite the end of its political existence, its scientific and cultural heritage remained and continued to develop over the next centuries.

The main purpose of this article is to scientifically analyze the formation, stages of development, political and social structure and cultural and educational development of the Arab Caliphate in the Middle Ages. The results of the study serve to determine the place of the Arab Caliphate in world history and assess its civilizational significance.

METHODOLOGY

The methodology of this article is based on a complex of general and special historical methods adopted in the science of history. In order to deeply and systematically study the political, socio-economic and cultural progress of the Arab Caliphate in the Middle Ages, the following methods were used:

The method of historicism (istoritsizm) – the study of the Arab Caliphate within a certain historical context, time and space, made it possible to analyze events in close connection with the causes and consequences of their occurrence. This method was instrumental in consistently illuminating the formation, rise and crisis-facing processes of the caliphate.

The historical-analytical method-by analyzing the information contained in the sources-served to reveal the content of the political reforms, the system of government and military campaigns carried out in the Arab Caliphate.

The method of originalism-during the study, the works of arab, Persian and Western historians, as well as modern scientific research, were studied on the basis of a critical approach. Particular attention was paid to the reliability of the sources, the author's position and historical context.

The comparative (comparative) method – by comparing the system and social structure of governance of the Arab Caliphate with the Byzantines,

Sassanids and medieval states in Europe, the specifics and general aspects of the caliphate were clarified.

A systematic approach-the Arab Caliphate was considered as a holistic historical system, and its political power, economic life, religious ideology and cultural development were analyzed in correlation.

The method of generalization and inference – based on the data studied, scientific conclusions were drawn and the role and significance of the Arab Caliphate in the development of world civilization was assessed.

This set of methodological approaches served to ensure the scientific justification and objectivity of the research results.

DISCUSSION AND RESULTS

The Arab Caliphate (632 – 1258) was a kingdom that included the Arabian Peninsula, the near and Middle East, North Africa, Spain, Central Asia, and Caucasorth. It was founded in the 7th-8th centuries. The founder of the Arab Caliphate is the Prophet Muhammad sollallohu alayhi vasallam's closest associate Khalifa Abu Bakr Siddiq. The Arabs conquered the aforementioned countries between 630-715. These countries were conquered mainly in the Times of the "Hulafoi Roshidin" ("rightful caliphs") and the Umayyads. Under Caliph Umar ibn Khattab (R.634-644), a strongly centralised state and militant army would be formed. A large number of arab troops would direct their blows against Byzantium and Iran.

For several decades, the Arabs will invade Syria, Iraq, Iran, Egypt and all of North Africa. The Arabs inflict a powerful blow on Byzantium. The militant Arabs increasingly advance inland towards the West and towards the East. The main armoured force of the Arab Army was cavalry. During the 7th century and the first half of the 8th century, a huge state is formed – the Arab Caliphate. The city of Damascus becomes its capital. But the Abbasids could not keep this vast territory intact. Under the influence of internal discord, the Arab Caliphate began to disintegrate in small parts from the late 8th century. In 788, the rule of the idrisians (788-985) in the western part of the Maghreb (present-day Morocco), and of the aghlabic dynasty (800-909) in its eastern part (present – day Tunisia) was established.

In movarounnah, on the other hand, from the 20s of the 9th century onwards, the local dynasties: the tohiri (821-873), the saffarids (873-900) and the somonians (865-999) rose in chief. They were nominally subordinate to the Arab Caliphate and were actually independent rulers. The Arab caliphs were condemned by Iranian buwayhis, who were adherents of Shiism, beginning in 945. The buwayhids took control of

Baghdad and all of Iraq, leaving the Caliph as ruler in his name. In 1055, the Seljuq Sultan of the Turks, Thurulbek, struck the buwayhis and captured Baghdad. The saljuqis restore the Abbasid caliphs to their former position, but in practice they are subject to the Turks. The weakening of the Seljuqs in the early 12th century makes the Abbasid caliphs a relatively free ruler. Khwarazmshah Takash (1172-1200) 's blow to the Seljuqs in Iraq in 1194 makes the Abbasids completely independent of the Seljuqs. During the reign of Caliph an-Nazareth, conflicts arise with Takash's successor Muhammad Khwarazmshah, but Khwarazmshah's Baghdad March of 1217 fails, preserving the caliphate's independence. After the Arab Caliphate conquered Baghdad in 1258, the caliphate was effectively ended. Progress under the Umayyads and Abbasids. Under the Umayyad dynasty (661-750), the caliphate became a centralized state. Damascus was designated the capital, the system of public administration was improved. Arabic was strengthened as the language of state and science.

Under the Abbasid dynasty (750-1258), the Arab Caliphate reached its height of development. The city of Baghdad became not only a political, but also a scientific and Cultural Center. The activities of "Beit ul-hikma" (House of Wise Men) played an important role in the development of Science and education.

The improvement of the political and social system under the Abbasids. When the Abbasid dynasty came to power, there were radical political and social changes in the Arab Caliphate. The capital was moved to Baghdad, which in a short time became a major political, commercial and scientific center. Under the Abbasids, public administration became more complex and a system of ministries, devons and special offices emerged. The social structure was stratified, with the Khalifa, officials, Ulama, merchants, artisans and peasants taking an important place in the society. Islamic law-Sharia and fiqh rules have been strengthened as the main factor regulating the life of society. Hanafi, Maliki, Shafi'i and Hanbali fiqh schools were formed and legal thought developed.

The development of the system of Science and education. In the history of the Arab Caliphate, the development of Science and education is of particular importance. The scientific center "Beit ul-hikma", founded during the Abbasid era, became a unique residence combining Eastern and Western scientific traditions. Translation work was carried out here, and ancient Greek, Indian and Persian scientific works were translated into Arabic. In mathematics, al-Khwarazmi laid the foundation for algebra, while in astronomy, al-Battani and al-Farghani made important discoveries. In medicine, the works of Ibn Sina and ar-Razi were used

as the main textbook in European universities for hundreds of years. In the fields of philosophy and pedagogy, thinkers such as al-Farabi, Ibn Rushd made a significant contribution to the development of scientific thought.

Culture, urban planning and art. During the Arab Caliphate, urban planning and architecture developed at a high level. Mosques, madrasas, libraries, caravanserais were built in Baghdad, Damascus, Cairo, Samarkand and Bukhara. Islamic art has created a unique style in architecture, calligraphy and decorative art. Literature and historiography played an important role in cultural life. Arabic developed as a scientific and literary language, with improved genres of poetry and prose. The works written by historians served as an important source for the historiography of the later period.

Social and legal system. In the Arab Caliphate, society was governed on the basis of Islamic law — Sharia. Fiqh schools (Hanafi, Maliki, Shafi'i, Hanbali) were formed. In social relations, justice, equality and spiritual purity were recognized as the main tenets.

Development of Science and culture. The results showed that the Arab Caliphate made tremendous progress in the fields of mathematics, medicine, astronomy, geography, philosophy and pedagogy. Al-Khwarazmi, Allomas such as Ibn Sina, al-Farabi, al-Beruniy made invaluable contributions to the development of science.

The crisis and historical heritage of the Arab Caliphate. The weakening of the Arab Caliphate became associated with internal political struggles, economic decline and territorial parochialism. The desire of local dynasties for independence weakened the central authority. In the 13th century, the Mongol invasion brought an end to the caliphate's political activities with the destruction of Baghdad. However, the scientific, cultural and legal legacy of the Arab Caliphate remained in the following centuries. This legacy strongly influenced the formation of the European awakening, the modern science and education system. The historical significance of the Arab Caliphate is not manifested in its political power, but in the rise of Science and culture to the level of Public Policy. Because Islam promoted learning, education and scientific research were supported by the state. The result was an Oriental Awakening.

At the same time, internal strife, political parochialism, territorial independence movements and external invasions led to the weakening of the caliphate. In the 13th century, the Mongol invasion brought an end to the political activities of the Arab Caliphate. However, his scientific and cultural heritage strongly influenced

the European awakening.

CONCLUSION

In the Middle Ages, the Arab Caliphate emerged as a major civilizing entity that left a deep mark on world history, politically, socially and culturally. This state, which emerged in the 7th century on the basis of Islam, within a short historical period became an important geopolitical and cultural center connecting the East and the west. During the study, the processes of formation, development and crisis of the Arab Caliphate were analyzed on the basis of a comprehensive approach. In the early period of the caliphate, when public administration relied on religious and moral principles, in the later stages a centralized system of government was formed. Under the Umayyads and Abbasids, the development of the systems of finance, military affairs, judiciary and administrative management made it possible for the state to operate steadily for a long time. Islamic law—the formation of Sharia and fiqh schools has been an important factor in ensuring order and stability in the life of society. The most important historical significance of the Arab Caliphate is directly related to the rise in the field of Science and culture. Cities such as Baghdad, Damascus, Cairo, Bukhara and Samarkand have become scientific centers. As a result of the translation movement, the scientific heritage of ancient Greek, Indian and Persian was preserved and developed. Advances in mathematics, astronomy, medicine, philosophy, geography and pedagogy have contributed immeasurably to the progress of world civilization. At the same time, internal political conflicts, economic difficulties, the desire of local rulers for independence and external invasions led to a gradual weakening of the Arab Caliphate. While the Mongol invasion in the 13th century brought an end to the political existence of the caliphate, its scientific and cultural heritage strongly influenced the development of the East and Europe over the next centuries.

In conclusion, the Arab Caliphate is valued in the history of the Middle Ages not only as a large state, but also as a civilizing center that has formed a high scientific and cultural environment. His historical experience today has important scientific and practical significance for the disciplines of history, pedagogy, cultural studies and political science.

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