

The Muslim World,

600–1250

Connect History *and* Geography

Islam emerged as a major religion in the 600s and became a driving force in the Muslim conquest of the Middle East and North Africa. As the map to the right shows, by 1200 the Muslim Empire stretched from the Atlantic Ocean in the west to India in the east. Many different lands and peoples fell under the civilizing influence of Muslim rule. Use the map to answer the questions that follow.

1. What areas of the world shown on this map were not part of the Muslim Empire in 1200?
2. What were some major cities of the Muslim world?
3. What do you think might have happened if the Muslims had won a key battle at Tours in 732?

For more information about the Muslim world . . .



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This illustration of a Muslim celebration comes from a book of poetry by al-Hariri.



622 Muhammad returns to Mecca after making the Hijrah to Medina.

762 Muslim capital moves to Baghdad.

1000 1100 1200 1300 1400 1500

1000s Africa, Asia, Europe
Abbasids, Fatimids, Umayyads rule Muslim Empire

1100s Spain
Muslim Ibn Rushd writes philosophy



1100s Baghdad

1054 Rome, Constantinople
Christian Church divides

1071 Turkey
Seljuks defeat Byzantines

1100s Turkey
Seljuk Empire declines

1100s Russia
Moscow founded

1242 Russia
Kiev falls to the Mongols



1000s Russia

1453 Turkey
Constantinople falls to the Turks

1480 Russia
Ivan III refuses to pay Mongol tribute

1020s China
Song Dynasty issues paper currency

1127 China
Dynasty of Southern Song flourishes

1192 Japan
Kamakura Shogunate begins

1209 Mongolia
Genghis Khan begins Mongol conquests

1279 China
Kublai Khan conquers Song Dynasty

1330s Persia
Ilkhanate government falls apart

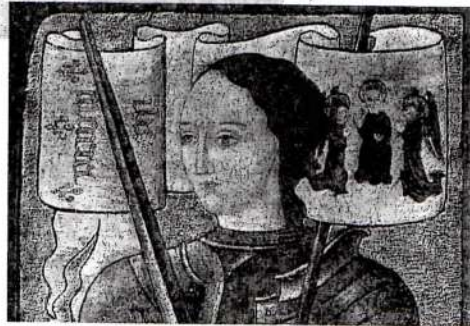
1368 China
Chinese rebels overthrow Mongols

1400s France

1075 Holy Roman Empire
Henry IV clashes with Pope Gregory VII

1122 Holy Roman Empire
Concordat of Worms compromise reached

1152 Holy Roman Empire
Frederick I becomes king



1095 France Pope Urban II issues call for First Crusade

1187 Palestine
Jerusalem falls to Muslims led by Saladin

1204 Byzantine Empire
Crusaders loot city of Constantinople

1215 England
King John agrees to Magna Carta

1337 France
Hundred Years' War begins between England and France

1347 Italy
Bubonic plague spreads to Europe

1431 France Joan of Arc is burned at the stake

1453 France End of the Hundred Years' War

1076 Ghana
Muslim Almoravids conquer Ghana

1148 Morocco
Almohad Dynasty takes control of Muslim Morocco

1235 Mali
Sundiata founds Mali Empire

1324 Mali
Mansa Musa goes on a hajj

1352 Mali
Muslim traveler Ibn Battuta visits Mali

1420 Southern Africa
Mutota begins Mutapa Empire

1450 Great Zimbabwe City of Great Zimbabwe is abandoned

1000 1100 1200 1300 1400 1500

Living History Unit 3 Portfolio Project

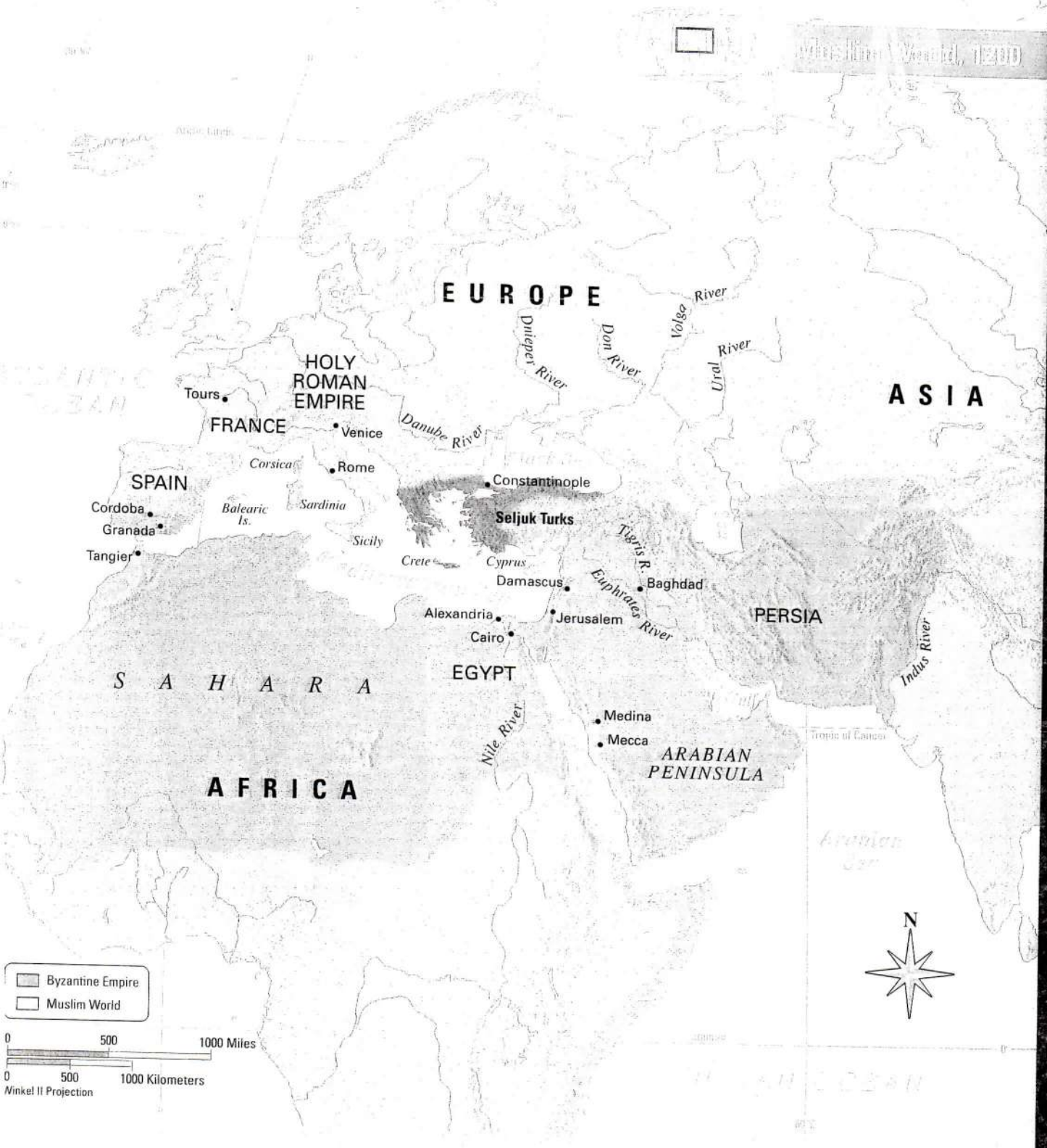
THEME Religious and Ethical Systems

Your portfolio for Unit 3 will show how religious and ethical systems affect all aspects of the lives of people in this time period. The effects you track will be political, economic, social, and intellectual as well as spiritual. As the young religions grow, you will see the blending of cultures, power struggles between religions, and the blurring of the lines between politics and religion.

Living History Project Choices

Each Chapter Assessment offers you choices of ways to show the effects of religious and ethical systems in that chapter. Activities include the following:

- Chapter 10** poster, talk show, letter
- Chapter 11** documentary script, report, dialogue
- Chapter 12** photo essay, mural, tour
- Chapter 13** character sketch, poster, time line
- Chapter 14** newscast, cartoon, speech
- Chapter 15** interview, skit, diagram



800s
Al-Khwarizmi writes the first algebra textbook.

1000s
Muslim scholars, who preserved Greek medical works, share them with Europeans.

1100s
Muslim literature flourishes.

Interact *with* History

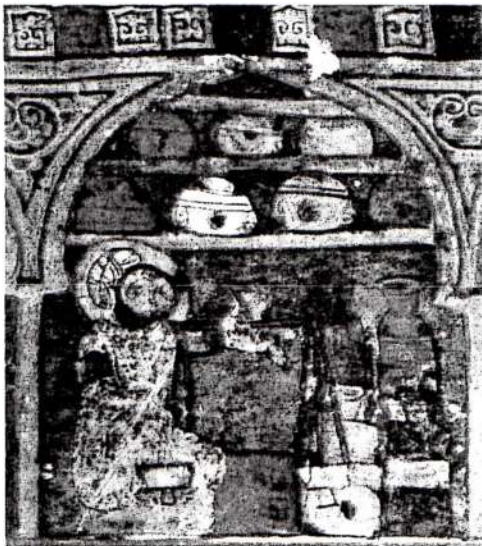
Around 825, an Arab mathematician, al-Khwarizmi of Baghdad, studied Indian math and wrote a book on using “Hindu” numerals. He suggested that not only mathematicians but also merchants should use the numerals.

You are an ambitious Italian merchant in the 1400s, visiting Muslim lands. You hear about these “Arabic” numerals that are widely used in transactions with Muslim traders. You wonder if they have any advantages for your business.

In the marketplace, you buy four necklaces at a cost of 23 dinars each. You ask the merchant to show you the calculation using Roman and then Arabic numerals. The problem is IV necklaces at XXIII dinars, or 4×23 . You observe that computation with Arabic numerals is much easier and quicker.



Jeweler sells customer four necklaces at 23 dinars each.



Apothecary weighs out medicinal products.

What makes an idea useful?



Baker measures flour.

Butcher divides a carcass.



EXAMINING *the* ISSUES

- Do the math problem using both sets of numerals. What is the advantage of using the Arabic numerals?
- Of what use would this system of numbers be to a businessperson?
- In what ways is the Arabic numeral system like a universal language?
- The mathematical idea of Arabic numbers spread to many cultures. In what ways do ideas move from one culture to another?

Discuss these questions with your classmates. In your discussion, consider what makes an idea useful and what kinds of ideas spread fastest. Think about ideas that have to do with business, as well as ideas in such areas as religion and science.

As you read about the spread of Islam and the development of Muslim culture in this chapter, notice in what ways ideas are accepted and spread.

1 The Rise of Islam

TERMS & NAMES

- Allah
- Muhammad
- Islam
- Muslim
- Hijrah
- Qur'an
- mosque
- hajj
- Sunna
- shari'a

MAIN IDEA

Muhammad unified the Arab people both politically and through the religion of Islam.

WHY IT MATTERS NOW

As the world's fastest growing major religion, Islam has a strong impact on the lives of millions today.

SETTING THE STAGE The cultures of the Arabian Peninsula were in constant contact with each other for centuries. Southwest Asia (often referred to as the Middle East) was a bridge between Africa, Asia, and Europe, where goods were traded and new ideas were shared. One set of shared ideas would become a powerful force for change in the world—the religion of Islam.

Deserts, Towns, and Travelers

The Arabian Peninsula is a crossroads of three continents—Africa, Europe, and Asia. At its longest and widest points, the peninsula is about 1,200 miles from north to south and 1,300 miles from east to west. Only a tiny strip of fertile land in south Arabia and Oman and a few oases can support agriculture. The remainder of the land is desert, which in the past was inhabited by nomadic Arab herders.

Desert and Town Life On this desert, the nomads, called Bedouins (BEHD-oo-ihnz), were organized into tribes and groups called clans. These clans provided security and support for a life made difficult by the extreme conditions of the desert. The tribesmen took pride in their ability to adapt to the desert conditions and to defend themselves against raids by other clans seeking water, grazing territory, livestock, or food supplies. Because of the desert nomads' fighting ability, they eventually became the core of armies who would build a huge empire in the 600s and 700s. The Bedouin ideals of courage and loyalty to family, along with their warrior skills, would become part of the Islamic way of life.

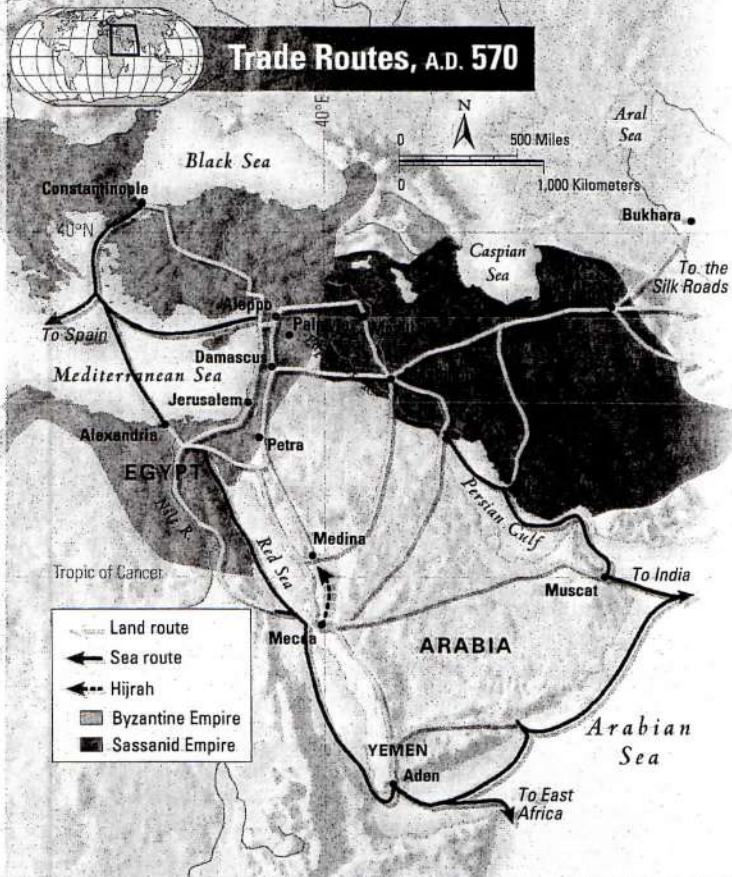
The areas with more fertile soil and the larger oases had enough water to support farming communities. By the early 600s, many Arabs had chosen to settle in an oasis or in a market town. A few generations earlier, the town dwellers had themselves been nomads. They, however, left the Bedouin life behind for life in settled areas. Larger towns near the western coast of Arabia became market towns for local, regional, and long-distance trade goods.

Crossroads of Trade and Ideas By the early 600s, trade routes connected Arabia to the major ocean and land trade routes. Trade routes through Arabia ran from the extreme south of the peninsula to the Byzantine and Sassanid empires to the north. Merchants from these two empires moved along the caravan routes, trading for goods from the Silk Roads of the east. They transported spices and incense from Yemen and other products to the west. They also carried information and ideas from the world outside Arabia. By the early 600s, cities such as Petra and Palmyra had



Petra, one of the early Arab trading cities, was literally a rock city. Buildings were carved out of the red sandstone cliffs. The name Petra means "rock" in Greek.

Vocabulary
oases: places in the desert made fertile by the presence of water.



GEOGRAPHY SKILLBUILDER: Interpreting Maps

- Location** Why is Arabia's location a good one for trade?
- Movement** Why was the location of Mecca ideal for the spread of ideas?

long been prosperous trading centers on the caravan routes.

The city of Mecca, in western Arabia, became an important stop on the trade route. During certain holy months, caravans stopped in Mecca. They brought religious pilgrims who came to worship at an ancient shrine in the city. Mecca housed a simple house of worship called the Ka'aba (KAH-buh). The Arabs associated this house of worship with Abraham, a believer in one God. Over the years, they had introduced the worship of many gods and spirits to the place. The Ka'aba contained over 360 idols brought here by many tribes. Many people traveled to this site as a pilgrimage.

The concept of belief in one God, called **Allah** (AL-luh) in Arabic, was no stranger to the Arabian Peninsula. A tradition of belief in one God had long been followed by a few people, known as *hanifs*. Many Christians and Jews lived in Arab lands and practiced monotheism. Into this mixed religious environment of Mecca, around A.D. 570, Muhammad was born.

THINK THROUGH HISTORY

A. Summarizing
What religious traditions were in practice in the Arabian Peninsula?

The Prophet Muhammad

Muhammad (mu-HAM-id) was born into the clan of a powerful Meccan family. Orphaned at the age of six, the boy was raised by his grandfather and uncle. He received little schooling and began working in the caravan trade as a very young man. Muhammad became a trader and business manager for Khadijah (kah-DEE-juh), a wealthy businesswoman. When Muhammad was 25, he and Khadijah married. Theirs was both a good marriage and a good business partnership.

Revelations Muhammad took great interest in religion and often spent time alone in prayer and meditation. At about the age of 40, Muhammad's life was changed overnight when a voice called to him while he meditated in a cave outside Mecca. According to Muslim belief, the voice was that of the angel Gabriel, who told Muhammad that he was a messenger of God. "What shall I proclaim?" asked Muhammad. The voice answered:

THE QUR'AN

Proclaim! In the name of thy Lord and Cherisher, who created man out of a (mere) clot of congealed blood. Proclaim! And thy Lord is most bountiful. He who taught (the use of) the pen taught man that which he knew not.

Qur'an Surah 96:1-5

After much soul-searching, Muhammad came to believe that the Lord who spoke to him through Gabriel was Allah. Muhammad became convinced that he was indeed the last of the prophets. He taught that Allah was the one and only God and that all other gods must be abandoned. People who agreed to this basic principle of Islam were called Muslims. In Arabic, **Islam** (ihs-LAHM) means "submission to the will of Allah."

Background
Muhammad is often referred to as The Prophet.

Muslim (MOOZ-lim) means “one who has submitted.” Muhammad’s wife, Khadijah, and several close friends and relatives were his first followers.

By 613, Muhammad had begun to preach publicly in Mecca. At first, he had little success. Many Meccans believed his revolutionary ideas would lead to neglect of the traditional Arab gods. They feared that Mecca would lose its position as a pilgrimage center if people accepted Muhammad’s monotheistic beliefs. Some of his followers were even beaten up or stoned in the streets.

The Hijrah Facing such hostility, Muhammad decided to leave Mecca. In 622, following a small band of supporters he sent ahead, Muhammad resettled in the town of Yathrib, over 200 miles to the north of Mecca. This migration became known as the **Hijrah** (hij-JEE-ruh). The Hijrah to Yathrib marked a turning point for Muhammad. He attracted many devoted followers. Later, Yathrib was renamed Medina, meaning “city of the Prophet.”

In Medina, Muhammad displayed impressive leadership skills. He fashioned an agreement that joined his own people with the Arabs and Jews of Medina as a single community. These groups accepted Muhammad as a political leader. As a religious leader, he drew many more converts who found the message and the Messenger appealing. Finally, Muhammad also became a military leader in the hostilities between Mecca and Medina.

Returning to Mecca Many of the region’s Bedouin tribes converted to Islam and joined Muhammad and his followers. During the years that the Muslims and the Meccans battled against each other, Mecca’s power as a city declined. In 630, the Prophet and 10,000 of his followers marched to the outskirts of Mecca. Facing sure defeat, Mecca’s leaders surrendered. The Prophet entered the city in triumph.

When he entered the city, Muhammad went to the Ka’aba and declared, “Truth has come and falsehood has vanished.” Then he destroyed the idols in the Ka’aba and had the call to prayer made from the roof of the Ka’aba.

Most Meccans pledged their loyalty to Muhammad, and many converted to Islam. By doing so, they joined the *umma*, or Muslim religious community. Muhammad died two years later, at about the age of 62. However, he had taken great strides toward unifying the entire Arabian Peninsula under Islam.

SPOTLIGHT ON

The Dome of the Rock

The Dome of the Rock, located in Jerusalem, is the earliest surviving Islamic monument. It was completed in 691. It is situated on Mount Moriah, the site of a Jewish temple destroyed by Romans in A.D. 70.

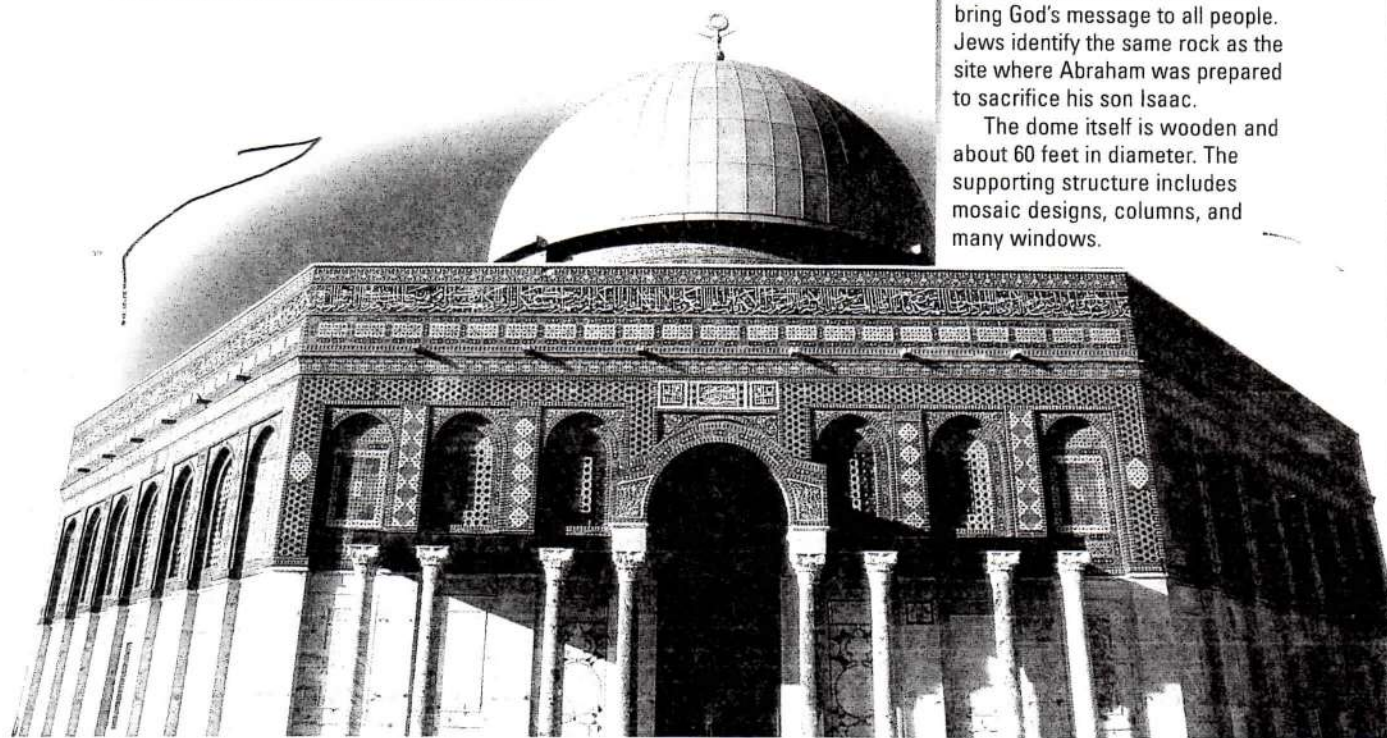
The rock on the site is the spot from which Muslims say Muhammad ascended to heaven to learn of Allah’s will. With Allah’s blessing, Muhammad returned to earth to bring God’s message to all people. Jews identify the same rock as the site where Abraham was prepared to sacrifice his son Isaac.

The dome itself is wooden and about 60 feet in diameter. The supporting structure includes mosaic designs, columns, and many windows.

THINK THROUGH HISTORY

B. Summarizing

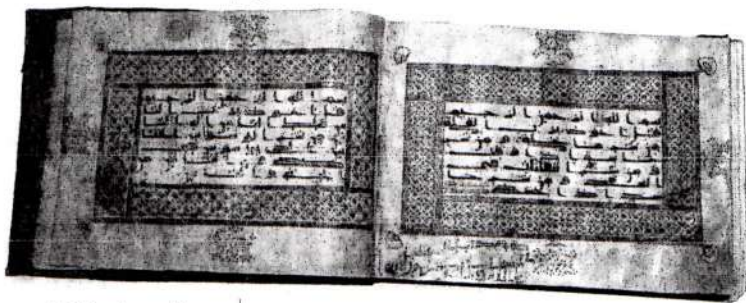
Identify four major events in the life of Muhammad.



Beliefs and Practices of Islam

The main teaching of Islam is that there is only one God, Allah. All other beliefs and practices follow from this teaching. Islam teaches that there is good and evil, and

that each individual is responsible for the actions of his or her life. The holy book of the Muslims, the **Qur'an** (kuh-RAN), states, "And if any one earns sin, he earns it against his own soul" (Surah 4:111). Muslims believe that each person will stand before Allah on a final judgment day and enter either heaven or hell.



Artists decorating the Qur'an do it as a holy act. The design is geometric and often repeats to show the infinite quality of Allah. Muslims use abstract designs because they are not permitted to picture Muhammad or the angels.

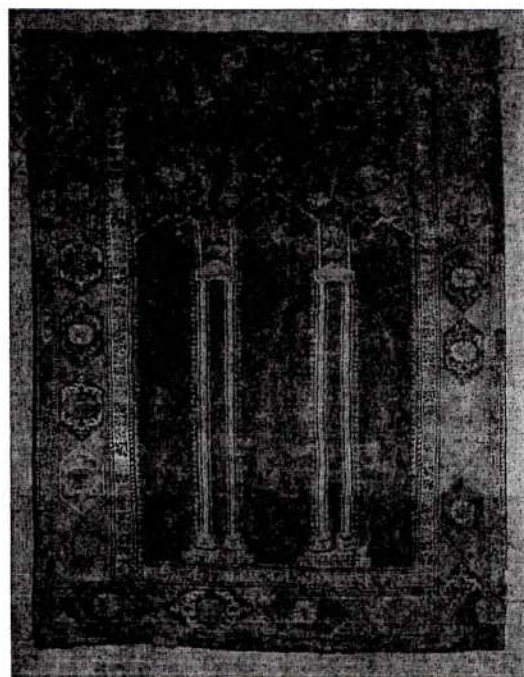
The Five Pillars To be a Muslim, all believers have to carry out five duties. These duties demonstrate a Muslim's submission to the will of God. These duties are known as the Five Pillars of Islam.

- **Faith** To become a Muslim, a person has to testify to the following statement of faith: "There is no God but Allah, and Muhammad is the Messenger of Allah." This simple statement is heard again and again in Islamic rituals and in Muslim daily life.
- **Prayer** Five times a day, Muslims face toward Mecca to pray. They may assemble at a **mosque** (mahsk), an Islamic house of worship. Or they may pray wherever they find themselves. The duty of praying serves to bring Muslims closer to God.
- **Alms** Muhammad taught that all Muslims have a responsibility to support the less fortunate. Muslims meet that social responsibility by giving alms, or money for the poor, through a special religious tax.
- **Fasting** During the Islamic holy month of Ramadan, Muslims fast. They eat and drink nothing between dawn and sunset. A simple meal is eaten at the end of the day. The duty of fasting reminds Muslims that they have "greater needs than bread."
- **Pilgrimage** All Muslims perform the **hajj** (haj), or pilgrimage to Mecca, at least once in a lifetime. In the past, this involved a grueling journey across deserts, mountains, and seas. Today, many pilgrims arrive by airplane. During the pilgrimage events in Mecca, pilgrims wear identical garments so that all stand as equals before God.

A Way of Life Muslims do not separate their personal life from their religious life. Carrying out the Five Pillars of Islam ensures that Muslims live their religion while serving in their community. Along with the Five Pillars, there are other customs, morals, and laws for Islamic society that affect Muslims' daily lives. Believers are forbidden to eat pork or to drink wine or other intoxicating beverages. Friday afternoons are set aside for communal worship and prayer. Muslims who are able to do so gather at a mosque to worship. Unlike many other religions, Islam has no priests or central religious authority. Every Muslim is expected to worship God directly. Islam does, however, have a scholar class called the *ulama*, who are concerned with learning and law. The *ulama* includes religious teachers who study the words and deeds of Muhammad and apply them to everyday life.

Sources of Authority The original source of authority for Muslims is Allah. According to Islamic belief, Allah expressed his will through the Angel Gabriel, who

This tenth-century Turkish prayer rug has a traditional design. The design has an arch at one end. The arch must point to Mecca while the prayers are taking place.



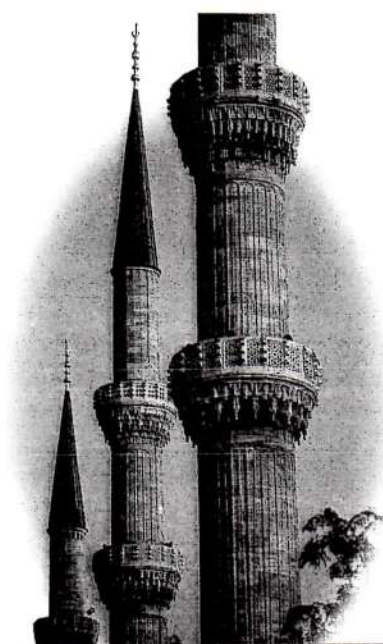
revealed it to Muhammad as the Qur'an. While Muhammad lived, his followers listened to his prayers and teachings and memorized and recited the Revelations. Soon after the Prophet's death, it was suggested that the revelations of Muhammad be collected in a book. This book is the Qur'an.

The Qur'an is written in Arabic, and Muslims consider only the Arabic version to be the true word of God. Only Arabic can be used in worship. Wherever Muslims carried the Qur'an, Arabic became the language of worshipers and scholars. Thus, the Arabic language spread widely as Muslim control expanded into different lands.

Muslims believe that Muhammad's mission as a prophet was to receive the Qur'an and to demonstrate how to apply it in life. To them, the **Sunna** (SOON-uh), or Muhammad's example, is the best model for proper living. The guidance of the Qur'an and Sunna was assembled in a practical form to aid Muslims in applying the will of Allah to their daily lives. This body of law is known as **shari'a** (shah-REE-ah). This system of law regulates the family life, moral conduct, and business and community life of Muslims. It does not separate religious matters from criminal or civil matters, but brings all aspects of life together. Because shari'a applies to all who follow the teachings of the Prophet, it brings a sense of unity to all Muslims.

Links to Judaism and Christianity To Muslims, Allah is the same God that is worshiped in Christianity and Judaism. However, Muslims view Jesus as a prophet, not the Son of God. The Qur'an is regarded as the word of God as revealed to Muhammad, in the same way that Jews and Christians believe the Torah and the Gospels were revealed to Moses and the New Testament writers. Muslims believe that the Qur'an perfects the earlier revelations from God. To them, it is the final book, and Muhammad was the final prophet. All three religions believe in heaven and hell and a day of judgment. The Muslims trace their ancestry to Abraham, as do the Jews and Christians.

The bonds among the three monotheistic religions were reflected in the way the Muslims treated Christians and Jews. Both Christians and Jews were known as "people of the book," because each religion had a holy book with teachings similar to those of the Qur'an. Shari'a law required Muslim leaders to extend religious tolerance to Christians and Jews. A huge Muslim empire, as you will learn in Section 2, grew to include people of many different cultures and religions.



Daily Life

Muslim Prayer

Five times a day—dawn, noon, mid-afternoon, sunset, and evening—Muslims face toward Mecca to pray. Worshipers are called to prayer by a *muezzin*. The call to prayer sometimes is given from a *minaret* tower like those pictured above. In large cities, muezzins call worshipers to prayer using public address systems and even the radio.

Because they believe that standing before Allah places them on holy ground, Muslims perform a ritual cleansing before praying so that they will not contaminate the holy ground. They also remove their shoes.

Muslims may pray at a mosque, called a *masjid* in Arabic, meaning "place of kneeling to God." This term refers to the movements of prayer, which involve both the body and the mind in worship.

Section 1 Assessment

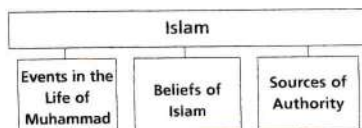
1. TERMS & NAMES

Identify

- Allah
- Muhammad
- Islam
- Muslim
- Hijrah
- Qur'an
- mosque
- hajj
- Sunna
- shari'a

2. TAKING NOTES

Create a diagram like the one shown below. Fill in at least three details for each category.



Based on your notes, write three paragraphs on Islam.

3. RECOGNIZING EFFECTS

Explain how the beliefs and practices of Islam created unity and strength among Muslims in the 600s.

THINK ABOUT

- why individuals felt they were part of a community
- what Muslims did to carry out the Five Pillars of Islam
- how Muslims viewed the relationship between religion and politics

4. THEME ACTIVITY

Religious and Ethical Systems

With a small group, write a conversation that involves a supporter of Muhammad, a person who opposes Muhammad, and a pilgrim visiting Mecca who knows nothing about Muhammad. Place the conversation in a marketplace setting in Mecca. Read or perform your conversation for the class.

THINK THROUGH HISTORY
C. Summarizing
 What are the sources of authority for Muslims?

Background
 Arab Muslims consider themselves descended from Abraham's son Ismail.

The Spread of Islam

TERMS & NAMES

- caliph
- Umayyads
- Shi'a
- Sunni
- Sufi
- Abbasids
- al-Andalus
- Fatimid

MAIN IDEA

In spite of internal conflicts, the Muslims created a huge empire that included lands on three continents.

WHY IT MATTERS NOW

Muslims' influence on three continents produced cultural blending that has continued into the modern world.

SETTING THE STAGE When Muhammad died in 632, the community faced a crisis. Muslims, inspired by the message of Allah, believed they had a duty to carry the word of God to the world. However, they lacked a clear way to choose a new leader. Eventually, the issue of leadership would divide the Muslim world.

Muhammad's Successors Spread Islam

Muhammad had not named a successor or instructed his followers how to choose one. Relying on ancient tribal custom, the Muslim community elected as their leader Abu-Bakr, a loyal friend of Muhammad and a man respected for his devotion to Islam. In 632, Abu-Bakr became the first **caliph** (KAY-lihf), a title that means "successor" or "deputy."

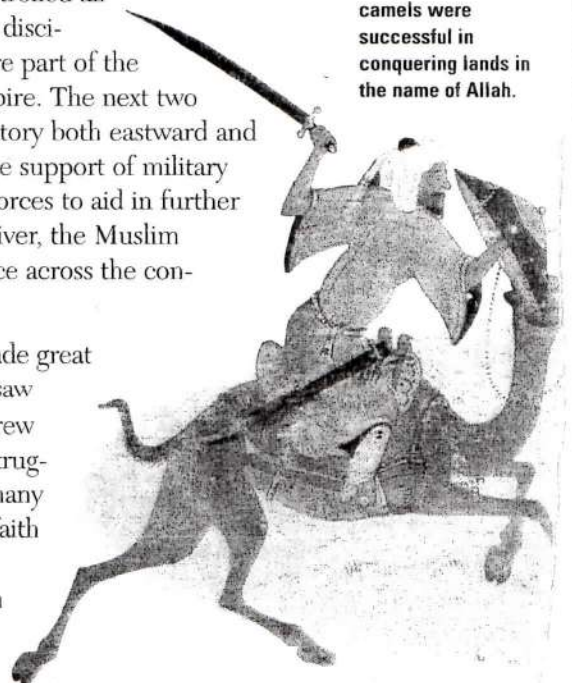
"Rightly Guided" Caliphs Abu-Bakr and the next three elected caliphs—Umar, Uthman, and Ali—all had known Muhammad and supported his mission. They used the Qur'an and Muhammad's actions as guides to leadership. For this, they are known as the "rightly guided" caliphs. Their rule was called a caliphate (KAY-lih-FAYT).

Abu-Bakr had promised the Muslim community he would uphold what Muhammad stood for. Shortly after the Prophet's death, some tribes on the Arabian Peninsula abandoned Islam. Others refused to pay taxes, and a few individuals even declared themselves prophets. For two years, Abu-Bakr used military force to reassert the authority of Muhammad's successors in the Muslim community. In that time, his troops gained experience and organized themselves into an effective mobile army.

By the time Abu-Bakr died in 634, the Muslim state controlled all of Arabia. Under Umar, the second caliph, swift and highly disciplined armies conquered Syria and lower Egypt, which were part of the Byzantine Empire. They also took parts of the Persian Empire. The next two caliphs, Uthman and Ali, continued to expand Muslim territory both eastward and westward. The "rightly guided" caliphs were able to gain the support of military and naval forces of the conquered lands. They used these forces to aid in further conquests. By 750, from the Atlantic Ocean to the Indus River, the Muslim Empire stretched 6,000 miles—about two times the distance across the continental United States. (See the map on page 241.)

Reasons for Success The four "rightly guided" caliphs made great progress in their quest to spread Islam. Muslims of the day saw the victories as a sign of Allah's support of Islam. Muslims drew energy and inspiration from their faith and were willing to struggle to extend and defend Islam. Historians have identified many reasons for the Muslims' military success in addition to the faith of the Muslim soldiers. The Muslim armies were well disciplined and expertly commanded. Their tactics enabled them to overwhelm forces unaccustomed to their style of warfare.

From 632 to 750, highly mobile troops mounted on camels were successful in conquering lands in the name of Allah.



The success of the Muslim armies was also due to weakness in the two empires north of Arabia. The Byzantine and Persian empires had been in conflict for a long period of time. By the time the Muslim army invaded their lands, they were exhausted militarily. Another reason for Muslim success was the persecution of Byzantine or Persian populations who did not support the official state religions, Christianity or Zoroastrianism. The persecuted people often welcomed the invaders, seeing them as liberators.

Treatment of Conquered Peoples Many conquered peoples chose to accept Islam. They were attracted by the appeal of the message of Islam, as well as by the economic benefit for Muslims of not having to pay a poll tax. Because the Qur'an forbade forced conversion, Muslims allowed conquered peoples to retain their own religion. Christians and Jews, as "people of the book," received special consideration. They paid a poll tax each year in exchange for exemption from military duties. They were also subject to various restrictions on their lives. The following account by an Arab army officer shows how he treated people in Persia:

A VOICE FROM THE PAST

In the name of God, the Merciful and the Compassionate. This is what Suwayd ibn Muqarrin gave to the inhabitants of Qumis and those who are dependent on them, concerning safe-conduct for themselves, their religions, and their property, on condition they pay the *jizya* [a poll tax] from the hand for every adult male, according to his capacity, that they show goodwill and do not deceive, that they guide [the Muslim traveler], and that they accommodate Muslims who make a halt with them for a day and a night with their average food. If they change this or make light of their obligations, the pact [*dhimma*] with them is void.

SUWAYD IBN MUQARRIN quoted in *Islam: From the Prophet Muhammad to the Capture of Constantinople*

In practice, tolerance like this was extended to other groups as well. Though they were not allowed to spread their religion, Christians and Jews played important roles as officials, scholars, and bureaucrats in the Muslim state.

Internal Conflict Creates a Crisis

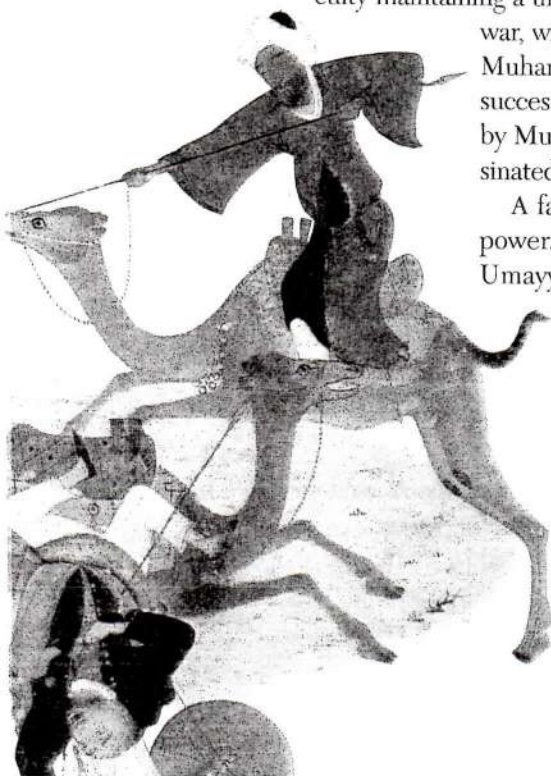
Despite spectacular gains on the battlefield, the Muslim community had difficulty maintaining a unified rule. The murder of Uthman in 656 triggered a civil war, with various groups struggling for power. Ali, as Muhammad's cousin and son-in-law, was the natural choice as a successor to Uthman. However, his right to rule was challenged by Muawiya, a governor of Syria. Then, in 661, Ali too was assassinated. The elective system of choosing a caliph died with him.

A family known as the **Umayyads** (oo-MYE-yadz) came to power. They set up a hereditary system of succession. The Umayyads also made another important change. The Muslim capital was moved to Damascus, a distant city in the recently conquered province of Syria. This location, away from Mecca, made controlling conquered territories easier. However, the Arab Muslims felt it was too far away from their lands. In addition, the Umayyads abandoned the simple life of previous caliphs and began to surround themselves with wealth and ceremony similar to that of non-Muslim rulers. These actions, along with the leadership issue, gave rise to a fundamental division in the Muslim community.



Ceremonial weapons such as this battle-ax were often decorated with fine artistic designs.

THINK THROUGH HISTORY
A. Recognizing Causes For what reasons were Muslims successful in conquering others?



Sunni-Shi'a Split In the interest of peace, the majority of Muslims accepted the Umayyads' rule. A minority did continue to resist, and around some of these groups an alternate view of the office of caliph developed. In this view, the caliph—the person most responsible for spreading Muhammad's message—needed to be a relative of the Prophet. This group was called **Shi'a**, meaning the “party” of Ali. Those who did not outwardly resist the rule of the Umayyads later became known as **Sunni**, meaning followers of Muhammad's example. Among those who did not actively resist Umayyad rule were many who believed that the Umayyads had become too concerned with worldly affairs and had lost touch with their religion.

Another group, the **Sufi** (SOO-fee), reacted to the luxurious life of the Umayyads by pursuing a life of poverty and devotion to a spiritual path. They tried to achieve direct personal contact with God through mystical means, such as meditation and chanting. In some ways they were similar to Christian and Buddhist monks. The Sufis played an important role in keeping Muslims focused on the Qur'an and tradition. Later, they became very active as missionaries in newly conquered lands. Another religious development was the growth of scholarship in various branches of Islamic learning and law. The study of the traditions of Muhammad, Arabic language, and the development of schools of shari'a established standards of Islamic conduct.

Vigorous religious and political opposition to the Umayyad caliphate led to its downfall. Rebel groups overthrew the Umayyads in the year 750. The most powerful of those groups, the **Abbasids** (AB-uh-SIHDZ), took control of the empire.

Muslims Control Areas of Three Continents

When the Abbasids came to power in 750, they ruthlessly murdered the remaining members of the Umayyad family. One prince named Abd al-Rahman escaped the slaughter and fled to Spain. There he set up an Umayyad dynasty. Spain had already been conquered and settled by Muslims from North Africa, who were known as Berbers. The Berbers were led by Tariq, a powerful military figure. So revered was Tariq that a famous rock peninsula was named for him. The name today reflects his presence: Jabal Tariq—Gibraltar. The Berber armies advanced north to within 100 miles of Paris before being halted at the Battle of Tours in 732. The Berbers then settled back into southern Spain, where they helped form an extraordinary Muslim state called **al-Andalus** (al-AN-duh-LUS).

Abbasids Consolidate Power The Abbasids' strength lay in the former Persian lands, including Iraq, Iran, and central Asia. To solidify power, in 762 they moved the capital of the empire to a newly created city, Baghdad, in southern Iraq. The location on key trade routes gave the caliph access to trade goods, gold, and information about parts of the empire in Asia, Africa, and Europe.

The Abbasids developed a strong bureaucracy to conduct the huge empire's affairs. A treasury kept track of the money flow. A chancery prepared letters and documents. A special department managed the business of the army. Diplomats from the empire were sent to courts in Europe (for example, Charlemagne's court), Africa, and Asia to conduct imperial business. To support this bureaucracy, the Abbasids taxed land, imports, and exports, and non-Muslims' wealth.

Rival Groups Divide Muslim Lands The Abbasid caliphate lasted from 750 to 1258. During that time, the Abbasids increased their authority by consulting religious leaders. But they failed to keep complete political control of the immense territory. Independent Muslim states sprang up, and local leaders dominated many smaller regions. The **Fatimid** (FAT-uh-MIHD) Dynasty, named after

THINK THROUGH HISTORY

B. Summarizing

What are three groups within Islam and how do they differ?

Background

The Spanish name for Arabs and Berbers was Moors, because they came from the old Roman province of Mauritania.

GlobalImpact

Elephant Diplomacy

The Abbasids ruled a huge empire and were constantly searching for ways to hold it together and hold off outside attacks. The Abbasids viewed their relationship with the Kingdom of the Franks, ruled by Charlemagne, as essential to their ability to remain strong. They saw the Franks as possible allies against the Umayyads in al-Andalus (Spain).

To cement the relationship with Charlemagne, Caliph Harun al-Rashid sent an envoy with gifts to the court of Charlemagne. Among the gifts sent to the Frankish king was an elephant named Abu al-Abbas. It was the only elephant the caliph possessed.

The diplomatic trip was successful. Charlemagne marched against the Umayyad lands early in his reign.

Muhammad's daughter Fatima, began in North Africa and spread across the Red Sea to western Arabia and Syria. Although politically divided, the Abbasid Empire and the smaller powers remained unified in other ways. Religion, language, trade, and the economy tied the lands together.

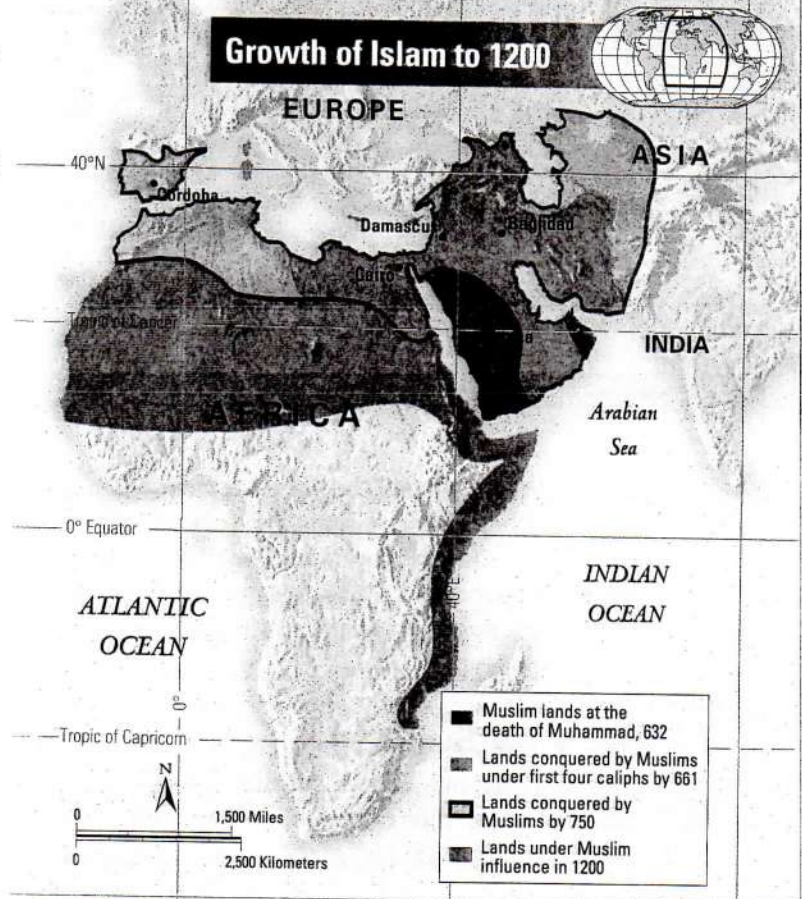
Muslim Trade Network The two major sea-trading zones—those of the Mediterranean Sea and the Indian Ocean—linked the Muslim Empire into a world system of trade by sea. The land network connected the Silk Roads of China and India with Europe and Africa. Muslim merchants needed only a single language, Arabic, and a single currency, the Abbasid dinar, to travel from Córdoba to Baghdad and on to China.

To encourage the flow of trade, Muslim money changers set up banks in cities throughout the empire. Banks offered letters of credit, called *sakks*, to merchants. A merchant with a *sakk* from a bank in Baghdad could exchange it for cash at a bank in any other major city in the empire. In Europe, the word *sakk* was pronounced “check.” Thus, the practice of using checks dates back to the Muslim Empire.

At one end of the Muslim Empire was the city of Córdoba in al-Andalus. In the tenth century, this city had a population of 500,000; Paris, in contrast, had 38,000. The city's mix of Muslims, Christians, and Jews created a cosmopolitan atmosphere that attracted poets and philosophers as well as scientists and doctors. Many non-Muslims adopted the Arabic language and Muslim customs. Córdoba became a dazzling center of Muslim culture, boasting 70 libraries, 700 mosques, and 27 free schools.

In Córdoba, Damascus, Cairo, and Baghdad, a cultural blending of people fueled a period of immense achievements in the arts and the sciences.

Growth of Islam to 1200



GEOGRAPHY SKILLBUILDER: Interpreting Maps

- Location** To which continents did Islam spread by 1200?
- Movement** In which time period was the largest amount of land conquered?

Section 2 Assessment

1. TERMS & NAMES

Identify

- caliph
- Umayyads
- Shi'a
- Sunni
- Sufi
- Abbasids
- al-Andalus
- Fatimid

2. TAKING NOTES

Create a table like the one below. For each group of rulers, identify the period of their rule and at least two developments that affected the growth or strength of Islam during that period.

Rulers	Period of Rule	Developments in Islam
Rightly Guided Caliphs		
Umayyads		
Abbasids		

3. HYPOTHESIZING

How do you think Shi'a Muslims felt about the Abbasids taking power in 750?

THINK ABOUT

- how the Shi'a viewed the Umayyads
- where the Shi'a lived
- actions of Abbasids while in power

4. ANALYZING THEMES

Empire Building What evidence supports the conclusion that the Islamic empires were well-run?

THINK ABOUT

- relationships between Muslims and non-Muslims
- efforts to promote trade
- the role of the military

3 Muslim Achievement

TERMS & NAMES

- House of Wisdom
- calligraphy

MAIN IDEA

Muslims combined and preserved the traditions of many peoples and also advanced learning in a variety of areas.

WHY IT MATTERS NOW

Many of the ideas developed during this time became the basis of today's scientific and academic disciplines.

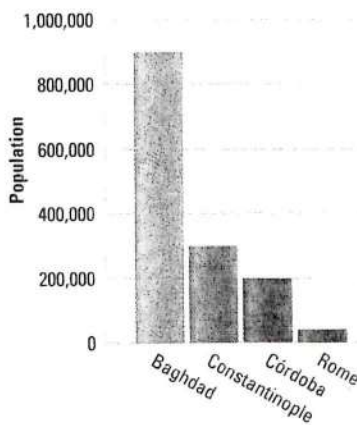
SETTING THE STAGE The Abbasids governed during a prosperous age of Muslim history. Riches flowed into the empire from all over Europe, Asia, and Africa. Rulers could afford to build luxurious cities. They supported the scientists, mathematicians, and philosophers that those cities attracted. In the special atmosphere created by Islam, the scholars preserved existing knowledge and produced an enormous body of original learning.

Muslim Society

Over time, the influence of Muslims grew as the empire encompassed people from a variety of lands. Jobs in the bureaucracy and in the army were available to many different groups. At centers of learning in Syria, Persia, Spain, and Egypt, the halls

echoed with the Arabic language, the language of the Qur'an. The many cultural traditions combined with the Arabic culture to create an international flavor. Muslim society had a sophistication matched at that time only by the Tang Empire of China. That cosmopolitan character was most evident in urban centers.

Urban Centers, A.D. 900



Source: Tertius Chandler and Gerald Fox, *3,000 Years of Urban Growth*.

SKILLBUILDER: Interpreting Graphs

1. How much larger in population was Baghdad than Córdoba?
2. How would the population of the largest city in your state compare to the population of Baghdad in A.D. 900?

The Rise of Muslim Urban Centers Throughout the empire, market towns blossomed into cities. Migrants from the countryside and new converts came to cities looking for opportunities. Until the construction of Baghdad, Damascus was the leading city. Damascus was known for fine cloth called damask and for outstanding steel swords and armor. It was also the cultural center of Islamic learning. Other cities grew up around power centers, such as Córdoba, the Umayyad capital, and Cairo, the Fatimid capital. (See the map on page 241.) Urban centers, which symbolized the strength of the dynasty, grew to be impressive.

The Abbasid capital, Baghdad, impressed all who saw it. Caliph al-Mansur chose the site for his capital on the west bank of the Tigris River, in 762. Extensive planning went into the city's distinctive circular design, formed by three circular protective walls. The caliph's palace of marble and stone sat in the innermost circle, along with the grand mosque. Originally, the main streets between the middle wall and the palace were lined with shops. Later, the marketplace moved to a district outside the walls. Baghdad's population approached one million at its peak.

Four Social Classes Baghdad's population, made up of different cultures and social classes, was typical for a large Muslim city in the eighth and ninth centuries. Muslim society was made up of

four classes. The upper class included those who were Muslims at birth. Converts to Islam were found in the second class. This class paid a higher tax than the upper class,

THINK THROUGH HISTORY
Summarizing
What were the four
classes of Muslim
society?

but lower than other classes of non-Muslim people. The third class consisted of the “protected people” and included Christians, Jews, and Zoroastrians. The lowest class was composed of slaves. Many slaves were prisoners of war, and all were non-Muslim. Slaves most frequently performed household work or fought in the military.

Role of Women The Qur’an states, “Men are the managers of the affairs of women,” and “Righteous women are therefore obedient.” However, the Qur’an also declares that men and women, as believers, are equal. The shari’a gave Muslim women specific legal rights concerning marriage, family, and property. Muslim women had more rights than European women of the same time period. The Qur’an provided for the care of widows and orphans, allowed divorce, and protected the woman’s share of an inheritance.

Responsibilities of Muslim women varied with the income of their husbands. The wife of a poor man would often work in the fields with her husband. Wealthier women supervised the household and its servants. They had access to education, and among them were poets and scholars. Rich or poor, the woman was responsible for the raising of the children. In the early days of Islam, women could also participate in public life and gain an education.



In a miniature painting from Persia, women are shown having a picnic in a garden. Gardens were seen as earthly representations of paradise.

Muslim Scholarship Extends Knowledge

Muslims had practical reasons for supporting the advancement of science. Rulers wanted qualified physicians treating their ills. The faithful throughout the empire relied on mathematicians and astronomers to calculate the times for prayer and the direction of Mecca. The energy that Muslims devoted to preserving and extending knowledge, however, went beyond practical concerns. Their attitude reflected a deep-seated curiosity about the world and a quest for truth that reached back as far as the Prophet. Muhammad himself believed strongly in the power of learning:

A VOICE FROM THE PAST

Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteth the way to Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustaineth us in misery; it is an ornament amongst friends, and an armour against enemies.

MUHAMMAD, quoted in *The Sayings of Muhammad*

The Prophet’s emphasis on study and scholarship led to strong support of places of learning by Muslim leaders. After the fall of Rome in A.D. 476, Europe entered a period of upheaval and chaos, an era in which scholarship suffered. The scientific knowledge gained up to that time might have been lost. Thanks to Muslim leaders and scholars, much of that knowledge was preserved and expanded. Both Umayyads and Abbasids encouraged scholars to collect and translate scientific and philosophical texts. In the early 800s, Caliph al-Ma’mun opened in Baghdad a combination library, academy, and translation center called the **House of Wisdom**. There, scholars of

THINK THROUGH HISTORY
Recognizing
facts What are the
valuable results
knowledge accord-
to Muhammad?

different cultures and beliefs worked side by side translating texts from Greece, India, Persia, and elsewhere into Arabic.

Arts and Sciences Flourish in the Muslim World

Scholars at the House of Wisdom included researchers, editors, linguists, and technical advisers. These scholars developed standards and techniques for research that are a part of the basic methods of today's research. Some Muslim scholars incorporated Greek ideas into their own work in fresh new ways. Others created original work of the highest quality. In these ways, Muslims in the Abbasid lands, especially in Córdoba and Baghdad, set the stage for a later revival of European learning. Muslim contributions in the sciences were most recognizable in medicine, mathematics, and astronomy.

Global Impact



Medical Reference Books

When Europeans learned that Muslims had preserved important medical texts, they wanted to translate the texts into Latin. In the 11th century, scholars traveled to libraries in places such as Toledo, Spain, where they began translating—but only after they learned to read Arabic.

Through this process, European medical schools gained access to vital reference sources such as al-Razi's *Comprehensive Book* and Ibn Sina's *The Canon of Medicine*. Ibn Sina's five-volume encyclopedia guided doctors of Europe and Southwest Asia for six centuries. For nearly 500 years, al-Qasim's work, *The Method*, which contained original drawings of some 200 medical tools, was the foremost textbook on surgery in Europe.

Medical Advances A Persian scholar named al-Razi (Rhazes) was the greatest physician of the Muslim world and, more than likely, of world civilization between A.D. 500 and 1500. He wrote an encyclopedia called the *Comprehensive Book* that drew on knowledge from Greek, Syrian, Arabic, and Indian sources as well as on his own experience. Al-Razi also wrote a *Treatise on Smallpox and Measles*, which was translated into several languages. He believed patients would recover more quickly if they breathed cleaner air. To find that location, he hung shreds of meat all around Baghdad. He observed which shreds spoiled more slowly, perhaps because of cleaner air. Then he made a recommendation for the location of a hospital.

Math and Science Stretch Horizons Among the ideas that Muslim scholars introduced to modern math and science, two especially stand out. They are the reliance on scientific observation and experimentation, and the ability to find mathematical solutions to old problems. As for science, Muslims translated and studied Greek texts. But they did not follow the Greek method of solving problems. Aristotle, Pythagoras, and other Greek thinkers preferred logical reasoning over uncovering facts through observation. Muslim scientists preferred to solve problems by conducting experiments in laboratory settings.

Muslim scholars believed, as Aristotle did, that mathematics was the basis of all knowledge. Al-Khwarizmi, a mathematician born in Baghdad in the late 700s, studied Indian rather than Greek sources. He wrote a textbook in the 800s explaining “the art of bringing together unknowns to match a known quantity.” He called this technique *al-jabr*—today called algebra.

Many of the advances in mathematics were related to the study of astronomy. The sciences of mathematics and optics, along with scientific observation, led to major advances in astronomy. Muslim observatories charted stars, comets, and planets. Ibn al-Haytham (Alhazen), a brilliant mathematician, produced a book called *Optics*

that revolutionized ideas about vision. Through thoughtful experiments, Ibn al-Haytham showed that people see objects because rays pass from the objects to the eyes, not from the eyes to the objects as was commonly believed. His studies about optics were used in developing lenses for telescopes and microscopes.

Philosophy and Religion Blend Views In addition to scientific works, scholars at the House of Wisdom in Baghdad translated works of philosophers like Aristotle and Plato into Arabic. In the 1100s, Muslim philosopher Ibn Rushd (Averroës), who lived in Córdoba, tried in his writings to harmonize Aristotle's and Plato's views with those of Islam. Some Islamic religious thinkers attacked Ibn Rushd for using Greek philosophical methods to interpret the shari'a. However, Ibn Rushd

Background

Europeans changed Arabic names to ones they could pronounce. You will see the European names in parentheses.

Background

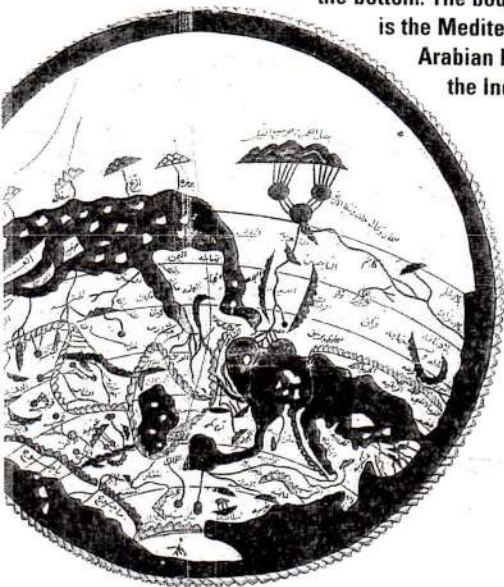
Ibn is a word used to mean “the son of.”

Astronomy

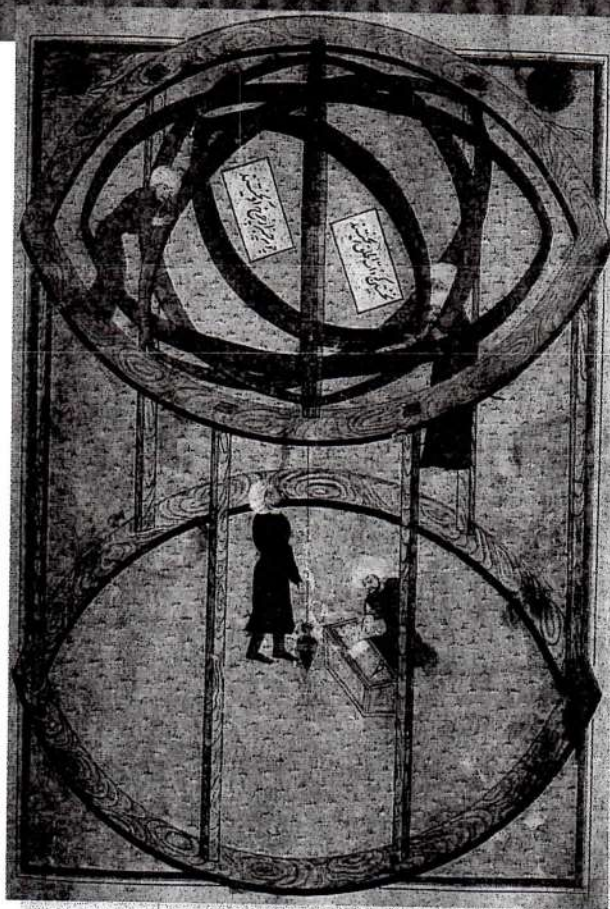
Muslim interest in astronomy developed from the need to fulfill three of the Five Pillars of Islam—fasting during Ramadan, performing the hajj, and praying toward Mecca.

A correct lunar calendar was needed to mark religious periods such as the month of Ramadan and the month of the hajj. Studying the skies helped fix the locations of cities so that worshipers could face toward Mecca as they prayed. To correctly calculate the locations, Muslim mathematicians developed trigonometry. Cartographers (mapmakers) illustrated the information.

The cartographer al-Idrisi prepared this map as part of a series of maps for a ruler of Sicily. The maps were done in the 1100s. The map below of the world looks upside down to modern eyes because North is at the bottom. The body of water at the right is the Mediterranean, and the Arabian Peninsula juts out into the Indian Ocean.



The astrolabe was an early scientific instrument used by Muslims and others to measure the angles of the sun and the stars above the horizon. It was like a very simple computer. The device was a brass disk engraved with a star map and having a movable bar used for sighting the angle of the sun or stars. To find the location north or south of the equator, the user rotated the rings to the positions of the stars on any given night.



Before telescopes, observations of the skies were made with the naked eye. The device shown above is called an armillary sphere. By aligning the top rings with various stars, astronomers could calculate the time of day or year. This aided in setting the calendar correctly. Muslims had a number of observatories. The most famous one was located at Samarkand, which is in modern Uzbekistan.

Connect to History

Recognizing Effects How did fulfilling religious duties lead Muslims to astronomy and a better understanding of the physical world?

SEE SKILLBUILDER HANDBOOK, PAGE 66

Connect to Today

Researching Muslim astronomers developed instruments to improve their observations of the sky. Today, there are telescopes both on earth and in space. Do some research to find out what new information is being discovered from the Hubble telescope in space.

HISTORY MAKERS

Ibn Khaldun 1332–1406

Ibn Khaldun was literally a history maker. He produced a massive history of Muslim North Africa. However, Arnold Toynbee, a 20th-century historian, called Ibn Khaldun's Islamic history masterpiece *Muqaddimah* (an introduction to history) "the greatest work of its kind that has ever yet been created by any mind in any time or place."

In his six-volume study of world civilization, Ibn Khaldun introduced the ideas of sociology, economics, politics, and education and showed how they combined to create historical and social change.

He also established principles for writing about history that required historians to examine critically all facts they presented.

argued that Greek philosophy and Islam both had the same goal: to find the truth.

Moses Ben Maimon (Maimonides), a Jewish physician and philosopher, was born in Córdoba and lived in Egypt. Like Ibn Rushd, he faced strong opposition for his ideas, but he came to be recognized as the greatest Jewish philosopher. Writing during the same time as Ibn Rushd, Maimonides produced a book, *The Guide of the Perplexed*, that blended philosophy, religion, and science.

Muslim Literature Literature was a strong tradition in Arabia before Islam. Bedouin poets, reflecting the spirit of desert life, composed poems celebrating ideals such as bravery, love, generosity, and hospitality. Those themes continued to appear in poetry written after the rise of Islam.

The Qur'an, held sacred by Muslims, is the standard for all Arabic literature and poetry. Early Muslim poets sang the praises of the Prophet and of Islam and, later, of the caliphs and other patrons who supported them. During the age of the Abbasid caliphate, literary tastes expanded to include poems about nature and the pleasures of life and love.

The Sufis were especially known for their poetry that focused on mystical experiences with God. The following poem by the greatest of all Sufi poets, Rumi, describes an experience of sensing God:

A VOICE FROM THE PAST

As salt resolved in the ocean
I was swallowed in God's sea,
Past faith, past unbelieving,
Past doubt, past certainty.

Suddenly in my bosom
A star shone clear and bright;
All the suns of heaven
Vanished in that star's light.

JALAL AL-DIN RUMI, translated by A. J. Arberry, *Persian Poems*

Popular literature included *The Thousand and One Nights*, a collection of entertaining stories that included fairy tales, parables, and legends. The core of the collection has been linked to India and Persia, but peoples of the Muslim Empire added stories and arranged them, beginning around the 10th century.

Muslim Art and Architecture As they expanded, the Arabs entered regions that had rich artistic traditions. These traditions continued, with modifications inspired, and sometimes imposed, by Islam. For example, Islam forbade the depiction of living

beings, based on the idea that only Allah can create life. Thus, picturing living beings was considered idolatry. With the drawing of such images prohibited, many artists turned to **calligraphy**, or the art of beautiful handwriting. Others expressed themselves through the decorative arts, such as woodwork, glass, ceramics, and textiles.

It is in architecture that the greatest cultural blending of the Muslim world can be seen. To some extent, the location of a building reflected the culture of people of the area. For example, the Great Mosque of Damascus was built on the site of a Christian church. In many ways, the huge dome and vaulted ceiling of the mosque blends Byzantine architecture with Muslim ideas. In Syrian areas, the architecture includes features that were very Roman, including baths using Roman heating systems. In Córdoba, the Great Mosque incorporated multi-lobed interwoven arches in a style unknown before. The style

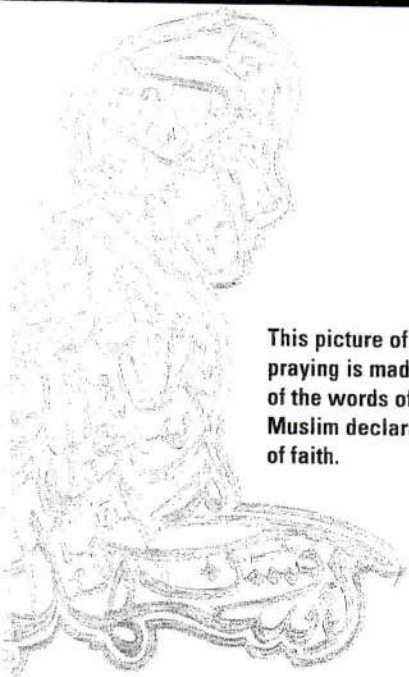
Background

"Aladdin" and "Ali Baba and the Forty Thieves" are popular tales from *The Thousand and One Nights*.

This interior view of the Great Mosque of Córdoba shows a new architectural style. Two tiers of arches support the ceiling.



HISTORY THROUGH ART: Calligraphy



This picture of a man praying is made up of the words of the Muslim declaration of faith.



The bird's body is made up of words of a statement of faith.

Calligraphy, or ornamental writing, is important to Muslims because it is considered a way to reflect the glory of Allah. In pictorial calligraphy, pictures are formed using the letters of the alphabet. Prayers are written in the shape of a bird, plant, boat, or other object.

Connect to History

Clarifying How would these images help Muslims practice their religion?

SEE SKILLBUILDER HANDBOOK, PAGE R3

Connect to Today

Comparing With what kinds of art do other religions in the modern age express their religious ideas?

was based on principles used in earlier mosques. These blended styles appear in all the lands occupied by the Muslims.

The values of many cultures were recognized by the Muslims and combined with Islamic values. A 9th-century Muslim philosophical society showed that it recognized the empire's diverse nature when it described its "ideal man":

A VOICE FROM THE PAST

The ideal and morally perfect man should be of East Persian derivation, Arabic in faith, of Iraqi education, a Hebrew in astuteness, a disciple of Christ in conduct, as pious as a Greek monk, a Greek in the individual sciences, an Indian in the interpretation of all mysteries, but lastly and especially a Sufi in his whole spiritual life.

IKHWAN AS-SAFA, quoted in *The World of Islam*

The elements of Muslim life remained and blended with local culture wherever Islam spread. Though the unified Muslim state broke up, Muslim culture continued. Three Muslim empires, the Ottoman, the Safavid, and the Mughal, would emerge that would reflect the blended nature of the culture of this time. The knowledge developed and preserved by the Muslim scholars would be drawn upon by European scholars in the time known as the Renaissance, beginning in the 14th century.

HISTORY THROUGH HISTORY

Drawing

Inclusions What the advantage of finding various traditions within a culture?

Section 3 Assessment

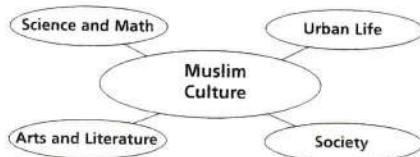
TERMS & NAMES

Identify

- House of Wisdom
- calligraphy

2. TAKING NOTES

Create a web diagram like the one below, showing the key elements of Muslim culture. In each circle write 3 aspects of that element.



Which of these most strengthened the Abbasid rule? Explain.

3. EVALUATING

List what you consider to be the five most significant developments in scholarship and the arts during the reign of the Abbasids. Explain the standards you used to make your selections.

THINK ABOUT

- reasons for each development
- immediate and practical impact
- long-term significance

4. THEME ACTIVITY

Cultural Interaction Look at the Voice from the Past above. On a map, mark the location of each of the specific places identified. Link the points together. Shade in the area. About how large an area in miles is covered? What might be learned about cultural blending from this map?

Chapter 10 Assessment

TERMS & NAMES

Briefly explain the importance of each of the following to the people in the Muslim world between 600 and 1200.

1. Islam
2. Allah
3. Hijrah
4. hajj
5. shari'a
6. caliph
7. Shi'a
8. Sufi
9. House of Wisdom
10. calligraphy

Interact with History

In this chapter, you learned that ideas spread through trade, war and conquest, and through scholarly exchange. With a partner, make a list of at least five ways to spread an idea in today's world—ways that were not available to Muslims in A.D. 600–1250.



REVIEW QUESTIONS

SECTION 1 (pages 233–237)

The Rise of Islam

11. Describe the geographic setting in which Islam developed.
12. Why did many people in Mecca reject Muhammad's ideas at first?
13. List the Five Pillars of Islam and explain their significance.
14. How did early Muslims view and treat Jews and Christians?

SECTION 2 (pages 238–241)

The Spread of Islam

15. List three reasons why the "rightly guided" caliphs were so successful in spreading Islam.
16. Summarize the main reasons for the split between the Sunni and the Shi'a.
17. Why did trade flourish under the Abbasids?

SECTION 3 (pages 242–247)

Muslim Achievement

18. In what ways did urban life in Muslim lands reflect Muslim culture?
19. Explain why Muslim scholars were so productive, particularly in the areas of mathematics, science, and medicine.
20. How did the art and the architecture of the Muslims differ from that of other cultures you have studied?

Visual Summary

The Muslim World

Empire Building

Four major Muslim dynasties build empires on parts of three continents.

- 661–750: Umayyad Dynasty
- 750–1258: Abbasid Dynasty
- 756–976: Umayyads of al-Andalus (Spain)
- 909–1171: Fatimid Dynasty (North Africa, Egypt, Western Arabia, and Syria)

Religion

- Muhammad receives revelations from Allah.
- The Five Pillars of Islam are Muslims' basic religious duties.
- The sources of authority—the Qur'an and the Sunna—guide daily life.
- Islam divides into several branches, including Sunni and Shi'a.

Achievements

Muslim scholars preserve, blend, and expand knowledge, especially in mathematics, astronomy, architecture, and medical science.

