

ACADEMIC SESSION 2018-19
SUBJECT: HISTORY
THEME 3- Across Three Continents
CLASS: XI

Economic Expansion

Introduction

- The Roman Empire had a large economic infrastructure of harbours, mines, quarries, brickyards, olive oil factories, etc.
- Wheat, wine and olive-oil were traded and consumed in huge quantities. They came mainly from Spain, the Gallic provinces, North Africa, Egypt and Italy, where conditions were best for these crops.

Evidence of Wine and Olive Oil Trade

- Liquids like wine and olive oil were transported in containers called 'amphorae'.
- The fragments and sherds of a very large number of these survive.
- It has been possible for archaeologists to reconstruct the precise *shapes* of these containers, tell us *what* they carried, and say exactly *where* they were made by examining the clay content and matching the finds with clay pits throughout the Mediterranean.

Olive Oil Trade

- The Spanish olive oil was a vast commercial enterprise that reached its peak in the years 140-160.
- The Spanish olive oil of this period was mainly carried in a container called 'Dressel 20'.
- Finds of Dressel 20 are widely scattered across sites in the Mediterranean. This suggests that Spanish olive oil circulated very widely indeed.
- By using such evidence, the archaeologists are able to show that Spanish producers succeeded in capturing markets for olive oil from their Italian counterparts.
- This would only have happened if Spanish producers supplied a better quality oil at lower prices.
- The North African producers of olive estates in this part of the empire dominated production through most of the third and fourth centuries.

- Later, after 425, North African dominance was broken by the East: in the later fifth and sixth centuries the Aegean, southern Asia Minor (Turkey), Syria and Palestine became major exporters of wine and olive oil, and containers from Africa show a dramatically reduced presence on Mediterranean markets.

Other Prosperous Areas

- The empire included many regions that had a reputation for exceptional fertility. Campania in Italy, Sicily, the Fayum in Egypt, Galilee, Byzacium, southern Gaul, and Baetica were all among the most densely settled or wealthiest parts of the empire.
- The best kinds of wine came from Campania.
- Sicily and Byzacium exported large quantities of wheat to Rome.
- Galilee was densely cultivated.
- Spanish olive oil came mainly from numerous estates in south of Spain.

Areas in less Advanced State

Large expanses of Roman territory were in a much less advanced state.

- Transhumance was widespread in the countryside of Numidia (modern Algeria). These pastoral and semi-nomadic communities were often on the move, carrying their oven-shaped huts with them.
- In Spain, the north was much less developed, and inhabited largely by a Celtic-speaking peasantry that lived in hilltop villages called castella.

Advanced Economic Activities

There are a lot of *all* indications of how much we tend to *under*-estimate the sophistication of the Roman economy. They are as follows.

- Diversified applications of water power around the Mediterranean as well as advances in water-powered milling technology
- Use of hydraulic mining techniques in the Spanish gold and silver mines
- Gigantic industrial scale on which those mines were worked in the first and second centuries
- Existence of well-organised commercial and banking networks

Controlling Workers

Slavery was an institution deeply rooted in the ancient world. Slaves were seen as an investment and were attached to the masters. The Roman upper classes were

often brutal towards their slaves, but the ordinary people did sometimes show much more compassion.

However, the bulk of the labour in the Roman economy was not slaves. As warfare became less widespread with the establishment of peace in the first century, the supply of slaves tended to decline and the users of slave labour had to turn either to slave breeding or to cheaper substitutes such as wage labour. In fact, free labour was extensively used on public works at Rome precisely because an extensive use of slave labour would have been too expensive.

*Unlike hired workers, slaves had to be fed and maintained throughout the year, which increased the cost of holding this kind of labour. *On the other hand, they and freedmen, that is, slaves who had been set free by their masters, were extensively used as business managers, where, obviously, they were not required in large numbers.

The Roman agricultural writers paid a great deal of attention to the **management of labour**.

- There was a general presumption among employers that without supervision no work would ever get done, so supervision was paramount, for both free workers and slaves.
- To make supervision easier, workers were sometimes grouped into gangs or smaller teams.
- Pliny the Elder condemned (criticized) the use of slave gangs as the worst method of organising production because slaves who worked in gangs were usually chained together by their feet.
- Some industrial establishments in the empire enforced even tighter controls. The Elder Pliny described conditions in the frankincense factories of Alexandria. Here, he tells us that no amount of supervision seemed to suffice. ‘A seal is put upon the workmen’s aprons, they have to wear a mask or a net with a close mesh on their heads, and before they are allowed to leave the premises, they have to take off all their clothes.’
- Agricultural labour must have been fatiguing (tired) and disliked, for a famous edict of the early third century refers to Egyptian peasants deserting their villages ‘in order not to engage in agricultural work’. The same was probably true of most factories and workshops.
- A law of 398 referred to workers being branded so they could be recognised if and when they run away and try to hide.

- Many private employers cast their agreements with workers in the form of debt contracts to be able to claim that their employees were in debt to them and thus ensure tighter control over them.
- Again, we should be careful not to conclude that the bulk of labour was coerced in these ways. The late-fifth-century emperor Anastasius built the eastern frontier city of Dara in less than three weeks by attracting labour from all over the East by offering high wages.



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ACADEMIC SESSION 2018-19
SUBJECT: HISTORY
NOTES ON THEME 4- THE CENTRAL ISLAMIC LANDS
CLASS: XI

THE RISE OF ISLAM IN ARABIA

Arab society before the emergence of Islam

- The Arabs were divided into tribes. Each tribe was led by a chief who was chosen partly on the basis of his family connections but more for his personal courage, wisdom and generosity.
- Each tribe had its own god or goddess, who was worshipped as an idol (sanam) in a shrine (masjid).
- Many Arab tribes were nomadic (Bedouins), moving from dry to green areas (oases) of the desert in search of food (mainly dates) and fodder for their camels. Some settled in cities and practiced trade or agriculture.
- Muhammad's own tribe, Quraysh, lived in Mecca and controlled the main shrine there called Kaba in which idols were placed.
- Even tribes outside Mecca considered the Kaba holy and installed their own idols at this shrine, making annual pilgrimages (hajj) to the shrine.
- Pilgrimage and commerce gave the nomadic and settled tribes opportunities to communicate with one another and share their beliefs and customs.

Emergence of Islam under Prophet Muhammad

- Around 612, Muhammad declared himself to be the messenger (rasul) of God who had been commanded to preach that Allah alone should be worshipped. The worship involved simple rituals such as daily prayers (salat) and moral principles such as distributing alms and abstaining from

theft. Muhammad was to found a community of believers (umma) bound by a common set of religious beliefs.

- Muhammad's message particularly appealed to those Meccans who felt deprived of the gains from trade and religion and were looking for a new community identity. Those who accepted the doctrine were called Muslims. They were promised salvation on the Day of Judgement and a share of the resources of the community while on earth.
- The Muslims soon faced considerable opposition from affluent Meccans who took offence to the rejection of their deities and found the new religion a threat to the status and prosperity of Mecca. In 622, Muhammad was forced to migrate with his followers to Medina.
- The survival of a religion rests on the survival of the community of believers. The community has to be consolidated internally and protected from external dangers.
- Consolidation and protection require political institutions such as states and governments. In Medina, Muhammad created a political order from which gave his followers the protection as well as resolved the city's ongoing civil strife.
- The umma was converted into a wider community to include polytheists and the Jews of Medina under the political leadership of Muhammad. Muhammad consolidated the faith for his followers by adding and refining rituals (such as fasting) and ethical principles.
- The community survived on agriculture and trade as well as on alms tax (zakat). In addition, the Muslims organised expeditionary raids on Meccan caravans and nearby oases.
- After a series of battles, Mecca was conquered and Muhammad's reputation as a religious preacher and political leader spread far and wide. Muhammad now insisted on conversion as the sole criterion for membership of the community.
- Muhammad's alliances began to spread until they embraced the whole of Arabia. Medina became the administrative capital of the emerging Islamic state with Mecca as its religious center. In a short space of time, Muhammad was able to unite a large part of Arabia under a new faith, community and state.

THE CALIPHATE: EXPANSION, CIVIL WARS AND SECT FORMATION

Emergence of the institution of Caliphate

- After Muhammad's death in 632, no one could legitimately claim to be the next prophet of Islam. As a result, his political authority was transferred to the umma with no established principle of succession.
- This created opportunities for innovations but also caused deep divisions among the Muslims. The biggest innovation was the creation of the institution of caliphate, in which the leader of the community became the deputy (khalifa) of the Prophet.
- The first four caliphs (632-61) justified their powers on the basis of their close association with the Prophet and continued his work under the general guidelines he had provided.
- The twin objectives of the caliphate were to retain control over the tribes constituting the umma and to raise resources for the state.

Abu Bakr, the first Caliph

- The first caliph, Abu Bakr, suppressed the revolts by a series of campaigns.

Umar, the second Caliph

- The second caliph, Umar, shaped the umma's policy of expansion of power.
- The caliph knew that the umma could not be maintained out of the modest income derived from trade and taxes.
- Realising that rich booty could be obtained from expeditionary raids, the caliph and his military commanders mustered their tribal strength to conquer lands belonging to the Byzantine Empire in the west and the Sasanian empire in the east.
- In three successful campaigns, the Arabs brought Syria, Iraq, Iran and Egypt under the control of Medina.

Uthman, the third Caliph

- Further campaigns were launched by the third caliph, Uthman, to extend the control to Central Asia.
- Uthman, a Quraysh, packed his administration with his own men to secure greater control.
- This further intensified the Meccan character of the state and the conflict with the other tribesmen.
- Opposition in Iraq and Egypt, combined with opposition in Medina, led to the assassination of Uthman. With Uthman's death, Ali became the fourth caliph.

Ali, the fourth Caliph

- The rifts among the Muslims deepened after Ali fought two wars against those who represented the Meccan aristocracy.
- Ali's supporters and enemies later came to form the two main sects of Islam: Shias and Sunnis.
- Ali established himself at Kufa and defeated an army led by Muhammad's wife, Aisha, in the Battle of the Camel.
- He was, however, not able to suppress the faction led by Muawiya, a kinsman of Uthman and the governor of Syria. Ali's second battle, at Siffin (northern Mesopotamia), ended in a truce which split his followers into two groups: some remained loyal to him, while others left the camp and came to be known as Kharjis. Soon after, Ali was assassinated and Muawiya made himself the next caliph, founding the Umayyad dynasty.

Governance under the Caliphs

- In all the conquered provinces, the caliphs imposed a new administrative structure headed by governors (amirs) and tribal chieftains (ashraf).
- The central treasury obtained its revenue from taxes paid by Muslims as well as its share of the booty from raids.
- The caliph's soldiers, mostly Bedouins, settled in camp cities at the edge of the desert, such as Kufa and Basra, to remain within reach of their natural habitat as well as the caliph's command.
- The ruling class and soldiers received shares of the booty and monthly payments.
- The non-Muslim population retained their rights to property and religious practices on payment of taxes (kharaj and jiziya).
- Jews and Christians were declared protected subjects of the state and given a large measure of autonomy in the conduct of their communal affairs.

THE Umayyads and the Centralisation of Polity

Muawiya, the first Umayyad Caliph

- The first Umayyad caliph, Muawiya, moved his capital to Damascus and adopted the court ceremonies and administrative institutions of the Byzantine Empire.
- He also introduced hereditary succession and persuaded the leading Muslims to accept his son as his heir. These innovations were adopted by the caliphs

who followed him and allowed the Umayyads to retain power for 90 years and the Abbasids for two centuries.

- The Umayyad state was now an imperial power, no longer based directly on Islam but on statecraft and the loyalty of Syrian troops. There were Christian advisers in the administration as well as Zoroastrian scribes and bureaucrats.
- However, Islam continued to provide legitimacy to their rule. The Umayyads always appealed for unity and suppressed rebellions in the name of Islam. They also retained their Arab social identity.

Abd-al-Malik, an Umayyad Caliph

- During the reign of Abd al-Malik and his successors, both the Arab and Islamic identities were strongly emphasised.
- Among the measures Abd al-Malik took were the adoption of Arabic as the language of administration and the introduction of an Islamic coinage.
- The gold dinar and silver dirham that had been circulating in the caliphate were copies of Byzantine and Iranian coins with symbols of crosses and fire altars and Greek and Pahlavi inscriptions. These symbols were removed and the coins now carried Arabic inscriptions.
- Abd al-Malik also made a highly visible contribution to the development of an Arab-Islamic identity by building the Dome of the Rock in Jerusalem.

THE ABBASID REVOLUTION

The Dawa Movement

- For their success in centralising the Muslim polity, the Umayyads paid a heavy price. A well-organised movement, called dawa, brought down the Umayyads and replaced them with another family of Meccan origin, the Abbasids, in 750.
- The Abbasids portrayed the Umayyad regime as evil and promised a restoration of the original Islam of the Prophet.
- The revolution led not only to a change of dynasty but changes in the political structure and culture of Islam. The Abbasid uprising broke out in the distant region of Khurasan (eastern Iran).
- Khurasan had a mixed Arab-Iranian population which could be mobilised for various reasons. The Arab soldiers here were mostly from Iraq and resented the dominance of the Syrians. The civilian Arabs of Khurasan disliked the Umayyad regime for having made promises of tax concessions and privileges which were never fulfilled. As for the Iranian Muslims, they

were exposed to the scorn (anger) of the race-conscious Arabs and were eager to join any campaign to oust (remove) the Umayyads.

- The Abbasids, descendants of Abbas, the Prophet's uncle, mustered the support of the various dissident (rebellious) groups and legitimised their bid for power by promising that a messiah from the family of the Prophet would liberate them from the oppressive Umayyad regime. Their army was led by an Iranian slave, Abu Muslim, who defeated the last Umayyad caliph, Marwan, in a battle at the river Zab.

Changes under the Abbasid

- Under Abbasid rule, Arab influence declined, while the importance of Iranian culture increased.
- The Abbasids established their capital at Baghdad, near the ruins of the ancient Iranian metropolis, Ctesiphon.
- The army and bureaucracy were reorganised on a non-tribal basis to ensure greater participation by Iraq and Khurasan.
- The Abbasid rulers strengthened the religious status and functions of the caliphate and patronised Islamic institutions and scholars.
- But they were forced by the needs of government and empire to retain the centralised nature of the state.
- They maintained the magnificent imperial architecture and elaborate court ceremonials of the Umayyads.
- The regime which took pride in having brought down the monarchy found itself compelled to establish it again.



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ACADEMIC SESSION 2018-19

WORKSHEET – V

SUBJECT: HISTORY (Chapter 5 – Nomadic Empire)

CLASS: XI

Answer *all* the questions given below:

4 Marks Questions

1. “Although the social and political organizations of the nomadic and agrarian economies were very different, the two societies were hardly foreign to each other.” Discuss.
2. Explain the factors that made Genghis Khan a successful combatant and earned him the title of the ‘Universal Ruler’.
3. Discuss the rise of Genghis Khan from being the son of a chieftain to the Great Khan of the Mongols.

4. Explain the pattern of Mongol expansion after Genghis Khan's death. Why could the Mongol campaigns not be sustained in the West after 1260s?
5. How did the newly conquered people react to their nomadic master?
6. Why did Genghis Khan recruit civil administrators from the conquered societies?
7. Why did the separation of the descendants of Genghis Khan into separate lineage groups lead to alterations in their connection with the memory and traditions of the past family?
8. "At a critical juncture in the history of Mongolia, Genghis Khan has once again appeared as an iconic figure for the Mongol people, mobilizing memories of a great past in the forging of national identity that can carry the nation into the future." Why has Mongolia chosen the figure of Genghis Khan as national hero, when the world sees him as a man responsible for the death of thousands of people?

8 Marks Questions

1. Discuss the social and political background of the Mongols during the time of Genghis Khan.
2. How did Genghis Khan reorganize the structure of the military? Also, how did he envisage the governing of the newly conquered land?



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ACADEMIC SESSION 2018-19

WORKSHEET – VI

SUBJECT: HISTORY (Chapter 6 – The Three Orders)

CLASS: XI

Answer *all* the questions given below:

2 Marks Questions

1. Define feudalism.
2. What was the system of vassalage?
3. Mention the features of a fief.
4. List the key features of a Manorial Estate.
5. How did the emergence of the fourth order shake the feudal system?
6. How did towns develop around cathedrals?
7. State the key features of the architectural design of a cathedral.
8. Why is the fifteenth-sixteenth century referred to as a 'modified form of feudalism'?

4 Marks Questions

1. What factors gave rise to the knights? How were they linked to the lords?
2. "The clergy was a very powerful institution which did not depend on the king." Why? Give reasons for your answer.
3. Who were the monks? What functions did they perform in feudal Europe?
4. Describe the development of feudalism in England from the 11th century onwards.
5. Changes in the fifteenth-sixteenth century are referred to as 'modified form of feudalism', yet the new regime was different in important ways. Examine the statement.

8 Marks Questions

1. “Even though the priests placed themselves in the first order and nobles in the second, the nobility had in reality a central role in the social processes.” Explain the statement.
2. Compare and contrast the status and functions of the two kinds of peasants prevalent during the feudal era.
3. Describe the changes in the climatic conditions, land use pattern and agricultural technology from the fifth century CE to the eleventh century CE in feudal France. How did these changes affect the relation between the three orders?
4. How did expansion in the agriculture lead to the formation of the fourth order?
5. Explain the factors that led to a crisis in fourteenth century Europe. What changes did it bring about in the political structure that led to the dissolution of the feudal ties?