

MALAYA
IN
WORLD HISTORY
BOOK TWO

by

JOGINDER SINGH JESSY

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TO

THE TEACHERS OF HISTORY

IN

MALAYAN SCHOOLS

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P R E F A C E

Since the introduction of the new history syllabus, teachers in Malayan schools have been faced with the problem of suitable text books because most of the pre-Merdeka history text books became unsuitable. It was the desire to meet this demand, that prompted me to take up this task. This book is the second in the series "Malaya in World History" for Lower Secondary Schools and is based on the syllabus for Form Two, which cover a period of nearly one thousand years.

This rather lengthy period is divided into six parts. Part One deals with the expansion of Islam in Asia and covers the early Muslim invasions of India; the Malacca Sultanate and the Spread of Islam in South-East Asia. The Rise of the Mongols under Genghiz Khan and his successors and the Mughal Empire in India are covered in Part Two.

Parts Three, Four and Five deal with the rise of European powers (Portugal, Spain, Holland and England) and trace the early contacts and expansion of European power in Asia. Though the Last Part is entitled Malaya and China, the establishment of Penang and early British relations with Siam and Kedah are also included here.

Unlike the objective type of questions asked in Book One, those in Book Two will help to train pupils for the essay type of answers required in Form Three.

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JOGINDER SINGH JESSY.

Alor Star,
1st September, 1961.

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MALAYA IN WORLD HISTORY—BOOK II

PART ONE

EXPANSION OF ISLAM IN ASIA

1. MUSLIM INDIA
2. THE MALACCA SULTANATE



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Chapter One

MUSLIM INDIA.

A. EARLY INVASIONS UP TO MAHMUD OF GHAZNI.

Islam was founded by Muhammad in the first quarter of the 7th century. After the Prophet's death the new religion swept like a tide over Asia Minor, North Africa and the Iberian Peninsula. In the West, the Muslim advance was checked only at Constantinople in 717 and at Tours in 732. To the East, Afghanistan and the western borders of China were affected.

In 632 Muhammad had been succeeded by his friend and father-in-law, Abu Bakar, who adopted the title of Caliph (successor). Abu Bakar was in turn succeeded by three other friends and relatives of the Prophet—Omar, Othman and Ali. These first four Caliphs are known as the Orthodox or Elected Caliphs, for they preserved the purity of Islam and were elected to their positions by the Muslim community of Medina. Omar (634-644) was the greatest of the Orthodox Caliphs. He was responsible for the conquest of Syria, Egypt and Persia.

In 661 Caliph Ali was ^{killed} assassinated and was succeeded by Muawiyah, the governor of Syria, a member of the powerful Omayid family of Mecca. Muawiyah and his successors ruled Islam from 661 to 750 from a new capital at Damascus. It was during this period that Muslim armies invaded Spain and that the advance of Islam was checked at Constantinople and Tours.

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In 750, Abul Abbas raised a revolt in Persia against the tyrannical rule of the Omayid Caliphs. The revolt succeeded and Abul Abbas founded the third Caliphate of Islam—the Abbasid Calipate. The Abbasids survived until 1258 when they were overthrown by Mongol armies under Hulagu. The Abbasid capital at Baghdad was the centre of culture and learning in the Islamic world.

It is against this background of the early Caliphates that we must view the spread of Islam to India.

Early Muslim contacts.

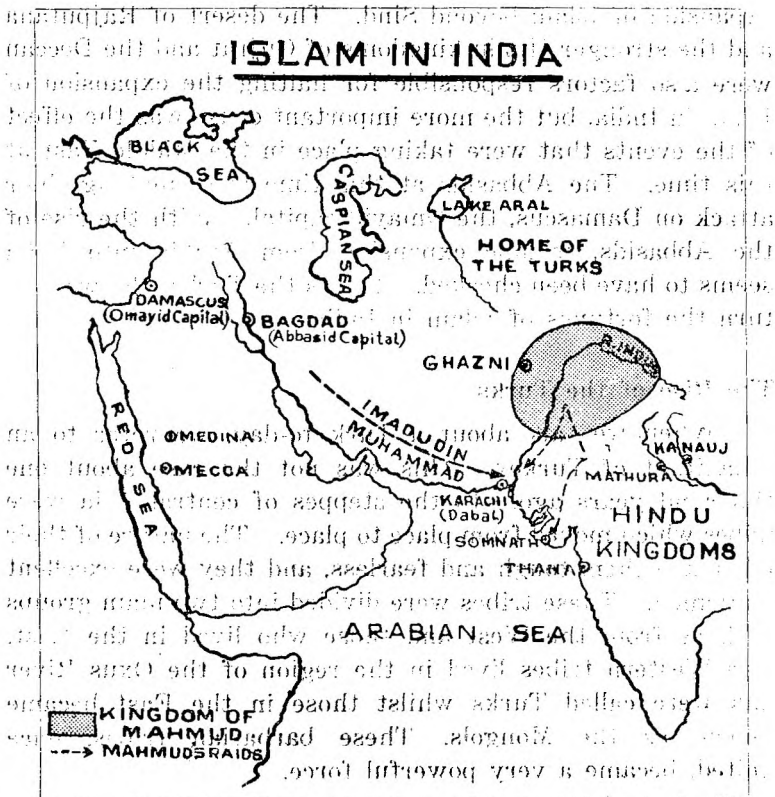
There had been close trade contacts between the Middle East and the Western coast of India from very early times and this was the first part of India to be affected by the events that were taking place in Arabia. It was the Arabs who first carried Islam to India.

The first attempts to introduce Islam into India were made in 636, only four years after the death of Muhammad. The area involved was Thana near modern Bombay. These attempts failed. Another attempt in 644 also met with failure. After this no further expeditions were sent till 711.

Islam in Sind.

A party of Arab traders was attacked near the coast of Karachi and detained. When the ruler of Sind refused to entertain a demand for their release from the ruler of Iraq, an expedition was sent against him. The first attack was repulsed, and a larger force under Imadudin Muhammad bin Kassim, the nephew and son-in-law of the ruler of Iraq, was dispatched.

ISLAM IN SIND



Though he was only seventeen years old, Imadudin was a very capable leader. He captured the capital, Debal (Karachi), and after two years of fighting Sind came under his control. When everything seemed set for an extension of the campaign, trouble arose between the Caliph and Imadudin. The latter was executed on the Caliph's orders. The sudden removal of this brilliant general seems to have been one of the chief reasons why there was no further

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expansion of Islam beyond Sind. The desert of Rajputana and the stronger Hindu kingdoms of Gujrat and the Deccan were also factors responsible for halting the expansion of Islam in India, but the more important cause was the effect of the events that were taking place in the Middle East at this time. The Abbasids at this time were making their attack on Damascus, the Omayid capital. With the rise of the Abbasids, Islamic expansion from Arabia into India seems to have been checked. It was the Turks who were to turn the fortunes of Islam in India.

The Rise of the Turks.

When we talk about a Turk to-day, we refer to an inhabitant of Turkey. This was not the case about one thousand years ago. In the steppes of central Asia were tribes which moved from place to place. The nature of their life made them tough and fearless, and they were excellent horsemen. These tribes were divided into two main groups—those from the West and those who lived in the East. The Western tribes lived in the region of the Oxus River and were called Turks whilst those in the East became known as the Mongols. These barbarian tribes, once united, became a very powerful force.

After the death of Muhammad, the Omayids began their expansion to the East. At the Battle of Kadessia, the Persians were defeated and the Emperor, Rustam, was killed. By 650. the Oxus River region and Samarkand had been taken, and a few years later Kabul was threatened.

This was the region of the Turks. As time went on the Turks embraced Islam. This gave the tribes a further

THE KINGDOM OF GHAZNI

sense of unity and brotherhood, as had happened in Arabia. In the Eastern dominions of the Caliph, the Turks began to form independent kingdoms of their own. One such kingdom was Ghazni.

The Kingdom of Ghazni.

The foundations of the kingdom of Ghazni were laid by a Turkish officer named Alptagin (or Alp Tegin). With a force of about one thousand men, Alptagin established himself in the fortress of Ghazni. This fortress was located in the middle of the Afghan mountains and commanded an important strategic position. From a small fortress, a mighty empire was to emerge—an empire which stretched from Lahore (in **the East**) to Baghdad in the **West** and from Sind in the South to Samarkand in the North. This empire was created by two great warriors—**Sabuktagin** (a slave of Alptagin) and his son **Mahmud**.

Sabuktagin succeeded to the throne of Ghazni in 796 and ruled for nearly 23 years. He was greatly attracted by the rich and fertile plains of the Punjab, and invaded the country. He was opposed by a confederacy of Hindu Rajput princes under **Jaipal**. Sabuktagin defeated this confederacy and captured Peshawar, on the frontier of India. But he did not cross the Indus River. This was left to his son, **Mahmud**.

Mahmud of Ghazni.

Mahmud succeeded to his father's throne in 997. He was then only 27 years of age. At the head of a powerful army of nomadic Turks, Mahmud invaded the Punjab in 1001. Jaipal and his forces were defeated. Rather than

MALAYA IN WORLD HISTORY

face dishonour, Jaipal put an end to his life, on a self-kindled pyre. The victorious Mahmud returned to Ghazni with untold riches, and thousands of slaves, many of whom perished on the way.

Jaipal's son, Anandpal organized a force to avenge his father's death. Anandpal's army stormed Mahmud's camp, and it looked as if the Hindus would succeed, when the elephant on which Anandpal was riding took fright and ran away. Taking this as a signal for retreat, the Rajput soldiers fell back. Mahmud grasped this golden opportunity and charged the retreating Hindu forces. Defeat was changed to victory. With the collapse of the army of Anandpal, the defences of India were broken and the countey lay open to attack.

Mahmud made 17 raids into India. His army ran through India, with hardly any opposition. The fear of these raids paralysed the Hindus and many princes surrendered at the sight of his great force. Hindu temples were destroyed, among the more famous of these being the temples at Mathura and Somnath. The holy city of Mathura was captured in 1018. In the temple, there were five golden idols, each fifteen feet high. In the eyes of these idols were priceless rubies. Mahmud took all this away to Ghazni. The capital of the Rajputs, Kanauj, was then attacked and taken.

Mahmud's most remarkable raid took place in 1024-5 and was directed against, Somnath, in the Cutch peninsula. The city was stormed and taken.

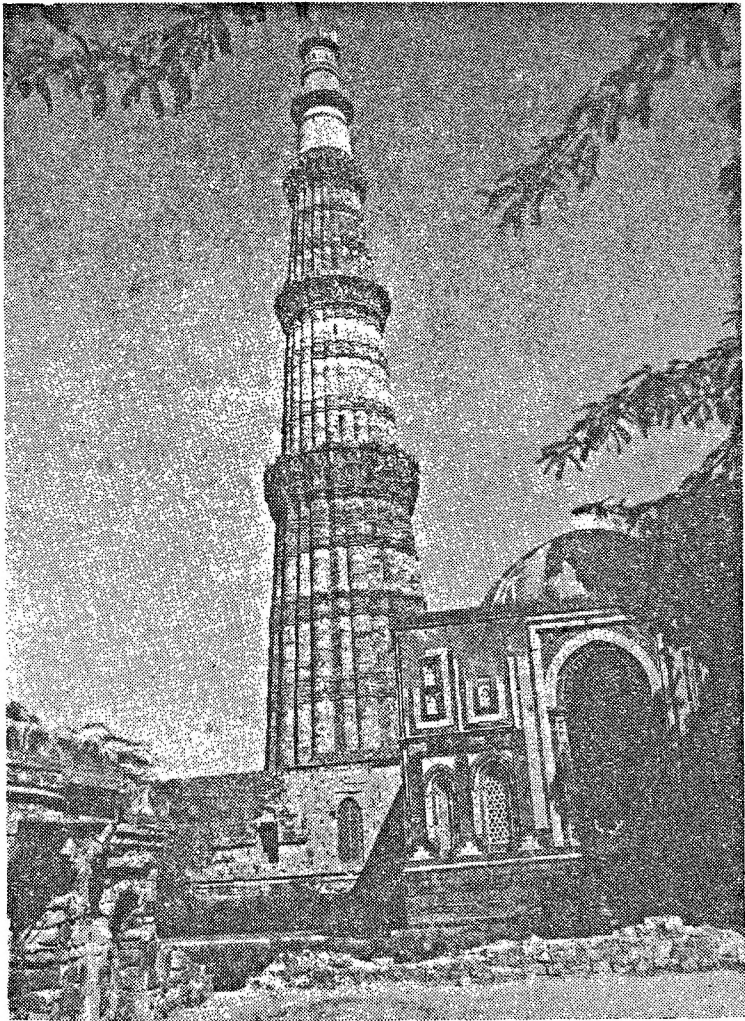


Fig. 1. The Kutb Minar, Delhi

