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May 15, 2015

William F. Marshall  
Judicial Watch  
425 Third Street S.W.  
Suite 800  
Washington, D.C. 20024

Re: *Public Records Request*

Dear Mr. Marshall:

The Newton Public Schools has compiled the enclosed materials for the 9<sup>th</sup> grade practice and history of Islam taught at both Newton North High School and Newton South High School.

The materials for the 10<sup>th</sup> grade Arab-Israeli conflict taught at Newton South High School have not yet been compiled, but are expected to be forthcoming in June.

Very truly yours,

Donnalyn B. Lynch Kahn  
City Solicitor

cc: Dr. David A. Fleishman  
Superintendent

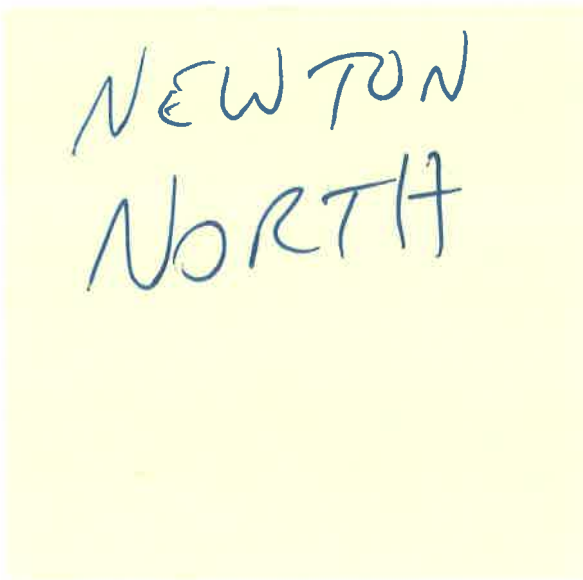
“Cruise Control,” *Harper’s Magazine*, November 2011.

1. Describe this source. Where is it from? Why were these comments written?

2. Does this seem like a reliable source?

3. Why are these people opposed to lifting the ban on women driving?

4. What can we learn about Saudi Arabian culture from this source?



NEWTON  
NORTH



[Protest]

## CRUISE CONTROL

*From comments posted in June by members of Facebook groups opposing "Women2Drive," an online campaign to lift the ban on women driving in Saudi Arabia. Translated from the Arabic by Ryan Healey.*

I'm not against women driving so much as the chaos that'll occur.

If women tried simultaneously to direct their family's upbringing, guide the nation's moral education, and, on top of all this, drive a car—this country would record the highest mortality rates in the world.

The economists say that the money spent on car insurance for women will be at least ten times more than what is now spent on women's transportation, private and public. And the notion is still raised! They say, "What does the West say about us? They've landed on the moon! Let's catch up!" The West did not get to the moon with women's driving!

It is obvious to any sane person that to empower women with driving will rob the man of his household role. This will increase the divorce rate—already high—and scatter families, children. Girls will be lost, trampled by extortion.

What will I do after my sister is raped? Sell her car to fix the situation? Or cry that I didn't drive her myself? Do I commit suicide? I love my sister, my mother, and my wife, but I will not expose them to the considerable risk involved, compared with the relief of driving them myself.

It is the Saudi man, with his intense love for his wife, who provides her with a chauffeur. And yet they reject this part of his charity and love.

A girl was riding an ATV out in the open in the Thumama desert. Some young men caught up to her in their car, taking photos of her body and its charms. She screamed when they intercepted her, taking her by the hands to an unknown place. This story is not a fiction. It's on YouTube under the name "Chasing Girls in Al-Thumama in Riyadh."

Meanwhile, oil-exporting states banded together to create the Organization of the Petroleum Exporting Countries, or OPEC, which boosted their leverage over old and new firms alike. These developments, along with the Arab oil embargo that followed the 1973 Arab-Israeli war, caused oil prices to jump from \$2.50 a barrel in 1972 to about \$12 a barrel in 1974. Eager to capture the resulting windfalls, virtually all developing countries expropriated the foreign oil companies operating on their soil.

These nationalizations brought with them massive influxes of new wealth and so were hugely popular; they made the careers of many politicians. Shortly after coming to power in a 1969 military coup, for example, Qaddafi began to nationalize his country's oil industry, which gave him control over a flood of revenue. He then spent it funding his revolutionary agenda and buying off powerful tribal chiefs who might otherwise have been a threat to his rule. The architect of Iraq's oil nationalization was the vice chair of the Revolutionary Command Council, Saddam Hussein. Saddam's prominent role in the seizure of international oil interests was his "gateway to fame," according to his biographer Con Coughlin. And his control over the resulting torrent of oil money allowed him to eventually displace Ahmed Hassan al-Bakr as Iraq's president. Rulers across the region used oil wealth to improve public services and appease their populations. That helped them survive the wave of democratization that swept the globe in the 1980s and 1990s and chased scores of other dictators out of office.

Since then, control over oil revenue has helped autocrats stay in power in three main ways. First, it has allowed them to buy off citizens by providing them with many benefits and virtually no taxation. The relationship between taxation and representation has always been close: when rulers want to raise taxes, citizens demand accountability. In colonial America, frustrated subjects revolted against Great Britain in part because they had to pay taxes even though they were unrepresented in Parliament. In the Middle East today, oil-funded leaders typically respond to demands for greater accountability by offering new handouts, lowering taxes, or both—and this usually works. In 2011 alone, for example, Algeria announced plans to invest \$156 billion in new infrastructure and to cut taxes on sugar; Saudi Arabia directed \$130 billion toward increasing wages in the public sector, unemployment benefits, and housing subsidies; Kuwait offered each of its citizens a cash gift of 1,000 dinars (about \$3,600) and free food staples for fourteen months. Autocrats with



**FIVE PILLARS  
OF ISLAM**

## Qur'an on Charitable Giving

“Verily to those who give alms, both men and women, and those who lend unto God an acceptable loan, He will double the same unto them; and they shall moreover receive an honorable reward.

And they who believe in God and His apostles, these are the men of veracity and the witnesses in the presence of their Lord: they shall have their reward and their light. But as to those who believe not, and lie about God's signs, they shall be the companions of hell.

Know ye that this present life is only a play and a vain amusement; and worldly pomp, and the affection of glory among you, and the multiplying of riches and children, are as the plants nourished by rain, the springing up whereof delighteth the husbandman; then they wither, so that thou seest the same turn yellow, and at length they become dry stubble. But in the life to come will be a severe punishment for those who covet worldly grandeur; and pardon from God, and favor for those who renounce it: for this present life is no other than a deceitful provision....”

“And whatever alms ye shall give, o whatever vow ye shall vow, verily God knoweth it; but the ungodly shall have none to help them. If ye make your alms to appear, it is well; but if ye conceal them, and give them unto the poor, this will be better for you, and will remove some of your sins: and God is well informed of that which ye do.”

Veracity: reality  
Pomp: spectacle/display  
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Kishlansky, Mark A. “The Qur'an.” *Sources of World History: Readings for World Civilization*. Wadsworth Publishing Company, 1999.

## Doctrine of One God

“God! There is no God but Him; the Living, the Self-subsisting: neither slumber nor sleep seizeth Him; to Him belongeth whatsoever is in the heavens, and on earth. Who is he that can intercede with Him, but through His good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of His knowledge, but so far as He pleaseth. His throne is extended over the heavens and the earth; and the preservation of both in no burden unto Him. He is the High, the Mighty.”

Subsisting: survive

Kishlansky, Mark A. “The Qur'an”. *Sources of World History: Readings for World Civilization*. Wadsworth Publishing Company, 1999.

The following document is a reprint from a modern Saudi Arabian magazine describing the muslim holiday of Ramadan.

Ramadan, the month of fasting, is observed by Muslims all over the world with great care and devotion. In Ramadan they abstain from eating food between sunrise and sunset. They may also offer an additional congregational prayer during the night. Muslims are reminded of the fact that it was in the month of Ramadan that the Quran was revealed to the Prophet Muhammad.

The Prophet Muhammad used to be very meticulous in observing fasting and other religious obligations during the month of Ramadan. He used to spend all he had on the needy and the poor. Most of his time was devoted to offering prayers and remembering God. Abu Huriara reported the Prophet as saying, "Fasting is a shield. When any one of you is fasting on a day he should neither indulge in obscene language nor raise his voice. If anyone reviles him or tries to quarrel with him he should say, "I am a person fasting."

During the month of Ramadan the Prophet used to spend the last ten days staying in a mosque. During this period [the observer] disassociates himself from all worldly affairs and spends his time in prayers. One of the nights in the last ten days is said to be the "Lail-il-Qadr." The word "lail" means "night" and "qadr" means "measure." But it is also translated as the "night of grandeur and majesty." During this night the Prophet, along with his family, used to offer night-long prayers and seek God's forgiveness and mercy.

#### VOCABULARY

- |                              |                           |
|------------------------------|---------------------------|
| -abstain from: avoid.        | -meticulous: careful.     |
| -congregational: in a group. | -indulge in: allow.       |
| -reviles: scolds, insults.   | -disassociates: separates |

- 1) What are the important observances during the month of Ramadan?
- 2) What is the origin of these observances?
- 3) How do people today use the example of Muhammad's behavior?
- 4) How is a person to behave while fasting?
- 5) How is Ramadan similar to and different from Lent?

*Islam: Empire of Faith*

Vocabulary

"Beduin": desert nomadic people; known for toughness

"Muslims": people who follow the message of Muhammad

"Koran": the holy book of Islam

"Mosque": a Muslim place of worship

1. What were some of the characteristics of the society in which Muhammad was raised?
2. What was the religion of the Arabs at the time of Muhammad?
3. What was the Kaaba?
4. What was the main message Muhammad spread after he received his vision?
5. Who opposed Muhammad and why?

6. Why did the leaders of Yathrib invite Muhammad to their city?

7. What do Muslims face at prayer?

8. What happened when the Muslims conquered Mecca?

9. What did Muhammad's successor, Abu Bakr, tell the Muslim community after the death of Muhammad?



Name:

World History

**Questions To Accompany:  
*The Hajj*, ABC News Nightline Presentation**

1. What new information did you learn from the video? Was there anything that surprised you, or was particularly interesting or striking to you?

2. What does Islam mean for Michael Wolfe? Why is he a Muslim? What was attractive about Islam to either Michael Wolfe or other individuals in the video?

3. Michael Wolfe often spoke of Islam and the Hajj in terms of "returning" or "coming home". What do you think he meant by this?

4. What was the significance of the garments worn for the hajj, the ihram?

5. Explain what Michael Wolfe meant when he said that " a walk around Mecca was a walk around the world."

6. What was the reasoning given for the fact that some pilgrims could be consoled after other pilgrims died in tent fires at the hajj?

7. Why does Michael Wolfe believe that it is good to leave Mecca soon after completing the hajj?

After seeing the video, read Malcolm X's excerpt on his experience with the hajj. In a few paragraphs on a separate sheet, compare and contrast the two experiences (from the video and the writing). Consider what was similar and different between Michael Wolfe's experience and Malcolm X's. Were their things that Malcolm X spoke of that were illustrated for you in the video? Point out one passage (or more) from Malcolm X's piece that had particular meaning or significance for you, especially after seeing the video.



## The Status of Women

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Paradise lies at the feet of mothers. (Hadith)

All human beings (male and female) are equal as the teeth of a comb. There is no superiority of a white over a black nor of any male over the female. Only the God-consciousness (regardless of gender) merit favor and the ultimate rewards from God. (Muhammad)

With the possible exception of Jihad, the place of women in Islam is the most misunderstood notion by westerners. To be sure, Saudi Arabia, a few Gulf States, and increasingly Sudan and Pakistan combine their strong patriarchal tradition with the most conservative interpretation of Islamic law regarding women. As a result, from a western point of view, women often face unusual discrimination. But it should be said at the outset that the treatment of women in these countries is less a reflection of the Quran and more an expression of a cultural tradition which has inevitably been deferential to men.

Women's place in Muslim countries is as complex an issue as the status of women in Christian countries. A discussion of women and Islam must be seen in the context of class, country, and above all, the Quran. It is more accurate to say what a particular country does not permit women to do than to say what Islam permits or forbids.

The latter half of the twentieth century has seen a revival of extremely reactionary movements in Muslim countries, especially in and around the Middle East. Whenever that happens, women have often lost the status to which the Quran elevated them. Conversations with persons who have spent part of the last decade in Pakistan, Sudan, Egypt, and Arab Gulf States have confirmed this. Saudi Arabia and Iran represent this trend also.

But we hear little about the diversity of women's opportunities in Islamic countries and the flexibility of Islam as it moves from patriarchal cultures to democratic countries to the matriarchal societies of Indonesia and sub-Saharan Africa. We hear less about how women's traditional place is changing, what the Quran really says about women, and how many Muslim women are doctors, computer scientists, engineers, teachers, and bankers. The prominence of "class" in determining the destiny of Muslim women is also ignored. The poverty of most Muslim families compound whatever other religious and political status women might have.

### The Quran and Women: Historical Context

Two-thirds of women in pre-Islamic society were slaves. They had no rights or legal and social status. Female infanticide was common. Men could have an unlimited number of wives and divorce them for no apparent reason with impunity. Inheritance always went to adult male relatives.

Islam and the Quran created major improvements in the status of women. They were oases in a desert of misogyny. The Quranic ideals, however, were not always translated into practice. The relative emancipation of women found in Islamic scripture has been seriously diluted by longstanding habits of male domination and cultural attitudes. Judaism and Christianity do not need reminding that cultural and secular interests can prevail over religious values.

Non-Muslim and Muslim societies forget the strong women of the early Islamic period—the successful business woman Khadija, the religious influence of Aisha and Fatima—and the fact that women participated in the army in early Islam. Allah was so concerned about the place of women that there is more said in the Quran about that than any other social issue. One of the longest Suras is entitled "Women" and in this case, the title represents the main content of the chapter.

### The Quran and Women: Echo of Culture

There was in the Quran, just as in every divine text of major world religions, a reflection of cultural devaluation of women which appears restrictive and discriminatory to many Muslim and Western women.

1. Women's testimony is worth half of man's especially in civil cases. This is an attempt to forego distraction from family responsibilities and to protect women from the rigor and discomfort of prolonged trials. It also reflects a feeling that woman's emotional nature may prevent her from being as objective as men. On the other hand, in criminal cases, a woman's testimony carries as much weight as a man's.
2. Her share of inheritance is one-half of a male relative in the same category. This apparent inequity is justified because men have the obligation to provide for a family and will need extra income. Since women may keep whatever dowry they receive, there is a hope that income level will ultimately be fair. (See 4:7-12, 176)
3. There is no polyandry (more than one husband), but polygyny (more than one wife) has continued.
4. The husband is the head of the household, is the final authority, and has due obedience and cooperation from his wife. If the wife is rebellious or disobedient, there are several options open to the husband. He may first try to dissuade her with kind and gentle reasoning. If this fails, he

may then refrain from sleeping with her. And if the above are not effective, he has the Quranic permission to "beat her slightly." (4:34)

Such "slight physical correction" (Yusuf Ali) avoids her face and other sensitive areas. Striking your wife in the face (as was pictured in the film *Not Without My Daughter*) and other forms of verbal and physical cruelty have no sanction in the Quran. Many Muslims feel that although permitted, this activity is not advisable and is the exception much more than the rule.

If all else fails, the next verse (35) suggests the couple seek help and counsel from a mediator. Perhaps the disagreement between husband and wife can be resolved in this open, balanced, and neutral way.<sup>21</sup>

### Seclusion and the Veil

In the traditional societies of the Middle East, women are not socially independent. They need men to act on their behalf. They ask men's permission to leave home; and they are often secluded from male visitors to the home. Women cannot be imams, although they can lead prayer services for women in their homes. On the other hand, Sufi societies allow women to be religious leaders and are generally more positive about all aspects of womanhood.

The aforementioned reference to seclusion needs some elaboration. It is often called "veiling" or *purdah*, another word for seclusion. The rigidity with which it is held depends on

the country involved. It is most prevalent in Saudi Arabia, Afghanistan, and post-revolutionary Iran, but to some degree it is present in most Muslim societies. Actually, purdah and complete veiling are Persian and Indian customs which, in time, many neighboring countries adopted. There is one verse in the Quran which mentions veiling: "Prophet, enjoin your wives, your daughters, and the wives of true believers to draw their veils close round them. That is more proper so they may be recognized and not molested." (35:59 also 24:30-31) The historical context for what is "proper" is that Arabian women before Islam were scantily attired and often topless; as a result, they were abused by men.

The primary concern of the Quran is modesty in dress. "Drawing the veil close round them" had the intention of preventing promiscuity and arousing men's desire, but most of all it guarded against disrespect of women and violence against them.

Although "veiling" is barely mentioned in the Quran, it is a form of status among contemporary wealthy educated Egyptian women to wear a *ghata*, a kind of scarf which exposes only the face. For others in Iran and Saudi Arabia, where most of the body is covered, it is a matter of religious obedience.

Jane Smith, formerly of Harvard Center for the Study of World Religions and now Dean of Academic Affairs at Iliff School of Theology of Denver, has a helpful perspective on why Muslim women dress the way they do:

Regardless of their degree of liberation, Muslim women value modesty as well as prize and retain their femininity. They find particularly odious, as do Muslim men, the sexual permissiveness of Western society. Whether the control exercised by Muslim men over their women is viewed as protection or exploitation, the fact remains that liberal and conservative Muslims alike are appalled and disgusted by women's open display of themselves and the sexual freedoms seen as part of the general emancipation of women in the West... To cite the expressive commentary of Fatima Mernissi, "While Muslim exploitation of the female is clad under veils and buried behind walls, Western exploitation has the bad taste of being unclad, bare and overexposed."<sup>22</sup>

\*It would be only fair to record that Muslims see Christianity as counseling women also to be obedient, modest in dress, submissive to husbands, and quiet in church. This restrictive teaching is akin to Quranic legislation. See Colossians 3:18, Ephesians 5:24, I Peter 2:1-6, I Timothy 2:5-12, and I Corinthians 14:34-35.



### The Quran and Women: Challenge to Culture

However inadequate these above-mentioned teachings and practices seem to be, they were a significant step forward. Comparatively speaking, against the backdrop of seventh-century Arabia, the Quran was a virtual champion of women's rights. Much of what the Quran advocates for women was not seen in the West until approximately a hundred years ago. Many Muslim women of this century are reclaiming rights and a status given them by the Quran, but whittled away during the last fourteen hundred years. Here is a list of teachings from the Quran to which many Muslims point with pride.

1. Female infanticide was abolished.
2. Primogeniture, when inheritance goes only to the oldest male heir, was banned.
3. Men must pay a dowry to their wives. This money went to the wife, not her father, and it was her private property to do with as she saw fit. Moreover, she was able to keep it even after a divorce.
4. Women could inherit property from husbands and fathers.
5. Women could retain their maiden names.

6. Divorce may be initiated by women according to the Quran after sincere attempts to preserve marriage are made and as a last resort.

7. Husbands must sign marriage contracts to indicate how much they are willing to pay their wives in event of divorce.

8. Pre-nuptial agreements may include conditions set by a wife and they must be honored.

9. Women have final approval on a marriage partner arranged by her parents.

10. Widows have the right to remarry and are encouraged to do so.

11. Religious equality of sexes before God and intellectual equality before humankind are affirmed. Both have equal access to heaven: "Whosoever does good deeds, whether male or female, while being believers, they shall enter paradise." (4:124, 40:40)

There are two verses in the Quran which state the inherent equality of men and women in Allah's act of creation: "O Mankind, reverence your Guardian and Lord Who created you from a single Person, created of like nature and from them twain scattered countless men and women" (4:1), and a similar passage in 39:6: "He created you from a single Person; Then created, of like nature, his mate."

The logic of this equality in creation means that "women shall have rights similar to the rights against them according to what is equitable." (2:228) The Quran goes on to say in the same verse that men have a "degree of advantage" over women. This seeming imbalance refers not to superiority, but to functional difference. The husband's obligation to provide economic well-being for his family gives him the right to be in charge (4:34). This was never meant to be exploitative or to result in political advantage for the man. In any case, the Islamic doctrine of *tawhid* is at work here—equality before God implies equality before each other.

12. Muslim men were and are limited to four wives. Polygamy is never encouraged in the Quran. In fact, monogamy is the preferred state and Quranic ideal. The husband is permitted additional wives only on the condition that he is able to treat each wife equally, fairly, and justly, and only if the family, as a unit, will not suffer by the addition of wives (4:3). To prevent exploitation of women and the selfishness of men, the latter may be required to apply for permission before a matrimonial counsel to marry again. So, from the point of view of the Quran, taking a second wife is a solemn agreement to accept certain serious responsibilities. Since it is very difficult to treat each wife impartially, less than 2% of Muslim marriages are polygamous. This means monogamy is the rule.

In early Islam, there was a historic basis and social need for polygamy—to protect the security of surplus women.\* A metaphysical basis was soon offered by Muslim scholars to explain polygamy. The Oneness of the Male Principle was joined by a multiplicity of Divine Infinitude in the form of Females. This helped to preserve polygamy as an institution, but the Quranic ideal of monogamy was the final arbiter of how women should fare in marriage.

Islam did provide legal rights for women, especially in the area of family life. Quranic advocacy of women and its correction of the harsh treatment women typically received in the seventh century, contains a strong sense of prophetic justice.

From a western standpoint, the Quran may not outline an even playing field for men and women. When seen from within the society of Islam, however, men and women are less opposites and more complements to the other. The sensitivity of Jane Smith provides fresh insight to a problem endemic to world religions. It is worth quoting in its entirety:

It is my opinion that Western feminists are beginning to recognize what historians of religion were a long time in realizing—that the kinds of assumptions one

\*The Roman Catholic Church is facing the same problem today in parts of Africa. Social and economic reasons are forcing the Church to reconsider polygamy as a Christian option. See *Polygamy Reconsidered* by Eugene Hillman, New York: Orbis Press, 1973.


brings to the observation of another culture often lead to the asking of questions basically inappropriate to that culture. We must begin to listen more carefully to what persons from within cultural traditions, in this case particularly women, are saying in response to their own felt needs and priorities. The point has been made repeatedly that the history of women in Islam reveals a clear pattern of male domination. But what I have tried to indicate is that from within the Islamic perspective this is a divinely-initiated and therefore natural and right circumstance. In all religions the rules have been made by men, insist Western feminists, and women must play the parts thus determined for them. But for the Muslim women this is not necessarily the case. Listen again to my Egyptian friend:

[Western feminists] say that the rules have been made by men for women to follow. But they do not understand that Muslim women believe these to be divine rules.... By liberating them from these 'man-made' regulations they are in fact liberating them from their own religion.<sup>23</sup>

## Human Rights

The easiest way to understand Islam and human rights is to heed an observation by the Egyptian scholar Sayyid Qutb. He reminds us that from its beginning, Islam had a strong egalitarian streak; it owed allegiance to no king or government. It had the unique opportunity of starting without major competition or resistance, thus having the luxury of being itself. As a result of this unusual freedom, "Islam chose to unite earth and heaven in one spiritual organization, and one that recognized no difference between worldly zeal and religious coercion."<sup>24</sup>

Islam never intends to fracture the unity Qutb calls a "two-in-one-society." Social justice (politics) and personal freedom (religion) are never divorced. Both are under obedience to Allah. We in the West tend to separate these dimensions of life in the name of the Enlightenment and democracy. When we see a society governed by religious law such as Shariah and the Quran, we call it a theocracy, that is, a God-ruled society. But this has little meaning to a Muslim. Of course, God should rule a country through His proper servants. The common people do not have the authority and wisdom to make decisions for everyone or to make public policy. They



**FIVE PILLARS  
OF ISLAM**



## **Qur'an on Charitable Giving**

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## **Doctrine of One God**

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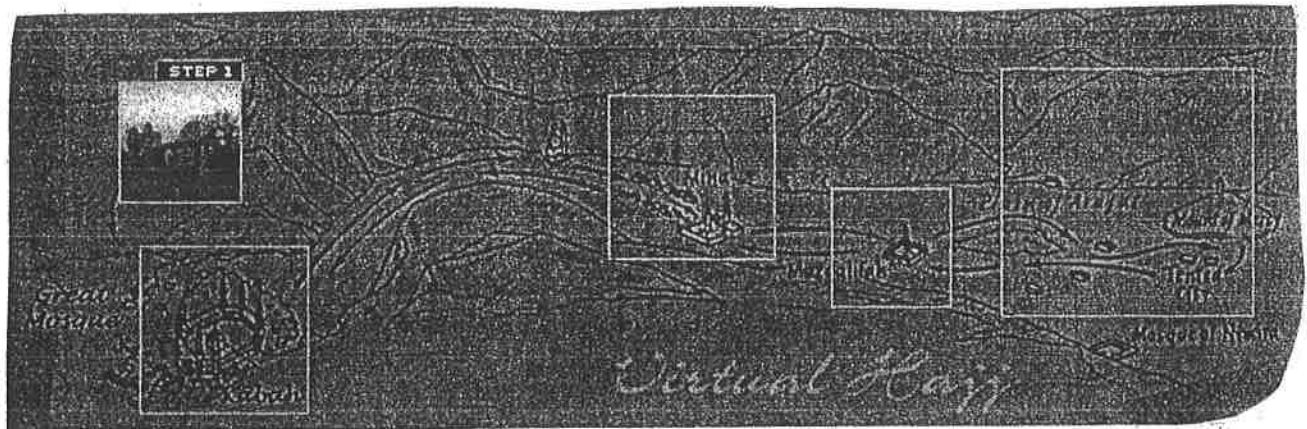
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## THE HAJJ



### **STEP 1. MIKAT**

#### **ARRIVAL AND CHANGE: The Purifying Rite of Ihram**

The first rites of the Hajj take place at one of the border stations on the edge of Mecca's sacred territory. A pilgrim arrives here as a person identified by a name, social position, race, nationality, and a daily way of life. Before crossing into Hajj territory, the pilgrim leaves all this behind, intentionally adopting the universal identity of a person dedicated to God. To mark this profound change of perspective, men and women exchange their distinguishing clothes for more uniform garments: Men put on two strips of unadorned white cloth, women adopt more modest forms of their usual dress. The clothes act as a leveler. They de-emphasize the differences that separate people—race, wealth, social position—and underscore the humanity all of us share as we stand before God.

### **STEP 2. CITY OF MECCA**

#### **THE HAJJ RITES IN MECCA: Circling the House of God, Walking between Hagar's Hills, Drinking from the Zamzam Well.**

**MECCA:** The Hajj rites continue in Mecca, a spiritual crossroads that has attracted pilgrims since pre-recorded times. Muslims believe that Abraham visited Mecca and helped his son Ishmael build a house of worship, the Kabah, here. Many centuries later Muhammad was born in Mecca. The first Muslim community emerged within its walls. Today, Mecca is a modern city of more than a million people. The Kabah still occupies the town center. The enormous open-air mosque that surrounds it is the focal point of the next stage of the Hajj.

Inside the mosque walls, every pilgrim performs several simple rites. First, you circle the Kabah seven times in a counter clockwise direction. This rite, called **Turning or Tawaf**, is a form of prayer performed only in Mecca. Going around the shrine's draped walls, you literally place God's House at the center of your life.

Pilgrims now cross the mosque to a long corridor on its southern side. The corridor, or Masa'a, runs between two foothills enclosed within the building. Here pilgrims



walk back and forth seven times at a brisk pace in a rite called **Sa'y or Running** that imitates the steps of Hagar, Ishmael's mother in the Torah, who rushed between the hills in search of life-giving water for her infant son. The story and the rite express the effort required in a person's search for salvation. The sudden appearance of a well in this desert landscape is the core of a miracle that Muslims believe saved Hagar and saved a branch of Abraham's family in Mecca. Not accidentally, this rite places a mother's story at the heart of the Hajj.

**The Zamzam well** that saved Hagar and Ishmael is within the mosque, too. Each pilgrim sips from its water as a reminder of the real results of spiritual effort and to be connected with the foundations of a religious tradition that emphasizes the worship of one God.

### ***STEP 3. MINA VALLEY, PLAIN OF ARAFAT***

#### **THE HAJJ RITES IN THE DESERT: Mina Valley, Plain of Arafat**

At this point, the Hajj becomes a moveable ritual, stopping four times along a circular fifteen-mile route through a desert landscape ringed with granite hills.

On the eighth day of the pilgrimage month, pilgrims all leave the city and troop five miles east, into **Mina Valley**. Here, a tent city of enormous proportions fills the valley for miles around. Pilgrims pass the night in Mina, leaving behind the comforts of civilization and further dissolving class and cultural distinctions, as everyone becomes a wayfarer.

On the morning of the ninth day, the exodus pushes another five miles east, to the **Plain of Arafat**. Here the high point of the Hajj takes place in the form of a group vigil, called the Day of Standing Together (Yawm al-Wakuf). At Arafat, pilgrims are transported into a timeless frame of mind: Arafat is the location where, Muslims believe, Adam and Eve were reunited after leaving Eden. This is a place set aside for spiritual reunion, where pilgrims come to seek pardon, reclaim their faith, and re-collect their spirit. Muslims often refer to this portion of the Hajj as a rehearsal for the Day of Judgment.

### ***STEP 4. MUZDALIFAH***

#### **THE HAJJ RITES IN THE DESERT: Muzdalifah**

At sundown, the Hajj population moves en masse to a nearby open plain, called **Muzdalifa**. Here, pilgrims participate in a meditative nightlong vigil. They rest, pray, read, eat, and share their experiences in a quiet period. Many also collect the pebbles they will throw at the "Jamarat" pillars in the morning. At dawn, the Hajj is on its way again.

### ***STEP 5. MINA VALLEY, MINA ENCAMPMENT, MECCA***

#### **RETURN TO MINA VALLEY AND CONCLUSION OF THE HAJJ**

On the 10th day, starting at dawn the pilgrims circulate back to Mina Valley.

Three pillars stand at the center of Mina Valley. In the next three days each pilgrim will pass by them three separate times, performing a rite called **the Stoning**, in which you cast small pebbles at a series of three pillars representing Satan. This athletic activity engages each pilgrim, physically and symbolically, in resisting temptation and warding off wrong.

At Mina pilgrims are free to exchange the Hajj garments for their usual dress. Many mark this transition by having their hair cut.

Now a three-day feast begins to celebrate the end of Hajj. Muslims around the world join in this celebration.

During this period pilgrims may return again to Mecca. Before leaving the city for home, they perform the seven turns around the Kabah one last time. The formal Hajj is completed now. It is up to each pilgrim to carry its spirit back home.

"Muhammad: Legacy of a Prophet." Virtual Hajj. PBS. <http://www.pbs.org/muhammad>

Name \_\_\_\_\_

Date \_\_\_\_\_

## DBQ 6: Spread of Islamic Civilization

### Historical Context:

From its beginnings in Arabia to its extensive empire encompassing the Middle East, parts of Asia, North Africa, and parts of Europe, the spread of Islam in the late 600's and 700's has drawn much study. The spread of Islamic beliefs and civilization have been described from a variety of perspectives.

◆ **Directions:** The following quest on is based on the accompanying documents in Part A. As you analyze the documents, take into account both the source of the document and the author's point of view. Be sure to:

1. Carefully read the document-based question. Consider what you already know about this topic. How would you answer the question if you had no documents to examine?
2. Now, read each document carefully, underlining key phrases and words that address the document-based question. You may also wish to use the margin to make brief notes. Answer the questions which follow each document.
3. Based on your own knowledge and on the information found in the documents, formulate a thesis that directly answers the question.
4. Organize supportive and relevant information *into a web with 3 different branches.*
- ~~5. Write a well-organized essay proving your thesis. The essay should be logically presented and should include information both from the documents and from your own knowledge outside of the documents.~~

*Question: How did Islamic civilization spread to encompass such an extensive empire? What practices or methods were used to spread Islam?*

◆ **Part A:** The following documents will help you understand the methods used to spread Islam. Examine each document carefully, and answer the questions that follow.

### Document 1

In this excerpt, Mohammed gives choices to the leader of a Christian Arab tribe.

Believe or else pay tribute [money] . . . obey the Lord and His Apostle [Mohammed], and he will defend you. . . . But if ye oppose and displease them . . . I will fight against you and take captive your little ones and slay the elder. . . .

What alternatives does Mohammed offer to the leader of the Christian Arab tribe?

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(continued)



Name \_\_\_\_\_

Date \_\_\_\_\_

## DBQ 6: Spread of Islamic Civilization *(continued)*

### Document 2

This quotation from the Quran offers specific directions.

Ye shall do battle with them, or they shall profess Islam . . . whosoever shall obey God and His Apostle, He shall bring him into the gardens of [Paradise]; but whosoever shall turn back, He will punish him. . . .

What does Mohammed offer to Muslims who follow him? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

### Document 3

This excerpt from *History of the Arabs*, by Philip K. Hitti, explains the Muslim view on equality. (London: Macmillan & Co. Ltd., 1946.)

We have witnessed a people [Muslims] to each and every one of whom death is preferable to life, and humility to prominence, and to none of whom this world has the least attraction. Their leader is like one of them: the low cannot be distinguished from the high, nor the master from the slave. And when the prayer time comes, all wash their hands and feet and humbly pray.

How does this writer describe the Muslim people? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

### Document 4

This description of the Battle of Tours in 732, from *Fifteen Decisive Battles of the World* by Sir Edward Crecy (E. P. Dutton & Co., Inc.), provides a perspective on the Muslim fighting style.

The Moslems struck their enemies and laid waste to the country and took captives without number . . . everything gave way to their scimitars [swords]. . . . All the nations of the Franks trembled as that terrible army . . . attacked Tours . . . and the fury and cruelty of the Moslems towards the inhabitants of the city were like the fury and cruelty of raging tigers.

How does this writer describe the methods and conquests of the Muslim army at the Battle of Tours? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

*(continued)*



Name \_\_\_\_\_ Date \_\_\_\_\_

**DBQ 6: Spread of Islamic Civilization (continued)**

**Document 5**

This excerpt suggests that there are options to conversion depending on the religion of the people facing conversion. (From J. J. Saunders, "The Caliph Omar: Arab Imperialist," in *History Today*, March, 1961, pp. 180-181.)

Koranic revelation commanded them to "Fight in the cause of God against those who fight you, but do not be the aggressors." The early Muslims thus fought their heathen enemies. . . . war against unbelievers was sanctioned by divine revelation and the example of the Prophet. But many Arabs were Jews or Christians: What was to be done with them? Mohammed respected the older monotheistic faiths . . . he called them "People of the Book" . . . they were not forced into Islam but were allowed to retain their ancestral religion on payment of tribute.

According to this writer, why was conversion required? \_\_\_\_\_

How were Jews and Christians to be treated? \_\_\_\_\_

**Document 6**

In this excerpt from *The Spirit of Islam*, by a Muslim writer, Syed Ameer Ali (London: Chatto and Windus, 1964), the expansion of Islam is defended and that of Christianity criticized.

Islam never interfered with the dogmas of any moral faith, never persecuted . . . Islam "grasped the sword" in self defense; Christianity grasped it in order to stifle freedom of thought and liberty of belief. Wherever Christianity prevailed, no other religion could be followed without molestation. The Moslems, on the other hand, required from others a simple guarantee of peace, tribute in return for protection, of perfect equality—on condition of the acceptance of Islam. . . .

How does this Muslim writer view the expansion of Islam? \_\_\_\_\_

What specific words make you aware of his contrasting view of Christianity? \_\_\_\_\_

How and why does his viewpoint differ from that expressed in Document 5? \_\_\_\_\_

(continued)





Name \_\_\_\_\_ Date \_\_\_\_\_

**DBQ 6: Spread of Islamic Civilization (continued)**

**Document 7**

Philip K. Hitti, in *History of the Arabs* (MacMillan, 1946), offers another explanation for conquest.

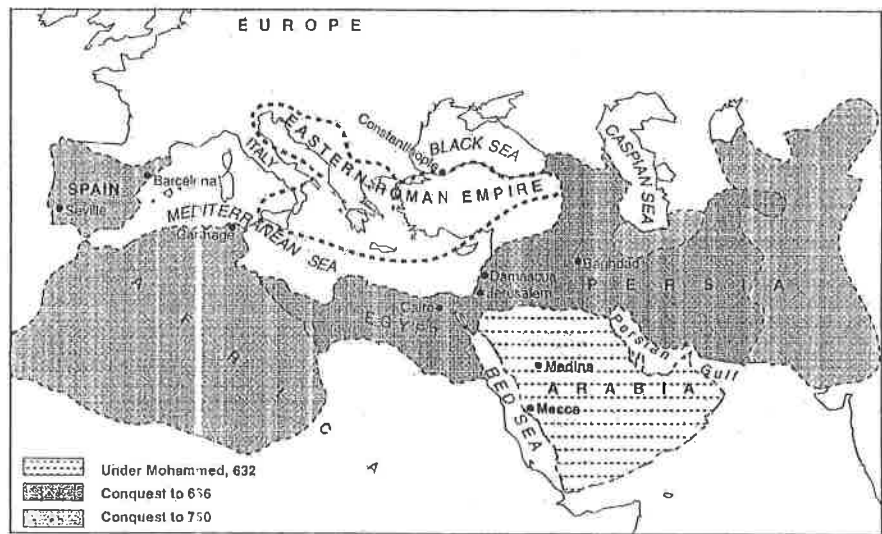
The passion to go to heaven in the next life may have been operative with some, but the desire for the comforts and luxuries of the civilized regions of the Fertile Crescent was just as strong in the case of many. . . . The campaigns seem to have started as raids to provide new outlets for the warring tribes, the objective in most cases being booty [riches] and not the gaining of a permanent foothold. . . . The movement acquired momentum as the warriors passed from victory to victory . . . the creation of the Arab empire followed inevitably.

According to this writer, how is the expansion of Islam explained? \_\_\_\_\_

How does his explanation differ from those expressed in Documents 5 and 6? \_\_\_\_\_

**Document 8**

**THE GROWTH OF THE MUSLIM EMPIRE 632-750**



This map shows the growth of Islam between 632 and 750. Describe what the map reveals about the extensive area included in the Muslim Empire by 750. \_\_\_\_\_

**◆ Part B—Essay**

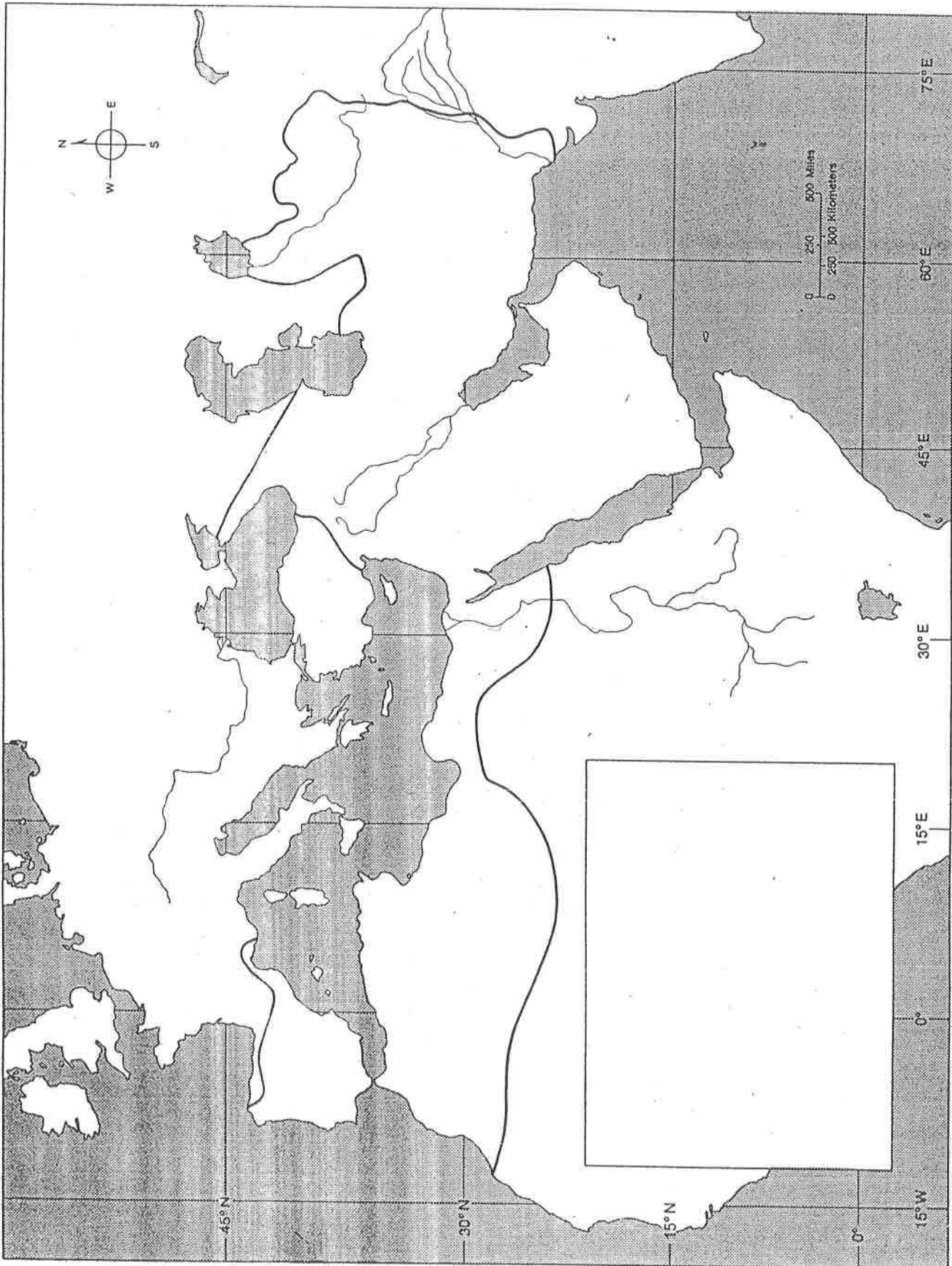
*How did Islamic civilization spread to encompass such an extensive empire? What practices or methods were used to spread Islam?*



Name \_\_\_\_\_

Date \_\_\_\_\_

### 20 Islamic Empire





6. Why did the leaders of Yathrib invite Muhammad to their city?

7. What do Muslims face at prayer?

8. What happened when the Muslims conquered Mecca?

9. What did Muhammad's successor, Abu Bakr, tell the Muslim community after the death of Muhammad?



The following document is a reprint from a modern Saudi Arabian magazine describing the muslim holiday of Ramadan.

Ramadan, the month of fasting, is observed by Muslims all over the world with great care and devotion. In Ramadan they abstain from eating food between sunrise and sunset. They may also offer an additional congregational prayer during the night. Muslims are reminded of the fact that it was in the month of Ramadan that the Quran was revealed to the Prophet Muhammad.

The Prophet Muhammad used to be very meticulous in observing fasting and other religious obligations during the month of Ramadan. He used to spend all he had on the needy and the poor. Most of his time was devoted to offering prayers and remembering God. Abu Huriara reported the Prophet as saying, "Fasting is a shield. When any one of you is fasting on a day he should neither indulge in obscene language nor raise his voice. If anyone reviles him or tries to quarrel with him he should say, "I am a person fasting."

During the month of Ramadan the Prophet used to spend the last ten days staying in a mosque. During this period [the observer] disassociates himself from all worldly affairs and spends his time in prayers. One of the nights in the last ten days is said to be the "Lail-il-Qadr." The word "lail" means "night" and "qadr" means "measure." But it is also translated as the "night of grandeur and majesty." During this night the Prophet, along with his family, used to offer night-long prayers and seek God's forgiveness and mercy.

#### VOCABULARY

- |                              |                           |
|------------------------------|---------------------------|
| -abstain from: avoid.        | -meticulous: careful.     |
| -congregational: in a group. | -indulge in: allow.       |
| -reviles: scolds, insults.   | -disassociates: separates |

- 1) What are the important observances during the month of Ramadan?
- 2) What is the origin of these observances?
- 3) How do people today use the example of Muhammad's behavior?
- 4) How is a person to behave while fasting?
- 5) How is Ramadan similar to and different from Lent?

## The Steps of the Hajj

**Directions:** As we watch the *Nightline* episode on the Hajj, complete the chart below.

<b>Step</b>	<b>What Happens?</b>	<b>Significance?</b> (e.g. how might this relate to Abraham or Muhammad)
<b>Arabic Name: Al-Ihram</b> <b>Translation: Pilgrim's Robe</b> <b>Location: Outside Mecca</b>		
<b>Arabic Name: Al-Wuquf</b> <b>Translation: The Standing</b> <b>Location: Plain of Arafat</b>		
<b>Arabic Name: Eid-Al Adha</b> <b>Translation: Feast of Sacrifice</b> <b>Location: Mina</b>		
<b>Arabic Name: Al-Tawaf</b> <b>Translation: Circling</b> <b>Location: the Kaaba</b>		
<b>Arabic Name: As-Say</b> <b>Translation: Running</b> <b>Location: Mecca</b>		

chiefs, many were political marriages to cement alliances. Others were marriages to the widows of his companions who had fallen in combat and were in need of protection. It is important to remember that remarriage was difficult in a society that emphasized virgin marriages. Aisha was the only virgin that Muhammad married and the wife with whom he had the closest relationship. Fifth, as we shall see later, Muhammad's teachings and actions, as well as the Quranic message, improved the status of all women—wives, daughters, mothers, widows, and orphans.

Talk of the political and social motives behind many of the Prophet's marriages should not obscure the fact that Muhammad was attracted to women and enjoyed his wives. To deny this would contradict the Islamic outlook on marriage and sexuality, found in both revelation and Prophetic traditions, which emphasizes the importance of family and views sex as a gift from God to be enjoyed within the bonds of marriage. The many stories about Muhammad's concern and care for his wives reflect these values.

### The Quran: The Word of God

For Muslims, the Quran is the Book of God (*kitab al-Allah*). It is the eternal, uncreated, literal word of God (*kalam Allah*) sent down from heaven, revealed one final time to the Prophet Muhammad as a guide for humankind (2:185). The Quran consists of 114 chapters (*suras*) of 6,000 verses (*ayats*), originally revealed to Muhammad over a period of twenty-two years. It is approximately four-fifths the size of the New Testament, and its chapters are arranged according to length, not chronology. The longer chapters, representing the later Medinan revelations, precede the shorter, earlier Meccan revelations to Muhammad.

Islam teaches that God's revelation has occurred in several forms: in nature, history, and Scripture. God's existence can be known through creation; nature contains pointers of "signs" (*ayat*) of God, its creator and sustainer (3:26-27). The history of the rise and fall of nations, victory and defeat, provides clear signs and lessons of God's sovereignty and intervention in history (30:2-9). In addition, God in His mercy determined to reveal His will for humankind through a series of messengers: "Indeed, We sent forth among every nation a Messenger,

saying: 'Serve your God, and shun false gods'" (16:36) (See also 13:7, 15:10, 35:24). The verses (*ayat*) of revelation are also called signs (*ayat*) of God. Thus, throughout history, human beings could not only know that there is a God but also know what God desires and commands for His creatures.

If Scripture is a sign from God sent to previous generations, what can be said about previous Scriptures and prophets? Why was the Quran subsequently revealed, and what is the relationship of the Quran and Muhammad to previous revelations?

Although God had revealed His will to Moses and the Hebrew prophets and later to Jesus, Muslims believe that the Scriptures of the Jewish community (Torah) and that of the Christian church (the Gospel or Gospel) were corrupted. The current texts of the Torah and the New Testament are regarded as a composite of human fabrications mixed with divine revelation. Of God's revelation to the Jews, the Quran declares:

Surely We sent down the Torah, wherein is guidance and light; thereby the Prophets who had surrendered themselves gave judgment for those of Jewry, as did the masters and rabbis, following that portion of God's book as they were given to keep and were witness to. (5:47)

Muslims believe that after the deaths of the prophets, extraneous, nonbiblical beliefs infiltrated the texts and thus altered and distorted the original, pure revelation. The Jews, and later the Christians, are portrayed as having distorted their mission to witness into a doctrine of divine election as a chosen people:

And the Jews and Christians say, "We are the sons of God, and His beloved ones." Say: "Why then does He chastise you for your sins? No you are mortals, of His creating; He forgives whom He will, and He chastises whom He will." (5:20)

The Quran teaches that a similar degeneration or perversion of Scripture occurred in Christianity. God sent Jesus as a prophet: "He [God] will teach him [Jesus] the Book, the Wisdom, the Torah, the Gospel, to be a messenger to the Children of Israel" (3:48-49). Yet, the Quran declares that after his death, Jesus' meaning and message were soon altered by those who made him into a god:



The Christians say, "The Messiah is the Son of God." . . . God assail them! How they are perverted! . . . They were commanded to serve but One God; There is no God but He. (9:30-31)

After the falsification of the revelation given to the Jews and the Christians, God in His mercy sent down His word one final time. The Quran does not abrogate or nullify, but rather corrects, the versions of Scripture preserved by the Jewish and Christian communities: "People of the Book, now there has come to you Our messenger making clear to you many things you have been concealing of the Book, and effacing many things" (5:16).

Thus, Islam is not a new religion with a new Scripture. Instead of being the youngest of the major monotheistic world religions, from a Muslim viewpoint it is the oldest religion. Islam represents the "original" as well as the final revelation of the God of Abraham, Moses, Jesus, and Muhammad. The Quran, like the Torah and the Evangel, is based on a preexisting heavenly tablet, the source or mother of Scripture (*umm al-kitab*). It is a book written in Arabic that exists in heaven with God; from it, the discourses or teachings of the three Scriptures are revealed at different stages in history: "Every term has a book . . . and with Him is the essence of the Book" (13:38-39).

Since Muslims believe that the Quran's Arabic language and character are revealed (26:195; 41:44), all Muslims, regardless of their national language, memorize and recite the Quran in Arabic whether they fully understand it or not. Arabic is the sacred language of Islam because, in a very real sense, it is the language of God. In contrast to Judaism and Christianity, whose Scriptures were not only translated into Greek and Latin at an early date but also disseminated in vernacular languages, in Islam Arabic has remained the language of the Quran and of religious learning. Until modern times, the Quran was printed only in Arabic; it could not be translated in Muslim countries. Even now, translations are often accompanied by the Arabic text.

Since the Quran is God's book, the text of the Quran, like its author, is regarded as perfect, eternal, and unchangeable. This belief is the basis for the doctrine of the miracle of inimitability (*ijaz*) of the Quran, which asserts that the ideas, language, and style of the Quran cannot be reproduced. The Quran proclaims that even the combined efforts of human beings and jinns could not produce a comparable text (17:88). The Quran is regarded as the only miracle brought by the Prophet.

Muslim tradition is replete with stories of those who converted to Islam on hearing its inimitable message and of those pagan poets who failed the Quranic challenge (10:37-38) to create verses comparable with those contained in the Quran. Indeed, throughout history, many Arab Christians have regarded it as the perfection of Arabic language and literature.

In addition to its place as a religious text, the Quran was central to the development of Arabic linguistics and provided the basis for the development of Arabic grammar, vocabulary, and syntax. As Philip K. Hitti observed:

In length the Koran is no more than four-fifths that of the New Testament, but in use it far exceeds it. Not only is it the basis of the religion, the canon of ethical and moral life, but also the textbook in which the Moslem begins his study of language, science, theology, and jurisprudence. Its literary influence has been incalculable and enduring. The first prose book in Arabic, it set the style for future products. It kept the language uniform. So that whereas today, a Moroccan uses a dialect different from that used by an Arabian or an Iraqi, all write in the same style.<sup>7</sup>

Today, crowds fill stadiums and auditoriums throughout the Islamic world for public Quran recitation contests. Chanting (*tajwid*) of the Quran is an art form. Reciters or chanters are held in an esteem comparable with that of opera stars in the West. Memorization of the entire Quran brings great prestige as well as merit. Recordings of the Quran are enjoyed for their aesthetic as well as their religious value.

### Revelation and Prophecy

While sharing a belief in revelation and prophecy, Islam's doctrine of prophecy is broader than that of Judaism and Christianity. In addition to prophets (*nabi*), there are messengers (*rasul*) from God. Both are divinely inspired, sinless recipients of God's revelation. However, messengers are given a message for a community in book form and, unlike prophets, are assured success by God. While all messengers are prophets, all prophets are not messengers. The word "prophet" is applied far more inclusively in Islam than in the Judeo-Christian traditions. It is applied to Abraham, Noah, Joseph, and John the Baptist as well as nonbiblical prophets of Arabia like Hud and Salih. "Mes-



senger" is limited to men like Abraham, Moses, Jesus, and Muhammad who are both prophets and messengers.

The Quran, like the Bible, is a history of prophecy and God's revelation but with fundamental differences. Muslims trace their heritage back to Abraham, or Ibrahim. Thus, Jews, Christians, and Muslims are not only "People of the Book," but also Children of Abraham. However, they belong to different branches of the same family. While Jews and Christians are descendants of Abraham and his wife Sarah through their son Isaac, Muslims trace their lineage back to Ismail, Abraham's first-born son by his Egyptian bondswoman, Hagar. Islamic tradition teaches that Abraham, pressured by Sarah who feared that Ismail, as first born, would overshadow Isaac, took Hagar and Ismail to the vicinity of Mecca, where he left them on their own. Ismail became the progenitor of the Arabs in northern Arabia. When Abraham later returned, Ismail helped his father build the Kaba as the first shrine to the one true God. Muslim tradition also holds that it was here at the Kaba that Abraham was to sacrifice his son. In contrast to the biblical tradition (Genesis 22), Islam designates Ismail rather than Isaac as the intended victim, spared by divine intervention.

Islam's doctrine of revelation (*wahy*) also contrasts with that of modern biblical criticism. Both the form and the content, as well as the message and the actual words, of revelation are attributed to an external source, God. Muhammad is merely an instrument or a conduit. He is neither author nor editor of the Quran, but God's intermediary. Traditional teachings, emphasizing that the Prophet was illiterate, that he received the revelation from God through the angel Gabriel, and that even the order of the chapters of the Quran was revealed, may be seen as underscoring the belief that in every sense the Quran is the *literal* word of God with no input from Muhammad.

In Islam, God does not reveal Himself but rather His will or guidance. Revelation occurs through the direct inspiration of prophets or through angelic intercession:

God speaks to no human except through revelation *wahy* or from behind a veil or He sends a messenger [angel] and reveals whatever he wills . . . a straight path, the path of God. (42:51-53)

The Quran was initially preserved in oral and written form during the lifetime of the Prophet. Portions of the revelation were committed to memory by companions of the Prophet as they were received, or were

written down by his secretaries. The entire text of the Quran was finally collected in an official, authorized version during the rule of the third caliph, Uthman ibn Affan (reigned 644-56). The Quran was collected, not edited or organized thematically. This format has long proved frustrating to many non-Muslims who find the text disjointed or disorganized from their point of view, since the topic or theme often changes from one paragraph to the next. However, many Muslims believe that the ordering of the chapters and verses was itself divinely inspired. Moreover, this format enables a believer, however brief one's schedule, to simply open the text at random and start reciting at the beginning of any paragraph, since each bears a truth to be learned and remembered.

### Major Teachings of the Quran

While the Muslim sees but one divine source for the Quran, the nonbeliever will search out human sources and explanations. This is particularly true where parallels exist between Quranic and biblical stories. Christian and Jewish communities did exist in Arabia. Moreover, Muhammad's travels as a caravan trader brought him into contact with other People of the Book. He would have known and been aware of these forms of monotheism. However, determining the movement from social and mercantile contacts to religious influences and causal connections is difficult. Muslims offer a simple and direct solution. Similarities in revelation and practice are due to their common divine source; differences occur where Judaism and Christianity departed from their original revelation.

If there is a statement of the core doctrines of Islam, it occurs in the fourth chapter of the Quran:

O believers, believe in God and His Messenger and the Book He has sent down on His Messenger and the Book which He sent down before. Whoever disbelieves in God and His angels and His Books, and His messengers, and the Last Day, has surely gone astray into far error. (4:136)

ALLAH

At the center and foundation of Islam is Allah, the God, whose name appears more than 2,500 times in the Quran. In a polytheistic, pagan society Muhammad declared the sole existence of Allah, the transcendent, all-powerful and all-knowing Creator, Sustainer, Ordainer, and



<p>A</p> <p>2-ACP</p> <p>life of a peasant</p> <p>P/S/E chart</p> <p>Monkey Python</p>	<p>write (perform sketch)</p> <p>Review</p>	<p>11/17</p> <p><del>test</del></p> <p>stereotypes</p>
<p>C</p> <p>7-CP</p> <p><del>portfolio</del></p> <p><del>review</del></p> <p>portfolio</p> <p>Fresh Castle</p> <p>portfolio</p>	<p>11/16</p> <p><del>test</del></p> <p>test</p>	<p>stereotypes</p>
<p>D</p> <p>AP-11</p> <p>Reformers</p> <p>Sumner party</p> <p>Husis</p> <p>Intro</p> <p>essay due</p>	<p>Reformers</p> <p>Sumner party</p>	<p>11/16</p> <p>Intro to Slavery</p> <p>Douglas they can</p>
<p>F</p> <p>AP-ACP</p> <p>life of a peasant</p> <p>P/S/E chart</p> <p>Monkey Python</p>	<p>Reformers</p> <p>Sumner party</p> <p>Seneca Falls ARTS</p> <p>COMPART</p> <p>write (perform sketch)</p> <p>Review</p>	<p>11/17</p> <p><del>test</del></p> <p>stereotypes</p>

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write (perform sketch)

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<p>11/2</p> <p>Presentations</p> <p>start review</p>	<p>11/10</p> <p>achievements</p>	<p>11/17</p> <p>Spread of Islam</p>	<p>11/24</p> <p>Spread of Islam</p>	<p>12/1</p> <p>Women in Islam</p>	<p>12/8</p> <p>Women in Islam</p>	<p>12/15</p> <p>Women in Islam</p>	<p>12/22</p> <p>Women in Islam</p>
<p>30 days as a Muslim</p> <p>hand it out assign the boxes</p>	<p>achievements of Islam</p>	<p>X</p>	<p>X</p>	<p>X</p>	<p>Spread of Islam DBA</p> <p>HW finish packet</p>	<p>HW: Finish Saudi Arabia reading</p> <p>Comp. Lab</p>	<p>1850s lecture</p> <p>1850s lecture</p> <p>1850s lecture</p>
<p>1850s lecture</p> <p>London doc. discussion</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>
<p>1850s lecture</p> <p>London doc. discussion</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>	<p>1850s lecture</p>

A

2-ACP

C

2-CP

D

AP-11

F

AP-10



<p>11/12</p> <p>11/17</p> <p>11/22</p> <p>11/27</p> <p>12/2</p>	<p>30 days as a Muslim</p> <p>test</p>	<p>30 days as a Muslim</p> <p>test</p>	<p>30 days as a Muslim</p> <p>test</p>
<p>12/7</p> <p>12/12</p> <p>12/17</p> <p>12/22</p> <p>12/27</p>	<p>30 days as a Muslim</p> <p>test</p>	<p>30 days as a Muslim</p> <p>test</p>	<p>30 days as a Muslim</p> <p>test</p>
<p>1/1</p> <p>1/6</p> <p>1/11</p> <p>1/16</p> <p>1/21</p>	<p>30 days as a Muslim</p> <p>test</p>	<p>30 days as a Muslim</p> <p>test</p>	<p>30 days as a Muslim</p> <p>test</p>
<p>1/26</p> <p>1/31</p> <p>2/5</p> <p>2/10</p> <p>2/15</p>	<p>30 days as a Muslim</p> <p>test</p>	<p>30 days as a Muslim</p> <p>test</p>	<p>30 days as a Muslim</p> <p>test</p>

A 2-ACP

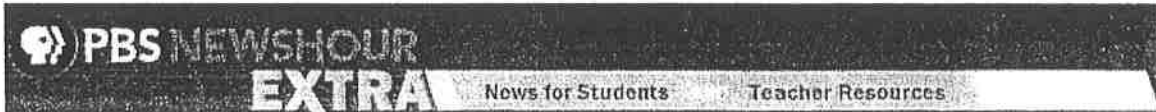
C 7-CP

D 11-AP

F 2-ACP

*Will Changes in Saudi Arabia Increase Women's Rights?*

1. Describe problems facing women in Saudi Arabia.
2. Why do you think their society is so restrictive?
3. Should the U.S. do anything about this situation?



11/1/2011

## Will Changes in Saudi Arabia Increase Women's Rights?

*The country of Saudi Arabia is one of America's richest and most complicated allies in the Middle East. In a period of rapid change and upheaval in the region, what do recent changes mean for women, who lead very restricted lives in the Kingdom?*

Saudi Arabia is known for having some of the strictest laws in the world limiting women's rights. Many women follow a strict dress code that requires them to cover their hair and faces and several are not permitted to drive cars or travel without a male chaperone.

That's why when the King of Saudi Arabia announced that women would have the right to vote and run in the nation's 2015 elections, it was a big deal.

But tensions between the country's monarchy – the King's family – and religious forces are growing.

### A country still ruled by a King

A month after the King lifted the ban on women voting, the Crown Prince Sultan, who had been heir to the Saudi King since 2006, died of colon cancer in New York City.

King Abdullah quickly declared the late Crown Prince Sultan's brother, 78-year-old Prince Nayef bin Abdulaziz al Saud, successor to the Saudi throne. There is a lot at stake for the stability of this U.S. ally, which wields great influence over Sunni Muslims through its guardianship of Islam's holiest sites in Mecca and Medina.

Since the government in Saudi Arabia is an absolute monarchy, the king ultimately decides on its laws. However, the monarchy has also given power to make political and social conduct decisions to a council of top religious leaders.

Called the ulema, these religious leaders recommend rules based on their interpretations of Islamic Shari'a law. Those laws include the regulations on the treatment of women, a subject that has increasingly divided the monarchy and the ulema. In the end, although these religious leaders do have a lot of influence, the king makes the final decision.

## The Right to Vote, but not to Drive

Just two days after women were given the right to vote, a woman was sentenced to 10 lashes for driving in public. She was stopped by police after participating in a protest of the no-driving law in July.

After much criticism from activists, the King overturned the sentence.

But the recent events highlight differences between Saudi Arabia's ruling family and the religious clerics that declare the laws.

### **What are women's rights in Saudi Arabia?**

Laid out by the country's religious forces, the rights of women are determined by traditional tribal customs of the region and the very conservative Wahhabi sect of Islam.

Women in Saudi Arabia must follow a dress code that requires them to cover their hair and wear long, black gowns called an "abaya." Many women are required to wear the "niqab," a black sheet covering their faces, by their male guardians.

By law, the majority of women are required to have male chaperones or guardians. This is regardless of age, education level, or status. For example, if there is no husband or father, a woman's teenage son or much younger brother could be her chaperone.

A woman must even get permission to work from her chaperone. If a chaperone forbids her to work or asks that she stop working, she must obey. As a result, although Saudi Arabia's women are highly educated, they only make up 5 percent of the workforce.

Although considered more conservative than King Abdullah, Crown Prince Nayef has shown progressive tendencies in the past.

In 2001 Prince Nayef publicly supported a move to issue women with their own identity cards, a decision which gave women more freedom in many financial and legal transactions. Previously, women could only be registered on their fathers' or husband's cards.

Compiled by Dalia Mortada and Imani M. Cheers for NewsHour Extra

**Directions:** Below are two documents that help to explain why Islam was able to spread so fast. These documents deal with the **Bedouins**, the group of people living in the Middle East at the time of Muhammad and the beginning of Islam. Read each document carefully and answer the questions that follow.

### Document No. 1: **Bedouin poetry.**

Most of the actual fighting of the early Arab Muslim conquests was done by rural Bedouin tribesmen from the south Arabian Peninsula and Yemen, not the cultured urban elites of the Prophet's own Quraysh tribe in Mecca which provided leadership for the new religion. Like the Homeric Greek tales of the Iliad and Odyssey, Bedouin traditions were largely oral, and delighted in preserving the exploits of their warriors in poem. The following poem describes a dawn attack by one Bedouin tribe against another, prior to the arrival of Islam.

We came upon them at dawn with our tall steeds, lean and sinewy  
and spears whose steel was as burning flame  
And swords that reap the necks, keen and sharp of edge, kept carefully  
in the sheaths until time of need  
And war-mares, springing lightly, of eager heart, strongly knit  
together, not to be overtaken  
We came upon their host in the morning, and they were like a flock  
of sheep on whom falls the ravening wolf  
And there were left there on ground of them Amr and Amr and  
Aswad- the fighters are my witness that I speak true!  
We fell on them with white steel ground to keenness: we cut them to  
pieces until they were destroyed;  
And we carried off their women on saddles behind us, with their  
cheeks bleeding, torn in anguish by their nails.

*Source: Amir Bin al-Tufayl, Contemporary of the Prophet Muhammad (570-632 AD), quoted in Kennedy, ibid. p. 41.*

#### Questions for Document #1:

1. What details of the event seem important to the author? Cite specific examples.
2. What does the focus on these details suggest to you about the values of the audience for this poem?



## Document No 2: The Bedouin Dilemma:

The Islamic state could never survive a stable Arab polity confined to Arabia and desert Syria. The Bedouin had traditionally lived off raiding neighboring tribes and extracting payment in various forms from settled peoples. It was a fundamental principle of early Islam, however, that Muslims should not attack each other; the umma was like a large and expanding tribe in the sense that all men were members of the same defensive group. If the Arabs were now part of one big family, raiding each other was clearly out of the question...A peaceful Muslim Arabia would mean abandoning both of the traditional nomad ways of surviving. The alternatives were stark: either the Islamic elite were to lead the Bedouin against the world beyond Arabia...or the Islamic polity would simply disintegrate...The only way of avoiding an implosion was to direct the Muslims against the non-Muslim world.

Source: Kennedy, *ibid*, p. 56-57.

### Questions for Document # 2:

1. What was the "Bedouin Dilemma" which faced Abu Bakr, the first Caliph of the Islamic Empire?

A. Based on these documents, what was life like for the Bedouin people?

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B. How would the spread of Islam be impacted by Bedouin culture? Explain.

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**Directions:** Below are two documents that try to explain how the Muslim army treated the people they conquered. Read each one carefully and answer the questions that follow.

**Document 1 - Vocabulary**

- Bedouin: People who lived in Arabia, the first Muslims
- Sassanians: Persians, people who lived in what is today Iran
- Allegiance: loyalty
- Tribute: taxes

One rich source of our knowledge of Islamic motivations are the lengthy narratives recording how the armies of Islam demanded the surrender of their enemies, especially the Sassanians.

When the Bedouin addressed the Sassanian King of Kings one of them explained what they were doing. When Muhammad had secured the allegiance of the Arabs, "...he ordered us to start with the neighboring nations and invite them to justice. We are therefore inviting you to embrace our religion. This is a religion which approves of all that is good and rejects all that is evil...If you refuse, you must pay tribute (*jizra*). This is a bad thing but not as bad as the alternative; if you refuse to pay, it will be war. If you respond positively and embrace our religion, we shall leave you with the Book of God and teach you its contents. Provided that you govern according to the rules included in it, we shall leave your country and let you deal with its affairs as you please. If you protect yourself against us by paying the tribute, we will accept it from you and guarantee your safety."

1. Why did the Bedouins say they were spreading Islam?

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2. What choices did the Muslim army give to the Sassanian King of Kings?

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3. From the point of view of the Sassanian people, what were the advantages and disadvantages of accepting the offer?

a. Advantages: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

b. Disadvantages: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. From the point of view of the Muslims, why would they hope that the Sassanian people would accept their offer, instead of rejecting it and choosing war?

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## Document 2 – Vocabulary

Booty: riches

Allotted: given

Concubine: A mistress - a woman who lives with a man, but has a lower status than a wife

Many warriors were motivated by less spiritual rewards. Following the defeat of a major Persian army in 636 AD, the Bedouin warriors received their share of the loot from the Persian camp.

“And there was booty to be taken and divided. Among the more notable trophies was a figurine of a camel, “about the size of a young goat when it stood on the ground,” made of gold or silver, decorated with pearls and rubies, on it the figure of a man, similarly decorated.”

“There was also booty of the human sort. One of the Arab soldiers recalled how he had entered a Persian tent in which there were pillows (*marafiq*) and some clothes. “Suddenly I sense the presence of a human form hidden under some covers [*far-sh*], I tear them away and what do I find? A woman like a gazelle, radiant as the sun! I took her and her clothes and surrendered the latter as booty [to be divided up] but put in a request that the girl should be allotted to me. I took her as a concubine and she bore me a child.””

Source: Tabari, *Ta'rikh*, I pp. 2462-3, quoted in Kennedy, *ibid*, p. 124.

1. What did the Muslim armies do with the riches captured from the Persians?

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2. What happened to the Persian woman?

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3. Based on these documents, how did the Muslims treat the people they conquered?

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**Directions:** Below are excerpts from two history books about the spread of Islam. Although they are about the same subject, they write about that subject in different ways. Read each one and answer the questions that follow.

**Passage 1:** *World History: Connections to Today*, 1999.

Many people in the conquered region welcomed the Arabs as liberators from the strict rule of their governments. The Arabs had excellent fighting methods and used horse and camel cavalry (fighters on horseback) to be aggressive and overwhelmed traditional armies. Perhaps the main reason for Arab success was the common faith Muhammad had given his people. Islam brought together many different tribes into a unified state.

**Treatment of conquered people.** The advancing Arabs brought many people under their rule. Muslim leaders forced non-Muslims to pay a special tax, but allowed people of other religions to practice their own faiths and follow their own laws. As Muslim civilization developed, many Jews and Christians had important jobs such as government officials, doctors and translators. In time, many non-Muslims converted to Islam.

Nomadic people of North Africa and Central Asia chose Islam because its message was simple and direct. Also, it made all believers equal, no matter of their race, sex, class or wealth.

1. According to this author, how did the Islamic Empire treat the people it conquered?

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**Passage 2:** *A Little History of the World*, 1936.

The Arabs believed that Muhammad had wanted them to fight anyone who was not willing to convert to Islam. They obeyed their Prophet, and when all the non-believers in their desert had been killed or converted they moved on to nearby countries. There, it was as if people were paralyzed with fear. Within six years, the Arab warriors had conquered Palestine and Persia, taking large amounts of riches from their new land. Other armies attacked Egypt and conquered it in only four years. The Caliph ordered that the library in the Egyptian city of Alexandria be destroyed. At the time, it was the biggest library in the world.

The Arab empire spread out from Mecca like flames in all directions. It was as if Muhammad had thrown a spark on to the map. From Persia to India, from Egypt through all of North Africa, the fire raged.

2. According to this author, how did the Islamic Empire treat the people it conquered?

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1. How are these passages similar?

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2. How are these passages different?

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3. Which do you think is fairer? Explain.

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# The life of Muhammad . turning points

Obtained via MPRL by Judicial Watch, Inc.

1. Look at the events shown on the timeline. From that evidence decide when you might expect the Muslim calendar to begin. Which of the events shown might Muhammad's\* followers consider the most important turning point?

570 Born. A member of the powerful Meccan tribe the Quraysh. His father dies before he is born

570

576 His mother dies. Brought up by his grandfather, who is the keeper of the KAABAH in Mecca

580

590 Taken to work in the camel caravans by his uncle. Sees a lot of Arabia for himself, and visits Syria

590

595 Escapes from his early poverty by his marriage to a rich widow called Khadijah

600

## 610 Muhammad's\* first vision

Muhammad\* kept his messages to himself to start with. He feared he was possessed by devils. Once he said that these messages 'strike straight to my heart like a ringing bell'. Another time he described being seized by violent shuddering as he received the messages.

Many of his messages appealed directly to Jews and Christians. He said Islam was the true religion that Abraham and Jesus had been preparing the world for.

610

613 Muhammad\* begins to preach in public  
Muhammad\* was unhappy about what he saw as the injustice of the Meccans, and by the plight of the poor and the slaves in the city. Many of the early messages of the QURAN are seen as direct criticisms of the people of Mecca. Other things made the Meccans angry as well. There are some among the Meccans who speak ill of you concerning the distribution of alms' (Quran, 9.57).

619 His wife (and financial supporter) Khadijah dies. So does Abu Talib, his uncle and head of his family. Opposition to Muhammad\* increases with the head of his family out of the way

620

622 The first Muslim community  
Opposition increased so much that Muhammad\* and his followers fled 320 kilometres across the desert to Medinah. Muhammad's\* house in Medinah became the centre of the first community of Muslims (see Source 2). He specially concentrated on convincing the many Jews in Medinah that Islam was the true religion.

Flight  
HEJRA (hik. T.Y. ...)

624 Muslims defeat a larger army of Meccans at Badr, then embark on a series of wars and raids on other tribes who are opposing Islam

627 Muslims survive Meccan siege of Medinah. A truce is agreed between Muslims and Meccans

## 630 Muslims take control of Mecca

Muhammad\* came to Mecca with a few lightly armed forces. In his earlier battles Muhammad's\* forces had beaten much larger armies. He reached a peaceful agreement with the Meccans, who allowed him to clear the idols out of the Kaabah. He dedicated the Kaabah to the faith of Islam. Many Arab tribes, as well as people in Mecca, accepted his leadership.

630

632 Muhammad\* dies. By this time nearly all of Arabia has been converted to the Islamic religion

**Directions:** Use the timeline and your notes to answer the questions below.

1. Answer the question on the front of the timeline – which event do you think Muhammad’s followers would have considered the most important turning point? Why?
2. Why would the message of Islam be appealing to Christians and Jews?
3. What does Muhammad do in Mecca in 630? Why is that important?
4. Based on the Five Pillars of Islam, how would an Islamic society be different from a Christian society? (Think Western Europe in the Middle Ages)
5. Based on the Five Pillars of Islam, how would an Islamic society be similar to a Christian society? Explain.

*Islam: Empire of Faith*

Vocabulary

"Beduin": desert nomadic people; known for toughness

"Muslims": people who follow the message of Muhammad

"Koran": the holy book of Islam

"Mosque": a Muslim place of worship

1. What were some of the characteristics of the society in which Muhammad was raised?
2. What was the religion of the Arabs at the time of Muhammad?
3. What was the Kaaba?
4. What was the main message Muhammad spread after he received his vision?
5. Who opposed Muhammad and why?

6. Why did the leaders of Yathrib invite Muhammad to their city?

7. What do Muslims face at prayer?

8. What happened when the Muslims conquered Mecca?

9. What did Muhammad's successor, Abu Bakr, tell the Muslim community after the death of Muhammad?



John Esposito, *Islam: The Straight Path*.

Read the attached excerpt about the Quran. It is from an introductory college-level textbook on Islam. While reading, underline any important information about the Quran. Then answer the questions below on another piece of paper.

1. Explain the relationship between the Quran, the Torah, and the Bible (New Testament).
2. Why is it important that the Quran is not typically translated out of Arabic? Explain.



~~chiefs, many were political marriages to cement alliances. Others were marriages to the widows of his companions who had fallen in combat and were in need of protection. It is important to remember that remarriage was difficult in a society that emphasized virgin marriages. Aisha was the only virgin that Muhammad married and the wife with whom he had the closest relationship. Fifth, as we shall see later, Muhammad's teachings and actions, as well as the Quranic message, improved the status of all women—wives, daughters, mothers, widows, and orphans.~~

~~Talk of the political and social motives behind many of the Prophet's marriages should not obscure the fact that Muhammad was attracted to women and enjoyed his wives. To deny this would contradict the Islamic outlook on marriage and sexuality, found in both revelation and Prophetic traditions, which emphasizes the importance of family and views sex as a gift from God to be enjoyed within the bonds of marriage. The many stories about Muhammad's concern and care for his wives reflect these values.~~

### The Quran: The Word of God

For Muslims, the Quran is the Book of God (*kitab al-Allah*). It is the eternal, uncreated, literal word of God (*kalam Allah*) sent down from heaven, revealed one final time to the Prophet Muhammad as a guide for humankind (2:185). The Quran consists of 114 chapters (*suras*) of 6,000 verses (*ayats*), originally revealed to Muhammad over a period of twenty-two years. It is approximately four-fifths the size of the New Testament, and its chapters are arranged according to length, not chronology. The longer chapters, representing the later Medinan revelations, precede the shorter, earlier Meccan revelations to Muhammad.

Islam teaches that God's revelation has occurred in several forms: in nature, history, and Scripture. God's existence can be known through creation; nature contains pointers of "signs" (*ayat*) of God, its creator and sustainer (3:26-27). The history of the rise and fall of nations, victory and defeat, provides clear signs and lessons of God's sovereignty and intervention in history (30:2-9). In addition, God in His mercy determined to reveal His will for humankind through a series of messengers: "Indeed, We sent forth among every nation a Messenger,

saying: 'Serve your God, and shun false gods'" (16:36) (See also 13:7, 15:10, 35:24). The verses (*ayat*) of revelation are also called signs (*ayat*) of God. Thus, throughout history, human beings could not only know that there is a God but also know what God desires and commands for His creatures.

If Scripture is a sign from God sent to previous generations, what can be said about previous Scriptures and prophets? Why was the Quran subsequently revealed, and what is the relationship of the Quran and Muhammad to previous revelations?

Although God had revealed His will to Moses and the Hebrew prophets and later to Jesus, Muslims believe that the Scriptures of the Jewish community (Torah) and that of the Christian church (the Evangel or Gospel) were corrupted. The current texts of the Torah and the New Testament are regarded as a composite of human fabrications mixed with divine revelation. Of God's revelation to the Jews, the Quran declares:

Surely We sent down the Torah, wherein is guidance and light; thereby the Prophets who had surrendered themselves gave judgment for those of Jewry, as did the masters and rabbis, following that portion of God's book as they were given to keep and were witness to. (5:47)

Muslims believe that after the deaths of the prophets, extraneous, nonbiblical beliefs infiltrated the texts and thus altered and distorted the original, pure revelation. The Jews, and later the Christians, are portrayed as having distorted their mission to witness into a doctrine of divine election as a chosen people:

And the Jews and Christians say, "We are the sons of God, and His beloved ones." Say: "Why then does He chastise you for your sins? No you are mortals, of His creating; He forgives whom He will, and He chastises whom He will." (5:20)

The Quran teaches that a similar degeneration or perversion of Scripture occurred in Christianity. God sent Jesus as a prophet: "He [God] will teach him [Jesus] the Book, the Wisdom, the Torah, the Gospel, to be a messenger to the Children of Israel" (3:48-49). Yet, the Quran declares that after his death, Jesus' meaning and message were soon altered by those who made him into a god:

The Christians say, "The Messiah is the Son of God." . . . God assail them! How they are perverted! . . . They were commanded to serve but One God; There is no God but He. (9:30-31)

After the falsification of the revelation given to the Jews and the Christians, God in His mercy sent down His word one final time. The Quran does not abrogate or nullify, but rather corrects, the versions of Scripture preserved by the Jewish and Christian communities: "People of the Book, now there has come to you Our messenger making clear to you many things you have been concealing of the Book, and effacing many things" (5:16).

Thus, Islam is not a new religion with a new Scripture. Instead of being the youngest of the major monotheistic world religions, from a Muslim viewpoint it is the oldest religion. Islam represents the "original" as well as the final revelation of the God of Abraham, Moses, Jesus, and Muhammad. The Quran, like the Torah and the Evangel, is based on a preexisting heavenly tablet, the source or mother of Scripture (*umm al-kitab*). It is a book written in Arabic that exists in heaven with God; from it, the discourses or teachings of the three Scriptures are revealed at different stages in history: "Every term has a book . . . and with Him is the essence of the Book" (13:38-39).

Since Muslims believe that the Quran's Arabic language and character are revealed (26:195; 41:44), all Muslims, regardless of their national language, memorize and recite the Quran in Arabic whether they fully understand it or not. Arabic is the sacred language of Islam because, in a very real sense, it is the language of God. In contrast to Judaism and Christianity, whose Scriptures were not only translated into Greek and Latin at an early date but also disseminated in vernacular languages, in Islam Arabic has remained the language of the Quran and of religious learning. Until modern times, the Quran was printed only in Arabic; it could not be translated in Muslim countries. Even now, translations are often accompanied by the Arabic text.

Since the Quran is God's book, the text of the Quran, like its author, is regarded as perfect, eternal, and unchangeable. This belief is the basis for the doctrine of the miracle of inimitability (*ijaz*) of the Quran, which asserts that the ideas, language, and style of the Quran cannot be reproduced. The Quran proclaims that even the combined efforts of human beings and jinns could not produce a comparable text (17:88). The Quran is regarded as the only miracle brought by the Prophet.

Muslim tradition is replete with stories of those who converted to Islam on hearing its inimitable message and of those pagan poets who failed the Quranic challenge (10:37-38) to create verses comparable with those contained in the Quran. Indeed, throughout history, many Arab Christians have regarded it as the perfection of Arabic language and literature.

In addition to its place as a religious text, the Quran was central to the development of Arabic linguistics and provided the basis for the development of Arabic grammar, vocabulary, and syntax. As Philip K. Hitti observed:

In length the Koran is no more than four-fifths that of the New Testament, but in use it far exceeds it. Not only is it the basis of the religion, the canon of ethical and moral life, but also the textbook in which the Moslem begins his study of language, science, theology, and jurisprudence. Its literary influence has been incalculable and enduring. The first prose book in Arabic, it set the style for future products. It kept the language uniform. So that whereas today a Moroccan uses a dialect different from that used by an Arabian or an Iraqi, all write in the same style.<sup>7</sup>

Today, crowds fill stadiums and auditoriums throughout the Islamic world for public Quran recitation contests. Chanting (*tajwid*) of the Quran is an art form. Reciters or chanters are held in an esteem comparable with that of opera stars in the West. Memorization of the entire Quran brings great prestige as well as merit. Recordings of the Quran are enjoyed for their aesthetic as well as their religious value.

### Revelation and Prophecy

While sharing a belief in revelation and prophecy, Islam's doctrine of prophecy is broader than that of Judaism and Christianity. In addition to prophets (*nabi*), there are messengers (*rasul*) from God. Both are divinely inspired, sinless recipients of God's revelation. However, messengers are given a message for a community in book form and, unlike prophets, are assured success by God. While all messengers are prophets, all prophets are not messengers. The word "prophet" is applied far more inclusively in Islam than in the Judaeo-Christian traditions. It is applied to Abraham, Noah, Joseph, and John the Baptist as well as nonbiblical prophets of Arabia like Hud and Salih. "Mes-



senger" is limited to men like Abraham, Moses, Jesus, and Muhammad who are both prophets and messengers.

The Quran, like the Bible, is a history of prophecy and God's revelation but with fundamental differences. Muslims trace their heritage back to Abraham, or Ibrahim. Thus, Jews, Christians, and Muslims are not only "People of the Book," but also Children of Abraham. However, they belong to different branches of the same family. While Jews and Christians are descendants of Abraham and his wife Sarah through their son Isaac, Muslims trace their lineage back to Ismail, Abraham's first-born son by his Egyptian bondswoman, Hagar. Islamic tradition teaches that Abraham, pressured by Sarah who feared that Ismail, as first born, would overshadow Isaac, took Hagar and Ismail to the vicinity of Mecca, where he left them on their own. Ismail became the progenitor of the Arabs in northern Arabia. When Abraham later returned, Ismail helped his father build the Kaba as the first shrine to the one true God. Muslim tradition also holds that it was here at the Kaba that Abraham was to sacrifice his son. In contrast to the biblical tradition (Genesis 22), Islam designates Ismail rather than Isaac as the intended victim, spared by divine intervention.

Islam's doctrine of revelation (*wahy*) also contrasts with that of modern biblical criticism. Both the form and the content, as well as the message and the actual words, of revelation are attributed to an external source, God. Muhammad is merely an instrument or a conduit. He is neither author nor editor of the Quran, but God's intermediary. Traditional teachings, emphasizing that the Prophet was illiterate, that he received the revelation from God through the angel Gabriel, and that even the order of the chapters of the Quran was revealed, may be seen as underscoring the belief that in every sense the Quran is the *literal* word of God with no input from Muhammad.

In Islam, God does not reveal Himself but rather His will or guidance. Revelation occurs through the direct inspiration of prophets or through angelic intercession:

God speaks to no human except through revelation *wahy* or from behind a veil or He sends a messenger [angel] and reveals whatever he wills . . . a straight path, the path of God. (42:51-53)

The Quran was initially preserved in oral and written form during the lifetime of the Prophet. Portions of the revelation were committed to memory by companions of the Prophet as they were received, or were

written down by his secretaries. The entire text of the Quran was finally collected in an official, authorized version during the rule of the third caliph, Uthman ibn Affan (reigned 644-56). The Quran was collected, not edited or organized thematically. This format has long proved frustrating to many non-Muslims who find the text disjointed or disorganized from their point of view, since the topic or theme often changes from one paragraph to the next. However, many Muslims believe that the ordering of the chapters and verses was itself divinely inspired. Moreover, this format enables a believer, however brief one's schedule, to simply open the text at random and start reciting at the beginning of any paragraph, since each bears a truth to be learned and remembered.

### Major Teachings of the Quran

While the Muslim sees but one divine source for the Quran, the nonbeliever will search out human sources and explanations. This is particularly true where parallels exist between Quranic and biblical stories. Christian and Jewish communities did exist in Arabia. Moreover, Muhammad's travels as a caravan trader brought him into contact with other People of the Book. He would have known and been aware of these forms of monotheism. However, determining the movement from social and mercantile contacts to religious influences and causal connections is difficult. Muslims offer a simple and direct solution. Similarities in revelation and practice are due to their common divine source; differences occur where Judaism and Christianity departed from their original revelation.

If there is a statement of the core doctrines of Islam, it occurs in the fourth chapter of the Quran:

O believers, believe in God and His Messenger and the Book He has sent down on His Messenger and the Book which He sent down before. Whoever disbelieves in God and His angels and His Books, and His messengers, and the Last Day, has surely gone astray into far error. (4:136)

ALLAH

At the center and foundation of Islam is Allah, the God, whose name appears more than 2,500 times in the Quran. In a polytheistic, pagan society Muhammad declared the sole existence of Allah, the transcendent, all-powerful and all-knowing Creator, Sustainer, Ordainer, and





The following article is by Mary Walker, who was Production Coordinator on the British television series *Living Islam*. It is reprinted courtesy of "Impact" magazine; Scanned by J. Bassett after download from <http://www.unn.ac.uk/societies/islamic/about/women/marywalk.html>

## A World Where Womanhood Reigns Supreme (The Seeds of My Own Re-evaluations)

When I joined the team of *Living Islam* two years ago, my perception of Islam was dominated by prejudice and ignorance, and I found its treatment of women **abhorrent**. To me the veil symbolized the oppression of women, making them invisible, anonymous and voiceless, and the cause of this oppression lay in the will to **perpetuate** the family and maintain a **patriarchal** framework - the very basis of an Islamic society. I thought women were entirely submerged by divine justification of their role as wife and mother.

*Living Islam* was filmed over two years in 19 different countries, and on location I was a lone female in an otherwise male team. I was aware that I especially should behave appropriately. In my mind, women were to be neither seen nor heard. My first trip took me to Mali - to an untypical Muslim community in the bush. Making sure to cover every bit of naked flesh while men wandered around in short sleeves, I wondered what rooms I was permitted to enter and who I was permitted to talk to. But I also wondered whether my new-found meekness was not in part a reaction to the overpowering atmosphere of the patriarchal society I found myself in. Was this how Muslim women felt - **resignation** in the face of impossible odds?

The first Muslim woman I met in Mali was far removed from my preconception about the Muslim female. She was the wife of a **Shaikh** dedicated to converting pagan villagers to Islam. A sophisticated, well educated woman, previously married to a diplomat, she had renounced a Western lifestyle for a life in **purdah**. In my eyes she had sentenced herself to life imprisonment. But here was no prisoner, no poor downtrodden slave. A sharp intelligent and influential woman stood before me, clearly the one "who wore trousers" round here. Here seclusion gave her a status of honour and allowed her to exercise control from behind closed doors without confrontation. She was the bargainer, the head of the household, and the manager of her husband's affairs and schedule.

The **emancipated** woman in the West faces the conflict between confirmation of her femininity and the privileges that she associates with it, and **repudiation** of the **confines** of her female role and all the limitations that men want her to assume. From where I stood, this woman had transformed those limitations into privileges.

On my next trip to northern Nigeria I met two more women who would alter my views even further. These were two women from the household of Shaikh Zakzaky, a fervent preacher of **Jihad** who urges his supporters to follow the example of Iran and replace the imperialistic western regime with an Islamic state. Zeenah Ibraheem, Zakzaky's wife and Fatima Yunus, her friend, had agreed to be interviewed about the role of women Islam. They were in **purdah** and would only speak to another woman. The producer asked me to interview them. I was nervous apart from the fact that I had never interviewed anyone before. I was worried that my feminist sympathies would **antagonize** the women. But it was precisely these sympathies that Zeenah and Fatima themselves were questioning. Once again, the women were educated and articulate. And once again they had rejected the Western lifestyle which I considered so superior to Islam in its treatment of women.

As I took my seat on a carpet in the courtyard, the invisible boundary between men and women was a welcome partition, and within this boundary womanhood reigned supreme. This was a sharp contrast with the feelings from the previous days in locations where my presence had been acceptable only as an "honorary man." We had been filming the medieval theatrics of the "Salla" celebrations that marked the end of Ramadan. Men, men, men everywhere: 500,000 men gathered for prayer on the morning of the Salla, men pouring into the inner

courtyard of the Emir of Kano's palace to pay homage - I was grateful to be allowed to witness these events, but at what price? The complete **annihilation** of my female identity?

But now I was taking the reins because of my sex. No more the feeling of inferiority and exclusion, as a **novice** in things Islamic surrounded by a team of experts, as a woman in a patriarchal society. Now the men were excluded, apart from the cameraman and sound recordist, and they were encouraged to stand well back. The cameraman covered his head and the camera with a black cloth - his very own veil. I was now in a world where the men had no voice.

The women talked and in their answers I saw the seeds of my own re-evaluations. They argued that the veil signified their rejection of an unacceptable system of values which **debased** women, while Islam elevated women to a position of honour and respect. "It is not liberation where you say women should go naked. It is just oppression, because men want to see them naked." Just as to us the veil represents Muslim oppression, to them miniskirts and plunging necklines represent oppression. They said that men are cheating women in the West. They let us believe we're liberated but enslave us to the male gaze. However much I insist on the right to choose what I wear, I cannot deny that the choice is often dictated by what will make my body more attractive to men. Women cannot separate their identity from their appearance and so we remain trapped in the traditional feminine world, where the rules are written by men.

By choosing to wear the veil, these women were making a conscious decision to define their role in society and their relationship with men. That relationship appeared to be based more on exchange and mutual respect (a respect that was often lacking in the personal relationships I saw in the West), than the master/servant scenario I had anticipated. The Veil to them signified visual confirmation of their religious commitment, in which men and women were united, and for Zeenah and Fatima an even stronger commitment to a political ideal.

So were my notions of oppression in the form of the veil disqualified? If my definition of equality was free will then I could no longer define that oppression as a symptom of Islam. The women had all exercised their right to choose. To some extent, they were freer than me - I had less control over my destiny. I could no longer point at them and say they were oppressed and I was not. My life was as influenced by male approval as theirs - but the element of choice had been taken out of mine. Their situations and their arguments had, after all, served to highlight shortcomings in my view of my own liberty.

## VOCABULARY

abhorrent: disgusting, horrible

perpetuate: continue indefinitely

patriarchal: dominated by men

resignation: feeling of giving up in hopelessness

Shaikh: Sheik - prince or royalty.

pardah: seclusion from men

emancipated: liberated, freed

repudiation: rejection

confines: tight limits

Jihad: holy struggle

antagonize: make angry

annihilation: total destruction

novice: beginner

debased: lowered

**Background:**

In the 118 years after the death of the prophet Muhammad in 632 AD, his followers spread the new religion and its centralized government known as the Caliphate throughout much of the old and crumbling Byzantine and Persian empires. Rome and Persia took centuries to conquer and control these lands – the Muslim warriors from the Arabian Peninsula were able to create a bigger empire in just two life-spans.

**Big Question:**

How do you explain the rapid spread of Islam between 632-750 AD?

**Directions:** In this packet are eight documents that give you different perspectives and possible answers to that question. Your task is to work as a group to try to come up with as complete an answer as you can. Follow these steps:

Step 1: Read each document and answer the guiding questions underneath.

Step 2: Use the organizer on the other side of this sheet to collect evidence.

Step 3: As a group, draft a response to the Big Question to hand in at the end of the period.

**Organizer directions:** After you have read all the documents, use the organizer on the back to collect the important evidence that your group will use when drafting your response to the Big Question:

How do you explain the rapid spread of Islam between 632 and 750 AD?

You should identify three reasons for the rapid spread of Islam, and for each reason, identify a convincing piece of evidence (quote). Then explain why that evidence is convincing.

**Reason #1:**

**Evidence to support this reason:**

**Explain – why is this evidence convincing?**

**Reason #2:**

**Evidence to support this reason:**

**Explain – why is this evidence convincing?**

**Reason #3:**

**Evidence to support this reason:**

**Explain – why is this evidence convincing?**



## Document No. 1: Bedouin poetry.

Most of the actual fighting of the early Arab Muslim conquests was done by rural Bedouin tribesmen from the south Arabian Peninsula and Yemen, not the cultured urban elites of the Prophet's own Quraysh tribe in Mecca which provided leadership for the new religion. Like the Homeric Greek tales of the Iliad and Odyssey, Bedouin traditions were largely oral, and delighted in preserving the exploits of their warriors in poem. The following poem describes a dawn attack by one Bedouin tribe against another, prior to the arrival of Islam.

We came upon them at dawn with our tall steeds, lean and sinewy  
and spears whose steel was as burning flame  
And swords that reap the necks, keen and sharp of edge, kept carefully  
in the sheaths until time of need  
And war-mares, springing lightly, of eager heart, strongly knit  
together, not to be overtaken  
We came upon their host in the morning, and they were like a flock  
of sheep on whom falls the ravening wolf  
And there were left there on ground of them Amr and Amr and  
Aswad- the fighters are my witness that I speak true!  
We fell on them with white steel ground to keenness: we cut them to  
pieces until they were destroyed;  
And we carried off their women on saddles behind us, with their  
cheeks bleeding, torn in anguish by their nails.

*Source: Amir Bin al-Tufayl, Contemporary of the Prophet Mohammad (570-632 AD), quoted in Kennedy, ibid. p. 41.*

### Questions for Document #1:

1. What details of the event seem important to the author? Cite specific examples.
2. What does the focus on these details suggest to you about the values of the audience for this poem?

## Document No 2: The Bedouin Dilemma:

The Islamic state could never survive a stable Arab polity confined to Arabia and desert Syria. The Bedouin had traditionally lived off raiding neighboring tribes and extracting payment in various forms from settled peoples. It was a fundamental principle of early Islam, however, that Muslims should not attack each other; the umma was like a large and expanding tribe in the sense that all men were members of the same defensive group. If the Arabs were now part of one big family, raiding each other was clearly out of the question...A peaceful Muslim Arabia would mean abandoning both of the traditional nomad ways of surviving. The alternatives were stark: either the Islamic elite were to lead the Bedouin against the world beyond Arabia...or the Islamic polity would simply disintegrate...The only way of avoiding an implosion was to direct the Muslims against the non-Muslim world.

Source: Kennedy, *ibid*, p. 56-57.

### Questions for Document # 2:

1. What was the "Bedouin Dilemma" which faced Abu Bakr, the first Caliph of the Islamic Empire?

## Document No. 3: The Koran on *jihad*.

The armies of Islam regarded the Koran as the literal revealed word of God. All Muslim scholars agree on the fact that the first greatest *jihad* is the personal-spiritual struggle towards discipline, *jihad-u-akbar*. Jihad can also refer to Holy War and struggle against someone who prevents you from practicing Islam. The following quotations from the Koran address the controversial Muslim duty of *jihad*, or "struggle" which remains open to a wide variety of different interpretations even today. The meaning of *jihad* ranges from personal spiritual self-discipline to a call to holy war against the infidel (non-Muslims). These passages are quoted using *Sura* (chapter) and verse format- for example (16:125) means *Sura* 16, verse 125.

### The Koran on the varieties of *jihad*:

- Invite all to the way of your Lord with wisdom and beautiful preaching: and argue with them in ways that are best and most gracious: For your Lord knows best who has strayed from his path, and who receives guidance. (16:125)
- Let those fight in the path of God who sell the life of this world for the other. Whoever fights in the path of God, whether he be killed or victorious, on him shall We bestow a great reward. (4:72-74)

- ‘O believers! What is the matter with you that when it is said to you, “March out in the path of God” you are weighted down to the ground. Are you satisfied with the life of this world over the Hereafter? The enjoyment of the life of this world is but little when compared with the life of the Hereafter. If you do not march forth, He will afflict you with a painful punishment, and will substitute another people instead of you. You cannot harm Him at all, but God has power over everything. (9: 38-39)
- When the sacred months are past [in which a truce had been in force between the Muslims and their enemies], kill the idolaters wherever you find them, and seize them, besiege them and lie in wait for them in every place of ambush; but if they repent, pray regularly and give the alms tax, then let them go their way, for God is forgiving, merciful. (9:5)
- Fight those who do not believe in God or the Last Day, and who do not forbid what has been forbidden by God and His Messenger [Muhammad], and those among the People of the Book who do not acknowledge the religion of truth until they pay tribute (jizya), after they have been brought low. (9:29)

Questions for Document #3:

1. Compare the interpretation of *Jihad* in 15:125 (the first quotation) with that expressed in 9:5, (the fourth quotation). How are they different?
2. What options does the Koran call for Muslims to given non-believers in 9:5 and 9:29?
3. What motivation for conquest and conversion does 9:38-39 provide for followers of the Prophet?

## Document # 4: Byzantine & Persian warfare.

Relations between the Byzantine and Sasanian Persian empires were largely peaceful during the fifth and early sixth centuries....In the mid sixth century, however, large-scale and very damaging warfare erupted between the two great powers. The Sasanian monarchs invaded Byzantine territory on a number of occasions. In 540 they sacked the great capital of the east at Antioch...In 611 Persian armies reached the shores of the Bosphorus opposite Constantinople itself. In 619 they took Alexandria and all of Egypt was in their hands. The Byzantine recovery was the achievement of the emperor Heraclius...For most of the period of Mohammad's mission, Syria and Palestine were ruled by Persians, not the Byzantines, and it was not until 630, a couple of years before the Prophet's death, that Byzantine control was re-established.

*Source.* Kennedy, *ibid*, 69-70

### Questions for Document #4:

1. What were the two major powers in the Mediterranean as the Prophet was rising to power?
2. How did relations between those powers help pave the way for the success of the armies of Islam?

## Document No. 5: **Surrender Narratives.**

One rich source of our knowledge of Islamic motivations are the lengthy narratives recording how the armies of Islam demanded the surrender of their enemies, especially the Sassanians.

When the Bedouin addressed the Sassanian King of Kings one of them explained what they were doing. When Muhammad had secured the allegiance of the Arabs, "...he ordered us to start with the neighboring nations and invite them to justice. We are therefore inviting you to embrace our religion. This is a religion which approves of all that is good and rejects all that is evil...If you refuse, you must pay tribute (*jizra*). This is a bad thing but not as bad as the alternative; if you refuse to pay, it will be war. If you respond positively and embrace our religion, we shall leave you with the Book of God and teach you its contents. Provided that you govern according to the rules included in it, we shall leave your country and let you deal with its affairs as you please. If you protect yourself against us by paying the tribute, we will accept it from you and guarantee your safety."

**Source:** Al-Numan bin al-Muqarin, recorded by Tabari, *Ta'rikh*, I, p.2240. Quoted in Kennedy, *ibid*, p. 51.

Questions for Document #5:

1. How did the Bedouins explain their motivations for conquest to the Sassanian “King of Kings?”
2. What choices did the Muslim army give to the Sassanian King of Kings?
3. From the point of view of the Persians, what do you think were the benefits and disadvantages of taking the Muslims up on their offer to “... embrace our religion?”
4. From the point of view of the Muslims, why might they hope that the Persians would accept conversion, rather than refuse and choose war?

**Document No. 6: The Spoils of War**

Many warriors were motivated by less spiritual rewards. Following the defeat of a major Persian army in 636 AD, the Bedouin warriors received their share of the loot from the Persian camp.

“And there was booty to be taken and divided. Among the more notable trophies was a figurine of a camel, “about the size of a young goat when it stood on the ground,” made of gold or silver, decorated with pearls and rubies, on it the figure of a man, similarly decorated.”

“There was also booty of the human sort. One of the Arab soldiers recalled how he had entered a Persian tent in which there were pillows (*marafiq*) and some clothes. “Suddenly I sense the presence of a human form hidden under some covers [*farsh*], I tear them away and what do I find? A woman like a gazelle, radiant as the sun! I took her and her clothes and surrendered the latter as booty [to be divided up] but put in a request that the girl should be allotted to me. I took her as a concubine and she bore me a child.””

**Source:** Tabari, *Ta'rikh*, I pp. 2462-3, quoted in Kennedy, *ibid*, p. 124.



Questions for Document # 6:

1. What did the Muslim armies do with the riches captured from the Persians?
2. How did the warrior speaking in the paragraph establish his ownership of the captured Persian woman?

ii

**Document No. 7: Persian Manuscript Illustration**

The Prophet Muhammad, preparing for the battle of Badr (624 AD) against the Quraysh of Mecca. 14<sup>th</sup> Century Persian manuscript.



Because showing the human form in art is considered sacrilege in much of Islam, we have very few images of Muhammad and his earliest followers, the Companions of the Prophet. However, after Islam spread to the Sassanian empire (modern day Iran) its followers there maintained the local tradition of painting the human form. These few surviving portrayals of the Prophet are purely guesswork, since they were painted 600-700 years after his death in 632 AD. Muhammed is the central figure on the light colored horse, facing to the left and rear.

**Source:** The Nasser D. Khalili Collection of Islamic Art

Questions for Document # 7::

1. How are Muhammed and his Companions dressed, armed and equipped for battle?
2. How do you think these weapons and clothing affected the way the Muslim warriors fought?

## Document No. 8: The Muslim Caliphate in 750 AD

By 750 AD, 118 years after the death of the Prophet, Islam had spread to include all of the former Sassanian empire and much of Roman Byzantium- extending central rule of the Muslim Caliphate based in Damascus even to the Vandal stronghold of Spain. The following map shows the limits of Muslim expansion, as well as the dates each area fell to Islam. ~~See if you can trace the three main thrusts of Islamic expansion by connecting the battles in chronological order—like a “connect the dots” challenge!:~~

1. Conquest of the Middle East
2. Conquest of Egypt, North Africa and Spain
3. Conquest of Iraq, Iran and Afghanistan

~~Extra Credit: About how far was it from the western most end of the empire to the eastern most city of Kabul, in modern day Afghanistan? Use the scale in the upper right hand corner of the map.~~

Source: Kennedy, *ibid*, p. xii.

~~“How do you explain the rapid spread of Islam between 632-750 AD?”~~

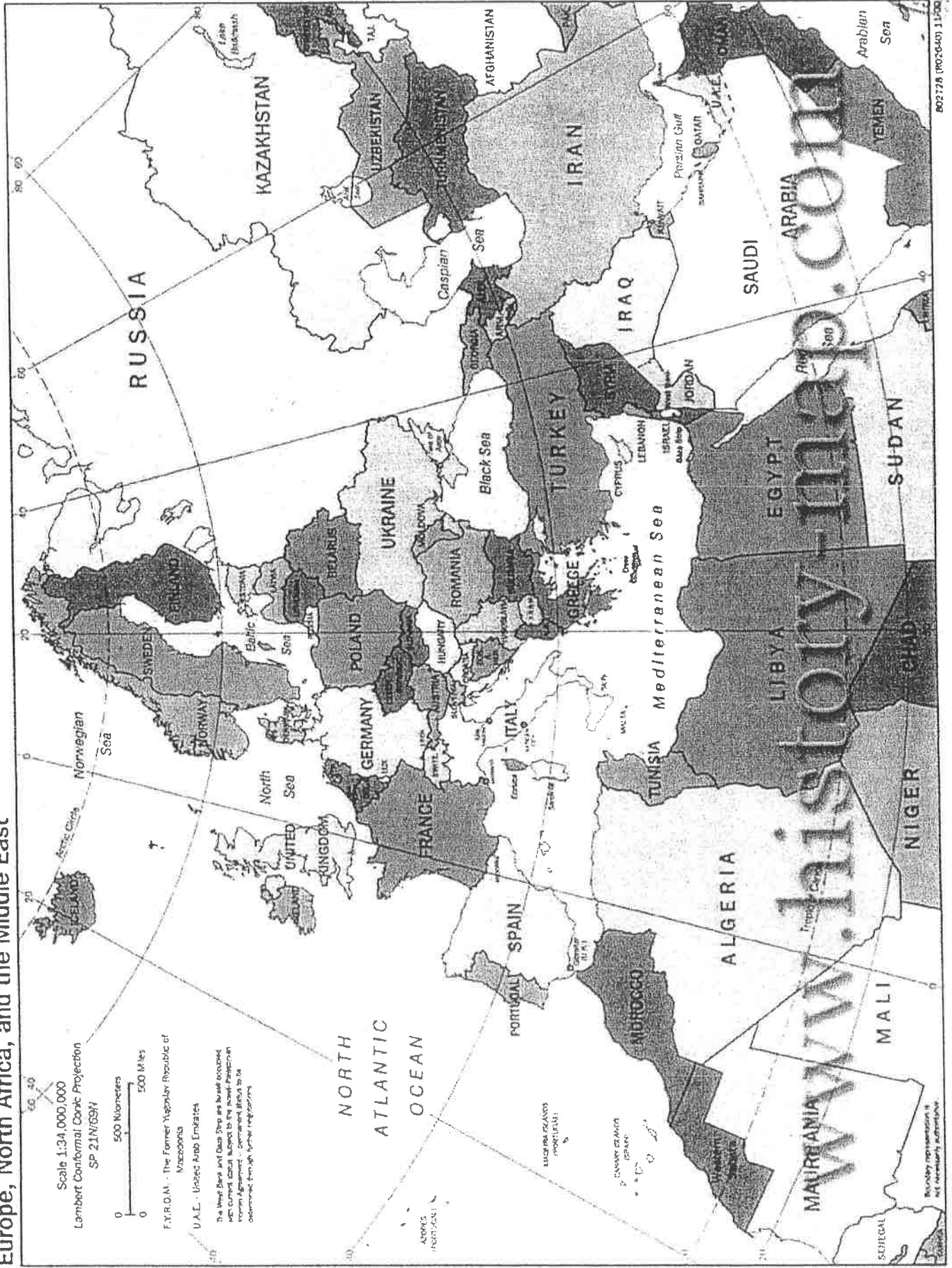
Carefully examine the two maps on the following pages. In the space below, list the modern countries that were a part of the Islamic Empire in 750.







# Europe, North Africa, and the Middle East





Harun al-Rashid

kept a standing army, and they established bureaucratic ministries in charge of taxation, finance, coinage, and postal services. They also maintained the magnificent network of roads that the Islamic empire inherited from the Sasanids.

The high point of the Abbasid dynasty came during the reign of the caliph Harun al-Rashid (786–809 C.E.). By the late eighth century, Abbasid authority had lost some of its force in provinces distant from Baghdad, but it remained strong enough to bring reliable tax revenue from most parts of the empire. Flush with wealth, Baghdad became a center of banking, commerce, crafts, and industrial production, a metropolis with a population of several hundred thousand people. According to stories from his time, Harun al-Rashid provided liberal support for artists and writers, bestowed lavish and luxurious gifts on his favorites, and distributed money to the poor and the common classes by tossing coins into the streets of Baghdad. Once he sent an elephant and a collection of rich presents as gifts to his contemporary Charlemagne, who ruled the Carolingian empire of western Europe.

Abbasid Decline

Soon after Harun al-Rashid's reign, the Abbasid empire entered a period of decline. Civil war between Harun's sons seriously damaged Abbasid authority, and disputes over succession rights became a recurring problem for the dynasty. Provincial governors took advantage of disorder in the ruling house by acting independently of the caliphs: instead of implementing imperial policies and delivering taxes to Baghdad, they built up local bases of power and in some cases actually seceded from the Abbasid empire. Meanwhile, popular uprisings and peasant rebellions, which often enjoyed the support of dissenting sects and heretical movements, further weakened the empire.

As a result of those difficulties, the Abbasid caliphs became mere figureheads long before the Mongols extinguished the dynasty in 1258. In 945 members of a Persian noble family seized control of Baghdad and established their clan as the power behind the Abbasid throne. Later, imperial authorities in Baghdad fell under the control of the Saljuq Turks, a nomadic people from central Asia who also invaded the Byzantine empire. In response to rebellions mounted by peasants and provincial governors, authorities in Baghdad allied with the Saljuqs, who began to enter the Abbasid realm and convert to Islam about the mid-tenth century. By the mid-eleventh century the Saljuqs effectively controlled the Abbasid empire. During the 1050s they took possession of Baghdad, and during the following decades they extended their authority to Syria, Palestine, and Anatolia. They retained Abbasid caliphs as nominal sovereigns, but for two centuries, until the arrival of the Mongols, the Saljuq *sultan* ("chieftain" or "ruler") was the true source of power in the Abbasid empire.

Agriculture  
&  
Cities

## Economy and Society of the Early Islamic World

In the *dar al-Islam*, as in other agricultural societies, peasants tilled the land as their ancestors had done for centuries before them, while manufacturers and merchants supported a thriving urban economy. Here, as in other lands, the creation of large empires had dramatic economic implications. The Umayyad and Abbasid empires created a zone of trade, exchange, and communication stretching from India to Iberia. Commerce throughout this zone served as a vigorous economic stimulus for both the countryside and the cities of the early Islamic world.



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In a thirteenth-century manuscript illustration, a fictional Muslim traveler passes a lively agricultural village. On the left a woman spins cotton thread. Sheep, goats, chickens, and date palms figure prominently in the local economy.

### *New Crops, Agricultural Experimentation, and Urban Growth*

As soldiers, administrators, diplomats, and merchants traveled throughout the *dar al-Islam*, they encountered plants, animals, and agricultural techniques peculiar to the empire's various regions. They often introduced particularly useful crops to other regions. The most important of the transplants traveled west from India to Persia, southwest Asia, Arabia, Egypt, north Africa, Spain, and the Mediterranean islands of Cyprus, Crete, Sicily, and Sardinia. They included staple crops such as sugarcane, rice, and new varieties of sorghum and wheat; vegetables such as spinach, artichokes, and eggplants; fruits such as oranges, lemons, limes, bananas, coconuts, watermelons, and mangoes; and industrial crops such as cotton, indigo, and henna.

The introduction of these crops into the western regions of the Islamic world had wide-ranging effects. New food crops led to a richer and more varied diet. They also increased quantities of food available because they enabled cultivators to extend the growing season. In much of the Islamic world, summers are so hot and dry that cultivators traditionally left their fields fallow during that season. Most of the transplanted crops grew well in high heat, however, so cultivators in southwest Asia, north

*The Spread of Food and Industrial Crops*

*Effects of New Crops*



**Agricultural Experimentation**

Africa, and other hot zones could till their lands year-round. The result was a dramatic increase in food supplies.

Some new crops had industrial uses. The most important of these was cotton, which became the basis for a thriving textile industry throughout much of the Islamic world. Indigo and henna yielded dyes that textile manufacturers used in large quantities.

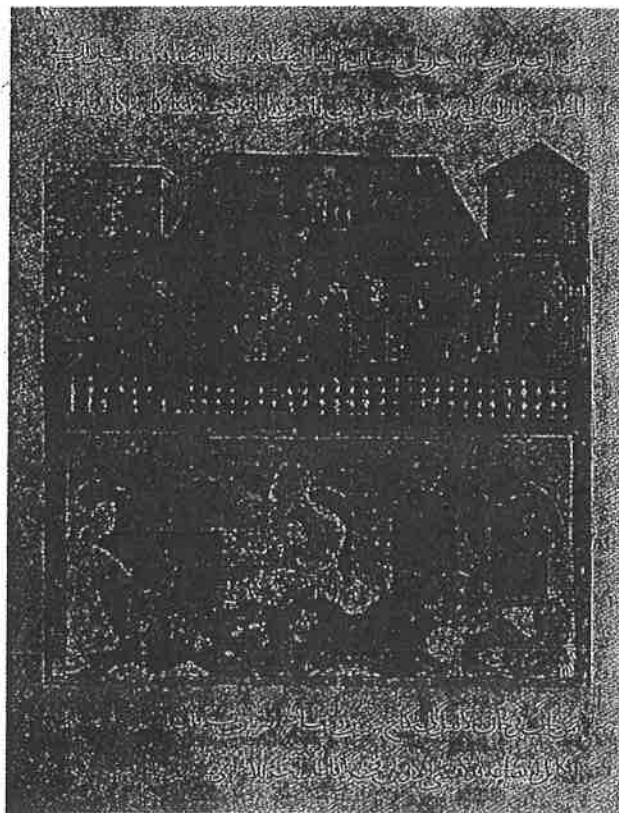
Travel and communication in the *dar al-Islam* also encouraged experimentation with agricultural methods. Cultivators paid close attention to methods of irrigation, fertilization, crop rotation, and the like, and they outlined their findings in hundreds of agricultural manuals. Copies of these works survive in numerous manuscripts that circulated widely throughout the Islamic world. The combined effect of new crops and improved techniques was a far more productive agricultural economy, which in turn supported vigorous economic growth throughout the *dar al-Islam*.

**Urban Growth**

Increased agricultural production contributed to the rapid growth of cities in all parts of the Islamic world from India to Spain. Delhi, Samarkand, Bukhara, Merv, Nishapur, Isfahan, Basra, Baghdad, Damascus, Jerusalem, Cairo, Alexandria, Palermo, Tunis, Tangier, Córdoba, and Toledo were all bustling cities, some with populations of several hundred thousand people. All these cities had flourishing markets supporting thousands of artisans, craftsmen, and merchants. Most of them were also important centers of industrial production, particularly of textiles, pottery,

glassware, leather, iron, and steel.

One new industry appeared in Islamic cities during the Abbasid era: paper manufacture. Chinese craftsmen had made paper since the first century C.E., but their technology did not spread far beyond China until Arab forces defeated a Chinese army at the battle of Talas River in 751 and took prisoners skilled in paper production. Paper was cheaper and easier to use than writing materials such as vellum sheets made from calfskin, and it soon became popular throughout the Islamic world. Paper facilitated the keeping of administrative and commercial records, and it made possible the dissemination of books and treatises in larger quantities than ever before. By the tenth century, mills produced paper in Persia, Mesopotamia, Arabia, Egypt, and Spain, and the industry soon spread to western Europe.



Caravanserais offered splendid facilities for caravan merchants, but they sometimes harbored dangers. In this illustration from a thirteenth-century manuscript, drugged merchants sleep soundly while burglars relieve them of their valuables.

### The Formation of a Hemispheric Trading Zone

From its earliest days Islamic society drew much of its prosperity from commerce. Muhammad himself was a merchant, and he held merchants in high esteem. According to early accounts of his life, Muhammad once said that honest merchants would stand alongside martyrs to the faith on the day of judgment. By the time of the Abbasid caliphate, elaborate trade networks linked all the regions of the Islamic world and joined it to a larger, hemispheric, economy.

When they overran the Sasanid empire, Muslim conquerors brought the prosperous trading cities of central Asia under control of the expanding *dar al-Islam*. Merv, Nishapur, Bukhara, and Samarkand were long-established commercial centers, and they made it possible for Muslim merchants to trade

over a revived silk roads network extending from China in the east to the Mediterranean in the west. Thus Muslim merchants were able to take advantage of the extensive road networks originally built during the classical era by imperial authorities in India, Persia, and the Mediterranean basin. Umayyad and Abbasid rulers maintained the roads that they inherited because they provided splendid routes for military forces and administrative officials traveling through the *dar al-Islam*. But those same roads also made excellent highways for merchants as well as missionaries and pilgrims. Travel along the roads could be remarkably speedy and efficient. After the tenth century, for example, the Muslim rulers of Egypt regularly imported ice from the mountains of Syria to their palace in Cairo. Even during the summer months, they received five camel loads of ice weekly to cool their food and drink.

Overland trade traveled mostly by camel caravan. Although they are unpleasant and often uncooperative beasts, camels endure the rigors of desert travel much better than oxen, horses, or donkeys. Moreover, when fitted with a well-designed saddle, camels can carry heavy loads. During the early centuries C.E., the manufacture of camel saddles spread throughout Arabia, north Africa, southwest Asia, and central Asia, and camels became the favored beasts of burden in deserts and other dry regions. As camel transport became more common, the major cities of the Islamic world and central Asia built and maintained caravanserais—inns offering lodging for caravan merchants as well as food, water, and care for their animals.

Meanwhile, innovations in nautical technology contributed to a steadily increasing volume of maritime trade in the Red Sea, Persian Gulf, Arabian Sea, and Indian Ocean. Arab and Persian mariners borrowed the compass from its Chinese inventors and used it to guide them on the high seas. From southeast Asian and Indian mariners, they borrowed the lateen sail, a triangular sail that increased a ship's maneuverability.



A map produced in the eleventh century by the Arab geographer al-Idrisi shows the lands known and reported by Muslim merchants and travelers. Note that, in accordance with Muslim cartographic convention, this map places south at the top and north at the bottom.

Trade

Banking

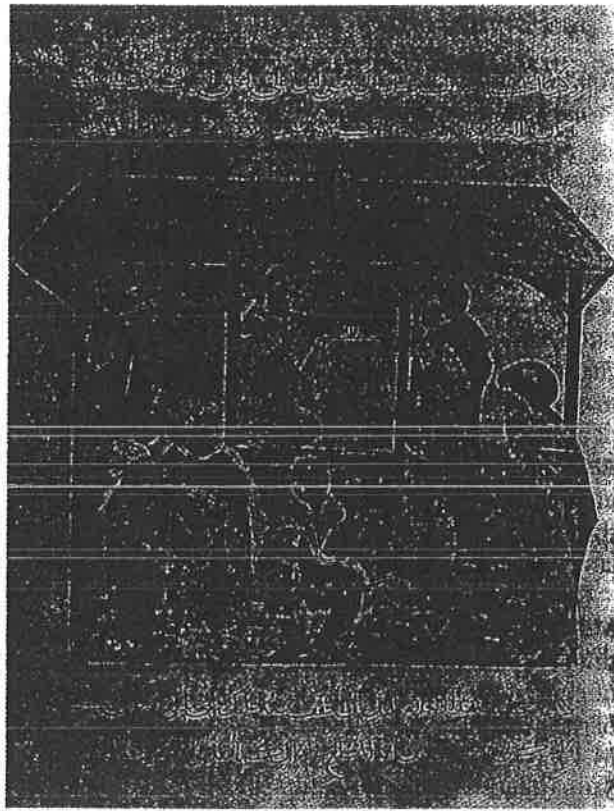
Overland Trade

Camels and Caravans

Maritime Trade



In this thirteenth-century manuscript illustration, merchants at a slave market in southern Arabia deal in black slaves captured in sub-Saharan Africa. Slaves traded in Islamic markets also came from Russia and eastern Europe.



From the Hellenistic Mediterranean they borrowed the astrolabe, an instrument that enabled them to calculate latitude.

Thus equipped, Arab and Persian mariners ventured throughout the Indian Ocean basin, calling at ports from southern China to southeast Asia, Ceylon, India, Persia, Arabia, and the eastern coast of Africa. The twelfth-century Persian merchant Ramisht of Siraf (a flourishing port city on the Persian Gulf) amassed a huge fortune from long-distance trading ventures. One of Ramisht's clerks once returned to Siraf from a commercial voyage to China with a cargo worth half a million dinars—gold coins that were the standard currency in the Islamic world. Ramisht himself was one of the wealthiest men of his age, and he spent much of his fortune on pious causes. He outfitted the Ka'ba with a Chinese silk cover that reportedly cost him eighteen thousand dinars, and he also founded a hospital and a religious sanctuary in Mecca.

**Banks**

Banking also stimulated the commercial economy of the Islamic world. Banks had operated since classical antiquity, but Islamic banks of the Abbasid period conducted business on a much larger scale and provided a more extensive range of services than did their predecessors. They not only lent money to entrepreneurs but also served as brokers for investments and exchanged different currencies. They established multiple branches that honored letters of credit known as *sakk*—the root of the modern word *check*—drawn on the parent bank. Thus merchants could draw letters of credit in one city and cash them in another, and they could settle accounts with distant business partners without having to deal in cash.

**The Organization of Trade**

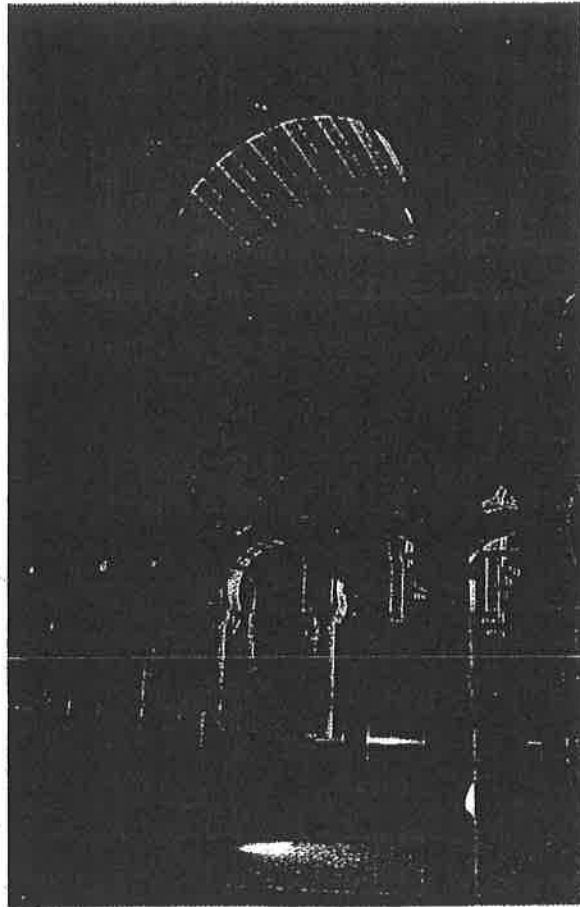
Trade benefited also from techniques of business organization. Like banking, these techniques had precedents in classical Mediterranean society, but increasing volumes of

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...le enabled entrepreneurs to  
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 ...on preferred not to embark on  
 ...o ventures, since an individ-  
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 ...h a ship that sank in a storm.  
 ...stead, like their counterparts  
 ... other postclassical societies,  
 ...basid entrepreneurs often  
 ...ooled their resources in group  
 ...vestments. If several individu-  
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 ... investors rented cargo space  
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 ... spread their risks even more. En-  
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 ...llphate. Some involved simply  
 ...the investment of money in an  
 ...terprise, whereas others called  
 ... for some or all of the partners to  
 ...play active roles in their business  
 ...ventures.

As a result of improved transportation, expanded banking services, and refined techniques of business organization, long-distance trade surged in the early Islamic world. Muslim merchants dealt in silk and ceramics from China, spices and aromatics from India and southeast Asia, and jewelry and fine textiles from the Byzantine empire. Merchants also ventured beyond settled societies in China, India, and the Mediterranean basin to distant lands that previously had not engaged systematically in long-distance trade. They crossed the Sahara desert by camel caravan to trade salt, steel, copper, and glass for gold and slaves from the kingdoms of west Africa. They visited the coastal regions of east Africa, where they obtained slaves and exotic local commodities such as animal skins. They engaged in trade with Russia and Scandinavia by way of the Dnieper and Volga rivers and obtained high-value commodities such as animal skins, furs, honey, amber, and slaves as well as bulk goods such as timber and livestock. The vigorous economy of the Abbasid empire thus helped to establish networks of communication and exchange throughout much of the eastern hemisphere.

The prosperity of Islamic Spain, known as al-Andalus, illustrates the far-reaching effects of long-distance trade during the Abbasid era. Most of the Iberian peninsula



**Interior of the mosque at Córdoba, originally built in the late eighth century and enlarged during the ninth and tenth centuries. One of the largest structures in the *dar al-Islam*, the mosque rests on 850 columns and features nineteen aisles.**

*Al-Andalus*



had fallen into the hands of Muslim Berber conquerors from north Africa during the early eighth century. The governors of al-Andalus were Umayyads who refused to recognize the Abbasid dynasty, and beginning in the tenth century they styled themselves caliphs in their own right rather than governors subject to Abbasid authority. Despite political and diplomatic tensions, al-Andalus participated actively in the commercial life of the larger Islamic world. The merchant-scholar al-Marwani of Córdoba, for example, made his hajj in 908 and then traveled to Iraq and India on commercial ventures. His profits amounted to thirty thousand dinars—all of which he lost in a shipwreck during his return home.

Imported crops increased the supply of food and enriched the diet of al-Andalus, enabling merchants and manufacturers to conduct thriving businesses in cities such as Córdoba, Toledo, and Seville. Ceramics, painted tiles, lead crystal, and gold jewelry from al-Andalus enjoyed a reputation for excellence and helped pay for imported goods and the building of a magnificent capital city at Córdoba. During the tenth century Córdoba had more than 16 kilometers (10 miles) of lighted public roads as well as free Islamic schools, a gargantuan mosque, and a splendid library with four hundred thousand volumes.

### *The Changing Status of Women*

A patriarchal society had emerged in Arabia long before Muhammad's time, but Arab women enjoyed rights not accorded to women in many other lands. They could legally inherit property, divorce husbands on their own initiative, and engage in business ventures. Khadija, the first of Muhammad's wives, managed a successful commercial business.

In some respects the Quran enhanced the security of women in Arabian society. It outlawed female infanticide, and it provided that dowries went directly to brides rather than to their husbands and male guardians. It portrayed women not as the property of their menfolk but as honorable individuals, equal to men before Allah, with their own rights and needs. Muhammad's kindness and generosity toward his wives, as related in early accounts of the prophet's life, also served as an example that may have improved the lives of Muslim women.

For the most part, however, the Quran—and later the sharia as well—reinforced male dominance. The Quran and Islamic holy law recognized descent through the male line, and to guarantee proper inheritance, they placed a high premium on genealogical purity. To ensure the legitimacy of heirs, they subjected the social and sexual lives of women to the strict control of male guardians—fathers, brothers, and husbands. Though teaching that men should treat women with sensitivity and respect, the Quran and the sharia permitted men to follow Muhammad's example and take up to four wives, whereas women could have only one husband. The Quran and the sharia thus provided a religious and legal foundation for a decisively patriarchal society.

When Islam expanded into the Byzantine and Sasanid empires, it encountered strong patriarchal traditions, and Muslims readily adopted long-standing customs such as the veiling of women. Social and family pressures had induced upper-class urban women to veil themselves in Mesopotamia as early as the thirteenth century B.C.E., and long before Muhammad the practice of veiling had spread to Persia and the eastern Mediterranean. As a sign of modesty, upper-class urban women covered their faces and ventured outside their homes only in the company of servants or chamberones so as to discourage the attention of men. When Muslim Arabs conquered Mesopotamia, Persia, and eastern Mediterranean lands, they adopted the veiling of

*The Quran  
and Women*

*Veiling of Women*

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## Art and Sciences Flourish

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 used Greek ideas 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 Literature** Literature had been a strong tradition in Arabia even 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 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.

Popular literature included *The Thousand and One Nights*, a collection of 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 tenth century.

**Muslim Art and Architecture** As the Muslim Empire expanded, the Arabs entered regions that had rich artistic traditions. Muslims continued these traditions but often adapted them to suit Islamic beliefs and practices. For example, since Muslims believed that only Allah can create life, images of living beings were discouraged. Thus, 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, 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 blended Byzantine architecture with Muslim ideas. In Syrian areas, the architecture included features that were very Roman, including baths using Roman heating systems. In Córdoba, the Great

### Global Impact



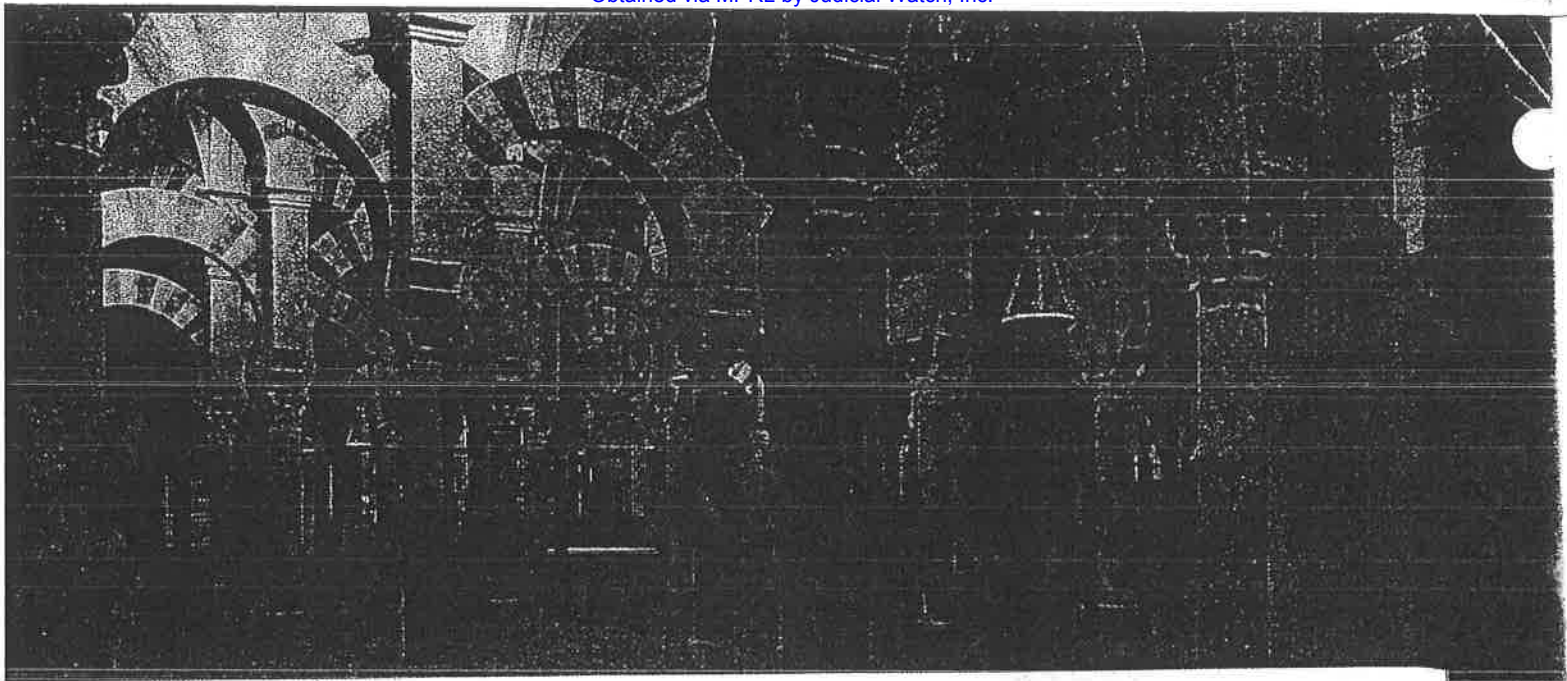
#### *The Thousand and One Nights*

*The Thousand and One Nights* is a collection of stories tied together using a frame story. The frame story tells of King Shahryar, who marries a new wife each day and has her killed the next. When Scheherazade marries the king, however, she tells him fascinating tales for a thousand and one nights, until the king realizes that he loves her.

The tradition of using a frame story dates back to at least 200 B.C., when the ancient Indian fables of the *Panchatantra* were collected. Italian writer Giovanni Boccaccio also set his great work, *The Decameron*, within a frame story in 1335.

architecture  
- architecture  
- mosque of Damascus  
- Qutub





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

Mosque used two levels of arches in a style unknown before. The style was based on principles used in earlier mosques. These blended styles appeared in all the lands occupied by the Muslims.

## Literature

Islam brought major changes to the culture of Southwest Asia, including its literature. Though Muslims regarded the Quran as their greatest literary work, pre-Islamic traditions continued to influence writers throughout the region.

One of the most familiar works of Middle Eastern literature is the *Rubaiyat* (ROO•bee•AHT) of Omar Khayyám (KY•YAHM). Another is *The 1001 Nights* (also called *The Arabian Nights*).

Little is known of the life or the poetry of the twelfth-century Persian poet, mathematician, and astronomer, Omar Khayyám. We do know that he did not write down his poems but composed them orally. His simple, down to earth

poetry was recorded later by friends or scribes. As can be seen in the following lines, Omar Khayyám wondered about the meaning of life, which seemed to pass too quickly. He writes,

“They did not ask me, when they planned my life;  
Why then blame me for what is good or bad?  
Yesterday and today go on without us;  
Tomorrow what’s the charge against me, pray?  
In youth I studied for a little while;  
Later I boasted of my mastery.

Yet this was all the lesson that I learned:  
We come from dust, and with the wind are gone.  
Of all the travelers on this endless road  
No one returns to tell us where it leads,  
There’s little in this world but greed and need;  
Leave nothing here, for you will not return.”

The anonymous stories of *The Arabian Nights* are a collection of folktales, fables, and romances that blend the natural with the supernatural. The earliest stories were told orally and then written down later, with many additions, in Arabic and Persian. The famous story of Aladdin and the magic lamp, for example, was added in the eighteenth century. *The Arabian Nights* allows the reader to enter a land of wish fulfillment through unusual plots, comic and tragic situations, and a cast of unforgettable characters.

The thirteenth-century poet Rumi embraced Sufism, a form of Sunni religious belief that focused on a close personal relationship with Allah. Rumi was converted to Sufism by a wandering dervish. (Dervishes try to achieve union with Allah through dancing and chanting.) He then abandoned orthodox Islam to embrace God directly through love. Rumi sought to achieve union with God through dance attained in the whirling dance of the dervishes, or enchanting music. As he twirled, Rumi composed his poems. “Come! But don’t join us without music. . . . We are the spirit’s treasure. Not bound to this earth, to time or space. . . . Love is our mother. We were born of Love.”

**Rumi**  
1201-1273—Sufi poet and mystic



## Art and Architecture

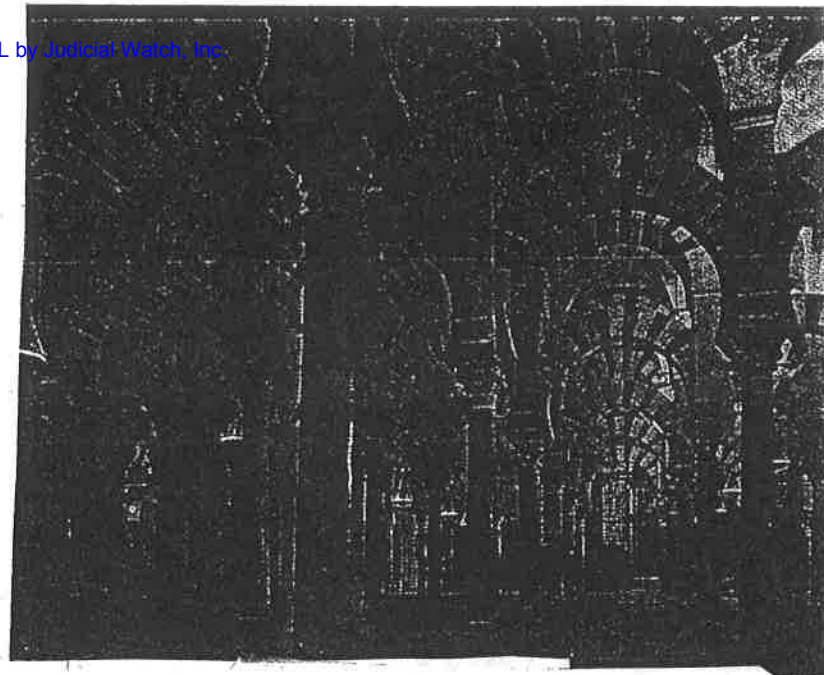
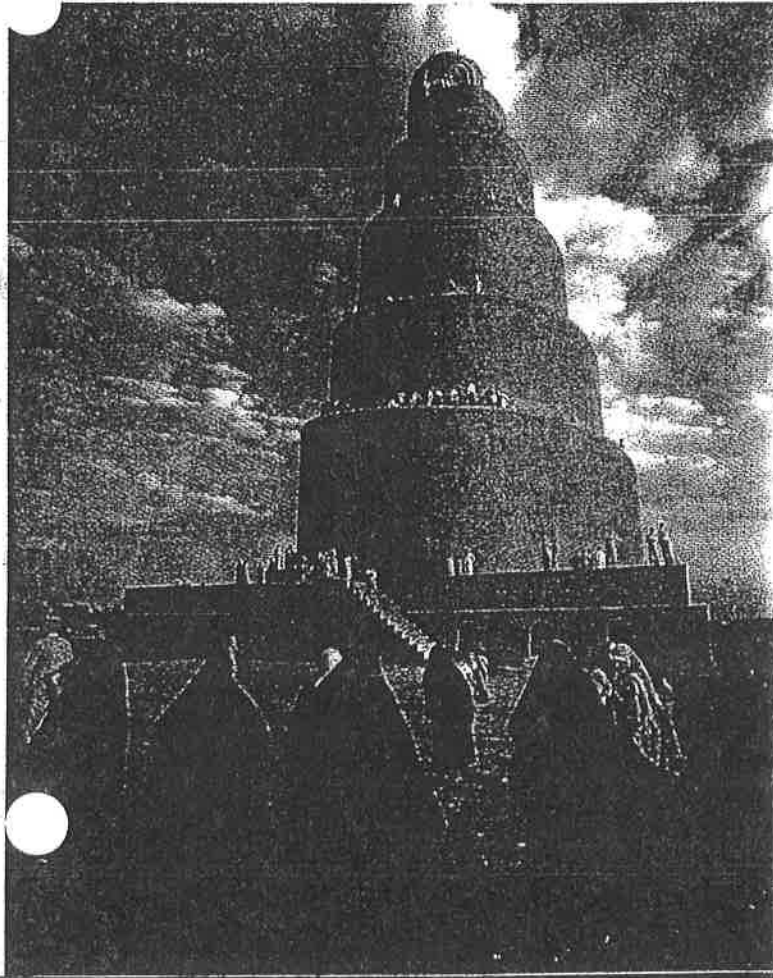
Obtained via MPRL by Judicial Watch, Inc.

Islamic art is a blend of Arab, Turkish, and Persian traditions. The best expression of Islamic art is found in the magnificent Muslim mosques. The mosque represents the spirit of Islam.

The Great Mosque of Samarra in present-day Iraq was the world's largest mosque at the time it was built (848 to 852), covering 10 acres (more than 40,000 square m). The most famous section of the Samarra mosque is its minaret. This is the tower from which the muezzin (moo•EH•zuhn), or crier, calls the faithful to prayer five times a day. The minaret of Samarra, nearly 90 feet (around 27 m) in height, is unusual because of its outside spiral staircase.

One of the most famous mosques is the ninth-century mosque at Córdoba in southern Spain. It is still in remarkable condition today. Its hundreds of columns, which support double-horseshoe arches, transform this building into a unique "forest of trees" pointing upward, giving it a light and airy effect.

The minaret of the Samarra mosque



Because the Muslim religion combines spiritual and political power in one, palaces also reflected the glory of Islam. Beginning in the eighth century with the spectacular castles of Syria, Islamic rulers constructed large brick palaces with protective walls, gates, and baths.

Designed around a central courtyard surrounded by two-story arcades and massive gate-towers, Islamic castles resembled fortresses as much as palaces. One feature of these castles was a gallery over the entrance gate with holes through which boiling oil could be poured down on the heads of attacking forces. This feature was taken over by the crusaders and became part of European castles.

The finest example of the Islamic palace is the fourteenth-century Alhambra in Granada, Spain. Every inch of the castle's surface is decorated in floral and abstract patterns. Much of the decoration is plasterwork that is so finely carved that it looks like lace. The Alhambra is considered an excellent expression of Islamic art.

Most decorations on all forms of Islamic art consisted of Arabic letters, natural plants, and abstract figures. These decorations were repeated over and over in geometric patterns called arabesques that completely covered the surfaces of objects.

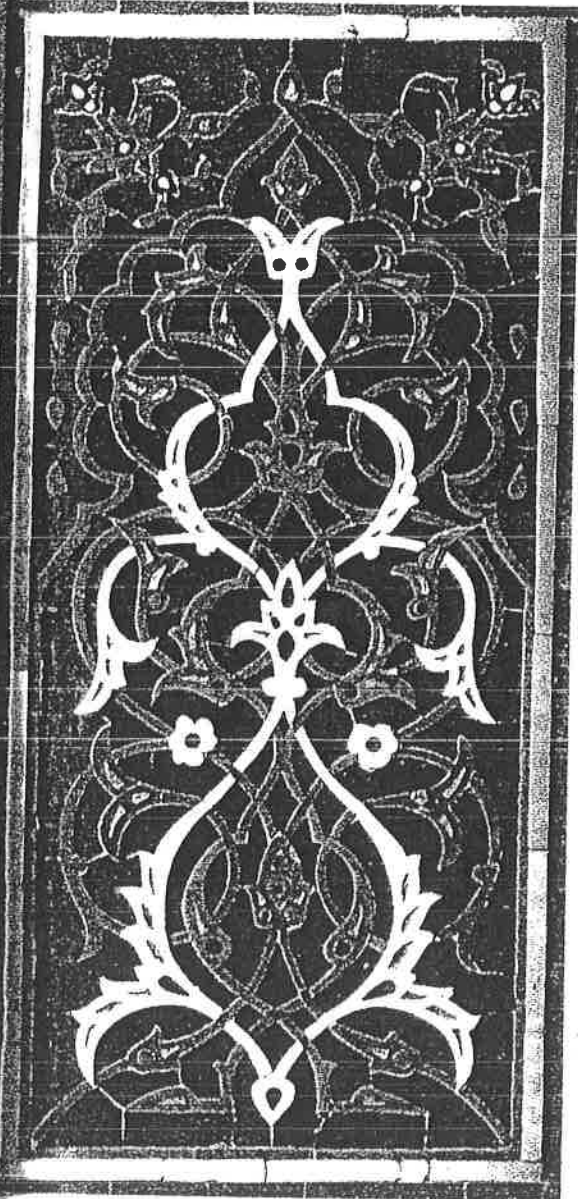
No representation of the prophet Muhammad ever adorns a mosque, in painting or in any other art form. The Quran does not forbid representational painting. However, the Hadith, an early collection of the prophet's sayings, warns against any attempt to imitate God by creating pictures of living beings. As a result, from early on, no representations of figures appear in Islamic religious art.



## Analyzing Art

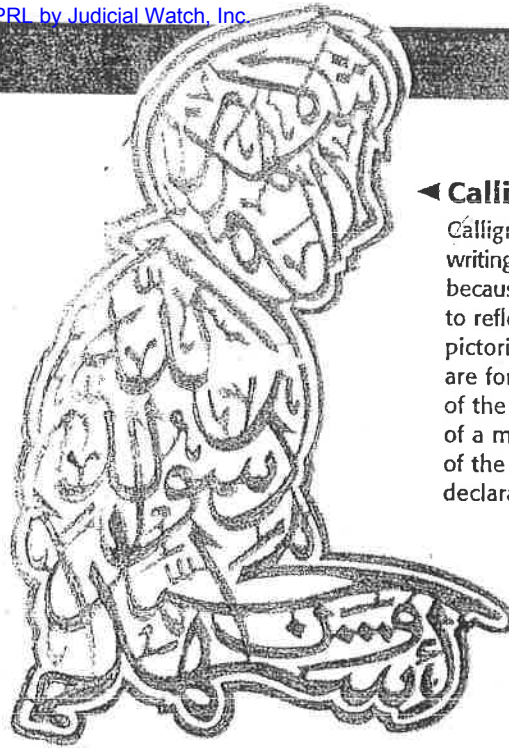
# Muslim Art

Muslim art is intricate and colorful but often does not contain images of living beings. Muslim leaders feared that people might worship the images rather than Allah. Thus, Muslim artists found different ways to express their creativity, as shown on this page.



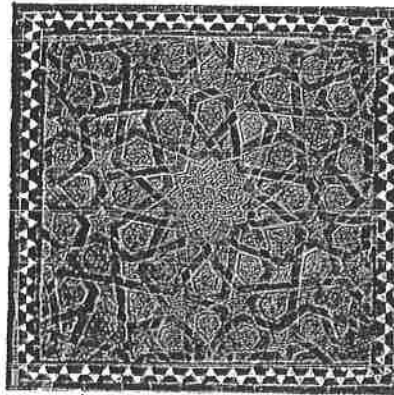
### Arabesque

Arabesque decoration is a complex, ornate design. It usually incorporates flowers, leaves, and geometric patterns. These arabesque tiles are from the Jami Masjid Mosque. Arabesque designs are also found in Muslim mosaics, textiles, and sculptures.



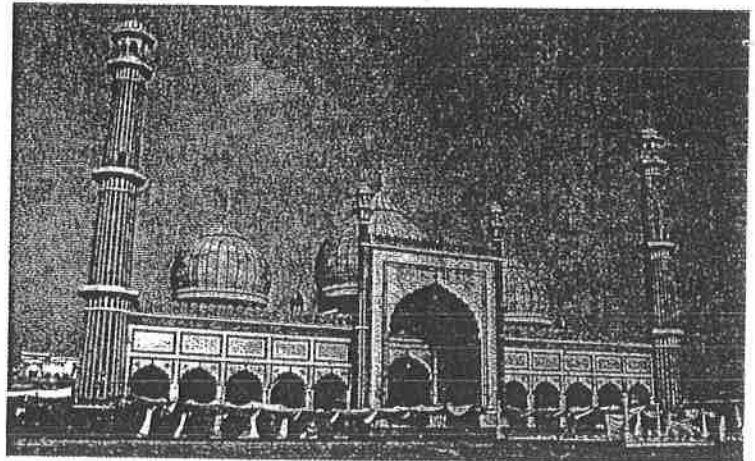
### Calligraphy

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



### Geometric Patterns

Muslim artwork sometimes focuses on strictly geometric patterns. Geometric designs can be found in everything from pottery to architecture. This mosaic is from the Jami Masjid Mosque in India (shown below) and uses intricate patterns radiating out from the central shape.



### SKILLBUILDER: Interpreting Visual Sources

**Drawing Conclusions** What do these three artistic techniques suggest about Muslim art?



# Muslim Scholarship Extends Knowledge

Obtained via MPRL by Judicial Watch, Inc.

Muslims had several 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. However, their attitude also reflected a deep-seated curiosity about the world and a quest for truth. Muhammad himself believed strongly in the power of learning:

## PRIMARY SOURCE

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. However, Muslim leaders and scholars preserved and expanded much of that knowledge. 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 different cultures and beliefs worked side by side translating texts from Greece, India, Persia, and elsewhere into Arabic.

**Medical Advances** Muslim contributions in the sciences were most recognizable in medicine, mathematics, and astronomy. A Persian scholar named al-Razi (Rhazes, according to the European pronunciation) 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 *Treatise on Smallpox and Measles*, which was translated into several languages. He believed patients would recover more quickly if they breathed cleaner air.

**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 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. Muslim observatories charted stars, comets, and planets. Ibn al-Haytham (Alhazen), a brilliant mathematician, produced a book called *Optics* that revolutionized ideas about vision. He 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 Greek philosophers like Aristotle and Plato into Arabic. In the 1100s, Muslim philosopher Ibn Rushd (also known as Averroës), who lived in

Córdoba, was criticized for trying to blend Aristotle's and Plato's views with those of Islam. However, Ibn Rushd 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 in history. Writing during the same time as Ibn Rushd, Maimonides produced a book, *The Guide for the Perplexed*, that blended philosophy, religion, and science.

**The "Ideal Man"** The values of many cultures were recognized by the Muslims. A ninth-century Muslim philosophical society showed that it recognized the empire's diverse nature when it described its "ideal man":

### PRIMARY SOURCE

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*

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 Renaissance, beginning in the 14th century. 5

## History Makers

**Ibn Rushd**  
1126–1198

Today Ibn Rushd is considered by many to be the most important of all Muslim philosophers. Yet his views were so offensive to Islamic conservatives that he was once stoned in the Great Mosque of Córdoba. In 1184, the philosopher began serving as physician to Caliph al-Mansur in Marrakech. Under pressure by conservatives, however, the caliph accused Ibn Rushd of heresy and ordered some of his books to be burned.

Fortunately, all of his work was not lost. Ibn Rushd's writings had a great impact on Europe in the 13th century and played a major role in the revival of Christian scholarship. In the 16th century, Italian painter Raphael placed Ibn Rushd among the ancient Greek philosophers in *School of Athens*.

### INTEGRATED TECHNOLOGY

**RESEARCH LINKS** For more on Ibn Rushd, go to [classzone.com](http://classzone.com)

## Voices from the Past

In his *Autobiography*, the eleventh-century Islamic scholar Ibn Sina, known in the West as Avicenna, described his early training:

“By the time I was [10] I had mastered the Quran and a great deal of literature. There followed training in philosophy . . . then I took to reading texts by myself . . . mastering logic, geometry and astronomy. I now occupied myself with mastering the various texts and commentaries on natural science and metaphysics, until all the gates of knowledge were open to me. Next I desired to study medicine, and proceeded to read all the books that have been written on this subject. At the same time I continued to study and dispute on law, being now sixteen years of age.”

—*Autobiography*, Ibn Sina

Ibn Sina was one of the Islamic world's greatest scholars.



## Preservation of Knowledge

During the first few centuries of the Islamic Empire, the ancient Greek philosophers were largely unknown in Europe. The Arabs, however, were not only aware of Greek philosophy, they were translating works by Plato and Aristotle into Arabic. The translations were then put in a library called the House of Wisdom in Baghdad, where they were read and studied by Muslim scholars. Similarly, texts on mathematics were brought to Baghdad from India.

The process of translating works and making them available to scholars was aided by the making of paper, which was introduced from China in the eighth century. By the end of the century, paper factories had been established in Baghdad. Booksellers and libraries soon followed.

It was through the Muslim world that Europeans recovered the works of Aristotle and other Greek philosophers. In the twelfth century, the Arabic translations were translated into Latin, making them available to the West.

**Reading Check Explaining** Why was paper manufacturing important to Islamic culture?

## Philosophy, Science, and History

The brilliant Islamic civilization contributed more intellectually to the West than translations, however. When Aristotle's works arrived in Europe in the second half of the twelfth century, they were accompanied by commentaries written by outstanding Arabic philosophers. One such philosopher was Ibn-Rushd (IH•buhn•RUSHT). He lived in Córdoba and wrote a commentary on virtually all of Aristotle's surviving works.

Islamic scholars also made contributions to mathematics and the natural sciences that were passed on to the West. The Muslims adopted and passed on the numerical system of India, including the use of the zero. In Europe, it became known as the "Arabic" system. A ninth-century Arab mathematician gave shape to the mathematical discipline of algebra, which is still taught in schools today.

In astronomy, Muslims set up an observatory at Baghdad to study

the position of the stars. They were aware that Earth was round, and they named many stars. They also perfected the astrolabe, an instrument used by sailors to determine their location by observing the positions of stars and planets. The astrolabe made it possible for Europeans to sail to the Americas.

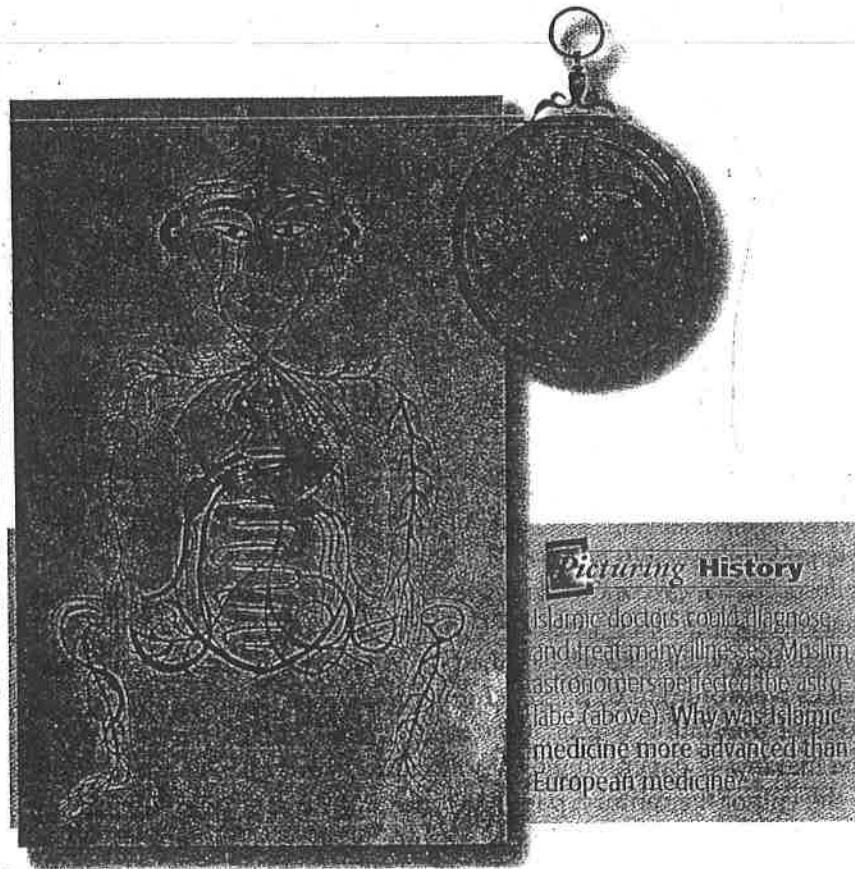
Muslim scholars developed medicine as a field of scientific study. Especially well known was the philosopher and scientist, Ibn Sina (IH•buhn SEE•nuh). He wrote a medical encyclopedia that, among other things, stressed the contagious nature of many diseases. Ibn Sina showed how diseases could be spread by contaminated water supplies. After it was translated into Latin, Ibn Sina's work became a basic medical textbook for university students in medieval Europe. Ibn Sina was only one of many Ara-

bic scholars whose work was translated into Latin and thus helped the development of intellectual life in Europe in the twelfth and thirteenth centuries.

Islamic scholars also took an interest in writing history. Ibn-Khaldun (IH•buhn KAL•DOON), who lived in the fourteenth century, was the most prominent Muslim historian of the age. Disappointed in his career in politics, he began to devote his time to the study and writing of history.

In his most famous work *Muqaddimah (Introduction to History)*, he argued for a cyclical view of history. Civilizations, he believed, go through regular cycles of birth, growth, and decay. He sought to find a scientific basis for the political and social factors that determine the course of history.

**Reading Check Identifying** What instrument used by sailors was perfected by Muslim astronomers in Baghdad?



### Picturing History

Islamic doctors could diagnose and treat many illnesses. Muslim astronomers perfected the astrolabe (above). Why was Islamic medicine more advanced than European medicine?



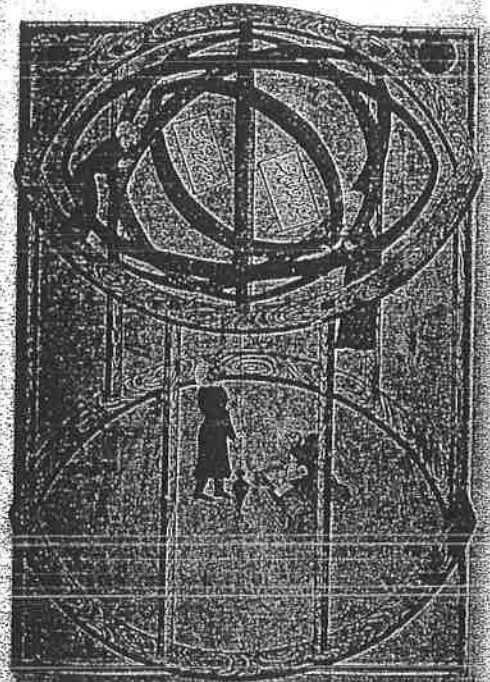
# Science & Technology

## 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 determine religious periods such as the month of Ramadan and the month of Hajj. Studying the skies helped fix the locations of cities so that pilgrims could face toward Mecca as they prayed. Extensive knowledge of the stars also helped guide Muslim traders to the many trading centers of the ancient world.

### ILLUSTRATED TECHNOLOGY

**WATCH LINKS** For more on astronomy, go to [classzone.com](http://classzone.com)



The device shown here is called an **armillary sphere**. The man standing in the center is aligning the sphere, while the seated man records the observations. Astronomers calculated the time of day or year by aligning the rings with various stars. This helped Muslims set their religious calendar.

**Muslim observatories** were great centers of learning. This scene depicts astronomers working at the observatory in Istanbul. They are using many instruments including an astrolabe like the one shown on this page.



The **astrolabe** was an early scientific instrument. It had a fixed “plate” and a rotating “rete.” The plate was a map of the sky and the rete simulated the daily movement of the earth in relation to the stars. Using this tool, one could calculate time, celestial events, and relative position. For Muslims, the astrolabe helped determine where they were in relation to Mecca.



**This is the plate.** The plate was etched with a map of the sky for a certain latitude.

**This is the rete**—it rotated over the plate. The rete was mostly cut away so the map beneath was visible.

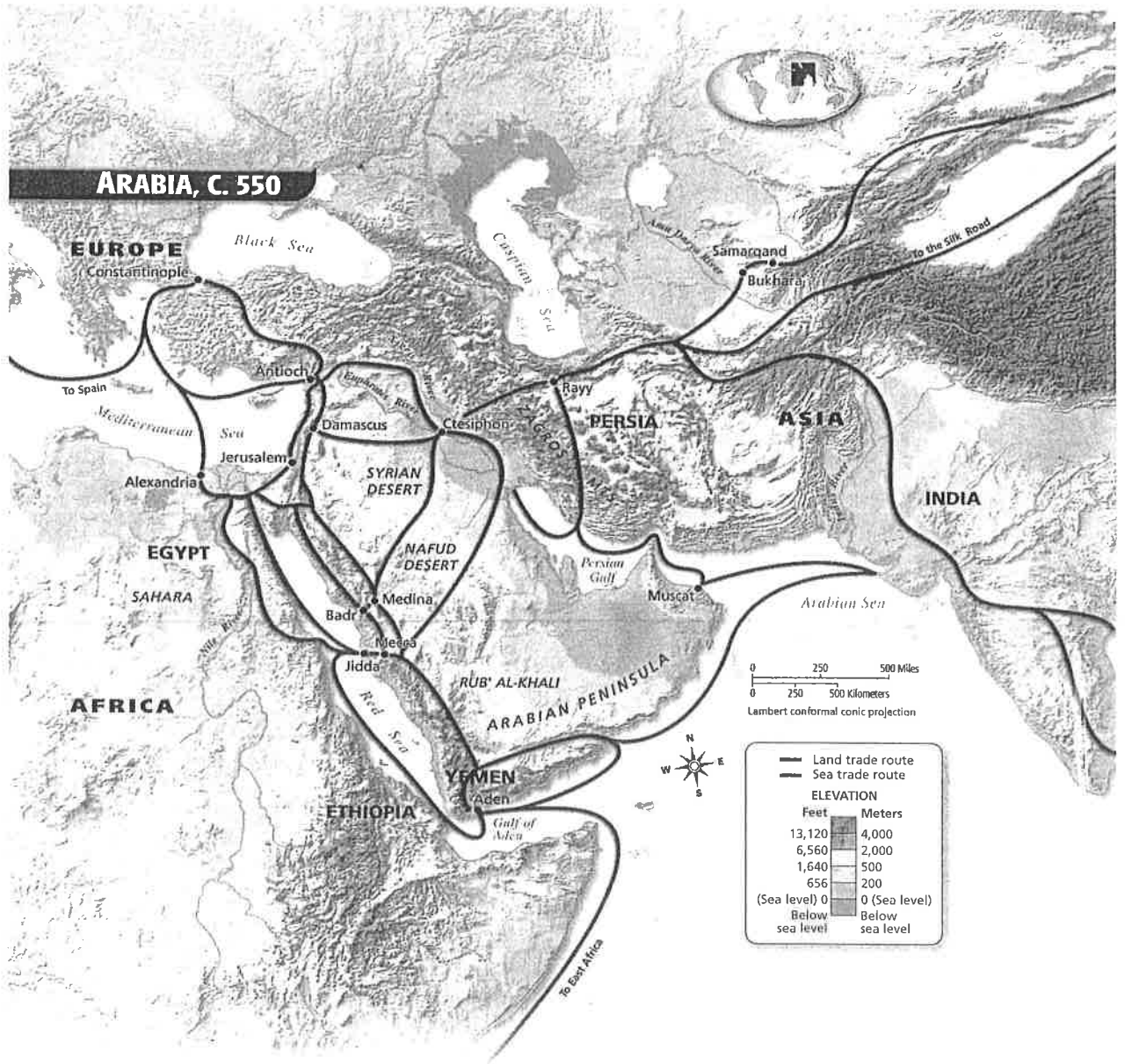
**These pointers** on the rete represented different stars. At night, observers could look at the sky, position the pointers, and make their calculations.

### Connect to Today

- 1. Recognizing Effects** How did fulfilling religious duties lead Muslims to astronomy and a better understanding of the physical world?  
 See Skillbuilder Handbook, page R6.
- 2. Comparing and Contrasting** Muslim astronomers developed instruments to improve their observations of the sky. We do the same thing today. Research how modern astronomers make their observations and compare their methods with early Muslim astronomers. Write two paragraphs on how their methods are similar to and different from each other.



# Transparency 34





**Interpreting Physical Maps** The Arabian Peninsula lies near the intersection of three continents—Asia, Africa, and Europe. Although the peninsula has a harsh climate, and therefore little agriculture, it is well situated for trade. Lead students in a discussion of the map using the following questions as a guide:

- What Egyptian city was along both the land and sea trade routes? *Alexandria*
- What Persian Gulf city was along the sea trade route? *Muscat*
- What city near the Black Sea provided a hub for both sea and land trade routes?  
*Constantinople*
- Was the Silk Road a land or sea route? *land*

**English-Language Learners** Direct students' attention to the map legend. Use the following prompts to help students understand and use the map:

- Have students use the legend to locate the land trade routes across Persia and Asia and determine what the terrain along the route was like. *mountainous, with heights ranging from 1,640 to 13,120 feet*
- Have students follow the sea trade routes from the Persian Gulf to the Mediterranean Sea. Point out that to get from the Red Sea to the Mediterranean Sea, sea traders joined land routes that led to Alexandria and Jerusalem.

ESSENTIAL QUESTIONS

① What are the origins & tenets of Islam?

② How does Islam affect society & culture?

③ What factors influenced the rapid expansion of Islam?

## Islam Introduction

### I. Quick Questions:

1. Who were the Bedouins: where did they live and how did they survive?
  2. What were the religious beliefs of the Bedouins?
  3. What were idols? *What was Muhammad's reaction to the idols after spoken to by angel Gabriel?*
1. Bedouins – nomads that lived on Arabian peninsula desert (slept in tents made of camels hide, drank camel milk). Traveled between scattered oases and trading centers. Raided each others camps and caravans.
  2. Religion – worshipped 100's of gods and spirits (*jinn*) thought to live in rocks and natural objects. Mecca home to most sacred, Black Stone, which is in a shrine called the Ka'aba. Ka'aba also held idols representing 360 idols
  3. idols – represented gods. When destroyed idols, Muhammed said "truth has come, falsehood has vanished."

*What you don't know? what would you like to know?*

*Pre Test Islam*

### II. Muhammed – who was he and how did he come to found a new religion?

**570-632**

- Born into minor branch of powerful family in Mecca (orphan at age six)
- Probably illiterate (raised by grandfather)
- Married Khadya (wealthy businesswoman) 15 years older than him  
*(25-40)*
- He often spent time alone praying and meditating and was very interested in religion
- At age 40 a vision came to him in a cave outside Mecca  
*(610)*
  - In vision, angel Gabriel came to him and said that he <sup>was</sup> had a message from God (Allah) – same as Jewish and Christian God
  - He came to think that he was the last and greatest of the prophets – 1<sup>st</sup> supporters family and friends
  - 613 began to preach publicly in Mecca – faced harassment
- 622 he fled Mecca for Medina (flight = **Hegira**) *flight of pain, injustice, idolatry*
  - turning point for followers and he became politically more influential
  - new religion became known as Islam = "surrender to God"
- from Medina raided Meccan caravans (increased prestige)
- 630 10,000 converts entered Mecca

*Truth has come falsehood has vanished - idols's idols*  
What were most important turning points in his life and describe to the class.

Age 62

*ISLAM - Surrender to God  
MUSLIM - one who surrenders*

*M*



- Muhammed dies
- After death, follower Abu-Bakr orders all his words to be collected into one book which became known as the **Koran** (holy book of Islam)
  - Roughly same length as New Testament
  - 114 suras (chapters) arranged according to length (longest 1<sup>st</sup>)
  - written in Arabic and only Arabic considered true word of God – only Arabic used to worship (therefore Arabic language spread wherever Islamic conquerors carried Koran)

### III. Islam as a monotheistic religion – call to prayer

- ⓪ highlight Muhammad's return to Mecca: What was his message when he destroyed all of the idols? Why was this so important?
- Read call to prayer together: how does this relate to Muhammad's actions in the Ka'aba? How are the ideas in the call to prayer similar to and different from those of Judaism and Christianity?

#### Rules of being a Muslim

- simple and demanding
- strict guidelines for "right living"
- each person had to carry out five duties = **5 Pillars of Islam**
  - 1. Faith - "no God but God and that Muhammed is his prophet" *Like any other religion*
  - 2. Prayer – called to morning prayer by crier (muezzin) *myoo-zee-zin*
    - first purified themselves by washing hands to elbow and feet to ankles
    - had to pray five times a day (remove shoes and face city of Mecca) recite formal prayer silently or in a low voice
  - 3. Alms – give portion of wealth to poor
  - 4. Fasting – for one full month (Ramadan)  
Muslims were to eat nothing and drink nothing between sunrise and sunset
  - 5. Pilgrimage – once in a lifetime any Muslim who could afford a journey was to Make a pilgrimage to Mecca *- Now all the states have the same law, different*

#### Other Rules

- believers not to eat ham or pork
- can't drink intoxicating beverages
- a man could marry up to 4 wives if he could support them equally
- marriage with unbelievers forbidden

- Friday afternoon set aside for communal prayer in a Mosque
  - o only one person led prayer but no priest or rabbi
  - o women did not attend communal sessions
- taught there would be a day of Judgement at which time those who followed Muslim would be rewarded – welcomed into paradise
- unbelievers and those who did not do their duties faced eternal life in hell

Tues.

- 5 pillars
- Quran + ques. (1st groups then as whole class)
- interpret Quran in groups, then share (6 groups, each do 4)

① What is the relationship of the Quran and linguistics?

② What is the difference between messengers and prophets?

③ How do Muslims <sup>beliefs</sup> interpretation of being the descendents of Abraham differ from that of the Christians and Jews?

④ How do Muslims view the Torah/~~of~~ Gospel?

⑤ How does Islam teach that God reveals his word?

Name \_\_\_\_\_

Class \_\_\_\_\_

Date \_\_\_\_\_

## Reading for Chapter

## 8

**The Koran****History and Literature**

Muslims believe that the Koran contains the word of Allah as revealed to the prophet Muhammad. The Koran teaches that Allah is the all-powerful and all-knowing God who created the world and everything in it. The Koran is arranged into 114 chapters called suras, which vary in length from 3 or 4 verses to over 200 verses. Called "The Night," the following sura provides an insight into Muslim beliefs about the qualities that distinguish goodness from evil.

**The Night**

**I**n the Name of Allah, the Compassionate, the Merciful  
 By the night, when she lets fall her darkness, and by the radiant day!  
 By Him that created the male and the female, your endeavors have  
 different ends!

For him that gives in charity and guards himself against evil and  
 believes in goodness, We shall smooth the path of salvation: but  
 for him that neither gives nor takes and disbelieves in goodness,  
 We shall smooth the path of affliction. When he breathes his last,  
 his riches will not avail him.

It is for Us to give guidance. Ours is the life of this world, Ours the  
 life to come. I warn you, then, of the blazing fire, in which none  
 shall burn save the hardened sinner, who denies the truth and  
 gives no heed. But the good man who purifies himself by  
 almsgiving shall keep away from it: and so shall he that does good  
 works for the sake of the Most High only, not in recompense for a  
 favor. Such men shall be content.

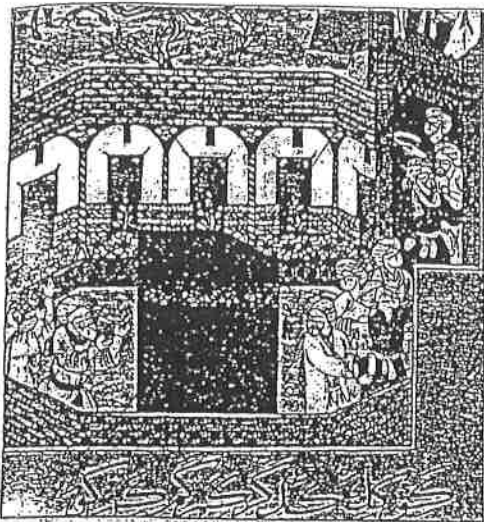
**Comprehension**

1. What two attributes of Allah are identified in the opening line of "The Night?"
2. What three ethical qualities does Allah value?
3. How will Allah punish those who deny the truth?

**Critical Thinking**

4. Reread the "Sermon on the Mount" on page 161 of your text. What ethical qualities are encouraged by both Islam and Christianity?
5. Reread the "Parable of the Good Samaritan" (History and Literature Reading 6). What can you infer from that parable and from "The Night" about why people should help others?





An illustration from a Turkish book, showing Muslims praying around the Ka'ba.



The pilgrim encampment outside Makkah. Before entering Makkah the pilgrims set aside their normal clothes and all wear a simple white garment as a mark of equality with others and humility before God.

## THE FIVE PILLARS OF ISLAM

There are five main beliefs in Islam: belief in God, in the Qur'an, in the angels, in the Prophet Muhammad and the prophets sent before him, and in the Last Day. These are known as the five pillars of faith. But belief alone is meaningless, and Muslims express and uphold their faith in their daily lives by practicing the Five Pillars of Islam, described as the actions that arise out of belief.

### 1 THE DECLARATION OF FAITH

*There is no god but God and Muhammad is his prophet.*

These words are repeated in daily prayer and are written on Muslim buildings. This is the core of Islam as defined by the Prophet himself in the Hadith:

*Sufyan ibn'Abdullah said: "I asked the Messenger of Allah: 'Tell me something about Islam which I can ask of no one but you.' He said: 'Say I believe in Allah—and thereafter be upright.'"*

### 2 PRAYER (SALAH)

Five daily prayer times are laid down: before sunrise, after midday, late afternoon, at sunset and during the night. These are obligatory for all Muslims, unless they are ill or traveling, but private prayer at other times is also very much part of Islamic life. (For details of the prayers see page 77.)

On Fridays, Muslims are expected to perform the after-midday prayer together in the mosque.

### 3 FASTING (SAWM)

The ninth Muslim month, Ramadan, is laid down as a month of fasting: an adult Muslim refrains from eating, drinking, smoking and conjugal relations from dawn to sunset. The intention of the fasting is to clear the body in order to be filled by the spirit of piety and righteousness. It is a time to take stock and to be reflective. The Qur'an describes it thus (Surah 2:183):

*O you who believe, fasting is prescribed to you as it was prescribed to those before you, so that you may learn self-restraint.*

### 4 WELFARE TAX (ZAKAT)

Zakat is the right a community of Muslims has on all the surplus wealth of an individual. It is frequently calculated at an annual rate of 2.5% and is usually distributed among the needy. The zakat is the minimum amount expected—many Muslims offer far more than that in private donations or charity. As the Qur'an says (Surah 3:92):

*You will never attain righteousness until you give freely of what you love.*

### 5 PILGRIMAGE (HAJJ)

If they can afford it all Muslims are expected to perform the pilgrimage to Makkah during the month of pilgrimage (Dhu-l-Hijja) at least once in a lifetime. This is a time of fellowship, a place to share and perhaps shed worries and anxieties and find peace with oneself, with God and with all creation. But it is not obligatory. The Qur'an is specific that individuals must only go if they are physically fit to travel, can really afford to do so and do not put their family's well-being at risk.



## The Qur'an's Commandments

**Direction:** Below is a list of ten translations from the Qur'an. For each, rewrite the quote as a commandment for Muslims to follow that begins with, "A Muslim must..." or "A Muslim must not..."

**Note:** The numbers in parentheses refer to the chapter and verse cited from the Qur'an.

**Example:**

"Thy Lord hath decreed that ye worship none but Him" (17:23)  
A Muslim must not worship anything but God.

1. "And the Lord hath decreed that ye be kind to your parents...and say 'My Lord bestow on them Thy mercy even as they cherished me in childhood.'" (17:23-24)
  
2. "Take not life – which God has made sacred – except for just cause." (17:33)
  
3. "Nor come nigh to adultery: for it is a shameful deed." [adultery = cheating on your husband/wife] (17:32)
  
4. "Woe to those that deal in fraud, those who, when they have to receive by measure from men, exact a full measure, but when they have to give back to men, give less than is due." (83:1-2)
  
5. "Those who slander chaste women are cursed in this life and in the Hereafter." [slander = lie; chaste = virgin] (24:23-24)
  
6. "And swell not they cheek in pride at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster." (31:18)
  
7. "If any do turn his back to them [an attacker] on such a day [of battle] unless it be in a strategy of war, or to retreat a troop [of his own], he draws on himself the wrath of God." (8:16)

8. "Do you see what happens to one who denies God? He shares the same fate as one who refuses the orphan and does not help to feed the indigent [the poor]." (107:1-3)

9. "Satan's plan is to excite enmity and hatred between humans, with intoxicants and gambling, and hurt your remembrance of God and prayer. Will you not then abstain [not do those things]?" (5:91).

10. "Make peace between them with justice, and be fair." (99:9)

**When you finish...**

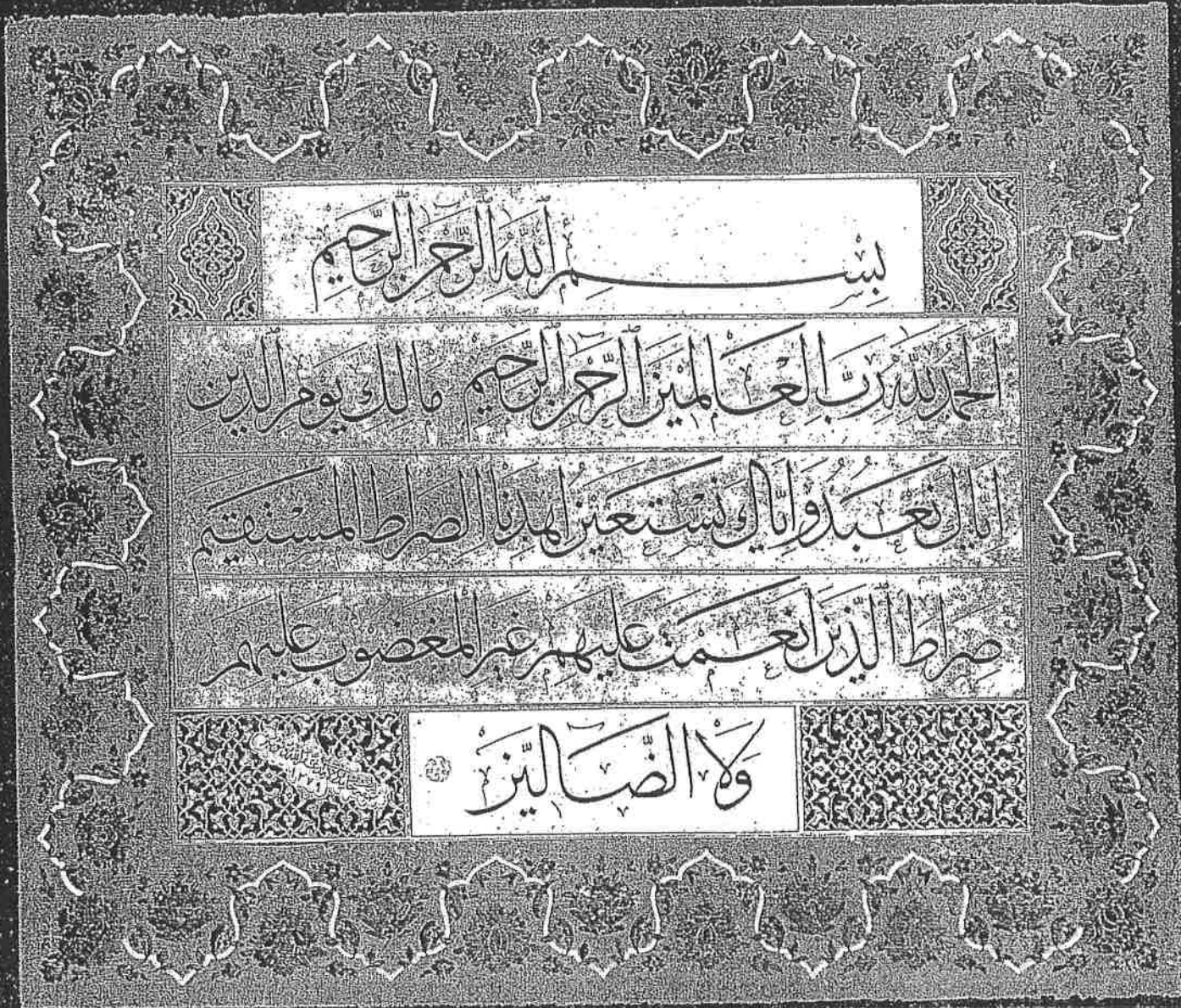
A. Did any of these commandments for Muslims surprise you? Why or why not?

B. How will these rules impact the way people live their lives?

C. Do you think these rules would have had a positive or negative impact on people living in the Middle Ages? Explain.



CHRISTIAN POITE / MUSEUM ET D'HISTOIRE, GENEVA; NEXT PAGE, TOP: STEPHÉNE HOLLYMAN; BOTTOM: MOHAMMED BIN SALIM AL-WADHAWY CALLIGRAPHY; MOHAMMED ZAKARIYA



In the name of God, Most Gracious, Most Merciful. Praise be to God, The Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship; And Thy aid do we seek. Show us the straight way; The way of those on whom Thou has bestowed Thy Grace; those whose [portion] Is not wrath; And who go not astray.

The Qur'an, Chapter 1  
"Fattha" ("Opening Chapter")

# Islam

## An Introduction

- Facts about Islam and Muslims
- Masterpieces of Islamic Art
- Islamic Cultural Timeline
- Notable Muslims
- Recommended Further Readings

A special pull-out section from  
*Saudi Aramco World*, January/February 2002

A limited number of copies of "Islam: An Introduction" is available upon request for use in your class or community group at no charge. Make your request to: Edna Catchings, Special Requests, P.O. Box 2106, Houston TX 77252.



## What is Islam?

Islam is the religion, and the way of life, of about one fifth of the world's population. Its adherents, called Muslims, believe Islam is God's final message to humankind, a reconfirmation and perfection of the messages that God has revealed through earlier prophets.

## What do Muslims believe?

The central Muslim belief is that there is only one God, unique, incomparable, eternal, absolute and without peer or associate. He cannot be perceived in this world but through His works.

Other important tenets of Islam are that God is the Creator of all that exists; that His will is supreme; that He has sent messengers to humankind, of whom Muhammad was the "seal"—that is, the last; that the Qur'an is the very Word of God; that angels, immortal creatures, exist, as does Satan; that humans are responsible to God for their actions; and that, on Judgment Day, an all-knowing and merciful God will judge all mortals according to their deeds in this life.

## Who was the Prophet Muhammad?

Obtained via MPRI by Judicial Watch, Inc.  
Muhammad was the prophet through whom, Muslims believe, God sent his last revelation to humankind.

Muhammad was born around the year 570 in the Arabian city of Makkah, a city built on trade and on the flow of pilgrims to the Ka'bah, the shrine believed to have been erected by Adam, and which was then filled with idols from many cultures.

Muhammad was orphaned at age six. In his 20's, he went to work for a widow named Khadijah, who ran trading caravans. Working for her, he traveled widely and earned a reputation for trustworthiness. Later, and in spite of a considerable age difference, he married Khadijah.

In his late 30's, Muhammad took to meditating alone in a cave on Mount Hira, a few hours' walk outside the city. There, one day during the month of Ramadan, he heard a voice ordering him to "Recite!"

Three times, Muhammad replied that he could not: He was illiterate. But each time the command was repeated, and finally Muhammad received the first revelation:

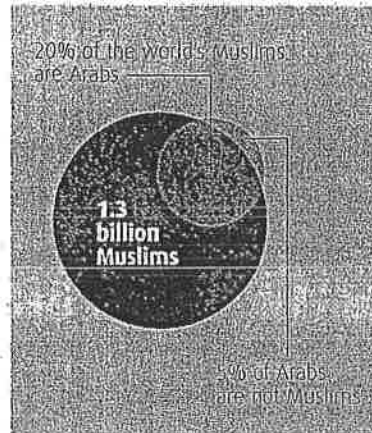
Recite: In the name of your Lord who created, Created man from a clot. Recite: And your Lord is Most Bounteous, Who taught by the pen, Taught man that which he knew not.

The voice—it revealed itself as the Angel Gabriel—told Muhammad that he was to be the Messenger of God, and the revelations continued at irregular intervals for the 22 remaining years of Muhammad's life. The total of these revelations is the Qur'an, a word that means, literally, "recitation."

At first, Muhammad told only his wife and his closest friends of his experience. But as the revelations kept coming, they enjoined him to proclaim the oneness of God publicly—something that took courage, because most Makkans believed there were many gods (polytheism).

It was the eloquence of the revelations, and the ease with which listeners recognized in them true words of God, that led to the emergence of Muslims. But Muhammad also faced opposition from Makkan polytheists: To them, Muhammad's monotheism was a threat to their control of the Ka'bah—and the pilgrimage trade. In the early fall of 622, Muhammad and his followers emigrated from Makkah north to the town of Yathrib (later renamed al-Madinah). This emigration—known as the *hijrah*—marks the beginning of the Islamic calendar, because it was in Yathrib that the followers of Muhammad's teachings developed a society organized along the reformist lines of God's revelations.

In 630, after a series of battles, Muhammad peacefully re-entered Makkah, where he cleared the Ka'bah of idols. Two years later, he took ill, and died on June 8, 632. His close companion, Abu Bakr al-Siddiq, told the grieving Muslim community, "Whoever worshiped Muhammad, let him know that Muhammad is dead, but whoever worships God, let him know that God lives, and dies not."



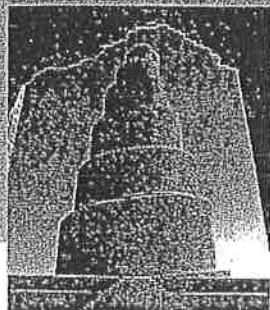
## 10 Masterpieces of Classical Islamic Art

"Great nations write their autobiographies in three manuscripts, the book of their deeds, the book of their words and the book of their art," wrote Ruskin. "Of the three the only trustworthy one is the last." The objects listed below, chosen by historians of Islamic art Jonathan M. Bloom and Sheila S. Blair, are only 10 pages from the vast "manuscript" of Islamic civilization, but they offer a sample of the riches of the whole.



1. **The Dome of the Rock**, Jerusalem, 692. The first great work of Islamic architecture. It was built over the rock from which the Prophet Muhammad made his miraculous ascent to heaven, which is described in Chapter 17 of the Qur'an.

2. **The Malwiya minaret**, Samarra, Iraq, mid-ninth century. This 50-meter (160)-helical tower of sun-dried and baked brick may have been modeled on ancient ziggurats. It symbolizes the power of Islam at the zenith of the Baghdad-based Abbasid caliphate.





Percentage of American Muslims by heritage



SOURCE: (B) GRAPHICS; ZOGBY INTERNATIONAL

# The Islamic Calendar

The Islamic calendar is based on a lunar year of 12 full lunar cycles taking exactly 354 and 11/30 days. Each new year in the Islamic calendar thus begins 10 or 11 days earlier in the 364 1/4-day solar calendar commonly used in the West. The 12 months of the Islamic year are:

Muharram, Safar, Rabi' al-Awwal ("Rabi' I"), Rabi' al-Thani ("Rabi' II"), Jumada al-Ula ("Jumada I"), Jumada al-Akhirah (Jumada II), Rajab, Sha'ban, Ramadan, Shawwal, Dhu al-Qa'dah, and Dhu al-Hijjah.

The first day of year one of the Islamic calendar was set as the first day of the *hijrah*, the Prophet's move from Makkah to Madinah: July 26, 622. The western convention in designating Islamic dates is thus by the abbreviation AH, which stands for the Latin *anno hegirae*, or "Year of the Hegira."

To roughly convert an Islamic calendar year (AH) into a Gregorian equivalent (AD), or vice versa, use one of the following equations.

$$AD = 622 + (32/33 \times AH)$$

$$AH = 33/32 \times (AD - 622)$$

## Why are modern numerals called "Arabic numerals"?

The modern numerals widely used today were probably developed in India, but it was Arabs who transmitted this system to the West. In 771, an Indian scholar arrived in Baghdad bringing with him a treatise on astronomy that used the Indian numerical system, which the Arabs admired because it was more economical than the Roman system. In time, they added a further improvement: the *sifr* ("cipher"), or zero.

## Arabic Writing

Most scholars believe that Arabic developed from Nabataean and/or Aramaic dialects spoken in northern Arabia and much of the Levant during roughly a thousand years before the Islamic era.

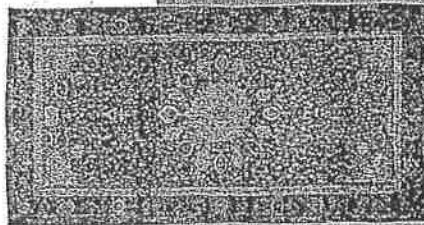
The Arabic alphabet has 28 letters. More complex than differing capital and small letters in English, each Arabic letter may have up to four forms, depending on where it appears in the word and which letters precede or follow it. The Arabic script is read from right to left.

The cursive nature of the script and the variability of the letterforms made it difficult to adapt Arabic for use with early printing presses. It is for this reason that the Arab world continued for some centuries after the time of Gutenberg to rely on handwriting for the production of books, especially the Qur'an. This was one of the reasons calligraphy—"beautiful writing"—emerged as perhaps the most important Arab art form.

## What is *jihad*?

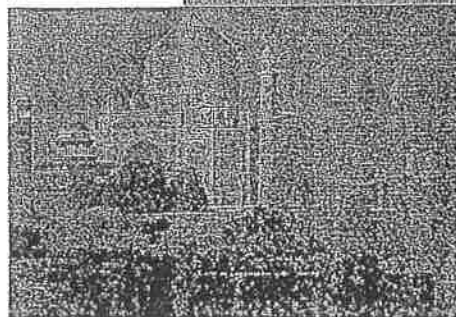
The Arabic word *jihad* means "to struggle or strive, to exert oneself" for a praiseworthy aim. The "greater struggle" is the personal one: the struggle to resist temptation, combat one's own evil traits and imperfections and become a better person in God's sight. The "lesser struggle" is exertion for the sake of Islam, such as working for the betterment of Muslim society or trying to persuade non-believers, by tongue or pen or by example, to embrace Islam. The lesser struggle may also include physical combat for the sake of Islam and the Muslim community, especially in self-defense and if carried out according to the explicit limitations imposed by the Qur'an. Some modern thinkers liken *jihad* to the Christian concept of "just war."

7. The Ahmad al-Suhrawardi Qur'an manuscript, Baghdad, 1307. This is arguably the finest display of the calligrapher's art. The paper was polished to an impeccable smoothness, allowing the pen to glide effortlessly across a pearly surface. This was a multivolume manuscript for an anonymous patron, and it is now dispersed. The colophon is in the Metropolitan Museum of Art in New York.



8. The Ardebil Carpets (Iran, 1539-40). These two enormous carpets were worked in 10 colors of silk and wool. Each has more than 25 million knots, making them one of the most splendid examples of the weaver's art. This one is in the Victoria and Albert Museum, London; the other is in the Los Angeles County Museum of Art.

9. The Selimiye Mosque, Edirne, Turkey, 1574. The breathtaking interior of the mosque is the masterpiece of the Ottoman architect Sinan, who created a huge and uninterrupted space under a towering dome. The centralized space of the prayer hall, literally and symbolically embraces the community of believers and unites them under God's radiance.



10. The Taj Mahal, Agra, India, 1647. This enormous white marble monument is set in a garden along the banks of the Jumna River, centerpiece of a complex designed to evoke the gardens of paradise that await believers.

PHOTO CREDITS: 1. DAVID H. WELLS; 2. MICHAEL SPRENGER; 3. HELEWANDOWSKI/ART RESOURCE; 4. ENICH LESSING/ART RESOURCE; 5. BILDARCHIV, PREUSSISCHER KULTURBESITZ; 6. LOUVRE/ART RESOURCE; 7. METROPOLITAN MUSEUM OF ART; 8. VICTORIA AND ALBERT MUSEUM/ART RESOURCE; 9. VANNI/ART RESOURCE; 10. NIK WHEELER





## What is the Qur'an?

The Qur'an is the holy book of Islam. Muslims believe that it is the Word of God, transmitted by the Angel Gabriel, in Arabic, through the Prophet Muhammad. It is meant for all humanity, not for any exclusive group. At its heart is the teaching of monotheism, but the Qur'an provides guidance for every part of a believer's life, including aspects that in the West would be considered social, political or legal, and not religious. The Qur'an is considered by Muslims to complete God's earlier revelations.

Unlike the Bible, there is only one version of the Qur'an, unchanged since Muhammad received it. A number of his followers had carefully memorized each of the revelations, word for word—an achievement still common among serious scholars—and the text we know today was written down by the year 651. The Qur'an is also considered to be untranslatable, because no other language carries the full range of often subtle meaning that the Arabic of the Qur'an can convey. Thus Muslim scholars regard versions of the Qur'an in other languages to be interpretations rather than true translations, and in Arabic literature there is no work whose eloquence, clarity and erudition approach those of the Qur'an.

## What is the Ka'bah?

The Ka'bah is the black cubical stone structure in the courtyard of the Great Mosque at Makkah. Muslims believe it was built by Adam and rebuilt by Ibrahim (Abraham) and his son Ismail (Ishmael). The Ka'bah is empty, and it is not entered except for a ritual cleaning each year. A black cloth covering, called the *kiswah*, embroidered in gold with Qur'anic calligraphy, is made for it each year. When Muslims pray, wherever in the world they are, it is the direction of the Ka'bah that they face. During the *Hajj*, pilgrims circle the Ka'bah seven times in a ritual called the *tawaf*, or circumambulation, which is also performed throughout the rest of the year.

Obtained via MPRL by Judicial Watch, Inc.

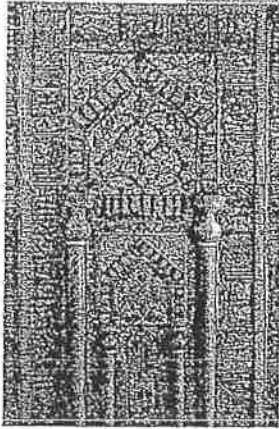


3. **The Mughira pyxis**, carved at Cordoba, Spain, 968. This small, exquisite box, carved from a cylindrical section of elephant tusk, is the most beautiful of the handful of known Islamic ivory carvings. Now in the Louvre in Paris.

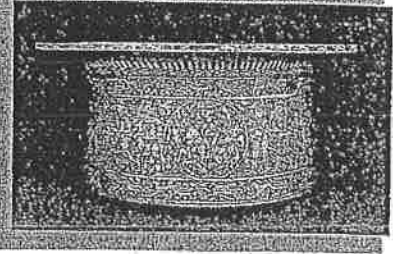
4. **The minbar from the Kutubiyya Mosque**, Marrakesh, Morocco, 1137. This wooden pulpit, nearly four meters (13') tall, was carved in Cordoba by the descendants of the workmen who carved the Mughira pyxis. Hundreds of thousands of pieces of wood and bone are carved and fitted together with consummate artistry.



5. **The mihrab from the Maydan Mosque**, Kashan, Iran, 1226. (A *mihrab* is a niche in a wall of a mosque indicating the direction of the Ka'bah.) Composed of glazed ceramic slabs fitted into a complex, harmonious ensemble of calligraphy and arabesques, this is the acme of the difficult *lustre* technique of overglaze decoration perfected by Persian ceramists. Now in the Islamic Museum of Berlin.



6. **The Baptistere of Saint-Louis**, Cairo, 1300. This hammered bronze basin, inlaid in silver and gold, is decorated on both the interior and the exterior with marvelous figural scenes showing hunters, servants, and warriors. First made to catch water, after hand washing before prayers, it was only later used as a baptismal font by the French colon. Now in the Louvre.



## How do Muslims practice their faith?

**Islam**, in Arabic, means "submission," meaning submission to the will of God. It also means "peace," the peace one finds through submission to God's will. Muslims accept five primary obligations, commonly called the "Five Pillars of Islam." In practice, of course, Muslims can be seen observing all of these to varying degrees, for the responsibility of fulfilling the obligations lies on the shoulders of each individual. The profession of faith (*shahadah*): This is a simple statement: "There is no god but God; Muhammad is the Messenger of God."

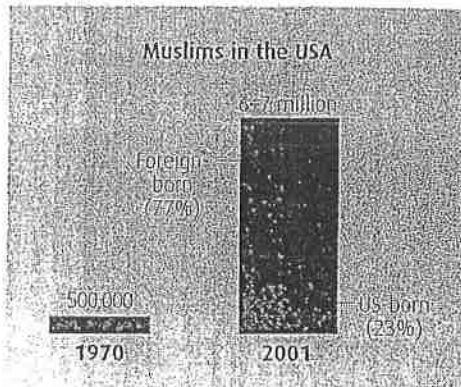
Prayer (*salah*): Muslims pray five times a day—at dawn, noon, afternoon, sunset and evening—facing toward the Ka'bah, the House of God, in the Great Mosque in Makkah. They may pray wherever they are when prayer-time arrives, in any clean place, preferably in the company of

other Muslims. On Fridays at noon, Muslims are encouraged to pray as a gathered community in congregational mosques. There is a sequence of physical postures, fixed by tradition, for ritual prayer, and the prayers are said in Arabic regardless of the local language.

Charity (*zakah*): A fixed proportion of a Muslim's net worth—not just his or her income—is prescribed as a donation for the welfare of the community, whether that community is made up of Muslims, non-Muslims or a mixture.

Fasting (*sawm*): Every day from dawn to dusk during the holy month of Ramadan, Muslims must abstain from eating, drinking, smoking and sexual contact; even more than at other times, they must also avoid cursing, lying, cheating, and otherwise abusing or harming others.

Pilgrimage (*Hajj*): The journey to Makkah is obligatory for every able-bodied Muslim who can afford to make it. Pilgrimage need be made only once in a lifetime, but it can be made several times if a Muslim wishes. The *hajj* proper is made between the eighth and 13th days of Dhu al-Hijjah, the 12th month of the Islamic calendar, and every pilgrim carries out specified rituals at specific times. At any other time of year, Muslims can perform similar prayers and rituals and thus complete the 'Umrah, or "lesser pilgrimage."



9th Grade World History

***Islam: Empire of Faith***  
**Video Sheet**

**NAME:**

1) What were some of the characteristics of the society in which Muhammad was raised?

---

2) What were the religious beliefs of the Bedouins?

3) What was the main message Muhammad spread after he received his vision?

4) Who are Muslims? What does the word mean?

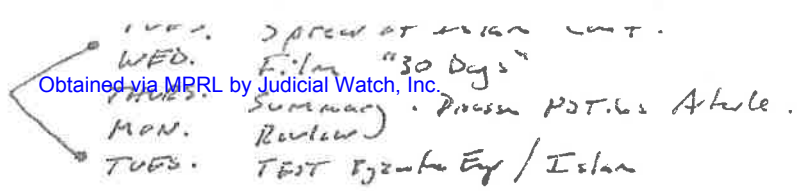
5) What do Muslims believe about the afterlife?

6) Who opposed Muhammad and why?





→ WEEK SCHEDULE



## Spread of Islam Cause and Effect

TUES - /Diss./  
 WED - /Diss./  
 FRI - Review  
 MON - EXAM

### Long-Term Causes-

- Weakness of Byzantine and Persian Empires
- Economic and social changes in Arabia

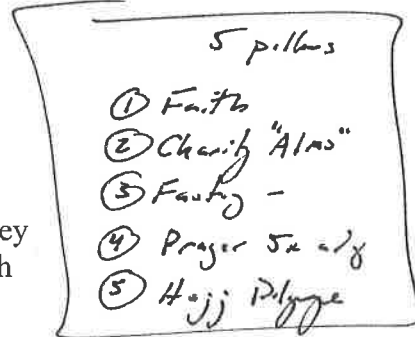
### Short-Term Causes-

- Bedouin Tribes are unified by Islam
- Wide acceptance of the religious message of Islam *monotheism etc.*
- Easy acceptance of social ideas of Islam - equity among believers

### SPREAD

### Immediate Effects-

- Islam spreads from Atlantic coast to Indus Valley
- Cultural centers like Cairo and Cordoba flourish



### Long-Term Effects-

- Muslim civilization emerges
- Europe, Africa, and Asia linked through Muslim trade network
- Arabic becomes shared language of Muslims
- Sunni-Shia Split

Thesis starts:

- [Introduction]

How do you explain the rapid spread of Islam between the years ----- CE/AD

Background Information Thesis Start

HOW DO YOU EXPLAIN THE RAPID SPREAD OF ISLAM BETWEEN 632 - 750 AD/CE?

- 1.
- 2.
- 3.

[GRANT MAP]

### Spread of Islam

632 - Muhammad Dead

Why? Fertile land

- By 732, Muslim's controlled:

- Spain and Portugal
- North African coastal area
- Egypt
- Entire Arabian peninsula stretching to India

Why so successful?

- 1.) good warriors – not afraid to die, promised immediate paradise
- 2.) overpopulation – many eager to move / *need for fertile land*
- 3.) Weak resistance (Byzantine and Persian wars had weakened the two countries)

In general, decent conquerors (easier on some than their previous rulers had been) offered:

- 1.) convert of Islam — *simple + direct, no hierarchy,*
- 2.) pay a reasonable tax
- 3.) die

In many ways better than some of the previous rulers and good as far as conquerors go:

- relied on local and native leadership (people not pushed off their land)
  - non-Muslims could not carry weapons, but could administer justice to own people
  - Jews and Christians treated w/ much respect b/c also monotheists believing in same god

**Caliphs** – “successor to the prophet,” had political and religious power

*- Mu. Dr. -*

*Iran 90%*

*- Chosen by Council*

*India 10%*

*- Descendants of M.*

#### 1.) **Orthodox caliphate** (632-661)

- 1st Abu-Bakr, Omar, Uthman, Ali (*son-in-law*)
- all knew Muhammad, killed violently paving way for civil war

*- Family Name*

#### 2.) **Umayyad caliphate** (661-750) FROM DAMASCUS - Capital

- killed prophets grandson in assent to power
- conquered North Africa and Spain in 711
- able rulers, but many angry b/c of the death of Husayn (Muhammad's grandson)
- eventually overrun by rebellion

*MA*

— Abu al Abbas  
4.) **Abbasid Caliphate** (750-1055)

Facts de LH Uy add fuj to  
dime + kib all of them.

- descendent of uncle of Muhammad's
- had a lot of support from Persia
- New capital - Baghdad.
- In this time, difference between Shi'ites and Sunni's had increased and there was tension - not a united religion

Culturally

- 1<sup>st</sup> chemical laboratories
  - treating diseases like smallpox
  - good at math
- excellent poetry - most proud of it (Arabian Nights)

arts, scholarship



Obtained via MPRL by Judicial Watch, Inc.

## REACHES OF THE EMPIRE

Excerpt from *Early Islam* (Time-Life Books)

As the Byzantine and Persian empires battled each other toward exhaustion and decay, backward Arabia, lying between the adversaries but shielded by its aridity and poverty, prepared one of history's great explosions. In 633 AD, under the unifying banner of the Prophet, Arab warriors burst hungrily out of their hot, dry homeland and reached for the good life of their neighbors. Behind them was a peninsula one third **immured** in sand dunes, lacking a single stream that flowed year round; ahead was an irresistible **lure**: **booty** for those who lived, Paradise for those who died fighting the unbeliever. Within 100 years, this zealous, individualistic people had carved out an empire that stretched from Spain to India, and at their peak of power were deep inside France battering vainly at the gates of Poitiers.

*"Much booty hath God promised you. And ye shall have it."* (Quran)

In Arabia's land of heat and hunger – once described as an "iron wilderness" – to possess dates and water was all that a Bedouin tribesman could hope for. In earlier centuries many Arabs had fled northward in major migrations; those who stayed sometimes practiced **infanticide** to quiet hungry mouths and tribal warfare to gain their neighbor's **meager** goods. Yet only a few days' camel ride away – in **riverine** Iraq, in Syria by the Sea of Galilee, on tree-shaded Lebanese slopes – the grain grew tall, oranges ripened in January, wild flowers bloomed in **profusion** and there were seasons of **fleeting** clouds and crisp air.

The Muslim's advance into the fertile borderlands was made with surprising ease. The Byzantines, who had held Syria, fielded an army largely composed of Armenian and Arab subjects, **sullenly** reluctant to fight; the Persians, in Iraq, were still suffering the effects of four years of **anarchy** and civil war. The Muslims **routed** both in the same way. At Yamkuk in Syria, shouting Bedouins attacked out of the desert through a swirling dust storm, overwhelming the half-blinded Byzantines. At Qadasiya in Iraq, less than a year later, the desert-dwellers again materialized out of the blowing sand, and the **decimated** Persians fled eastward. Almost overnight, ragged Arabs passed from a world of dusty black tents to the mastery of the ancient cities like Syria's fortress crowned Aleppo and Nippur in Iraq.

*"The Believers smote and slaughtered till the going down of the sun... And the fear of the Arabs fell upon all kings."*  
(Arab historian)

To protect the newly won Syria against the **vengeful** Byzantine raids from the south and west, an ambitious Arab commander, Amr, led 3,500 cavalymen into Egypt, from which the Byzantines imported most of their food. Within nine months he had taken a fortress on the site of modern day Cairo, swept past the pyramids, and accepted the surrender of the mighty naval base of Alexandria. Then he settled down to enjoy the rich land. Two decades later, to protect the conquest of Egypt, Amr's nephew Uqba rode farther west, adding Tunisia's pastures to Islam, then all the way to the foothills of the Atlas Mountains, sweeping over farms long fortified against local raiders. Stopped by the Atlantic in 681, he rode impatiently into the surf, exclaiming to Allah, "Were I not hindered by this sea, I would go forward to the unknown kingdoms of the West... subduing those nations who worship other gods than Thee!"

*"The Nile floods have fallen, the spring grazing is good. There is milk for the lambs and the kids. Go out with God's blessing and enjoy the land, its milk, its flocks and its herds. And take good care of your neighbors."* (Amr to his victorious troops)

The Persians, a proud people with their own thousand year history of empire, proved to be the Arab's toughest adversary. In 642 Arabs poured onto the Persian plains where herdsmen tended cattle, and at Nehawand won "a victory of victories". But the war continued as the Persian King Yezdegerd fought stubbornly on, until killed by a traitorous subject. Leaderless, Persia slid into the Arab's empire. But it turned defeat into a kind of victory. Filling the cultural vacuum in the **pious** but barbaric Arab society, Persian art, literature, philosophy, and medicine became major elements of Muslim civilization.

*"Good news – the Persians have given us the soil of their country."* (Arab emissaries)

From Europe, across the straits, the mist covered villages of Spain beckoned to the Arabs in Morocco. Conquest began as a gesture; to propitiate his new found Berber allies, Musa, the Arab governor of North Africa, authorized a raid in 710. But when the raiders handily mastered half of Spain within a year, the temptation to move on proved irresistible; by 718 almost all of Visigoth Spain had become an Arab province.

*"In clearness of sky and beauty of landscape, [Spain] resembles Syria...it rivals Egypt in the fertility of its soil."*  
The Arab governor Musa to his caliph

At the same time, the prophet's banner was borne eastward into central Asia over fabled Samarkand, Bukhara, and Kandahar in Afghanistan. The Arab's expansion had reached its high-water mark. In 732 the Arabs stood at the passes of the Hindu Kush and gazed over its snowy peaks into India. Militarily their strength was ebbing, but now another dream of the Prophet was coming true; Islam had legions of new converts. Turkish and other proselytes moved beyond the Kush and brought India under Muslim rule. In the West, Berber converts carried the faith through Spain and halfway into France. People whom Muhammad had neither seen nor known of were facing Mecca five times a day and praying, "There is no god but Allah, and Muhammad is His Prophet."

*"God has brought the dream of his Apostle to pass in very truth."* (Quran)

### THE SPREAD OF ISLAM (Excerpt)

Not only did the driving armies gain wealth, they acquired territory, supplies, and manpower. Able-bodied men of the conquered territories were enlisted in the Muslim armies. Many of the conquered people accepted Islam willingly and were treated well. Those who refused to become Muslims were forced to pay higher taxes than Muslims. Those who refused to accept Islam or to pay the tax were put to death...

For the most part the Muslims were easier on their new subjects than previous rulers had been. Taxes were generally less than the conquered people had had to pay to their former rulers. The Muslims did not force people off their land as many former conquerors had done. Very often local administrators retained their jobs, since the Muslims relied heavily on local, native leadership which was already operating effectively. All non-Muslims were forbidden to carry weapons, but they were allowed to administer justice to their own peoples. They could judge legal cases concerning members of their own sect under their own code of laws. Minority groups who had been persecuted under the rule of the Persians or the Byzantines were treated with much more tolerance by the Muslims. The Muslims were especially liberal with the Jews and Christians because the Quran repeatedly mentions the prophets and teachings of both the Old and New Testaments.

#### vocabulary:

adversaries:	enemies	fleeting:	short lived
aridity:	dryness	sullenly:	gloomily, somberly
immured:	imprisoned, confined	anarchy:	disorder; no government
lure:	something that attracts with the promise of reward	routed:	drove out
booty:	loot taken from an enemy	decimated:	destroyed
infanticide:	killling infants	vengeful:	desiring revenge
meager:	lacking in quantity	propitiate:	to appease, soothe
riverine:	full of rivers	ebbing:	diminishing
profusion:	abundance	proselytes:	new converts
		liberal:	loose, generous

#### questions (answer the following questions in complete and detailed sentences)

- 1) Describe some of the reasons why the Arabs wanted to seek land outside of the Arabian peninsula in the 7<sup>th</sup> century.
- 2) Describe some of the reasons the Arab conquerors were so successful.
- 3) In what ways did the Arabs benefit from their conquests?
- 4) In what ways did the peoples living in areas conquered by the Arabs benefit? In what ways were they restricted?



# Islam's different faces

Islam is made up of two major branches, Sunni and Shi'ite.

Though there are many subgroups, Wahhabis, who often refer to themselves as Salafis, are the most strict.

## WHAT THEY AGREE ON THE FIVE PILLARS OF ISLAM

Islam is based on the revelations to Mohammed, which make up the Koran, and the hadith, which are reports of Mohammed's deeds and sayings.

- Profession of Faith:** "There is no God but Allah, and Mohammed is his prophet."
- Charity:** The belief that all things belong to God and that the wealth of human beings is only held in trust.
- Prayer:** Five times a day toward Mecca: at dawn, midday, midafternoon, just before sunset, and after nightfall.
- Fasting:** Observed throughout the daylight hours of the holy month of Ramadan.
- Pilgrimage:** To Mecca, where God's revelations were disclosed to Mohammed, at least once in a lifetime if you can afford it and are physically able.

## DIVISIONS AND DISAGREEMENTS

After Mohammed's death, Muslim elders chose four successive leaders. The murder of the fourth, Mohammed's son-in-law and cousin Ali, precipitated the split between Sunnis and Shi'ites.

MAIN BRANCHES OF ISLAM OFFSHOOT OF SUNNI ISLAM

Type:	Sunni	Shi'ite	Wahhabi (or Salafi)
<b>Founded</b>	632	680	Around 1700
<b>Reason for split</b>	Believed that a consensus among top leaders was the way to determine Mohammed's successor.	Believed that tracking the family line through Ali was the way to determine Mohammed's successor.	A reform movement started by Abdul Wahhab, a Sunni who wished to return to a strict interpretation of the Koran. Wahhabis are at odds with moderate Islam.
<b>Outlook</b>	Sunnis encompass a wide range of views. Many are open to Western culture and democracy.	Shi'ites also hold a wide variety of views. Most now live under theocracy in Iran.	Wahhabis strongly oppose any cultural influence that dilutes or alters Islam as practiced in Mohammed's time, whether those influences come from the West or from later Islamic schools.
<b>Percent of all Muslims:</b>	About 90%	About 10%	About 2%

SOURCES: The Encyclopaedia of Islam; Historical Atlas of Islam; Wikipedia; Global Security

RESEARCH/KATHLEEN HENNRUKUS

GLOBE STAFF GRAPHIC/AARON STECKELBERG



# CAUSE AND EFFECT

## Long-Term Causes

Weakness of Byzantine and Persian empires  
Economic and social changes in Arabia

## Immediate Causes

Tribes of Arabia unified by Islam around a central message  
Wide acceptance of religious message of Islam  
Easy acceptance of social ideas of Islam, such as equality among believers

# SPREAD OF ISLAM

## Immediate Effects

Islam spreads from the Atlantic coast to the Indus Valley  
Centers of learning flourish in Cairo, Cordoba, and elsewhere

## Long-Term Effects

Muslim civilization emerges  
Linking of Europe, Asia, and Africa through Muslim trade network  
Arabic becomes shared language of Muslims  
Split between Sunnis and Shiites

## Connections Today

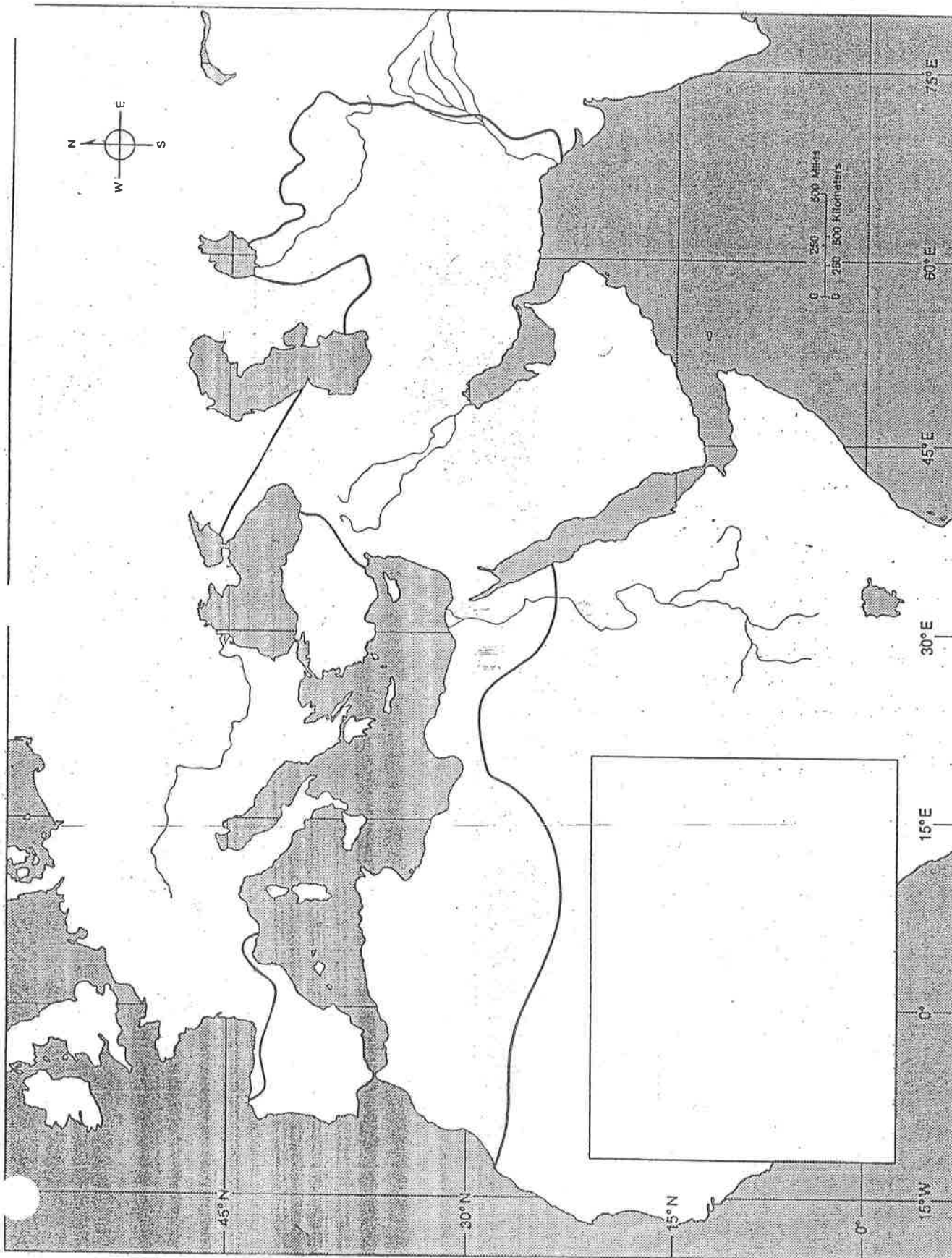
Islam is religion of nearly one fifth of world population  
Millions of Muslims make pilgrimages to Mecca  
Arabic is among the most widely known languages in the world

*Interpreting a Chart* Islam spread most dramatically in the centuries immediately following the hijra. Religion, politics, and culture all played a role in its rapid rise. ■ How does the spread of Islam help explain the wide knowledge of Arabic in today's world?

Name \_\_\_\_\_

Date \_\_\_\_\_

### 20 Islamic Empire





## Terms for Byzantine Empire & Islam Exam

Byzantine Empire

Justinian

Theodora

Nika Revolt

Constantinople

Hagia Sophia

Justinian Code

Arabia

Abraham

Muhammad

Abu Bakr

Ali

Islam

Muslim

Mecca

Bedouins

Idol

Jinn

Kaaba

Hegira

Medina

Quran

5 Pillars of Islam

Caliph

Shia & Sunni

Mosque

Jihad

Allah

Hadith

Larger Concepts

- Justinian's attempt to resurrect the Roman Empire
- The rapid spread of Islam
- Message of Islam



## Empire of Islam

### *The Great Arab Conquests: A Document Based Question.*

#### **Background:**

In the 118 years after the death of the Prophet Muhammad in 632 AD, his followers spread the new religion and its centralized government known as the Caliphate throughout much of the old and crumbling Byzantine and Persian empires. Rome and Persia took centuries to conquer and control these lands- the Muslim warriors of the Arabian Peninsula were able to do so in two life-spans.

“How do you explain the rapid spread of Islam between 632-750 AD?”

#### **Directions:**

1. Read each of the following primary source documents relating to the Arab conquests. Pay special attention to the source, author, audience and date of the document, where available.
2. Answer the questions for each document.
3. When you have completed each of the eight documents and their questions, turn to the central DBQ. Using evidence from the documents, compose a response to the following central DBQ Question.

All materials derived from:

Kennedy, Hugh. *The Great Arab Conquests: How the Spread of Islam Changed the World We Live In*, Da Capo Press: Philadelphia (2007).

## Document No. 1: Bedouin poetry.

Most of the actual fighting of the early Arab Muslim conquests was done by rural Bedouin tribesmen from the south Arabian Peninsula and Yemen, not the cultured urban elites of the Prophet's own Quraysh tribe in Mecca which provided leadership for the new religion. Like the Homeric Greek tales of the Iliad and Odyssey, Bedouin traditions were largely oral, and delighted in preserving the exploits of their warriors in poem. The following poem describes a dawn attack by one Bedouin tribe against another, prior to the arrival of Islam.

We came upon them at dawn with our tall steeds, lean and sinewy  
and spears whose steel was as burning flame  
And swords that reap the necks, keen and sharp of edge, kept carefully  
in the sheaths until time of need  
And war-mares, springing lightly, of eager heart, strongly knit  
together, not to be overtaken  
We came upon their host in the morning, and they were like a flock  
of sheep on whom falls the ravening wolf  
And there were left there on ground of them Amr and Amr and  
Aswad- the fighters are my witness that I speak true!  
We fell on them with white steel ground to keenness: we cut them to  
pieces until they were destroyed;  
And we carried off their women on saddles behind us, with their  
cheeks bleeding, torn in anguish by their nails.

*Source: Amir Bin al-Tufayl, Contemporary of the Prophet Mohammad (570-632 AD), quoted in Kennedy, ibid. p. 41.*

### Questions for Document #1:

1. What details of the event seem important to the author? Cite specific examples.
2. What does the focus on these details suggest to you about the values of the audience for this poem?

#### Document # 4: Byzantine & Persian warfare.

Relations between the Byzantine and Sasanian Persian empires were largely peaceful during the fifth and early sixth centuries....In the mid sixth century, however, large-scale and very damaging warfare erupted between the two great powers. The Sasanian monarchs invaded Byzantine territory on a number of occasions. In 540 they sacked the great capital of the east at Antioch...In 611 Persian armies reached the shores of the Bosphorus opposite Constantinople itself. In 619 they took Alexandria and all of Egypt was in their hands. The Byzantine recovery was the achievement of the emperor Heraclius...For most of the period of Mohammad's mission, Syria and Palestine were ruled by Persians, not the Byzantines, and it was not until 630, a couple of years before the Prophet's death, that Byzantine control was re-established.

*Source.* Kennedy, *ibid*, 69-70

#### Questions for Document #4:

1. What were the two major powers in the Mediterranean as the Prophet was rising to power?
2. How did relations between those powers help pave the way for the success of the armies of Islam?

#### Document No. 5: Surrender Narratives.

One rich source of our knowledge of Islamic motivations are the lengthy narratives recording how the armies of Islam demanded the surrender of their enemies, especially the Sassanians.

When the Bedouin addressed the Sassanian King of Kings one of them explained what they were doing. When Muhammad had secured the allegiance of the Arabs, "...he ordered us to start with the neighboring nations and invite them to justice. We are therefore inviting you to embrace our religion. This is a religion which approves of all that is good and rejects all that is evil...If you refuse, you must pay tribute (*jizra*). This is a bad thing but not as bad as the alternative; if you refuse to pay, it will be war. If you respond positively and embrace our religion, we shall leave you with the Book of God and teach you its contents. Provided that you govern according to the rules included in it, we shall leave your country and let you deal with its affairs as you please. If you protect yourself against us by paying the tribute, we will accept it from you and guarantee your safety."



**Source:** Al-Numan bin al-Muqarin, recorded by Tabari, *Ta'rikh*, I, p.2240. Quoted in Kennedy, *ibid*, p. 51.

Questions for Document #5:

1. How did the Bedouins explain their motivations for conquest to the Sassanian “King of Kings?”
2. What choices did the Muslim army give to the Sassanian King of Kings?
3. From the point of view of the Persians, what do you think were the benefits and disadvantages of taking the Muslims up on their offer to “... embrace our religion?”
4. From the point of view of the Muslims, why might they hope that the Persians would accept conversion, rather than refuse and choose war?

**Document No. 6: The Spoils of War**

Many warriors were motivated by less spiritual rewards. Following the defeat of a major Persian army in 636 AD, the Bedouin warriors received their share of the loot from the Persian camp.

“And there was booty to be taken and divided. Among the more notable trophies was a figurine of a camel, “about the size of a young goat when it stood on the ground,” made of gold or silver, decorated with pearls and rubies, on it the figure of a man, similarly decorated.”

“There was also booty of the human sort. One of the Arab soldiers recalled how he had entered a Persian tent in which there were pillows (*marafiq*) and some clothes. “Suddenly I sense the presence of a human form hidden under some covers [*farsh*], I tear them away and what do I find? A woman like a gazelle, radiant as the sun! I took her and her clothes and surrendered the latter as booty [to be divided up] but put in a request that the girl should be allotted to me. I took her as a concubine and she bore me a child.””

**Source:** Tabari, *Ta'rikh*, I pp. 2462-3, quoted in Kennedy, *ibid*, p. 124.

Questions for Document # 6:

1. What did the Muslim armies do with the riches captured from the Persians?
2. How did the warrior speaking in the paragraph establish his ownership of the captured Persian woman?

**Document No. 7: Persian Manuscript Illustration**

The Prophet Muhammad, preparing for the battle of Badr (624 AD) against the Quraysh of Mecca. 14<sup>th</sup> Century Persian manuscript.



Because showing the human form in art is considered sacrilege in much of Islam, we have very few images of Muhammad and his earliest followers, the Companions of the Prophet. However, after Islam spread to the Sassanian empire (modern day Iran) its followers there maintained the local tradition of painting the human form. These few surviving portrayals of the Prophet are purely guesswork, since they were painted 600-700 years after his death in 632 AD. Muhammed is the central figure on the light colored horse, facing to the left and rear.

**Source:** The Nasser D. Khalili Collection of Islamic Art

Questions for Document # 7::

1. How are Muhammed and his Companions dressed, armed and equipped for battle?
2. How do you think these weapons and clothing affected the way the Muslim warriors fought?

## Document No. 8: **The Muslim Caliphate in 750 AD**

By 750 AD, 118 years after the death of the Prophet, Islam had spread to include all of the former Sassanian empire and much of Roman Byzantium- extending central rule of the Muslim Caliphate based in Damascus even to the Vandal stronghold of Spain. The following map shows the limits of Muslim expansion, as well as the dates each area fell to Islam. See if you can trace the three main thrusts of Islamic expansion by connecting the battles in chronological order – like a “connect the dots” challenge!:

1. Conquest of the Middle East
2. Conquest of Egypt, North Africa and Spain
3. Conquest of Iraq, Iran and Afghanistan

**Extra Credit:** About how far was it from the western-most end of the empire to the eastern most city of Kabul, in modern day Afghanistan? Use the scale in the upper right hand corner of the map.

Source: Kennedy, *ibid*, p. xii.

“How do you explain the rapid spread of Islam between 632-750 AD?”





\*\*\*\*\*  
WORLD HISTORY: Pre-quiz on Islam  
\*\*\*\*\*

**Directions: Circle the correct answer (T=True; F=False). If it is false (or open to interpretation) write an explanation/correction below each statement.**

1. T F Islam originated in what is today Israel.
2. T F Most (more than half) Muslims live in the Middle East.
3. T F Islam traces its origins back to Abraham.
4. T F Many forms of Islam do not give women equal rights.
5. T F All Arab people are Muslims.
6. T F Islam is the largest religion in the world.
7. T F Islam teaches that violence in the name of God is acceptable.
8. T F Muslims worship Muhammad as the Muslim "messiah."
9. T F Most terrorists in the world today are Muslim.
10. T F Muslims believe in reincarnation.
11. T F Giving to charity is one of the "Five Pillars" (basic beliefs) of Islam.
12. T F Osama bin Laden <sup>was</sup> is a Muslim.
13. T F Muslims are asked to pray three times a day.
14. T F Muslim men can have more than one wife.
15. T F Jerusalem is the holiest city in the world for Muslims.
16. T F Islam is not as old a religion as Christianity.
17. T F The Muslim holy book is called the Quran.

NEWTON  
South

## The Interplay Between Belief and Historical Fact

Belief, historical fact, or not sure? (B, F, N)

- \_\_\_ 1. Moses received the 10 Commandments from God on Mt. Sinai.
- \_\_\_ 2. Angered at the immoral actions of man throughout the Earth, God created a massive flood that covered the entire world; He appointed Noah to weather the storm and save a remnant of life on Earth.
- \_\_\_ 3. There is a difference between right and wrong that you can know and live by.
- \_\_\_ 4. The Earth was created in seven days, culminating in the creation of man in the image of God.
- \_\_\_ 5. The Quran was written in the seventh century in the Arabian Peninsula.
- \_\_\_ 6. All human beings are created equal.
- \_\_\_ 7. Jesus of Nazareth existed in first-century Palestine and was crucified by Roman authorities.
- \_\_\_ 8. The Revolutionary War began when the British forces fired upon American minutemen (known as "The Shot Heard 'Round the World") at the Old North Bridge in Concord, MA.
- \_\_\_ 9. The Apostle Paul, then called Saul, had a vision on the road to Damascus in which Jesus appeared to him and converted him to Christianity.
- \_\_\_ 10. The world you experience is real.
- \_\_\_ 11. All suffering is caused by desire; when you eliminate desire, you eliminate suffering.
- \_\_\_ 12. Man is endowed with certain unalienable rights; among these are the rights to life, liberty, and the pursuit of happiness.
- \_\_\_ 13. The word of the Quran was revealed to the prophet Mohammed by the angel Gabriel.
- \_\_\_ 14. Siddhartha Gautama, a young 5<sup>th</sup> century Indian prince, saw suffering for the first time when he left his palace compound.
- \_\_\_ 15. It is wrong to kill another human being.

Questions:

- What is the difference between historical fact and belief?
- Are beliefs not as true or not as real as facts? Why or why not?



10/28/14

Freshmen World History

## World Religions Study Guide

### Main Questions:

1. What is the relationship between belief and fact? How does religion fit into belief and fact?
2. What are the main tenets of the major world religions?
3. Why do religions spread? Why did Christianity and Islam spread, for example?
4. How are the major world related? How are they extensions/reactions to each other? What purpose do they serve in human society?

### Terms

Hinduism	Covenant	Constantine, Edict of
Vedas	Mosaic Law	<u>Milan</u>
Upanishads	Talmud	Mohammed
Brahman	Mishpat & Tzedakah	Bedouins
Atman	Moses	Mecca
Brahma, Shiva, Vishnu	<u>10 Commandments</u>	Kaaba
Reincarnation	New Testament	Gabriel
Samsara	Jesus	Qur'an
Moksha	Gospel	Medina
Caste	Paul	Hejira
Karma	Agape	Ummah
<u>Dharma</u>	Sermon on the Mount	5 Pillars of Islam
Siddartha Guatama	Parable	Hajj
Buddha	Trinity	Jihad
Four Noble Truths	Immaculate	Sharia
Eightfold path	Conception	Sunni
<u>Nirvana</u>	Original Sin	Shia/Shi'ite
Enuma Elish	Sacraments (Baptism, Eucharist)	Sufi
Marduk	Apostles	Religious
Jewish God	Bishops	Fundamentalism
Torah	Martyrs	
Abraham		

Name:

## The Qur'an

Directions: Read each of the following *suras* from the Qur'an and then re-write them in your own words in the space below.

1. Thy Lord hath decreed that ye worship none but Him.
2. Take not life – which God has made sacred – except for just cause.
3. He has only forbidden you carrion, and blood, and the flesh of swine.
4. Woe to those that deal in fraud, those who, when they have to receive by measure from men, exact a full measure, but when they have to give by measure or weight to men, give less than due.
5. And swell not thy cheek in pride at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster.
6. If any do turn his back to the aggressors on such a day of battle unless it be in a stratagem of war, or to retreat to a troop of his own, he draws on himself the wrath of God.

7. Satan's plan is to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer. Will ye not then abstain?
  
8. Say to the believing women that they should lower their gaze and guard their modesty. They should draw their veils over their bosoms and not display their ornaments.





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Monday, Aug. 30, 2010

**TIME**

## Islamophobia: Does America Have a Muslim Problem?

By Bobby Ghosh/Dearborn

To experience what it feels like to be a Muslim in America today, walk in the shoes of Dr. Mansoor Mirza of Sheboygan County, Wisconsin. It's a February evening, and you're at a meeting of the planning commission of Wilson (pop. 3,200), which is considering your application to open a mosque in the nearby village of Oostburg. You're not expecting much opposition: you already own the property, and having worked in the nearby Manitowoc hospital for the past five years, you're hardly a stranger to the town. Indeed, some of the people at the meetings are like most of your patients — white Americans who don't seem to care about their doctors' race or creed when they talk to them about their illnesses.

But when the floor is opened to discussion, you hear things they would never say to you even in the privacy of an examination room. One after another, they pour scorn and hostility on your proposal, and most of the objections have nothing to do with zoning regulations. It's about your faith. Islam is a religion of hate, they say. Muslims are out to wipe out Christianity. There are 20 jihadi training camps hidden across rural America, busy even now producing the next wave of terrorists. Muslims murder their children. Christian kids have enough problems with drugs, alcohol and pornography and should not have to worry about Islam too. "I don't want it in my backyard," says one. Another says, "I just think it's not America."

Looking back, Mirza recalls that a couple of speakers tried to steer the conversation into calmer territory. "I don't think that we should be making broad, sweeping generalizations," said one, according to minutes of the meeting obtained by TIME. But such words barely gave pause to the blunt expressions of suspicion and hostility toward Islam and Muslims. When it came Mirza's turn to speak, his shock and hurt were palpable. "If we are praying there, we don't stink. We don't make noise. We just come, pray and leave," he said. He kept calm when a commissioner asked if there would be any weapons or military training at the mosque. But afterward, Pakistani-born Mirza, 38, was shaken. "I never expected that the same people who came to me at the hospital and treated me with respect would talk to me like this." His lawyer had to take him to a nearby café to help him calm down.

Some of Mirza's roughly 100 fellow Muslims in Sheboygan County would say he was naive. The majority

are Bosnians and Albanians who fled to the U.S. to escape persecution by Serbs after the collapse of Yugoslavia. Scarred by their experiences back home, some chose to keep their faith under wraps. They feared that plans to build a mosque would draw too much attention to their community. They were not entirely wrong. After the meeting, pastors in Oostburg began a campaign against the project. "The political objective of Islam is to dominate the world with its teachings ... and to have domination of all other religions militarily," said the Rev. Wayne DeVrou, a pastor at the First Reformed Church in Oostburg.

The battle in Wilson received little national attention until this month, when a much larger and noisier uproar erupted in New York City over plans to build a Muslim cultural center and mosque two blocks from Ground Zero. Park51, as the project is called, is the brainchild of Imam Feisal Rauf and his wife Daisy Khan, American Muslims well known for promoting interfaith dialogue. Their plan has been approved by city authorities and has the backing of Mayor Michael Bloomberg, but it has ignited a nationwide firestorm of protest.

Some opponents are genuinely concerned that an Islamic cultural center near Ground Zero would offend the families of the nearly 3,000 people killed in the attack on the World Trade Center. Paul Walier, a Buffalo, N.Y., lawyer whose sister Margaret died in the towers, acknowledges that Rauf and Khan are within their constitutional rights but adds, "I just don't think it's the appropriate thing to do." You don't have to be prejudiced against Islam to believe, as many Americans do, that the area around Ground Zero is sacred. But sadly, in an election season, such sentiments have been stoked into a volatile political issue by Republican leaders like Newt Gingrich and Sarah Palin. As the debate has grown more heated, the project has become a litmus test for everything from private-property rights to religious tolerance. But as in Wisconsin, some of Park51's opponents are motivated by a troubling Islamophobia.

### **Islam Meets America**

The proposed site of Park51 is close not just to Ground Zero; it's also a stone's throw from strip clubs, liquor stores and other establishments typical of lower Manhattan. Local Muslims have been praying in the building for nearly a year, a fact that has been lost in the noise of the anti-mosque protests. But since early August, the site has been the scene of frequent demonstrations in which protesters carry signs saying such things as "All I Need to Know About Islam, I Learned on 9/11." Like Mirza, Rauf and Khan seem stunned into paralysis. While opponents have cast them as extremists sympathetic to al-Qaeda, they themselves have given very few interviews. Rauf has been abroad for much of the time, but pressure is mounting on the couple to move their center to a less polarizing location.

The controversy, meanwhile, has brought new scrutiny to other examples of anti-Islam and anti-Muslim protests across the country, raising larger questions: Does the U.S. have a problem with Islam? Have the terrorist attacks of 9/11 — and the other attempts since — permanently excluded Muslims from full assimilation into American life?

### **Muslims and Mosques in the West**

Muslim Americans need no convincing. The Park51 uproar, says Ebrahim Moosa, an associate professor of

Islamic studies at Duke University, "is part of a pattern of intolerance" against Muslims that has existed since 9/11 but has deepened in the past few years. Although the American strain of Islamophobia lacks some of the traditional elements of religious persecution — there's no sign that violence against Muslims is on the rise, for instance — there's plenty of anecdotal evidence that hate speech against Muslims and Islam is growing both more widespread and more heated. "Islamophobia has become the accepted form of racism in America," says Muslim-American writer and commentator Arsalan Iftikhar. "You can always take a potshot at Muslims or Arabs and get away with it."

There's reason to think that the sentiments expressed in lower Manhattan and in Sheboygan County are not isolated. A new TIME — Abt SRBI poll found that 46% of Americans believe Islam is more likely than other faiths to encourage violence against nonbelievers. Only 37% know a Muslim American. Overall, 61% oppose the Park51 project, while just 26% are in favor of it. Just 23% say it would be a symbol of religious tolerance, while 44% say it would be an insult to those who died on 9/11.

Islamophobia in the U.S. doesn't approach levels seen in other countries where Muslims are a minority: there's no American equivalent of France's ban on the burqa or Switzerland's new law against building minarets. judy Polls have shown that most Muslims feel safer and freer in the U.S. than anywhere else in the Western world. Two American Muslims have been elected to Congress, and this year, Rima Fakih became the first Muslim to be named Miss USA. Next month, the country's first Muslim college will formally open its doors in Berkeley, Calif. Zaytuna College's motto: "Where Islam Meets America."

But where ordinary Americans meet Islam, there is evidence that suspicion and hostility are growing. To be a Muslim in America now is to endure slings and arrows against your faith — not just in the schoolyard and the office but also outside your place of worship and in the public square, where some of the country's most powerful mainstream religious and political leaders unthinkingly (or worse, deliberately) conflate Islam with terrorism and savagery. In France and Britain, politicians from fringe parties say appalling things about Muslims, but there's no-one in Europe with the stature of a former House Speaker who seemed to equate Islam with Nazism, as Gingrich did recently. "The core argument emerging from [the anti-mosque protests] is that Muslims are not and can never be full Americans," says Eboo Patel, an American Muslim on Obama's advisory council on faith-based and neighborhood partnerships.

It makes sense that the most heated encounters take place over mosques. Since America's Muslim population tends to be much more diffusely scattered than Europe's (with the exception of concentrations in cities like Dearborn, Mich.), places of worship are often the most tangible targets for hatred. And there are suddenly many more of them than before. According to Ihsan Bagby, an Islamic-studies professor at the University of Kentucky, there are now 1,900 mosques in the U.S., up from about 1,200 in 2001. Many of these are little more than makeshift prayer rooms in shops and offices; when Muslim groups set out to build formal mosques, they become more exposed and vulnerable.

This year, at least six mosque projects across the U.S. have faced bitter opposition. In Temecula, Calif., a group in July brought dogs to a protest where Muslims were praying, knowing full well that the animals are



Obtained via MPRI by Judicial Watch, Inc.

regarded as unclean in Islam. And the rage against Muslims is by no means limited to proposed mosques. In Gainesville, Fla., a pastor has announced plans to burn copies of the Koran on the anniversary of the 9/11 attacks, arguing that Jesus would burn the Koran because "it's not holy." Groups calling themselves the Freedom Defense Initiative and Stop the Islamization of America have sponsored advertisements offering Muslims a "safe" way to give up Islam — the sort of exhortation directed at Jews and Roman Catholics in generations past.

But perhaps the most vicious attacks take place online, where extreme bigotry can easily metastasize. Bloggers like Pamela Geller, a New Yorker who runs the website Atlas Shrugs, played a pivotal role in making Park51 a national issue even after mainstream conservative commentators had given it a thumbs-up. In December, Laura Ingraham, sitting in for Bill O'Reilly on Fox News, interviewed Daisy Khan and ended the segment by telling her, "I like what you're trying to do." Geller, however, mounted a concerted campaign against the center. "This is Islamic domination and expansionism," she wrote. "The location is no accident — just as al-Aqsa was built on top of the Temple in Jerusalem." Eventually other bloggers picked up the thread, and the campaign went viral.

### Abandoned by Friends

The arguments marshaled by Islam's detractors have become familiar: Since most terrorist attacks are conducted by Muslims and in the name of their faith, Islam must be a violent creed. Passages of the Koran taken out of context are brandished as evidence that Islam requires believers to kill or convert all others. Shari'a laws requiring the stoning of adulterers or other gruesome punishments serve as proof that Muslims are savage and backward. The conclusion of this line of reasoning is that Islam is a death cult, not a real religion, so constitutional freedoms don't apply to it. Religious intolerance is not limited to Islam, of course: Jews, Mormons and others still experience hate speech. But the most toxic bile is reserved for Muslims. Franklin Graham, son of Evangelical giant Billy Graham, tells TIME that Islam is "a religion of hatred. It's a religion of war." Park51 should not be allowed, he says, because Muslim worshippers will be able to walk there, and "the entire area they walk by foot they claim as Islamic territory. They will claim now that the World Trade Center property ... is Islamic land."

Those railing against new mosques also use arguments of equivalence: Saudi Arabia doesn't allow churches and synagogues, so why should the U.S. permit the building of Islamic places of worship? Never mind that the U.S. is not, like Saudi Arabia, a country with a state religion, or that America was founded on ideals of religious freedom and tolerance.

It's worth noting that wherever opposition has been nakedly anti-Islamic, it has been denounced by many Christian, Jewish and secular groups. Muslims are by no means friendless. But in recent weeks, they have felt abandoned by people they would have expected to be their staunchest allies. Prominent Democrats either have been notably silent on the Park51 controversy or, like Senator Harry Reid recently, have sided with those who think the center should be moved someplace else. Even André Carson, a Democratic Congressman from Indiana and one of two Muslims in the House, skirted questions on the location of the project, telling TIME, "That's certainly a question my friends in New York will have to hash out."

Over the weekend, Muslim hopes were first raised, then dashed, by President Obama. On Friday, Aug. 13, hosting a dinner for Muslim leaders at the White House, he eloquently defended the community's constitutional right to practice its faith — and by inference, to build their mosques where legally permitted. But the very next day, Obama added a rider: he was not, he clarified, commenting on the "wisdom of making the decision to put the mosque there." A White House official explains the Saturday restatement by saying, "There's a reason the President rarely makes the tactical decision to speak" with reporters in impromptu media gaggles.

Even from the distance and relative safety of Dearborn, Muslims expressed alarm at the explosion of bile over Park51. A heated discussion broke out among customers at a bakery on Aug. 11, the start of the fasting month of Ramadan. Some argued that the Park51 project should be scrapped, lest it inflame anti-Muslim sentiment; others said backing down would be a mistake. "If they don't build it, they will be agreeing with those who say Muslims are not proper Americans," said Sami, a recent Iraqi immigrant who would give only his first name. "If that's the case, I might as well go back to Baghdad, because I will never be accepted here."

In Dearborn and elsewhere, many American Muslims are especially distressed by the demonization of Rauf, one of the country's foremost practitioners of Sufism, a mystical form of Islam reviled by extremists like Osama bin Laden. "It demonstrates that this is not about distinguishing good from bad, extreme from moderate," says Saeed Khan, who lectures on ethnic-identity politics and the Muslim diaspora at Wayne State University in Detroit. "Muslims are being subjected to a broader brush as a community." In reality, the U.S. has probably the most diverse Muslim population of any country: American Muslims represent practically every race and sect, even those regarded by many Islamic states as heretical.

Why has Islamophobia suddenly intensified? Some Muslim Americans argue it hasn't: these sentiments have existed for years. Others say there have been peaks and troughs since 9/11. Muslim-American commentator Iftikhar recalls the "first wave" of anti-Muslim outbursts after the terrorist attacks, when leading Christian figures like Pat Robertson and Jerry Falwell openly questioned whether Islam was a religion at all and labeled the Prophet Muhammad a robber, brigand and terrorist. Political leaders were hardly more circumspect. Saxby Chambliss, then a Representative from Georgia (now a Senator), said his state should "arrest every Muslim that comes across the state line," though he later apologized for the remark.

The venom was diluted by President George W. Bush. Immediately after the 9/11 attacks, Bush visited an Islamic center in Washington and declared that there would be no reprisals against Muslims. Islam, he said, was a religion of peace. The message was reinforced by top Administration officials like Condoleezza Rice and Colin Powell. While Bush's credibility with American Muslims would eventually be blighted by the war in Iraq and the attendant death of tens of thousands of Muslims there, some commentators give him credit for reining in Islamophobes. Patel says, "Bush was very strong [in defending Islam] on the domestic front." Like Obama after him, Bush repeatedly drew sharp distinctions between the extremist, violent

interpretation of Islam by followers of bin Laden and its peaceful majority. (Bush has declined requests, including from TIME, to comment on Park51.) But by the tail end of his Administration, some Republican groups were already breaking away from the White House line. One unexpected watershed moment was the 2007 release of the Pew Research Center report Muslim Americans, still the most comprehensive survey of the community, which estimated the Muslim-American population at 2.35 million. It was the first definitive number and was much smaller than previous estimates, which ranged from 6 million to 8 million. One consequence of the reduced estimate, says Wayne State's Khan, was that it made the community much more vulnerable to political attack. "It put the metaphorical chum in the water," he says. "It signaled to people that Muslims were a very small group and didn't need to be taken seriously."

Then came the attempt to portray Obama as a closet Muslim during the 2008 presidential campaign, which brought anti-Islamic rhetoric onto the political stage, marking a break from the Bush years. (Remarkably, according to TIME's poll, nearly a quarter of Americans still think Obama is a Muslim.) Since becoming President, Obama has made it a priority to improve the country's image in the eyes of the Islamic world.

His outreach to American Muslims has been much quieter. Unlike Bush, Obama has not yet visited a mosque in the U.S. Attitudes toward Islam have worsened perceptibly in the past two years, perhaps because of a string of terrorism-related incidents involving American Muslims like the accused Fort Hood shooter Major Nidal Hasan and the would-be Times Square bomber Faisal Shahzad. Sami, the Iraqi immigrant in Dearborn, says he noticed a change in his neighbors' attitude after the Times Square incident. "Two days later, I was loading some bags in my car, and one guy comes over and looks over my shoulder," he recalls. "I saw the look in his eyes, and I knew what he was thinking."

The concern now is that the mosque protests and the attention they have drawn from politicians may have brought Islamophobia firmly into the mainstream. "It may have become a permanent political wedge issue," says Iftikhar. So far, the Muslim-American community's response has gone little beyond hand-wringing. It has historically had trouble presenting a united front: divisions abound along both racial and linguistic lines, and the community has no obvious leaders.

In the meantime, some worry that growing resentment against Islam will discourage Muslims, especially young ones, from assimilating into the wider society. "When you have a leading politician equating Islam to Nazism, you can imagine that a 17-year-old Muslim in Virginia is thinking, Oh, my God, these people are totally against my religion," says Duke's Moosa.

For Iftikhar, the community's best chance now is to appeal to Americans' sense of justice and fair play. And such appeals can work. In Wilson, the town's executive council eventually ruled in Mirza's favor, and the Islamic Society of Sheboygan has converted a building on his property into a mosque. The Muslim community has already elected an imam, Mohammed Hamad. But it took a tragedy to bring Muslims and non-Muslims closer together. In June, Sofia Khan, a Muslim girl from Chicago, disappeared in Lake Michigan near Oostburg while on vacation with her family. Rita Harmeling, a local woman from a church that had opposed the mosque, called the imam and asked him to minister to the grieving Khan family.



Later Harmeling helped volunteers and rescue workers who tried to find the girl. Soon, other residents opened their homes to the Khans. A neighbor of the mosque offered the use of his front yard for the girl's family to gather.

In Sheboygan County, the good old-fashioned American sense of community came through for Mirza, Hamad and the Khans. But when it comes to Muslims and Islam, America's better angels are not always so accommodating.

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# Hajj: The Pilgrimage to Mecca

Islam requires that every Muslim make a once-in-a-lifetime pilgrimage to the sacred sites in Mecca, in present-day Saudi Arabia. This final pillar of Islam is required of every adult Muslim, male or female, if it is physically and financially possible. Many Muslims spend their entire lives saving and planning for this journey.

## Steps of the Hajj

### 1) Al-Ihram: the Pilgrim's Garment

When undertaking the pilgrimage, Muslims first shed all signs of their wealth and status by putting on simple white garments, called *ihram*. Men wear two white cloths; one of which covers the body from the waist down, and one that is gathered around the shoulder. Women usually wear a simple white dress and headscarf. The *ihram* is a symbol of purity and equality. When wearing the *ihram*, the pilgrims enter a state of devotion and piety, during which quarreling and violence (toward other people or even animals) is forbidden. These robes are believed to be similar to what Abraham and Muhammad wore.

### 2) Al-Wuquf: the Standing

On the second day of the pilgrimage, the pilgrims leave Mina just after dawn to travel to the plain of Arafat for one of the most important experiences of the Hajj. On what is known as the "Day of Arafat," the pilgrims gather near the Mount of Mercy, where Muslims believe Muhammad gave his last sermon. For the entire day, the pilgrims face Mecca and pray for God's forgiveness. They may stand, sit, or climb to the summit of the 200 ft hill.

After sunset on the Day of Arafat, the pilgrims leave and travel to an open plain called *Muzdalifah*. There they spend the night praying, and they collect small stone pebbles to be used on the next day.

### 3) Eid Al-Adha: the Feast of the Sacrifice

On the third day, the pilgrims travel before sunrise back to Mina. Here they throw stone pebbles at pillars that they believe stand at the places where Satan tried to convince Abraham not to sacrifice his son, Ishmael. The stones represent Abraham's rejection of Satan and the firmness of his faith. After casting the pebbles, most pilgrims slaughter an animal (often a sheep or a goat) and give the meat to the poor — a



symbolic act that shows their willingness to part with something that is precious to them, just as the Abraham was prepared to sacrifice his son at God's command.

#### **4) Al-Tawaf: the Circling**

On that same day (the third day), the pilgrims return to Mecca and go seven times around the *Ka'aba*, the house of worship that Muslims believe was built by Abraham and his son Ishmael. To Muslims, the Kaaba is a symbol of G-d's oneness. Circling it symbolizes the idea that their lives' thoughts and actions should center on G-d. A sacred black stone is embedded in the southeastern corner of the Kaaba. Muslims believe Muhammad kissed the black stone; many pilgrims attempt to kiss the stone. If this is not possible, they salute it as they pass.

#### **5) As-Say: the Running**

The pilgrims also walk seven times between two small hills near the Ka'aba, called Safa and Marwa, in remembrance of the plight of Abraham's wife Hagar. Muslims believe that when Hagar was running between these two hills in a desperate search for water for herself and her son, the angel Gabriel appeared to her and brought forth water from a well by stamping his foot on the ground. The pilgrims also drink from this ancient spring, which continues to flow today.

# Portfolio #5: The Steps of the Hajj

NAME:

Steps	What happens?	Significance: how does this relate to Abraham and/or Muhammad?
Al-Ihram: The Pilgrim's Garment		
Al-Wuquf: The Standing		
Eid Al-Adhad: Feast of the Sacrifice		

Steps	What happens?	Significance: how does this relate to Abraham and/or Muhammad?
Al-Tawaf: The Circling		
As-Say: the Running		

What question do you have about the Hajj?



Here are some more Hadith (sayings of the Prophet Muhammad) which encouraged learning:

"He who pursues the road of knowledge Allah will direct to the road of Paradise... The brightness of a learned man compared to that of a mere worshiper is like that of a full moon compared to all the stars.... Obtain knowledge; its possessor can distinguish right from wrong; it shows the way to Heaven; it befriends us in the desert and in solitude, and when we are friendless; it is our guide to happiness; it gives us strength in misery; it is an ornament to friends, protection against enemies.... The scholar's ink is holier than the martyr's blood.... Seeking knowledge is required of every Muslim...."

From Science in Medieval Islam by H. Turner, University of Texas Press, 1995. Page 17

2/1

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# Why Did Islam Spread So Quickly?

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A medieval caravan of Muslim pilgrims traveling to Mecca

CV

**Overview:** According to the holy texts of the Muslims, in 610 CE a local merchant named Muhammad retreated to a cave outside the city of Mecca in Arabia to meditate. There, the archangel Gabriel appeared and gave Muhammad words to recite. These words were to give birth to a religion called Islam. Within 140 years, followers of Islam had created an empire that ruled the Middle East and stretched across North Africa into Europe. This Mini-Q explores why this new religion was able to spread so quickly.

## The Documents:

- Document A: Arabian Peninsula Trade Routes (map)
- Document B: Verses from the Qur'an
- Document C: The Spread of Islam (map)
- Document D: The Ghazu
- Document E: The Duties of the Caliph
- Document F: The People of Hims

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A Mini Document Based Question (Mini-Q)

## The Hook

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**Teacher Note:** The purpose of the Hook Exercise is to create some initial interest in the Mini-Q. Have students work individually or in pairs and give them about five minutes to examine the flow charts and identify the mechanisms that sparked the cultural diffusion. Then have them complete their own cultural diffusion flow charts.

### Part 1:

The best answers to the flow chart exercise are probably:

1. trade
2. conquest
3. migration
4. technology

### Part 2:

5. Answers will vary, but each should demonstrate an understanding of cultural diffusion. Each response should feature at least three stages of each event that led to the cultural diffusion, as modeled in the examples.



## Hook Exercise: Cultural Diffusion

**Note:** Cultural diffusion is the process by which an object or an idea from one culture spreads to different cultures. When the Spanish brought the first horses to the Americas, that was cultural diffusion. So was the arrival of pizza from Italy.

Cultural diffusion has happened throughout history and is happening today. Whether it's food, a song, an illness, or a religion – a new event or idea is usually transported by some mechanism that causes it to move from one place to another. The mechanism may be migration, or war, or a diseased rat.

CV

**Part 1:** Examine the flow charts below. Each one shows a trigger event that resulted in significant cultural diffusion. Then, from the choices below, select the diffusion category that best matches the trigger event.

**Diffusion categories:** Technology    Trade    Conquest    Foreign Study    Migration

1. European merchants travel to Asia and bring back tea to Europe.

Tea becomes a very popular drink in Great Britain.  
Cultural diffusion sparked by:

2. Spanish invaders conquer parts of South America and introduce Catholicism to local people.

Most South Americans today are Catholic  
Cultural diffusion sparked by:

3. The musical style of the blues is developed by African Americans in the South.

African Americans move to the North for greater economic mobility.  
Blues become very popular in northern cities such as Chicago, New York and Detroit.  
Cultural diffusion sparked by:

4. New animation techniques are created in Japan.

Japanese cartoons are shown on American television and on the internet.  
Popularity of Japanese animation soars in the United States.  
Cultural diffusion sparked by:

**Part 2:** Develop your own cultural diffusion flow chart using an example of your own choosing.

5. \_\_\_\_\_  
↓  
\_\_\_\_\_  
↓  
\_\_\_\_\_  
↓  
Cultural diffusion sparked by:  
\_\_\_\_\_

## Establishing the Context

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### General Instructions

- Review the Timeline on the Background Essay questions page.
- Pre-teach the bold-faced vocabulary.
- Have students read the Background Essay or read it aloud.

### Specific Considerations

The main purpose of the Background Essay is to create a context for the Mini-Q exercise. Its job is to provide a sense of time, place and story, and to introduce important vocabulary and concepts. Doing this well gives all students a more equal chance to succeed with the Mini-Q.

**Time:** Be sure students review the timeline. Ask them to identify the main events of Muhammad's life. (He was born in 570, received his first revelation in 610, moved to Medina in 622, returned to Mecca in 628, and died in 632. He was about 62 years old.)

**Place:** Refer to a wall map showing the Middle East, or have students preview the map in Document A. Point out the Arabian Peninsula, also called Arabia, and identify the bodies of water around it: the Red Sea, Arabian Sea, and Persian Gulf. Explain that Arabia is the region of Asia closest to Africa. Almost the entire peninsula is a desert wasteland, dotted by a few oases. For most of history, it was considered a land with few economic resources. (This would change with the discovery of oil deposits in the 20th century.) At the time Muhammad was born, Arabs had two main ways of life: nomadic herding or trading in towns. They did not yet have the complex religious or political institutions found in other regions.

**Story:** We suggest reading the Background Essay aloud. It is good for many students, even good readers, to hear the words as they see them. For many, it is important to hear the cadence of the language, to experience pauses and emphasis. Use the Background Essay questions to review the text.

**Vocabulary and Concepts:** You may want to pre-teach the six bold-faced terms in the essay. Our feeling about vocabulary is that some pre-teaching is good, but keep the word list short. When reading aloud, see how much students can get from context.

## Why Did Islam Spread So Quickly?

In 610 CE, a merchant trader from Mecca made one of his frequent visits to a cave on nearby Mount Hira. For Muhammad ibn Abdallah it was a time to pray, to get away from the scramble for money and wealth he felt was causing his people to lose their way. According to Muhammad, it was on this visit to Mt. Hira that the archangel Gabriel squeezed him hard and caused words to flow from his mouth. The words said that **Allah** was the one God. No doubt a bit shaken, Muhammad reported the event to his wife and her cousin but otherwise stayed silent. The words continued to come.

In 610 Mecca was a bustling Arabian trade town with camel caravans arriving regularly from points north and south. It was also the site of an annual pilgrimage where Arab pagans came to perform rituals at the sacred **Ka'ba** (the holy shrine in Mecca). The Meccan population included a number of Jewish families and some Christians. There may have been a feeling among the pagan Arabs that their religious world was less sophisticated than that of the Jews and the Christians. They had nothing to match the Torah and the Bible. They had no Abraham or Moses or Jesus. But all that was about to change.

After receiving Allah's words for two years, Muhammad decided it was time to talk. Encouraged by the support of close friends and his wife, Kadija, Muhammad began to recite the received words in public. He spoke of the one god, Allah, and the importance of charity – sharing wealth with the weak and poor. Together these teachings would be given the name **Islam**, the Arabic word for “submission.” A follower of Islam was to be called a Muslim, meaning one “who submits to the will of Allah.” After

Muhammad's death in 632, Allah's words that Muhammad was reciting would be written down and called the **Qur'an**.

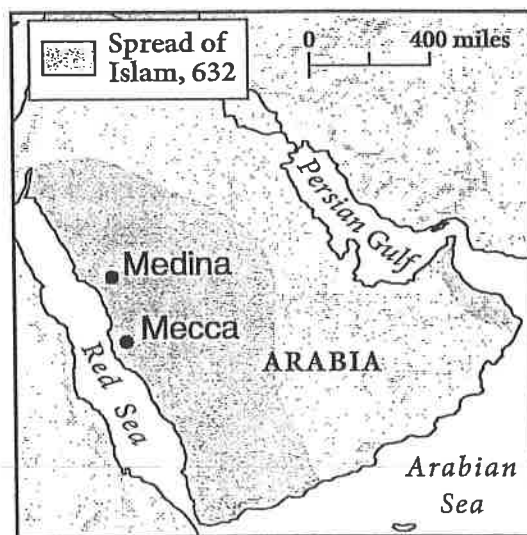
At first, many in Mecca resisted Muhammad's preaching. What would happen to idol worship? Surely pilgrimages to Mecca would stop. Business would suffer. By 622 resistance was so strong that Muhammad decided to leave. Together with 70 families, he migrated 250 miles north. There, in the town of Medina, he established a new base. He also made a symbolic break with the past. Muham-

mad had respect for Jews and Christians, “people of the Book,” as he called them. However, at a prayer session in 624, Muhammad symbolically turned his body to the south – away from Jerusalem and toward Mecca. It was as much as saying that a new religion had been born.

In 628, Muhammad made the hard decision to return to Mecca. Despite

opposition, he was allowed back in the city. He soon had enough support to order that the idols in the Ka'ba be destroyed and the shrine dedicated to Allah. Pilgrimages to the Ka'ba became one of the Five Pillars, or essential duties, of Islam. These duties – confession of belief, prayer five times a day, **Ramadan**, an annual month-long fast, giving alms to the poor, and the pilgrimage to Mecca – would become the bedrock practices of Islam.

From this modest beginning in west-central Arabia, Islam exploded in size. Within 100 years of Muhammad's death, it had reached Europe and Asia. The question before us is why. Examine the documents that follow and answer the question: *Why did Islam spread so quickly?*



CV



## Document A: Arabian Peninsula Trade

### Content Notes:

- Muhammad's father died before he was born, and his mother died when he was six. After Muhammad was orphaned, first his grandfather and then his uncle raised him. With his grandfather, he tended the zamzam, or sacred well, for the pilgrims who came to the Ka'ba. His uncle had a caravan business, which Muhammad joined, and he traveled around Arabia on many of these routes. In both of these jobs, Muhammad encountered people of many different religions, including Christians, Jews, and Zoroastrians, who followed a Persian prophet named Zoroaster.
- Many historians (such as Reza Aslan, author of *No God but God*) today believe that Mecca became a trading center only as a result of the Ka'ba and its collection of idols. As seen on the map, Mecca is an important city on the route between Yemen and the Byzantine Empire, but it is off the track of the larger trade routes that connected Arabia and empires in Europe and Asia.
- The Quraysh, of which Muhammad's family was a part, was the most powerful tribe in Mecca, and they collected the idols and placed them within the Ka'ba. They then charged people to enter the city, which demonstrates their economic motives for maintaining the Ka'ba—and for later opposing Muhammad's message of monotheism.
- Muhammad met his first wife, Khadijah, through the caravan trade. She was the wealthy widow of a merchant and had continued to run the business after her husband's death. She hired Muhammad to be her business agent because of his reputation for honesty. After he had worked for her for some time, she proposed marriage. According to legend, Khadijah was 40 at the time, while Muhammad was only 25. They had a happy marriage, and she was one of the first to support him when he began to receive his revelations. They had six children: four daughters and two sons who died. Khadijah died in about 619, and as long as she was alive, Muhammad took no other wives.

### Teaching Tips:

- Discuss the Document Analysis questions:

1. What year is shown on this map? How does this relate to the history of Islam?

It depicts the year 570. This map pre-dates the beginning of Islam, but is from around the year Muhammad was born. This shows that Mecca was an important trading center even before Muhammad's life began.

2. Name three cities that are easy to reach by trade routes from Mecca.

Medina, Aden, Petra

3. What two empires are shown on this map, and where are they in relation to Arabia?

The Byzantine Empire was to the north-west. The Persian Empire was to the north-east.

4. Name four regions these trade routes went to that are not on this map

East Africa, India, Spain, China

5. Judging from both the map and the quotation on this page, why was Mecca a trade center for the Arabian Peninsula?

There are land and sea routes that connect to Mecca. It is in the middle of the Arabian Peninsula, but also close to the coast, therefore making it attractive for both types of trade. Sea routes allow easier access to other civilizations, including Europe, India, and East Africa. Also, the presence of the Ka'ba drew many people to Mecca.

6. How does this document explain why Islam might have spread so quickly?

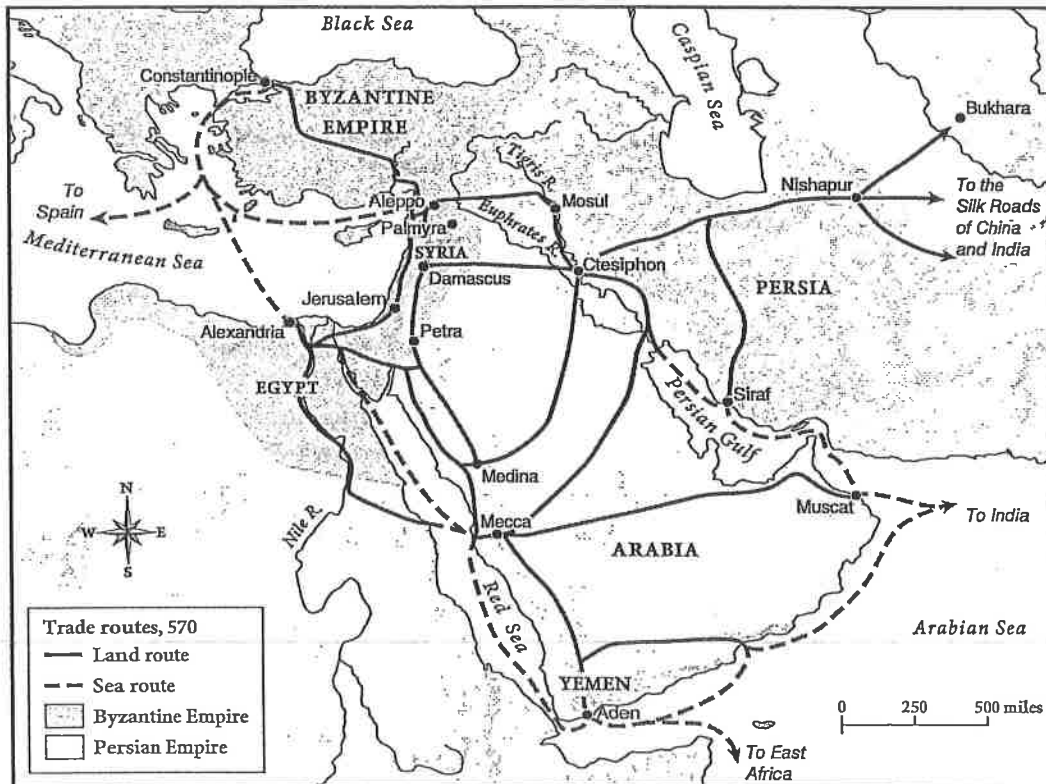
This document shows how trade routes allowed people to interact with each other and to travel to economic centers away from their homes. As caravans traversed these trade routes and merchants traveled to distant towns, they carried their ideas and beliefs with them. Muslim merchants probably spoke to others of their beliefs and perhaps behaved in new ways that sparked curiosity. It's logical to presume that Islam would have spread along the trade routes.

### Document A

Sources: Desmond Stewart and the Editors of Time-Life Books, *Great Ages of Man: Early Islam*, Time-Life Books, 1967. Map created from various sources.

By the middle of the sixth century ... Mecca was ... prosperous and important. First, it was at the crossroads of the lucrative caravan trade. Vast camel trains, bearing spices, perfumes, precious metals, ivory and silk, filed through the town, headed north on the way from Yemen ... to the markets of Syria, and headed east from the Red Sea across the desert to Iraq. Adding to the profits from caravans was a brisk pilgrimage trade, for Mecca was the site of Arabia's holiest pagan shrine [the Ka'ba].

CV



## Document B: Verses from the Qur'an

### Content Notes:

- The Qur'an is in Arabic, but many English translations exist. When translating sacred writings, translators must take care not to change the text's meaning. They must decide whether to translate word-for-word or use English phrases with a similar meaning. Also, many Arabic words have several meanings, and translators must choose among them. In this version, the translator tried to make the Qur'an easy for English readers to understand. It is not an exact translation.
- Muslims view the Qur'an as having been revealed to Muhammad by God and Arabic as the sacred language of that revelation. Therefore, Muslims believe the Qur'an is untranslatable and should be studied in Arabic. We chose the translation by the Iraqi scholar N.J. Dawood because it is one of the easiest for students to read.
- This translation uses the term God instead of Allah. Clear up any potential confusion by explaining that Allah is the Arabic word for God. Muslims use Allah to refer to the same all-powerful God that Jews and Christians worship.
- Muhammad received revelations until his death in 632. During his lifetime, his followers memorized these recitations, and some were written down. However, after Muhammad's death, different recitations of the text emerged. Most Muslims agree that the definitive written version of the Qur'an was compiled during Caliph Uthman's reign (644-656).
- Sometimes, Qur'an is spelled "Koran." These different spellings are a result of the way the Arabic alphabet is transliterated into English. This is also why you might see Muhammad as "Mohammad" or Ka'ba as "Kaaba" or Ka'bah."
- It is often incorrectly assumed that Islam spread so quickly because Muslims forced people to convert. Although this sometimes happened, the Qur'an forbids the practice (see Qur'an 5:69 and 29:46), especially in regard to "People of the Book." This phrase referred mainly to Christians and Jews, whom Muslims viewed as part of a greater monotheistic community who worshiped the same God. When People of the Book came under Muslim rule, they could choose to convert voluntarily, or they could pay a tax called a *jizyah*. If they chose to maintain their religion and pay the *jizyah*, they were granted certain religious and political rights and protections (see Document E).

### Teaching Tips:

- Explain that the Qur'an is divided into chapters, called suras, and verses. The numbers following each verse give the sura and verse number.
- The Qur'an is meant to be recited, so we suggest you read these verses aloud to the students.
- Discuss the Document Analysis questions:
  1. According to verse 33:35 of the Qur'an, what are the qualities of someone who is favored by God?  
devout, sincere, patient, humble, charitable, chaste, ever mindful of God, and one who fasts
  2. What does verse 5:32 suggest about the value of human life?  
Human life is very valuable and all humans are interconnected. The only reasons one should kill another is if the person committed murder or "other villainy." (vicious act)
  3. Examine verse 2:188. What does it suggest about Islam's view of private property?  
It suggests that an ideal society is one that protects property.
  4. According to verse 22:39, when are Muslims allowed to fight?  
When you are attacked.
  5. How does this document explain how Islam spread so quickly?  
There are several ideas that might explain the spread:  
First, paradise was available to all who perform good works, including women. Second, justice is emphasized and promised to all people. Third, personal property was not to be stolen. In a culture that had frequently experienced inter-clan raids, this would be a welcome relief. Fourth, the emphasis on traits like humility and charity and chasteness could be very appealing to people who lived in a rather harsh, rough-and-tumble world.



## Document B

Source: Verses from the Qur'an:

*Those who submit to God and accept the true Faith; who are devout, sincere, patient, humble, charitable, and chaste; who fast and are ever mindful of God – on these, both men and women, God will bestow forgiveness and rich recompense [reward]. (33:35)*

*... (W)hoever killed a human being, except as punishment for murder or other villainy..., shall be deemed as having killed all mankind; and ... whoever saved a human life shall be deemed as having saved all mankind.... (5:32)*

*But the believers who do good works, both men and women, shall enter Paradise. They shall not suffer the least injustice. (4:124)*

*Do not devour one another's property by unjust means, nor bribe the judges with it in order that you may wrongfully and knowingly usurp [take] other people's possessions.... (2:188)*

*Permission to take up arms is hereby given to those who are attacked, because they have been wronged. God has power to grant them victory. (22:39)*

CV

## Document C: The Spread of Islam (map)

### Content Notes:

- The 7th and 8th century expansion of Islam occurred in three distinguishable bursts. The first occurred in the last years of Muhammad's life and united many of the tribes on the Arabian peninsula into one Arabic Islamic ummah, or family. The second burst was the 30 years that followed Muhammad's death. This is frequently called "the time of the rightly-guided caliphs." All of these caliphs – Abu Bakr (632-634), Umar (634-644), Uthman (644-656) and Ali (656-661) – were relatives or close friends of Muhammad. It was during these 30 years that much of the Middle East came under Muslim control. The third wave of expansion was during a 90-year between 661 and 750, when Islam was under the rule of the Umayyad clan. During this period, Islam spread from southern France to India.
- Oman adopted Islam during the Prophet Muhammad's lifetime (by 632) even though the region was geographically separated from the rest of the early Muslim lands. Omanis converted to Islam voluntarily, largely because Muhammad sent an emissary to visit them.
- The Battle of Tours, also called the Battle of Poitiers, in 732, effectively halted the spread of Islam into Europe. Islam was driven back militarily by Charles Martel and, culturally, by the rise of a unified European Christian Church.

### Teaching Tips:

- Discuss the Document Analysis questions:

1. By what year had each of the following come under Moslem control?

Mecca (632 or before), Jerusalem (661 or before), Cairo (661 or before), Baghdad (661 or before), Saragossa (750 or before)

2. How far north did Islam spread in the 600s?  
How far east?

It spread as far north as France and as far east as India.

3. What does this map tell you about Muhammad's followers?

To take control over such a large area, they must have been not only devoted to their prophet but also skilled and well-organized fighters.

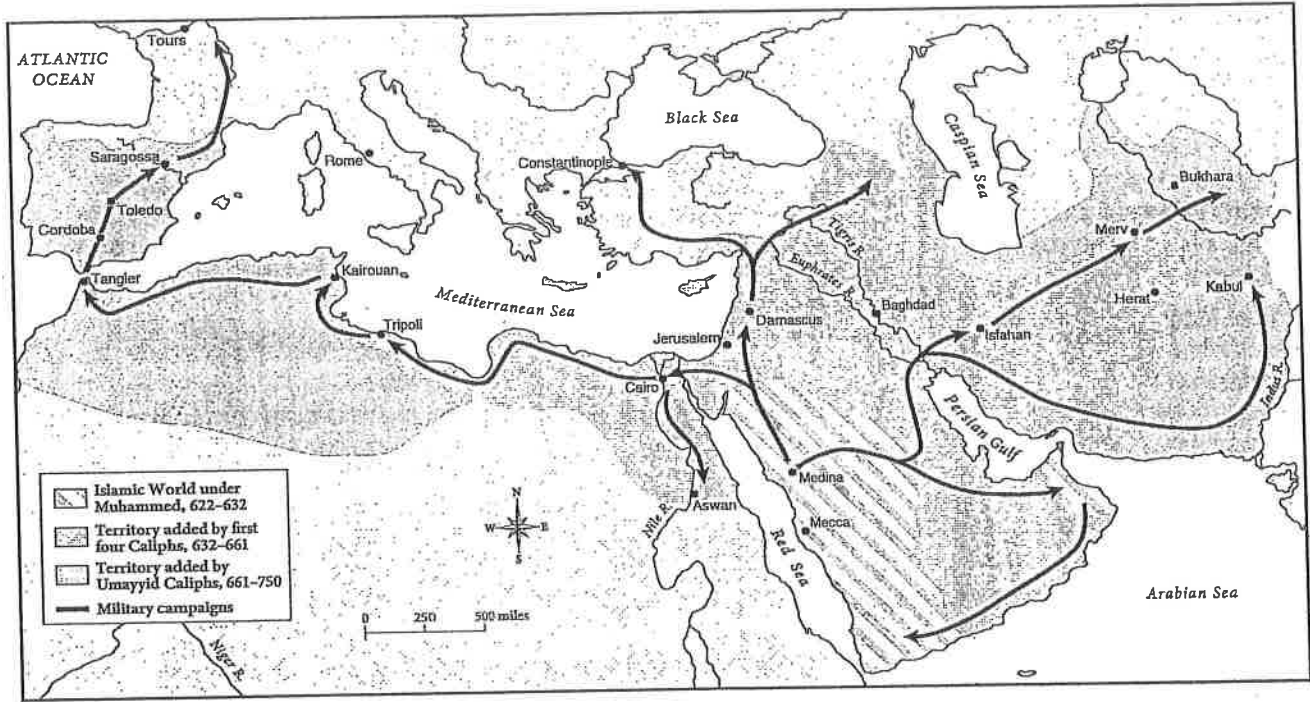
4. How does this document explain how Islam spread so quickly?

The success of the Muslim military campaigns allowed Islam to spread far and wide. The fact that it happened in the relatively short span of 140 years says that either the message of Islam had appeal or the Muslim military used coercive tactics. Perhaps both!

### Document C

Source: Map created from various sources.

### The Spread of Islam



CV



## Document D: The *Ghazu*

### Content Notes:

- Historian Karen Armstrong is the author of over 20 books and is a leading authority on comparative religion. Much of her scholarship has focused on what Islam, Judaism and Christianity have in common, and how these faiths have shaped world history and current events. Born in 1944, the former nun summarized her personal view on faith in 2009, saying, "I say that religion isn't about believing things. It's ethical alchemy. It's about behaving in a way that changes you, that gives you intimations of holiness and sacredness."
- One of Muhammad's primary concerns was that the ummah, or Muslim community, would live up to the ideals of egalitarianism and social justice. Alms giving is central to Islam, as is the care of widows and orphans. (Muhammad was himself an orphan, so he empathized with their plight.) Later, when Muslim armies went on raids against non-Muslims, one-fifth of the plunder was turned over to the state so it could be used to support the ummah. Similarly, Muslim armies were not allowed to settle on the lands they won. Instead, the state collected various taxes from conquered peoples and used that revenue to support the ummah. One result of these policies was that Muslim armies became a professional fighting force that never settled down, and military expansion continued because the empire needed revenue to pay out salaries to the ummah.
- Armstrong emphasizes that the *ghazu* was not about spreading Islam, at least in its early years. The purpose was to plunder, that is to take treasure from non-Muslim groups and use it to fortify the growing community of Islamic believers. However, restraints were put on this practice. People of "the book," that is, Jews and Christians, were not to be plundered because they, like the Muslims, believed in one god and provided a line of prophets among whom Muhammad was simply the last. Muhammad's goodwill towards Jews and Christians lessened later in his life when he realized that many in these two faith groups would not accept Muhammad as their spiritual leader.

### Teaching Tips:

- Discuss the Document Analysis questions:
  1. What was the *ghazu*? What was the *ummah*?  
A *ghazu* was a raid on another Arab tribe; Arabia did not have enough resources for everyone, so tribes plundered each other. The *ummah* was the Muslim community of believers. It began as a small circle of Muhammad's followers and grew to include many but not all Arabs. It did not, for example, include Arab Jews and Arab Christians.
  2. What was the purpose of the *ghazu* in the years before Islam?  
The purpose was quite simply for one Arab clan to raid another Arab clan and take their property. Resources were tight and this was a way for the clans to make ends meet.
  3. How did Islam change the way the *ghazu* worked?  
Muhammad did not allow followers of Islam to raid each other. Therefore, he changed the *ghazu* rules so that Muslims could only raid non-Muslim groups. This meant that raiding parties reached further out into the Arabian peninsula and eventually into Persia, Byzantium, and beyond. The plunder was to be used to benefit members of the *ummah*, that is, all Muslims throughout the area.
  4. Why were the Arabs able to conquer much of Persia and parts of Byzantium?  
According to Armstrong, the Persians and the Byzantines had weakened each other with constant fighting. This created a power vacuum in the Middle East which the Muslims were able to fill.
  5. How does this document explain how Islam spread so quickly?  
The document provides two main reasons:
    1. *ghazu* raiders in non-Muslim regions took treasure and doled it out to fellow Muslims. The prospect of treasure must have boosted the pace of raiding and expansion.
    2. a power vacuum made lands that used to be dominated by Persia and Byzantium more vulnerable and enabled the spread to occur quickly.

## Document D

Source: Karen Armstrong, *Islam: A Short History*, Random House, 2000.

For centuries... Arabs had [added to] their inadequate resources by means of the ghazu [raids against other tribes], but Islam had put a stop to this because the ummah [Muslim community] was not permitted to attack one another. What would replace the ghazu, which had enabled Muslims to scratch out a meager livelihood?... The obvious answer was a series of ghazu raids against the non-Muslim communities in the neighboring countries. The unity of the ummah would be preserved by an outwardly directed offensive [attack].

There was nothing religious about these campaigns.... The objective ... was plunder and a common activity that would preserve the unity of the ummah. For centuries the Arabs had tried to raid the richer settled lands beyond the [Arabian] peninsula: the difference was that this time they encountered a power vacuum. Persia and Byzantium had both been engaged for decades in a long ... series of wars with one another. Both were exhausted.

CV

## Document E: The Duties of the Caliph

### Content Notes:

- Al-Mawardi was an Iraqi Muslim legal scholar who wrote *The Ordinances of Government* in the late 900s or early 1000s. This codified the role of the caliph, or imam, that had developed over the three hundred years since Abu-Bakr was named the first caliph.
- In early Islam, the titles “imam” and “caliph” were used interchangeably to refer to the political and religious leader of the Muslim community. The term ‘caliph’ has not been used officially since 1924 when the Republic of Turkey, which replaced the last Muslim empire, abolished it.
- Initially, the offer to enter into “the Pact” was extended only to Jews and Christians, whom Muslims considered “people of the book.” Later, in some parts of the Muslim empire, it was extended to Zoroastrians, Hindus, Buddhists, and others. Those who entered the Pact could continue to practice their own religion and were entitled to protection by the caliph and his armies. However, in return the groups were expected to be loyal to the ruler. In addition, they had fewer political and legal rights, and they had to pay the *jizyah*. Not all Muslim rulers implemented this policy nor was it applied uniformly, but in general, Muslim empires tolerated people of other faiths.
- Prior to reading the document, discuss with the students the meaning of jihad. Often, it is translated as “holy war.” This is only partly accurate, as the literal translation of the word is “strive,” “struggle,” or “effort.” This means striving or struggling to fulfill the will of Allah, as Islam means “submission to the will of Allah.” Muhammad advocated for both a “greater jihad” and a “lesser jihad.” The greater involved the internal struggle to be an ideal Muslim and live up to the requirements of the Five Pillars and the religion in general. Lesser jihad is the fight against an outer enemy, waging war according to the rules set out by Allah in the Qur’an and by Muhammad’s example in his lifetime.

### Teaching Tips:

- Discuss the Document Analysis questions:
  1. What responsibility is given to the caliph in the first duty?  
Religious duties having to do with keeping the teachings of Muhammad pure
  2. What responsibilities are listed in duties 2, 3, and 4?  
Settling legal disputes, military defense, protecting the rights of servants
  3. In American society, who is responsible for these tasks?  
People in government (judges, the military, police, the executive branch at state and local levels)
  4. What was the Pact?  
It was an agreement that allowed conquered non-Muslims, including Jews and Christians, to continue practicing their religion if they paid an exemption tax called the *jizyah*.
  5. How does this document help explain why Islam spread so quickly?  
The caliph had powers to uphold Islam and see that it was practiced faithfully and fairly. This is important because people who are considering a religion often look to see if its followers practice what they preach. In addition, the caliph had the power to fight against those who refused to accept Islam. This could lead to the spread of Muslim rule by conquest. Finally, the Ordinances suggest a sweetener. People who joined the Pact, or agreement, and paid the *jizyah* tax, could continue to practice their own religion. This would have made it easier for Muslim rulers to gain acceptance.



## Document E

Source: Abu al-Hasan Al-Mawardi, *The Ordinances of the Government*, circa 975 CE.

Note: In 632, following the death of Muhammad, the first caliph (a spiritual ruler, sometimes called an imam) was selected to lead the Muslim community. Over the next three centuries, the duties of the caliph were firmly established, with the understanding that the caliph would not delegate these duties to others. The excerpt below, from a book of Islamic law written by an Arab judge in the 10th century, outlines four of the ten public duties of the caliph.

### The Ordinances of Government

CV

1. To maintain the religion according to established principles and the consensus of the first generation of Muslims. If . . . some dubious person deviates from it, the Imam must clarify the proofs of religion to him, expound that which is correct, and apply to him the proper rules and penalties so that religion may be protected from injury and the community safeguarded from error.
2. To execute judgments between litigants [people involved in lawsuits] and to settle disputes between contestants so that justice may prevail and so that none commit or suffer injustice.
3. To defend the lands of Islam and to protect them from intrusion so that people may earn their livelihood and travel at will without danger to life or property.
4. To enforce the legal penalties for the protection of God's commandments from violation and for the preservation of the rights of his servants from injury or destruction. . . .
6. To wage . . . jihad [holy war] against those who, after having been invited to accept Islam, persist in rejecting it, until they either become Muslims or enter the Pact\* so that God's truth may prevail over every religion.

\* The Pact was an arrangement often made by Muslim rulers that permitted conquered Christians, Jews and other non-Muslims to continue to practice their religion if they paid a special tax called the *jizyah* and obeyed Islamic laws.

## Document F: The People of Hims

### Content Notes:

- Before this battle, the united Muslim army had fought against the Sassanid Persian Empire and successfully taken modern-day Iraq. Even so, the Battle of Yarmuk is seen as a turning point. With this victory, the Muslims took over the lands of present-day Syria and Palestine. This was the beginning of the transformation from a smaller, local power to a larger, regional empire.
- Prior to the battle, the Muslims had taken the town of Hims in Syria and the people there paid a land tax to them. This was the beginning of the *jizyah*.
- Few Byzantine sources exist for this battle and therefore it is hard to verify the accuracy of the numbers given in this document. As a result, contemporary and modern estimates of the troop size vary greatly.
- The Battle of Yarmuk took place near the Yarmuk River, which today forms the boundary between Syria and Jordan. The Muslim forces were greatly outnumbered; today's estimates claim that between 25,000 and 40,000 Muslims fought against up to 100,000 Byzantine soldiers. However, the Muslims, united under a strong leader, had greater familiarity with the terrain and used superior battle tactics. In addition, the day before the battle, a terrible sandstorm blew in from the desert. The Arabs had more experience with such brutal conditions and were able to drive the confused Byzantine forces into a network of ravines, where they were slaughtered.
- By the time Islam began to spread, Christianity was centuries old, and deep divisions had occurred among Christians. The Byzantine Church harshly persecuted the Christians of Egypt and Syria, whom it viewed as heretics. Similarly, the Sassanid rulers of Persia often persecuted people who were not Zoroastrian. As a result, many Jews and Christians in the Middle East preferred Muslim rule.
- Muslim women also helped in the fight. When their army retreated, the women in the camps fought against the Byzantines, some using pots and tent poles, inspiring the men to return to the front lines.

### Teaching Tips:

- Instruct the students that when reading the account of al-Baladhuri, they should pay attention to his explanation of the Muslim victory over the Byzantines, and to the way the Christians and Jews of Syria reacted to the Muslim invaders.
- Discuss the Document Analysis questions:
  1. Who was the Muslim army fighting in this account?  
the Byzantine army of Emperor Heraclius
  2. To whom did the Muslims attribute their victory?  
Allah
  3. Whose version of the battle is this? Why is this important to note?  
This is a Muslim account of the battle. This means that it shows their perspective and does not show the perspective of the Byzantines. The two sides could see the battle very differently.
  4. How did the people of Hims (Syrians) feel about the Muslims?  
They are shown to be very respectful of the Muslims, even offering to protect them from the Byzantines by closing the gates of the city and guarding them. The Hims also celebrate the Muslims' victory and gladly pay a land tax to help support them.
  5. How does this document help explain why Islam spread quickly?  
The Muslims are portrayed as brave and effective warriors, which could have helped them spread Islam through conquest and defend it from takeover. They are also shown to be admired by other peoples, such as the Hims, and this admiration could have resulted in openness to the adoption of Islam. It also depicts a belief in a powerful and protective God (Allah) that might lead many people to be attracted to a faith that promised such security and benefits.

## Document F

**Source:** Ahmad ibn-Jabir al-Baladhuri, *The Origins of the Islamic State*, circa 850 CE.

**Note:** In the year 636, the Byzantine Emperor Heraclius (“hair-uh-kli-us”) gathered an army at the Yarmuk River in Syria to resist the expansion of Islam. The people of Hims are the Syrians, non-Muslims who had been under Byzantine rule. This account was written by the Arabic Muslim historian al-Baladhuri about 200 years after the battle.

Heraclius gathered [a] large Byzantine army ... numbering about 200,000. This army he put under the command of one of his choice men.... The Moslems gathered together and the [Byzantine] army marched against them. The battle they fought at al-Yarmuk was of the fiercest and bloodiest kind.... In this battle 24,000 Moslems took part. The [Byzantines] and their followers in the battle tied themselves to each other by chains, so that no one might set his hope on flight. By Allah’s help, some 70,000 of them were put to death....

When Heraclius massed his troops against the Moslems and the Moslems heard that they were coming to meet them at al-Yarmuk, the Moslems re-

funded to the inhabitants of Hims the [land tax] they had taken from them saying, “We are too busy to support and protect you. Take care of yourselves.” But the people of Hims replied, “We like your rule and justice far better than the state of oppression and tyranny in which we were. The army of Heraclius we shall indeed . . . repulse from the city.” . . . Saying this, they closed the gates of the city and guarded them... When by Allah’s help the “unbelievers” were defeated and the Moslems won, they opened the gates of their cities, went out with the singers and music players who began to play, and paid the [land tax].

CV





# OMAR KHAYYÁM



## 1050?–1132?

A Persian poet, scientist, and mathematician, Omar Khayyám (ō' mar kī yām') is probably the best known Islamic poet in the West, where his rubáiyát have been read and appreciated for over a century.

Khayyám was born in a small village outside the Persian city of Nishapur (nē' shā pūr), a major center of art and learning in the Middle Ages. The name *Khayyám* means "tent-maker" and probably refers to the profession of his ancestors. Although the exact date of his birth is unknown, by 1075 he was already famous as a mathematician and was invited by the local king to participate in the reform of the Persian calendar. In addition to his work in mathematics, Khayyám was also famous for his scholarship in philosophy, history, law, and astrology. Despite his accomplishments in all these fields, he wrote very little: The majority of his scholarly writings are on mathematics, and only a few short works on other subjects are known to exist.

In recent times Omar Khayyám's reputation as a poet has eclipsed his scientific fame. A collection of poetry called *The Rubáiyát* is attributed to him, although we now know that Khayyám did not write the majority of the poems in the collec-

tion. One of the oldest known copies of *The Rubáiyát* was handwritten in 1457 and contains only 131 poems, whereas an edition published in 1894 contains 770 poems. This suggests that over the years many poems written by other people have been added to *The Rubáiyát* and ascribed to Khayyám. In fact, scholars who have studied the authenticity of *The Rubáiyát* believe that fewer than twenty of the poems attributed to Khayyám were certainly written by him. The question of authorship, however, is of little concern to Omar Khayyám's admirers, who read and enjoy *The Rubáiyát* to this day.

Why then is Omar Khayyám so well known in the West? Why is *The Rubáiyát* read and enjoyed by so many people outside Khayyám's own country? The success of *The Rubáiyát* is largely the result of an English translation published in 1859 by the noted English scholar Edward FitzGerald (1809–1883). In his translation FitzGerald was less concerned with textual accuracy than with capturing the spirit of the original poems as he interpreted it. He adapted the rubái form to English, trying to re-create the rhyme, rhythm, and mood of the original Persian poems. In doing so FitzGerald created a series of lyrical and energetic poems that are often quite different in content from the original poems. Despite their inaccuracy FitzGerald's rubáiyát are widely recognized for their beauty and have enjoyed enormous popularity throughout the English-speaking world. In fact, a group of ardent admirers of FitzGerald's rubáiyát even formed an Omar Khayyám Club in London in 1892.

The main topics addressed in *The Rubáiyát* are philosophical and religious in nature. Omar Khayyám appears to have been concerned with the fleeting nature of life. This awareness made him pessimistic and, at the same time, prompted him to try to enjoy every instant as much as possible. In *The Rubáiyát* he conveys both his pessimism and his awareness of the preciousness of every moment of a person's life.



## GUIDE FOR INTERPRETING

### Commentary

### *from The Rubáiyát*

**Metaphor.** Omar Khayyám's poems are written in a literary form known as the rubái. This form takes its name from the Arabic word for "four," because each poem consists of four lines, the first, second, and fourth of which rhyme with one another. Because each poem is so short, the poet must use concise and vivid imagery to convey his or her message to the reader. In Persian literature this task is accomplished through the elaborate use of metaphors.

A **metaphor** is a type of comparison that prompts us not only to see the similarities between two seemingly different things but to pretend that one thing actually *is* something totally different. For example, Firdawsi uses two metaphors in the following lines from the *Shah-nama* (page 91): "From sunrise till the shadows grew they strove / Until Suhrab, that maddened elephant, / Reached out, up-leaping with a lion's spring . . ." In the first metaphor we are led to envision Suhrab as a maddened elephant, while the second metaphor prompts us to identify his powerful leap with the spring of a lion.

Persian poets relied on metaphors as a means of exploring the same idea in many different ways. For instance, read the following lines from Omar Khayyám's *The Rubáiyát*: "The wine of life keeps oozing drop by drop, / The leaves of life keep falling one by one." In both lines Khayyám is trying to convey the idea that life is passing by and death is drawing closer. Through his use of metaphors, however, he conveys the idea in two strikingly different ways. In the first line he uses the image of wine spilling slowly out of a bottle or glass as a metaphor for life; in the second he uses leaves falling off a tree for the same purpose. By using these two metaphors in consecutive lines, he captures the reader's interest and adds emphasis to the idea he is trying to convey.

### Writing

In the Persian culture, there is a constant awareness of how uncontrollable and fleeting life is, accompanied by a belief that the uncontrollable nature of life adds to its value and makes it more enjoyable. Write a journal entry in which you discuss your own thoughts and feelings about the uncontrollable nature of life.



from **The Rubáiyát**

Omar Khayyám

translated by Edward FitzGerald

I

Wake! For the Sun, who scatter'd into flight  
The Stars before him from the Field of Night,  
Drives Night along with them from Heav'n,  
and strikes  
The Sultán's Turret<sup>1</sup> with a Shaft of Light.

VII

Come, fill the Cup, and in the fire of Spring  
Your Winter-garment of Repentance fling:  
The Bird of Time has but a little way  
To flutter—and the Bird is on the Wing.

VIII

Whether at Naishápúr or Babylon,<sup>2</sup>  
Whether the Cup with sweet or bitter run,  
The Wine of Life keeps oozing drop by drop,  
The Leaves of Life keep falling one by one.

XII

A Book of Verses underneath the Bough,  
A Jug of Wine, a Loaf of Bread—and Thou  
Beside me singing in the Wilderness—  
Oh, Wilderness were Paradise enow!<sup>3</sup>

1. **Turret** (tur' it) *n.*: A small tower projecting from a large building.

2. **Naishápúr** (nā shā poor') . . . **Babylon** (bab' ə lən): Naishápúr, also known as Neyshabur and Nī shā' pur, is a city in northeastern Iran. It was one of the foremost cities of the Persian Empire and was the birthplace of Omar Khayyám. Babylon, an ancient city that was famous for its wealth, luxury, and wickedness, was the capital of the Babylonian Empire, which flourished from 2100 to 689 B.C.

3. **enow** (inou') *adj.*: Enough.

XIII

Some for the Glories of This World; and some  
Sigh for the Prophet's Paradise to come;  
Ah, take the Cash, and let the Credit go,  
Nor heed the rumble of a distant Drum!

XVI

The Worldly Hope men set their Hearts upon  
Turns Ashes—or it prospers; and anon,<sup>4</sup>  
Like Snow upon the Desert's dusty Face,  
Lighting a little hour or two—is gone.

XVII

Think in this batter'd Caravanserai<sup>5</sup>  
Whose Portals are alternate Night and Day,  
How Sultán after Sultán with his Pomp  
Abode<sup>6</sup> his destined Hour, and went his way.

XXVII

Myself when young did eagerly frequent  
Doctor and Saint, and heard great argument  
About it and about: but evermore  
Came out by the same door where in I went.

XXVIII

With them the seed of Wisdom did I sow,  
And with mine own hand wrought to make it  
grow;

4. **anon** (ə nān') *adv.*: Immediately; at once.

5. **Caravanserai** (kar' ə van' sə rī) *n.*: An inn with a large central court.

6. **Abode** (ə bōd') *v.*: Awaited.





RUBÁIYÁT OF OMAR KHAYYÁM  
*Edmund Dulac*



## THINKING ABOUT THE SELECTION

### Interpreting

1. (a) What impression of the sun does Khayyám convey in the first verse? (b) How does he convey this impression?
  2. In verse XIII, what is the meaning of the line "take the Cash, and let the Credit go"?
  3. How do the ideas conveyed in verse XVI relate to those conveyed in verse XIII?
  4. (a) In verse XLVII, what does Khayyám suggest about the world's attitude toward human life and death? (b) How does he convey this idea?
  5. In verse LXXI, what insight about the passage of time does Khayyám offer?
  6. Throughout his *Rubáiyát* Omar Khayyám emphasizes the inevitability of death. (a) Which of these poems best expresses this sentiment to you? Why? (b) Which of the poems best emphasizes the resulting need to enjoy life while it lasts? Why?
  7. What themes recur throughout these verses? Explain your answers.
  8. What contradictory ideas do you find in these verses? Explain your answer.
3. (a) What metaphor for death does Khayyám present in verse LXIV? (b) What impression does this metaphor convey?
  4. The English writer Joseph Addison has written, "When it is placed to an advantage, [a metaphor] casts a kind of glory round it, and darkens a luster through a whole sentence." Explain how this definition fits Omar Khayyám's use of metaphors.

### Applying

9. According to one Persian poet, "In the rubái the last line thrusts the fingernail into the heart." (a) Now that you have read these rubái, explain the meaning of this quotation. (b) Which last line had this effect on you? Explain.

## ANALYZING LITERATURE

### Understanding Metaphors

Omar Khayyám uses many different metaphors to describe death and the passage of life. However, he does not intend for all of these metaphors to be interpreted in exactly the same way. Instead, each specific metaphor is used to convey a particular aspect or nuance of the subject. For example, the Drum in verse XIII and the Veil in verse XLVII are both metaphors for death. Yet the Drum is used to convey the inevitable approach of death, while the Veil is used to capture how death separates people from the material world.

1. The Bird in verse VII and the Leaves in verse VIII are both metaphors for life, yet they convey a strikingly different impression of its nature. Explain.
2. In verse XVI, Khayyám uses "Snow upon the Desert's dusty Face" as a metaphor for life. What aspect of life does this metaphor reveal?

## CRITICAL THINKING AND READING

### Recognizing the Author's Beliefs

Omar Khayyám was a Moslem, or a follower of the religion of Islam. One of the central doctrines of Islam is the belief in the oneness and absolute authority of God, who is the giver and taker of life. In addition, Moslems believe that life in this world is an extremely brief preparation for the eternal life after death. Although Khayyám wrote extensively about themes central to the Islamic religion, he was not a devout believer. In much of his poetry, it is not God, but fate, that dictates the passage of life.

1. Does Khayyám's message in verse XIII seem to be consistent with Islamic belief? Why or why not?
2. Explain whether or not you think that his message in verse LXIV is consistent with Islamic belief.
3. Khayyám chose to write using the rubái form and metaphors employed by other poets, particularly those writing religious poetry. This decision to conform to an existing pattern is called following a literary norm or poetic convention. Why might a poet choose to follow a norm rather than create his or her own style?

## THINKING AND WRITING

### Writing Poems in the Rubái Form

Write a poem or a series of poems in the rubái form. Remember that a rubái is a poem of four lines in which the first, second, and fourth lines rhyme. In addition, a good rubái conveys a message to the reader. It is self-contained, so that the reader does not need any further explanation to understand the message. Before you begin writing, decide on the message or idea you wish to convey. Then think of a metaphor for your idea. Try to avoid using very abstract metaphors that will not be easily understood in a four-line poem. When you have written and revised your poem or series of poems, share your work with your classmates.





KURĀIYĀT OF OMĀR KHAYYĀM  
Edmund Dulac

And this was all the Harvest that I reap'd—  
"I came like Water, and like Wind I go."

XLVII

When You and I behind the Veil are past,  
Oh, but the long, long while the World shall last,  
Which of our Coming and Departure heeds  
As the Sea's self should heed a pebble-cast.

XLVIII

A Moment's Halt—a momentary taste  
Of BEING from the Well amid the Waste—  
And Lo!—the phantom Caravan has reach'd  
The NOTHING it set out from—Oh, make haste!

LXIV

Strange, is it not? that of the myriads who  
Before us pass'd the door of Darkness through,  
Not one returns to tell us of the Road,  
Which to discover we must travel too.

LXXI

The Moving Finger writes; and, having writ,  
Moves on: nor all your Piety nor Wit  
Shall lure it back to cancel half a Line,  
Nor all your Tears wash out a Word of it.

XCIX

Ah, Love! could you and I with Him conspire  
To grasp this sorry Scheme of Things entire,  
Would not we shatter it to bits—and then  
Remold it nearer to the Heart's Desire!

---

Reader's Response Which images in these poems do you find especially vivid or striking? Why?

---



# GUIDE FOR INTERPRETING

## *from the Masnavi*

### Commentary

**Didactic Literature.** Didactic literature is central to many religions. It imparts moral lessons through simple stories that may take the form of short tales or fables. The word *didactic* comes from a Greek word meaning "to teach."

The purpose of didactic literature is not to reveal psychological truths but to define the values of a society. It is not to entertain or to raise questions, but to establish codes of behavior. Therefore, didactic literature often contains aphorisms, or short pointed statements expressing human truths. The stories themselves often end with morals, or principles regarding right and wrong conduct.

### Writing

Both of the following selections deal with wisdom. According to Islamic belief, a person must possess wisdom in order to recognize the difference between right and wrong and to know how to behave in a moral way. What do you see as the role of wisdom in our society? How highly do you think wisdom is valued? Freewrite, exploring your answers to these questions.

### Primary Source

The Bible often uses concise stories to teach moral truths. One of the most famous of these is the parable of the mustard seed, Mark 5:30–32:

<sup>30</sup> And he said, "With what can we compare the kingdom of God, or what parable shall we use for it?" <sup>31</sup> It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; <sup>32</sup> yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

What moral truth do you find in this parable? What other parables do you know that teach moral truths?



# RUMI



1207–1273

Rumi (rū' mē) is regarded not only as one of the finest Persian mystical poets but as one of the finest poets the world has ever seen. Moslems from all over the world follow the teachings contained in his poetry and even reenact the whirling dance that Rumi did as part of his mystical exercises. Rumi himself was the founder of the Sufi order known as "Whirling Dervishes." You may have seen films of dervishes performing the hypnotic dance through which they hope to gain enlightenment.

Rumi was born in the central Asian city of Balkh, where his father was a religious instructor. When he was ten years old, his family moved to Anatolia (now known as Turkey), eventually settling in the city of Konya, which was the capital of Anatolia at the time. When Rumi's father died in 1231, Rumi assumed his position as a teacher of religion and quickly developed into a famous Sufi master with a large circle of disciples.

A murder figured importantly in Rumi's life. One day a wandering Sufi named Shams came to Konya. Rumi was so impressed with this man's knowledge that he invited Shams to live in his own house and began spending all his time with his new friend. Rumi's disciples were extremely jealous of this newcomer, but Rumi ignored their

complaints. Enraged by their master's unwillingness to listen to them, Rumi's disciples secretly murdered Shams and hid his body in a well. Thinking that his friend had deserted him, Rumi became distraught, and he left Konya in search of Shams. When he returned from his vain search, instead of resuming his teaching duties as his disciples had hoped, he started writing poetry and dedicating it to his lost friend.

Several years after the death of Shams, Rumi met a goldsmith named Zarkub in the market at Konya. Rumi felt that this man was, in fact, Shams appearing in a different form, and he became close friends with Zarkub. Rumi stayed with his new friend until his death but continued writing poems about Shams.

Rumi is remembered primarily for three books: one collection of prose and two works of poetry. The prose work, entitled *Fihi ma Fihi*, or "In It What Is in It," is a collection of religious and mystical sayings. His largest work is a collection of poems dedicated to Shams, entitled *The Divan of Shams*. In addition to Persian poetry, this collection contains some verses in Greek and Turkish, which were the other languages spoken in Konya at the time. Rumi's most famous work is the *Masnavi*, a long poem written at the suggestion of one of his students and intended to provide guidance for his disciples and for future generations.

Rumi had an unusual method of composing. Although some of the verses in the *Masnavi* were written while Rumi was sitting, many others were composed while he was walking around, dancing, or even taking a bath. After having written these verses, he seldom bothered to revise them. For this reason, they are fresh and vibrant when read in Persian, and they convey Rumi's overflowing love for God. The *Masnavi* has stood through time as one of the most important Sufi works ever written, and it has been translated into many languages and analyzed by countless religious and literary scholars.



from the **Masnavi**  
Rumi

## The Marks of the Wise Man, of the Half Wise, and of the Fool

translated by E. H. Whinfield

- The wise man is he who possesses a torch of his own;  
He is the guide and leader of the caravan.  
That leader is his own director and light;  
That illuminated one follows his own lead.
- 5 He is his own protector; do ye also seek protection  
From that light whereon his soul is nurtured.  
The second, he, namely, who is half wise,  
Knows the wise man to be the light of his eyes.  
He clings to the wise man like a blind man to his guide,
- 10 So as to become possessed of the wise man's sight.  
But the fool, who has no particle of wisdom,  
Has no wisdom of his own, and quits the wise man.  
He knows nothing of the way, great or small,  
And is ashamed to follow the footsteps of the guide.
- 15 He wanders into the boundless desert,  
Sometimes halting and despairing, sometimes running.  
He has no lamp wherewith to light himself on his way,  
Nor half a lamp which might recognize and seek light.  
He lacks wisdom, so as to boast of being alive,
- 20 And also half wisdom, so as to assume to be dead.  
That half wise one became as one utterly dead  
In order to rise up out of his degradation.  
If you lack perfect wisdom, make yourself as dead  
Under the shadow of the wise, whose words give life.
- 25 The fool is neither alive so as to companion with 'Isa,<sup>1</sup>  
Nor yet dead so as to feel the power of 'Isa's breath.  
His blind soul wanders in every direction,  
And at last makes a spring, but springs not upward.

---

1. 'Isa (īzā): Jesus, considered by Moslems to be a very important prophet.



**ISKANDAR AND  
THE SEVEN WISE MEN**  
*Shiraz style, 1475–1485,*  
*from the Book of*  
*Alexander by Nizami*  
*Musée d'Art et d'Histoire, Geneva*

---

**Reader's Response** *Given Rumi's definition, which of the people you know would you consider wise?*

---

### THINKING ABOUT THE SELECTION

#### Interpreting

1. Explain the statement that "the wise man is he who possesses a torch of his own."
2. How does Rumi's statement that the wise man "is the guide and leader of the caravan" relate to his observations about those who are "half wise"?
3. Why does Rumi comment that people who lack perfect wisdom should make themselves "as dead"?
4. What does Rumi mean when he writes that the fool "is neither alive" nor "yet dead"?

5. Explain Rumi's statement that the fool "at last makes a spring, but springs not upward"?

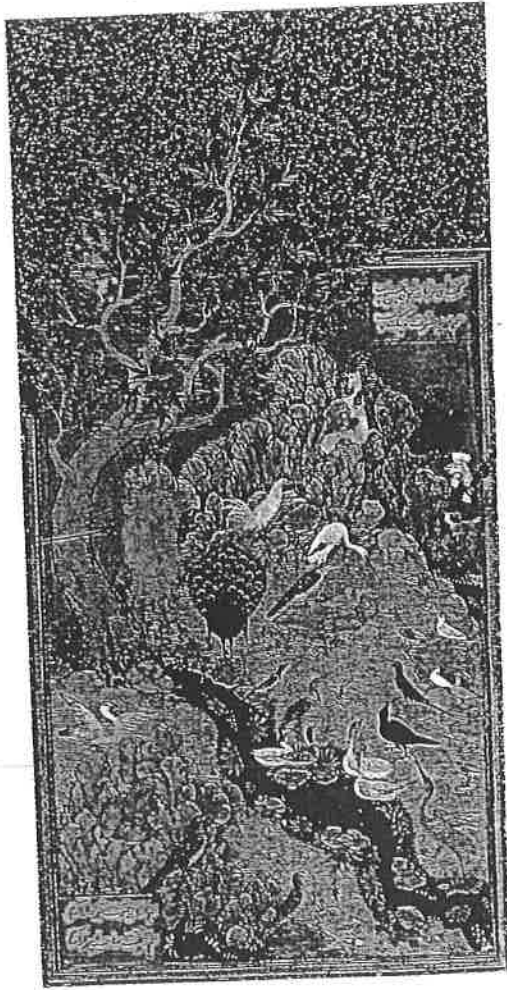
#### Applying

6. The American writer and philosopher Ralph Waldo Emerson wrote, "Whoso would be a man must be a nonconformist. . . . Nothing is at last sacred but the integrity of our own mind." (a) What is your reaction to Emerson's comment? (b) How does Emerson's statement relate to the ideas Rumi expresses in this excerpt from the *Masnavi*?



# The Counsels of the Bird

translated by E. H. Whinfield



CONCOURSE OF THE BIRDS  
*Habib Allah*  
The Metropolitan Museum of Art, New York

- A man captured a bird by wiles and snares;  
The bird said to him, "O noble sir,  
In your time you have eaten many oxen and sheep,  
And likewise sacrificed many camels;  
5 You have never become satisfied with their meat,  
So you will not be satisfied with my flesh.  
Let me go, that I may give you three counsels,  
Whence you will see whether I am wise or foolish.  
The first of my counsels shall be given on your wrist,  
10 The second on your well-plastered roof,  
And the third I will give you from the top of a tree.  
On hearing all three you will deem yourself happy.  
As regards the counsel on your wrist, 'tis this,  
'Believe not foolish assertions of anyone!'"  
15 When he had spoken this counsel on his wrist, he flew  
Up to the top of the roof, entirely free.  
Then he said, "Do not grieve for what is past;  
When a thing is done, vex not yourself about it."  
He continued, "Hidden inside this body of mine  
20 Is a precious pearl, ten drachms<sup>1</sup> in weight.  
That jewel of right belonged to you,  
Wealth for yourself and prosperity for your children.  
You have lost it, as it was not fated you should get it,  
That pearl whose like can nowhere be found."  
25 Thereupon the man, like a woman in her travail,<sup>2</sup>  
Gave vent to lamentations and weeping.  
The bird said to him, "Did I not counsel you, saying,  
'Beware of grieving over what is past and gone?'  
When 'tis past and gone, why sorrow for it?  
30 Either you understood not my counsel or are deaf.  
The first counsel I gave you was this, namely,  
'Be not misguided enough to believe foolish assertions.'  
O fool, altogether I do not weigh three drachms,  
How can a pearl of ten drachms be within me?"

1. *drachms* (*dramz*) *n.*: An ancient Greek unit of weight approximately equal to the weight of a silver coin of the same name.  
2. *travail* (*trav'al*) *n.*: Pains of childbirth.



- 35 The man recovered himself and said, "Well then,  
Tell me now your third good counsel!"  
The bird replied, "You have made a fine use of the others,  
That I should waste my third counsel upon you!  
To give counsel to a sleepy ignoramus  
40 Is to sow seeds upon salt land.  
Torn garments of folly and ignorance cannot be patched.  
O counselors, waste not the seed of counsel on them!"

---

**Reader's Response** *How important do you consider the messages that this poem conveys?*

---

## THINKING ABOUT THE SELECTION

### Interpreting

1. Why does the bird give his second counsel from the top of the man's roof?
2. (a) What is the meaning of the bird's comment that "to give counsel to a sleepy ignoramus / is to sow seeds upon salt land"? (b) What is the meaning of his statement that "torn garments of folly and ignorance cannot be patched"?
3. Rumi believed that people who were not wise were not capable of grasping his religious and ethical teachings. How does "The Counsels of the Bird" convey this belief?
4. Based on "The Counsels of the Bird," summarize Rumi's ideas about people who are not wise.

### Applying

5. Why do you think Rumi chose to write this verse, rather than merely stating his message in one or two sentences?
6. (a) As in Rumi's verse, animals are often used as a means of teaching moral or religious lessons. Why do you think this is so? (b) What other literary works can you think of in which animals are used as a means of teaching moral or religious messages? (c) In what ways are these works similar to and different from "The Counsels of the Bird"?

## ANALYZING LITERATURE

### Understanding Didactic Literature

In addition to being consumed by his love for God, Rumi was a religious teacher who wanted his students to learn the proper ethical and moral way of life.

1. In your own words, restate Rumi's message.
2. How does this message apply to your life?
3. In what way, if any, is Rumi's all-consuming love for God evident in this selection? Support your answer.

## THINKING AND WRITING

### Comparing and Contrasting Writers

Write a paper in which you compare and contrast the selections from Rumi's *Masnavi* with the selections from Sa'di's *Gulistan*. Along with two or three of your classmates, review the selections. Then discuss the following questions with the other members of your group: What are the similarities and differences between the literary styles of the two writers? What are the similarities and differences between their messages? How does each writer go about conveying his message? Take notes during your discussion. Then work individually to write your paper. As you write, use passages from the selections for support. When you have finished writing, gather again with the members of your group and read your papers to one another. Discuss ways in which they could be improved.

OP

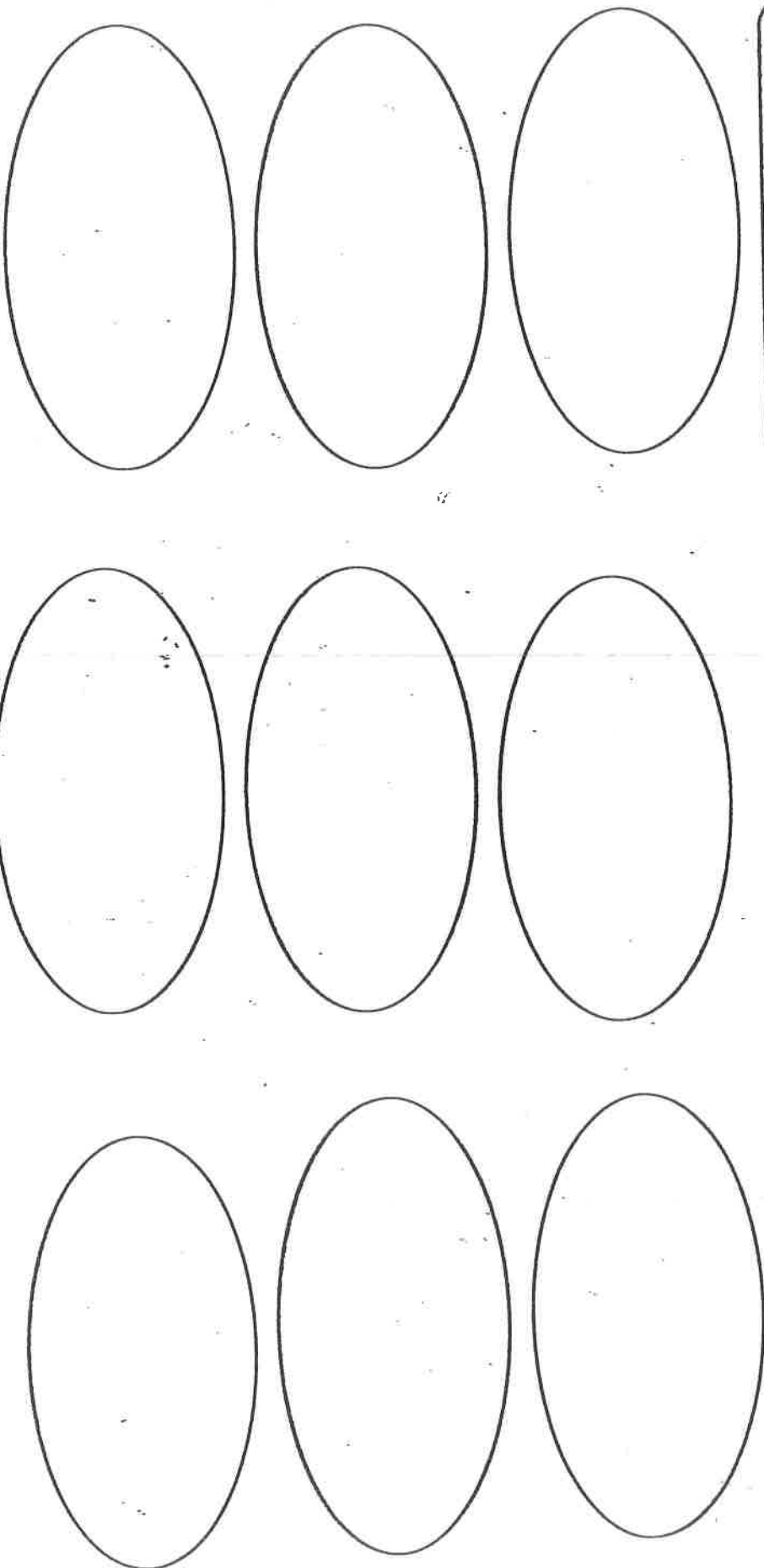
**QUESTION:** What three contributions of Mason scholars are to be considered most significant?  
**THESIS:** claim + reasons (answer to the question):

reason #1 (topic sentence)

reason #2 (topic sentence)

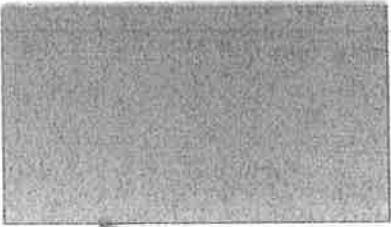
reason #3

significant:  
 important, worthy  
 of attention, leading  
 to something new,  
 indicative of something.



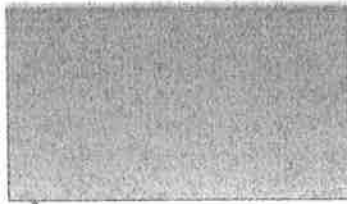
Branches of Islam Notesheet

ISLAM



1.

2.



1.

2.



1.

2.



Islam Quiz

9-1

Name \_\_\_\_\_

1. The cube-shaped structure in Mecca is called the \_\_\_\_\_. According to tradition, who built this structure? \_\_\_\_\_. What is it built over? \_\_\_\_\_. One detail about this story beyond these three blanks is: \_\_\_\_\_.
2. The group of Arab peoples called \_\_\_\_\_ move their herds between oases on the Arabian Peninsula. While farming was scarce in this area, trade was strong—what was the most important trading town in this area? \_\_\_\_\_. T / F The Kaaba was a place of worship for many gods. T / F The Kaaba was a place to worship one supreme god, Allah.
3. In to this world was born Muhammad. One detail of Muhammad's early life as listed in the text is: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.
4. Muhammad was influenced by what belief systems while traveling on business? \_\_\_\_\_.
5. In about the year 610, while praying in a cave, what event happened to Muhammad according to teachings? Describe it below in a sentence or two:
6. What messages were communicated to Muhammad? List one here:
7. Which group in Mecca did not accept his teachings? \_\_\_\_\_. What was their concern about these teachings? List one example below:
8. Muhammad moves his followers to a new city, Yathrib, in search of a safe place to preach. What is that city then renamed? \_\_\_\_\_.

What is the journey from Mecca to that city known as in Muslim history? \_\_\_\_\_.

9. The revelations received by Muhammad are compiled in to the holy book of Islam, called the \_\_\_\_\_. Of the teachings in that book, the Five Pillars are central to Muslim life. Please list the Five Pillars here—short phrases without descriptions are fine for now:

First Pillar:

Second Pillar:

Third Pillar:

Fourth Pillar:

Fifth Pillar:

10. The rest of this section covered other important teachings of Islam. Choose ONE of the categories of teachings listed below, and provide a fact about that category that you learned from the text:

Guidelines for Behavior:

The Sunna and the Sharia:

People of the Book:

## Muslim Empires Test

Terms—What does each term mean, and **how is it significant to Muslim empires?** Can you connect it with 2-3 other terms?

Caliphs—know what a caliph is and the names of the first four, accomplishments and struggles of each.

Time Periods—1. Caliphate 2. Umayyad Dynasty 3. Abbasid Dynasty

\*How did each of these come to power?

\*What were the strengths, weaknesses of each of these time periods?

\*What are some contrasts between the Umayyad and Abbasid empires?

\* What territory did the Caliphate, the Umayyads and the Abbasids control

Sunni

Shi'a            \*Splits between these, reasons for divide—we did this during Islam  
but please review again for this test

Sufi

Ways that Islam spread?

Clashes with Europe—the Crusades (check page 267)

Mamluks

Mongols

Family in Islam

Women in Islam

Slavery in Islam

Economy in Islam

**Cultural Achievements :**

House of Wisdom



Ibn Rushd (Averroes)

Almagest

Astronomy

Calendar

Astrolabe

Mathematics

Medicine

Ibn Sina

Geography

Ibn Khaldun

Architecture

Art

Literature and poetry

Rumi

Calligraphy

Omar Khayyam

Name \_\_\_\_\_

## **Muslim Empires Notebook**

- 1. Hadith Quote on scholarship and data to support (Islam, Empire of Faith Video notes)**
- 2. 9-3 notes taken at home**
- 3. 9-3 guided notes (typed with blanks to fill in)**
- 4-5. Caliphate, Umayyad, and Abbasid slogans work**
- 6. BBC Islam and science video notes**
- 7. Islam paper prep work (boxes and ovals)**

Seminar Question:

What factors led to the rapid rise, spread and/or success of early Islamic empires (Umayyad and Abbasid)?

You'll look at this seminar question from several angles and, in groups, prepare your assigned angle—in this way, you're using the debate skills we worked on last ter. But, at the end of this seminar, you'll write your own argument in which you take a stand on the seminar question. This might be the position of your original group, that of another group, or something else entirely.

**Group One:** The success of early Islamic empires was a result of trade and diffusion of ideas—the need and desire for material goods.

**Group Two:** The success of early Islamic empires was a result of the teachings of Islam.

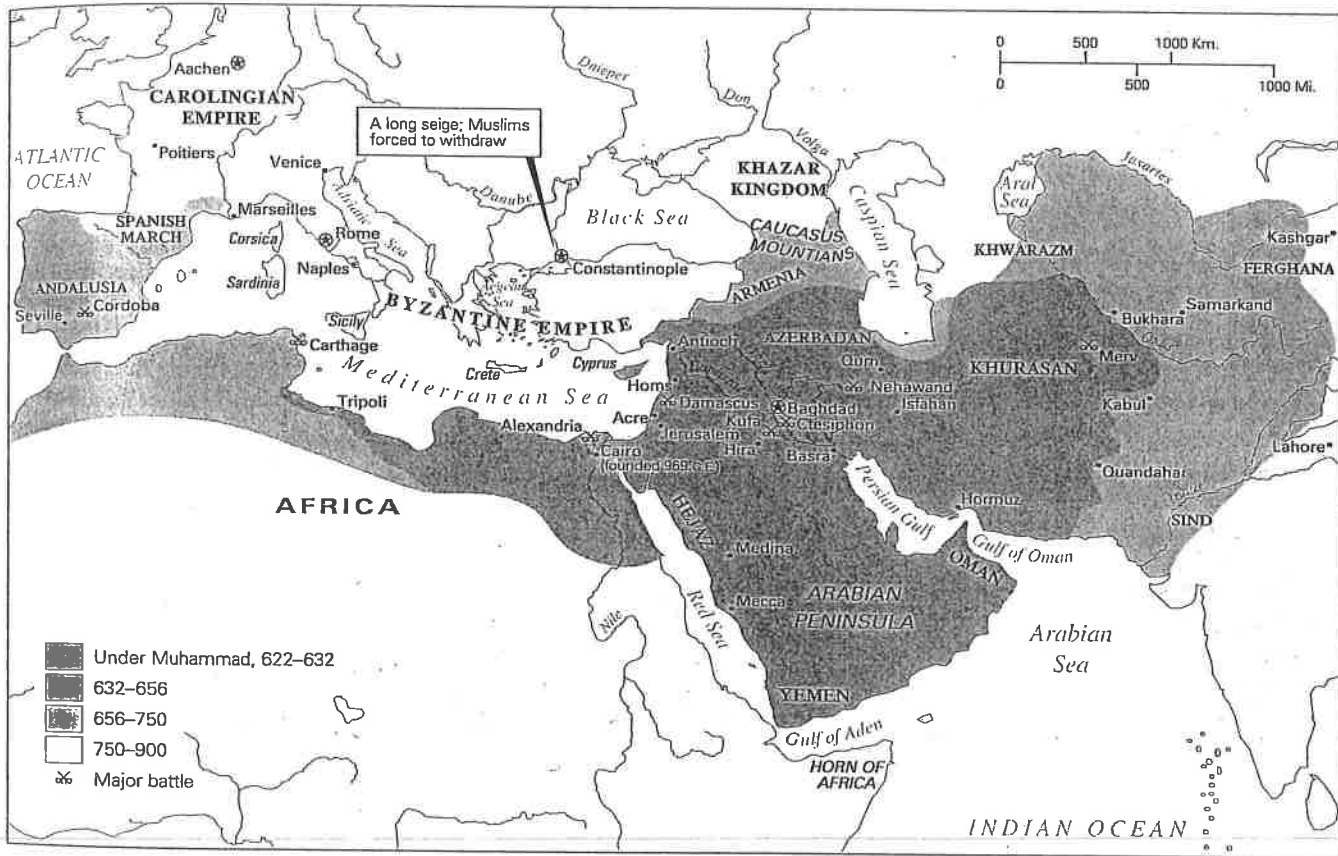
**Group Three:** The success of early Islamic empires was a result of the interest in scholarship and the collection and application of knowledge, particularly in the Abbasid Empire.

**Group Four:** The success of early Islamic empires is a result of the weakness of the old and failing Byzantine and Sasanian (Persian) empires.

***\* What is your own opinion, after hearing all arguments? What evidence supports your opinion?***







**MAP 9.1 The Islamic World, ca 900** The rapid expansion of Islam in a relatively short span of time testifies to the Arabs' superior fighting skills, religious zeal, economic ambition, as well as to their enemies' weakness. Plague, famine, and political troubles in Sasanid Persia contributed to Muslim victory there.

Oxus River and swept toward Kabul, today the capital of Afghanistan. They penetrated Kazakhstan and then seized Tashkent, one of the oldest cities in Central Asia. The clash of Muslim horsemen with a Chinese army at the Talas River in 751 marked the farthest Islamic penetration into Central Asia.

From Makran in southern Persia, a Muslim force marched into the Indus Valley in northern India and in 713 founded an Islamic community at Multan. Beginning in the eleventh century, Muslim dynasties from Ghazni in Afghanistan carried Islam deeper into the Indian subcontinent.

Likewise to the west, Arab forces moved across North Africa, crossed the Strait of Gibraltar, and in 711 at the Guadalete River easily defeated the Visigothic kingdom of Spain. A few Christian princes supported by Merovin-

gian rulers held out in the Cantabrian Mountains, but the Muslims controlled most of Spain until the thirteenth century. From one perspective, the history of the Iberian Peninsula in the Middle Ages is the account of the coexistence and intermingling of Muslims, Christians, and Jews. From another perspective, that history is the story of the *reconquista*, the Christian reconquest of the area (see Map 13.3 on page 378).

### Reasons for the Spread of Islam

By the beginning of the eleventh century, the crescent of Islam flew from the Iberian heartlands to northern India. How can this rapid and remarkable expansion be explained? Muslim historians attribute Islamic victories to God's support for the Islamic faith. True, the Arabs



SOURCE ONE (AP World - World Civilizations)  
Sparks et al

both men and women, and the status of women improved. About marriage, illicit intercourse, and inheritance, the Qur'an states:

*Of . . . women who seem good in your eyes, marry but two, three, or four; and if ye still fear that ye shall not act equitably, then only one. . . .*

*The whore and the fornicator: whip each of them a hundred times. . . .*

*The fornicator shall not marry other than a whore; and the whore shall not marry other than a fornicator.<sup>6</sup>*

By contrast, Frankish law tended to punish prostitutes, not their clients.

Islam warns about Judgment Day and the importance of the life to come. The Islamic Judgment Day bears a striking resemblance to the Christian one: on that day God will separate the saved and the damned. The Qur'an describes in detail the frightful tortures with which God will punish the damned: scourgings, beatings with iron clubs, burnings, and forced drinking of boiling water. Muhammad's accounts of the heavenly rewards of the saved and the blessed are equally graphic but are different in kind from those of Western Christian theology. The Muslim vision of Heaven features lush green gardens surrounded by refreshing streams. There the saved, clothed in rich silks, lounge on brocade couches, nibbling ripe fruits, sipping delicious beverages, and enjoying the companionship of physically attractive people.

How do those of the Muslim faithful merit the rewards of Heaven? Salvation is by God's grace and choice alone. Because God is all-powerful, he knows from the moment of conception whether a person will be saved. But predestination does not mean that believers have no reason to try to achieve Heaven. Muslims who suffer and die for the faith in battle are ensured the rewards of Heaven. For others, the Qur'anic precepts mark the path to salvation.

## START THE EXPANSION OF ISLAM

According to Muslim tradition, Muhammad's preaching at first did not appeal to many people. Legend has it that for the first three years he attracted only fourteen believers. Muhammad's teaching constituted social revolution. He preached a revelation that opposed the undue accumulation of wealth and social stratification and that held all men as brothers within a social order ordained by God. Moreover, he urged the destruction of the idols in the Ka'ba at Mecca, a site that drew thousands of devout Arabs annually and thus brought important revenue to

the city. The bankers and merchants of Mecca fought him. The townspeople turned against him, and he and his followers were forced to flee to Medina. This *hijra*, or emigration, occurred in 622, and Muslims later dated the beginning of their era from that event. At Medina, Muhammad attracted increasing numbers of believers, and his teachings began to have an impact.

## Expansion to the East and the West

By the time Muhammad died in 632, he had welded together all the Bedouin tribes. The crescent of Islam, the Muslim symbol, controlled most of the Arabian peninsula (see Map 9.1). After the Prophet's death, Islam eventually emerged not only as a religious faith but also as a gradually expanding culture of worldwide significance. The roots of that development lay in the geopolitics of the ancient Middle Eastern world.

In the sixth century, two powerful empires divided the Middle East: the Greek-Byzantine empire centered at Constantinople and the Persian-Sasanid empire concentrated at the Ctesiphon (near Baghdad in present-day Iraq). The Byzantine Empire stood for Hellenistic culture and championed Christianity. The Sasanid empire espoused Persian cultural traditions and favored the religious faith known as Zoroastrianism. Although each empire maintained an official state religion, neither possessed religious unity. Both had sizable Jewish populations, and within Byzantium sects whom Orthodox Greeks considered heretical—Monophysites and Nestorians—served as a politically divisive force. Between the fourth and sixth centuries, these two empires had fought each other fiercely to expand their territories and to control (tax) the rich trade coming from Arabia and the Indian Ocean region.

The second and third successors of Muhammad, Umar (r. 634-644) and Uthman (r. 644-656; see page 248), launched a two-pronged attack. One force moved north from Arabia against the Byzantine provinces of Syria and Palestine. The Greek armies there could not halt them (see page 228). From Syria, the Muslims conquered the rich province of Egypt, taking the commercial and intellectual hub of Alexandria in 642. Simultaneously, Arab armies swept into the Sasanid empire, crushing the Persians at al-Qadisiyah (modern-day Kadisiya in southern Iraq). The Muslim defeat of the Persians at Nihawand in 642 signaled the collapse of the Sasanid empire.<sup>7</sup>

The Muslims continued their drive eastward. In the mid-seventh century, they occupied the province of Khurasan, where the city of Merv became the center of Muslim control over eastern Persia and the base for campaigns farther east. By 700 the Muslims had crossed the



The Muslim practice of establishing garrison cities or camps facilitated expansion. Rather than scattering as landlords of peasant farmers over conquered lands, Arab soldiers remained together in garrison cities, where their Arab ethnicity, tribal organization, religion, and military success set them apart from defeated peoples. Situated on the edge of the desert, which afforded a place for quick retreat in case of trouble, new garrison cities such as Al-Fustat in Egypt, Kufa and Basra in Iraq, and Qayrawan (now Kairouan) in North Africa, and old cities such as Merv in Khurasan adapted for garrison use, fostered the development of Muslim identity and society. From a garrison city, armies could be sent forth for further expansion or to crush revolts.

Garrison cities were army camps, the outposts of Muslim society. Gradually, Muslim society became identical with Arab armies. The Muslim surge originated from Medina in Arabia. As Arabs left their homes in Arabia and emigrated to garrison cities to serve Allah as soldiers, the cities grew in size. Muslim society came to mean "the community set up by Arabs in the conquered Middle East, rather than the Arabs who stayed behind in Arabia." Muslims were emigrants, while those who stayed behind were "bedouins," regardless of whether they were pastoralists, agriculturalists, or business people.<sup>9</sup> Garrison cities forged a distinct Muslim identity and served as springboards for future expansion.

All soldiers were registered in the *diwan*, an administrative device adopted from the Persians or Byzantines meaning "register." Soldiers received a monthly ration of food for themselves and their families and an annual cash stipend. In return, they had to be available for military service. Fixed salaries, regular pay, and the lure of battlefield booty attracted more rugged tribesmen from Arabia. Except for the Berbers of North Africa, whom the Arabs could not pacify, Muslim armies initially did not seek to convert or recruit warriors from conquered peoples.<sup>10</sup> Instead, conquered peoples became slaves. In later campaigns, to the east, many recruits were recent converts to Islam from Christian, Persian, and Berber backgrounds. The assurance of army wages secured the loyalty of these very diverse men. Here is an eleventh-century description of the Egyptian army (medieval numbers were always greatly exaggerated):

*Each corps has its own name and designation. One group are called Kitamis [a Berber tribe]. These came from Qayrawan in the service of al-Mu'izz li-Din Allah. They are said to number 20,000 horsemen. . . . Another group is called Masmudis. They are blacks from the land of the Masmudis*

*and said to number 20,000 men. Another group are called the Easterners, consisting of Turks and Persians. They are so-called because they are not of Arab origin. Though most of them were born in Egypt, their name derives from their origin. They are said to number 10,000 powerfully built men. Another group are called the slaves by purchase. . . . They are slaves bought for money and are said to number 30,000 men. Another group are called Bedouin. They are from the Hijaz [Hejaz] and are all armed with spears. They are said to number 50,000 horsemen.<sup>11</sup>*

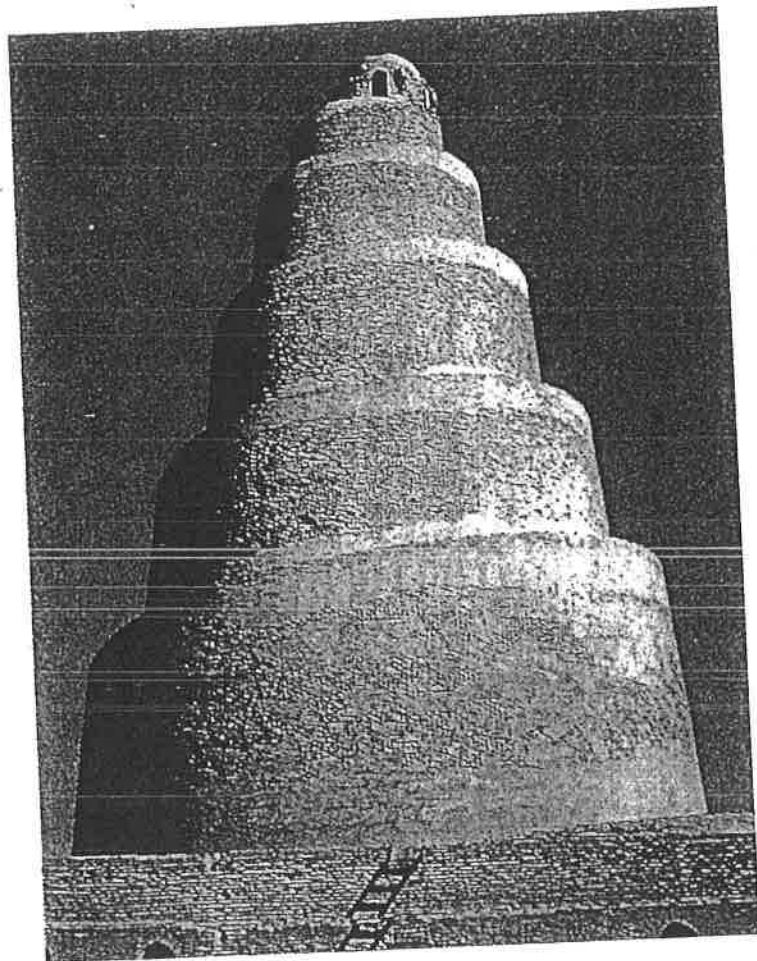
Still, in the first two centuries of Muslim expansion, Arab military victories probably resulted more from their enemies' (the Sasanid Persians and the Byzantines; see page 228) weakness than from Arab strength.

Some scholars speculate that the Muslim outburst from Arabia had economic and political, as well as religious and military, causes. The Arab surge may have reflected the economic needs of a people squeezed into a semibarren, overpopulated area and the desire to share in the rich life of the Fertile Crescent. Arab expansion in the seventh and eighth centuries, these scholars argue, was another phase of the infiltration that had taken the ancient Hebrews to the other end of the Fertile Crescent (see Map 1.1 on page 9).

The Muslim conquest of Syria may provide an example of several motives that propelled early Muslim expansion. Situated to the north of the Arabian peninsula, Syria had been under Byzantine-Christian or Roman rule for centuries. Arab caravans knew the market towns of southern Syria and the rich commercial centers of the north, such as Edessa, Aleppo, and Damascus. Syria's economic prosperity may have attracted the Muslims, and perhaps Muhammad saw the land as a potential means of support for the poor who flooded Medina. Syria also contained sites important to the faith: Jerusalem, where Jesus and other prophets mentioned in the Qur'an had lived and preached, and Hebron, the traditional burial place of Abraham, the father of monotheism.<sup>12</sup>

How did conquered peoples perceive the motives of the Muslims? How did the defeated make sense of their new subordinate situations? Defeated peoples almost never commented on the actions and motives of the Arabs. Jews and Christians both tried to minimize the damage done to their former status and played down the gains of their new masters. A scripturally rooted people, they sought explanation in the Bible. Christians regarded the conquering Arabs as God's punishment for their sins, while Jews saw the Arabs as instruments for their deliverance from Greek and Sasanid persecution.<sup>13</sup>





**Muezzin Calling People to Prayer** A mosque is usually surrounded by an open courtyard containing a fountain for ritual ablutions and a *minaret*, or lofty tower (left) surrounded by projecting balconies from which an official, the *muezzin*, summons the faithful to prayer. (left: Ian Graham; right: R & S Michaud/Woodfin Camp & Associates)

possessed a religious fervor that their enemies could not equal. Perhaps they were convinced of the necessity of the *jihad*, or holy war. The Qur'an does not precisely explain the concept. Thus modern Islamicists, as well as early Muslims, have debated the meaning of *jihad*, sometimes called the sixth pillar of Islam. Some students hold that it signifies the *individual* struggle against sin and toward perfection on "the straight path" of Islam. Other scholars claim that *jihad* has a *social and communal* implication—a militancy as part of a holy war against unbelievers living in territories outside the control of the Muslim community. The Qur'an states, "Fight those in the way of God who fight you. . . . Fight those wheresoever you find them, and expel them

from the place they had turned you out from. . . . Fight until sedition comes to an end and the law of God [prevails]." Similarly, according to the Qur'an, "We shall bestow on who fights in the way of God, whether he is killed or is victorious, a glorious reward" (Qur'an 4:74–76).<sup>8</sup> Since the Qur'an suggests that God sent the Prophet to establish justice on earth, it would follow that justice will take effect only where Islam triumphs. Just as Christians have a missionary duty to spread their faith, so Muslims have the obligation, as individuals and as a community, to extend the power of Islam. For some Islam came to mean the struggle to expand Islam, and those involved in that struggle were assured happiness in the world to come.



## BEGINNINGS OF THE ISLAMIC STATE

Although centered in towns, Islam arose within a tribal society that lacked stable governing institutions. When Muhammad died in 632, he left a large Muslim umma, but this community stood in danger of disintegrating into separate tribal groups. Some tribespeople even attempted to elect new chiefs for their tribes. What provisions did Muhammad make for the religious and political organization of his followers? How was the vast empire that came into existence within one hundred years of his death to be governed?

### The Caliphate

Muhammad fulfilled his prophetic mission, but his religious work remained. The Muslim umma had to be maintained and Islam carried to the rest of the world. To achieve these goals, political and military power had to be exercised. But neither the Qur'an nor the Sunna, the account of the Prophet's sayings and conduct in particular situations, offered guidance for the succession (see page 241).

In this crisis, according to tradition, a group of Muhammad's ablest followers elected Abu Bakr (573–634), a close supporter of the Prophet and his father-in-law, and hailed him as *khalifa*, or caliph, an Arabic term combining the ideas of leader, successor, and deputy (of the Prophet). This election marked the victory of the concept of a universal community of Muslim believers. The goals of the Muslim umma were set down in the Qur'an to make the faith revealed to Muhammad the cornerstone of Muslim law, government, and personal behavior.

Because the law of the Qur'an was to guide the community, there had to be an authority to enforce the law. Muslim teaching held that the law was paramount. God is the sole source of the law, and the ruler is bound to obey the law. Government exists not to make law but to enforce it. Muslim teaching also maintained that there is no distinction between the temporal and spiritual domains: social law is a basic strand in the fabric of comprehensive religious law. Thus religious belief and political power are inextricably intertwined: the first sanctifies the second, and the second sustains the first.<sup>14</sup> The creation of Islamic law in an institutional sense took three or four centuries and is one of the great achievements of medieval Islam.

In the two years of his rule (632–634), Abu Bakr governed on the basis of his personal prestige within the Muslim umma. He sent out military expeditions, col-

lected taxes, dealt with tribes on behalf of the entire community, and led the community in prayer. Gradually, under Abu Bakr's first three successors, Umar (r. 634–644), Uthman (r. 644–656), and Ali (r. 656–661), the caliphate emerged as an institution. Umar succeeded in exerting his authority over the Bedouin tribes involved in ongoing conquests. Uthman asserted the right of the caliph to protect the economic interests of the entire umma. Uthman's publication of the definitive text of the Qur'an showed his concern for the unity of the umma. But Uthman's enemies accused him of nepotism—of using his position to put his family in powerful and lucrative jobs—and of unnecessary cruelty. Opposition coalesced around Ali, and when Uthman was assassinated in 656, Ali was chosen to succeed him.

The issue of responsibility for Uthman's murder raised the question of whether Ali's accession was legitimate. Uthman's cousin Mu'awiya, a member of the Umayyad family, who had built a power base as governor of Syria, refused to recognize Ali as caliph. In the ensuing civil war, Ali was assassinated, and Mu'awiya (r. 661–680) assumed the caliphate. Mu'awiya founded the Umayyad Dynasty and shifted the capital of the Islamic state from Medina in Arabia to Damascus in Syria.

When the Umayyad family assumed the leadership of Islam, there was no Muslim state, no formal impersonal institutions of government exercising jurisdiction over a very wide area. Rather, there was "only a federation of regional armies, each one of which was recruited and employed within its own region, maintained from its own revenues, and administered by such local bureaucrats as it contained."<sup>15</sup> Familiar only with tribal relationships with people they knew, the Umayyads depended for governmental services on personal connections, reinforced by marriage alliances, with tribal chiefs. "This preference for personal networks over formal institutions was to become a standard feature of Muslim society."<sup>16</sup>

The first four caliphs were elected by their peers, and the theory of an elected caliphate remained the Islamic legal ideal. Three of the four "patriarchs," as they were called, were murdered, however, and civil war ended the elective caliphate. Beginning with Mu'awiya, the office of caliph was in fact, but never in theory, dynastic. Two successive dynasties, the Umayyad (661–750) and the Abbasid (750–1258), held the caliphate.

From its inception with Abu Bakr, the caliphate rested on the theoretical principle that Muslim political and religious unity transcended tribalism. But tribal connections remained very strong. Mu'awiya sought to enhance the power of the caliphate by making the tribal leaders dependent on him for concessions and special benefits.



At the same time, his control of a loyal and well-disciplined army enabled him to develop the caliphate in an authoritarian direction. Through intimidation he forced the tribal leaders to accept his son Yazid as his heir—thereby establishing the dynastic principle of succession. By distancing himself from a simple life within the umma and withdrawing into the palace that he built at Damascus, and by surrounding himself with symbols and ceremony, Mu'awiya laid the foundations for an elaborate caliphal court. Many of Mu'awiya's innovations were designed to protect him from assassination. A new official, the *hajib*, or chamberlain, restricted access to the caliph, who received visitors seated on a throne surrounded by bodyguards. Beginning with Mu'awiya, the Umayyad caliphs developed court ritual into a grand spectacle.

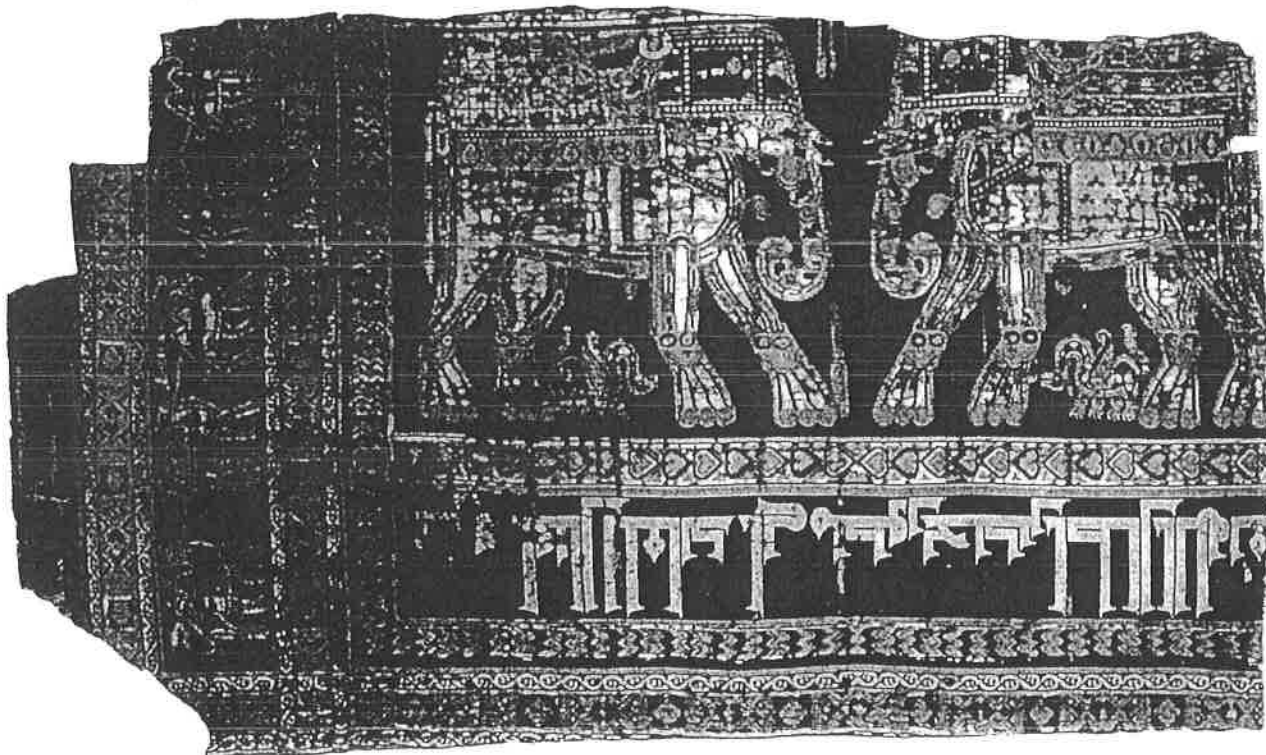
The assassination of Ali and the assumption of the caliphate by Mu'awiya had another profound consequence. It gave rise to a fundamental division in the umma and in Muslim theology. Ali had claimed the caliphate on the basis of family ties—he was Muhammad's cousin and son-in-law. When Ali was murdered,

his followers argued—partly because of the blood tie, partly because Muhammad had designated Ali *imam*, or leader in community prayer—that Ali had been the Prophet's designated successor. These supporters of Ali were called *Shi'ites*, or *Shi'at Ali*, or simply *Shi'a*—Arabic terms all meaning “supporters” or “partisans” of Ali. In succeeding generations, opponents of the Umayyad Dynasty emphasized their blood descent from Ali and claimed to possess divine knowledge that Muhammad had given them as his heirs.

Other Muslims adhered to the practice and beliefs of the umma, based on the precedents of the Prophet. They were called *Sunnis*, which derived from *Sunna*. When a situation arose for which the Qur'an offered no solution, Sunni scholars searched for a precedent in the Sunna, which gained an authority comparable to the Qur'an itself.

What basically distinguished Sunni and Shi'ite Muslims was the Shi'ite doctrine of the *imamate*. According to the Sunnis, the caliph, the elected successor of the Prophet, possessed political and military leadership but not Muhammad's religious authority. In contrast, according to the

**Woven Silk Fragment** This tenth-century piece from Khurasan, in northern Iran, shows elephants used as pack animals and an elegant Kufic border inscription reading “Glory and prosperity to Qa'id Abu-l-Mansur Bakht-tegin, may Allah perpetuate his happiness,” which identifies the original owner. (Louvre © Photo R.M.N./Art Resource, NY)



of the Arabs and other peoples; and that al-Mu'tasim felt he could trust the Turks more than the Arabs, Persians, Khurasans, and other recruits. In any case, slave soldiers—later Slavs, Indians, and sub-Saharan blacks—were a standard feature of Muslim armies in the Middle East down to the twentieth century.<sup>18</sup>

### Administration of Islamic Territories

The Islamic conquests brought into being a new imperial system that dominated southwestern Asia and North Africa. The Muslims adopted the patterns of administration used by the Byzantines in Egypt and Syria and by the Sasanids in Persia. Arab emirs, or governors, were appointed and given overall responsibility for good order, maintenance of the armed forces, and tax collecting. Below them, experienced native officials—Greeks, Syrians, Copts (Egyptian Christians)—remained in office. Thus there was continuity with previous administrations.

The Umayyad caliphate witnessed the further development of the imperial administration. At the head stood the caliph, who led the holy war against unbelievers. Theoretically, he had the ultimate responsibility for the interpretation of the sacred law. In practice, the ulama interpreted the law as revealed in the Qur'an and in the Sunna. In the course of time, the ulama's interpretations constituted a rich body of law, the *shari'a*, which covered social, criminal, political, commercial, and ritualistic matters. The ulama enjoyed great prestige in the Muslim community and was consulted by the caliph on difficult legal and spiritual matters. The *qadis*, or judges, who were well versed in the sacred law, carried out the judicial functions of the state. Nevertheless, Muslim law prescribed that all people have access to the caliph, and he set aside special times for hearing petitions and for the direct redress of grievances.

The central administrative organ was the *diwan*, which collected the taxes that paid soldiers' salaries (see page 247) and financed charitable and public works that the caliph undertook, such as aid to the poor (as the Qur'an prescribed) and the construction of mosques, irrigation works, and public baths.

As Arab conquests extended into Spain, Central Asia, and Afghanistan, lines of communication had to be kept open. Emirs and other officials, remote from the capital at Damascus and later Baghdad, might revolt. Thus a relay network known as the *barid* was established to convey letters and intelligence reports between the capital and the various outposts. The *barid* employed a special technical vocabulary, as similar networks used by the Byzantine and Sasanid empires had done.

The early Abbasid period witnessed considerable economic expansion and population growth, so the work of government became more complicated. New and specialized departments emerged, each with a hierarchy of officials. The most important new official was the *vizier*, a position that the Abbasids adopted from the Persians. The vizier was the caliph's chief assistant, advising the caliph on matters of general policy, supervising the bureaucratic administration, and, under the caliph, overseeing the army, the provincial governors, and relations with foreign governments. As the caliphs withdrew from leading Friday prayers and other routine functions, the viziers gradually assumed power. But the authority and power of the vizier usually depended on the caliph's personality and direct involvement in state affairs. Many viziers used their offices for personal gain and wealth. Although some careers ended with the vizier's execution, there were always candidates seeking the job.

In theory, the caliph and his central administration governed the whole empire. In practice, the many parts of the empire enjoyed considerable local independence; and as long as public order was maintained and taxes were forwarded to the *diwan*, the central government rarely interfered. In theory, Muslim towns did not possess the chartered self-governing status of the towns and cities of medieval Europe (see pages 385–386). In practice, although a capable governor kept a careful eye on municipal activities, wealthy merchants and property owners had broad local autonomy.

## DECENTRALIZATION

The Umayyad state comprised virtually all Islamic provinces and territories. Under the Abbasids, decentralization began nearly from the start of the dynasty. In 755 an Umayyad prince who had escaped death at the hands of the triumphant Abbasids and fled to Spain set up an independent regime at Córdoba (see Map 9.1). In 800 the emir in Tunisia in North Africa set himself up as an independent ruler and refused to place the caliph's name on the local coinage. In 820 Tahir, the son of a slave, was rewarded with the governorship of Khurasan because he had supported the caliphate. Once there, Tahir ruled independently of Baghdad, not even mentioning the caliph's name in the traditional Friday prayers in recognition of caliphal authority.

Likewise, in 969 the Fatimids, a Shi'ite dynasty who claimed descent from Muhammad's daughter Fatima, conquered the Abbasid province of Egypt. The Fatimids founded the city of Cairo as their capital. Later the



Shi'ites, the imam (leader) is directly descended from the Prophet and is the sinless, divinely inspired political leader and religious guide of the community. Put another way, both Sunnis and Shi'ites maintain that authority within Islam lies first in the Qur'an and then in the Sunna. Who interprets these sources? Shi'ites claim that the imam does, for he is invested with divine grace and insight. Sunnis insist that interpretation comes from the consensus of the *ulama*, a group of religious scholars.

The Umayyad caliphs were Sunnis, and throughout the Umayyad period the Shi'ites constituted a major source of discontent. Shi'ite rebellions expressed religious opposition in political terms. The Shi'ites condemned the Umayyads as worldly and sensual rulers, in contrast to the pious and true "successors" of Muhammad.

The Abbasid clan, which based its claim to the caliphate on the descent of Abbas, Muhammad's uncle, exploited the situation. The Abbasids agitated the Shi'ites, encouraged dissension among tribal factions, and contrasted Abbasid piety with the pleasure-loving style of the Umayyads.

### The Abbasid Caliphate

In 747 Abu' al-Abbas led a rebellion against the Umayyads, and in 750 he won general recognition as caliph. Damascus had served as the headquarters of Umayyad rule over the eastern Mediterranean countries and the Hijaz, the region of Mecca and Medina in Arabia. Abu' al-Abbas's successor, al-Mansur (r. 754-775), founded the city of Baghdad and made it his capital. Thus the geographical center of the caliphate shifted eastward to former Sasanid territories: southern Iraq, parts of Persia (modern Iran), and Khurasan. The first three Abbasid caliphs crushed their opponents, eliminated their Shi'ite supporters, and created a new ruling elite drawn from newly converted Persian families that had traditionally served the ruler. The Abbasid revolution established a basis for rule and citizenship more cosmopolitan and Islamic than the narrow, elitist, and Arab basis that had characterized Umayyad government. The Abbasids worked to identify their rule with Islam. They patronized the *ulama*, built mosques, and supported the development of Islamic scholarship. Moreover, under the Umayyads the Muslim state had been a federation of regional and tribal armies; during the Abbasid caliphate, provincial governors gradually won semi-independent power. Although at first Muslims represented only a small minority of the conquered peoples, Abbasid rule provided the religious-political milieu in which Islam gained, over time, the allegiance of the vast majority of the populations from Spain to Afghanistan.

The Abbasids also borrowed heavily from Persian culture. Following Persian tradition, the Abbasid caliphs claimed to rule by divine right, as reflected in the change of their title from "successor of the Prophet" to "deputy of God." A magnificent palace with hundreds of attendants and elaborate court ceremonial deliberately isolated the caliph from the people he ruled. Subjects had to bow before the caliph, kissing the ground, a symbol of his absolute power.<sup>17</sup>

Baghdad came to represent the political ideals of the new dynasty. Located on both banks of the Tigris River and linked by canals to rich agricultural lands, the city had easy access to a plentiful food supply. It also had strong commercial potential, attracting business people who could be taxed for governmental revenues. Baghdad was designed to reflect the splendor and distance of the caliph: the walled palace, the army barracks, and the state bureaucracy staffed largely by Persians sat on the west bank of the Tigris; outside the walls were the markets, bazaars, mosques, and residences of the ordinary people.

Under the third caliph, Harun al-Rashid (r. 786-809), Baghdad emerged as a flourishing commercial, artistic, and scientific center—the greatest city in Islam and one of the most cosmopolitan cities in the world. Its population of about one million people—an astoundingly large size in preindustrial times—represented a huge demand for goods and services. Baghdad served as an entrepôt for textiles, slaves, and foodstuffs coming from Oman, East Africa, and India. Harun al-Rashid established a library, the Bayt al-Hikma (House of Wisdom), that translated Greek medical and philosophical texts. The scholar Hunayn ib Ishaq al-Ibadi (808-873) translated Galen's medical works into Arabic and made Baghdad a center for the study and practice of medicine. Likewise, under the caliph al-Mamun (r. 813-833), impetus was given to the study of astronomy, and through a program of astronomical observations, Muslim astronomers sought to correct and complement Ptolemaic astronomy. Above all, studies in Qur'anic textual analysis, history, poetry, law, and philosophy—all in Arabic—reflected the development of a distinctly Islamic literary and scientific culture.

The Abbasids made one other significant innovation. The caliph al-Mu'tasim (r. 833-842) recruited a retinue of several thousand Turkish soldiers. They were bought as slaves, converted to Islam, and often freed for military service. Islamicists call them "slave soldiers" because they were or had been slaves. Why this change? Scholars have speculated that the use of slave soldiers was a response to a manpower shortage; that as heavy cavalry with expertise as horse archers, the Turks had military skills superior to those



north Africa, and Persia, which dominated the next two decades of Islamic history. The empire built from these conquests was Arab rather than Islamic. Most of it was ruled by a small Arab warrior elite, led by the Umayyads and other prominent clans. These groups had little desire to convert the subject populations, either Arab or otherwise, to the new religion.

### Consolidation and Division in the Islamic Community

The leadership crisis brought on by Muhammad's death in 632 was compounded by the fact that he had not appointed a successor or even established a procedure by which a new leader would be chosen. Opinion within the Muslim community was deeply divided as to who should succeed him. In this moment of extreme danger, a strong leader who could hold the Islamic community together was urgently needed. On the afternoon Muhammad died, one of the clans that remained committed to the new faith called a meeting to select a leader who would be designated as the **caliph**, the political and religious successor to Muhammad. Several choices were possible, and a deadlock between the clans appeared likely—a deadlock that would almost certainly have been fatal to a community threatened by enemies on all sides. One of the main candidates, Ali, the cousin and son-in-law of Muhammad, was passed over because he was considered too young to assume a position of such great responsibility. This decision later proved to be a major source of division in the Islamic community. But in 632, it appeared that a difficult reconciliation had been won by the choice of one of Muhammad's earliest followers and closest friends, **Abu Bakr** (caliph from 632 to 634). In addition to his courage, warmth, and wisdom, Abu Bakr was well versed in the genealogical histories of the bedouin tribes, which meant that he knew which tribes could be turned against each other and which ones could be enticed into alliances. Initially, at least, his mandate was very limited. He received no financial support from the Muslim community. Thus, he had to continue his previous occupation as a merchant on a part-time basis, and he only loosely controlled the military commanders.

These commanders turned out to be very able. After turning back attacks on Mecca, the Islamic

faithful routed one after another of the bedouin tribes. The defeat of rival prophets and some of the larger clans in what were known as the **Ridda Wars** soon brought about the return of the Arabian tribes to the Islamic fold. Emboldened by the proven skills of his generals and the swelling ranks of the Muslim faithful, Abu Bakr oversaw raids to the north of Arabia into the sedentary zones in present-day Iraq and Syria and eastward into Egypt (see Map 6.2).

The unified bedouin forces had originally intended to raid for booty and then retreat back into the desert. But their initial probes revealed the vulnerability of the Byzantine and Persian empires, which dominated or ruled the territories into which the Muslim warriors rode. The invaders were also encouraged by the growing support of the Arab bedouin peoples who had been migrating into the Fertile Crescent for centuries. These peoples had long served as the vassals and frontier guardians of the Byzantine and Persian empires. Now they joined their brethren in a combined assault on the two empires.

### Motives for Arab Conquests

The Arab warriors were driven by many forces. The unity provided by the Islamic faith gave them a new sense of common cause and strength. United, they could stand up to the non-Arab rulers who had so long played them against each other and despised them as unwashed and backward barbarians from the desert wastelands. It is also probable that the early leaders of the community saw the wars of conquest as a good way to release the pent-up energies of the martial bedouin tribes they now sought to lead. Above all, the bedouin warriors were drawn to the campaigns of expansion by the promise of a share in the booty to be won in the rich farmlands raided and the tribute that could be exacted from towns that came under Arab rule. As an early Arab writer observed, the bedouins forsook their life as desert nomads not out of a promise of religious rewards, but because of a "yearning after bread and dates."

The chance to glorify their new religion may have been a motive for the Arab conquests, but they were not driven by a desire to win converts to it. In fact, other than fellow bedouin tribes of Arab descent, the invaders had good reason to avoid mass conversions. Not only would Arab warriors have to share the booty of their military expeditions with ever larger numbers if converts were made, but Muslims were exempted



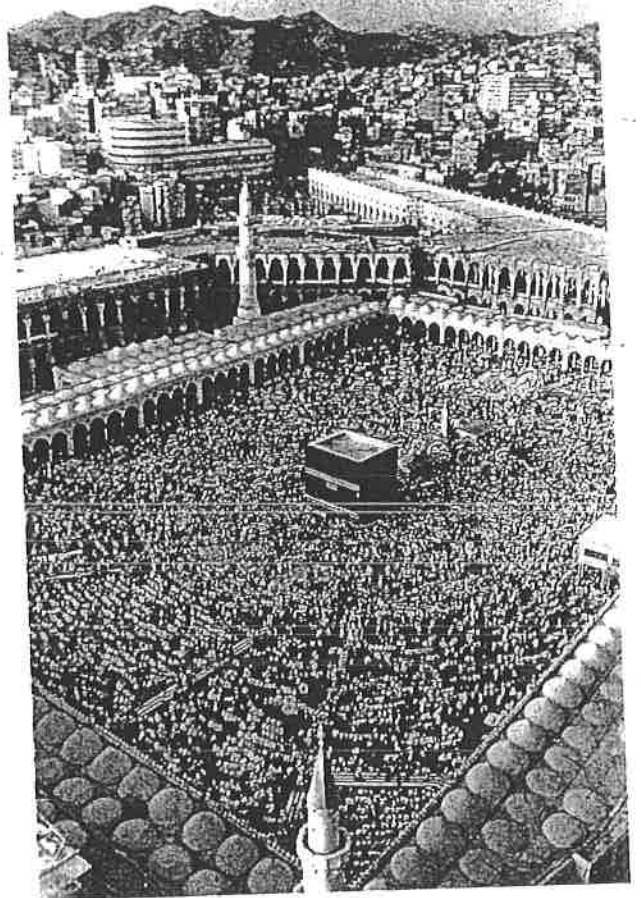
SOURCE TWO (AP World: A History of World  
Society, Mecca, still)

In addition to the beliefs and practices that have given Islam a universal appeal, its five pillars, principles that must be accepted and followed by all believers, provided the basis for an underlying religious unity. (1) The confession of faith was simple and powerful: "There is no God but Allah, and Muhammad is his Prophet." The injunctions (2) to pray, facing the holy city of Mecca, five times a day and (3) to fast during the month of **Ramadan**, enhanced community solidarity and allowed the faithful to demonstrate their fervor. (4) The **zakat**, or tithe for charity, also strengthened community cohesion and won converts from those seeking an ethical code that stressed social responsibility and the unity of all believers. (5) The **hajj**, or pilgrimage to the holy city of Mecca, to worship Allah at the Ka'ba, shown in Figure 6.3, drew together the faithful from Morocco to China. No injunction did more to give Islam a universal character.

## The Arab Empire of the Umayyads

❖ Muhammad's victory over the Umayyads and the resulting allegiance of many of the bedouin tribes of Arabia created a new center of power in the Middle Eastern cradle of civilization. A backward, nonagrarian area outside the core zones of Egypt, Mesopotamia, and Persia suddenly emerged as the source of religious and political forces that would eventually affect the history of much of the known world. But when the prophet Muhammad died suddenly in 632, it appeared that his religion might disappear. Despite internal disputes, the Muslim community held together and soon expanded beyond Arabia. Muhammad's old adversaries, the Umayyad clan, emerged after several years' struggle as the dominant force in the Islamic community. Under Umayyad rule, the Arabs rapidly built a vast empire, which had established the foundations for an enduring Islamic civilization by the time of its fall in the mid-8th century C.E.

Many of the bedouin tribes that had converted to Islam renounced the new faith in the months after Muhammad's death, and his remaining followers quarreled over who should succeed him. Although these quarrels were never fully resolved,



**Figure 6.3** The Ka'ba in Mecca, with masses of pilgrims. Each year tens of millions of the Muslim faithful make the journey to the holy sites of Arabia from all around the world. The rituals associated with Mecca and Medina are key religious duties for all who can afford to travel to the holy cities.

the community managed to find new leaders who directed a series of campaigns to force those who had abandoned Islam to return to the fold. Having united most of Arabia under the Islamic banner by 633, Muslim military commanders began to mount serious expeditions beyond the peninsula, where only probing attacks had occurred during the lifetime of the prophet and in the period of tribal warfare after his death. The courage, military prowess, and religious zeal of the warriors of Islam, and the weaknesses of the empires that bordered on Arabia, resulted in stunning conquests in Mesopotamia,



nal for the supporters of Ali to proclaim him as caliph. Uthman's unpopularity among many of the tribes, particularly those from Medina and the prophet's earliest followers, arose in part from the fact that he was the first caliph to be chosen from Muhammad's early enemies, the Umayyad clan. Already angered by Uthman's murder, the Umayyads rejected Ali's claims and swore revenge when he failed to punish Uthman's assassins. Warfare erupted between the two factions.

Ali was a famous warrior and experienced commander, and his deeply committed supporters soon gained the upper hand. After his victory at the Battle of the Camel in late 656, most of the Arab garrisons shifted to his side against the Umayyads, whose supporters were concentrated in the province of Syria and the holy city of Mecca. Just as Ali was on the verge of defeating the Umayyad forces at the **Battle of Siffin** in 657, he was won over by a plea for mediation. His decision to accept mediation was fatal to his cause. Some of his most fervent supporters renounced his leadership and had to be suppressed violently. While representatives of both parties tried unsuccessfully to work out a compromise, the Umayyads regrouped their forces and added Egypt to the provinces backing their claims. In 660, Mu'awiya, the new leader of the Umayyads, was proclaimed caliph in Jerusalem, directly challenging Ali's position. A year later, Ali was assassinated, and his son, Hasan, was pressured by the Umayyads into renouncing his claims to the caliphate.

In the decades after the prophet's death, the question of succession generated deep divisions in the Muslim community. The split between the **Sunnis**, who backed the Umayyads, and the **Shi'a**, or supporters of Ali, remains to this day the most fundamental in the Islamic world. Hostility between these two branches of the Islamic faithful was heightened in the years after Ali's death by the continuing struggle between the Umayyads and Ali's second son, Husayn. After being abandoned by the clans in southern Iraq, who had promised to rise in a revolt supporting his claims against the Umayyads, Husayn and a small party were overwhelmed and killed at **Karbala** in 680. From that point on, the Shi'a mounted sustained resistance to the Umayyad caliphate.

Over the centuries, factional disputes about who had the right to succeed Muhammad, with the Shi'a recognizing none of the early caliphs except Ali, have been compounded by differences in belief, ritual, and law that have steadily widened the gap between Sun-

nis and Shi'a. These divisions have been further complicated by the formation of splinter sects within the Shi'a community in particular, beginning with those who defected from Ali when he agreed to arbitration.

### The Umayyad Imperium

After a pause to settle internal disputes over succession, the remarkable sequence of Arab conquest was renewed in the last half of the 7th century. Muslim armies broke into central Asia, inaugurating a rivalry with Buddhism in the region that continues to the present day (see Map 6.1). By the early 8th century, the southern prong of this advance had reached into northwest India. Far to the west, Arab armies swept across north Africa and crossed the Straits of Gibraltar to conquer Spain and threaten France. Although the Muslim advance into western Europe was blocked by the hard-fought victory of Charles Martel and the Franks at Poitiers in 732, the Arabs did not fully retreat beyond the Pyrenees into Spain until decades later. Muslim warriors and sailors dominated much of the Mediterranean, a position that was solidified by the conquest of key islands such as Crete, Sicily, and Sardinia in the early decades of the 9th century. By the early 700s, the Umayyads ruled an empire that extended from Spain in the west to the steppes of central Asia in the east. Not since the Romans had there been an empire to match it; never had an empire of its size been built so rapidly.

Although Mecca remained the holy city of Islam, under the Umayyads the political center of community shifted to **Damascus** in Syria, where the Umayyads chose to live after the murder of Uthman. From Damascus a succession of Umayyad caliphs strove to build a bureaucracy that would bind together the vast domains they claimed to rule. The empire was very much an Arab conquest state. Except in the Arabian peninsula and in parts of the Fertile Crescent, a small Arab and Muslim aristocracy ruled over peoples who were neither Arab nor Muslim. Only Muslim Arabs were first-class citizens of this great empire. They made up the core of the army and imperial administration, and only they received a share of the booty derived from the ongoing conquests. They could be taxed only for charity. The Umayyads sought to keep the Muslim warrior elite concentrated in garrison towns and separated from the local population. It was hoped that isolation



from some of the more lucrative taxes levied on Christian, Jewish, and other non-Muslim groups. Thus, the vision of *jihads*, or holy wars launched to forcibly spread the Muslim faith, which has long been associated with Islam in the Christian West, misrepresents the forces behind the early Arab expansion.

### Weaknesses of the Adversary Empires

Of the two great empires that had once fought for dominance in the Fertile Crescent transit zone, the Sasanian Empire of Persia proved the more vulnerable. Power in the extensive Sasanian domains was formally concentrated in the hands of an autocratic emperor. By the time of the Arab explosion, the emperor was manipulated by a landed, aristocratic class that harshly exploited the farmers who made up most of the population of the empire. Zoroastrianism, the official religion of the emperor, lacked popular roots. By contrast, the religion of a visionary reformer named Mazdak, which had won considerable support among the peasants, had been brutally suppressed by the Sasanian rulers in the period before the rise of Islam. At first, the Sasanian commanders had contempt for the Arab invaders and set out against them with poorly prepared forces. By the time the seriousness of the Islamic threat was made clear by decisive Arab victories in the Fertile Crescent region and the defection of the Arab tribes on the frontier, Muslim warriors had broken into the Sasanian heartland. Further Muslim victories brought about the rapid collapse of the vast empire. The Sasanian rulers and their forces retreated eastward in the face of the Muslim advance. The capital was taken, armies were destroyed, and generals were slain. When in 651 the last of the Sasanian rulers was assassinated, Muslim victory and the destruction of the empire were ensured.

Despite an equally impressive string of Muslim victories in the provinces of their empire, the Byzantines proved a stronger adversary (see Chapter 9). However, their ability to resist the Muslim onslaught was impeded by both the defection of their own frontier Arabs and the support the Muslim invaders received from the Christians of Syria and Egypt. Members of the Christian sects dominant in these areas, such as the Copts and Nestorians, had long resented the rule of the Orthodox Byzantines, who

taxed them heavily and openly persecuted them as heretics. When it became clear that the Muslims would not only tolerate the Christians but tax them less heavily than the Byzantines did, these Christian groups rallied to the Arabs.

Weakened from within and exhausted by the long wars fought with Persia in the decades before the Arab explosion, the Byzantines reeled from the Arab assaults. Syria, western Iraq, and Palestine were quickly taken by the Arab invaders, and by 640 a series of probes had been made into Egypt, one of the richest provinces of the empire (see Map 6.1). In the early 640s, the ancient center of learning and commerce, Alexandria, was taken, most of Egypt was occupied, and Arab armies extended their conquests into Libya to the west. Perhaps even more astounding from the point of view of the Byzantines, by the mid-640s the desert bedouins were putting together war fleets that increasingly challenged the long-standing Byzantine mastery of the Mediterranean. The rise of Muslim naval supremacy in the eastern end of the Mediterranean sealed the loss of Byzantium's rich provinces in Syria and Egypt. It also opened the way to further Muslim conquests in north Africa, the Mediterranean islands, and even southern Italy (see Map 6.1). For a time the Byzantines managed to rally their forces and stave off further inroads into their Balkan and Asia Minor heartlands. But the early triumphs of the Arab invaders had greatly reduced the strength of the Byzantine Empire. Although it survived for centuries, it was henceforth a kingdom under siege.

### The Problem of Succession and the Sunni-Shi'a Split

The stunning successes of Muslim armies and the sudden rise of an Arab empire diverted attention, for a time at least, from continuing divisions within the community. Although these divisions were often generations old and the result of personal animosities, resentments had also begun to build over how the booty from the conquests should be divided among the tribal groups that made up the Islamic community. In 656, just over two decades after the death of the prophet, the growing tensions broke into open violence. The spark that began the conflict was the murder of the third caliph, **Uthman**, by mutinous warriors returning from Egypt. His death was the sig-



husbands and wives, and he forbade female infanticide, which apparently had been widely practiced in Arabia in pre-Islamic times. Men were allowed to marry up to four wives. But the Qur'an forbade multiple marriages if the husband could not support more than one wife or treat all of his wives equally. Women could not take more than one husband. But Muhammad gave his own daughters a say as to whom they would marry and greatly strengthened the legal rights of women in inheritance and divorce. He insisted that the bride-price paid by the husband's family be given to his future wife rather than to her father.

The prophet's teachings proclaimed the equality of men and women before God and in Islamic worship. Women, most notably his wife Khadijah, were some of Muhammad's earliest and bravest followers. They accompanied his forces to battle (as did the wives of their adversaries) with the Meccans, and a woman was the first martyr for the new faith. Many of the *hadiths*, or traditions of the prophet, which have played such a critical role in Islamic law and ritual, were recorded by women. In addition, Muhammad's wives and daughters played an important role in compiling the Qur'an.

Although women were not allowed to lead prayers, they played an active role in the politics of the early community. Muhammad's widow, Aisha, actively promoted the claims of the Umayyad party against Ali, while Zainab, Ali's daughter, went into battle with the ill-fated Husayn. Through much of the Umayyad period, little is heard of veiled Arab women, and women appear to have pursued a wide range of occupations, including scholarship, law, and commerce. Perhaps one of Zainab's nieces best epitomizes the independent-mindedness of Muslim women in the early Islamic era. When chided for going about without a veil, she replied that Allah in his wisdom had chosen to give her a beautiful face and that she intended to make sure that it was seen in public so that all might appreciate his grace.

### Umayyad Decline and Fall

The ever-increasing size of the royal harem was just one manifestation of the Umayyad caliphs' growing addiction to luxury and soft living. Their legitimacy had been disputed by various Muslim factions since their seizure of the caliphate. But the Umayyads fur-

ther alienated the Muslim faithful as they became more aloof in the early 8th century and retreated from the dirty business of war into their pleasure gardens and marble palaces. Their abandonment of the frugal, simple lifestyle followed by Muhammad and the earliest caliphs—including Abu Bakr, who made a trip to the market the day after he was selected to succeed the prophet—enraged the dissenting sects and sparked revolts throughout the empire. The uprising that proved fatal to the short-lived dynasty began among the frontier warriors who had fought and settled in distant Iran.

By the mid-8th century, more than 50,000 warriors had settled near the oasis town of Merv in the eastern Iranian borderlands of the empire. Many of them had married local women, and over time they had come to identify with the region and to resent the dictates of governors sent from distant Damascus. The warrior settlers were also angered by the fact that they were rarely given the share of the booty, now officially tallied in the account books of the royal treasury, that they had earned by fighting the wars of expansion and defending the frontiers. They were contemptuous of the Umayyads and the Damascus elite, whom they saw as corrupt and decadent. In the early 740s, an attempt by Umayyad palace officials to introduce new troops into the Merv area touched off a revolt that soon spread over much of the eastern portions of the empire (see Map 6.1).

Marching under the black banners of the Abbasid party, which traced its descent from Muhammad's uncle, al-Abbas, the frontier warriors openly challenged Umayyad armies by 747. Deftly forging alliances with dissident groups that resisted the Umayyads throughout the empire, their leader, Abu al-Abbas, the great-great-grandson of the prophet's uncle, led his forces from victory to victory. Among his most important allies were the Shi'a, who, as we have seen, had rejected Umayyad authority from the time of Ali. Also critical were the mawali, or non-Arab converts to Islam. The mawali felt that under Umayyad rule they had never been recognized as fully Muslim. In supporting the Abbasids, the mawali hoped to attain full acceptance in the community of believers.

This diverse collection of Muslim rebels made short work of what remained of the Umayyad imperium. Persia and then Iraq fell to the rebels. In



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would keep them from assimilating to the subjugated cultures because intermarriage meant conversion and the loss of taxable subjects.

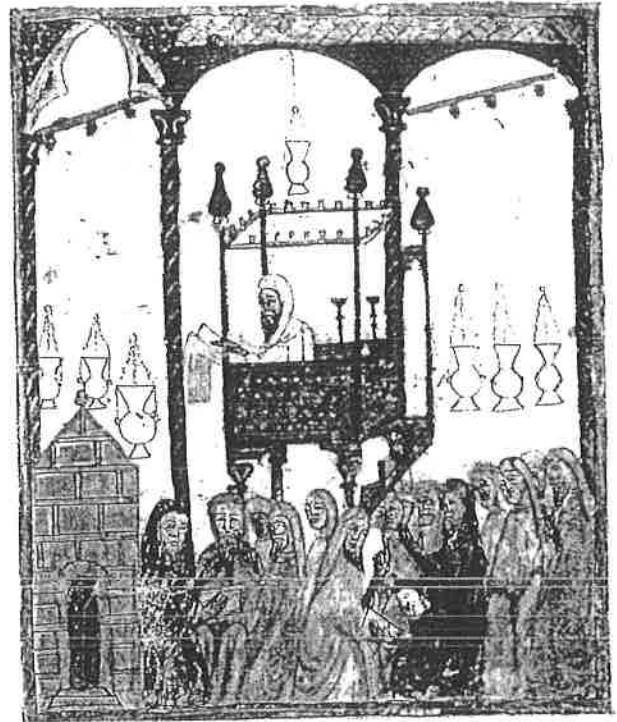
### Converts and "People of the Book"

Umayyad attempts to block extensive interaction between the Muslim warrior elite and their non-Muslim subjects had little chance of succeeding. The city-fied bedouin tribes were soon interacting intensively with the local populations of the conquered areas and intermarrying with them. Equally critical, increasing numbers of these peoples were voluntarily converting to Islam, despite the fact that conversion did little to advance them socially or politically in the Umayyad period. In this era Muslim converts, *mawali*, still had to pay property taxes and in some cases the *jizya*, or head tax, levied on nonbelievers. They received no share of the booty and found it difficult, if not impossible, to get important positions in the army or bureaucracy. They were not even considered full members of the *umma* but were accepted only as clients of the powerful Arab clans.

As a result, the number of conversions in the Umayyad era was low. By far the greater portion of the population of the empire were the *dhimmi*, or "people of the book." As the name suggests, it was originally applied to Christians and Jews who shared the Bible with the Muslims. As Islamic conquests spread to other peoples, such as the Zoroastrians of Persia and the Hindus of India, the designation *dhimmi* was necessarily stretched to accommodate the majority groups within these areas of the empire. As the early illustration of Jewish worship in Muslim Spain in Figure 6.4 shows, the Muslim overlords generally tolerated the religions of *dhimmi*. Although they had to pay the *jizya* and both commercial and property taxes, their communities and legal systems were left intact, and they were allowed to worship as they pleased. This approach made it a good deal easier for these peoples to accept Arab rule, particularly because many had been oppressed by their pre-Muslim overlords.

### Family and Gender Roles in the Umayyad Age

Broader social changes within the Arab and widening Islamic community were accompanied by signif-



**Figure 6.4** Jews worshipping in a synagogue. As *dhimmi*, or "people of the book," Jews were allowed to build impressive synagogues and worship freely throughout the Muslim world. Jewish merchant families amassed great wealth, often as partners of Muslim counterparts, and Jewish scholars were revered for their many contributions to learning from Spain to Baghdad.

icant shifts in the position of women, both within the family and in society at large. In the first centuries of Arab expansion, the greatly strengthened position of women under Islam prevailed over the seclusion and subordination that were characteristic features of women's lives through much of the rest of the Middle East. Muhammad's teachings and the dictates of the Qur'an stressed the moral and ethical dimensions of marriage. The kindness and concern the prophet displayed for his own wives and daughters did much to strengthen the bonds between husband and wife and the nuclear family in the Islamic community. Muhammad encouraged marriage as a replacement for the casual and often commercial sexual liaisons that had been widespread in pre-Islamic Arabia. He vehemently denounced adultery on the part of both



ried in covered sedan chairs by servants who guarded them from the glances of the townsmen and travelers. In their homes, upper-class women were spared the drudgery of domestic chores by large numbers of female slaves. If we are to judge from stories such as those related in the *Arabian Nights* (from which excerpts are included in the Document box), female slaves and servants were largely at the mercy of their male masters. Although veiling, seclusion, and other practices that limited the physical and occupational mobility of women also spread to the lower urban classes and rural areas, they were never as strictly observed there as in urban, upper-class households. Women from poorer families had to work to survive. Thus, they had to go out “veiled but often unchaperoned” to the market or to work as domestic servants. Lower-class women also worked hard at home, not just at housekeeping but at weaving, rugmaking, and other crafts that supplemented the family income. In rural areas and in towns distant from the main urban centers, veiling and confinement were observed less strictly. Peasant women worked the family or local landlord’s fields, planted their own gardens, and tended the livestock.

Because of Islamic religion and law, in all locales and at all class levels the position of women in the Middle East never deteriorated to the same extent as in India, China, and many other civilized centers. Because of the need to read the Qur’an, women continued to be educated, family resources permitting, even if they rarely were able to use their learning for scholarship or artistic expression. Islamic law preserved for women property, inheritance, divorce, and remarriage rights that often were denied in other civilized societies. Thus, the strong position women had enjoyed in bedouin cultures, and that in many respects had been built into Islam, was never entirely undone by the customs and practices Muslims encountered as they came to rule the civilized centers in the rest of the Middle East.

The fact that the position of women has also been strong in other cultural areas where authority is decentralized and social organization not highly stratified, such as those in west Africa (see Chapter 8), suggests that at least in certain stages of its development, civilization works against the interests of women. Women in decentralized societies have often been able to own their own property, to engage in key economic activities, and to play important roles in religious ceremonies. The positions and status they have achieved in decentralized societies, such as those in early Arabia or much of sub-Saharan Africa and southeast Asia, suggest factors that may help explain the greater balance in gender roles and power in less centralized societies. The very immediate connection between women and agriculture or stock-raising, which are central to survival in these societies, may also account for the greater respect accorded them and for their often prominent roles in fertility rituals and religious cults. Whatever the explanation, until the present era, higher degrees of centralization and social stratification—both characteristic features of civilized societies—have almost always favored men in the allotment of power and career opportunities.

**Questions:** Compare the position of upper-class women in classical Indian, Chinese, Greek, and Roman societies with regard to their ability to hold property, opportunity to pursue careers outside the home, rights in marriage and divorce, and level of education. In which of these societies were women better off, and why? Were differences in the position of women at lower-class levels similar between these societies? In what ways were women better off in decentralized pastoral or forest-farming societies? What advantages have they enjoyed in highly urbanized and more centralized civilizations?

750, the Abbasid forces met an army led by the Umayyad caliph himself in a massive **Battle on the River Zab** near the Tigris. The Abbasid victory opened the way for the conquest of Syria and the capture of the Umayyad capital.

Wanting to eliminate the Umayyad family altogether to prevent recurring challenges to his rule, Abu al-Abbas invited many members of the clan to what was styled as a reconciliation banquet. As the

Umayyads were enjoying the feast, guards covered them with carpets and they were slaughtered by Abbas’s troops. An effort was then made to hunt down and kill all the remaining members of the family throughout the empire. Most were slain, but the grandson of a former caliph fled to Spain and founded there the Caliphate of Córdoba, which lived on for centuries after the rest of the Umayyads’ empire had disappeared.

*In Depth***Civilization and Gender Relationships**

Within a century of Muhammad's death, the strong position women had enjoyed as a result of the teachings and example of the prophet had begun to erode. We do not fully understand all the forces that account for this decline. Ambiguities in the Qur'an provide part of the answer. Muhammad was concerned about good treatment for women and defined certain rights, for example to property. He also, however, stipulated women's inferiority to men in key legal rights (differential punishments for adultery were a case in point). And, like Christianity, Islam argued that women were more likely than men to be sinners. But more critical were the beliefs and practices of the urbanized, sedentary peoples in the areas the Arabs conquered and where many of them settled from the mid-7th century onward. The example of these ancient and long-civilized peoples increasingly influenced the Arab bearers of Islam. They developed a taste for city life and the superior material and artistic culture of the peoples they ruled. In terms of gender roles, most of these influences weakened the position of women. We have seen this apparent connection between increasing political centralization and urbanization and the declining position of women in many of the ancient and classical civilizations treated thus far. In China, India, Greece, and the Middle East, women enjoyed broader occupational options and a stronger voice within the family, and in society as a whole, before the emergence of centralized polities and highly stratified social systems. In each case, the rise of what we have called civilizations strengthened paternal control within the family, inheritance through the male line, and male domination of positions of power and the most lucrative occupations. Women in these societies became more and more subjected to men—their fathers and brothers, husbands and sons—and more and more confined to the roles of homemakers and bearers of children. Women's legal rights were reduced, often sharply. In many civilizations, various ways were devised to shut women off from the world.

As we have seen, women played active and highly valued roles in the bedouin tribes of pre-Islamic Arabia. Particularly in towns such as Mecca, they experienced considerable freedom in terms of sexual and marriage partners, occupational choices (within the limited range available in an isolated pastoral society), and opportunities to influence clan decisions. The position of Muhammad's first wife,

Khadijah, is instructive. Her position as a wealthy widow in charge of a thriving trading enterprise reveals that women were able to remarry and to own and inherit property. They could also pursue careers, even after their husbands died. Khadijah employed Muhammad. After he had successfully worked for her for some time, she asked him to marry her, which apparently neither surprised nor scandalized her family or Meccan society. It is also noteworthy that Khadijah was 10 to 15 years older than the prophet, who was 25 at the time of their betrothal.

The impact of the bedouin pattern of gender roles and relationships is also clear in the teachings and personal behavior of Muhammad. Islam did much to legalize the strong but by no means equal status of women. In addition, it gave greater uniformity to their position from one tribe, town, or region to the next. For a century or two after the prophet's death, women in the Islamic world enjoyed unprecedented opportunities for education, religious expression, and social fulfillment.

Then the influences of the cultures into which the Arabs had expanded began to take hold. The practices of veiling and female seclusion that were long followed by the non-Arab dwellers of Syria and Persia were increasingly adopted by or imposed upon Muslim women. Confined more and more to the home, women saw their occupational options decrease, and men served as their go-betweens in legal and commercial matters.

Ironically, given the earlier status of women such as Khadijah, the erosion of the position of women was especially pronounced among those who lived in the cities that became the focus of Islamic civilization. Upper-class women, in particular, felt growing restrictions on their movement and activities. In the great residences that sprang up in the wealthy administrative centers and trading towns of the Middle East, the women's quarters were separate from the rest of the household and set off by high walls and gardens. In the palaces of Islamic rulers and provincial governors, this separation was marked by the development of the *harem*, or forbidden area. In the harem, the notables' wives and concubines lived in seclusion. They were constantly guarded by the watchful eyes and sharp swords of corps of eunuchs, men castrated specifically to qualify them for the task.

When upper-class women went into the city, they were veiled from head to toe and often were car-



## From Arab to Islamic Empire: The Early Abbasid Era

◻ The sudden shift from Umayyad to Abbasid leadership reflected a series of fundamental transformations within an evolving Islamic civilization. The revolts against the Umayyads were a product of growing regional identities and divisions. As Islamic civilization spread even farther under the Abbasids, these regional interests and religious divisions made it increasingly difficult to hold together the vast areas the Arabs had conquered. They also gave rise to new divisions within the Islamic community that have sapped its strength from Abbasid times to the present. In addition, the victory of the Abbasids led to bureaucratic expansion, absolutism, and luxury on a scale beyond the wildest dreams of the Umayyads. The Abbasids also championed a policy of active conversion and the admission of converts as full members of the Islamic community. As a result, Islam was transformed from the religion of a small, Arab warrior elite into a genuinely universal faith with tens of millions of adherents from Spain to the Philippine islands.

The rough treatment the Umayyad clan had received at the hands of the victorious Abbasids should have forewarned their Shi'a and mawali allies of what was to come. But the Shi'a and other dissenting groups continued the support that allowed the Abbasids to level all other centers of political rivalry. Gradually, the Abbasids rejected many of their old allies, becoming more and more righteous in their defense of Sunni Islam and increasingly less tolerant of what they called the heretical views of the various sects of Shi'ism. With the Umayyads all but eliminated and their allies brutally suppressed, the way was clear for the Abbasids to build a centralized, absolutist imperial order.

The fact that they chose to build their new capital, **Baghdad**, in Iraq near the ancient Persian capital of Ctesiphon was a clear sign of things to come. Soon the Abbasid caliphs were perched on jewel-encrusted thrones, reminiscent of those of the ancient Persian emperors, gazing down on the great gatherings of courtiers and petitioners who bowed before them in their gilt and marble audience halls. The caliphs' palaces and harems expanded to keep pace

with their claims to absolute power over the Islamic faithful as well as the non-Muslim subjects of their vast empire.

The ever-expanding corps of bureaucrats, servants, and slaves who strove to translate Abbasid political claims into reality lived and worked within the circular walls of the new capital at Baghdad. The bureaucratization of the Islamic Empire was reflected above all in the growing power of the **wazir**, or chief administrator and head of the caliph's inner councils. It was also embodied in a more sinister way in the fearful guise of the royal executioner, who stood close to the throne in the public audiences of the Abbasid rulers. The wazirs oversaw the building of an administrative infrastructure that allowed the Abbasids to project their demands for tribute to the most distant provinces of the empire. Sheer size, poor communication, and collusion between Abbasid officials and local notables meant that the farther the town or village was from the capital, the less effectively royal commands were carried out. But for more than a century, the Abbasid regime was fairly effective at collecting revenue from its subject peoples and preserving law and order over much of the empire.

### Islamic Conversion and Mawali Acceptance

The Abbasid era saw the full integration of new converts, both Arab and non-Arab, into the Islamic community. In the last decades of the Umayyad period, there was a growing acceptance of the mawali, or non-Arab Muslims, as equals. There were also efforts to win new converts to the faith, particularly among Arab peoples outside the Arabian peninsula, such as those at prayer in Figure 6.5. In the Abbasid era, when the practice of dividing booty between the believers had long been discarded, mass conversions to Islam were encouraged for all peoples of the empire, from the Berbers of north Africa to the Persians and Turkic peoples of central Asia. Converts were admitted on an equal footing with the first generations of believers, and over time the distinction between mawali and the earlier converts all but disappeared.

Most converts were won over peacefully through the great appeal of Islamic beliefs and the advantages they enjoyed over non-Muslim peoples in the empire. Not only were converts exempt from paying the head tax, but they had greater opportunities to get advanced schooling and launch careers as administrators, traders, or judges. No group demonstrated the



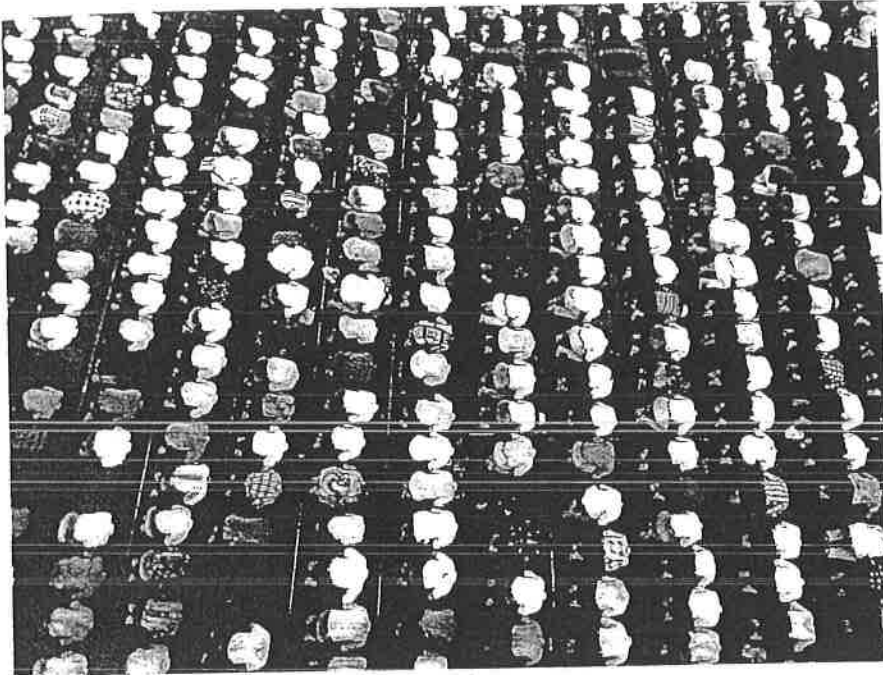


Figure 6.5 *Massed Muslim worshippers. Whether in a nearby mosque or in their homes and shops, Muslims are required to pray five times a day, facing the holy city of Mecca. Those congregating in the mosque, as in this photo, are oriented to Mecca by the qibla wall, which is marked by a highly ornamented inset built into it, which indicates the direction of the holy city. Men congregate in the open spaces in the center of the mosque, while women pray in areas on the sides or in the back, or sometimes in balconies above, that are usually screened off by pillars or carved panels from the areas where the men worship.*

new opportunities open to converts as dramatically as the Persians, who, in part through their bureaucratic skills, soon came to dominate the upper levels of imperial administration. In fact, as the Abbasid rulers became more dissolute and less interested in affairs of state, several powerful Persian families close to the throne became the real locus of power in the imperial system.

### Town and Country: Commercial Boom and Agrarian Expansion

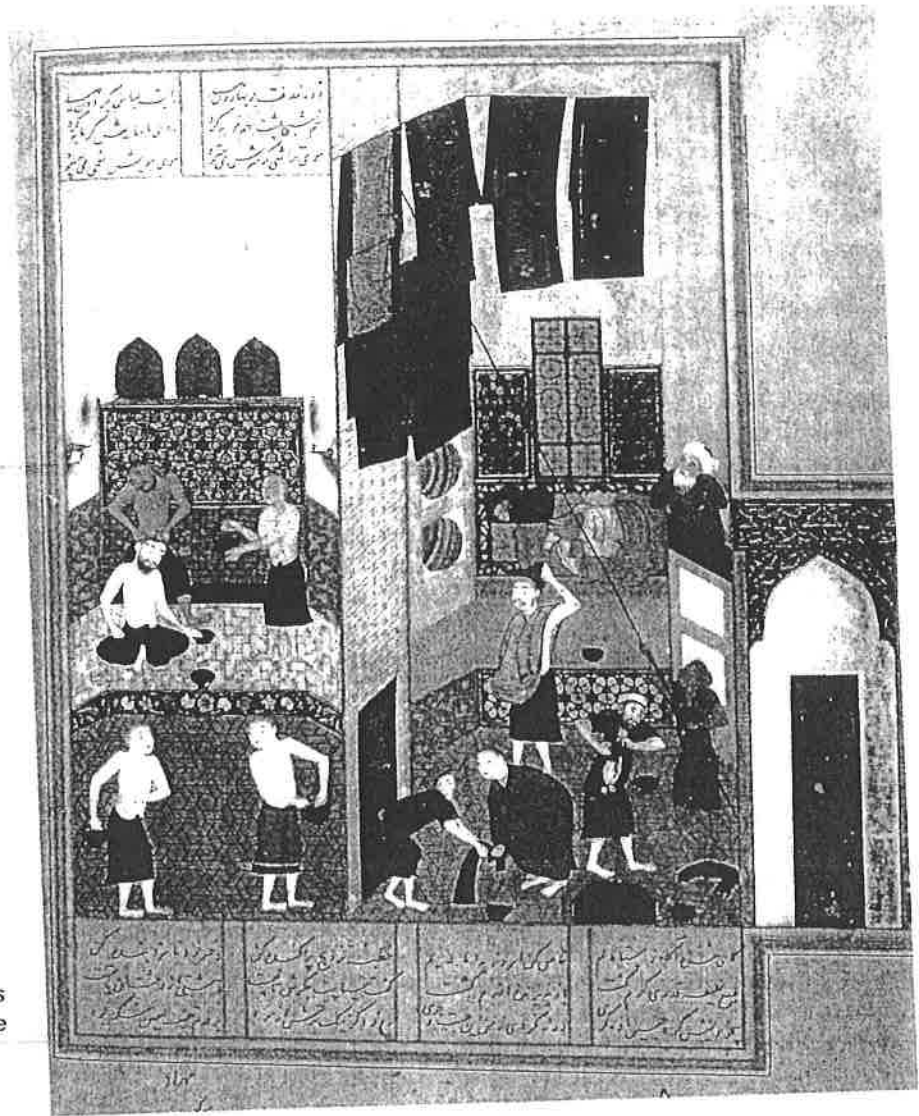
The rise of the *mawali* was paralleled in the Abbasid era by the growth in wealth and social status of the merchant and landlord classes of the empire. The Abbasid age was a time of great urban expansion that was linked to a revival of the Afro-Eurasian trading network, which had declined with the fall of the Han dynasty in China in the early 3rd century C.E. and the slow collapse of the Roman Empire in the 4th and 5th centuries. The Abbasid domains in the west and the great Tang and Song empires in the east became the pivots of the revived commercial system.

From the western Mediterranean to the South China Sea, Arab dhows, or sailing vessels with lateen (triangular) sails, which later influenced European ship design, carried the goods of one civilized core to

be exchanged with those of another. Muslim merchants, often in joint ventures with Christians and Jews (which, because each merchant had a different Sabbath, meant that the firm could do business all week), grew rich by supplying the cities of the empire with provisions. Mercantile concerns also took charge of the long-distance trade that specialized in luxury products for the elite classes. The great profits from trade were reinvested in new commercial enterprises, the purchase of land, and the construction of the great mansions that dominated the central quarters of the political and commercial hubs of the empire. Some wealth also went to charity, as required by the Qur'an. A good deal of the wealth was spent on building and running mosques and religious schools, baths, and rest houses for weary travelers (Figure 6.6). Large donations were also made to hospitals, which in the numbers of their patients and the quality of their medical care surpassed those of any other civilization of that time.

The growth of Abbasid cities was also fed by a great increase in handicraft production. Both government-run and privately owned workshops expanded or were established to produce a wide range of products, from necessities such as furniture and carpets to luxury items such as glassware, jewelry, and tapestries. Although the artisans often were poorly paid and





**Figure 6.6** *The rulers and nobility of the Abbasid capital in Baghdad frequented baths like that shown in this Persian miniature painting. Here the caliph, Haroun al-Rashid, receives a haircut while servants prepare the steam rooms. At the baths, the Abbasid elite could relax, exchange gossip, and enjoy expert massages.*

some worked in great workshops, they were not slaves or drudge laborers. They owned their own tools and were often highly valued for their skills. The most skilled of the artisans formed guildlike organizations, which negotiated wages and working conditions with the merchants and supported their members in times of financial difficulty or personal crisis.

In towns and the countryside, much of the unskilled labor was left to slaves, often attached to prominent families as domestic servants. Large numbers of slaves also served the caliphs and their high-end advisors. It was possible for the more clever and

ambitious slaves to rise to positions of great power, and many eventually were granted their freedom or were able to buy it. Less fortunate were the slaves forced into lives of hard labor under the overseer's whip on rural estates and government projects, such as those devoted to draining marshlands, or into a lifetime of labor in the nightmare conditions of the great salt mines in southern Iraq. Most of these drudge laborers were non-Muslims captured on slaving raids in east Africa.

In the countryside, a wealthy and deeply entrenched landed elite called the *ayan* emerged in

the early decades of Abbasid rule. Many of these landlords had been long established. Others were newcomers: Arab soldiers who invested their share of the booty in land or merchants and administrators who funneled their profits and kickbacks into sizeable estates. In many regions, most peasants did not own the land they worked. They occupied it as tenants, sharecroppers, or migrant laborers who were required to give the greater portion of the crops they harvested to the estate owners.

### The First Flowering of Islamic Learning

When the Arabs first came out of the desert, they were for the most part illiterate and ignorant of the wider world. Their cultural backwardness was no better revealed than when the victorious Muslim armies came within sight of the city of Alexandria in Egypt. Chroniclers of the great conquests wrote that the veteran Arab warriors halted and sat on their horses, mouths open in wonderment, before the great walls of the city that stretched across the horizon from the Pharos lighthouse in the north to perhaps the greatest library in the ancient world in the south. As this confrontation suggests, the Arab conquerors burst suddenly into some of the most ancient and highly developed centers of civilization in human history. Within the confines of the Islamic domains were located the centers of the Hellenistic, Persian, Indian, Egyptian, and Mesopotamian civilizations as well as the widely dispersed Christian and Jewish traditions of thought and learning. The sparse cultural tradition of the Arabs made them receptive to influences from the subject peoples and remarkably tolerant of the great diversity of their styles and approaches to thought and artistic creativity.

In the first phase of Abbasid rule, the Islamic contribution to human artistic expression focused on the great mosques, such as those featured in the Visualizing the Past box, and great palaces. In addition to advances in religious, legal, and philosophical discourse, the Islamic contribution to learning focused on the sciences and mathematics. In the early Abbasid period, the main tasks were recovering and preserving the learning of the ancient civilizations of the Mediterranean and Middle East. Beyond the works of Plato, for example, much of Greek learning had been lost to the peoples of western Europe. Thanks

to Muslim and Jewish scholars, the priceless writings of the Greeks on key subjects such as medicine, algebra, geometry, astronomy, anatomy, and ethics were saved, recopied in Arabic, and dispersed throughout the empire. From Spain, Greek writings found their way into Christendom. Among the authors rescued in this manner were Aristotle, Galen, Hippocrates, Ptolemy, and Euclid.

In addition, scholars working in Arabic transmitted ideas that paralleled the rise of Arab traders and merchants as the carriers of goods and inventions. For example, Muslim invaders of south Asia soon learned of the Indian system of numbers. From India they were carried by Muslim scholars and merchants to the Middle Eastern centers of Islamic civilization. Eventually the Indian numerical system was transmitted across the Mediterranean to Italy and from there to northern Europe. Along with Greek and Arab mathematics, Indian numbers later proved critical to the early modern Scientific Revolution in western Europe.



### GLOBAL CONNECTIONS: Early Islam and the World

The rise of Islamic civilization from the 7th to 9th centuries C.E. was a stunning development without precedent in human history. Not only had the largely nomadic peoples from an Arabian backwater built one of the greatest empires of the preindustrial world, but they had laid the basis for the first truly global civilization if one excludes the Americas, which were unknown to the peoples of the Eastern Hemisphere. Building on earlier religious traditions, especially Christianity and Judaism, Arab culture had nurtured Islam, one of the great universal religions of humankind. The mosques, the prayer rituals and pilgrimages of the faithful, and the influence of Islamic law proclaimed the pervasive effects of this new creed on societies from Spain to eastern Indonesia and from central Asia to the savannas of west Africa.

Islamic and Arab commitment to trade and merchant activity was crucial in setting up wider connections among Asia, Africa, and Europe, with the Middle East as hub. The region's earlier functions in commerce, in and between the Indian Ocean and Mediterranean Sea, expanded greatly.



In the arts and sciences, the Muslims initially relied heavily on the achievements of the classical civilizations of Greece and Mesopotamia. But the work of preserving and combining the discoveries of earlier peoples soon led to reformulation and innovation. As in religion and politics, Muslim peoples were soon making important contributions to learning, invention, and artistic creativity, which were carried by their armies and religious teachers to other civilizations in Europe, Africa, and Asia.

Never before had a civilization spanned so many different cultures and combined such a patchwork of linguistic groups, religions, and ethnic types. Never before had a single civilization mediated so successfully between the other centers of civilized life. Never had a civilized lifestyle so deeply affected so many of the nomadic cultures that surrounded the pools of sedentary agriculture and urban life. Ironically, the contacts Islamic mediation made possible between the civilized cores of the Eastern Hemisphere contributed much to the transformations in technology and organization that increasingly tilted the balance of power against the Muslim peoples. But those reversals were still far in the future. In the short run, Islamic conversion and contact ushered in an age of unparalleled nomadic intervention in and dominance over global history.

### Further Readings

There are many accounts of Muhammad's life and the rise of Islam. The most readable is Karen Armstrong's *Muhammad: A Biography of the Prophet* (1992). A sense of the very different interpretations that have been offered to explain these pivotal developments in global history can be gained by comparing W. Montgomery Watt's *Muhammad: Prophet and Statesman* (1961); Tor Andrae's *Muhammad: The Man and His Faith* (1960); Maxime Rodinson's *Mohammad* (1971); and the more recent revisionist (and somewhat less accessible) writings of Elizabeth Crone and Michael Cook.

H. A. R. Gibb's *Mohammedism* (1962) remains a useful introduction to Islam as a religion. John Esposito's *Islam: The Straight Path* (1991) and Karen Armstrong's *Islam: A Short History* (2000) also provide good and updated overviews of the faith. On early Islamic expansion and civilization through the first centuries of the Abbasid caliphate, see G. E. von Grunebaum's *Classical Islam* (1970); M. A. Shaban's *Islamic History: An Interpretation* (1971); and *The Abbasid Revolution* (1970). On nearly all of these topics, it is difficult to surpass Marshall G. S. Hodgson's brilliant analysis, *The Venture of Islam* (1974, vol. 1), but some grounding in the history and beliefs of the Muslims is recommended before one

attempts this sweeping and provocative work. More accessible but still authoritative and highly interpretive are Ira M. Lapidus' *A History of Islamic Societies* (1988) and Albert Hourani's *A History of the Arab Peoples* (1991).

On early Islamic society generally, see M. M. Ahsan's *Social Life Under the Abbasids* (1979). On women in Islam specifically, there is a superb essay by Guity Nashat, "Women in the Middle East, 8000 B.C.–A.D. 1800," in the collection titled *Restoring Women to History*, published in 1988 by the Organization of American Historians. See also the relevant portions of the essays in Lois Beck and Nikki Keddi, eds., *Women in the Muslim World* (1978), and the early chapters of Leila Ahmed, *Women and Gender in Islam* (1992). For a broad treatment of the roles and position of women in ancient civilizations more generally, see Sarah and Brady Hughes, *Women in Ancient Global History* (1998). For insights into Islamic culture and civilization from a literary perspective, a good place to begin is Eric Schroeder's delightful *Muhammad's People: A Tale by Anthology* (1955) and N. J. Dawood's translation of *Tales from the Thousand and One Nights* (1954). Of the many works on Muslim architecture, John D. Hoag's *Western Islamic Architecture* (1963) gives a good overview, but K. A. Creswell's *Early Muslim Architecture*, 2 vols. (1932–1940) and the more recent Markus Hatstein and Peter Delius, eds., *Islam: Art and Architecture* (2000), provide greater detail and far better illustrations.

### On the Web

The religion and society of Islam ([http://islamicity.com/mosque/Intro\\_Islam.htm](http://islamicity.com/mosque/Intro_Islam.htm)), Islam's revealed text, the Qur'an (<http://www.usc.edu/dept/MSA/quran>), and its arts (<http://islamicart.com/>) set new standards for civilization for much of the world. Islam sought submission to the will of God, Allah (<http://www.usc.edu/dept/MSA/fundamentals/tawheed/>), through the message vouchsafed to the Prophet Muhammad ([http://www.bbc.co.uk/worldservice/people/features/world\\_religions/islam\\_life.shtml](http://www.bbc.co.uk/worldservice/people/features/world_religions/islam_life.shtml) and [http://www.pbs.org/muhammad/timeline\\_html.shtml](http://www.pbs.org/muhammad/timeline_html.shtml)), whose immediate successor as leader of the fledgling Muslim community, Abu Bakr (<http://i-cias.com/e.o/abubakr.htm>), proved equal to the task of ensuring its survival.

The evolution of Islamic art from its Arab roots, its capacity to influence non-Islamic art, and its capacity for synthesis of non-Arab themes can be traced at <http://www.islamicart.com/main/architecture/impact.html> and [http://www.lacma.org/islamic\\_art/intro.htm](http://www.lacma.org/islamic_art/intro.htm). The golden age of Islamic science, literature, and scholarship, as well as religious philosophy, can be studied at <http://islamicity.com/mosque/IGC/knowledge.htm>. A gorgeous site explicating the Muslim pilgrimage to Mecca can be found at <http://www.the-webplaza.com/hajj/index.html>.



**World History 401  
Assignment Sheet – B block  
Monotheism Unit (Holt)**

**Due Thursday, October 16**

Read chapter 2, section 3, pp. 45 – 47 (Up to The Kingdom of Israel)

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

**Due Friday, October 17**

Read chapter 2, section 3, pp. 47 – 49

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

**Due Monday, October 20**

Read chapter 6, section 4, pp. 183 – 184

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

**Due Wednesday, October 22**

Read chapter 6, section 4, pp. 185 – 187

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

**Due Thursday, October 23**

Read *The Sermon on the Mount*, and answer the questions

**Due Friday, October 24**

In class essay on Judaism and Christianity

**Due Monday, October 27**

Read chapter 9, section 1, pp. 257 – 259 (Up to Basic ideas of Islam)

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes



**World History 401**  
**Assignment Sheet – B block**  
**Monotheism Unit (Holt)**  
**PAGE 2**

**Due Wednesday, October 29**

Read chapter 9, section 1, pp. 259 – 261

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

**Due Thursday, October 30**

Early release – class does not meet

**Due Friday, October 31**

Read chapter 9, section 2, pp. 262 – 264 (Up to Ummayad Dynasty)

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

**Due Monday, November 3**

Read chapter 9, section 2, pp. 264 – 265

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

**Due Wednesday, November 5**

Read chapter 9, section 2, pp. 266 – 267

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

**Due Thursday, November 6**

Review chart

**Due Friday, November 7**

Test on monotheism

**Due week of November 10 - 14**

Dialogue on Religions

## World History 411

(Source: Holt, D.C. Heath and Company)

### The Koran "The Night" sura

Muslims believe that the Koran contains the word of Allah as revealed to the prophet Muhammad. The Koran teaches that Allah is the all-powerful and all-knowing God who created the world and everything in it. The Koran is arranged into 114 chapters called suras, which vary in length from 3 or 4 verses to over 200 verses. Called "The Night," the following sura provides an insight into Muslim beliefs about the qualities that distinguish good from evil.

#### The Night

*In the Name of Allah, the Compassionate, the Merciful*  
By the night, when she lets fall her darkness, and by the radiant day!  
By Him that created the male and the female, your endeavors have  
different ends!

For him that gives in charity and guards himself against evil and  
believes in goodness, We shall smooth the path of salvation; but  
for him that neither gives nor takes and disbelieves in goodness,  
We shall smooth the path of affliction. When he breathes his last,  
his riches will not avail him.

It is for Us to give guidance. Ours is the life of this world, Ours the  
life to come. I warn you, then, of the blazing fire, in which none  
shall burn save the hardened sinner, who denies the truth and  
gives no heed. But the good man who purifies himself by  
almsgiving shall keep away from it: and so shall he that does good  
works for the sake of the Most High only, not in recompense for a  
favor. Such men shall be content.

When you finish reading, answer the following questions with your partner.

1. What two attributes of Allah are identified in the opening line of "The Night?"
2. What three ethical qualities does Allah value?
3. How will Allah punish those who deny the truth?
4. Reread the "Psalms" and the "Sermon on the Mount." What ethical qualities are encouraged in all three documents?

### TIMELINE OF MUHAMMAD'S LIFE

570 Born. A member of a powerful Meccan tribe the \_\_\_\_\_. His father dies before he is born

576 His mother dies. Brought up by his grandfather, who is the keeper of the \_\_\_\_\_ in Mecca

\_\_\_\_\_ Taken to work in the camel caravans by his uncle. Sees a lot of Arabia for himself, and visits Syria

595 Escapes from his early poverty by his marriage to a rich widow called \_\_\_\_\_

610 \_\_\_\_\_

613 \_\_\_\_\_

\_\_\_\_\_ His wife and financial supporter \_\_\_\_\_ dies. So does Abu Talib, his uncle and head of his family. Opposition to \_\_\_\_\_ increases with the head of his family out of the way

622 \_\_\_\_\_

\_\_\_\_\_ Muslims defeat a larger army of Meccans at \_\_\_\_\_, then embark on a series of wars and raids on other tribes who are opposing Islam

627 **Muslims** survive \_\_\_\_\_ siege of \_\_\_\_\_. A truce is agreed between Muslims and Meccans

630 \_\_\_\_\_

632 Muhammad dies. By this time nearly all of \_\_\_\_\_ has been converted to the Islamic religion



**Islam: Empire of Faith, part I (2000) - Video Worksheet**

Please answer the following questions on lined paper as you watch the video. Answers to shorter questions, such as #1, can be written on this sheet. Important **vocabulary words** are underlined in bold font.

1. What percentage of the world's population practices Islam today? \_\_\_\_\_
2. What is a **muezzin**?
3. When was Muhammad born? \_\_\_\_\_ CE
4. Describe **Muhammad**'s childhood and early adulthood.
5. Describe the **Bedouin** belief system.
6. What is the **Ka'bah**?
7. Who was **Khadija**?
8. Describe Muhammad's characteristics.
9. Describe Muhammad's religious transformation.
10. What was Muhammad's message?
11. What does the term **Muslim** mean?
12. Why were some Meccans threatened by Islam?
13. Why does Muhammad move from **Mecca** to **Yathrib** (later known as **Medina**)?
14. What was the **hegira**?
15. What is the first year of the Muslim calendar? \_\_\_\_\_ CE
16. How does Islam view Judaism and Christianity?
17. Why did Muhammad return to Mecca in 630 CE? What happened when he did?
18. How did Muhammad change the **Ka'bah**?
19. Why was Islam so successful so quickly?
20. How would you describe Islamic **mosques** in terms of architecture and art?
21. After Muhammad's death in 632 CE, Islam split into two groups, the **Shi'ites** and the **Sunnites** (or **Sunnis**). Why did this split occur?

## Comparing Three Monotheistic Religions

	Judaism	Christianity	Islam
<b>When Founded?</b>			
<b>Founded by...</b>			
<b>Purpose of Life</b>			
<b>Types of Afterlife (if any)</b>			
<b>Core Concepts</b>			
<b>Basic Rules &amp; Regulations</b>			
<b>Relationship Between Insiders &amp; Outsiders</b>			
<b>Nature of God</b>			
<b>Importance of Prayer</b>			

## Religion and Philosophy - Skits

### World History

For this activity, you and a group of classmates will be creating a skit between some of the great philosophers and religious leaders from world history. In your skit, you should explore the following questions:

- ◆ What is the purpose of life?
- ◆ Is there an afterlife? (Or is this question unimportant?)
- ◆ How should people behave?
- ◆ What is the proper role of government?
- ◆ What is the proper role of the family?

Your cast of characters includes:

#### Group I

- ❖ Krishna
- ❖ The Buddha
- ❖ Laozi
- ❖ Confucius
- ❖ Jesus
- ❖ Khadijah

#### Group II

- ❖ Jesus
- ❖ Abraham
- ❖ The Buddha
- ❖ Khadijah
- ❖ Krishna
- ❖ Confucius

#### Group III

- ❖ Krishna
- ❖ The Buddha
- ❖ Laozi
- ❖ Jesus
- ❖ Khadijah
- ❖ Abraham
- ❖ Confucius

**CHALLENGE ASSIGNMENT:** If you would like to push yourself, you may request one of the following religious/philosophical leaders we did NOT study. Note that by taking on a challenge role, you are assuming additional work (ie: studying basic tenets/history of a new religion, etc) but I will be holding you to the same standards as everyone else:

- Guru Nanak, Sikhism
- Amaterasu Omikami, Shintoism

In order to prepare your dialogue, you will have to think very carefully about the religions and philosophies that we have been studying. You should include ideas from your textbook, class handouts and class discussions. Please use as many vocabulary terms as possible. You should also the *actual texts or writings* when applicable.



## How will you be graded?

1) Research Cards, In-text Citations, and Bibliography (50%): You will have two days in the library to complete your research.

a) Basic historical info (1-5 cards; green). This can be facts like the year it was founded, location, types of people in society it appealed to, etc.

b) Beliefs on life/ afterlife (5-10 cards; blue). What does your religion/philosophy have to say about the meaning of life and/or the belief of an afterlife?

c) Creating order (5-10 cards; red). Does your philosophy/ religion espouse a natural order to the world? How does that relate to man? How might that relate to social groups (families, social classes, relationships, etc)? How might that relate to political groups (government, emperors, etc)? How might that relate to man's relationship to the world (nature, other religions, etc)?

Within these three major groups, you may wish to subdivide your group even more, but these are the BASIC divisions you should have.

2) Group Dialogue (50%): Your group will write ONE dialogue; essentially a conversation between the five different leaders. Using a Google Doc, you will use your research information to create a dinner conversation between five leaders to answer the questions listed on the 1<sup>st</sup> page.

a) You will only be graded on YOUR leader's dialogue. Therefore, you should work with your group to create a coherent "dinner conversation" but ultimately I'm looking at your answers.

b) You should answer at least 4 of the 5 questions.

c) You must include in-text citations throughout your dialogue.

## Nuts and Bolts

Due date: Wednesday, November 12 at the beginning of class

Submission guidelines:

a) Your bibliography/ notecards should have the title: "\_\_\_\_ Block, First Name Last Name, Name of Leader"

b) Your dialogue should be shared and have the title: "\_\_\_\_ Block, Group # \_\_\_\_"

At the top of your dialogue, please list everyone's first name and leader. Example:

"Mary- Laozi -- Adam- Muhammad..."

What am I looking for?

CATEGORY	Exceeding	Meeting	Approaching	Beginning
Research Notecards (Content)	All sources used for quotes and facts are credible and cited correctly.	All sources used for quotes and facts are credible and most are cited correctly.	Most sources used for quotes and facts are credible and cited correctly.	Many sources used for quotes and facts are less than credible (suspect) and/or are not cited correctly.
Research Notecards (Quality)	All notecards show correct formatting and each card helps to further the understanding of a specific religious leader. Use of primary sources or religious texts are present.	Most of the notecards show correct formatting and each card helps to further the understanding of a specific religious leader. 1-2 instances of primary sources or religious texts present.	Some of the notecards show correct formatting and some cards are repetitive or present only basic historical facts.	Most notecards have some formatting error and most cards are repetitive or present only basic historical facts.
Research Notecards (Quantity)	20-25 <i>quality</i> notecards are present.	18-20 <i>quality</i> notecards are present.	12-18 <i>quality</i> notecards are present,	Fewer than 12 <i>quality</i> notecards are present.
Religious Dialogue (Content)	At least 5 questions are correctly addressed by your specific religious leader.	At least 4 questions are correctly addressed by your specific religious leader.	At least 3 questions are correctly addressed by your specific religious leader.	Fewer than 3 questions are correctly addressed by your specific religious leader.
Religious Dialogue (Voice/Style)	The dialogue is written in a way that feels like a natural conversation between religious leaders and answers are presented in the voice of those leaders. There is true conversation and discussion in the dialogue.	The dialogue is largely written in a way that feels like a natural conversation between religious leaders and answers are presented in the voice of those leaders. Once or twice, the dialogue feels like a "question and answer" session.	Answers are mostly presented in a "question and answer" type dialogue, with little emphasis on creating a natural conversation.	Answers are strictly presented in a "question and answer" type dialogue, with little emphasis on creating a natural conversation.
Formatting (Correct "Nuts and Bolts")	Both aspects of the project are submitted with correct name formatting and color coding (notecards)	1 aspect of the project is submitted slightly incorrectly.	1 aspect of the project is submitted significantly incorrectly (ie: no name, no block, not submitted to correct location) and/or color coding on notecards is incorrect.	No aspect of the project is submitted correctly.

## Religion and Philosophy – Skits Group Evaluation

Your Name: \_\_\_\_\_

Students in Group: \_\_\_\_\_

What role did you play in your group?

How well did you fulfill your role? *Circle one.*

I did nothing all week      Poorly      Okay      Good work      Awesome!

Comments:

Did your group work well together? Why or why not?



**Islamic Empires Unit**  
**9<sup>th</sup> grade World History - B block**

**Due Monday, January 5**

No assignment due

*Class: Current Events/Cultural Literacy/Islamic Art*

**Due Wednesday, January 7**

*Class: Review Islam Frame/Maps*

**Due Thursday, January 8**

Read chapter 9, section 2, pp. 262 – 264 (up to The Umayyad Dynasty)

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

*Class: Origin and overview – quote/timeline*

**Due Friday, January 9**

Read chapter 9, section 2, pp. 264 – 267 (start with The Umayyad Dynasty)

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

*Class: Growth of Baghdad – Empire of Faith and packet*

**Due Monday, January 12**

Reach chapter 9, section 3, pp. 270 – 272 (up to Arts and Literature)

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

*Class: Islamic Innovations – flash research and one minute presentations*

**Due Wednesday, January 14**

Reach chapter 9, section 3, pp. 272 – 275 (including Islamic calligraphy)

- Identify key terms and people (write them down)
- Answer reading focus questions
- Take notes

*Class: Culture in the Islamic World – ppt and Islamic Art video*

**Due Thursday, January 15**

Hajj reading and questions

*Class: Inside Mecca*

**Continued on the back – see other side...**

**Islamic Empires Unit**  
**9<sup>th</sup> grade World History – B block**  
**(Continued)**

**Due Friday, January 16**

Summary review essay: The Spread of Islam

*Class: Caliph's speech*

**Due Monday, January 19**

MLK Day – No school

**Due Wednesday, January 21**

No assignment due – No Homework Weekend! ☺

*Class: Caliph's speech*

**Due Thursday, January 22**

Make sure all aspects of the “Caliph’s Speech” is complete

*Class: Review*

**Due Friday, January 23**

Test on Islamic Empires

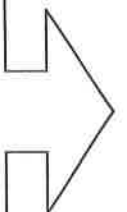
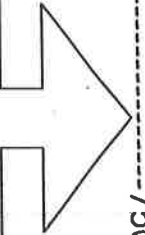
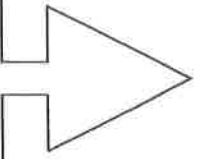
# Islamic Empire Timeline

622 632-----661

661-----750 750-----

1055-----

1258-----



## The First Four

**Caliphs [632-661]**

**Capital:** Medina

### Abu Bakr

united the Bedouin tribes who splintered after Muhammad's death; oversaw the creation of the Qur'an

### Umar

created an empire within a decade

### Uthman:

supported by Umayyad family but unpopular and killed by rebels

### Ali

son-in-law of Muhammad; killed by Umayyads; followers were called Shia (party of Ali)

## Umayyad Caliphate [661-750]

**Capital:** Damascus

### major groups

#### Muslim Arab ruling class

- given high positions in the army or government
- given a share of the booty from ongoing conquests.
- exempt from taxes, except for charity.
- In conquered areas, lived in garrison towns, separate from the local population.

#### Non-Muslims, dhimmi (People of the Book)

- allowed freedom of worship and to keep their property and legal systems
- paid a head tax (jizya) and property and commercial taxes.

#### Mawali (non Arabs who converted to Islam)

- paid property taxes and at times the *jizya* (head tax paid by non-Muslims)
- Conversion did not lead to high positions in society.

### Accomplishments

- Killed Muhammad's grandson and then defeated Ali's son, Husayn, who rebelled
- Expanded across North Africa & into Spain
- Extensive program of Arabization; Arabic became the official state language; Arabs replaced Persian and Greek officials; and a new Arabic coinage was established.
- Introduction of a regular post service from Damascus to the provincial capitals
- Architecture flourished; built the Dome of the Rock

### Fall of Umayyads in 750

Mawali and Shites joined forces with a descendant of Muhammad's uncle, Abu al-Abbas, to revolt. The only Umayyad survivor escaped to Spain and ruled there.

## Abbasid Caliphate [750-1258; breaking by 900s]

**Capital:** Baghdad

### major groups

#### Mawali (non-Arab converts to Islam)

- fully integrated into society with greater opportunities for schooling and positions of power.
- exempt from paying the head tax (jizya)

#### Non-Muslims, dhimmi (People of the Book)

- allowed freedom of worship and to keep their property and legal systems
- paid head tax (jizya) and property and commercial taxes.

### Accomplishments

- Made Islam a universal religion
- Adopted a Persian style of government
- Eventually repressed the Shites.
- Oversaw a Golden Age of scientific and intellectual advancement supported by the work of scholars at the House of Wisdom in Baghdad and funded by Caliph Harun al-Rashid (786-809)
- Rise in rich urban centers that were vital parts of trade networks linking Europe, Asia and Africa
- Increased spending on mosques, religious schools, and hospitals.

### Fall of the Abbasids: a prolonged demise

969 Fatimids conquer Egypt; 1055 Seljuk Turks take over Baghdad (a Turkish Sultan had political power but the Abbasid Caliph was still the religious authority); 1250 Mamluks (former slaves) took power in Egypt and Syria.

1258 Mongols from Central Asia wiped out the Abbasid Caliphate completely, **BUT there was still an Islamic World united by the Qur'an, Arabic, trade, and the Hajj**



9th Grade World History

Name \_\_\_\_\_

Places of Power: The Islamic Empire & The Islamic World

### TRADE & TRAVEL IN THE ISLAMIC WORLD

#### ***The scenario:***

It's the 11<sup>th</sup> century. Though the Abbasid Caliphate still exists, several regions have broken free from Abbasid control. The Fatimid Caliph rules from the city of Cairo (in Egypt); the Zirid Caliph rules from the city of Granada (in Spain) and the Abbasid Caliph still rules from Baghdad (the Seljuk Turks have not yet invaded).

You are an advisor to one of these three caliphs (you will pick in class). Your caliph wants to host a big banquet in order to impress a visitor from the city of Timbuktu who is traveling around the Islamic World after his hajj to do some trading and who will arrive in your city in three months (90 days).

Your first job is to order the supplies needed for the banquet in time! Your second job is to prepare a one page speech for the caliph to give at the banquet. The speech will compliment the visitor about completing his hajj and explain some of the benefits of trade and travel in the Islamic World.

***Complete the tasks on the other side of this sheet in order to satisfy your very picky caliph!***

**Complete the following tasks:**

- Study the map in your packet and find your home city as well as the city of Timbuktu (it's in West Africa).
- Look at the key (which shows how fast people could travel by land, how fast they could travel through the desert, and how fast they could travel by sea) and the scale (which shows you what distance on the map equals 1000 km).
- Read Worksheet 33. It lists many goods that were available across the vast Islamic World. Then decide four (4) items you want to buy for the banquet in order to impress the caliph's visitor. Remember, the visitor will arrive in 90 days. Will each item arrive in time for the caliph's chef to use it?
- Use the attached chart to record how long it will take for each item to arrive.
- Read the handout "Benefits of Travel" and create 3-4 EasyBib notes that explain the different benefits of trade in the Islamic World.
  - The source on your notecard will be the author's last name: Shephard and the page number is 88.
  - When you include information from these notes your in-text citations will look like this: (Shephard et al. 88).
- Decide how far the caliph's visitor has travelled from home (consider where you would want to go if your were touring the Islamic World!). Make another EasyBib note that describes the furthest point s/he has travelled within the Islamic World. Fill in the sentence below and write it on the Easybib note:
  - (The distance from Timbuktu to (pick a city) is \_\_\_\_ km and it would take \_\_\_\_ days to get there). Use the map to calculate the distance and number of travel days.
  - The source for this EasyBib note is the article "Baghdad's Trade". An in-text citation would look like this ("Baghdad's Trade").
- Use the map to figure out how long it will take him/her to get back home from your city. Make another EasyBib note where you fill in the sentence below:
  - It will take the visitor \_\_\_\_ days to travel \_\_\_\_ km back to Timbuktu from \_\_\_\_\_ (your city).). Use the map to calculate the distance and number of travel days.
  - The source for this EasyBib note is also the article "Baghdad's Trade". An in-text citation would look like this ("Baghdad's Trade").

**Final HW task to complete:**

- ❑ Write a short one page speech for your caliph to give at the banquet. **Be sure to include in-text citations!** Use the notecards you have made and the Banquet chart to do this. In this speech you should do all of the following:
  - Praise the visitor for completing his/her hajj and for traveling around the Islamic World and thank him/her for coming to your city. Be sure to mention how far s/he travelled and how long it will take for him/her to get back home (refer to your EasyBib notes).
  - Compliment the visitor by describing at least two (2) specific benefits from trade and travel in the Islamic World (refer to your EasyBib notes).
  - End by saying you hope the visitor will enjoy the special items you ordered from around the Islamic World for the banquet. Mention where 2 items are from and how long it took to get these items to your city.



## The Caliph's Banquet Planning Chart

Your Caliph rules from the city of \_\_\_\_\_ which is the capital of the \_\_\_\_\_ dynasty.

Item for the banquet	Place of origin for this item	How many days will it take to arrive? Use the key and scale on the map to figure this out.
1.		
2.		
3.		
4.		

An in-text citation in your speech for any information on this chart would look like this:

("Baghdad's Trade").

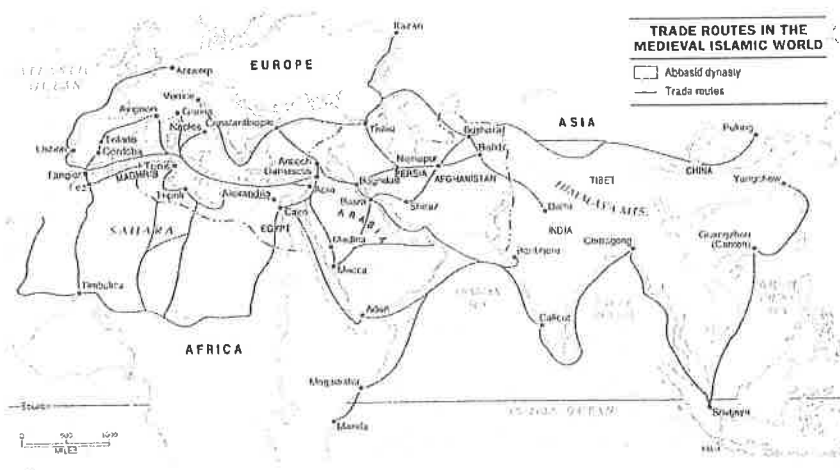
## Cities: Connecting the Islamic World

As our concluding project on the Islamic world, you will work in groups to simulate a historical hajj (pilgrimage) to Mecca in class. Each of you will be part of a group of Muslim pilgrims from one of the following eight Islamic cities or regions, around a rough time period:

Baghdad (ca. 1000)	Jerusalem (ca. 1000)
Damascus (ca. 1000)	Timbuktu (ca. 1400)
Cordoba/Granada (al-Andalus) (ca. 1000)	Constantinople (Istanbul) (ca.1500)
Cairo (ca. 1000)	Lahore (Mughal Empire) (ca. 1600)

In Mecca, you will be meeting fellow pilgrims from across the Islamic world. You want to share your city and learn about their cities. In order to do so, your group will set up a “tent” with the following information. At your tent, your group will have a number of items for people to look at as they walk around. These items include:

- 1) Newsletter/Newspaper about major events in your city
- 2) Literature, monuments, art, food, or culture from your city



## Newspaper Requirement

Everyone in your group will write **1-2 pg, double spaced, properly cited** news article and **one** of the additional elements in a newspaper.

### Your written sections can include:

- a) Headlines (what major events are occurring in your city/region?)
- b) Business (what does your economy/trade look like? Any developments?)
- c) Art/Culture Critic Reviews (what were some major art/architectural achievements?)
- d) Lifestyle (what is the daily life of the caliph or other person in your city?)
- e) Education (what major scientific or mathematic breakthroughs have you had?)

### Your additional elements can include:

- a) 1 political cartoon that highlights an issue in your city
- b) 1 "Dear Abby" advice column letter that addresses an issue in your city
- c) 5-Day Weather forecast + map of your region with regional weather patterns
- d) 3 "Help Wanted" ads that address issues in your city
- f) 2-3 visuals with captions that represent your city

**Everyone** will be individually responsible for their own product, bibliography, and in-text citations, but as a group you will create **one** newspaper. **Your group MUST share your newspaper with me NO LATER than Thursday, 3:20pm so I have time to print copies for everyone.**

## Cultural Requirement

You want to show off the splendor and uniqueness of your city! In order to do that, each person must create **at least one** cultural artifact.

### It can include:

- a) a pilgrimage diary similar to Ibn Battuta's. It should include at least 3 entries describing your city, as well as two other cities/encounters on your way to Mecca
- b) model of a famous building or monument from your city with ½ -1 pg explanation
- c) an original piece of literature composed in a style that fits with your city (ie: griot story for Timbuktu, poetry for Baghdad). Should be at least 1-2 pgs, with ½ pg explanation that includes information about the inspiration
- d) an original skit that tells a major event or idea that is important to your city. Should be **no more** than 5 minutes in length and rehearse with your group members. Should include ½ pg explanation.
- d) an original piece of art in a style that fits your city (ie: Hindu influence in Lahore, Spanish influence in Spain). Should include ½ pg explanation that includes information about the inspiration
- e) an original piece of music in a style that fits your city. Should be at least 1-2 minutes long and include ½ pg explanation that includes information about the inspiration
- f) homemade food for other pilgrims to sample (enough for 20-30). Should have ½ pg explanation and recipe (CLEAR THE RECIPE WITH ME FIRST).



## Ibn Battuta Lesson Plan

### Central Historical Question:

*What was the Muslim world like in the 1320s?*

#### Materials:

- Ibn Battuta PowerPoint
- Copies of Documents A-C and Guiding Questions
- Graphic Organizer and Suggested Answers
- Map of North Africa and Middle East (teacher provided)

**Common Core State Standards Alignment (pp. 61, 65-66 of Common Core State Standards for English Language Arts & Literacy in History/Social Studies, Science, and Technical Subjects):** RH #1 (Gr. 6-12), RH #4 (Gr. 6-10), RH #6 (Gr. 6-8), RH #8 (Gr. 6-12), RH #9 (Gr. 6-8), WST #1 (GR. 6-12),

#### Plan of Instruction:

**Note:** Ideally, students should have some experience categorizing historical information by whether it is political, economic, social/cultural, or environmental before doing this lesson.

Although this is a longer lesson, it can be shortened in several ways. Depending on students' reading abilities, the Guiding Questions for Documents A and B can be omitted. Also, to reduce the amount of reading, Ibn Battuta's accounts in Documents A and B can be divided up between groups of students in a couple of ways. You can assign specific places to different groups of students (Tripoli, Syria, etc.) or you can assign specific context categories to different groups of students (political, social, etc.).

1. Use the PowerPoint slides to establish background on Ibn Battuta and introduce the inquiry.
  - a. Slide 1: Title slide.
  - b. Slide 2: Ibn Battuta. *In 1325, a young explorer named Ibn Battuta left his home in Morocco to make a ritual pilgrimage, called a haj, to the holy Muslim cities of Mecca and Medina.*
  - c. Slide 3: The *Rihla*. *Battuta continued to travel and explore for the next three decades. When he returned home in 1355, Battuta described his travels to the scholar Ibn Juzayy, who wrote them down in The Rihla, which means "the journey." Although some historians have questioned its accuracy, Ibn Battuta's Rihla has remained a resource for historians to learn about the Muslim world in the 1320s.*
  - d. Slide 4: Central Historical Question. *Today, you will use selections of Ibn Battuta's writings to investigate and answer the question: What was the Muslim world like in the 1320s?*
  - e. Slide 5: Evaluating Evidence. *To do this work, we must carefully consider the documents we are using to understand the past. What does it mean to*

*evaluate evidence? As historians, we try to understand what happened in the past by looking at different accounts about the past. For each account that we examine, we need to consider what useful information it provides about the time period that we are studying. We also need to remember that one account is never enough information to understand what happened in the past. That means that we must consider the limitations of each document that we examine and think about what other information we might need.*

2. Hand out Document A, map, Guiding Questions and Graphic Organizer.
  - a. Before students begin reading the document, you should provide an overview of Battuta's travels on the map.
  - b. In pairs, students read Document A and answer Guiding Questions.
  - c. Share out responses.
3. Model how to fill out the chart for Cairo. Show students how they can make inferences from specific details. For examples with entries from other cities, see Suggested Answers for suggestions.

*Example: In the first sentence of his Cairo entry, Ibn Battuta says that Cairo was "the mother of all cities and the seat of Pharaoh the tyrant." Because he says tyrant, I know that Egypt wasn't a democracy at that time, so I can write "Lack of democracy" under political. He says it is the "mother of all cities," which allows me to infer that it was one of the largest cities Ibn Battuta ever saw. I can write "likely a population center" for social. Ibn Battuta also described 36,000 boats travelling up and down the Nile carrying goods. This tells me that these boats were probably involved in trading, so I can write, "Nile supported trade" in the economic box. Finally, Ibn Battuta seems impressed at the number of madrasas and the quality of the hospital in Cairo. This tells me these educational and medical facilities were probably quite well developed in Cairo. So I can write "Cairo likely a key cultural and intellectual center with colleges and hospitals" in the social/cultural box.*

4. Hand out Document B.
  - a. In pairs, students read Document B and answer Guiding Questions.
  - b. Students share out their responses.
  - c. In pairs, students complete Graphic Organizer for Damascus, Mecca, and Baghdad.
  - d. Share out what students noted about life in the Muslim world in the 1320s.
5. Final descriptions.
  - a. Students write 4-5 sentences describing what they can infer about life in the Muslim world in the 14<sup>th</sup> century.
  - b. In pairs, students share descriptions.
6. Hand out Document C.
  - a. In pairs, students read Document C and answer Guiding Questions.

- b. Share out responses.
7. Discussion: Today, we used Ibn Battuta's descriptions of his travels in North Africa and the Arabian Peninsula to get a picture of the Muslim world in the 14<sup>th</sup> century. Historians have argued that Ibn Battuta may have made up at least some of his account. Can we still rely on Ibn Battuta's account to learn about the context of the Muslim world in the 14<sup>th</sup> century? Why or why not?
- Make sure that students recognize that we might not want to rely on him because now we don't know what's real and what's made up.
  - On the other hand, Dunn points out that Ibn Battuta seems to have copied his accounts from earlier sources, so perhaps we simply want to look at his account as a secondary source. And, we do know that Ibn Battuta did travel extensively during this time. Plus, Dunn argues the Bulghar account (not the accounts students read in Documents A and B) is the only one that is definitely false. Moreover, Dunn only points out these inaccuracies in a footnote, which is not a prominent part of a history book.
  - In the end, stress the fact that there is no right answer about the appropriate use of this source and that historians often have to make tough decisions about what a source can and can't be used for. Rarely, if ever, are accounts of the past based on single historical sources.
- 

### Citations

#### Documents A-B

"Ibn Battuta: Travels in Asia and Africa 1325-1354 in "Internet History Sourcebooks," Fordham University. <http://www.fordham.edu/halsall/source/1354-ibnbattuta.asp>

#### Document C

Dunn, Ross E. *The Adventures of Ibn Battuta: A Muslim Traveler of the Fourteenth Century*. Berkeley: University of California Press, 2004.



**Document A: Ibn Battuta's *Rihla* (Part 1)**

*Moroccan explorer Ibn Battuta is known for his extensive travels throughout the Middle East, Africa and Asia. His travel account, written after his return home to Tangier in 1355, offers historians insight into social, political, economic and cultural context of the 14<sup>th</sup> century.*

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I left Tangier, my birthplace, on Thursday, 2nd Rajab 725 [June 14, 1325], with the intention of making the Pilgrimage to the Holy House [at Mecca] and the Tomb of the Prophet [at Medina].

**Tripoli**

Some time later I joined a pilgrim caravan. We left Tunis early in November [1325], following the coast road through Susa Sfax, and Qabis, where we stayed for ten days on account of **incessant** rains. Then we set out for Tripoli, accompanied for several stages by a hundred or more horsemen as well as a **detachment** of archers, out of respect for whom the Arab robbers kept their distance. . . . There is an uninterrupted chain of **bazaars** from Alexandria to Cairo, and from Cairo to Assuan [Aswan] in Upper Egypt.

**Cairo**

I arrived at length at Cairo, mother of all cities and seat of Pharaoh the tyrant. It is said that in Cairo there are twelve thousand water-carriers who transport water on camels, and thirty thousand hirers of mules and donkeys, and that on the Nile there are thirty-six thousand boats belonging to the **sultan** and his subjects which sail upstream to Upper Egypt and downstream to Alexandria and Damietta, **laden** with goods and profitable merchandise of all kinds. . . . The **madrasas** of Cairo cannot be counted. . . . As for the **Maristan**, which lies "between the two castles" near the mausoleum of Sultan Qala'un, no description is adequate to its beauties.

**Source:** Excerpts from "Ibn Battuta: Travels in Asia and Africa 1325-1354."

**Vocabulary**

**incessant:** continuing without interruption  
**detachment:** a group of military troops  
**madrasas:** religious schools

**bazaar:** a marketplace  
**sultan:** head of state or leader  
**laden:** heavily loaded  
**Maristan:** hospital

## Document B: Ibn Battuta's *Rihla* (Part 2)

### Crossing the border into Syria (1326)

At the station of Qatya customs-dues are collected from the merchants, and their goods and baggage are thoroughly examined and searched. There are offices here, with officers, clerks, and notaries, and the daily revenue is a thousand gold dinars. No one is allowed to pass into Syria without a passport from Egypt, nor into Egypt without a passport from Syria, for the protection of the property of the subjects and as a measure of precaution against spies from Iraq.

### Damascus

I entered Damascus on Thursday 9<sup>th</sup> Ramadan 726 [9<sup>th</sup> August, 1326], and lodged at the **Malikite** college. Damascus surpasses all other cities in beauty, and no description can do justice to its charms. The Cathedral Mosque, known as the Umayyad Mosque, is the most magnificent mosque in the world. When the new moon of the month Shawwal appeared in the same year [1<sup>st</sup> September, 1326], the caravan left Damascus and I set off along with it. . . . On the third day after leaving Damascus the great caravan halted at Tabuk for four days to rest and to water the camels and pack water for the terrible desert between Tabuk and al-Ula.

### Mecca

I got rid of my tailored clothes, bathed, and putting on the pilgrim's garment, I prayed and dedicated myself to the pilgrimage. The inhabitants of Mecca have many excellent and noble activities and qualities. They are good to the humble and weak, and kind to strangers. When any of them makes a feast, he begins by giving food to the religious devotees who are poor and without resources.

**Source:** Excerpts from "Ibn Battuta: Travels in Asia and Africa 1325-1354."

### Vocabulary

**Malikite:** one of four schools of Islamic law

## Document C: Ross Dunn

*Published in 1986, Ross Dunn's The Adventures of Ibn Battuta attempts to reconstruct Ibn Battuta's journey. In a footnote, Dunn, a professor of history at San Diego State University, notes that Ibn Battuta's account of his journey may not have been entirely accurate. In this excerpt, he focuses on the problems with Ibn Battuta's account of his journey to the city of Bulghar, in modern day Russia.*

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At this point in the narrative Ibn Battuta claims to have made a journey within the month of Ramadan . . . to Bulghar and back . . . a total distance of 800 miles. [Historian] Stephen Janiscek argued convincingly that this trip never took place. Janiscek shows that Ibn Battuta's description of Bulghar is based on earlier geographic writings in Arabic. He also points out that Ibn Battuta could not possibly have made the journey in anywhere near the time he allots to it and that he says virtually nothing about his route, his companions, his personal experiences, or the sights he would have seen along the way. The Bulghar trip is the only section of the *Rihla* whose **falsity** has been proven almost beyond any doubt, though the **veracity** of some other journeys may be suspected.

**Source:** Ross Dunn, *The Adventures of Ibn Battuta: A Muslim Traveler of the Fourteenth Century*, 1986.

### Vocabulary

falsity: untruthfulness

veracity: truthfulness



## Guiding Questions

### Central Historical Question:

*What was the Muslim world like in the 1320s?*

#### Document A: Tripoli to Cairo

1. Why did Ibn Battuta decide to travel?
2. What time of year did he leave? What challenge did he face?
3. How safe was the North African coast road? Cite a specific piece of evidence from the document.
4. Why does Battuta describe Cairo as the “mother of all cities”?

#### Document B: Syria to Mecca

1. Why does Battuta stop at the Syrian border?
2. What geographical challenge does Battuta face in traveling from Damascus to Mecca?
3. How does Ibn Battuta describe the people of Mecca? Do you think this is trustworthy description? Why or why not?

### Document C: Ross Dunn

1. What is Ross Dunn's claim about Ibn Battuta's travels?
2. What two pieces of evidence does Dunn offer to support his claim that Ibn Battuta did not actually take this trip?
3. After reading the Dunn excerpt, do you think we can still use Ibn Battuta's travel accounts to learn about what life was like in the Muslim world during the 14<sup>th</sup> century? Why or Why not?

## Final Questions

1. According to Ibn Battua, what was life like in the Muslim world in the 1320s? Explain in four to five sentences.

2. What are three limitations of using Ibn Battuta's account, a single source, to understand what life was like in Muslim world in the 1320s?







## QUOTES FROM THE QURAN<sup>1</sup>

He is God, the One. God, to whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like Him. (Sura 112:1-4)

And the angels will be standing on the sides thereof, and above them on that day eight angels will bear the throne of the Lord. (Sura 69:18)

Allah raised Prophets as bearers of good tidings and as warners (Sura 2:214)

Indeed, We have sent down the Quran, and surely We will guard it (from corruption). (Sura 15:9)

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, (Sura 2:3)

And I do call to witness the self-accusing soul, that the Day of Judgement is a certainty. (Sura 75:3)

Say, 'Nothing shall befall us save that which Allah has ordained for us.'  
(Sura 9:51)

Muhammad is not the father of any one of your men, but he is the Messenger of God and the last of the prophets... (Sura 33:40)

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... who observes Prayer and pays the Zakat; and those who fulfill their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing. (Sura 2:178)

believe and do good works (Sura 103:4)

The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. (Sura 2:186)

And complete the Hajj and the 'Umrah for the sake of Allah: but if you are kept back, then make whatever offering is easily available; (Sura 2:196)

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<sup>1</sup> Taken from *The Holy Quran - Arabic Text and English Translation*. App Development: Masood Nasir. Ahmadiyya Muslim Community. App Version 2.0. 2012.



## Sura 55 (The Merciful): 1-25<sup>2</sup>

In the Name of Allah, the Compassionate, the Merciful

It is the Merciful who has taught the Qur'an.

He created man and taught him articulate speech.

The sun and moon pursue their ordered course. The plants and trees bow down in adoration.

He raised the heaven on high and set the balance of all things, that you might not transgress it. Give just weight and full measure.

He laid the earth for His creatures, with all its fruits and blossom-bearing palm, chaff-covered grain and scented herbs. Which of your Lord's blessings would you deny?

He created man from potter's clay and the jinn from smokeless fire. Which of your Lord's blessings would you deny?

The Lord of the two easts is He, and the Lord of the two wests. Which of your Lord's blessings would you deny?

He has let loose the two oceans: they meet one another. Yet between them stands a barrier, which they cannot overrun. Which of your Lord's blessings would you deny?

Pearls and corals come from both. Which of your Lord's blessings would you deny?

His are the ships that sail like banners upon the ocean. Which of your Lord's blessings would you deny?

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<sup>2</sup> Ramirez, Susan Elizabeth, Peter Stearns, and Sam Wineburg. *World History: Human Legacy*. New York: Holt, Rinehart and Winston, 2008, pg. 260.

## QU'RAN<sup>1</sup>

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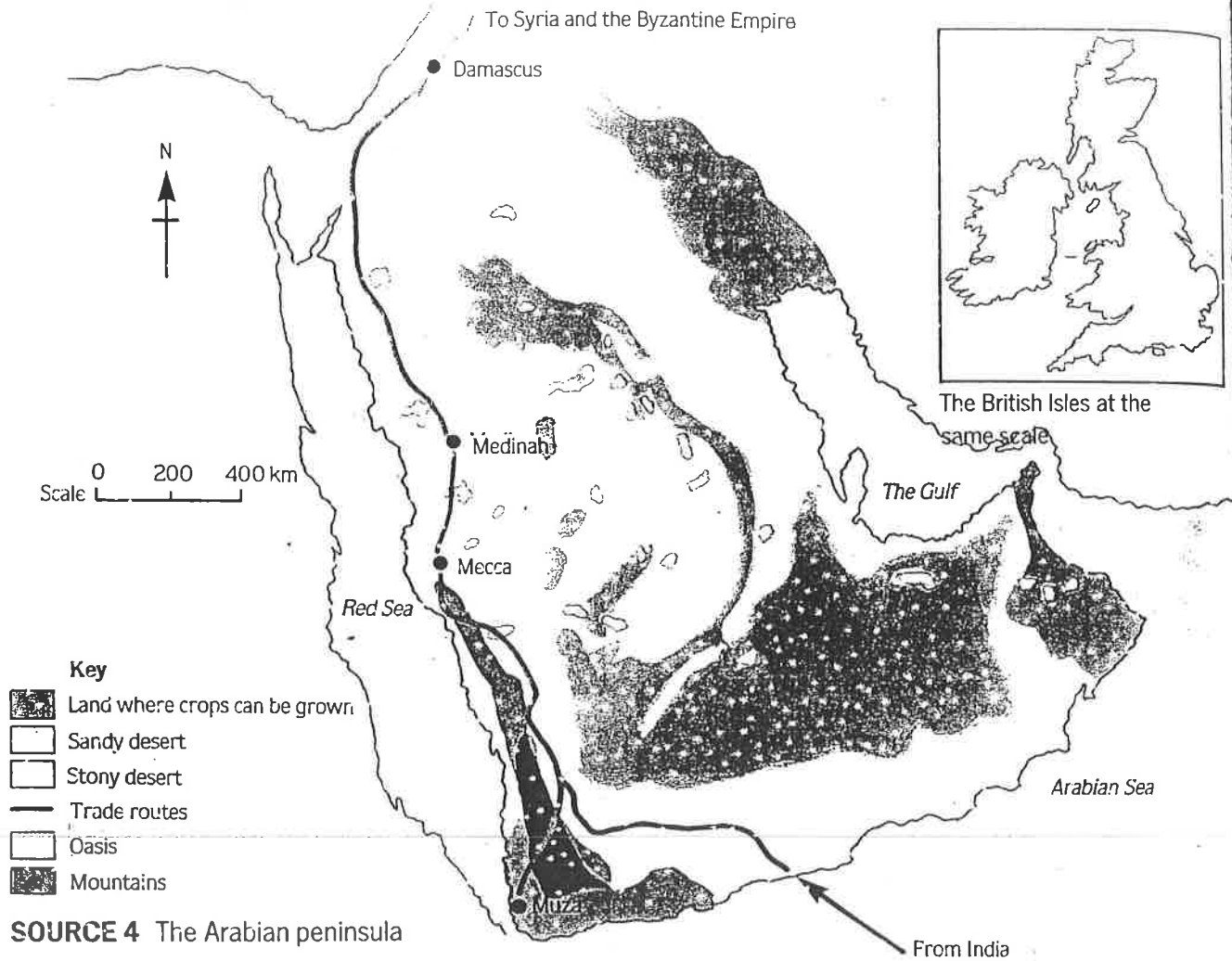
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<sup>1</sup> Ramirez, Susan Elizabeth, Peter Stearns, and Sam Wineburg. *World History: Human Legacy*. New York: Holt, Rinehart and Winston, 2008, pg. 260.

# ARABIA BEFORE ISLAM



**SOURCE 4** The Arabian peninsula

Use the key to the map in Source 4 to answer these questions:

1. Is Arabia a good place for growing food?
2. Where does the main trade route through Arabia go to?
3. Would travel in Arabia be easy or difficult? Explain your answer.
4. How many kilometres is it from Damascus in Syria to the Arabian seaport of Muza? A camel train travels at an average of twenty kilometres a day depending on travel conditions: how quickly could it make that journey?

In the Survival Game you found out about the lives of the desert people. Three aspects of their lives are particularly important in explaining why these people were soon going to build a great Empire.

## The cities

By the early 600s, the main cities of Arabia were Medinah and Mecca. These were important trading centres where the desert tribes came to trade. They exchanged wool, meat, milk or hides for the things they couldn't grow or make themselves, such as spices or weapons. In Mecca, this trade took place at a religious SHRINE called the Kaabah.

## Religion

Arabia was already influenced by a number of religions. Trade had brought many Jews and Christians to Arabia. Some ARABS had converted to these religions. But most followed other gods. They could all be worshipped at the Kaabah, which at that time contained hundreds of IDOLS. The people of Mecca made a lot of money out of Arab pilgrims coming to worship idols at the Kaabah.

## The tribes

Everyone belongs to a family. A number of families are loyal to you. Some tribes come across land. MERCHANTS. The powerful than. NOMADS. The desert who followed moving from. Could some of the desert army?

1. Imagine Write the someone journey.
2. Here is a situation class, try groups:
  - a) things w and less
  - b) things w place in country

- The tribe. The one and
- The
- The Kaabah
- The settle d punish
- Only harsh c
- The interes
- The from the Meccan to att





## The tribes

Everyone belonged to a clan – a kind of extended family. A number of clans together made up a tribe. Loyalty to your tribe was fierce and disputes between tribes were often settled by fighting.

Some tribes, such as the Quraysh, which you will come across later, were city-dwellers and **MERCHANTS**. They were beginning to be more powerful than the other tribes, who were desert **NOMADS**. The desert tribes were skilful travellers, who followed the stars to cross featureless deserts, moving from oasis to oasis.

Could someone make use of the skills and loyalty of the desert tribes and turn them into a powerful army?

1. Imagine you are a traveller in ancient Arabia. Write three sentences of good advice for someone thinking of making the same journey.
2. Here is a list of statements which sum up the situation described on pages 156–159. As a class, try to sort the statements into two groups:
  - a) things which would make Arabia backward and less united
  - b) things which suggest that changes might take place in Arabia: people becoming richer or the country becoming more united.

- The nomads' main loyalty was to their tribe. These tribes were constantly fighting one another.
- The nomads worshipped different gods.
- These gods could all be worshipped at the Kaabah.
- There was no system of law and order to settle disputes between the tribes, or to punish tribes that attacked traders.
- Only a small population could live in the harsh desert area.
- The nomads' lifestyle meant they weren't interested in building up great wealth.
- The Meccans were gradually becoming rich from the profits of trade and **PILGRIMAGE**. Meccans had enough wealth to pay tribes not to attack traders.

## How do we know?

What are the problems of finding out what Arabia was like 1400 years ago, just before the Islamic religion began?

- Because the desert tribes were nomadic, they didn't build permanent homes, or have many belongings.
- Most Arabs could not read or write 1400 years ago. There was no need to. However, each tribe recorded its history and achievements in long poems. Because poetry is easy to memorise these poems could be passed on word for word from generation to generation. Collections of the best poems were later gathered together and written down. Source 2 on the previous page shows poems of this period.
- The harshness of the environment meant very few outsiders ever visited Arabia. The few who did have left very incomplete impressions of what Arabia was like (see Source 5).

**SOURCE 5** Written by a Greek sailor in the first century

“The country inland is peopled by rascally men who live in villages and nomadic camps, by whom those sailing off course are plundered and those surviving shipwrecks are taken for slaves.

Muza (a seaport) is crowded with Arab shipowners and seafaring men, and busy with the affairs of commerce.”

1. What problems are there for **ARCHAEOLOGISTS** trying to find out about life in Arabia before Islam?
2. What problems face historians using written evidence to find out about Arabia before Islam?
3. Despite the problems, we can learn some things about Arabia before Islam. Use the information on pages 156–159 to write a paragraph about it.

**ISLAMIC NAMES**

Names tell the world about who we are, our families, where we come from, personal characteristics or features, or our accomplishments. Choose what you want your "arabic" name to say.

**Identifies**

Family relations: names can show relationships.

Abu/Umm = father/mother

Ibn/Bint = son of/daughter of

Characteristics: how you relate to something, place, or person

Al X = place of origin, tribe, what you are known for, other feature.

Abd X = servant of X

Choose one of the following names and combine it with any of the identifiers above to create an "Arabic" name.

Possible Names:

**MEN**

**WOMEN**

ARABIC	MEANS	ARABIC	MEANS
Abdallay	Servant of God	Karima	Noble, generous
Khalid	Eternal	Maryam	Mary
Hassan	Beautifier	Noor	Light
Hamza	Strong, steadfast	Ameena	Truthful
Ibrahim	Abraham	Farimah	To abstain
Abd almalik	Son of the king	Samina	Healthy
Yousef	Joseph	Huga	Right guidance
Sabri	Patient	Aisha	Alive
Ahmad	More commendable	Nabeela	Noble
Yahya	John	Samira	Companion in evening talk
Harun Er-Rashid	Aaron of	Paziza	Powerful, beloved
Ali	Lofty	Hamida	Praised
Zain	Beauty, grace	Nadia	Tender, delicate
Adil	Fair, honest	Basima	Smiling
Ibn Hisham	Son of generous	Najeeba	Noble, intelligent
Hanifa	True, upright	Laila	Night
Hamid	Praised	Suhaila	The star
Mahmood	Praiseworthy	Jenan	Canopus
Ismail	Ishmael	Farah	Garden, paradise
Al-Ghazali	Like a gazelle	Hanna	Joy
Ishaak	Isaac	Rabia	Bliss, happiness
Rashid	Rightly guided	Farida	Spring time
Amir	Princd	Muna	Unique, precious
			Wishes, desires

**[REDACTED]**  
Video note taking

## **ISLAM: EMPIRE OF FAITH**

1. What is the role of the Muezzin?
  
2. What does civilization owe to Islam?
  
3. List two new things you learned about Mohammed's childhood.
  
4. What are the major characteristics of Bedouin culture?
  
5. What was the role of the Ka'abah?
  
6. Khadijhe was...
  
7. What was the one message?
  
8. The Koran is a ...
  
9. How is G-d described and portrayed in the Koran?



10. With what aspects of Islam did non-believers have trouble?

11. What happened in 619 AD? What were the consequences?

12. Explain why Mohammed went to Yathrib.

13. According to the documentary, what was the relationship between Islam, Judaism, and Christianity?

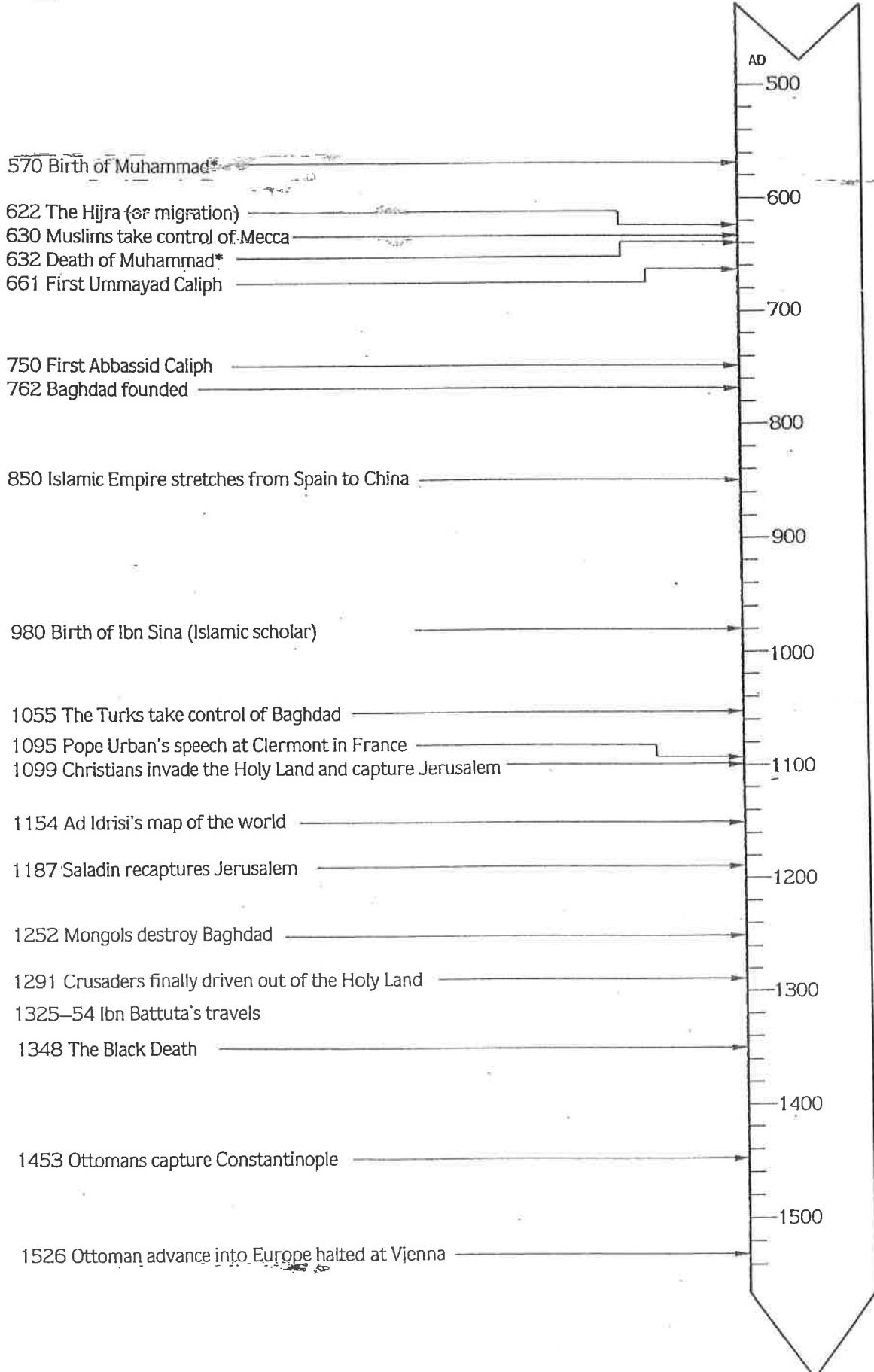
14. The first mosque was...

15. Describe Muslim prayer and the reasons behind its practice.

16. What happened when Mohammed conquered Mecca?

17. Why was Islam able to spread quickly?

# Timeline: Islamic civilisations



## RELIGIOUS TIMELINES; putting it all together

### NOTE TAKING: *EasyBib and Notecards*

This will be explained in class

#### **On Wednesday, November 5**

##### CHOOSING NOTE CARD TOPICS

*How does one decide on note taking topics?*

Be sure to have your notes, maps, and graphic organizers for ALL the religions that we have studied so far.

#### **Due Thursday, November 6**

##### NOTE TAKING

*What are the essential details for the spread of your assigned religion?*

Read appropriate sections of textbook. Pull out important names and events.

#### **Due Friday, November 7**

##### NOTE TAKING

*What are the essential details for the spread of your assigned religion?*

Read appropriate sections of textbook. Pull out important names and events.

#### **Due Monday, November 10**

##### CREATING A TIMELINE

*What should everyone know about how your religion spread?*

Draw a NEW map show the place of origin, important locations and regions for your religion.

If appropriate, show movement (spread of religion).

Prepare for class all materials and resources needed to create a timeline for your religion.

#### **Due Wednesday, November 12**

##### RELIGIONS AND EMPIRES

*How do religions spread and expand?*

Look at the other timelines.

Write a one page thought-piece answering the following:

- Did the three religions expand at the same rate?
- Did they expand in the same way?
- In what ways did they change as they expanded?
- By 1000 ce which was the most successful and why?





## THE GOLDEN AGES OF EMPIRES: ISLAMIC EMPIRE

**On Friday, December 12**

### ISLAM AFTER MOHAMMED

*Why did Islam split after Mohammed?*

Using the packet of documents and the outline created in class:

write out your thesis and

write **ONE** Mostly Connected Knowing body paragraph

For each fact, quote, or interpretation from a source give an in-text citation.

**Due Monday, December 15**

### THE ABBASID DYNASTY

*How was the Abbasid Dynasty different from the Umayyad Dynasty?*

Read and take notes on page 264-6.

**Due Wednesday, December 17**

### THE ISLAMIC EMPIRE

*Was moving the capital of the Empire to Baghdad beneficial or unimportant?*

Trace 10x and then draw a map of Europe, Asia, and Africa (Old World).

Add the information from pages 256, 263, and 268-9.

**Due Thursday, December 18**

### ABBASID SOCIETY AND CULTURE

*Answer the question at the end of your assigned section.*

Read your assigned sub-section of Section 3, pages 270-274.

**Due Friday, December 19**

### QUIZ ON THE ISLAMIC EMPIRE

*How does one decide on note taking topics?*

Prepare a note card of notes for this quiz.

This will be matching, multiple choice and fill in the blank.

**On Monday, December 22**

### GEOGRAPHY OF AFRICA

*What are the challenges to sovereignty and trade in Africa?*


Read and take notes on pages 284-5 on Geography.

**On Monday, January 5**

### GEOGRAPHY OF AFRICA

Trace the map of Africa 10 times and then draw it.


Add the climate information (only) from page 282 and 297.



## THE WORLD OF ISLAM DURING THE ABBASID DYNASTY

A Trade Based Golden Age


based on Maurice Lombard, *The Golden Age of Islam*, Joan Spencer (trans), Princeton: Markus Wiener Pub., 2003; and other publications.



## THE WORLD OF ISLAM DURING THE ABBASID DYNASTY


A Trade Based Golden Age

by Marcia Okun, Newton South HS  
based on Maurice Lombard, *The Golden Age of Islam*, Joan Spencer (trans), Princeton: Markus Wiener Pub., 2003; and other publications.




## Was Islam solely an Arab religion?

- It is an Arabic religion
  - Muhammed was Arab
  - The Qu'ran is in Arabic
- Under the Four Rightful Caliphs
  - The Arabian Peninsula was unified
  - Mecca was the capital,
    - The Ka'aba made the focus of prayer




## Umayyad Dynasty


- They were not among the first believers
- The capital was moved to Damascus
- The region of Syria had at times been under the Byzantine and Sassanian Empires
- New converts were not Arabs
- The Empire was becoming increasingly urban



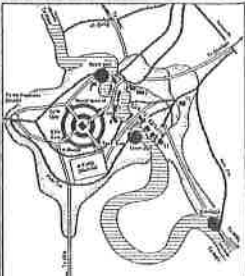
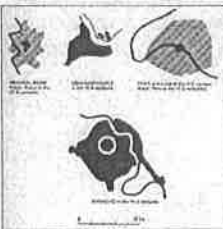
## The Islamic World: The Abbasid Dynasty ce 750-1258



Marcel Taboneau (Lyon), *Islamic Art and Architecture: An Introduction to the Architecture and the Arts of the Caliphates of Islam*, 2013




## Baghdad ce 762 -






Marcel Taboneau (Lyon), *Islamic Art and Architecture: An Introduction to the Architecture and the Arts of the Caliphates of Islam*, 2013, pages 126 & 127






## Caravans for the Hajj and Trade





"The Silk Routes" from *World History: The Ancient World*, 13th Edition, © 2014, by Robert D. M. White, published by McGraw-Hill Education, 2014. ISBN 978-0-07-351200-2. All rights reserved. This page may be reproduced for personal or internal use only. For more information, contact your local McGraw-Hill Education representative.




## Diet of the nomad tribes of central Asia, Iran, Arabia, and the Sahara



- Produce of their flocks
  - Meat, milk, cheese
  - Animal fat or butter



## Diet of the Sedentary Populations of the East and Mediterranean Area


- Cereals (flours, breads, porridge, pastas)
- Olive tree (fruit and oil)
- Vegetables and fruit (especially grapes)
- Date-palm (especially oasis-dwellers)



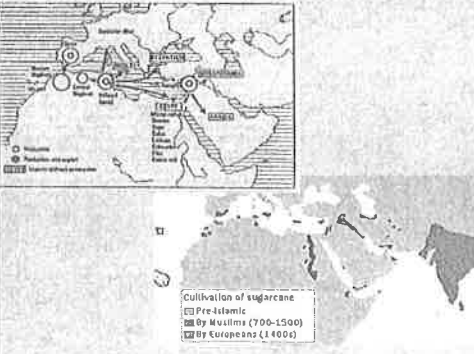



## Qanat Irrigation System


Mohammed H. Al-Hassani, *Qanats: An Ancient Water-Lifting Technology*, 2011, p. 20. ISBN 978-1-105-29212-0. All rights reserved.



## Plant Diffusion



"The Diffusion of Sugarcane" from *World History: The Ancient World*, 13th Edition, © 2014, by Robert D. M. White, published by McGraw-Hill Education, 2014. ISBN 978-0-07-351200-2. All rights reserved. This page may be reproduced for personal or internal use only. For more information, contact your local McGraw-Hill Education representative.



## Animal Products and Uses

- Domestic Stock Rearing
- Nomadic Stock Rearing
- Industrial Uses
- Transportation
- Energy
- Entertainment

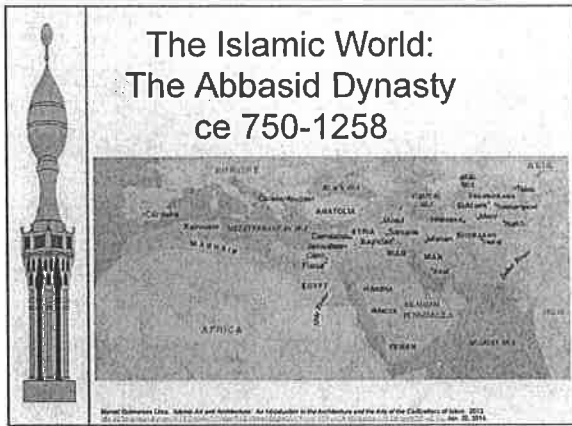








1/22/15



Name:

## The Qur'an

Directions: Read each of the following *suras* from the Qur'an and then re-write them in your own words in the space below.

1. Thy Lord hath decreed that ye worship none but Him.
2. Take not life -- which God has made sacred -- except for just cause.
3. He has only forbidden you carrion, and blood, and the flesh of swine.
4. Woe to those that deal in fraud, those who, when they have to receive by measure from men, exact a full measure, but when they have to give by measure or weight to men, give less than due.
5. And swell not thy cheek in pride at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster.
6. If any do turn his back to the aggressors on such a day of battle unless it be in a stratagem of war, or to retreat to a troop of his own, he draws on himself the wrath of God.

7. Satan's plan is to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from payer. Will ye not then abstain?
  
8. Say to the believing women that they should lower their gaze and guard their modesty. They should draw their veils over their bosoms and not display their ornaments.



Name \_\_\_\_\_

Block \_\_\_\_\_ Date \_\_\_\_\_

# Find the Thesis!

1. Which of the following is a thesis statement?

- a. Early Muslim leaders were successful in spreading Islam across North Africa because of their military prowess.
- b. Muhammad, who founded Islam, was a charismatic prophet.
- c. Islam and Christianity share common roots in the teachings of Judaism but they are also different.
- d. There are two major types of Islam, Sunni and Shia, both of which are more than one thousand years old.

The thesis is \_\_\_\_\_ because \_\_\_\_\_

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2. Which of the following is a thesis statement?

- a. Hinduism is a transcendental religion that strongly influenced the history of India.
- b. Many people found Buddhism appealing because while it shared fundamental beliefs with Hinduism its teachings said that anyone could achieve enlightenment in this lifetime.
- c. Buddhism came out of Hinduism and developed differently.
- d. Hinduism and Buddhism share both similarities and differences in both beliefs and practices.

The thesis is \_\_\_\_\_ because \_\_\_\_\_

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WORLD HISTORY: Pre-quiz on Islam

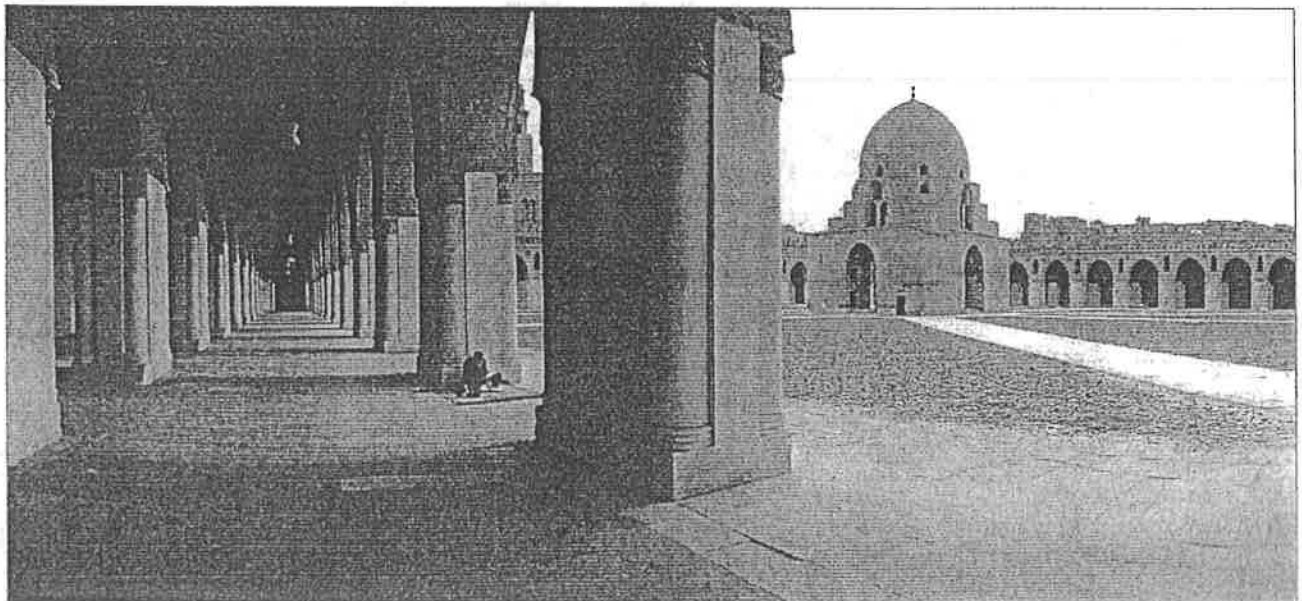
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**Directions: Circle the correct answer (T=True; F=False). If it is false (or open to interpretation) write an explanation/correction below each statement.**

1. T F Islam originated in what is today Israel.
2. T F Most (more than half) Muslims live in the Middle East.
3. T F Islam traces its origins back to Abraham.
4. T F Many forms of Islam do not give women equal rights.
5. T F All Arab people are Muslims.
6. T F Islam is the largest religion in the world.
7. T F Islam teaches that violence in the name of God is acceptable.
8. T F Muslims worship Muhammad as the Muslim "messiah."
9. T F Most terrorists in the world today are Muslim.
10. T F Muslims believe in reincarnation.
11. T F Giving to charity is one of the "Five Pillars" (basic beliefs) of Islam.
12. T F Osama bin Laden was a Muslim.
13. T F Muslims are asked to pray three times a day.
14. T F Muslim men can have more than one wife.
15. T F Jerusalem is the holiest city in the world for Muslims.
16. T F Islam is not as old a religion as Christianity.
17. T F The Muslim holy book is called the Quran.

# RELIGIONS *of the* WORLD

The Illustrated Guide to Origins, Beliefs,  
Traditions & Festivals  
*Revised Edition*



*Elizabeth Breuilly • Joanne O'Brien • Martin Palmer*  
*Consultant Editor • Professor Martin E. Marty*



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## CHAPTER THREE

# ISLAM

Muslims believe that Islam is the faith of all God's prophets from Adam onward, and therefore is the original religion. They see the formal creation of a distinct religion in the seventh century CE as the final form of the religion, explicitly revealed in the Qur'an.



*A carved wooden panel on the grounds of the Great Mosque in Xian, China. The Chinese character means "to seek," or "to pray."*

*At a mosque in Lahore, Pakistan, Muslims gather for prayers at Eid ul-Fitr, the end of the month of fasting.*

*Islam* is an Arabic word meaning "to submit," and a Muslim is "one who submits"—that is, one who lives life in the way God intends. Islam is a total way of life, not just concerned with spiritual matters. Muslims believe that from time to time God has sent prophets such as Moses, Abraham (*Ibrahim* in Arabic) and Jesus to enshrine this way of life in human society, but that their message has often been mistaken, forgotten or distorted. They believe that Muhammad was the last of these prophets, and that because his message was written down almost as soon as it was revealed, it has been passed on as God intended in the words of the Qur'an. Muslims give Muhammad deep love and respect. They regard him as God's final prophet, and seek to follow his example. After the Qur'an,

the words and actions of Muhammad are the second highest authority in Islam, but worship belongs only to God. Muslims recognize the revealed nature of the Hebrew Bible and of the New Testament but claim that the texts have become corrupted over the centuries, and that they have lost their original message. Muslims worship one God (*Allah* in Arabic), who is the creator and ruler of the universe, all-powerful and with no equal.

Today there are over a billion Muslims worldwide, especially in the Middle East, North and West Africa, southeastern Europe, and Malaysia. There are two main branches of Islam: Sunni, who comprise eighty percent of all Muslims, and Shi'a, who are found mainly in Iran, Iraq, Yemen and Bahrain.



## Origins, Developments and Divisions

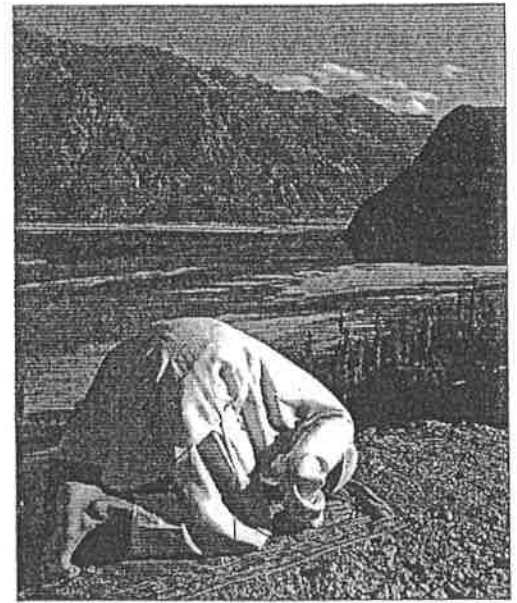
### ISLAM'S HEARTLAND

From the holy cities of Makkah and Medina the Arab conquests spread out to the north and west, conquering Palestine, Jerusalem, Syria, Egypt and the rest of North Africa and penetrating into Spain. In the east, Islam conquered the Persian Empire and its armies were fighting the Chinese by the early eighth century. Damascus, Baghdad and Cairo soon rose as major social, political and religious centers of Islamic power.

**T**he extraordinary speed of the growth and spread of Islam in its first fifty years is unique in religious history. Undoubtedly part of its appeal lay in the clear teaching of belief in one God and the daily practices of prayer.

Arabia in the seventh century CE was a place of many religions. Christianity was well established in the lands bordering the Byzantine Christian Empire and in areas such as the Yemen. In the lands on the borders of the Zoroastrian Persian Empire, Zoroastrian ideas were highly influential, together with Manichaeism, which combined elements of Zoroastrian, Christian and Buddhist teaching. Judaism was strongly represented in all the cities and had followers among the tribes. Muhammad studied with a Syrian Christian monk and had many contacts with Jews.

Many of the Arab tribes were polytheistic: They worshiped a wide range of deities. Makkah was a major pilgrimage center for the



*A man interrupts his journey through the mountains of Baluchistan to pray in the direction of Makkah.*

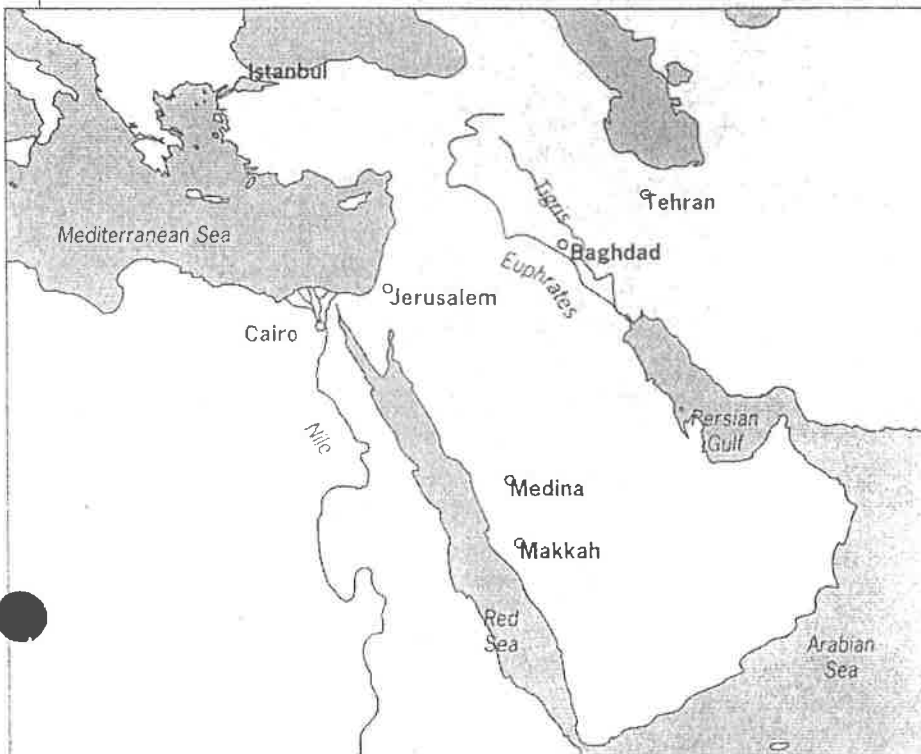
people whom the Qur'an calls pagans, and the Ka'ba (see page 72) was full of statues of various deities.

Although Arabia had long been surrounded by the two great empires—Byzantium and Persia, by 630 both had become exhausted by their wars.

### Muhammad the Prophet

Muslims believe that Muhammad was God's final prophet and that the revelation given to him has never been corrupted, so there is no need for further revelation. When Muslims speak or write the name of Muhammad, they add "Peace Be Upon Him" as a mark of respect.

Muhammad was a respected and successful trader in Arabia in the seventh century. Muslim texts tell how, in 610, at the age of forty, he was meditating in a cave at Hira outside the city of Makkah when he had a vision of the angel Jibra'eel (Gabriel). The angel told him, "Recite!" but Muhammad refused three times until at last the angel said: "Recite in the name of thy Lord who created!" The words that were then given to Muhammad declared the oneness and power of God, to whom worship should be made.





Muhammad began to teach the oneness of God in the city of Makkah, but here he met with opposition. He and his followers retreated to Medina, where the first Islamic community was founded. Muslim dates are all calculated from this journey (the Hijrah) in 622 CE, which is therefore year 1 AH (After Hijrah). A period of missionary, political and military activity then followed, so that by the time of the Prophet's death in 632, Islam was established in most of the Arabian Peninsula, including Makkah itself.

**The development and spread of Islam**

After the death of Muhammad the leadership of the Muslim community passed to a succession of caliphs ("deputies"), under whom Islam continued to spread. Large areas came under Muslim religious and political rule through the Arab conquest. Followers of other religions were usually tolerated provided they did not

fight against Islam, and conversion was usually gradual in these areas.

In 711 Muslim forces crossed the Indus River into India in the south and entered Spain in the north. Their farthest northward expansion was reached in 732, when a Muslim army was defeated near Tours in France. But Christian forces from northern Europe fought back over many centuries. They slowly regained control of Spain, finally expelling the Muslims in 1492. In the fourteenth century, Ottoman Turks crossed into eastern Europe from Anatolia and took over most of the Balkans.

Meanwhile, under the Abbasid Caliphate in Baghdad (750-1258), Muslim control spread eastward through northern India to the bay of Bengal. From 1526 onward, the Mughal Empire in India controlled most of the Indian subcontinent but gradually lost control of the outlying areas before being deposed by the British in 1858.

**SUFISM**

From about the eighth century CE, a more mystical tradition arose in Islam, emphasizing the inner spiritual state of love and devotion to God. This tradition became known as Sufism, and many different Sufi orders arose, some of which still survive. In contrast to other forms of Islam, they developed the use of music, drumming and dance in worship. The Turkish Mevlevi order, better known as the "Whirling Dervishes," performed a dance, each stage representing ascent towards union with the Divine. In recent years Sufism has experienced a considerable growth, not least in the West. There the poems of the greatest Sufi poet, Rumi (thirteenth century), have touched the hearts of many, just as they have been doing down the centuries in Islam.

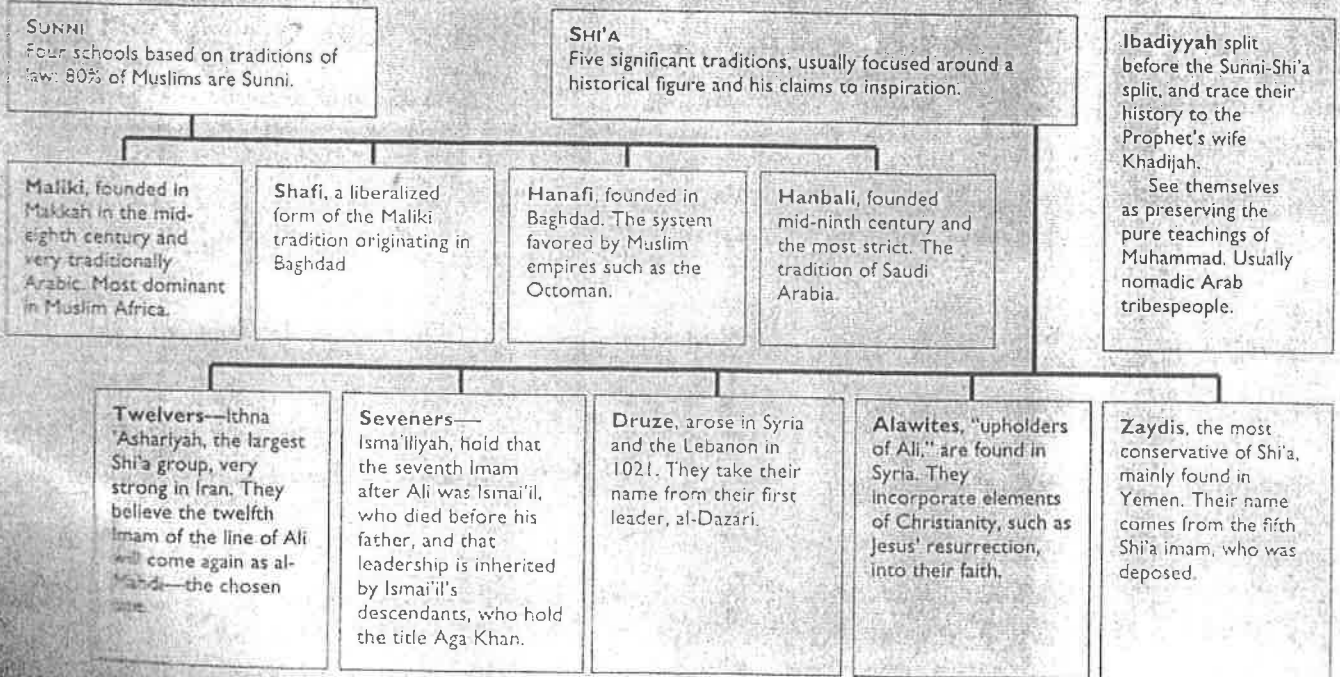
**DIFFERENCES IN ISLAM**

The fourth caliph, Ali, was Muhammad's son-in-law. Islam split during his caliphate in the mid-7th century since some believed that because of his family relationship, he was Muhammad's first true successor,

and that leadership of the Muslim community should be on a hereditary principle. These became known as the *Shi'a* ("partisans") of Ali and of his sons Hassan and Husseyn. The majority held that caliphs should continue to be democratically chosen

in the same way as the first four, and are known as *Sunni* ("majority").

There are four schools of Sunni Muslims, with only minor differences between them. The *Shi'a* are divided into a number of smaller groups with differing beliefs.





## Foundations of the Faith

### WRITING THE QUR'AN

Muslims believe that the Arabic of the Qur'an comes directly from God and that the words themselves are alive and beautiful, the language of heaven. The words of the Qur'an must be written carefully and clearly, and decorative Qur'anic calligraphy has developed as devotional art. Passages from the Qur'an are also used to adorn buildings and artifacts.



Detail of a Qur'anic inscription from el-Goun Mosque.

A decorative 15th-century Ottoman Qur'an. Copies of the Qur'an are always treated with great care, often wrapped in a clean cloth and kept on a high shelf. A stand is used to hold the book open for reading. Before handling the book, Muslims always make sure that they themselves are clean.

Muslims believe that the Qur'an was written by God and revealed to Muhammad at intervals from the time of his first vision at the age of 40 until he died aged 62. He memorized these himself and taught them word for word to his followers. The revelations were recorded in writing and collected into one volume soon after the Prophet's death. As the words are regarded as a direct communication from God, the Qur'an is read and studied in the original Arabic and translations are never used in worship. It is written in a poetic style and contains teachings about God, justice and daily life as well as Islamic versions of stories also found in the Bible. Muslims consider the Qur'an to be the foundation of all other knowledge.

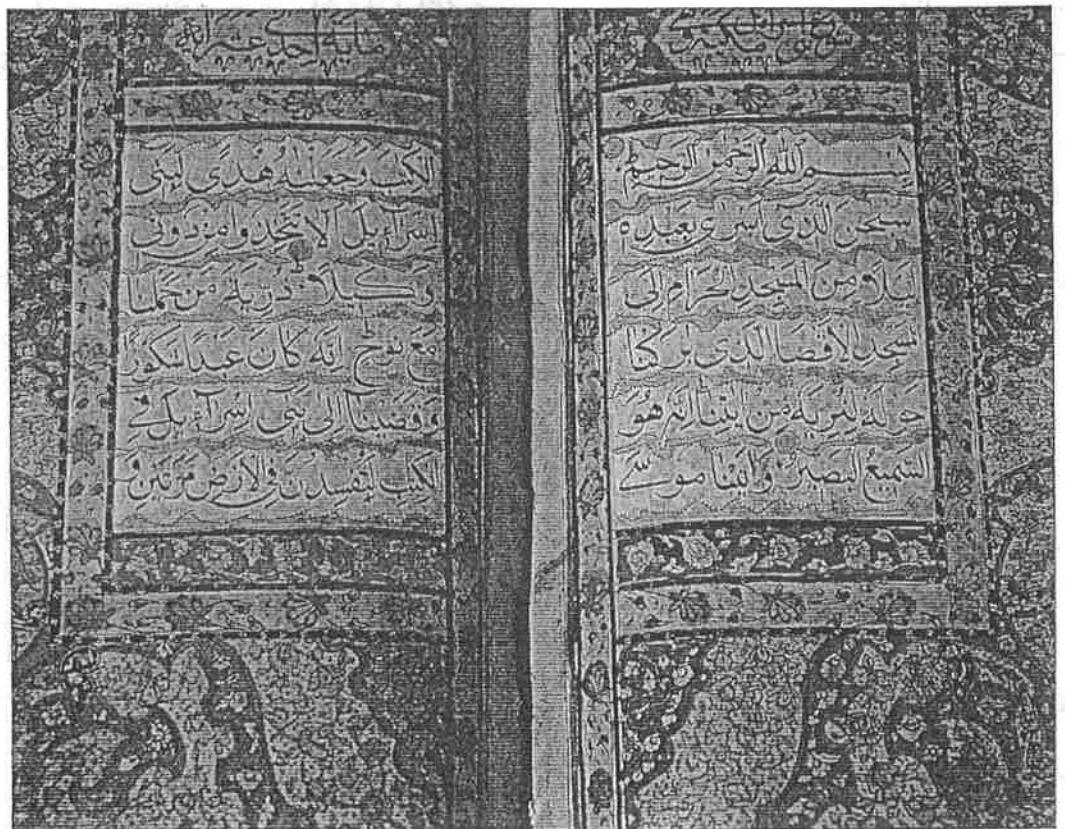
The beauty of the Arabic of the Qur'an is often cited as one proof of its divine nature.

Because of its poetry and style it is considered by Muslims to be a greater work than any other written text.

In Muslim countries, learning to read and recite the Qur'an is an important part of a child's education. Elsewhere, Muslim children often attend classes in the mosque to learn to read Arabic and recite the Qur'an. Muslim children living in the West, and increasingly also in traditional Muslim areas such as Malaysia, are often learning two languages: their mother tongue and Arabic.

### Hadith

Muhammad is believed to have interpreted the word of God by his actions (*sunna*). Stories of his life and his sayings that do not form part of the Qur'anic revelations were handed down and collected for more than two hundred years. They were carefully examined for authenticity by scholars who checked the reliability of the line of transmission. These stories and sayings are known as *Hadith*, and are a source of guidance for Muslims where there is no specific guidance in the Qur'an. The combination of





**FROM THE QUR'AN**

He is God—there is no god but He.  
 He is the Knower of the unseen and the visible.  
 He is the Merciful, the Compassionate.  
 He is God—there is no god but He.  
 He is the King, the Holy, the Peaceable, the Faithful,  
 the Preserver, the Mighty, the Compeller, the Sublime.  
 Glory be to God, above what they associate (with Him).  
 He is God—the Creator, the Maker, the Shaper.  
 To Him belong the most beautiful names. All that is in the Heavens and the Earth magnifies Him.  
 He is the Mighty, the Wise.  
 (From Surah 59)

the Qur'an and Hadith forms the basis of Islamic law (*Fiqh*). An example is the Hadith related by Bukhari:

*Anyone drawing pictures will be punished by Allah until he blows the spirit into that picture, and he will never be able to blow the spirit into it...draw things that have no spirit.*

**BASIC BELIEFS**

A Muslim is one who can say with understanding and sincerity:  
*There is no god but God and Muhammad is his prophet.*  
 These two linked ideas—the oneness of God and the prophethood of Muhammad—form the basis of Islamic belief.

**THE ONENESS OF GOD**

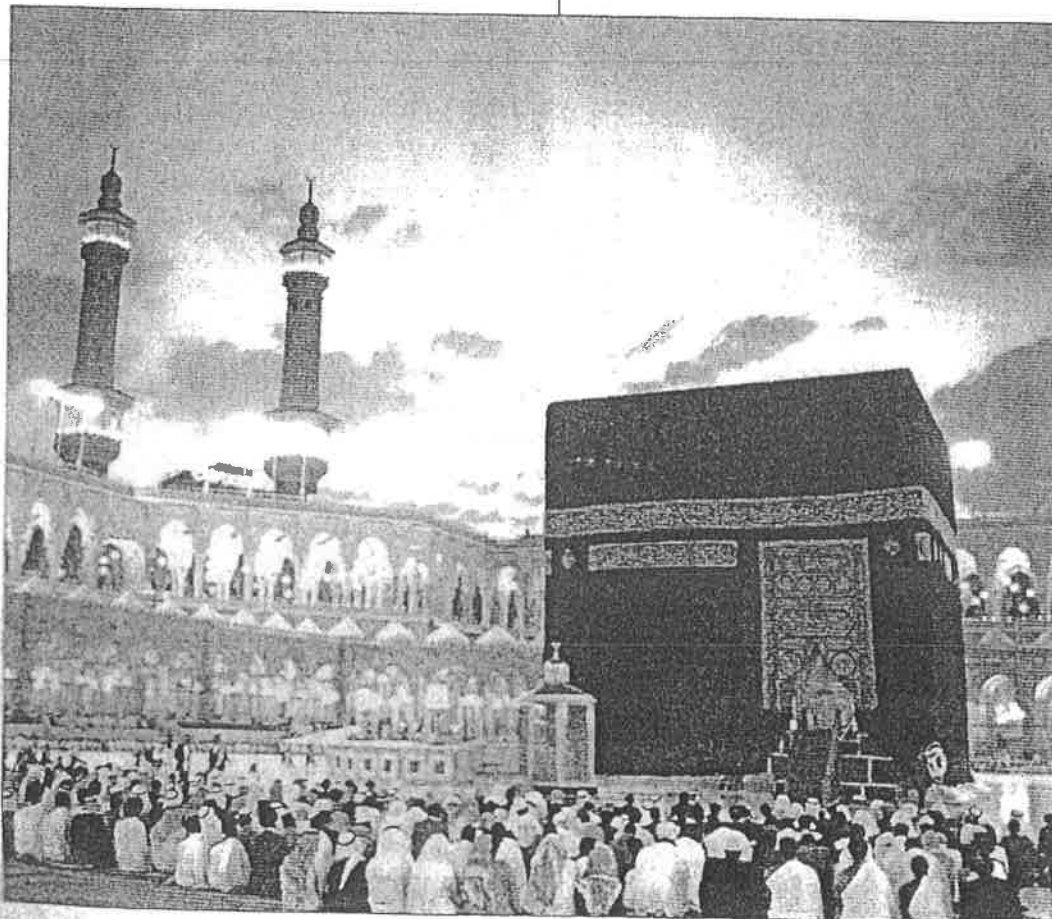
The Qur'an forbids the worship of idols, and therefore Muslims do not make images either of God or of the Prophet. Many Muslims object to any form of representational art because of the danger of idolatry. This is why mosques and other Muslim buildings are often decorated with geometric patterns: the beauty of the patterns reflects the beauty and unity of God's creation. One of the greatest sins in Islam is *shirk*, or blasphemy—that is, associating anything or anybody with God, who is unique and transcendent.

In the Qur'an and the Hadith, God (*Allah* in Arabic) is spoken of with ninety-nine names, each one saying something of his

character (for example, Revealer, Sustainer, Judge, the All-wise, the All-Compassionate). However, Islam also teaches that there is a hundredth name that has never been revealed. This emphasizes that God has a dimension that is unknowable.

**PROPHETHOOD**

The names of twenty-five prophets are mentioned in the Qur'an, including Noah, Abraham and Jesus. Muslims believe that earlier prophets were given messages that were relevant for their time, but that these were incomplete or only partially understood. Muhammad received the full, complete and final revelation, and is loved and honored as God's final prophet.



*As pilgrims circle the Ka'ba in Makkah they try to come close enough to kiss the black stone that is set into the outer wall of the Ka'ba. An Hadith tells how Umar, one of the early Muslims, explained why he kissed the black stone: "I know you are a stone which has no power to do me harm or good. If I had not personally seen the Prophet Muhammad kiss you, I wouldn't do it."*



# The Holy City of Makkah

**M**uslims believe that the Ka'ba was rebuilt by Ibrahim (Abraham) and his son Ishmael, and some say that it was first built by Adam as a house of worship.

*The first House of worship appointed for men was that at Makkah: full of blessings and guidance for all people. (3:95)*

It is a simple cube-shaped stone building and has clearly been a religious site since very early times. At the time of Muhammad it had become a center of worship with statues of gods of the local religion, and one of the first tasks when the Muslims took control of Makkah was

to remove these statues and rededicate the Ka'ba to the worship of the one God.

The Ka'ba is the center of Muslim worship throughout the world. Every year two to three million Muslims make their pilgrimage there, and no non-Muslim is allowed to enter the city. The *Hajj* (pilgrimage) is often the highlight in the life of a Muslim. The worldwide Muslim community comes together in equality and takes part in age-old rituals. One Muslim described it thus: "It is a short but glorious time during which each individual finds peace with Allah, with himself, with humanity and with all creation. It is a time of prayer and ritual and a time to share problems, experiences and feelings with one another."

## THE PILGRIMAGE TO MAKKAH

### IN MAKKAH

Each pilgrim performs seven circuits around the Ka'ba, touching or kissing the black stone in the Ka'ba wall if it is possible to do so in the vast throng of pilgrims.

### Zamzam

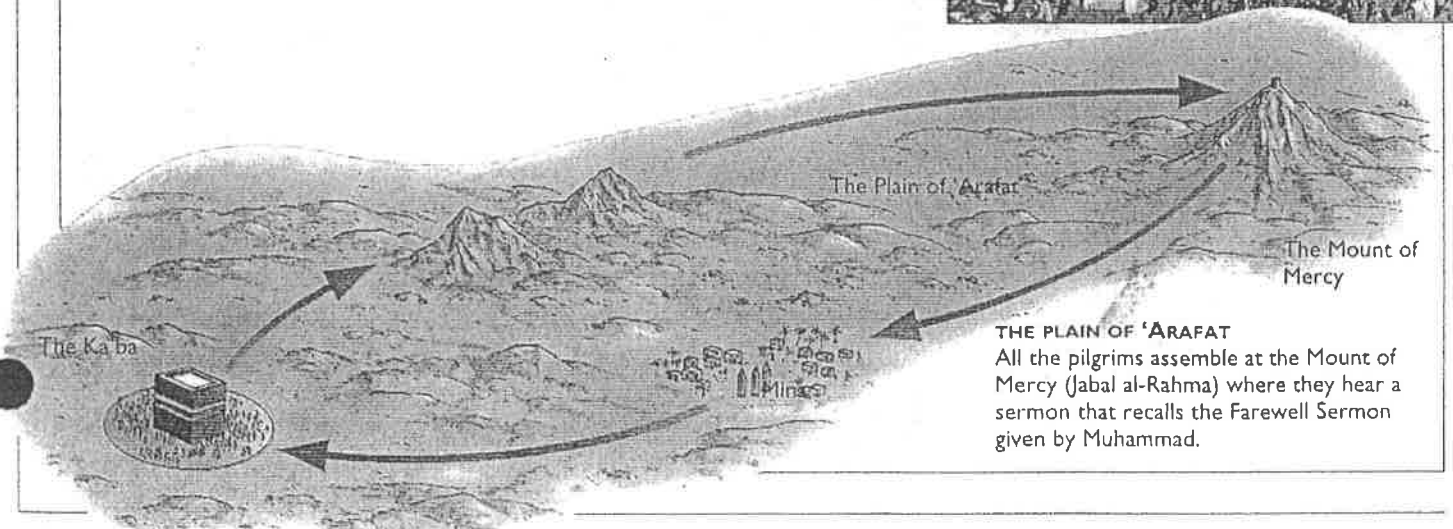
Pilgrims drink from the well that God provided in the desert for Abraham's companion Hagar and her child.

### al-Safa and al-Marwa

When Hagar thought she and her child would die of thirst, she ran back and forth between two hills, looking for water. Pilgrims commemorate this by running between the hills al-Safa and al-Marwa.

### MINA

The Hajj officially begins at Mina, a small uninhabited village where the pilgrims assemble and spend the night. Later in the Hajj, pilgrims throw rocks and pebbles at stone pillars that represent Satan and temptation.







An illustration from a Turkish book, showing Muslims praying around the Ka'ba.



The pilgrim encampment outside Makkah. Before entering Makkah the pilgrims set aside their normal clothes and all wear a simple white garment as a mark of equality with others and humility before God.

## THE FIVE PILLARS OF ISLAM

There are five main beliefs in Islam: belief in God, in the Qur'an, in the angels, in the Prophet Muhammad and the prophets sent before him, and in the Last Day. These are known as the five pillars of faith. But belief alone is meaningless, and Muslims express and uphold their faith in their daily lives by practicing the Five Pillars of Islam, described as the actions that arise out of belief.

### 1 THE DECLARATION OF FAITH

*There is no god but God and Muhammad is his prophet.*

These words are repeated in daily prayer and are written on Muslim buildings. This is the core of Islam as defined by the Prophet himself in the Hadith:

*Sufyan ibn'Abdullah said: "I asked the Messenger of Allah: 'Tell me something about Islam which I can ask of no one but you.' He said: 'Say I believe in Allah—and thereafter be upright.'"*

### 2 PRAYER (SALAH)

Five daily prayer times are laid down: before sunrise, after midday, late afternoon, at sunset and during the night. These are obligatory for all Muslims, unless they are ill or traveling, but private prayer at other times is also very much part of Islamic life. (For details of the prayers see page 77.)

On Fridays, Muslims are expected to perform the after-midday prayer together in the mosque.

### 3 FASTING (SAWM)

The ninth Muslim month, Ramadan, is laid down as a month of fasting: an adult Muslim refrains from eating, drinking, smoking and conjugal relations from dawn to sunset. The intention of the fasting is to clear the body in order to be filled by the spirit of piety and righteousness. It is a time to take stock and to be reflective. The Qur'an describes it thus (Surah 2:183):

*O you who believe, fasting is prescribed to you as it was prescribed to those before you, so that you may learn self-restraint.*

### 4 WELFARE TAX (ZAKAT)

Zakat is the right a community of Muslims has on all the surplus wealth of an individual. It is frequently calculated at an annual rate of 2.5% and is usually distributed among the needy. The zakat is the minimum amount expected—many Muslims offer far more than that in private donations or charity. As the Qur'an says (Surah 3:92):

*You will never attain righteousness until you give freely of what you love...*

### 5 PILGRIMAGE (HAJJ)

If they can afford it all Muslims are expected to perform the pilgrimage to Makkah during the month of pilgrimage (Dhu-l-Hijja) at least once in a lifetime. This is a time of fellowship, a place to share and perhaps shed worries and anxieties and find peace with oneself, with God and with all creation. But it is not obligatory: The Qur'an is specific that individuals must only go if they are physically fit to travel, can really afford to do so and do not put their family's well-being at risk.



# Prayer and Community in the Mosque

**M**uslims pray five times a day, at specific times, wherever they happen to be. On Fridays all Muslim men are expected to gather at the mosque for the after-midday prayer. Friday is not a “holy day” in the way that Jews or Christians understand the Sabbath. Business may go on before and after the midday prayers, and in all other respects it is like any other day. Nor is the mosque a consecrated place: Islam teaches that the whole world is a mosque because one can pray to God anywhere. The building is simply a convenient place for the Muslim community to meet. The story of how Muhammad chose the site of the world’s first mosque in Medina illustrates this. Many people vied to offer their house or their land. But Muhammad simply let his beloved camel wander around, and noted where it stopped. This turned out to be a piece of wasteland and here Muhammad settled and led communal prayers.

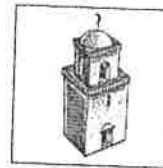
Islam teaches that there is no distinction between the sacred and the everyday—Islam is a way of life rather than a “religion.” In many parts of the world one can see travelers resting or sleeping in the mosque, because it is for the general use of the community.

*Djenne mosque and market, Mali. In many Muslim towns and villages the mosque is at the center of activity, and prayers in the mosque form part of everyday life.*



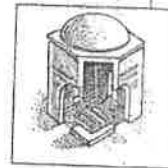
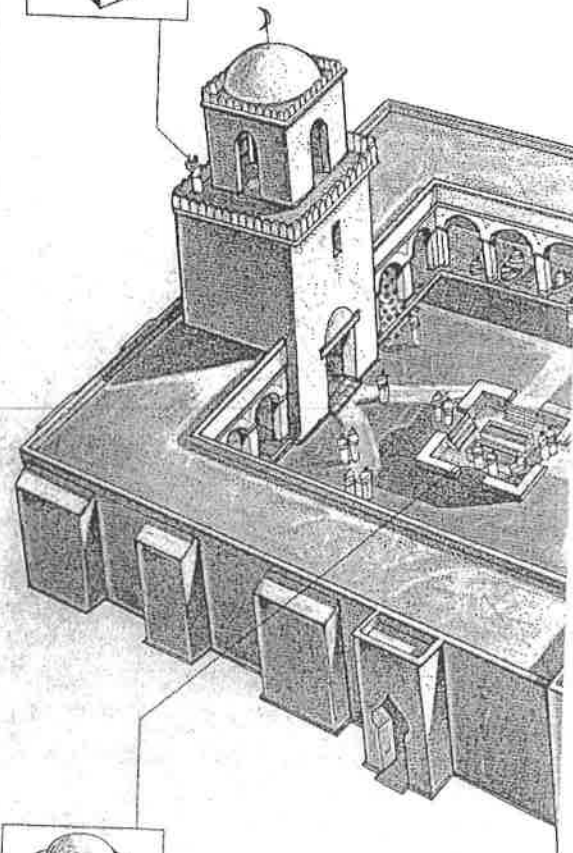
## INSIDE A MOSQUE

Mosques always have a minaret for the call to prayer, and a public hall for prayer—but these can be in almost any style. In China the minaret is often shaped like a pagoda, while in modern mosques in countries such as Dubai or Kuwait the minaret is in a modernistic style. Islam often adopts the local architecture and uses the best of modern design as well.



### MINARET

In Muslim countries the call to prayer is sounded five times a day from the top of the minaret.



### WUDU AREA

Every mosque has an area supplied with water where wudu (washing) can take place before prayer. (See page 77)



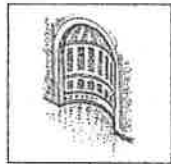
## IMAM, MUEZZIN AND KHATIB

There are three public functions in a mosque: the muezzin, who calls people to prayer, the imam, who leads the community prayers, and the khatib, who preaches the Friday sermon.

**WOMEN'S AREA**  
Women may attend prayers in the mosque but this is not a requirement for them. They sit in a separate area, often in a gallery upstairs.



**MIHRAB**  
All Muslim prayer takes place facing in the direction of the Ka'ba, the house of God in Makkah (see page 72). Muslim homes mark this direction in some way, and in the mosque it is marked by a niche in the wall and the mosque then designed around this wall.



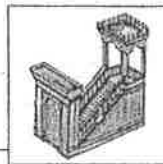
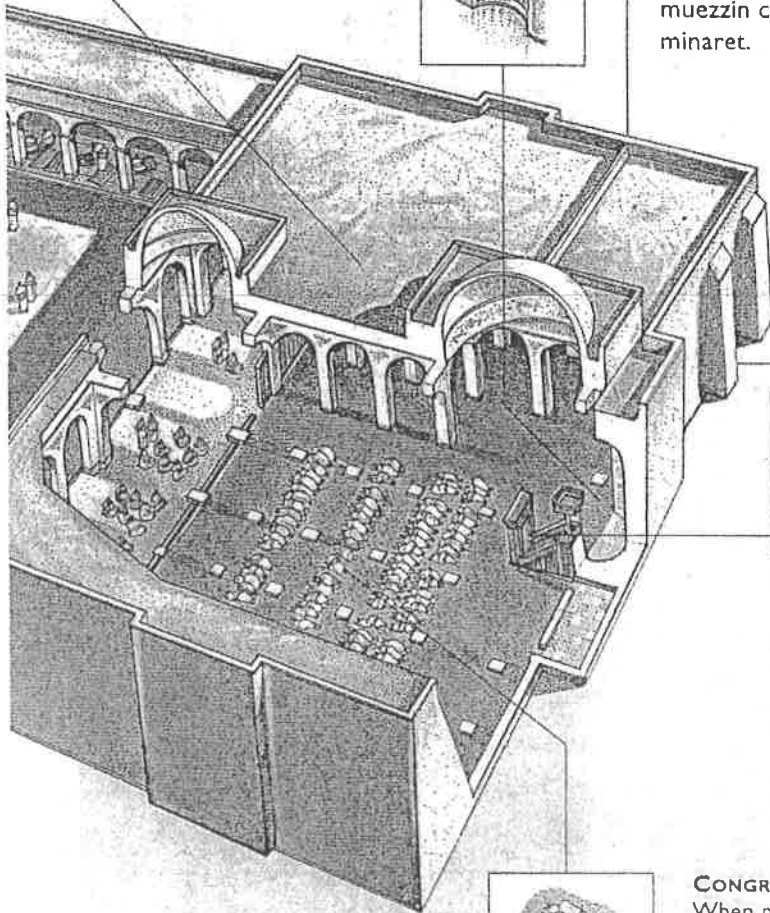
In many Muslim communities the imam is also the khatib, and may also be the muezzin. The imam is not a priest, and there are no rites which only he can perform, although he usually conducts marriages and funerals. The imam normally acts as leader of the local Muslim community, giving advice about Islamic law and customs. He is chosen for his wisdom and qualities of leadership.

In Muslim countries the times of prayer are announced by a muezzin calling from the minaret.

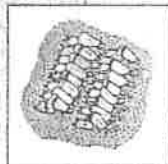
A translation of the call is as follows:

*God is most great  
I bear witness that there is no  
god but God  
I bear witness that  
Muhammad is the  
messenger of God  
Hasten to Prayer  
Hasten to success  
Allah is most great  
There is no god but God.*

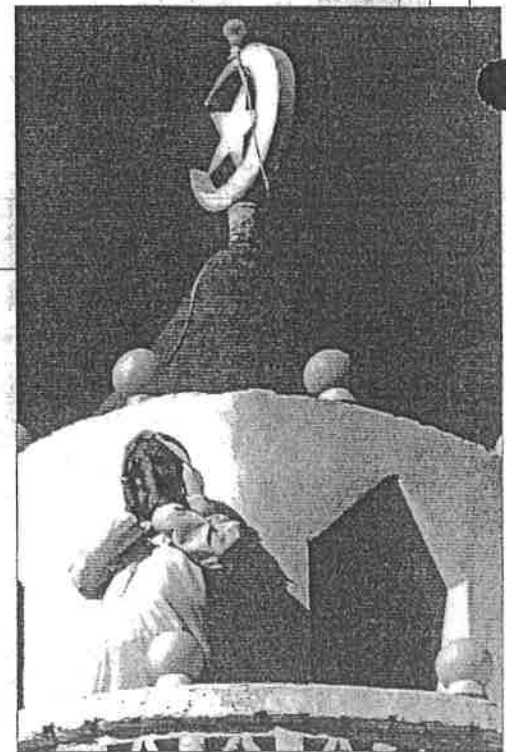
Traditionally, the muezzin used just the power of his voice, and the design of the minaret helped the sound to carry, but today the call is often amplified by loudspeakers.



**MINBAR**  
At Friday prayers a sermon (Kutbah) is often given by the imam, the leader of the community; political as well as specifically religious issues may be addressed.



**CONGREGATIONAL PRAYERS**  
When prayers are held congregationally people stand in rows shoulder to shoulder with no gaps or reserved spaces, for all are equal when standing before God. At the end of prayers the people turn to greet those on either side of them.



*The call to prayer from a mosque in the United Arab Emirates.*

## Rites of Passage and Prayers

**I**n different ways, often colored by local traditions, Muslims celebrate births, marriages and mourn death as part of the greater picture of life itself and of God's will at work in the world.

### Birth

As far as possible, the first thing a baby hears is the call to prayer, whispered in each ear. All boys must be circumcised, but the age at which this is done varies between seven days and twelve years.

Customs vary in different countries. In Turkey, boys of about seven are dressed in fine costumes and their circumcision is a time for a big family gathering and celebration. Other popular customs are often not, strictly speaking, Islamic. For example, in India and Pakistan it is common to shave the child's head and give the weight of the hair in silver to the poor.

### Marriage

Marriage, family life and the raising of children are regarded as part of God's provision for humanity; in Islam there is no value in celibacy.

*And among His Signs is that He created mates for you from among yourselves, so that you may dwell in tranquillity with them, and He has put love and mercy between your hearts. (30:21)*

Parents have the responsibility of choosing a marriage partner for their children, as marriage is regarded as linking two families, not just two individuals. However, the Qur'an decrees that the girl must give her consent and not be forced to marry. Marriage is essentially a contract between two people, not a religious rite, so although the ceremony is often performed in the mosque by an imam, this is not necessary.

Nevertheless, marriage is seen as a state blessed by God. The Qur'an points to the fact that most of the prophets were married and that marriage is how one learns restraint and responsibility. The Qur'an uses a lovely image of the relationship between husbands and wives. Surah 2: 187 says:

*Permitted to you on the night of the fasts is the approach of your wives, they are your garments and you are their garments.*

Divorce is permitted but is vigorously discouraged. A Hadith of Muhammad says, "Marry and do not divorce, for the throne of

*A village wedding procession in Eritrea. In most Muslim cultures, a marriage is as much the joining of two families as of two individuals.*

#### TIMES OF PRAYER

1. *Fajr*, after dawn and before sunrise. A Muslim should rise before sunrise, but in any case the prayer should be said on rising.
2. *Zuhr*, said at any time between the start of the Sun's descent until late afternoon.
3. *Asr*, any time between the point when the Sun is halfway through its descent until just before sunset.
4. *Maghrib*, between sunset and the time when the last red glow in the sky has faded.
5. *Isha*, the last act of the day, said any time between dusk and midnight.





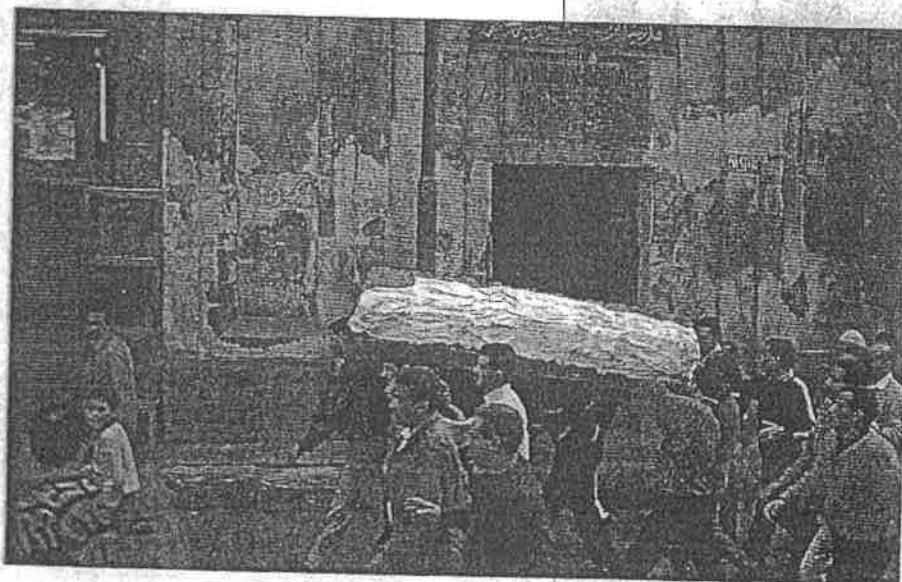
Allah is shaken when divorce happens." In Islamic law it is allowable for a man to have more than one wife, and in traditional Islamic societies this is a way of making sure that every woman can have the protection of family life. But the Prophet Muhammad advised that a man who felt unable to treat several wives with equality between them should marry only one.

**Death**

One of the articles of faith of a Muslim is that there will be a Day of Judgment on which all the dead will be raised and judged by God. Those whose good outweighs their bad will go to Paradise and the others to the Fire.

After death the body is ritually washed and wrapped in a white shroud, and should be buried as soon as possible. Because there will be a bodily resurrection, bodies are not cremated. Prayers are said by the community, affirming God's power over life and death. Death is believed to be predetermined by God as part of his design and thus is not to be feared. Excessive grief is discouraged as it is presumed that someone who dies as an observant Muslim will go to Paradise. To overdo mourning seems to show mistrust in God's love and mercy.

*For you know you were without life, and He gave you life; He will cause you to die, and will again bring you to life, and again to Him you will return. (2:28)*



*A funeral passing through Cairo, Egypt.*

**PRAYERS**

*So give glory to God when you reach evening and when you rise in the morning. Yes, to Him is praise in the heavens and on earth and in the afternoon and when the day begins to decline. (30:17-18)*  
*...celebrate the praises of your Lord before the rising sun, and before its setting. Yes, celebrate them for part of the night and at the sides of the day, so that you may have spiritual joy. (20:130)*

These passages of the Qur'an are the basis for the five daily times of prayer. These are a few of the words and positions of prayer, which is always said in Arabic.



Through wudu, the ritual washing, Muslims prepare for prayer in mind, body and spirit.



God is most great.



O God, glory and praise are for You, and blessed is Your name, and exalted is Your majesty; there is no god but You.



God is most great.



Glory to my Lord, the Highest.



God is most great.



*All prayer is for God and worship and goodness. Peace be on you, O Prophet, and the mercy of God and His blessings. O Lord, make me and my children steadfast in prayer. Our Lord, accept the prayer. Our Lord, forgive me and my parents and the believers on the day of judgment.*

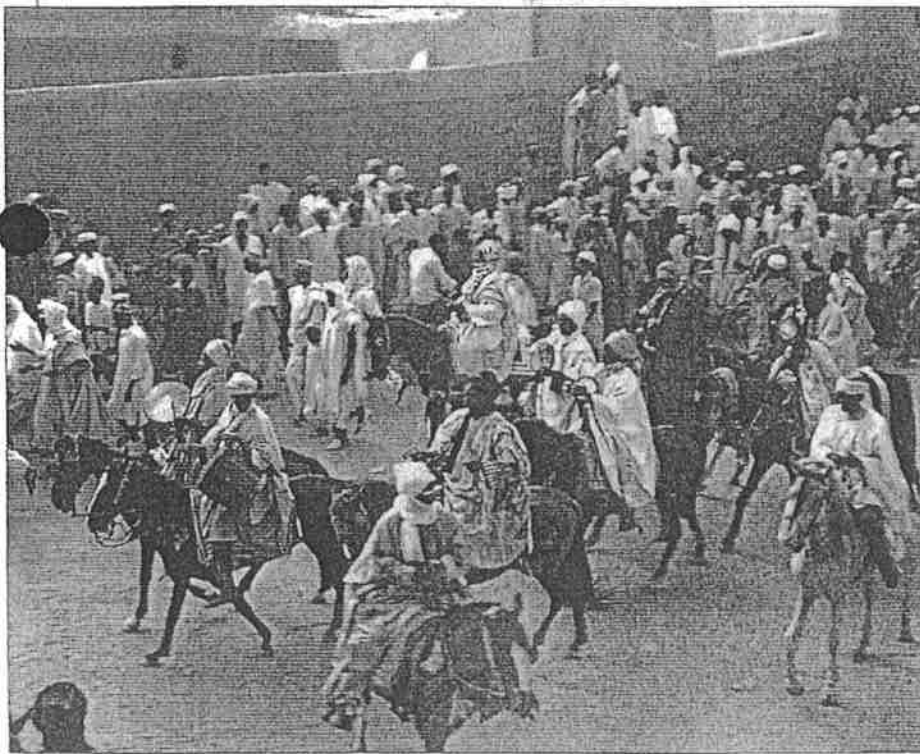


Peace and mercy of God be on you.



## Celebrations and Festivals of Islam

**T**he main festivals in Islam are few and far between, with some months completely clear of any festivities. However, local traditions and festivals often fill up the year's cycle, depending upon where the Muslim community is. Certain groups also have their own festival days. For example, Sufis celebrate the day of death of their holy man Abd al-Qadir in the month of Rabi al-Thani, while Shi'a celebrate the martyrdom of Imam Husayn in the month of Muharram.



*A procession celebrating Eid ul-Fitr in Katsina, Nigeria. The end of the month of fasting is a time of festivities and rejoicing throughout the Muslim world.*

The Islamic calendar is entirely lunar, and unlike most other lunar calendars, is not adjusted to keep in step with the solar year. Since the lunar year is ten or eleven days shorter than the solar year, Muslim dates change constantly in relation to the Western, solar calendar. Years are counted from the Prophet Muhammad's move to Medina in CE 622. The year 1426 AH began in February 2005 AD.

### MUHARRAM

The first month of the year. New Year's Day is not a major festival, but the 10th of Muharram is the festival of Ashura. This was originally the Jewish festival of Passover and its theme is still the celebration of the escape of the Israelites from Egypt. This is also celebrated as the day when Noah's ark touched ground and he stepped on to dry land again. Muslims fast for two days before Ashura. In Shi'a Islam, Ashura is also the celebration of the martyrdom of Hussein, son of Ali, when young men in particular subject themselves to extreme physical testing.

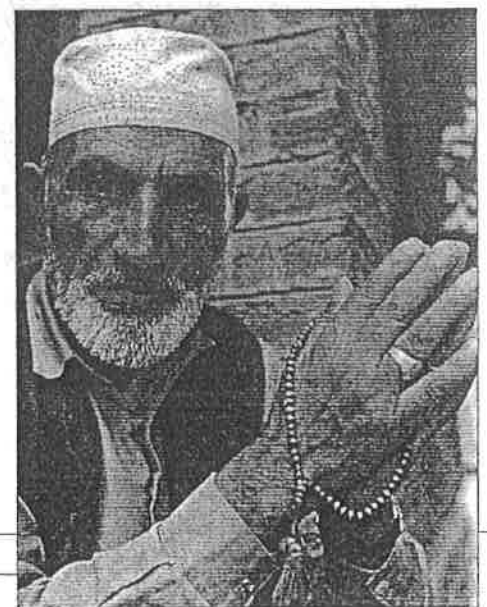
### RAMADAN

The ninth Muslim month, Ramadan, is laid down as a month of fasting: an adult Muslim refrains from eating, drinking, smoking and conjugal relations from dawn to sunset. This is in obedience to the Qur'an:

*O you who believe, fasting is prescribed to you as it was prescribed to those before you, so that you may learn self-restraint. (2:183)*

*Ramadan is the month in which the Qur'an was sent down as a Guide to mankind, full of clear signs of guidance and judgment between right and wrong. So every one of you who is at home during that month should spend it*

*Ramadan and the Night of Power are times for prayer and reflection.*





in fasting, but if anyone is ill or on a journey the prescribed period should be made up later. God desires your well-being, not to put you in difficulties. He wants you to complete the prescribed period and to glorify Him and to be grateful for His guidance. (2:185)

Children under the age of puberty are exempt, but may undertake a more limited fast. The early breakfast before daylight and the meal after dark take on a special quality for Muslims during the month.

**THE NIGHT OF POWER—LAILAT UL QADR**

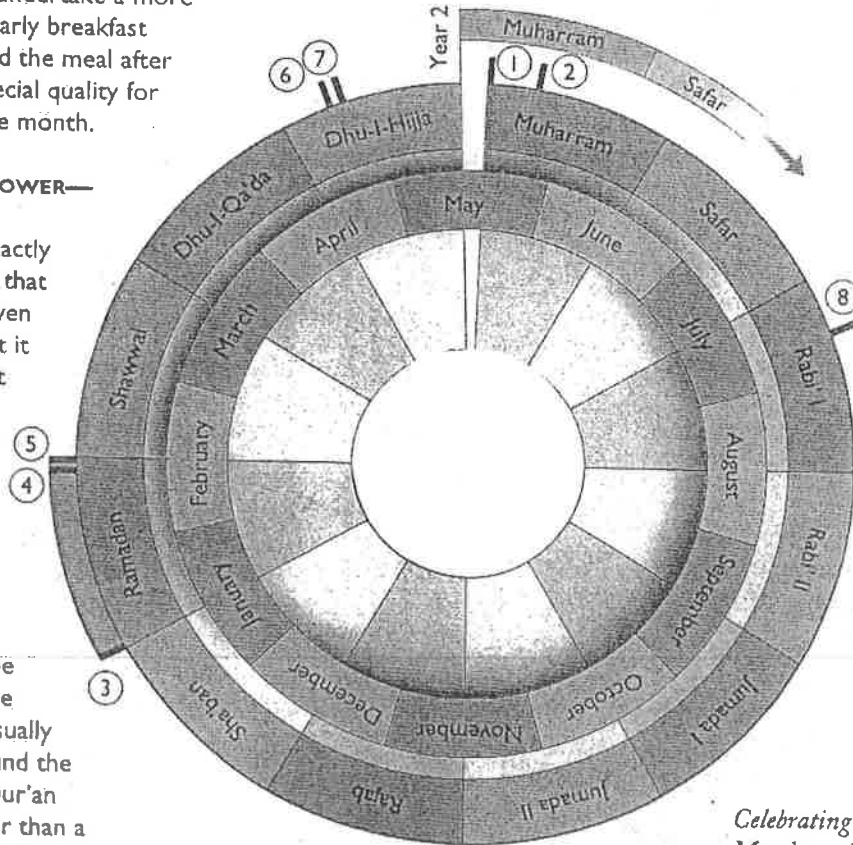
It is not known exactly which night it was that the Qur'an was given to Muhammad, but it was one of the last ten nights of Ramadan. Many Muslims, following the example of the Prophet, spend the last ten days of Ramadan in the mosque, so as to be at prayer during the Night of Power (usually thought to be around the 27th), which the Qur'an describes as "better than a thousand months" (97:4).

**EID-UL ADHA**

(10th Dhu-l-Hijja) This celebrates the willingness of the prophet Ibrahim (Abraham) to sacrifice his son Ishmael when God asked it of him. On God's command, a lamb was sacrificed instead of Ishmael, so the sacrifice of a lamb or goat is an important part of the festival.

**BIRTHDAY OF THE PROPHET MUHAMMAD—MAULID AL NABI**

Celebration of this varies locally. For example, the island of Lamu, off the coast of Kenya, attracts thousands of visitors from the whole of East Africa and other parts of the Indian Ocean for processions, speeches and prayers in the many mosques on the island.



**KEY**

- 1 Muharram
- 2 Festival of Ashura
- 3 Beginning of Ramadan
- 4 Lailat ul Qadr
- 5 Eid ul-Fitr
- 6 8-13 Dhu-l-Hijja
- 7 Eid-ul Adha
- 8 Maulid al Nabi

The diagram shows approximate dates for CE 1996.

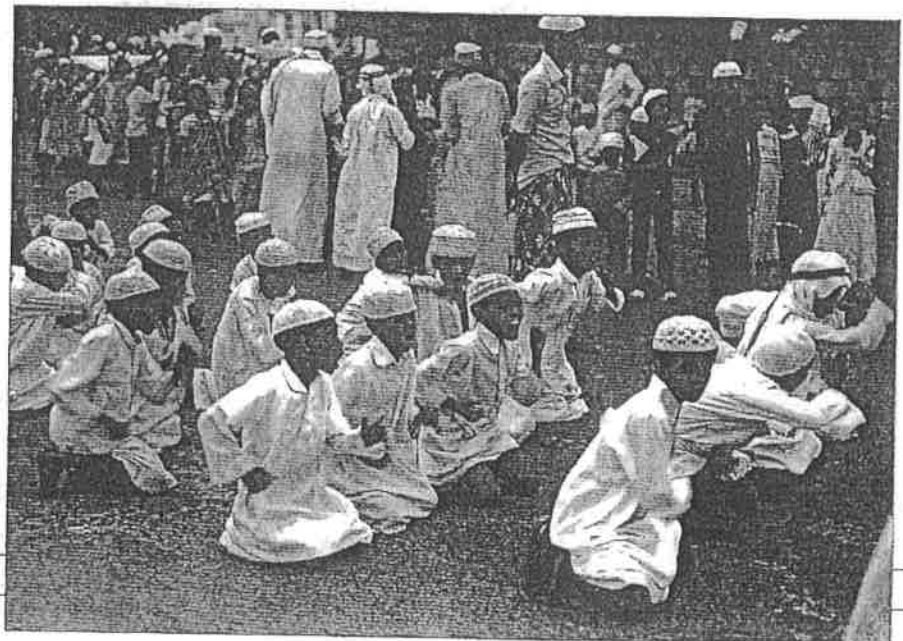
*Celebrating the Prophet's birthday, Mombasa, Kenya.*

**EID UL-FITR**

This celebrates the end of the month of fasting and is heralded by the sight of the new moon. Congregational prayers are offered and special foods prepared. New clothes are often bought for the festival and presents may be given. Sending cards wishing *Eid Mubarak* (a happy or blessed festival) is a growing custom.

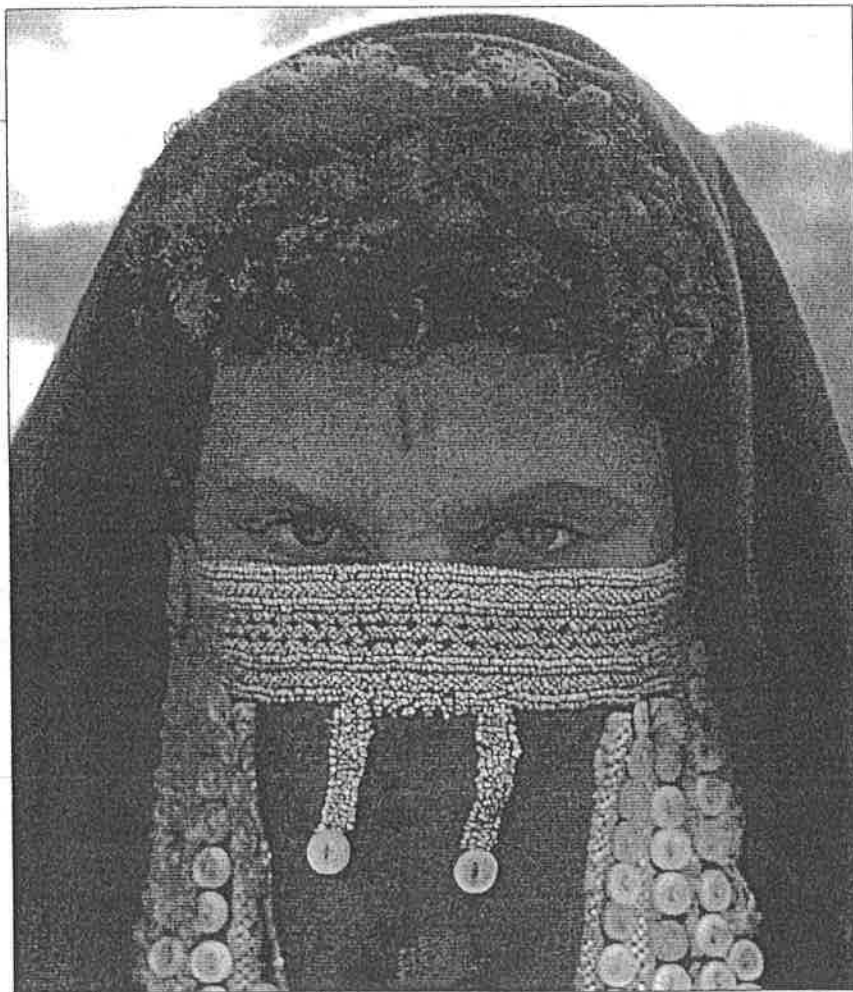
**8-13 DHU-L-HIJJA**

The time of the pilgrimage events in and around Makkah (see page 72).





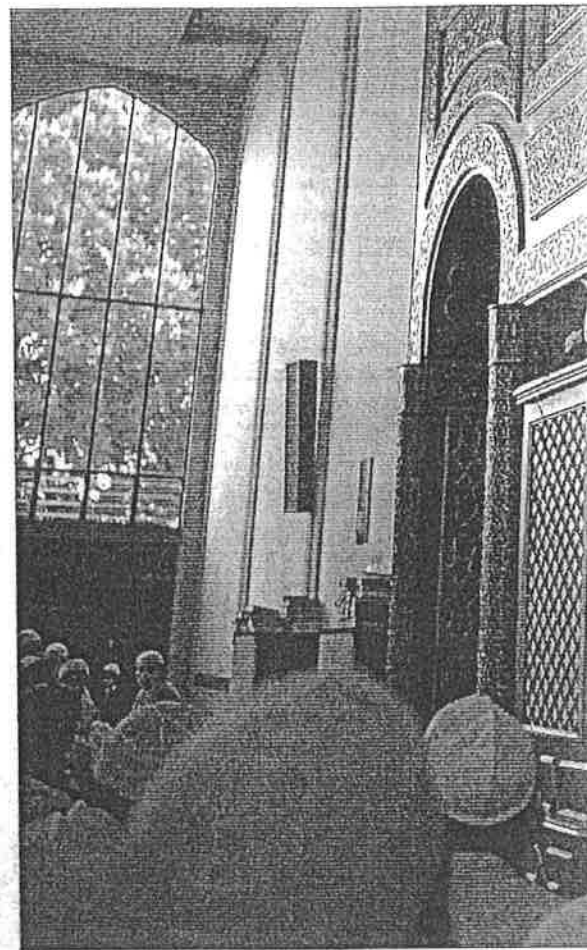
## To be a Muslim: A Total Way of Life



*A veiled woman, Sudan. There is no specific Islamic dress but both men and women are required to dress modestly. For many women this means covering the whole body in public, except for the face and hands (some women cover the face as well). Clothing should be loose and not reveal the shape of the body.*

**D**aily life is the arena where Islam is put into practice. Islam is about how to live, day by day as well as on a larger scale. *Shari'ah*—"the clear path"—is based on the Qur'an, the Hadith and the consensus of scholars, giving guidance for all aspects of life. The structure of five daily prayers helps form the basis for daily life.

Islam recognizes five categories of human activities: forbidden; disapproved of but not forbidden; neutral (it is not important one way or another whether one does them or not); good and rewarded by God; and obligatory (to neglect these is a sin).



### Law and the state

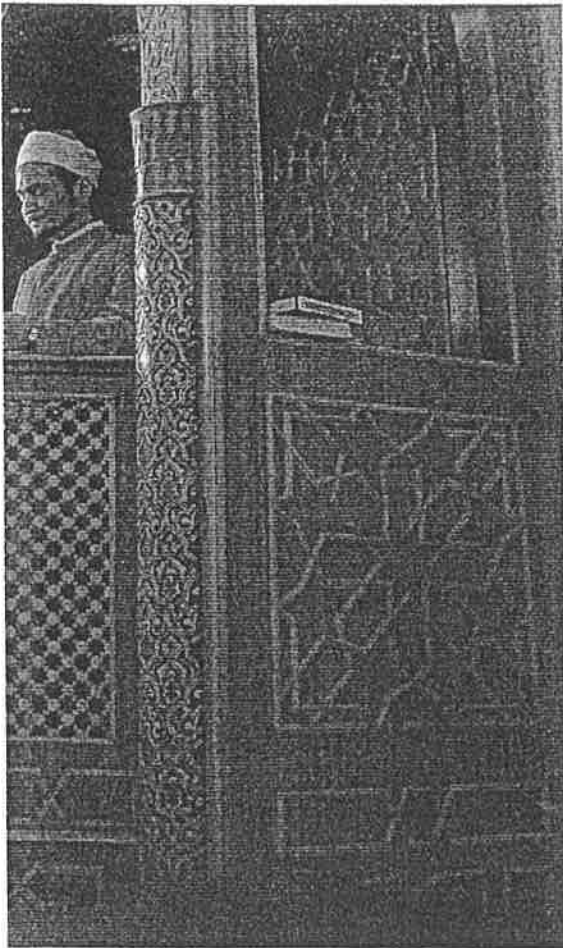
Islamic law is founded upon shari'ah, which arises from the Qur'an, the Hadith (the sayings and actions of Muhammad) and the interpretations of scholars. God is the supreme lawgiver and his laws are for the whole of creation, not just for human beings. Shari'ah is both a personal rule of life and a system of law that confirms the rights and duties given by God.

The extent to which shari'ah is applied in countries with a Muslim majority varies. In some countries the system is purely secular, while others have a hybrid system that combines European legal structures with elements of shari'ah. Others apply shari'ah as the legal code for the country.

### Education

The Prophet Muhammad is reported to have said: "Seek knowledge from the cradle to the grave." Using one's God-given intelligence to find out more about the world is seen as a





*An imam preaching in a mosque in London. The imam gives guidance on matters of life and faith.*

religious activity, but knowledge comes from God, and it is important to subject all learning to the will of God as revealed in the Qur'an.

### Food and drink

Any meat eaten must be slaughtered in the correct way, including invoking the name of God. This is called *Halal* meat. Pig meat is very strictly forbidden and is regarded with revulsion by most Muslims. The Qur'an also outlaws alcohol.

### Use of money

The Qur'an specifically forbids usury and the charging of interest but encourages trade and making a fair profit. This can be difficult to put into practice and Muslim banks aim to bring prosperity to all by investing in new projects and products. Trade and business is described

## UPHOLDING THE COMMUNITY

*Let there arise among you an ummah advocating all that is good, enjoining what is right and forbidding what is wrong. They are the ones to attain peace and prosperity. (3:104)*

The word *ummah* is central to Muslim life. It can be translated as "community," but also includes the concepts of brotherhood, nation and way of life. Family life is an essential part of being a Muslim, and every member of a family should care for the others. The Prophet Muhammad was especially emphatic that a man should take care of his mother.

This concept of community extends to animals too:

*There is not an animal that lives on the earth, nor a being that flies on its wings, but forms part of communities like you (6:38)*

Human beings are enjoined not to treat animals in a way that violates their life in communities.

Within a local community there is a shared sense of responsibility and all members should try to care for each other in practical ways, such as by visiting the sick or bereaved, and giving hospitality freely.

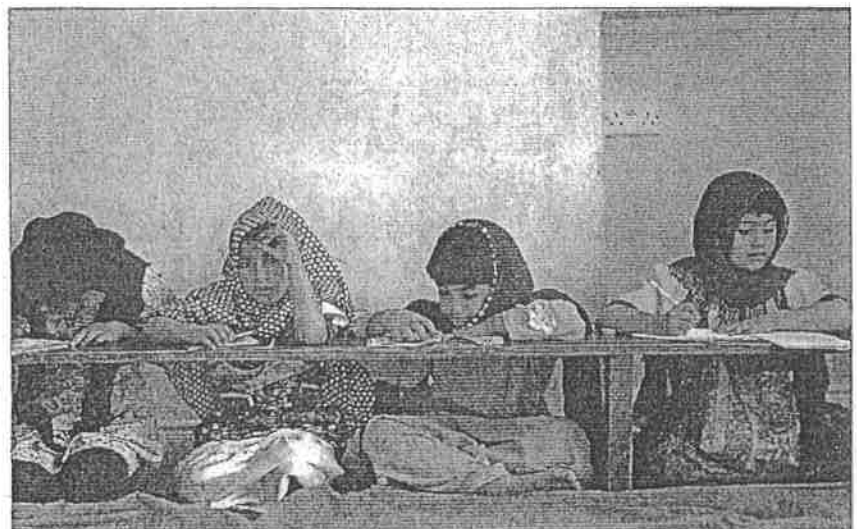
### JIHAD

The word *jihad* means "to strive" or "struggle," and has frequently been translated as "holy war," although its meaning is far wider. It includes armed struggle to defend the Muslim community if attacked, but also encompasses "inner jihad"—the struggle to make Muslim society and one's own life more truly Islamic, developing greater understanding and commitment to Islam.

in the Qur'an as "seeking the bounty of God," and any wealth acquired is to be used first for the support of one's family and then given to those in need.

The Qur'an also forbids gambling, since it encourages people to trust to luck rather than to God's provision and one's own honest work.

*Girls learning to read the Qur'an in Britain. Many mosques hold classes in the evenings or at weekends.*





## Modern Developments in Islam

### ISLAM AND TECHNOLOGY

Muslims believe that Islam is capable of taking the best from modern Western culture and fusing it to Islamic ideals, but are wary of the materialist or secular values that are seen to accompany this. It is significant that Islam, whether literal or liberal, does not reject modern discoveries so long as they are put to good uses. Computers and modern communications, for example, are seen as fields within which Islam can be put into practice. Islam's scientific heritage and love of knowledge and its belief that all knowledge ultimately comes from God give it freedom to embrace modern knowledge and technology.

*A procession through the streets of Cairo, Egypt, commemorating a local religious figure.*



**T**he developments in modern Islam have their origin in two very different sources: the first is the spread of Western colonialism and imperialism into traditionally Muslim cultures over the last two to three hundred years; the second is the reawakening of conservative Islam.

### The colonial legacy

Muslim India, Muslim North Africa, the remnants of the Ottoman Empire, Muslim Indonesia and Malaysia have all experienced in some form the control or erosion of their social and political life by Western powers. The resulting attacks on Islamic identity led at first to the subduing of Islam in these places and then, as the independence movements began to grow, to a revitalized and reinvigorated Islam.

### Conservative movements

The reawakening of conservative Islam is often described in the West as "fundamentalist." It

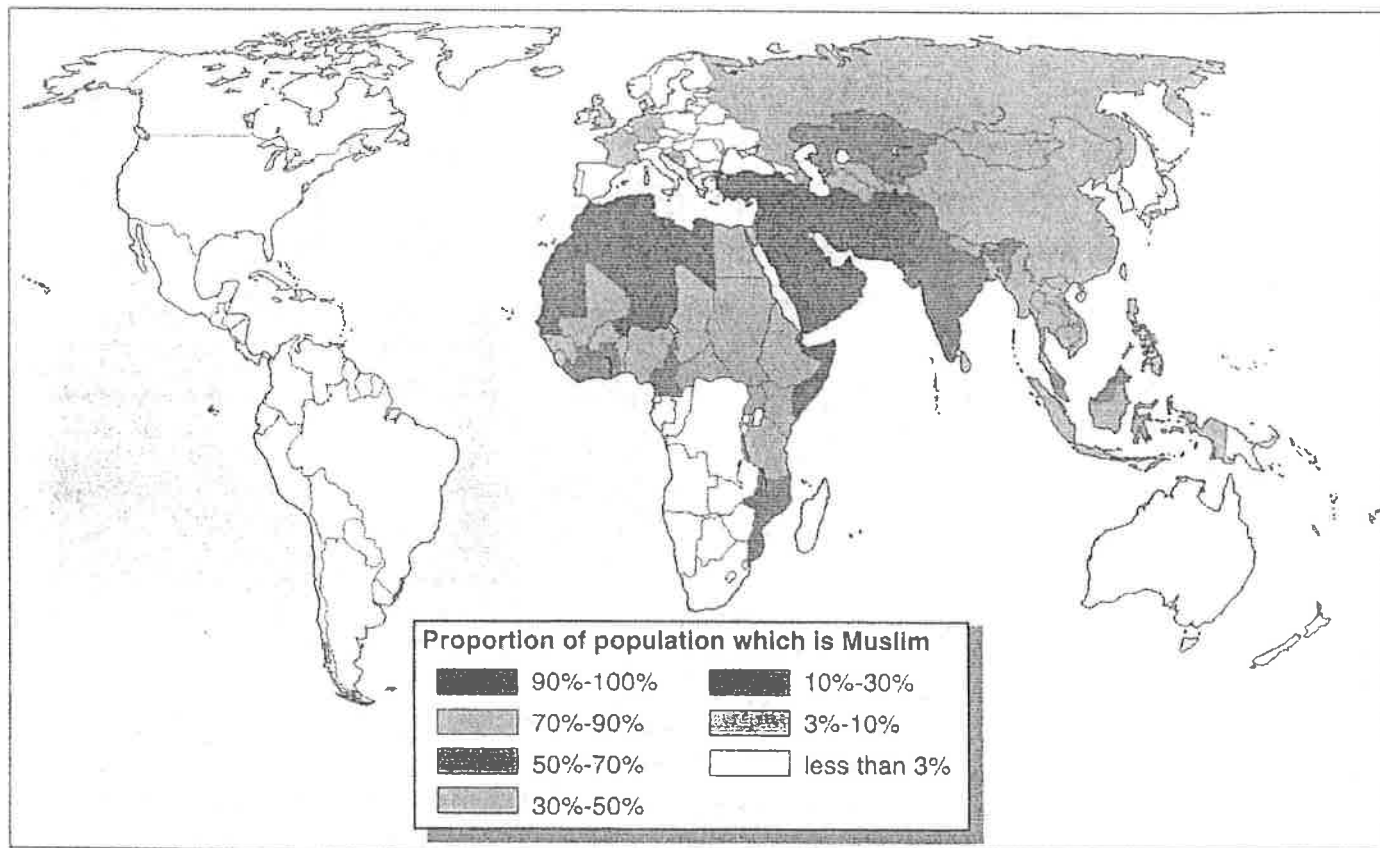


*Women at the Islamic University, Gaza.*

has its roots in the Arabic opposition to the Ottoman Empire and in particular in the fiercely independent and traditionalist interpretation of Islam by the Wahhabis in the region of modern Saudi Arabia. This movement, which dominates Saudi Arabia today, was founded by Muhammad ibn Wahhabi (died 1787). He accused the Ottoman caliphate of having become pagan and corrupt, and launched a purification movement that was Arab and traditional in its ideology.

The revolt of the Wahhabis inspired others ruled by the Ottoman caliph to seek their independence. The caliphate has been the ruling spiritual authority in Islam since the time of the Prophet, although its line of descent is disputed between the Sunnis and the Shi'a. For over five hundred years the leadership had resided with the Ottoman caliph in Istanbul. But when the Ottoman Empire was overthrown in the early years of the twentieth century the caliphate was abolished, leaving Islam without a clear political or religious authority.

This vacuum has been filled by movements emanating from many traditions of Islam. One of the most powerful and influential was launched by a charismatic religious leader called Hasan al-Banna, who in Egypt in 1929 founded the al-Ikhwan al-Muslimum—known in English as the Muslim Brotherhood. They



set out to reject the secular laws and structures imposed on Egypt by the British.

The Muslim Brotherhood, which has spread throughout Islam, has been very influential in the drive to create purely Islamic legal systems for Muslim states.

### Political developments

Tensions between a certain Islamic vision of society and secular western influenced governments in Islamic areas have become a focus for extreme action by those claiming to represent true Islam. Hard-line groups see western influence and, in particular, that of the United States as undermining Islam and they are now responding with a militant form of Islam.

Perception of Islam has been affected by the terrorist attacks in New York, London, Bali, Spain and other places. These have been carried out by groups claiming justification from their Islamic beliefs. For most Muslims these actions have no place in Islam and they are resisting the move to extremism. At the same time, they often encounter a widespread misunderstanding

of the complexity of contemporary Islam, and this may give rise to increased assertion of their Muslim identity.

### Economic developments

One of the signs of Western appeal to Islamic cultures has been the dominance of Western interest-based banking, and the acceptance of bodies such as the International Monetary Fund to dictate how a nation should conduct its affairs. While many Muslims have abandoned their traditional ban on usury, many others see overturning the standards of Western banking as one way of resisting Western domination and reasserting Islamic identity. As a result a number of countries now have Islamic, non-interest-based banking, while in almost all Muslim communities, alternative banking structures are arising to provide usury-free banking facilities. This movement is also linked to the creation of new local economic structures which, through local cooperative industries and finances, free people from the debts incurred by international banking.

*There are now sizable Muslim communities in Europe and in North America. Most of these are migrants from traditional Islamic lands, but converts are growing, especially in the United States, where Black Muslim groups, such as the Nation of Islam, are a significant force, converting many African Americans. It remains to be seen what the result of growing up in the West will be on Muslims of the twenty-first century. They could provide a vital bridge between these two great cultures that may well dominate the social, religious and political scene for decades to come. Or they could become partisan, either for or against Western values. Their future role will be crucial as the rise of Islam continues and the power of the West increases.*



**Unit One: World Religions and Belief Systems**  
**Part 3: Monotheism**

*G Block Schedule*

- How did the monotheistic religions develop?
- In what ways were they influenced by the societies around them?
- In what ways are they similar or different?






<p><b>10/21: Judaism, Core beliefs</b></p> <p><input type="checkbox"/> <b>Vocab:</b> Torah, Talmud, Abraham, covenant, monotheism, kosher, Ten Commandments</p>	<p><b>10/22: Judaism, History</b></p> <p><input type="checkbox"/> <b>Read</b> pgs. 46-47 stop at "Kingdom of Israel, "; pgs 183-184, stop at</p> <p><input type="checkbox"/> <b>Vocab:</b> patriarchs, Moses, Exodus, Canaan/Israel, zealots, Messiah, Diaspora</p>	<p><b>10/23: Christianity, Core Beliefs</b></p> <p><input type="checkbox"/> <b>Read</b> pgs 184</p> <p><input type="checkbox"/> <b>Vocab:</b> Jesus of Nazareth, New Testament, disciples,</p>	<p><b>10/24: Christianity, History</b></p> <p><input type="checkbox"/> <b>Read</b> pgs 185-186</p> <p><input type="checkbox"/> <b>Vocab:</b> apostle, St. Paul, martyr, Edict of Milan</p>
<p><b>10/28: In-Class Essay</b></p> <p><input type="checkbox"/> <b>Meet</b> in Goldrick Lab</p> <p><input type="checkbox"/> "In your opinion, is Judaism and Christianity more similar or more different?"</p>	<p><b>10/29: Quiz on Judaism and Christianity</b></p> <p><input type="checkbox"/> <b>Review</b> concepts for Quiz</p> <p><input type="checkbox"/> <b>HW:</b> Research notecards assignment</p>	<p><b>10/30: Harkness Discussion</b></p> <p><input type="checkbox"/> Modern day Confucian beliefs</p>	<p><b>10/31: Islam, Origins</b></p> <p><input type="checkbox"/> <b>HW DUE:</b> Research notecards assignment</p> <p><input type="checkbox"/> <b>Read</b> pgs 257-258</p> <p><input type="checkbox"/> <b>Vocab:</b> Bedouins, Arabian Peninsula, pagan, Mecca, Medina, Kaaba, Muhammed, Allah, <i>hejira</i>, Islam, Muslims</p>
<p><b>11/4: Islam, Core Beliefs</b></p> <p><input type="checkbox"/> <b>Read</b> pgs 259-261</p> <p><input type="checkbox"/> <b>Vocab:</b> Qur'an, Five Pillars of Islam, mosque, Sunni, Shi'a, "people of the book"</p>	<p><b>11/5: Hajj Video</b></p> <p><input type="checkbox"/> <b>Review</b> concepts for Quiz</p>	<p><b>11/6: No Class, Go to 6167</b></p> <p><input type="checkbox"/> <b>Make</b> at least 10 notecards</p> <p><input type="checkbox"/> <b>Complete</b> paper outline</p>	<p><b>11/7: Quiz on Islam/Intro to Dialogue Project</b></p> <p><input type="checkbox"/> <b>Review</b> concepts for Quiz</p>
<p><b>11/11: No School</b></p>	<p><b>11/12: Dialogues Project, Day 1</b></p> <p><input type="checkbox"/> <b>Read</b> Dialogues project assignment</p> <p><input type="checkbox"/> <b>Meet</b> in Library</p>	<p><b>11/13: Dialogues Project, Day 2</b></p> <p><input type="checkbox"/> <b>Meet</b> in Library</p>	<p><b>11/14: Dialogues Project, Day 3</b></p> <p><input type="checkbox"/> <b>DUE</b> Monday, Nov 17</p>

**Unit One: World Religions and Belief Systems**  
**Part 3: Monotheism**

*A Block Schedule*

- How did the monotheistic religions develop?
- In what ways were they influenced by the societies around them?
- In what ways are they similar or different?

<p><b>10/20: Judaism, Core beliefs</b></p> <p>□ <b>Vocab:</b> Torah, Talmud, Abraham, covenant, monotheism, kosher, Ten Commandments</p>	<p><b>10/22: Judaism, History</b></p> <p>□ <b>Read</b> pgs. 46-47 stop at "Kingdom of Israel,"; pgs 183-184,</p> <p>□ <b>Vocab:</b> patriarchs, Moses, Exodus, Canaan/Israel, zealots, Messiah, Diaspora</p>	<p><b>10/23: Christianity, Core Beliefs</b></p> <p>□ <b>Read</b> pgs 184</p> <p>□ <b>Vocab:</b> Jesus of Nazareth, New Testament, disciples,</p>	<p><b>10/24: Christianity, History</b></p> <p>□ <b>Read</b> pgs 185-186</p> <p>□ <b>Vocab:</b> apostle, St. Paul, martyr, Edict of Milan</p>
<p><b>10/27: No Class, Go to 6167</b></p> <p>□ <b>Review</b> Judaism and Christianity concepts</p>	<p><b>10/29: Quiz on Judaism and Christianity</b></p> <p>□ <b>Review</b> concepts for Quiz</p> <p>□ <b>HW:</b> Research notecards assignment</p>	<p><b>10/30: No Class, ½ Day</b></p> <p>□ <b>Work on</b> Easybib HW</p>	<p><b>10/31: Islam, Origins</b></p> <p>□ <b>HW DUE:</b> Research notecards assignment</p> <p>□ <b>Read</b> pgs 257-258</p> <p>□ <b>Vocab:</b> Bedouins, Arabian Peninsula, pagan, Mecca, Medina, Kaaba, Muhammed, Allah, <i>hejira</i>, Islam, Muslims</p>
<p><b>11/3: Islam, Core Beliefs</b></p> <p>□ <b>Read</b> pgs 259-261</p> <p>□ <b>Vocab:</b> Qur'an, Five Pillars of Islam, mosque, Sunni, Shi'a, "people of the book"</p>	<p><b>11/5: Hajj Video</b></p> <p>□ <b>Review</b> concepts for Quiz</p>	<p><b>11/6: No Class, Go to 6167</b></p> <p>□ <b>Review</b> concepts for Quiz</p>	<p><b>11/7: Quiz on Islam/Intro to Dialogue Project</b></p> <p>□ <b>Review</b> concepts for Quiz</p>
<p><b>11/10: Menu Activity: Other Religions</b></p>	<p><b>11/12: Dialogues Project, Day 1</b></p> <p>□ <b>Read</b> Dialogues project assignment</p> <p>□ <b>Meet</b> in Library</p>	<p><b>11/13: Dialogues Project, Day 2</b></p> <p>□ <b>Meet</b> in Library</p>	<p><b>11/14: Dialogues Project, Day 3</b></p> <p>□ <b>DUE</b> Monday, Nov 17</p>

	Hinduism: Approx. 900 million 	Buddhism: Approx. 376 million 	Judaism: Approx. 14 million 	Christianity: Approx. 2.1 billion 	Islam: Approx. 1.5 billion 
Monotheistic or polytheistic?					
Primary Figure(s) and God(s)					
Sacred texts					
House of worship					
Unique practices					
Human's purpose on Earth					



HISTORICAL  
ATLAS  
— OF THE —  
ISLAMIC  
WORLD

David Nicolle



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*Frontispiece:*  
Gur Amir Mausoleum of Timur-i Lenk, Samarkand, Uzbekistan, early 15th century AD. Islamic architecture and applied decoration reached its artistic pinnacle under the Timurid dynasty.

*Title page:* One of the great centers of Islamic influence during the medieval period, Cairo—"Mother of the World"—seen today from the city wall, north of the Mosque of Hakim.

*Right:* The minaret of Vabkent, Uzbekistan



## Ibn Battuta, the Greatest Traveler

Ibn Battuta covered more ground than any previous explorer and would only be outdone when Ferdinand Magellan became the first to sail around the world two centuries later. He made meticulous notes on his journeys, many of which were published in his *Travels* book.

**A**bu Abdullah Mohammed Ibn Battuta was born in Tangier, on the northwestern tip of Africa, in 1304. Twenty-one years later he began his extraordinary travels, intending only to visit Mecca and Medina. He journeyed far further and spent almost 29 years seeing most parts of the medieval Islamic world.

Ibn Battuta visited the Middle East, the Ukraine, southern Russia, central Asia, India, the East Indies, and even China. He also journeyed down much of the East African coast and, in 1352, set off on another journey across the Sahara to West Africa. Finally, in 1354, Ibn Battuta settled down in the Moroccan city of Fez to write his remarkable *Travels*.

With the exception of his trip to northern China, almost all of Ibn Battuta's journeys were within the Islamic world, since he had little interest in "infidel" peoples. His journeys in Africa similarly focused on the eastern coast, which had been settled by Islamic merchants since the dawn of Islam, and on sub-Saharan West Africa, where Islam was spreading rapidly by the 14th century.

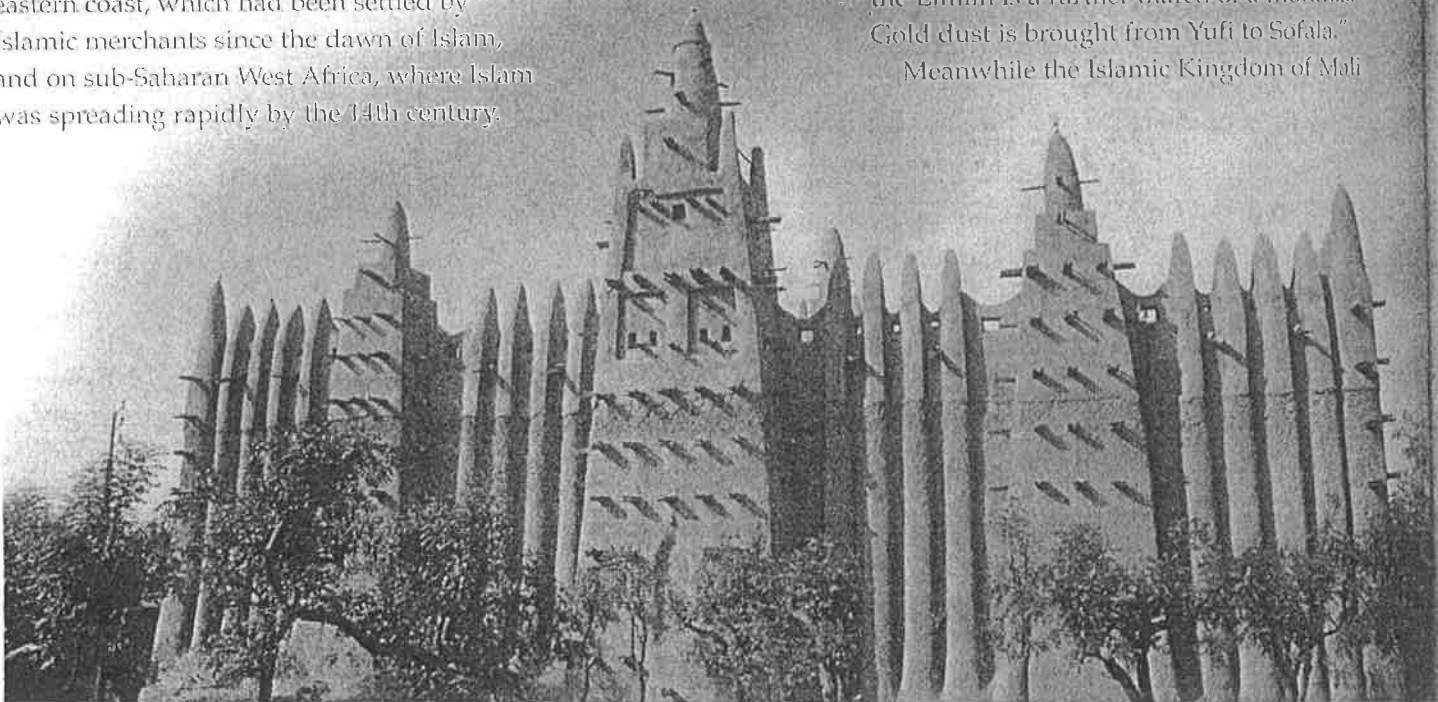
*Right: Interior of the Mosque of Sidi Boumedienne, built in 1338/9 in Tlemcen, Algeria.*

*Below: The mud-brick architecture of medieval Mali is never better exemplified than by the Grand Mosque of Jenné. The first mosque was built in the 13th century by Jenné's first Islamic ruler, although much of its fabric was faithfully restored or rebuilt in 1907. Jenné became a spiritual center for the dissemination of Islam.*



In 1330 Ibn Battuta sailed down the eastern coast of Africa as far as Kilwa, where he recalled that "a merchant said that the city of Sofala is a fortnight's march from Kilwa, and between Sofala and Yufi in the land of the Limiin is a further march of a month... Gold dust is brought from Yufi to Sofala."

Meanwhile the Islamic Kingdom of Mali





in West Africa (see previous page) was a powerful state that controlled the southern end of the trans-Saharan caravan routes along which gold flowed north. Mali also developed a remarkable style of mud-brick architecture which, though rooted in local African traditions, produced mosques and other buildings of extraordinary beauty, several of which survive to this day.

The spread of Islam in these regions had, however, largely been due to Berber peoples from the Sahara desert and missionaries from North Africa, many of whom had themselves been merchants. Mansa Musa I of Mali, whose visit to Cairo in 1324 had caused such astonishment because of the sheer volume of gold which his servants carried (see previous page), was also ruler at the time that Ibn Battuta visited Mali. By then Mali's main cities had become centers



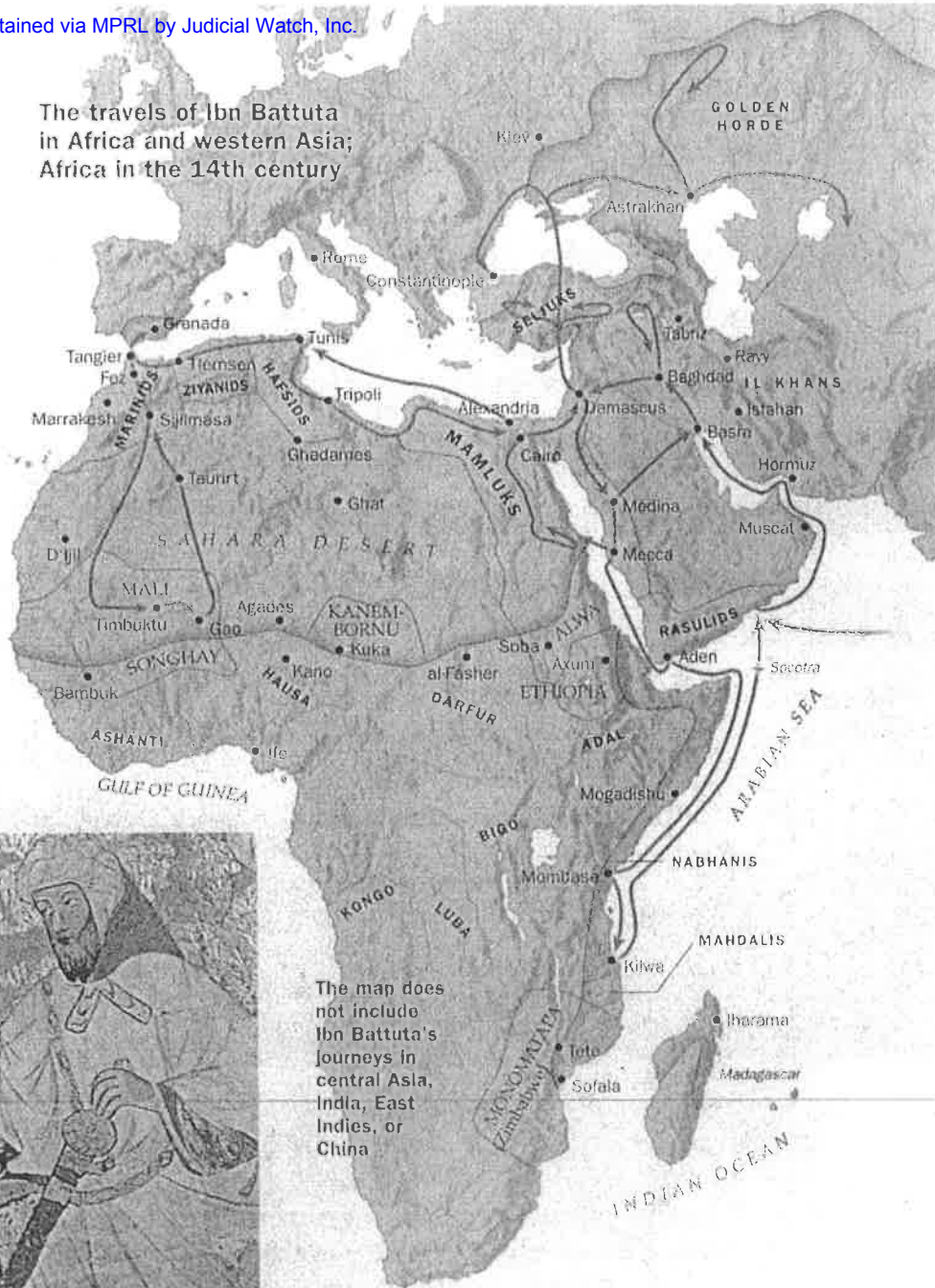
of Islamic learning and law as well as major markets for trans-Saharan trade.

#### FASTIDIOUS RECORD-KEEPER

Ibn Battuta stayed seven months in Timbuktu before moving on to Gao, where he remained for a further month. At each place he noted the appearance and customs of the people, the character of their country, its animals, agriculture, and produce. He also noted how long it took to travel from one place to another (usually by camel caravan), the state and safety of the roads, and the weather he encountered.

For example at Takedda, close to the

#### The travels of Ibn Battuta in Africa and western Asia; Africa in the 14th century



The map does not include Ibn Battuta's journeys in central Asia, India, East Indies, or China

that the town "exports copper to the land of the infidel [non-Muslim] blacks, and also to Zaghai and to the land of the Bornu. It is 40 days' journey from Bornu to Takedda, and the inhabitants of the country are Muslims. They have a ruler named Idris who never shows himself to his people, but speaks to his subjects only from behind a curtain."

All this Ibn Battuta subsequently included in his famous *Travels*, along with other anecdotes about his own experiences. For example he was surprised by the ferocity of a desert snowstorm that greeted him when he finally got back to the Moroccan frontier, writing that: "I have seen much snow in my travels, in Bukhara, in Samarkand, in Khurasan, and in the land of the Turks, but I have never known a more unpleasant route

**STUDY GUIDE – ISLAM**  
**World History –**

**Terms and Concepts from Textbook Reading**  
**(Chapter 9 – Muslim Civilization)**

Chapter 9.1 The Origins of Islam

Bedouins  
Muhammad  
Hegira  
Islam  
Muslim

Qur'an  
Five Pillars of Islam  
Mosque  
Jihad  
Sunna & Sharia  
People of the Book

Chapter 9.2 The Spread of Islam

Abu Bakr  
Caliph  
Caliphate  
Umayyad  
Sunnis

Shia  
Sufis  
Abbasid  
Baghdad  
Harun al-Rashid

Chapter 9.3 Society and Culture

Rights and Roles of Women  
Slavery  
Contributions of Arab Scholars  
Ibn Rushd  
Al-Khwarizmi  
Astrolabe

Ibn Sina  
Ibn Khaldun  
Dome of the Rock  
Calligraphy  
Minarets  
Rumi  
Omar Khayyam

**Broader Understandings**

1. What are the core beliefs and practices of Islam? Compare and contrast them with the beliefs and practices of Judaism and Christianity, respectively.
2. How did Islam spread throughout the Middle East, North Africa, and parts of Europe? Why was it so successful in its spread?
3. How did Islamic empires combine political and religious power?
4. How did Islamic culture affect other societies?

**EMPIRE OF FAITH (Part I)**  
**World History**

1. Where was Muhammad born? Whom did Muhammad live with as a child? Why?
2. How did Arabs pass on their history and values to their children?
3. Why did Arabs fight with one another?
4. Why was Mecca important to all Arabs?
5. What was Muhammad's job?
6. What happened to Muhammad as he prayed in the mountains?
7. What is the Koran? How did Muhammad put it together?
8. Why did people in Mecca oppose Muhammad at first?
9. Where did Muhammad go when he left Mecca? What did Muhammad do when he returned to Mecca?
10. What argument arose in Islam after Muhammad died?
11. Why did Islam succeed in spreading?
12. What is the Dome of the Rock? Where is it located? Why is it important?



**EMPIRE OF FAITH (Part I)**  
**World History**

1. What is the Hajj? Why is it important to Muslims?
2. What city was the “heart” of Islam? Why was it important to Islamic culture? What was its House of Wisdom?
3. What did the Arabs save for the Greeks? What did they borrow from India?
4. What were some Arab developments in medicine and science?
5. What Chinese invention helped Arab scholars?
6. What city was the center of Islamic Spain? Why was it important to Islam’s relations with Europe?
7. What was the Alhambra?
8. What were the Crusades? How did they start? How did they affect the Islamic world? How did they affect Europe?
9. What was the Mongol Catastrophe? How did it affect Islam?

9th Grade World History  
Places of Power: The Islamic World

Name \_\_\_\_\_

### TRADE & TRAVEL IN THE ISLAMIC WORLD

#### *The scenario:*

It's the 11<sup>th</sup> century. Though the Abbasid Caliphate still exists, several regions have broken free from Abbasid control:

- a) The Fatimid Caliph rules from the city of Cairo
- b) The Zirid Caliph rules from the city of Granada
- c) The Abbasid Caliph still rules from Baghdad

You are an advisor to one of these three caliphs. Your caliph wants to host a big banquet in order to impress a visitor from the city of Timbuktu who is traveling around the Islamic World after his hajj to do some trading and who will arrive in your city in four months (120 days).

You have several jobs:

- 1) Order supplies in time for the banquet!
- 2) Prepare a speech for your caliph to give at the banquet
- 3) Prepare a map for your guest to see how far the Islamic World extends

***Complete the tasks on the other side of this sheet in order to satisfy your very picky caliph!***



### Homework DUE Friday

- Read the article, "Islamic World Trade: Medieval World"
- Look at the item list of goods available in the Islamic World and select four that you want to order for the caliph's banquet. Write them in the "Caliph's Banquet Planning Sheet"
- Write a short one page speech for your caliph to give at the banquet. In this speech you should do all of the following:
  - Praise the visitor for completing his/her hajj and for traveling around the Islamic World and thank him/her for coming to your city.
  - Impress the visitor by describing at least two ways the Islamic World improved trade to allow for such wonderful goods to be shipped all over the world
  - End by saying you hope the visitor will enjoy the special items you ordered from around the Islamic World for the banquet. Mention where 2 items are from.

### In-Class Friday

- BRING A RULER TO CLASS
- Look at the key (which shows how fast people could travel by land, how fast they could travel through the desert, and how fast they could travel by sea) and the scale (which shows you what distance on the map equals 1000 km).
- Complete the 3<sup>rd</sup> column in "Caliph's Banquet Planning Sheet" to record how long it will take for each item to arrive.
- On your map, draw the trade routes your supplies traveled on, the trade route of your guest and note the number of days it took for supplies to arrive



## Islamic World Trade: Medieval World

Because of its location between the Mediterranean world, Africa, Mesopotamia, and India, Arabia inevitably served as a transit point for trade among these regions. Urban settlements along the northern fringes of the desert in northern Iraq, the southern Jordan, and Syria benefited considerably from trade because of their proximity to Arabia as well as to Rome and Iran. Trade was also favored by the Muslims because Muhammad himself had been a merchant; thus the Muslims never denigrated trading as the western Europeans and Confucian Chinese did for years. Long-distance trade was always a prominent feature of Islamic life.

The camel was critically important to all of the trading cities. Sometime between the third and sixth centuries CE, the camel replaced wheeled transport throughout nearly all of the Middle East and North Africa. The primary reason for this appears to be the greater efficiency and economic viability of the camel as a means of transportation. Not only could camels go long periods without water (up to one month in the winter), but they could eat just about anything. Fully loaded camels could cover 20 to 25 miles per day; they did not need paved roads at all, could ford rivers easily, and did not need to be shod. Moreover, each camel could carry some 600 pounds, and a single driver could take care of several camels by himself. Compare this with the need for paved roads to operate a cart, the "wasted" weight and expense of the cart itself, the greater needs of water and fodder for oxen, donkeys, mules, or horses to pull a cart, and the fact that it usually took at least one person to operate each cart and team. As one might expect, this near total lack of wheeled transportation throughout much of the medieval Islamic world had major political, social, and economic implications for daily life—especially with respect to urban planning, travel, trade, and the general lack of road construction (although bridges still needed to be built).

Trade fairs were established throughout the peninsula at specified times of the year to bring together goods and buyers. Because these trade fairs were crucial to the welfare of all parties who traded at them, security of person and property was absolutely essential. The security of some fairs was guaranteed by the holiness of the site where the fair took place; others were protected by the strength and prestige of the tribe that administered it; or like the fair of Ukaz in the Hijaz (in which Mecca participated), some were held during a holy month. Fairs held during a holy month were especially popular because their duration provided safety of travel to the fair and back and also promoted a kind of festival atmosphere among the participants from far and wide.

While the residents of the oasis and the nomads usually could procure the goods they needed, there was a very mundane but crucially important additional benefit of the trade fair and even smaller scale trade between the nomads and oasis dwellers as well. That is, the nomads' flocks and herds feasted on the fodder left in the farmers' fields after a harvest, while at the same time their droppings fertilized these fields for the next agricultural cycle. Relations between the nomad and the settled populations in Arabia were not always so amicable. In fact, during the more hostile encounter of a raid against an agricultural settlement, the nomads often simply allowed their own animals to graze on the settlement's crops before they made off with whatever booty they could get their hands on—gold, silver, jewels, livestock, and the like.



In the ninth century, the Abbasid caliphs moved their capital from Damascus east to Baghdad. The site was excellently chosen to serve commerce because it dominated the crossroads of the great trade routes, both land and water, that reached from China to the Mediterranean. Even before the caliph selected it as his capital, Baghdad had been the site of monthly trade fairs. The caliphs were right—Baghdad quickly became fabulously wealthy from the trade that flowed through it.

Great caravans and merchant vessels brought the varied resources of the world. From China came silk, ink, peacocks, porcelain, saddles, and spices. India supplied precious stones, rare hardwoods, and dyes. Perfumes came from Arabia, pearls from the Persian Gulf, slaves and gold from Africa, and furs, amber, ivory, and swords from Scandinavia.

The international traffic in goods, and the payments they entailed, led to a new profession—banking, an enterprise that reached a level of sophistication in Islam that was far more advanced than in the West. Banking was a natural outgrowth of the complex monetary system in the Islamic empire. Two kinds of currency were in use: the Persian silver dirham used in the east and the Byzantine gold denarius in the west. These coins fluctuated in value requiring the presence of money changers in every market. Eventually, these men became Islam's bankers.

From the financial system they developed came many of the banking concepts and terms later used in the West, among them the word *check*, from the Arabic *sakk*. They had central banks with branch offices, as well as an elaborate system of checks and letters of credit.

Lindsay, James and Joyce E. Salisbury. "Islamic World Trade: Medieval World." *Daily Life through History*. ABC-CLIO, 2015. Web. 14 Jan. 2015.





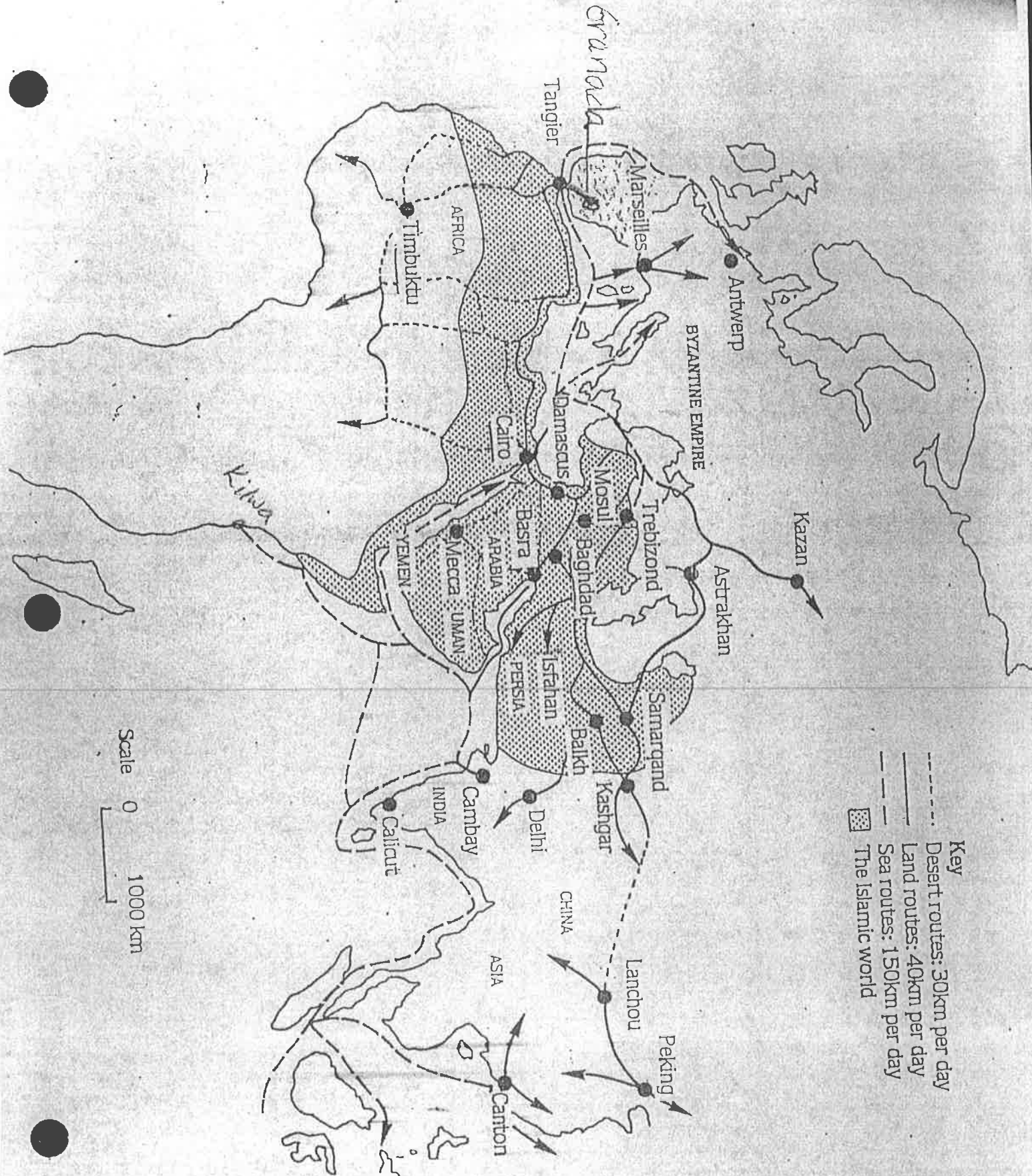


### The Caliph's Banquet Planning Chart

Your Caliph rules from the city of \_\_\_\_\_ which is the capital of the \_\_\_\_\_ dynasty.

Item for the banquet	Place of origin for this item	How many days will it take to arrive? Use the key and scale on the map to figure this out.
1.		
2.		
3.		
4.		





**Key**  
- - - Desert routes: 30km per day  
- - - Land routes: 40km per day  
- - - Sea routes: 150km per day  
[Stippled Area] The Islamic world

Scale 0 1000 km

## The Islamic World Review Sheet

**Can you label the map with the following?**

Persian Gulf  
Red Sea  
Mediterranean Sea  
Indian Ocean  
Cordoba  
Baghdad  
Timbuktu  
Mecca  
Damascus  
Cairo  
Samarkand



### **Questions to Consider**

In what order were the large Islamic caliphates? Capital cities?  
What the major divisions in Islam after the death of Mohammed?  
Who were the two big leaders for each side?  
How far east and west does this Islamic World spread?  
What impact does the Islamic World have on trade, art, science, astronomy, politics, religious interactions, architecture?  
How did religions interact with each other in the Islamic World? What impact did that have?  
Who was Ibn Battuta? Why is he important to our understanding of the world?

### **Vocab to Know**

Caliph	Standardization of	Al-Hambra (Granada)
Caliphate	coins, language	Mosque of Cordoba
Muhammad	Abbasid Caliphate	Maimonides
Rightly Guided Caliphs	Baghdad	Calligraphy
Sunni	House of Wisdom	Geometric designs
Abu Bakr	astrolabe	Vegetal designs
Shia	cataract surgery	Ibn Battuta
Ali	algebra	
Umayyad Caliphate	Numerals 0-9	
Damascus	Hospitals	
<i>jizya</i>	Quarantine	
dhimmi (people of the book)	Al-Andalus (Islamic Spain)	
Dome of the Rock	convivencia	



### **Here begins Ibn Battuta's travel diary...**

I left Tangier, my birthplace, on Thursday, 2nd Rajab 725 [June 14, 1325], being at that time twenty-two years of age [22 lunar years; 21 and 4 months by solar reckoning], with the intention of making the Pilgrimage to the Holy House [at Mecca] and the Tomb of the Prophet [at Medina].

I set out alone, finding no companion to cheer the way with friendly intercourse, and no party of travellers with whom to associate myself. Swayed by an overmastering impulse within me, and a long-cherished desire to visit those glorious sanctuaries, I resolved to quit all my friends and tear myself away from my home.

## Cairo

I arrived at length at Cairo, mother of cities and seat of Pharaoh the tyrant, mistress of broad regions and fruitful lands, boundless in multitude of buildings, peerless in beauty and splendour, the meeting-place of comer and goer, the halting-place of feeble and mighty, whose throngs surge as the waves of the sea, and can scarce be contained in her for all her size and capacity. It is said that in Cairo there are twelve thousand water-carriers who transport water on camels, and thirty thousand hirers of mules and donkeys, and that on the Nile there are thirty-six thousand boats belonging to the Sultan and his subjects which sail upstream to Upper Egypt and downstream to Alexandria and Damietta, laden with goods and profitable merchandise of all kinds.

On the bank of the Nile opposite Old Cairo is the place known as The Garden, which is a pleasure park and promenade, containing many beautiful gardens, for the people of Cairo are given to pleasure and amusements.

The mosque of 'Amr is highly venerated and widely celebrated. The Friday service is held in it and the road runs through it from east to west. As for the hospital, no description is adequate to its beauties. It contains an innumerable quantity of appliances and medicines, and its daily revenue is put as high as a thousand dinars.

The Egyptian Nile surpasses all rivers of the earth in sweetness of taste, length of course, and utility. No other river in the world can show such a continuous series of towns and villages along its banks, or a basin so intensely cultivated. Its course is from South to North, contrary to all the other great rivers. One extraordinary thing about it is that it begins to rise in the extreme hot weather at the time when rivers generally diminish and dry up, and begins to subside just when rivers begin to increase and overflow. The river Indus resembles it in this feature. The Nile is one of the five great rivers of the world.

At the station of Qatya [taxes] are collected from the merchants, and their goods and baggage are thoroughly examined and searched. There are offices here, with officers, clerks, and notaries, and the daily revenue is a thousand gold dinars. No one is allowed to pass into Syria without a passport from Egypt, nor into Egypt without a passport from Syria, for the protection of the property of the subjects and as a measure of precaution against spies from Iraq. The responsibility of guarding this road has been entrusted to the Badawin [Bedouin]. At nightfall they smooth down the sand so that no track is left on it, then in the morning the governor comes and looks at the sand. If he finds any track on it he commands the Arabs to bring the person who made it, and they set out in pursuit and never fail to catch him. He is then brought to the governor, who punishes him as he sees fit. The governor at the time of my passage treated me as a guest and showed me great kindness, and allowed all those who were with me to pass. . .

## **Damascus**

I entered Damascus on Thursday 9th Ramadan 726 [9th August, 1326]. Damascus surpasses all other cities in beauty, and no description, however full, can do justice to its charms.

The Cathedral Mosque, known as the Umayyad Mosque, is the most magnificent mosque in the world, the finest in construction and noblest in beauty, grace and perfection; it is matchless and unequalled. The person who undertook its construction was the Caliph Walid I [AD 705-715]. He applied to the Roman Emperor at Constantinople, ordering him to send craftsmen to him, and the Emperor sent him twelve thousand of them. The site of the mosque was a church, and when the Muslims captured Damascus, one of their commanders entered from one side by the sword and reached as far as the middle of the church, while the other entered peaceably from the eastern side and reached the middle also. So the Muslims made the half of the church which they had entered by force into a mosque and the half which they had entered by peaceful agreement remained as a church. When Walid decided to extend the mosque over the entire church he asked the Greeks to sell him their church for whatsoever equivalent they desired, but they refused, so he seized it. The Christians used to say that whoever destroyed the church would be stricken with madness and they told that to Walid.



## **Mecca**

We then set out from Medina towards Mecca...

The inhabitants of Mecca are distinguished by many excellent and noble activities and qualities, by their [charity] to the humble and weak, and by their kindness to strangers. When any of them makes a feast, he begins by giving food to the religious devotees who are poor and without resources, inviting them first with kindness and delicacy. The majority of these unfortunates are to be found by the public bakehouses, and when anyone has his bread baked and takes it away to his house, they follow him and he gives each one of them some share of it, sending away none disappointed. Even if he has but a single loaf, he gives away a third or a half of it, cheerfully and without any grudgingness.

Another good habit of theirs is this. The orphan children sit in the bazaar, each with two baskets, one large and one small. When one of the townspeople comes to the bazaar and buys cereals, meat and vegetables, he hands them to one of these boys, who puts the cereals in one basket and the meat and vegetables in the other and takes them to the man's house, so that his meal may be prepared. Meanwhile the man goes about his devotions and his business. There is no instance of any of the boys having ever abused their trust in this matter, and they are given a fixed fee of a few coppers.

The Meccans are very elegant and clean in their dress, and most of them wear white garments, which you always see fresh and snowy. They use a great deal of perfume and kohl and make free use of toothpicks of green arak-wood. The Meccan women are extraordinarily beautiful and very pious and modest. They too make great use of perfumes to such a degree that they will spend the night hungry in order to buy perfumes with the price of their food. They visit the mosque every Thursday night, wearing their finest apparel; and the whole sanctuary is saturated with the smell of their perfume. When one of these women goes away the odour of the perfume clings to the place after she has gone.

## **Constantinople.**

The city is enormous in size, and in two parts separated by a great river [the Golden Horn], in which there is a rising and ebbing tide. In former times there was a stone bridge over it, but it fell into ruins and the crossing is now made in boats. The part of the city on the eastern bank of the river is called Istambul, and contains the residence of the Emperor, the nobles and the rest of the population. Its bazaars and streets are spacious and paved with flagstones; each bazaar has gates which are closed upon it at night, and the majority of the artisans and sellers in them are women.

The second part, on the western bank of the river, is called Galata, and is reserved to the Frankish Christians who dwell there. They are of different kinds, including Genoese, Venetians, Romans [other Italians?] and people of France; they are subject to the authority of the king of Constantinople. They are bound to pay a tax every year to the king of Constantinople, but often they revolt against him and he makes war on them until the Pope makes peace between them. They are all men of commerce and their harbour is one of the largest in the world; I saw there about a hundred galleys and other large ships, and the small ships were too many to be counted. The bazaars in this part of the town are good but filthy, and a small and very dirty river runs through them. Their churches too are filthy and mean.

Of the great church I can only describe the exterior, for I did not see its interior. It is called by them Aya Sufiya [Hagia Sophia. It is one of the greatest churches of the Greeks, and is encircled by a wall so that it looks as if it were a town. It has thirteen gates and a sacred enclosure, which is about a mile long and closed by a great gate.

A monastery is the Christian equivalent of a religious house or convent among the Muslims, and there are a great many such monasteries at Constantinople. Most of the population of the city are monks, ascetics, and priests, and its churches are not to be counted for multitude. The inhabitants of the city, soldiers and civilians, small and great, carry over their heads huge parasols, both in winter and summer, and the women wear large turbans.

## **Astrakhan/Sara**

On reaching Astrakhan where we had parted from Sultan Uzbek, we found that he had moved and was living in the capital of his kingdom....On the fourth day we reached the city of Sara, which is the capital of the sultan. We visited him, and after we had answered his questions about our journey and the king of the Greeks and his city he gave orders for our maintenance and lodging. Sara is one of the finest of towns, of immense extent and crammed with inhabitants, with fine bazaars and wide streets. We rode out one day with one of the principal men of the town, intending to make a circuit of the place and find out its size. We were living at one end of it and we set out in the morning, and it was after midday when we reached the other. One day we walked across the breadth of the town, and the double journey, going and returning, took half a day, this too through a continuous line of houses, with no ruins and no orchards. It has thirteen cathedral and a large number of other mosques. The inhabitants belong to diverse nations; among them are the Mongols, who are the inhabitants and rulers of the country and are in part Muslims, As [Ossetes], who are Muslims, and Qipchaqs[Turks], Circassians, Russians, and Greeks, who are all Christians. Each group lives in a separate quarter with its own bazaars. Merchants and strangers from Iraq, Egypt, Syria and elsewhere, live in a quarter surrounded by a wall, in order to protect their property.



### **Oualata/Timbuktu**

My stay at [Oualata] lasted about fifty days; and I was shown honour and entertained by its inhabitants. It is an excessively hot place, and boasts a few small date-palms, in the shade of which they sow watermelons. Its water comes from underground waterbeds at that point, and there is plenty of mutton to be had. The garments of its inhabitants, most of whom belong to the Massufa tribe, are of fine Egyptian fabrics.

Their women are of surpassing beauty, and are shown more respect than the men. The state of affairs amongst these people is indeed extraordinary. Their men show no signs of jealousy whatever;...these people are Muslims, punctual in observing the hours of prayer, studying books of law, and memorizing the Koran. Yet their women show no bashfulness before men and do not veil themselves, though they are devout in attending the prayers. Any man who wishes to marry one of them may do so, but they do not travel with their husbands, and even if one desired to do so her family would not allow her to go.

The women there have "friends" and "companions" amongst the men outside their own families, and the men in the same way have "companions" amongst the women of other families. A man may go into his house and find his wife entertaining her "companion" but he takes no objection to it.

On Fridays, if a man does not go early to the mosque, he cannot find a corner to pray in, on account of the crowd

Another of their good qualities is their habit of wearing clean white garments on Fridays. Even if a man has nothing but an old worn shirt, he washes it and cleans it, and wears it to the Friday service. Yet another is their zeal for learning the Koran by heart.

Among their bad qualities are the following. The women servants, slave-girls, and young girls go about in front of everyone naked, without a stitch of clothing on them. Women go into the sultan's presence naked and without coverings, and his daughters also go about naked. Then there is their custom of putting dust and ashes on their heads, as a mark of respect, and the grotesque ceremonies we have described when the poets recite their verses...

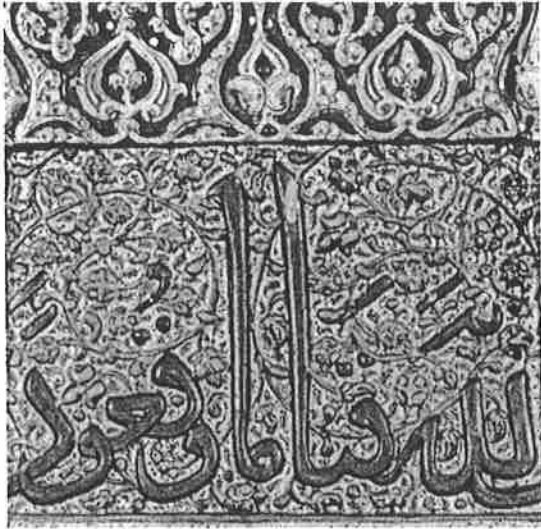
	What were some innovations in this field?	How might this have helped the Islamic Empire maintain power?
Medicine/Biology		
Mathematics/Astronomy		
Literature		

	List the different origins of the artifacts	List the different types of materials and purposes of each artifact	Looking at the four artifacts, are there any recurring similarities you see?	How are the artifacts unique? Consider their purpose, style, quality, etc.
<b>Calligraphy</b>				
<b>Geometric Patterns</b>				
<b>Vegetal Patterns</b>				
<b>Qur'anic Manuscripts</b>				
<p>Once you are done with all of the stations, look back at several artifacts from each station. Do you see any overlap in styles? (ie: do you notice elements of calligraphy in the artifacts that highlight geometric patterns, etc?) Do you see any consistency in style in artifacts from the same location?</p>				



## Station #1: Calligraphy

<http://www.vam.ac.uk/content/articles/c/calligraphy-in-islamic-art/>



*Tile with Arabic inscription, Iran, about 1215. Museum no. 1481-1876*

The Arabic language, and the art of calligraphy, is held in great esteem by Muslims because Arabic was the language in which the Qu'ran was revealed to the Prophet Muhammad in the 7th century.

In general, calligraphic inscriptions on works of art comprise one or more of the following types of text: Qu'ranic quotations, other religious texts, poems, praise for rulers, aphorisms. These types of text can be seen across all art forms.

### **How the scripts developed**

We know that the standard form of script was in use by the end of the 7th century. It was employed, for example, on the first surviving monument of Islamic architecture, the Dome of the Rock in Jerusalem, built in AD 691. The new writing also appeared on the coins minted for Muhammad's successors, the caliphs. Both the Dome of the Rock and early Islamic coinage use Qu'ranic quotations.

The first formal calligraphic style is called the Kufic style after the city of Kufah in Iraq. It was used in many early Qur'an manuscripts and for inscriptions, including those at the Dome of the Rock. Confusingly, the same name is also commonly used for a second major group of script styles, which came to prominence in the 10th century. These new, more angular styles came to include many fanciful variants such as foliated Kufic (decorated with curling leaf shapes) and floriated Kufic (decorated with flower forms). This second group of Kufic styles was used in contexts as varied as Qu'ran manuscripts, coinage, architectural inscriptions and the decoration of ceramics.

## **Station #2: Geometric Patterns**

[http://www.metmuseum.org/toah/hd/geom/hd\\_geom.htm](http://www.metmuseum.org/toah/hd/geom/hd_geom.htm)

Geometric patterns make up one of the three nonfigural types of decoration in Islamic art, which also include calligraphy and vegetal patterns. Whether isolated or used in combination with nonfigural ornamentation or figural representation, geometric patterns are popularly associated with Islamic art, largely due to their aniconic quality. These abstract designs not only adorn the surfaces of monumental Islamic architecture but also function as the major decorative element on a vast array of objects of all types. While geometric ornamentation may have reached a pinnacle in the Islamic world, the sources for both the shapes and the intricate patterns already existed in late antiquity among the Greeks, Romans, and Sasanians in Iran.

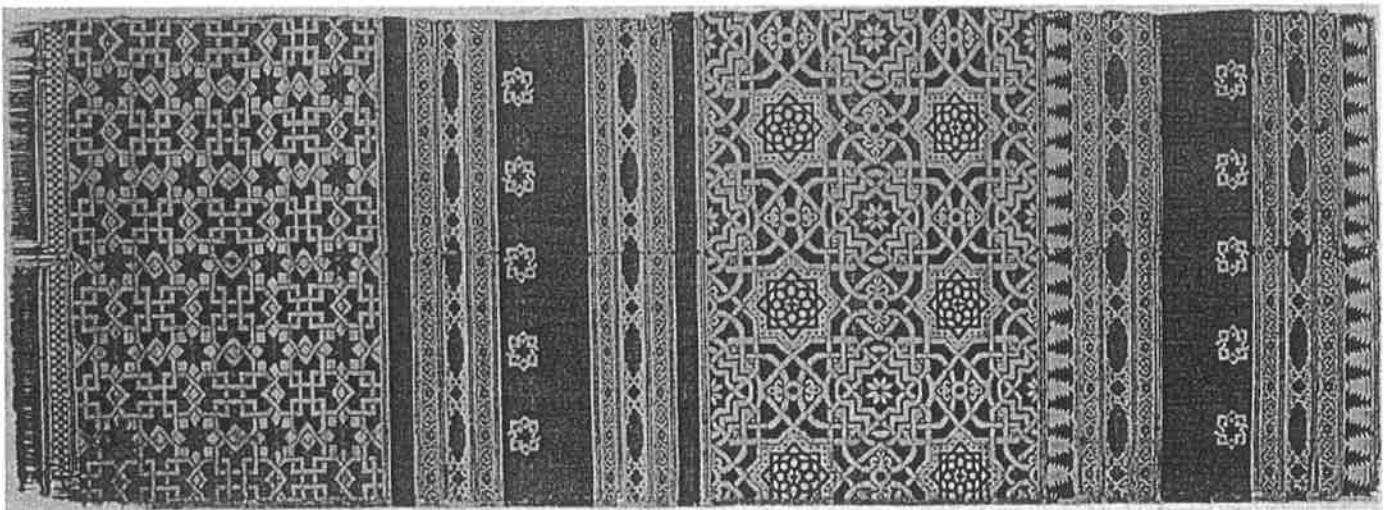
Consisting of, or generated from, such simple forms as the circle and the square, geometric patterns were combined, duplicated, interlaced, and arranged in intricate combinations, thus becoming one of the most distinguishing features of Islamic art. However, these complex patterns seem to embody a refusal to adhere strictly to the rules of geometry.

As a matter of fact, geometric ornamentation in Islamic art suggests a remarkable amount of freedom; in its repetition and complexity, it offers the possibility of infinite growth and can accommodate the incorporation of other types of ornamentation as well. In terms of their abstractness, repetitive motifs, and symmetry, geometric patterns have much in common with the so-called arabesque style seen in many vegetal designs. Calligraphic ornamentation also appears in conjunction with geometric patterns.

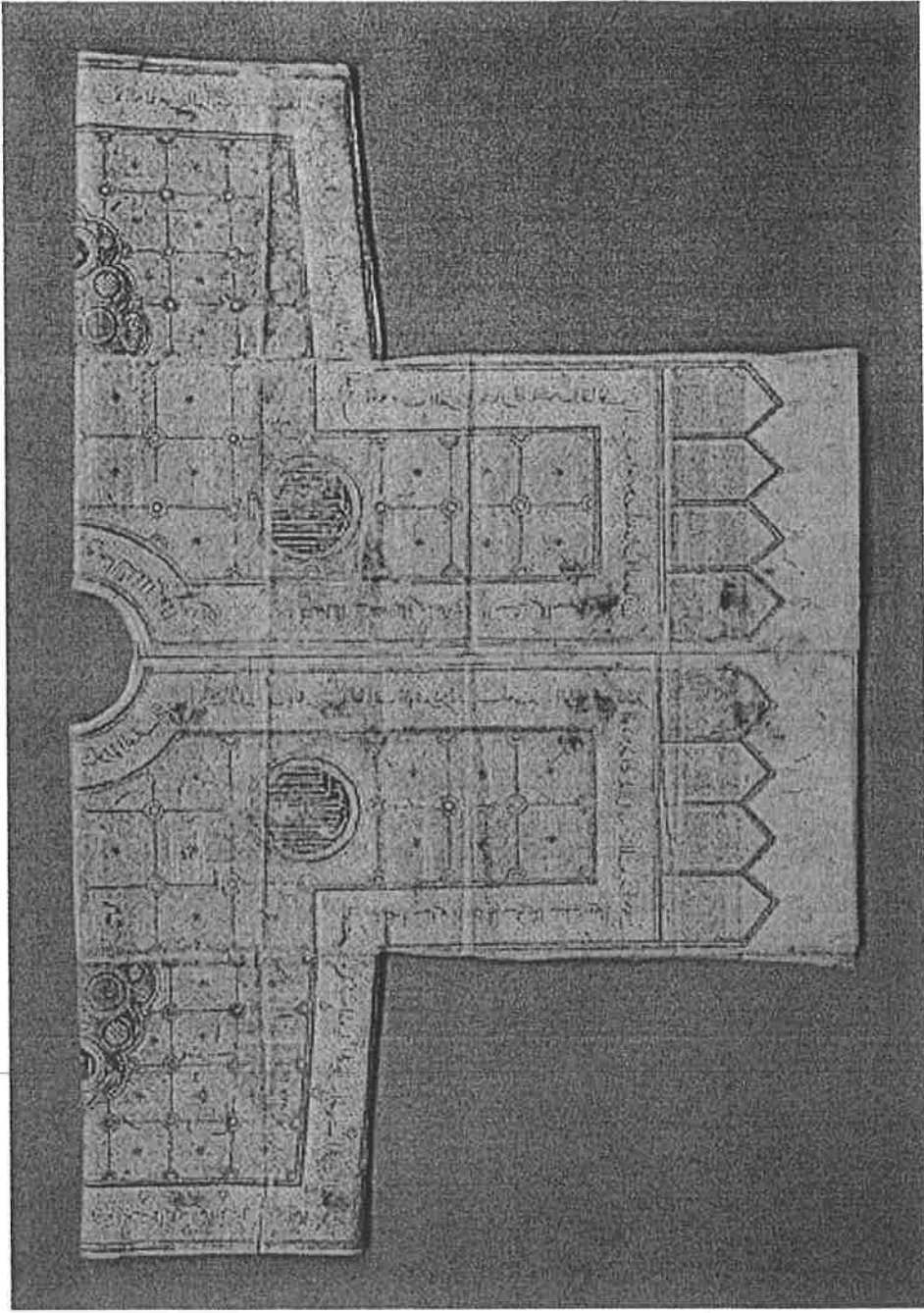
The four basic shapes, or "repeat units," from which the more complicated patterns are constructed are: circles and interlaced circles; squares or four-sided polygons; the ubiquitous star pattern, ultimately derived from squares and triangles inscribed in a circle; and multisided polygons. It is clear, however, that the complex patterns found on many objects include a number of different shapes and arrangements, allowing them to fit into more than one category.



# Images for Station #2: Geometric Patterns

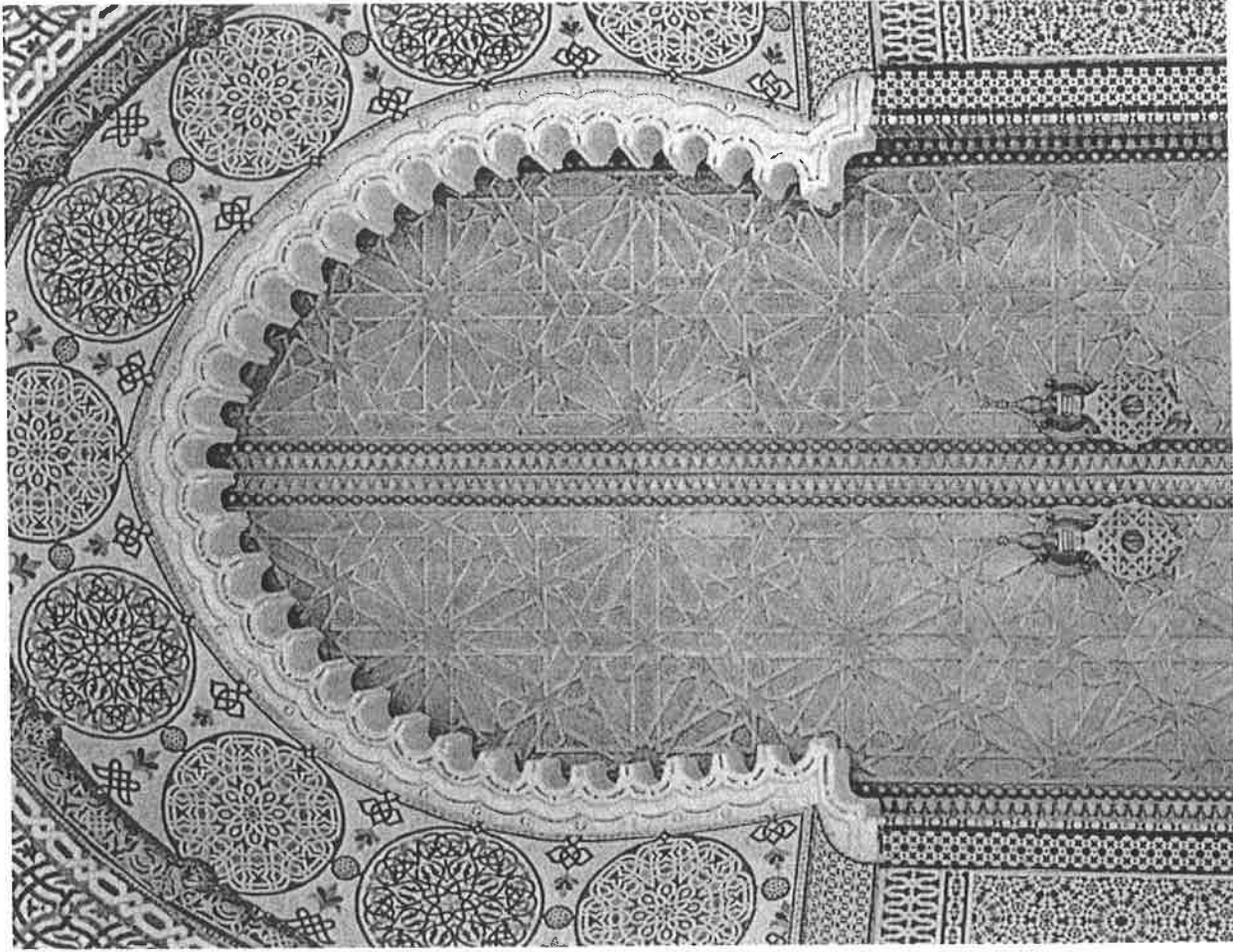


*Textile fragment*  
 14<sup>th</sup> Century  
 Spain



*Talismanic shirt*  
 Late 15<sup>th</sup>-early 16<sup>th</sup> Century  
 India  
<http://www.metmuseum.org/toah/works-of-art/1998.199>





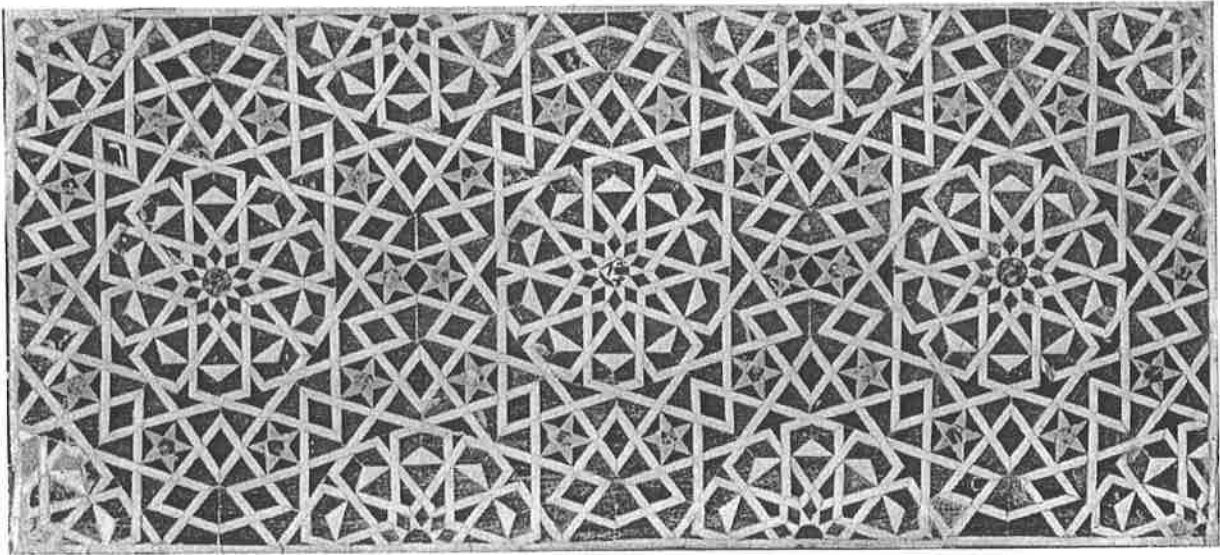
*Brass gates at the Royal Palace in Fez*

17<sup>th</sup> Century

Morocco

<http://www.architecturaldigest.com/blogs/the-aesthete/2012/04/geometric-patterns-14>

islamic-art



*Dado Panel*

Early 15<sup>th</sup> Century

Egypt

<http://www.metmuseum.org/toah/works-of-art/1970.327.8>

### Station #3: Vegetal Patterns

[http://www.metmuseum.org/toah/hd/vege/hd\\_vege.htm](http://www.metmuseum.org/toah/hd/vege/hd_vege.htm)

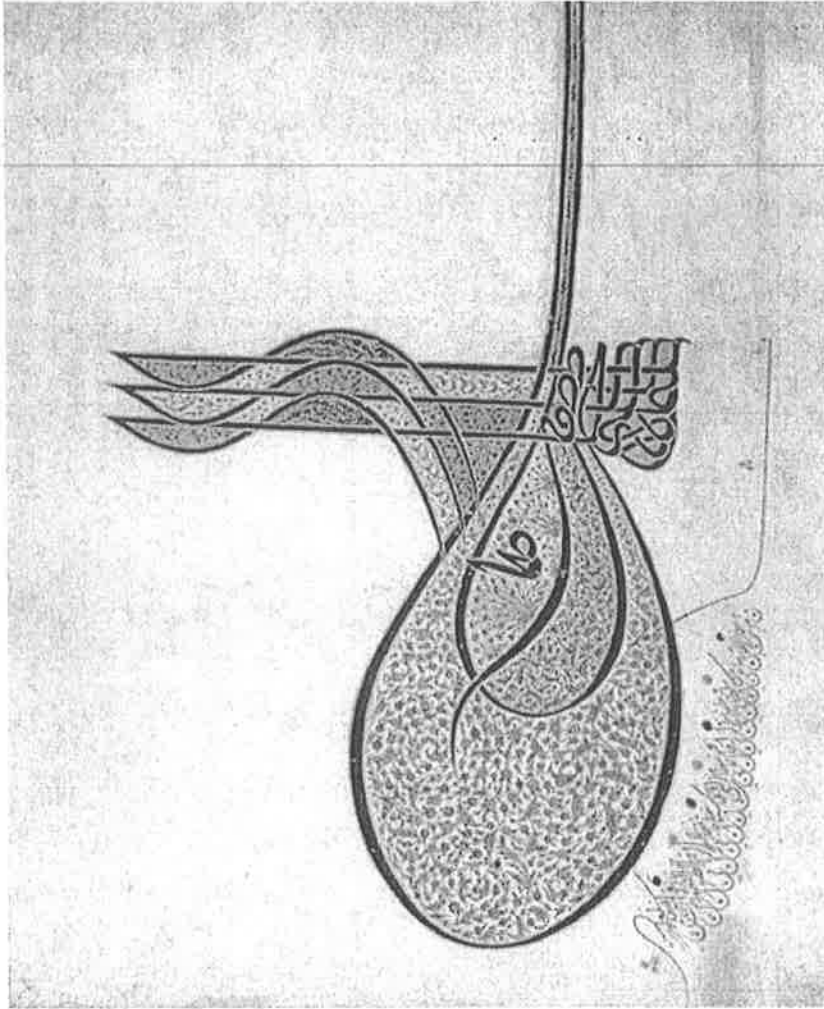
Vegetal patterns employed alone or in combination with the other major types of ornament—calligraphy, geometric pattern, and figural representation—adorn a vast number of buildings, manuscripts, objects, and textiles, produced throughout the Islamic world. Unlike calligraphy, whose increasingly popular use as ornament in the early Islamic Arab lands represented a new development, vegetal patterns and the motifs they incorporate were drawn from existing traditions of Byzantine culture in the eastern Mediterranean and Sasanian Iran.

In the medieval period (tenth–twelfth centuries) that a highly abstract and fully developed Islamic style emerged, featuring that most original and ubiquitous pattern often known as "**arabesque**." This term was coined in the early nineteenth century following Napoleon's famed expedition in Egypt, which contributed so much to the phenomenon of Orientalism in Europe and later in the United States.

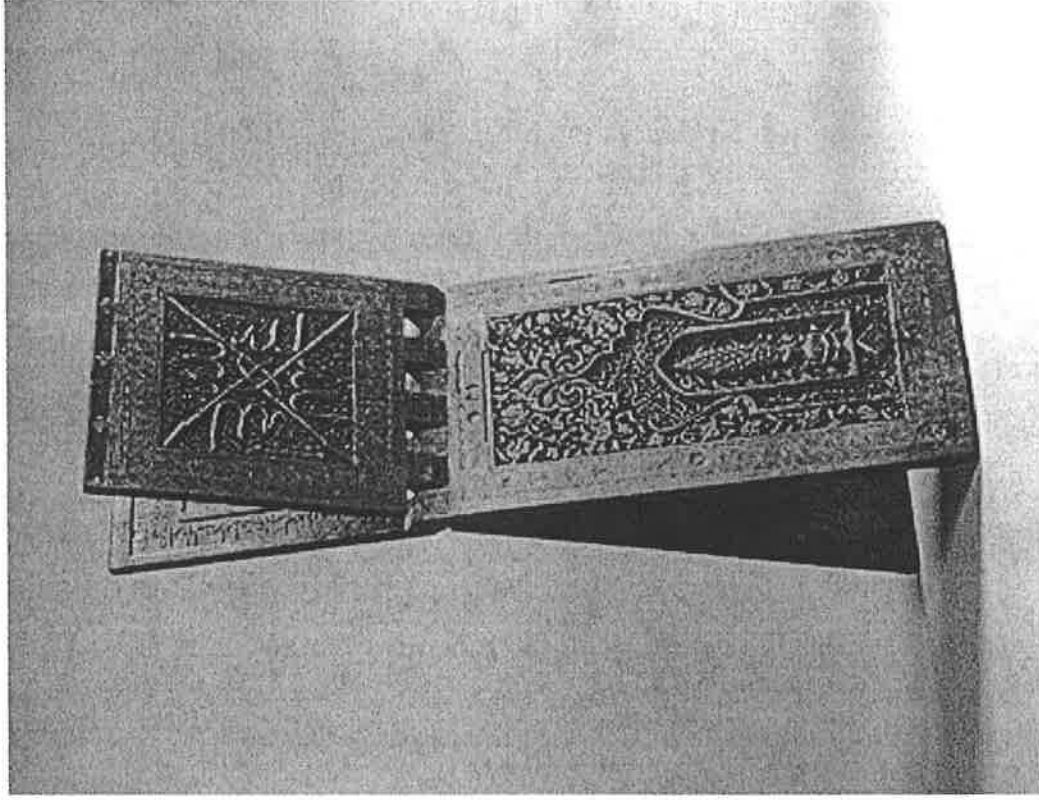
With the Mongol invasion of western Asia in the thirteenth century and the establishment of a Mongol court in Iran in the thirteenth and fourteenth centuries, numerous Chinese motifs and patterns were adopted, though sometimes in markedly revised form. This period saw many transformations in the decorative language of Islamic art that would endure for centuries. In sixteenth-century Europe, first in Italy and then in the north, Islamic-style vegetal patterns were developed. In the sixteenth- and seventeenth-century empires of the Ottomans, Safavids, and Mughals (present-day Turkey, Iran, and India), complicated versions of established patterns were utilized, sometimes incorporating a new interest in naturalistic-looking flowers or blossoms. With the exception of the garden and its usual reference to paradise, vegetal motifs and patterns in Islamic art are largely devoid of symbolic meaning.



# Images for Station #3: Vegetal Patterns

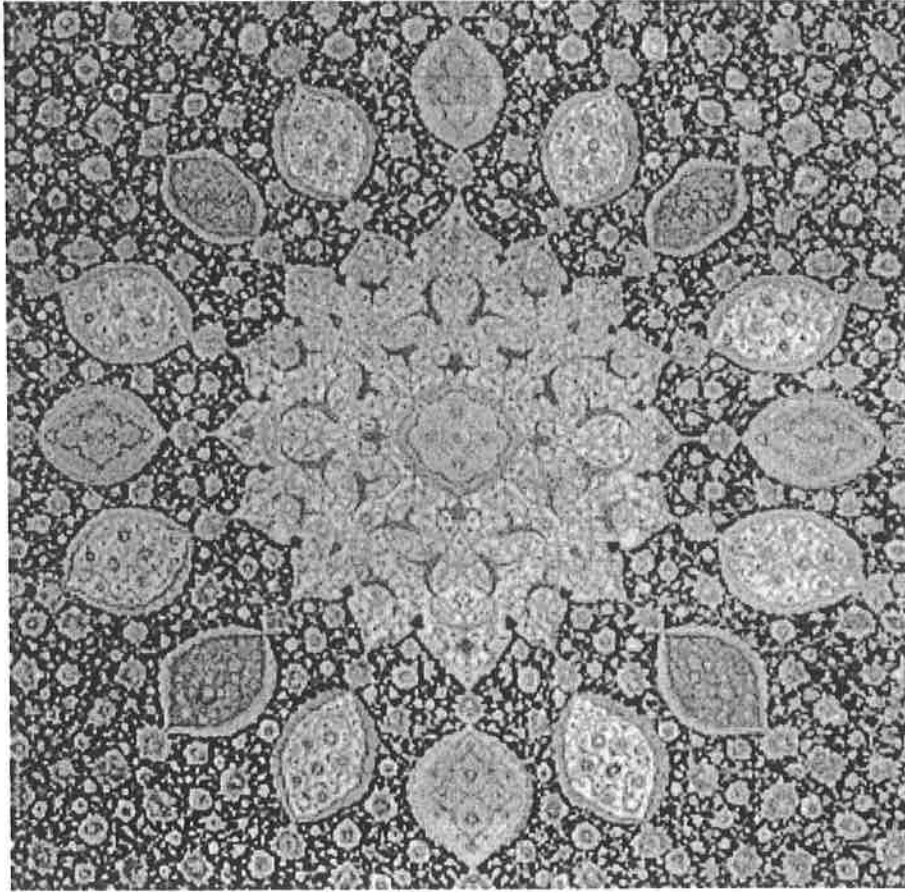


*Tughra (imperial Stamp)*  
16<sup>th</sup> Century  
Turkey  
<http://www.metmuseum.org/toah/works-of-art/38.149.1>



*Stand for Qur'anic manuscript*  
14<sup>th</sup> Century  
Iran or Central Asia  
<http://www.metmuseum.org/toah/works-of-art/10.218>





*Ardabil carpet (detail)*  
16<sup>th</sup> Century  
Iran  
<http://www.vam.ac.uk/content/articles/p/plant-motifs-in-islamic-art/>



*Capital*  
10<sup>th</sup> Century  
Spain  
<http://www.vam.ac.uk/content/articles/p/plant-motifs-in-islamic-art/>

## **Station #4: Qur'anic Manuscripts**

[http://www.metmuseum.org/toah/hd/isbk/hd\\_isbk.htm](http://www.metmuseum.org/toah/hd/isbk/hd_isbk.htm)

The technical aspects of calligraphy, painting, and bookbinding are important facets of the study of Islamic art.

Workshops supported by rulers and members of their extended family produced copies of famous literary works, histories, and Qur'ans. Once a patron decided on a project, the director of the workshop saw it through to its conclusion. He laid out the pages, decided which parts of the text to illustrate, and chose scribes and artists based on the particular project.

In the Islamic world, paper was made from rags of linen and hemp, not tree pulp. Decorative touches were often added to the paper: some were tinted, some were sprinkled with gold, and others were marbled. Marbled papers were created by dispensing drops of colorant onto the surface of a water bath and running combs through the drops to create a pattern; a sheet of paper was then laid on the surface of the bath to absorb the colors.

A scribe then prepared his ink, made his pens, and pressed guidelines into the paper. He then copied the text, leaving spaces for illustrations where the director of the workshop had indicated.

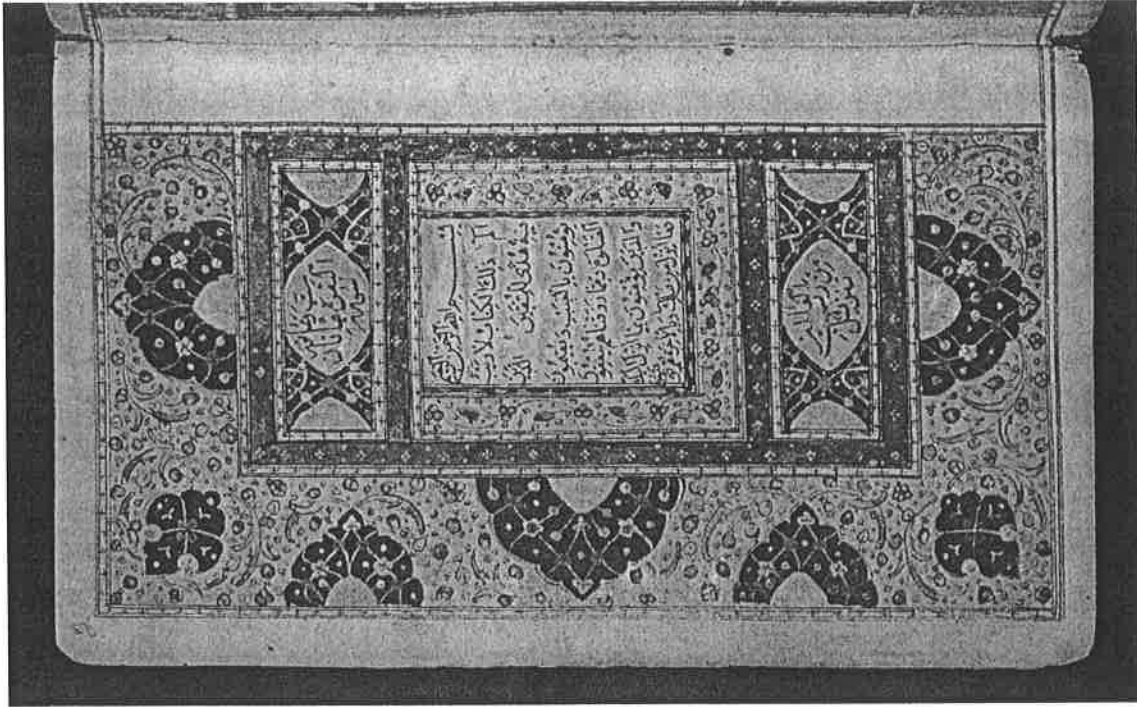
After the text was completed, the pages passed to the painters. Most manuscripts were the work of a number of artists, each chosen to illustrate a particular scene; some artists, for instance, were known for their portraits, others for their battle scenes.

To create his pigments, the artist turned to nature. Mineral sources were gold, silver, lapis lazuli, ground cinnabar (for vermilion), orpiment (for yellow), and malachite (for green). Indigo was a common source of dark blue and azurite was used for a lighter blue. Verdigris produced green, and lead or a combination of mercury and sulfur created red.

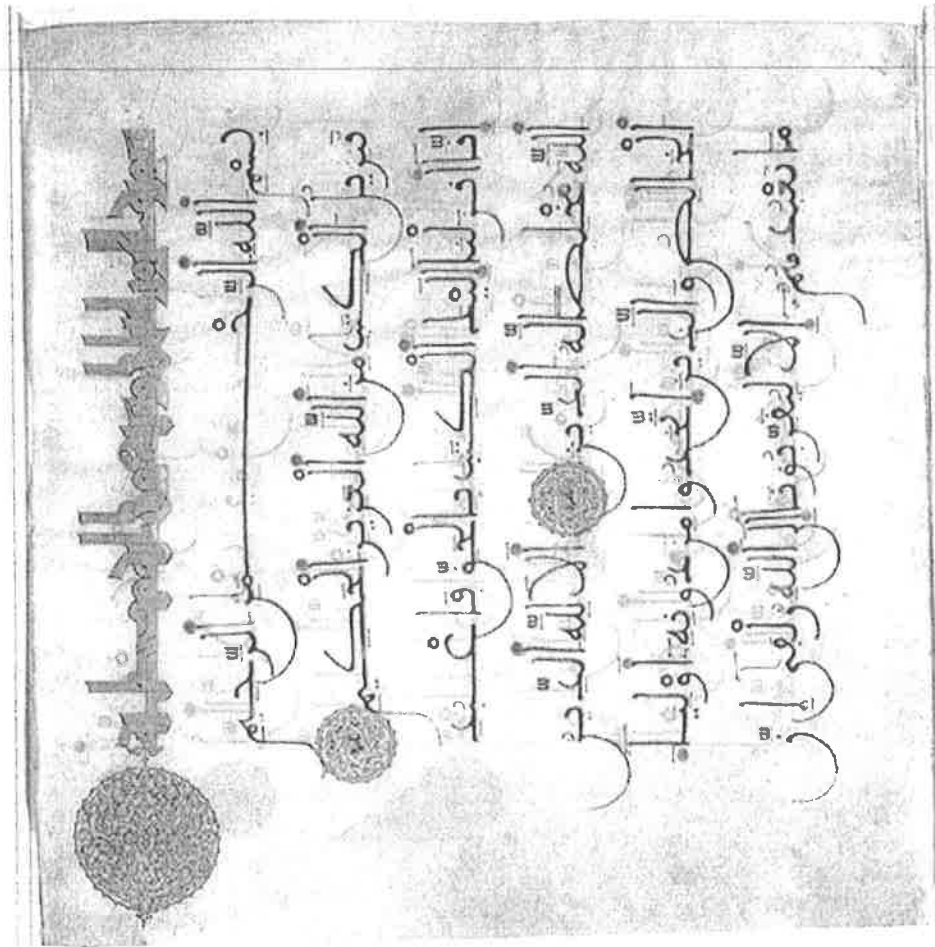
After the paintings were completed, illuminators and gilders added flourishes to the text, such as chapter headings, colored frames, and rulings. They also created frontispieces and end pages. Finally, each sheet was burnished with a hard stone or glass.



# Images for Station #4: Qur'anic Manuscripts

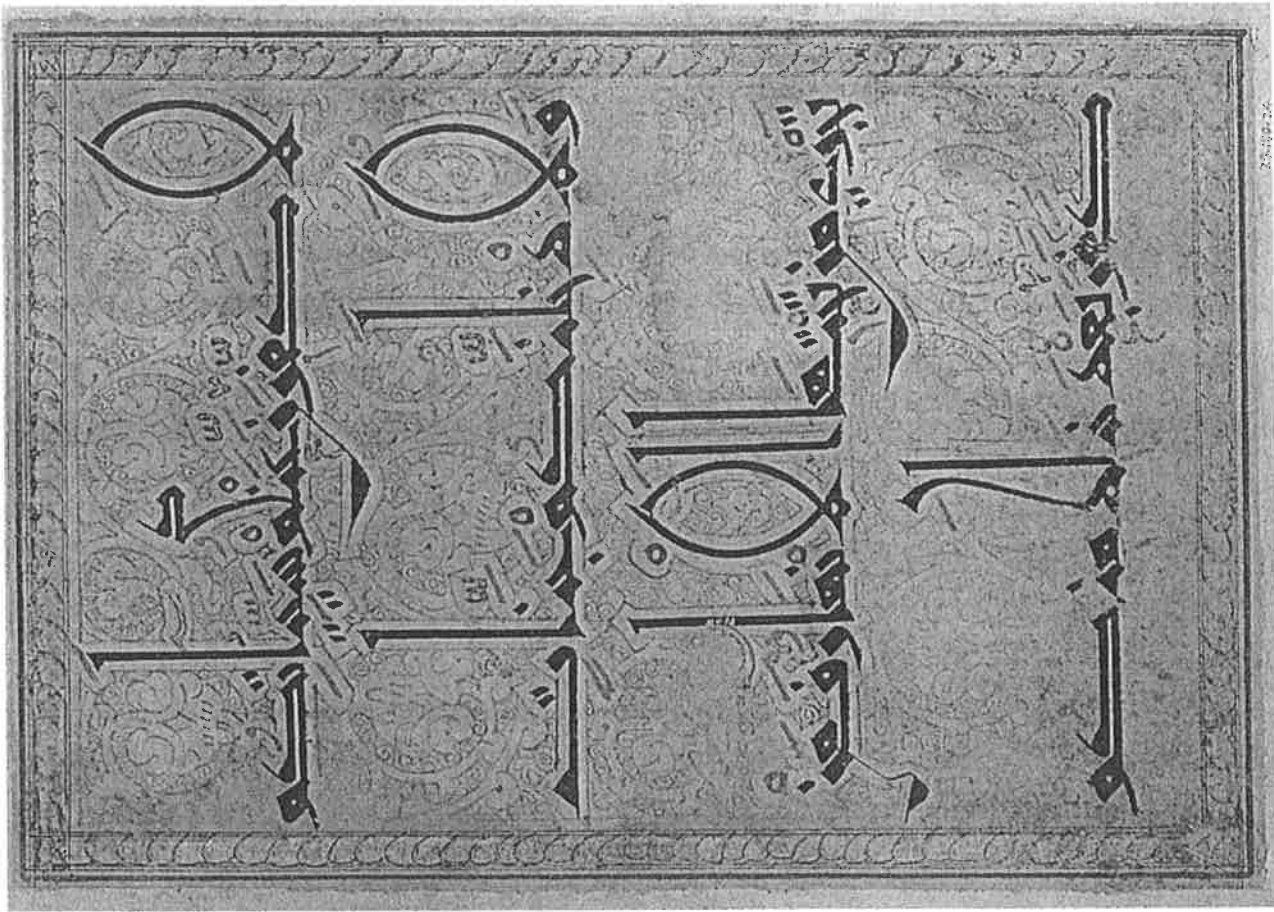


*Qur'an*  
19th Century  
Iran  
<http://art.thewalters.org/viewwoa.aspx?id=30819>

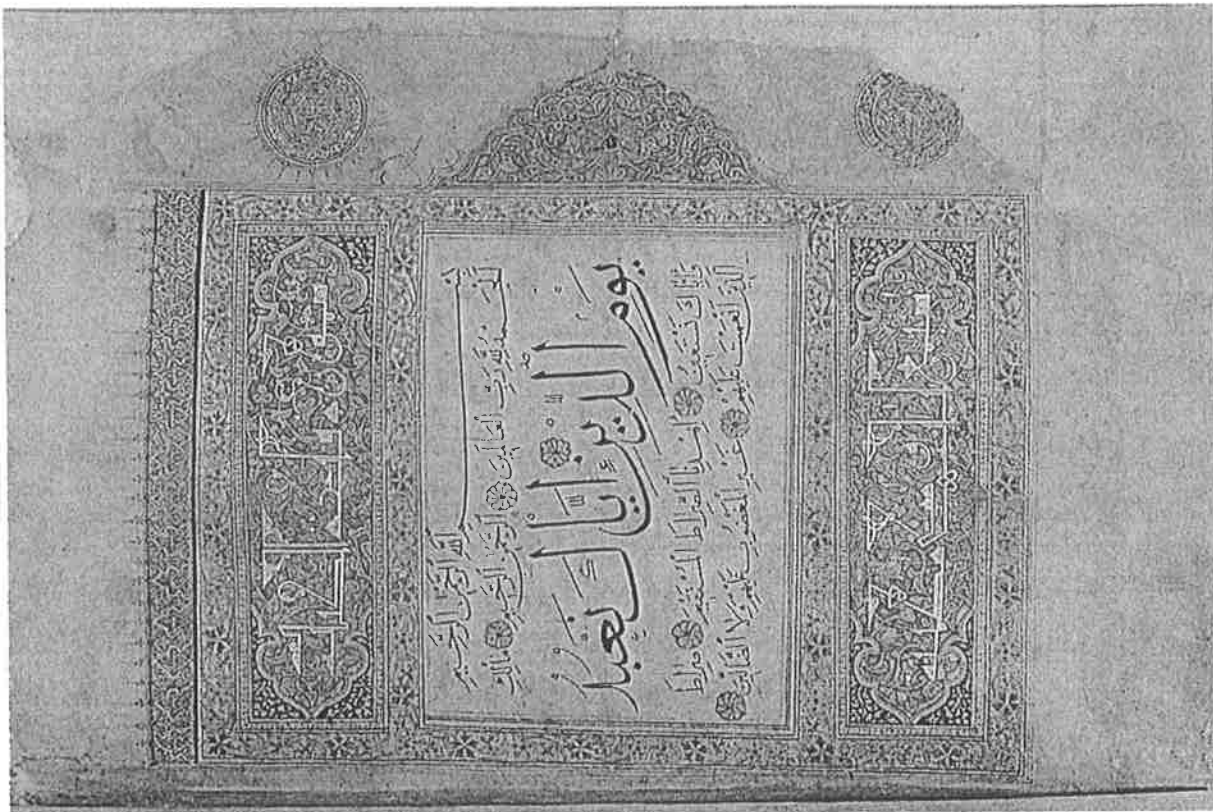


*Qur'an*  
13<sup>th</sup>- 14<sup>th</sup> Century  
Spain  
<http://www.metmuseum.org/toah/works-of-art/42.63>





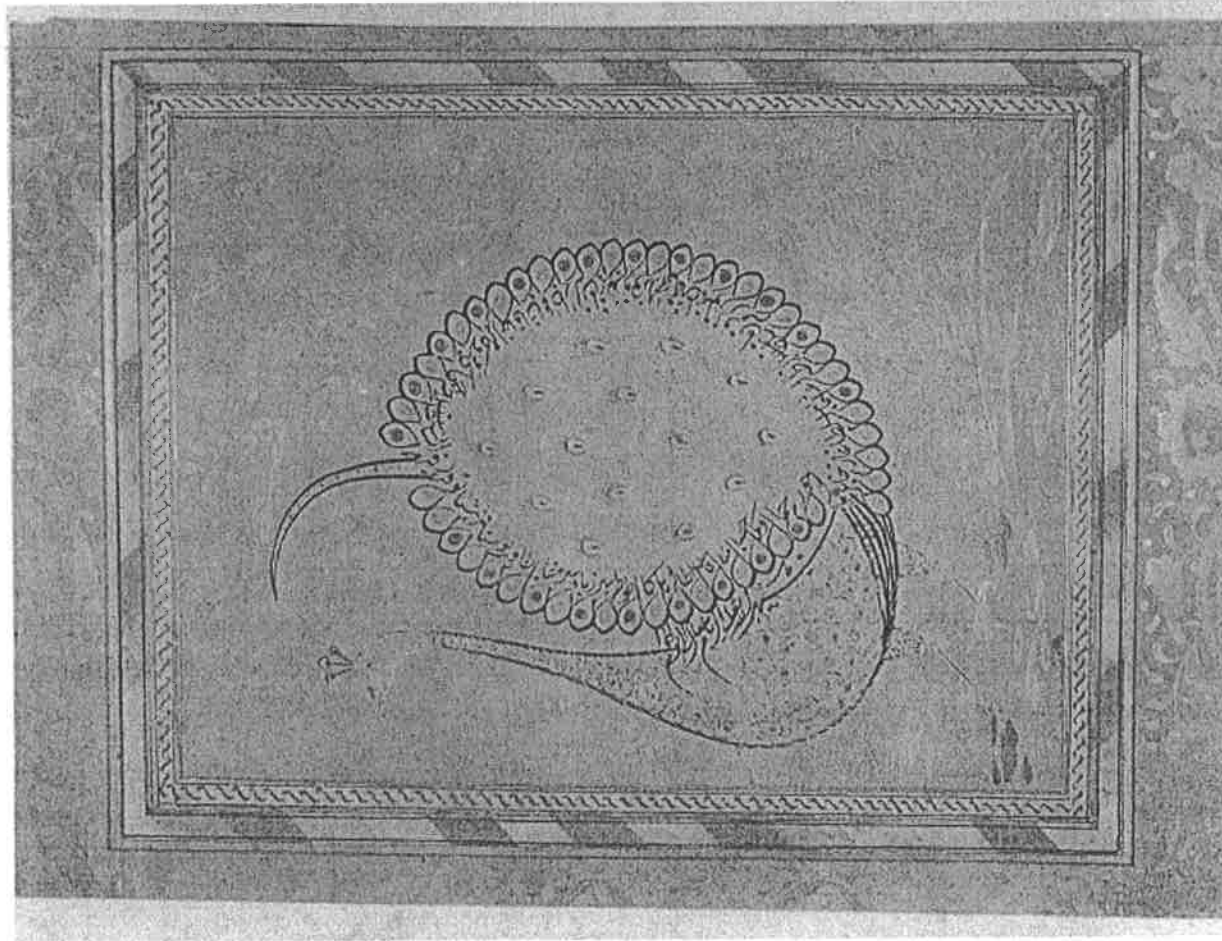
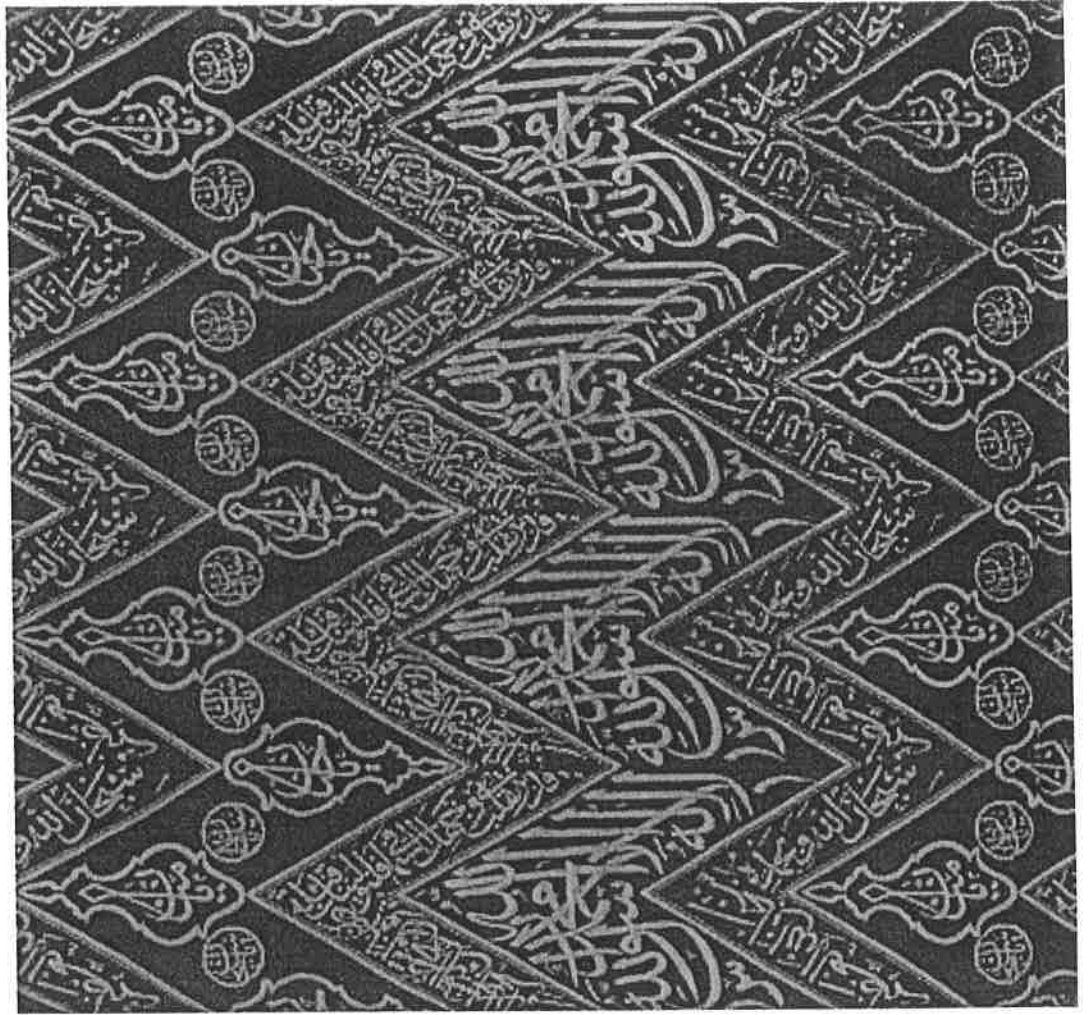
Qur'an  
12th Century  
Afghanistan  
<http://www.metmuseum.org/collection/the-collection-online/search/448282?rpp=60&pg=1&ft=Qur%27an&pos=34> 20



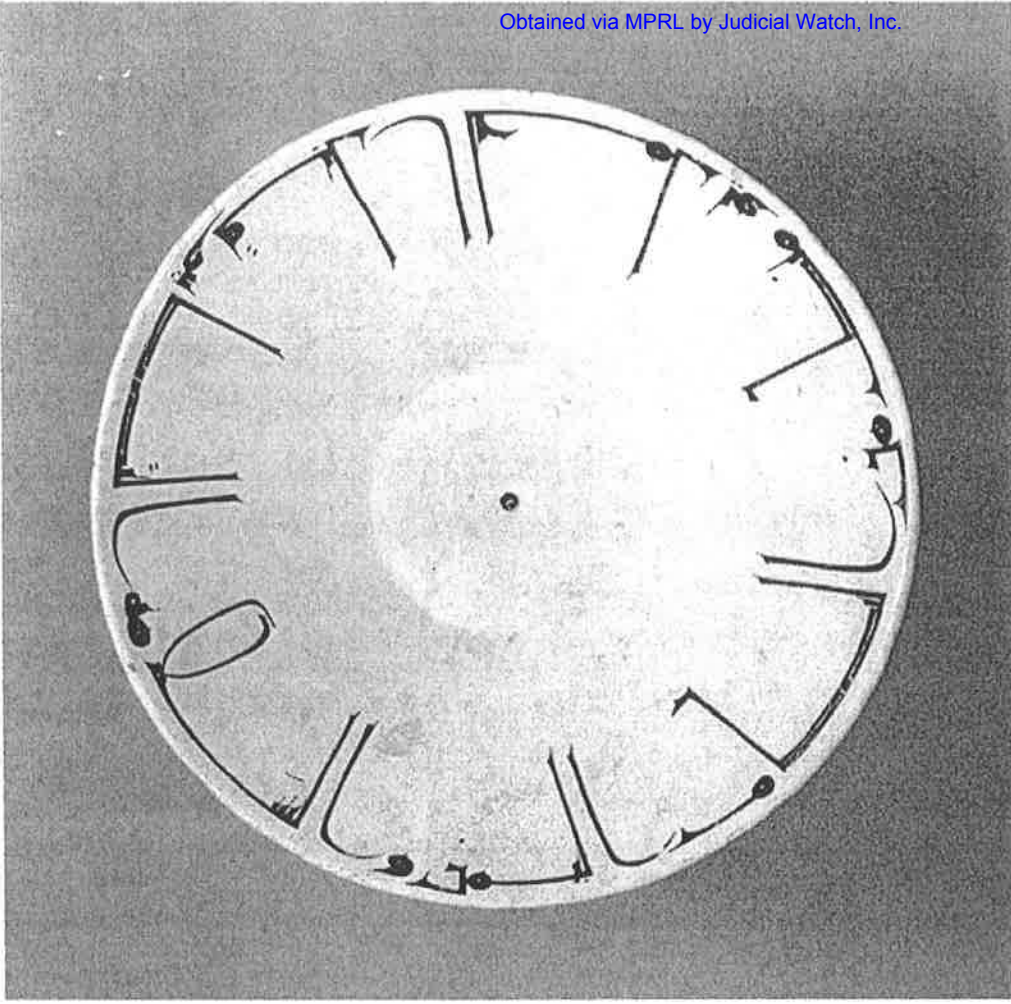
Qur'an  
15th-16th Century  
Turkey  
<http://www.metmuseum.org/collection/the-collection-online/search/451992?rpp=30&pg=1&ft=Qur%27an&pos=11>



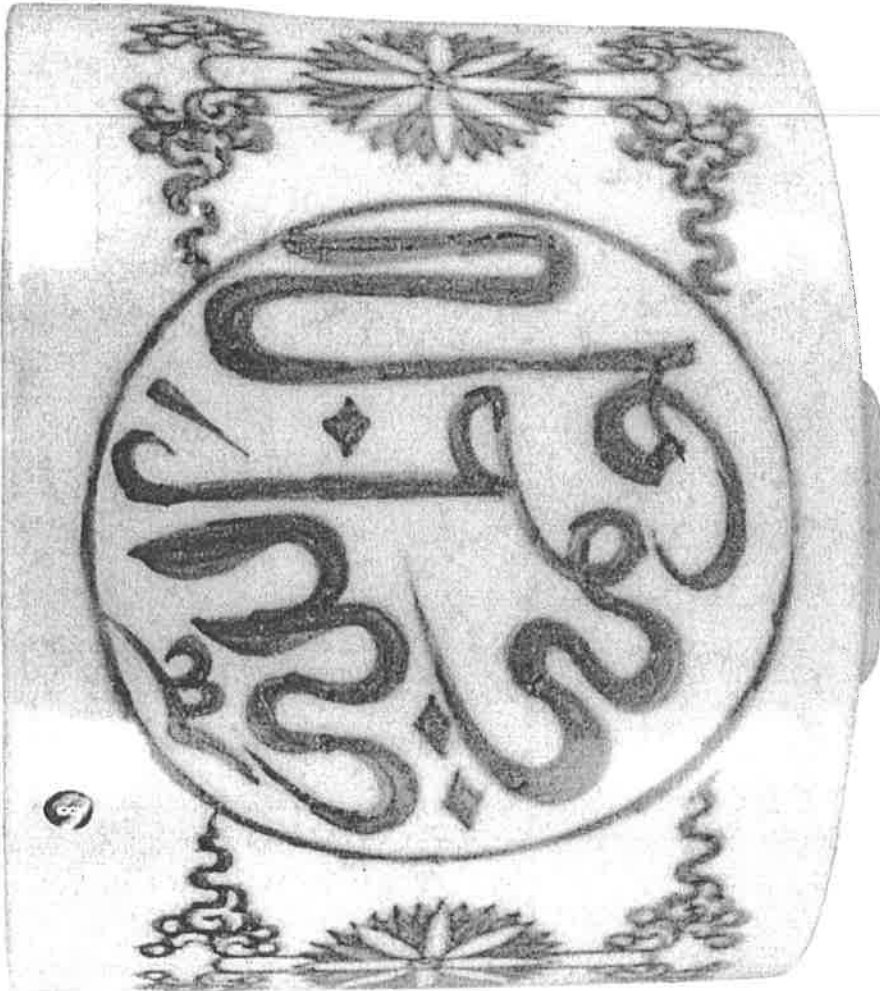
Images for Station #1: Calligraphy







*Bowl with inscription*  
 10<sup>th</sup> Century  
 Uzbekistan  
<http://www.metmuseum.org/toah/works-of-art/65.106.2>



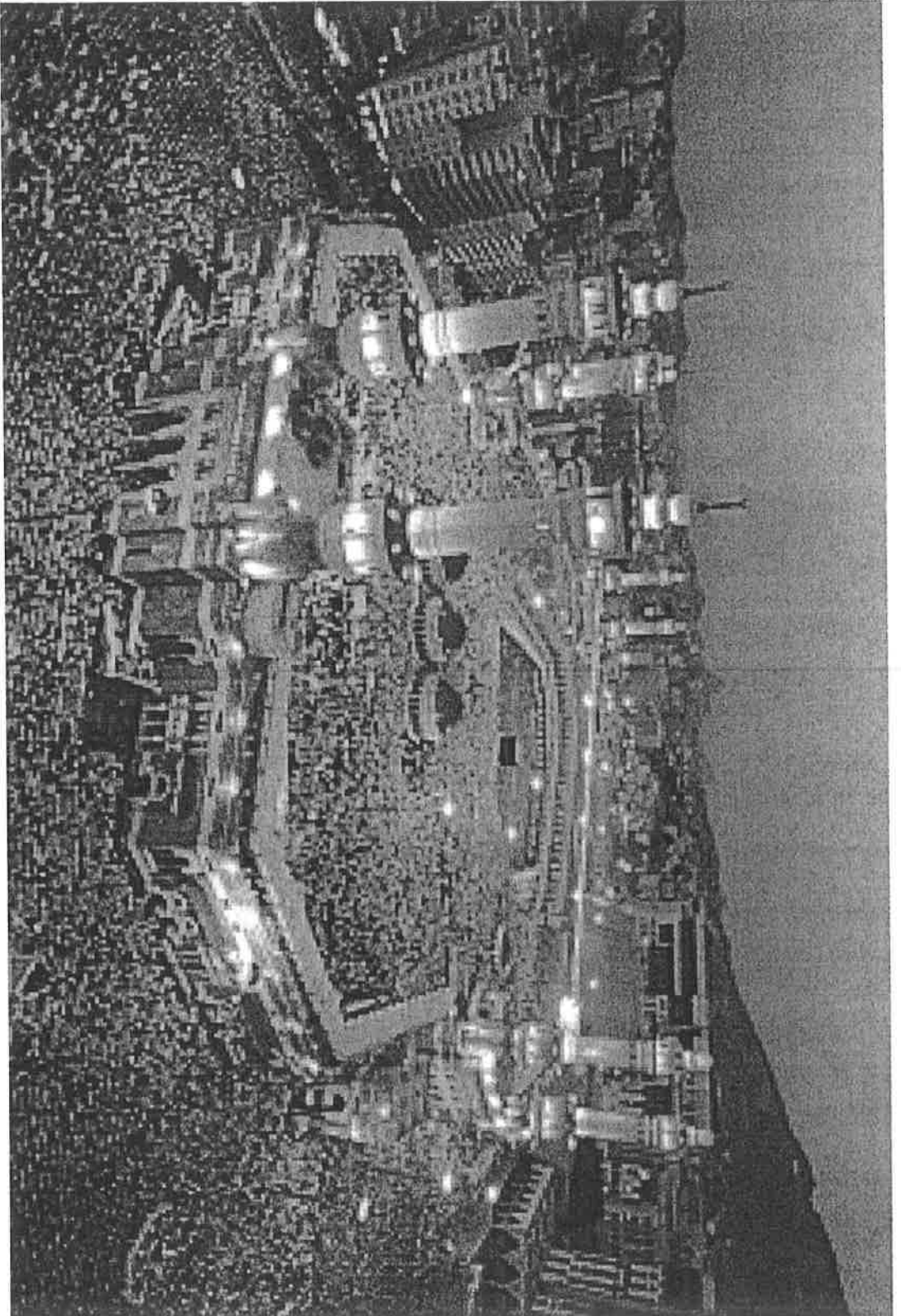
*Qing Dynasty era incense burner*  
 18<sup>th</sup>-19<sup>th</sup> Century  
 China  
<http://www.saudiaramcworld.com/issue/200904/from.middle.east.to.middle.kingdom.htm>



**Directions:** As you look at each image, write the number of the image on the line nearest to its geographical location.



<b>Image # Name Location</b>	<b>What physical elements of the building do you see? Describe the building (size, layout, building materials, decoration, etc)</b>	<b>What elements do you know are the influence of Islam?</b>	<b>What elements seem unique to you? What factors may have influenced this individuality?</b>



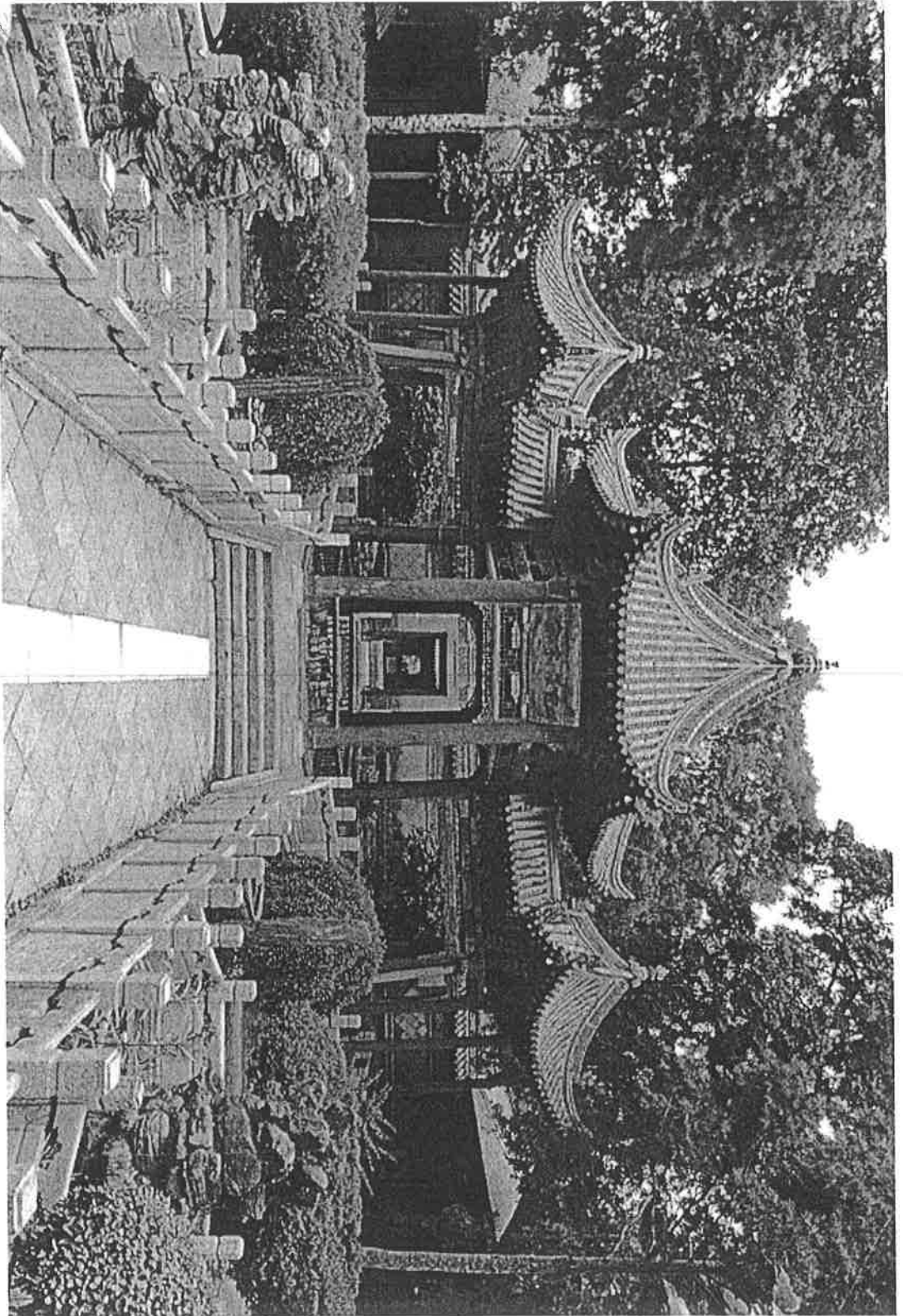
#1

**Masjid Al-Haram  
Mecca, Saudi Arabia**

The Masjid Al-Haram is the oldest mosque in the world and the holiest site in the world for Muslims. After Muhammad returned to Mecca in 630 CE, he cleared the idols from around the Ka'aba. Since his time, the mosque has undergone continuous renovation and expansion.

Image: Exterior of al-Haram Mosque, c. 2013. Copyright, Martin Gray/Sacred Destinations  
<http://www.sacred-destinations.com/saudi-arabia/mecca-haram-mosque>





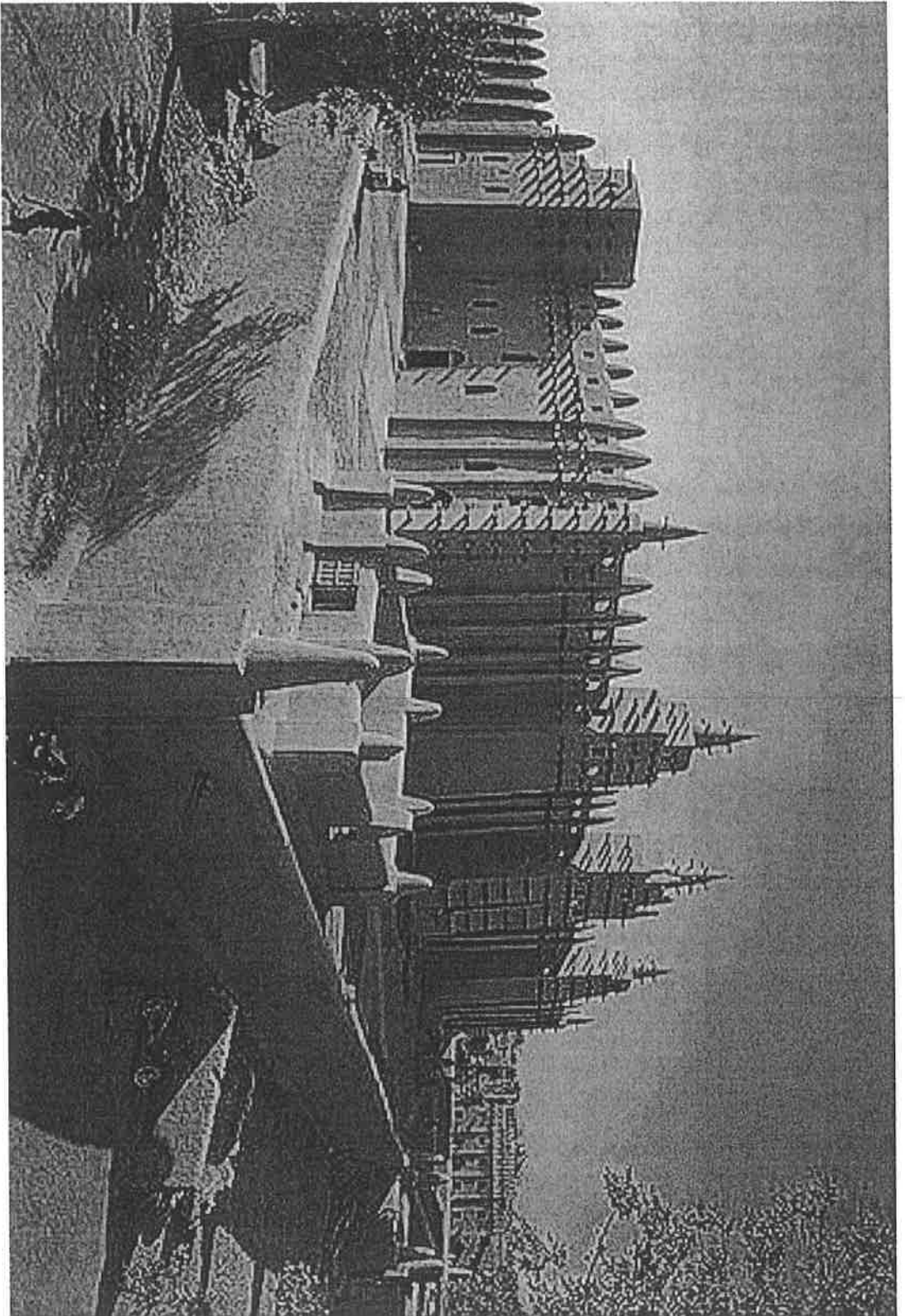
#2

**Great Mosque of Xi'an**  
Xi'an, China

The Great Mosque of Xi'an is the oldest mosque in China. Originally built in the 9th Century to meet the religious needs of Arab merchants traveling to China, today it serves over 60,000 Chinese Muslims.

Image: Exterior of Great Mosque of Xi'an, completed 742 CE.  
Copyright: Wikimedia Commons  
<http://www.orientalarchitecture.com/china/xian/greatmosque.php>





#3

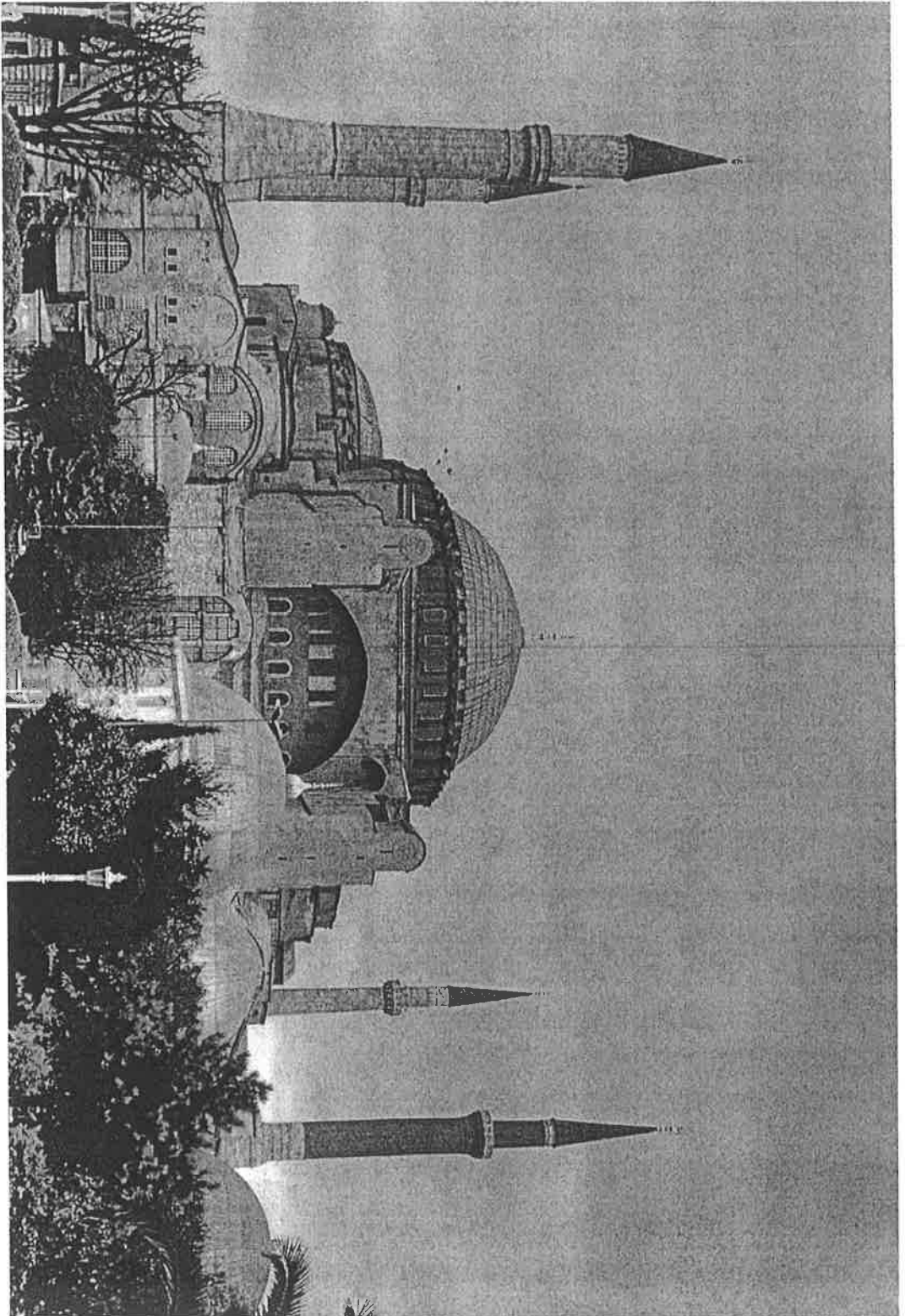
### **Great Mosque of Djienne**

Djienne, Mali

In the 13th Century, Koy Bonboro, Djienne's first Muslim ruler, ordered the construction of the Great Mosque of Djienne. Although the original mosque was destroyed in the 19th century, both the original construction and the reconstruction in the 1900s used local architectural styles rather than more traditional Islamic architecture.

Image: Exterior of Grand Mosque of Djienne, completed 13th Century. Copyright, Vincent Ko Hon Chiu/UNESCO  
<http://whc.unesco.org/en/list/116/>





#4

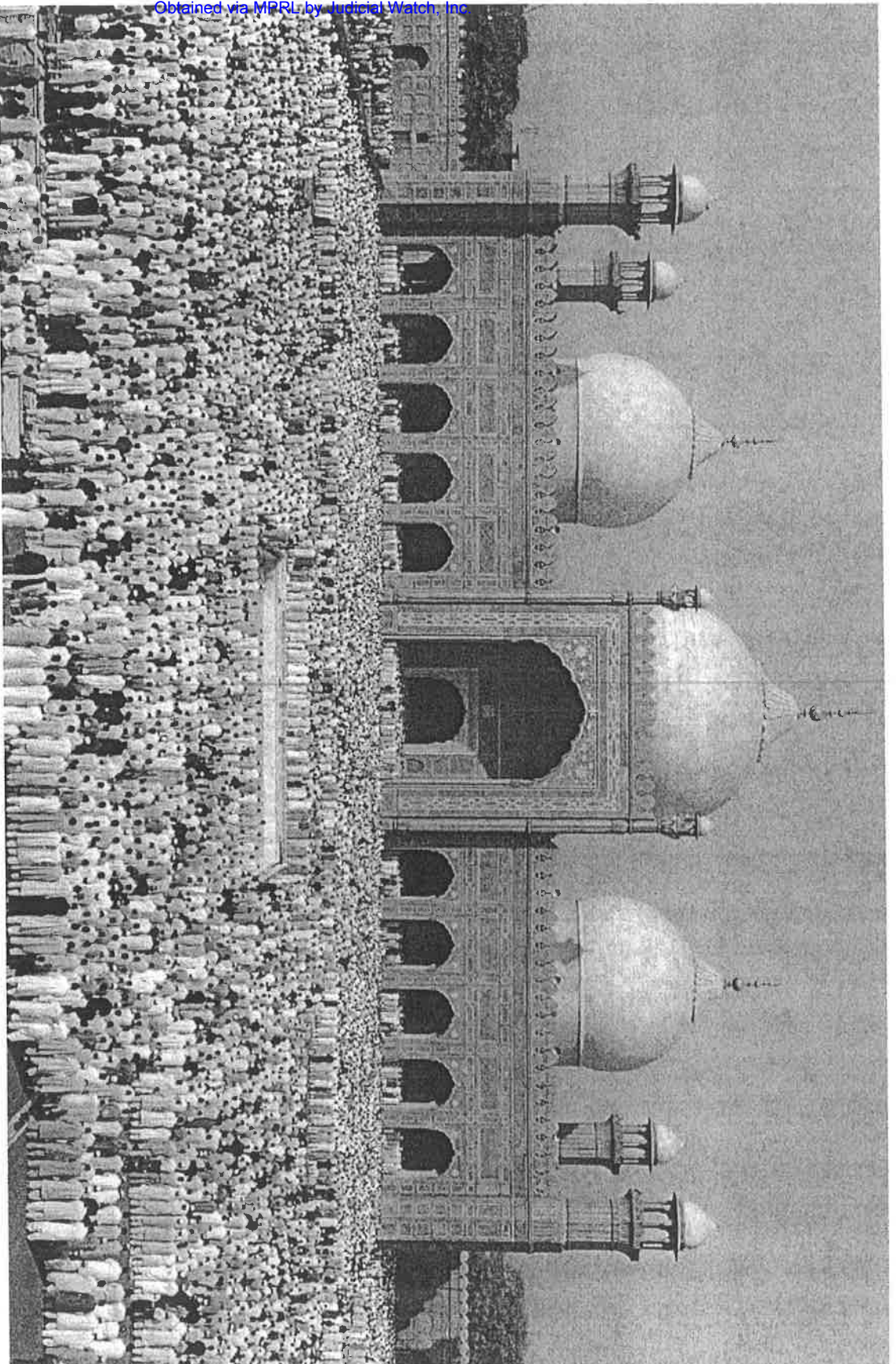
**Hagia Sophia**

Istanbul, Turkey

A former Greek Orthodox cathedral, the Hagia Sophia was converted into a mosque after the Ottoman conquest of Constantinople in 1453. Under Sultan Mehmet II, the Ottomans added minarets and covered the interior Christian mosaics. Today, it functions as a museum

Image: Exterior of Hagia Sophia, completed 15th Century. Copyright,  
Turkish Tourism Directory  
<http://www.turkeytourismdirectory.com/hagia-sophia-museum/>



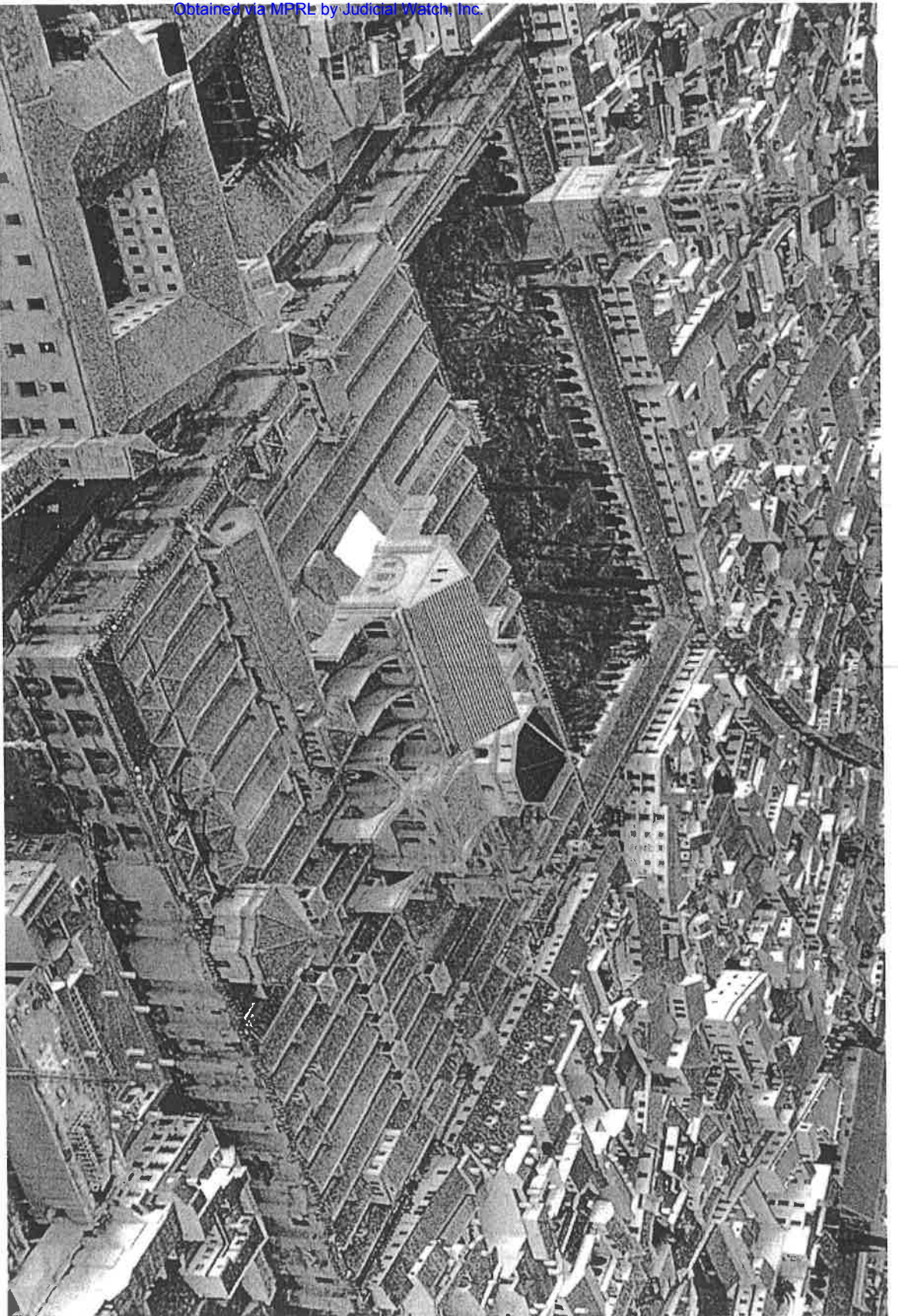


**Badshahi Mosque**  
Lahore, Pakistan

The Badshahi Mosque was commissioned in the 17<sup>th</sup> Century, by Aurangzab Alamgir, the sixth Emperor of the Mughal Empire.

Image: Exterior of Badshahi Mosque, completed 17<sup>th</sup> Century.  
Copyright, Syeda Masooma  
<http://www.dostipakistan.pk/badshahi-mosque/>





**Mosque of Cordoba**

Cordoba, Spain

Originally a Roman Catholic cathedral, the building was converted into a mosque after the Moorish conquest of Iberia in the 8<sup>th</sup> Century. It was then reconverted back into a Catholic Church after the *Reconquista* in the 13<sup>th</sup> century.

Image: Exterior of Mosque of Cordoba. Copyright, Toni Castillo Quero  
<https://www.flickr.com/photos/88113683@N00/4452354140>

**Ibn Khaldun**, *The Muqaddimah: An Introduction to History*, translated by Franz Rosenthal, edited and abridged by N.J. Dawood (Princeton, NJ: Princeton University Press, 1989), 340–1. Annotated by Heidi Morrison.

The easiest method of acquiring the scientific habit is through acquiring the ability to express oneself clearly in discussing and disputing scientific problems. This is what clarifies their import and makes them understandable. Some students spend most of their lives attending scholarly sessions. Still, one finds them silent. They do not talk and do not discuss matters. More than is necessary, they are concerned with memorizing. Thus, they do not obtain much of a habit in the practice of science and scientific instruction. Some of them think that they have obtained (the habit). But when they enter into a discussion or disputation, or do some teaching, their scientific habit is found to be defective. Their memorized knowledge may be more extensive than that of other scholars, because they are so much concerned with memorizing. They think that scientific habit is identical with memorized knowledge. But that is not so.



## **Yakut: Baghdad under the Abbasids, c. 1000 CE**

The city of Baghdad formed two vast semi-circles on the right and left banks of the Tigris, twelve miles in diameter. The numerous suburbs, covered with parks, gardens, villas and beautiful promenades, and plentifully supplied with rich bazaars, and finely built mosques and baths, stretched for a considerable distance on both sides of the river. In the days of its prosperity the population of Baghdad and its suburbs amounted to over two millions! The palace of the Caliph stood in the midst of a vast park several hours in circumference which beside a menagerie and aviary comprised an enclosure for wild animals reserved for the chase. The palace grounds were laid out with gardens, and adorned with exquisite taste with plants, flowers, and trees, reservoirs and fountains, surrounded by sculptured figures. On this side of the river stood the palaces of the great nobles. Immense streets, none less than forty cubits wide, traversed the city from one end to the other, dividing it into blocks or quarters, each under the control of an overseer or supervisor, who looked after the cleanliness, sanitation and the comfort of the inhabitants.

The water exits both on the north and the south were like the city gates, guarded night and day by relays of soldiers stationed on the watch towers on both sides of the river. Every household was plentifully supplied with water at all seasons by the numerous aqueducts which intersected the town; and the streets, gardens and parks were regularly swept and watered, and no refuse was allowed to remain within the walls. An immense square in front of the imperial palace was used for reviews, military inspections, tournaments and races; at night the square and the streets were lighted by lamps.

There was also a vast open space where the troops whose barracks lay on the left bank of the river were paraded daily. The long wide estrades at the different gates of the city were used by the citizens for gossip and recreation or for watching the flow of travelers and country folk into the capital. The different nationalities in the capital had each a head officer to represent their interests with the government, and to whom the stranger could appeal for counsel or help.

Baghdad was a veritable City of Palaces, not made of stucco and mortar, but of marble. The buildings were usually of several stories. The palaces and mansions were lavishly gilded and decorated, and hung with beautiful tapestry and hangings of brocade or silk. The rooms were lightly and tastefully furnished with luxurious divans, costly tables, unique Chinese vases and gold and silver ornaments.

Both sides of the river were for miles fronted by the palaces, kiosks, gardens and parks of the grandees and nobles, marble steps led down to the water's edge, and the scene on the river was animated by thousands of gondolas, decked with little flags, dancing like sunbeams on the water,

and carrying the pleasure-seeking Baghdad citizens from one part of the city to the other. Along the wide-stretching quays lay whole fleets at anchor, sea and river craft of all kinds, from the Chinese junk to the old Assyrian raft resting on inflated skins.

The mosques of the city were at once vast in size and remarkably beautiful. There were also in Baghdad numerous colleges of learning, hospitals, infirmaries for both sexes, and lunatic asylums.

Source.

William Stearns Davis, ed., *Readings in Ancient History: Illustrative Extracts from the Sources*, 2 Vols. (Boston: Allyn and Bacon, 1912-13), Vol. II: Rome and the West, pp. 365-367

# The Early Islamic Empires

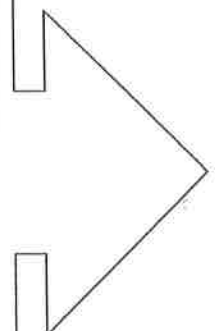
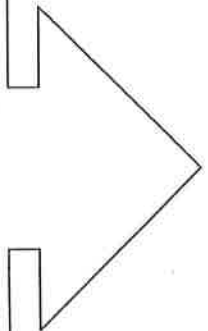
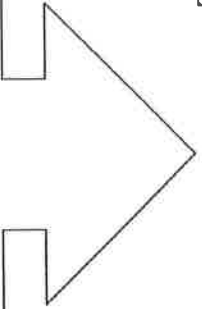
632 CE-----661 CE  
CE

661 CE-----

750 CE

750 CE-----

1258



## "Rightly Guided" Caliphs

Capital City:

Caliph-

Caliphate-

Strengths:

Weaknesses:

Obtained via MPRL by Judicial Watch, Inc.

## Umayyad Caliphate

Capital City:

Strengths:

Weaknesses:

## Abbasid Caliphate

Capital City:

Strengths:

Weaknesses:



Can you find the following bodies of water and cities that were crucial to the Islamic world?

**Cities**

- Cordoba
- Cairo
- Mecca
- Damascus
- Baghdad
- Samarkand
- Timbuktu (not on the map, go look at the front map!)

**Bodies of Water**

- Indian Ocean
- Persian Gulf
- Red Sea
- Mediterranean Sea

# Major Cities and Geography of the Islamic World



### Unit Three: The Islamic World

#### *G Block Schedule*

- How did the Islamic World maintain stability for so long, even as empires rose and fell?
- What role did trade play in the Islamic world?
- What were major ideas or innovations that began in the Islamic world?

<p><b>1/6: Welcome Back! How well do we know 2014?</b></p>	<p><b>1/7: Stability through growth and location</b></p> <p><input type="checkbox"/> <b>In Class Vocab:</b> Persian Gulf, Red Sea, Mediterranean Sea, Indian Ocean, Cordoba, Baghdad, Timbuktu, Mecca, Damascus, Cairo, Kabul/Samarkand, Umayyad Empire, Ali</p>	<p><b>1/8: Stability through consolidation and negotiation</b></p> <p><input type="checkbox"/> <b>Read</b> pgs. 62, 64-65, 70-75 in <i>Historical Atlas of the Islamic World</i></p> <p><input type="checkbox"/> <b>HW Vocab:</b> <i>jizya</i>, People of the Book, Abbasid Empire, caliph, Baghdad,</p> <p><input type="checkbox"/> <b>In Class Vocab:</b> House of Wisdom, Sunni, Shia, Abu Bakr, Golden Age</p>	<p><b>1/9: Stability through art and architecture</b></p> <p><input type="checkbox"/> <b>Complete</b> "Art" handout on Schoology</p> <p><input type="checkbox"/> <b>In Class Vocab:</b> calligraphy, vegetal designs, geometric designs, tessellations, arabesque, Dome of the Rock, Minaret at Samarra</p>
<p><b>1/13: Stability through science and literature</b></p> <p><input type="checkbox"/> <b>Check</b> Schoology for missing work</p> <p><input type="checkbox"/> <b>In Class Vocab:</b> astrolabe, cataract surgery, quarantine, <i>1001 Nights/Arabian Nights, Rubaiyat</i></p>	<p><b>1/14: Stability through exploration</b></p> <p><input type="checkbox"/> <b>Read</b> pgs. 158-159 in <i>Historical Atlas</i></p> <p><input type="checkbox"/> <b>Vocab:</b> Ibn Battuta</p>	<p><b>1/15: Caliph's Banquet, Day 1</b></p>	<p><b>1/16: Caliph's Banquet, Day 2</b></p> <p><input type="checkbox"/> <b>Finish</b> any HW for Caliph's Banquet</p>
<p><b>1/20: In Class Fishbowl, Important People in the Islamic World</b></p> <p><input type="checkbox"/> <b>Check</b> Schoology for missing work</p>	<p><b>1/21: Intro to Islamic World Project</b></p> <p><input type="checkbox"/> <b>REVIEW</b> for test</p>	<p><b>1/22: REVIEW DAY</b></p> <p><input type="checkbox"/> <b>REVIEW</b> for test</p>	<p><b>1/23: TEST</b></p>
<p><b>1/27: Islamic Cities Project, Day 1</b></p> <p><input type="checkbox"/> <b>MEET</b> IN LIBRARY</p>	<p><b>1/28: Islamic Cities Project, Day 2</b></p> <p><input type="checkbox"/> <b>MEET</b> IN LIBRARY</p>	<p><b>1/29: Islamic Cities Project, Day 3</b></p> <p><input type="checkbox"/> <b>MEET</b> IN CLASSROOM</p> <p><input type="checkbox"/> <b>BRING</b> materials needed to work</p>	<p><b>1/30: Islamic Cities Presentation</b></p> <p><input type="checkbox"/> <b>MEET</b> IN CLASSROOM</p>



## Unit Three: The Islamic World

### *A Block Schedule*

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<p><b>1/5: Welcome Back! How well do we know 2014?</b></p>	<p><b>1/7: Stability through growth and location</b></p> <p><input type="checkbox"/> <b>In Class Vocab:</b> Persian Gulf, Red Sea, Mediterranean Sea, Indian Ocean, Cordoba, Baghdad, Timbuktu, Mecca, Damascus, Cairo, Kabul/Samarkand, Umayyad Empire, Ali</p>	<p><b>1/8: Stability through consolidation and negotiation</b></p> <p><input type="checkbox"/> <b>Read</b> pgs. 62, 64-65, 70-75 in <i>Historical Atlas of the Islamic World</i></p> <p><input type="checkbox"/> <b>HW Vocab:</b> <i>jizya</i>, People of the Book, Abbasid Empire, caliph, Baghdad,</p> <p><input type="checkbox"/> <b>In Class Vocab:</b> House of Wisdom, Sunni, Shia, Abu Bakr, Golden Age</p>	<p><b>1/9: Stability through art and architecture</b></p> <p><input type="checkbox"/> <b>Complete</b> "Art" handout on Schoology</p> <p><input type="checkbox"/> <b>In Class Vocab:</b> calligraphy, vegetal designs, geometric designs, tessellations, arabesque, Dome of the Rock, Minaret at Samarra</p>
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<p><b>1/19: MLK, Jr Day (No School)</b></p> <p><input type="checkbox"/> <b>Check</b> Schoology for missing work</p>	<p><b>1/21: Intro to Islamic World Project</b></p> <p><input type="checkbox"/> <b>REVIEW</b> for test</p>	<p><b>1/22: REVIEW DAY</b></p> <p><input type="checkbox"/> <b>REVIEW</b> for test</p>	<p><b>1/23: TEST</b></p>
<p><b>1/26: Islamic Cities Project, Day 1</b></p> <p><input type="checkbox"/> <b>MEET</b> IN LIBRARY</p>	<p><b>1/28: Islamic Cities Project, Day 2</b></p> <p><input type="checkbox"/> <b>MEET</b> IN LIBRARY</p>	<p><b>1/29: Islamic Cities Project, Day 3</b></p> <p><input type="checkbox"/> <b>MEET</b> IN CLASSROOM</p> <p><input type="checkbox"/> <b>BRING</b> materials needed to work</p>	<p><b>1/30: Islamic Cities Presentation</b></p> <p><input type="checkbox"/> <b>MEET</b> IN CLASSROOM</p>

## Review Sheet: Islam

Allah  
Muhammed  
Prophet  
Medina  
Mecca  
*hijra* (622 CE)  
Muslim  
Qur'an  
*hadith*

Five Pillars  
-Declaration of Faith  
-Fasting  
-Prayer  
-Charity  
-Hajj  
mosque  
Sunni  
Shi'a.

### **Concepts to Understand**

Who is the founder of Islam?

How does a Muslim show devotion to God in Islam?

In what ways does Islamic practices highlight the importance of the texts?

How do specific Islamic practices SHOW their Abrahamic roots?

Name: \_\_\_\_\_ Block: \_\_\_\_\_ Date: \_\_\_\_\_

You are about to watch a documentary of three different people embarking on the *hajj* to Mecca. Take notes on their various journeys, as well as the different rituals and struggles they encounter while on *hajj*.

***Inside Mecca Hajj Travelers:***

Fidelma O'Leary- Texas neuroscientist

Khalil Mamhazy- South African radio commentator

Ismail Mambon- Malaysian executive

1. What does the Kaaba represent?
2. What are some steps Fidelma had to take before she was accepted to go on *hajj*?
3. What is the *kiswa*?
4. What is the state of *ihram*? What are the physical and mental rules?
5. What is *tawaf*?
6. Why did Khalili donate the food to the poor? How did the principle of charity contrast with the reality in Mecca?
7. What is located in the Valley of Minna? How does it show some of the logistical difficulties of *hajj*?
8. What is your opinion of the differences in living tents? Do you think the difference is in the spirit of *hajj* or not?
9. What are some challenges Fidelma faced as an American woman?



Name: \_\_\_\_\_ Block: \_\_\_\_\_ Date: \_\_\_\_\_

10. What are some challenges for Khalil?
11. Why did Ismail have an emotional reaction during prayer on Arafat?
12. What do the 3 stone pillars (*jumrat*) represent?
13. Why is the *jumrat* ritual dangerous?
14. What observation does Fidelma make about where Muslims come from?  
How does that challenge our stereotype of Muslims?

	What does this Pillar ask Muslims to do?	How does it show a Muslim's submission to God?	Is this similar to any other traditions in Judaism or Christianity?	Any random cool fact about it?
Declaration of Faith (Shahadah)				
Fasting (Sawm)				
Prayer (Salat)				
Charity (Zakat)				
Pilgrimage (Hajj)				

## World History

## MONOTHEISM

### Judaism, Christianity, & Islam: Chapters 2.3, 6.4, & 9.1-9.2

- ❖ What are the basic teachings and sacred texts of Judaism?
  - What are the major events in the history of the early Jews?
  - How did the kingdom of Israel develop, and who were some of its key leaders?
- ❖ How was Christianity rooted in the teachings of Judaism?
  - What were the teachings of Jesus of Nazareth?
  - What was the early Christian church like?
- ❖ What are the core beliefs and practices of Islam? Compare and contrast them with the beliefs and practices of Judaism and Christianity, respectively.

### CHAPTER 2

#### Section 3, pp.45-49

#### The Hebrews & Judaism

#### The Early Hebrews

Judaism  
 Hebrew Fathers  
 Torah/Hebrew Bible  
 Abraham  
 covenant  
 patriarchs

Moses  
 Exodus  
 Passover

Ten Commandments

"Promised Land"

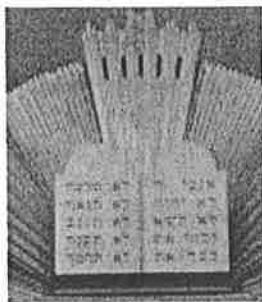
#### Kingdom of Israel

Twelve Tribes  
 Saul  
 David  
 Solomon

Diaspora

#### Teachings of Judaism

Monotheism  
 Justice and righteousness  
 Ten Commandments  
 Sacred texts: Torah, Prophets, Writings  
 Talmud



### CHAPTER 6

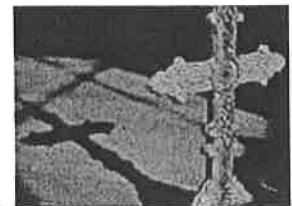
#### Section 4, pp. 183-187

#### The Rise of Christianity

#### Christianity & Judaism

Christianity  
 Zealots  
 Messiah

Jesus of Nazareth  
 Disciples  
 Christos  
 death + resurrection  
 New Testament



apostles

Paul of Tarsus  
 - How did Paul help spread Christianity?

Epistles

Roman Christianity  
 martyrs

Constantine  
 Edict of Milan  
 Theodocius

#### Early Christian Church

Eucharist  
 bishops  
 popes



**CHAPTER 9**

**Section 1, pp. 256-261**

The Origins of Islam

**The Arabian Peninsula**

Bedouins

Importance of Mecca



**Muhammad the Messenger**

Qur'an

Muhammad

Revelations

Hegira

Islam & Muslim

**Basic Ideas of Islam**

Five Pillars of Islam

- What are the acts of worship required of all Muslims?

Mosque

Jihad

Sunna & Sharia

People of the Book

In the Name of Allah, the Compassionate, the Merciful  
It is the Merciful who has taught the Qur'an.

He created man and taught him articulate speech.

The sun and moon pursue their ordered course. The plants and trees bow down in adoration.

He raised the heaven on high and set the balance of all things, that you might not transgress it. Give just weight and full measure.

He laid the earth for His creatures, with all its fruits and blossom-bearing palm, chaff-covered grain and scented herbs. Which of your Lord's blessings would you deny?

He created man from potter's clay and the jinn from smokeless fire. Which of your Lord's blessings would you deny?

The Lord of the two easts is He, and the Lord of the two wests. Which of your Lord's blessings would you deny?

He has let loose the two oceans: they meet one another. Yet between them stands a barrier which they cannot overrun. Which of your Lord's blessings would you deny?

Pearls and corals come from both. Which of your Lord's blessings would you deny?

His are the ships that sail like banners upon the ocean. Which of your Lord's blessings would you deny?

—Sura 55 (The Merciful): 1-25

Analyze Muslims believe that Allah created the world. How does this passage reflect that belief?

# JUDAISM, CHRISTIANITY, ISLAM

## Origin/Founder

Abraham's covenant;  
move to Canaan;  
approx. 1800 BCE

Jesus of Nazareth  
(Roman province of  
Judea); early 1<sup>st</sup>  
century CE

Arabian peninsula;  
early 600s CE.

## Beliefs; Sacred text(s); Place of worship

• Monotheism

• Monotheism

• Monotheism

## Other Key People

• Zealots

• Martyrs

• Abu Bakr

## Initial Spread of the Religion

• Abraham's  
descendants

• Apostles & disciples  
spread Jesus'  
message

• Hegira (Medina)



# Religion and Philosophy - Skits

## World History

For this activity, you and a group of classmates will be creating a skit between some of the great philosophers and religious leaders from world history. In your skit, you should explore the following questions:

- ❖ What is the purpose of life?
- ❖ Is there an afterlife? (Or is this question unimportant?)
- ❖ How should people behave?
- ❖ What is the proper role of government?
- ❖ What is the proper role of the family?

Your cast of characters includes:

GROUP 1	GROUP 2	GROUP 3
<ul style="list-style-type: none"><li>❖ Mahavira</li><li>❖ The Buddha</li><li>❖ Laozi</li><li>❖ Confucius</li><li>❖ Jesus</li><li>❖ Muhammad</li><li>❖ Abraham</li></ul>	<ul style="list-style-type: none"><li>❖ Jesus</li><li>❖ Abraham</li><li>❖ The Buddha</li><li>❖ Han Feizi</li><li>❖ Krishna</li><li>❖ Confucius</li><li>❖ Muhammad</li></ul>	<ul style="list-style-type: none"><li>❖ Krishna</li><li>❖ The Buddha</li><li>❖ Laozi</li><li>❖ Jesus</li><li>❖ Muhammad</li><li>❖ Abraham</li><li>❖ Confucius</li></ul>

**CHALLENGE ASSIGNMENT:** If you would like to push yourself, you may request one of the following religious/philosophical leaders we did NOT study. Note that by taking on a challenge role, you are assuming additional work (ie: studying basic tenets/history of a new religion, etc) but I will be holding you to the same standards as everyone else:

- Guru Nanak, Sikhism
- Amaterasu Omikami, Shintoism

In order to prepare your dialogue, you will have to think very carefully about the religions and philosophies that we have been studied. You should include ideas from your textbook, class handouts and class discussions. Please use as many key vocabulary terms as possible. You should also the actual texts or writings when applicable.

## How will you be graded?

1. **EasyBib cards, In-text Citations, and Bibliography (50%):** You will have two days to complete your research—one day in the Library and another in the Goodwin Lab.
  - a) Basic historical info (1-5 cards). This information can be facts like the year religion/philosophy was founded, location, types of people in society in appealed to, etc.
  - b) Beliefs on life/afterlife (5-10 cards). What does your religion/philosophy have to say about the meaning of life and/or the belief of an afterlife?
  - c) Creating order (5-10 cards; red). Does your philosophy/religion espouse a natural order to the world? How does that relate to man? How might that relate to social groups (families, social classes, relationships, etc)? How might that relate to political groups (government, emperors, etc)? How might that relate to man's relationship to the world (nature, other religions, etc)?

Within these three major groups, you may wish to subdivide your group even more, but these are the BASIC divisions you should have.
2. **Group Dialogue (50%):** Your group will write ONE dialogue; essentially a *conversation between the different leaders*. Using a Google Doc, you will use your research information to create a dinner conversation between five leaders to answer the questions listed on the 1<sup>st</sup> page.
  - a) You will only be graded on YOUR leader's dialogue. Therefore, you should work with your group to create a coherent "dinner conversation" but ultimately I'm looking at your answers.
  - b) You should answer at least 4 of the 5 questions.
  - c) You must include in-text citations throughout your dialogue.

## Nuts and Bolts

**DUE DATE = Friday, December 19** at the beginning of class

## SUBMISSION GUIDELINES

<input type="checkbox"/>	1. Your bibliography/notecards should have the title: "____ Block, First Name Last Name, Name of Leader"
<input type="checkbox"/>	2. Your dialogue should be shared with me have the title: "____ Block, Group #____"
<input type="checkbox"/>	3. At the top of your dialogue, please list everyone's first name and leader. Example: 4. "Mary- Laozi -- Adam- Muhammad..."

## What am I looking for?

## What am I looking for?

CATEGORY	Exceeding	Meeting	Approaching	Beginning
Research Notecards (Content)	All sources used for quotes and facts are credible and cited correctly.	All sources used for quotes and facts are credible and most are cited correctly.	Most sources used for quotes and facts are credible and cited correctly.	Many sources used for quotes and facts are less than credible (suspect) and/or are not cited correctly.
Research Notecards (Quality)	All notecards show correct formatting and each card helps to further the understanding of a specific religious leader. Use of primary sources or religious texts are present.	Most of the notecards show correct formatting and each card helps to further the understanding of a specific religious leader. 1-2 instances of primary sources or religious texts present.	Some of the notecards show correct formatting and some cards are repetitive or present only basic historical facts.	Most notecards have some formatting error and most cards are repetitive or present only basic historical facts.
Research Notecards (Quantity)	At least 20 <i>quality</i> notecards are present.	At least 15 <i>quality</i> notecards are present.	11-14 <i>quality</i> notecards are present	Fewer than 10 <i>quality</i> notecards are present.
Religious Dialogue (Content)	At least 5 questions are correctly addressed by your specific religious leader.	At least 4 questions are correctly addressed by your specific religious leader.	At least 3 questions are correctly addressed by your specific religious leader.	Fewer than 3 questions are correctly addressed by your specific religious leader.
Religious Dialogue (Voice/Style)	The dialogue is written in a way that feels like a natural conversation between religious leaders and answers are presented in the voice of those leaders. There is true conversation and discussion in the dialogue.	The dialogue is largely written in a way that feels like a natural conversation between religious leaders and answers are presented in the voice of those leaders. Once or twice, the dialogue feels like a "question and answer" session.	Answers are mostly presented in a "question and answer" type dialogue, with little emphasis on creating a natural conversation.	Answers are strictly presented in a "question and answer" type dialogue, with little emphasis on creating a natural conversation.
Formatting (Correct "Nuts and Bolts")	Both aspects of the project are submitted with correct name formatting and color coding (notecards)	1 aspect of the project is submitted slightly incorrectly.	1 aspect of the project is submitted significantly incorrectly (ie: no name, no block, not submitted to correct location) and/or color coding on notecards is incorrect.	No aspect of the project is submitted correctly.



# RELIGION COMPARISON STUDY GUIDE

RELIGION	HINDUISM	BUDDHISM
<p>According to this religion, what is the <b>problem</b>? What has gone wrong with the world or with humanity?</p>		
<p>What is the solution to this problem? What is the end goal of this religion for the followers?</p>		
<p>What is the technique, thoughts, and/or actions this religion uses to achieve their goal?</p>		
<p>Describe a few symbols of this religion that help to unite the followers.</p>		
<p>When and where was this religion founded?</p>		
<p>Who are the exemplars of this religion? Who can followers look to as the ideal practitioners of their religion?</p>		

# RELIGION COMPARISON STUDY GUIDE <sup>2</sup>

RELIGION	CONFUCIANISM	TAOISM
<p>According to this religion, what is the <b>problem</b>? What has gone wrong with the world or with humanity?</p>		
<p>What is the solution to this problem? What is the end goal of this religion for the followers?</p>		
<p>What is the technique, thoughts, and/or actions this religion uses to achieve their goal?</p>		
<p>Describe a few symbols of this religion that help to unite the followers.</p>		
<p>When and where was this religion founded?</p>		
<p>Who are the exemplars of this religion? Who can followers look to as the ideal practitioners of their religion?</p>		

# RELIGION COMPARISON STUDY GUIDE 3

RELIGION	JUDAISM	CHRISTIANITY
<p>According to this religion, what is the <b>problem</b>? What has gone wrong with the world or with humanity?</p>		
<p>What is the solution to this problem? What is the end goal of this religion for the followers?</p>		
<p>What is the technique, thoughts, and/or actions this religion uses to achieve their goal?</p>		
<p>Describe a few symbols of this religion that help to unite the followers.</p>		
<p>When and where was this religion founded?</p>		
<p>Who are the exemplars of this religion? Who can followers look to as the ideal practitioners of their religion?</p>		



# RELIGION COMPARISON STUDY GUIDE

RELIGION	ISLAM
<p>According to this religion, what is the <b>problem</b>?                      What has gone wrong with the world or with humanity?</p>	
<p>What is the solution to this problem? What is the end goal of this religion for the followers?</p>	
<p>What is the technique, thoughts, and/or actions this religion uses to achieve their goal?</p>	
<p>Describe a few symbols of this religion that help to unite the followers.</p>	
<p>When and where was this religion founded?</p>	
<p>Who are the exemplars of this religion? Who can followers look to as the ideal practitioners of their religion?</p>	

## RELIGIONS UNIT STUDY GUIDE (pt. 2)

### TEST STRUCTURE:

There will be about 20 matching/multiple-choice questions and five (5) short answer questions on this test. Only content on this study guide will be covered, so please don't expect any surprises.

### I. Religious Comparisons: For each of the religions, know the following:

- ✚ The Problem
- ✚ The Solution
- ✚ The Technique
- ✚ The Goal

#### Example: Christianity

- Problem: Humans are sinners, keeping them far from God.
- Solution: Salvation from that sin
- The Technique: Belief in Jesus, some good works here on earth.
- The Goal: Heaven in the afterlife.

You can find these on Part One of the Religions Study Guide.

### II. Religions Vocab

#### **Hinduism:**

Bhagavad Gita

Vedas

Reincarnation

Atman

Brahman

Moksha

Devas:

    Brahma

    Vishnu

    Siva

Karma

Dharma

Caste System

#### **Buddhism:**

Siddhartha Gautama

Buddha

Four Noble Truths

Eightfold Path

Middle Way

Nirvana

Emperor Ashoka

#### **Confucianism:**

China  
Zhou Dynasty  
Ancestor Worship  
Warring States Period  
Anarchy  
Confucius (AKA Kung Fu-tzu or Kung the Master)

*Analects*

Core beliefs: *(for Confucianism, you do not need to memorize these five terms, but you should understand how they fit together. For example, you will not ever get a question that says, "explain Chun Tzu," but you might get one that says "what is the goal of Confucianism?" These answer Part I of the Study Guide.)*

Jen (Largeness of heart)

Chun Tzu (Superior or whole person)

Li (The proper way to behave)

Te (How to use power)

Wen (Value the arts)

Five Constant Relationships: (1) Parent and child, (2) husband and wife, (3) elder sibling and junior sibling, (4) elder friend and junior friend, (5) ruler and subject.

**Taoism (also spelled Daoism):**

Lao Tzu

*Tao Te Ching (The Way and Its Power)*

Wu Wei: Inaction and pure effectiveness

Ch'i

Yin/Yang

**Judaism:**

Abraham

Torah

Covenant

Moses

10 Commandments/Mosaic Law

Messiah

Temple/Synagogue

**Christianity:**

Original sin

Salvation

Messiah

Jesus of Nazareth

Sermon on the Mount

Crucifixion

Apostles

Saul of Tarsus/Paul

Church

**Islam:**

Mecca

Kaaba

Muhammad



Revelations

Allah

Hegira

Medina

Mosque

Qu'ran

Five Pillars of Islam:

Shahadah: declaration that there is no god but God

Salat: ritual prayer five times a day

Zakat: charitable giving to the community

Sawm: fasting during Ramadan

Hajj: pilgrimage to Mecca

Jihad

Sunna and the Hadiths

Sharia

III. Short Answer Questions: These questions will help you focus on what is important about each religion, but they will not appear exactly as worded on the test.

1. Explain the Jewish concept of a "covenant with God" that deeply influenced Christianity and Islam.
2. How do the Christian and Jewish concepts of the "messiah" differ?
3. Why is Paul often described as the founder of the Christian Church? What was his contribution to the Christian faith?
4. What was the social structure of Arabia before Muhammed's revelation? What were its political and social divisions?
5. Describe how Muhammed changed from a successful merchant to a major political and religious leader of a growing Islamic empire.
6. Scholars like Reza Aslan have described Christianity as a more orthodox religion (meaning correct thought) and Islam as a more orthopraxic religion (meaning correct actions.) What actions must one take to fulfill the Muslim covenant with Allah?
7. What religious texts do Muslims use to guide their own actions or the rules of their community?
8. Why do both Hindus and Buddhists seek to escape the cycle of reincarnation? Why not come back to life thousands, or even millions, of times?
9. In each religion, what is the process for escaping the cycle of reincarnation? What types of thoughts and actions should one try to cultivate?

10. What is the core difference between Hindu and Buddhist philosophies? What part(s) of the Hindu belief system was Siddhartha Guatama rejecting, or at least giving less emphasis to?
11. How did the historical context in which Confucius lived shape his beliefs?
12. How does Confucianism differ from American culture's focus on individualism?
13. In a Confucian society, who is the most respected person in society, and why are they given such respect?
14. Wu Wei has often been translated as "inaction." Explain how this translation is both correct and incomplete to an understanding of Taosim.
15. In traditional Chinese society, religions were usually complimentary, not exclusive. How could one simultaneously be a Confucian, a Taoist, *and* a Buddhist?

## HOMEWORK: CORE BELIEFS OF ISLAM (Chapter 9, Section 1)

Directions: Read Chapter 9, Section 1, "The Origins of Islam" in your textbook and answer the questions below.

QUESTIONS: Like nearly every religion, Islam is not only a set of beliefs but also a set of rules and guidelines on behavior. These guidelines are found in the Qu'ran and in other sources as well.

A. **Five pillars:** After Muhammad's death, Muslim scholars debated the most important practices and beliefs of Islam. They identified five practices that form the core of Muslim identity and practice. **List those five behaviors below.**

B. **Other Qu'ranic guidelines:** The Five Pillars are the basics, but there are even more rules that Muslims are supposed to follow.

Diet: What foods are Muslims restricted from eating?

Relationships: How should Muslims treat each other?

Jihad: Sometimes called the "Sixth Pillar," jihad translates into "struggle." But *how* one should struggle continues to be debated among Muslims. What are three (3) different interpretations of jihad?



C. The Sunna: When Muhammad died in 632 CE, his "Empire of Faith" was still new and expanding. People looked to the Qu'ran for lessons on how to live their lives, but the Qu'ran was missing details on many types of interactions and behaviors. How did the Sunna help to fill this void of information?

D. Sharia: What is Sharia?

## MONOTHEISM VOCAB SHEET

### **Judaism:**

Abraham  
Torah  
Covenant  
Moses  
10 Commandments/Mosaic Law  
Kosher  
Exodus  
David  
Messiah  
Kingdom of God  
Temple/Synagogue

### **Christianity:**

Original sin  
Salvation  
Messiah  
Jesus of Nazareth  
Sermon on the Mount  
Crucifixion  
Apostles  
Gospels  
Saul of Tarsus/Paul  
Pope  
Emperor Constantine and Theodosius  
Church

### **Islam:**

Mecca  
Kaaba  
Bedouins  
Muhammad  
Revelations  
Allah  
Hegira  
Medina  
Mosque  
Minaret  
Qu'ran  
Five Pillars of Islam:  
    Shahadah: declaration that there is no god but God  
    Salat: ritual prayer five times a day  
    Zakat: charitable giving to the community  
    Sawm: fasting during Ramadan  
    Hajj: pilgrimage to Mecca  
Jihad  
Hadith  
Sharia

Questions:

1. Explain the Jewish concept of a “covenant with God” that deeply influenced Christianity and Islam.
2. How do the Christian and Jewish concepts of the “messiah” differ?
3. In what ways was Jesus of Nazareth challenging both the Roman occupation of Judea and the Jewish religious leaders?
4. Why is Paul often described as the founder of the Christian Church? What was his contribution to the Christian faith?
5. Why did Christianity have such a large appeal to people living within the Roman Empire?
6. In Hinduism, the goal is moksha. In Buddhism, its Nirvana. In Confucianism, its to become a Chun Tzu. What is the “goal” of Christianity, and how does one achieve that goal?
7. What was the social structure of Arabia before Muhammed’s revelation? What were its political and social divisions?
8. Describe how Muhammed changed from a successful merchant to a major political and religious leader of a growing Islamic empire.
9. Scholars like Reza Aslan have described Christianity as a more orthodoxic religion (meaning correct thought) and Islam as a more orthopraxic religion (meaning correct actions.) What actions must one take to fulfill the Muslim covenant with Allah?
10. What religious texts do Muslims use to guide their own actions or the rules of their community?



## MONOTHEISM TIMELINE

**KEY:**

~ = *about, meaning we are not entirely sure*

BCE = *Before the Common Era*

CE = *Common Era, previously known as AD*

~1800 BCE: Abraham founds the monotheistic religion of Judaism

~1200 BCE: Moses leads the Jews out of Egypt to the Holy Land

~950 BCE: King David leads Judea

722 BCE: Assyrians conquer Israel, force many Jews into exile from Holy Land. First of many conquerors with occasional periods of self-rule.

63 BCE: Rome conquers the land of Israel

~4 BCE: Jesus of Nazareth born

30 CE: Jesus of Nazareth crucified

35 CE: Conversion of Paul to Christianity

57 CE: Paul's Letter (Epistle) to the Romans

70 CE: Destruction of Jerusalem after Jewish Revolt against Rome

70 CE to ~110 CE: Gospels that make up the New Testament written

Late 100s-300s CE: Christianity spreads through the Roman Empire.

235 CE to 313 CE: Christians persecuted for not worshipping state approved gods.

312 CE: Emperor Constantine converts to Christianity

325 CE: Council of Nicaea convened by Constantine to create official Christian doctrine.

330 CE: Constantinople becomes capital of Roman Empire.

391 CE: Christianity becomes the official religion of the Roman Empire under Emperor Theodosius.

410 CE: Rome sacked by the Visigoths

476 CE: Western Roman Empire falls, Europe falls into the Dark Ages. Roman Empire continues as the “Byzantine Empire” based out of Constantinople, and will remain a core center for Orthodox Christianity until the empire falls. Byzantine Empire will continue until 1453.

400s-800s: Christianity spreads in Europe, Africa, and Asia, though it will be replaced by Islam in much of Africa and Asia. Christianity becomes the dominant religion in Europe as “barbarian” invaders are converted by Christian monks and missionaries.

610 CE: Muhammad declares himself the Prophet of Allah, begins reciting Qur’an.

622 CE: Muhammad flees Mecca to Medina

630 CE: Muhammad conquers Mecca, becomes most powerful figure in Arabia.

632 CE: Muhammad dies.

632-642 CE: Islam spreads under the first four caliphs into North Africa, Egypt, Fertile Crescent, parts of Persia and Byzantine Empires.

680 CE: Sunni-Shia split in Islam

710 CE: Muslim armies enter Spain

732 CE: Muslim army defeated at Battle of Tours in Spain. Further spread north blocked.

1000s-1100s: The Crusades. Series of wars in which European forces attempt to conquer the Holy Land in the name of Christianity. Brief periods of rule by Crusader armies (including the conquest of Christian Constantinople).

1258 CE: Sacking of Baghdad, capital of Abbasid Empire, by Mongol army under Genghis Khan.

1453 CE: Islamic leader of the Ottoman Empire, Mehmet Fatih conquers Christian Constantinople.

1492 CE: “Reconquest” of Spain—Muslims and Jews forced out of Spain by Christian monarchs Isabella and Ferdinand.

1517 CE: Martin Luther posts his 59 Theses onto the Church door, starting the Protestant Reformation. Right of the Pope to determine Christian belief challenged. Centuries of religious violence follow between Christian sects.

## MONOTHEISM SITES MAP

Label the following places on your map.

- Rome
- Jerusalem
- Constantinople
- Mecca
- Medina
- Baghdad



NAME: \_\_\_\_\_

ISLAM:  
VOCAB QUIZ and SHORT ANSWER QUIZ

Directions: Choose the word that best describes the statement below.

WORD BANK:

Five Pillars    Islam    Muslim    Hadith    Qu'ran    Jihad    Mosque  
Muhammad    Allah    Mosque    Abbasid    Umayyad    Hajj    Calligraphy  
Astrolabe    Sharia    Sunni    Shia    Caliph    Kaaba    Mecca    Medina    Baghdad  
Damascus    Minaret    Abu-Bakr    Zakat

Questions:

- \_\_\_\_\_ 1. The group of people who follow religious teachers known as *imams*.
- \_\_\_\_\_ 2. A Muslim place of worship.
- \_\_\_\_\_ 3. Five times per day, devout Muslims pray in the direction of this holy site.
- \_\_\_\_\_ 4. The messenger of Allah.
- \_\_\_\_\_ 5. Arabic for "The God."
- \_\_\_\_\_ 6. Best translates to "struggle," though the meaning of that struggle remains a source of intense debate today.
- \_\_\_\_\_ 7. The leader of the Umayyad and Abbasid Empires.
- \_\_\_\_\_ 8. Roughly 85% of all Muslims are members of this group.
- \_\_\_\_\_ 9. The body of Islamic law compiled by scholars over the centuries.
- \_\_\_\_\_ 10. Believed by Muslims to contain the direct word of God.
- \_\_\_\_\_ 11. The once-in-a-lifetime pilgrimage to Mecca all Muslims must take if they are physically and economically able.

NAME: \_\_\_\_\_

\_\_\_\_\_ 12. The name for the script that frequently decorates Muslim texts and architecture.

\_\_\_\_\_ 13. The empire based out of Damascus, made up of Arabian leaders who conquered the area.

\_\_\_\_\_ 14. The empire based out of Baghdad that incorporated the older, more sophisticated Persian culture.

Short Answer Question: Answer each question in a few complete sentences. Writing in bullet points or quick phrases will not be given credit.

1. What word best describes the Muslim world until the 1200s: Empire or Civilization? Explain your reasoning.

2. Give two (2) reasons why Islam was able to spread over a wide, geographic area in only two centuries.

NAME: \_\_\_\_\_

MAP TERMS: Use the word bank to identify each item on the map.

<p><b>CITIES:</b></p> <p>1. _____</p> <p>2. _____</p> <p><b>PHYSICAL GEOGRAPHY:</b></p> <p>3. _____</p> <p>4. _____</p> <p><b>MODERN COUNTRIES:</b></p> <p>5. _____</p> <p>6. _____</p>	<p><b>WORD BANK:</b></p> <p>Mecca Cairo Baghdad Jerusalem Central Asia/Steppes Tigris and Euphrates Rivers Nile River Sahara Desert Red Sea Black Sea Saudi Arabia Egypt Iran Iraq Syria Turkey</p>
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## UNIT SHEET: ISLAMIC EMPIRES

### Key Questions and Vocabulary

#### Key Questions:

- Why did the Islam spread so far, so quickly?
- How did faith in Allah provide both unity and division within the Muslim world?
- The religious connections of Islam provided opportunities for merchants and individuals to travel great distances. What impact did this movement have on societies?
- What word best describes the Islamic world from the 700s to the 1200s: empire or community?

#### Vocabulary:

<p>Religion Review:</p> <ul style="list-style-type: none"><li>• Allah</li><li>• Muhammad</li><li>• Mosque</li><li>• Five Pillars of Islam<ul style="list-style-type: none"><li>○ Shahadah (statement of faith)</li><li>○ Salat: prayers</li><li>○ Zakat: charity</li><li>○ Sawm: fasting</li><li>○ Hajj: pilgrimage</li></ul></li><li>• Mecca</li><li>• Kaaba</li><li>• Islam (faith)</li><li>• Muslim (follower of faith)</li><li>• Jihad</li><li>• Hadith</li><li>• Qu'ran</li></ul>	<p>Spread of Islam:</p> <ul style="list-style-type: none"><li>• Caliph and Caliphate</li><li>• Jihad</li><li>• Sunni</li><li>• Shia</li><li>• Sharia law</li><li>• Ummayad Empire</li><li>• Abassid Empire</li><li>• Damascus</li><li>• Baghdad</li></ul>
<p>Islamic Scholarship:</p> <ul style="list-style-type: none"><li>• Astrolabe</li><li>• Calligraphy</li><li>• Scholars:<ul style="list-style-type: none"><li>○ Al-Razi: Medicine</li><li>○ Algoritmi: Mathematics</li><li>○ Ibn Kaldun: History</li><li>○ Avicenna: Medicine</li></ul></li></ul>	<p>Geography:</p> <p>See Map Instructions; you will have a map quiz on six of the terms.</p>

ISLAMIC EMPIRES: December Schedule

Date	In-class Assignment	Homework
Tuesday, December 9	<ol style="list-style-type: none"> <li>1. Islam Review</li> <li>2. Writing Skills Review</li> </ol>	None
Wednesday, December 10 <sup>th</sup> and Thursday, December 11 <sup>th</sup>	<ol style="list-style-type: none"> <li>1. Finish Writing Skills Review</li> <li>2. Lecture and Map: The Spread of Islam in the 600s and 700s</li> </ol>	Read Chapter 9, Section 2, pages 262-269 from <u>Human Legacy</u> . Complete <b>Graphic Organizer</b> found on next page.
Friday, December 12th	The Sunni-Shia Split	<p>Writing Response: Use the information provided in class to answer the following question in one paragraph—</p> <p><b>“Is the Sunni-Shia divide more about politics and power or religious beliefs? Demonstrate your argument using specific historical information.”</b></p>
Monday, December 15th	<p>Begin very brief “research” project:</p> <ol style="list-style-type: none"> <li>1. Pick topic</li> <li>2. Gather source material.</li> <li>3. Read independently.</li> <li>4. Draft thesis.</li> </ol>	Read Chapter 9, Section 3, pages 270-275, and complete the <b>Graphic Organizer</b> and <b>writing response</b> found on the next page.
Tuesday, December 16th	New Note-Taking Format; “Islam: Empire of Faith” section on	Create your bibliography on Easybib, share with greinerj@newton.k12.ma.us.

	Baghdad.	Bibliographies due on Thursday, December 18 <sup>th</sup> for both classes.
Wednesday, December 17 <sup>th</sup>	No C Block, D block goes to "T'BGLAAD" assembly in Lecture Hall.	Finish organizer for your "research project." I also recommend beginning to write your paragraph.
Thursday, December 18 <sup>th</sup>	C Block Only: Networks of Faith, Networks of Exchange—how Islamic Civilization differed from Chinese civilization.	Complete Research Paragraph on Baghdadi scholars
Friday, December 19 <sup>th</sup> :	D Block: Networks lesson (see 12/18). C Block: Review, TBD	Study for Monday's Vocab Quiz on Islamic Empires. Use Unit Sheet to study.
Monday, December 22 <sup>nd</sup>	Islamic Empires Vocab Quiz	None until January!



CHAPTER 9, SECTION 2: The Spread of Islam  
Pages 262-269

Directions: For each section, add 2-3 bullet points of evidence from the textbook.

Section:	How Islam Spread	Divisions/Problems created by this expansion
Islam After Muhammad's Death		
The Umayyad Dynasty		
The Abbasid Dynasty/The End of Unity		

Chapter 9, Section 2 continued....

Short Answer Questions: Answer in 2-4 sentences.

1. Look at the map on page 268-269. List the three ways that the Islamic faith expanded, as well as an example of a region that adopted Islam as a result of each form of expansion.

2. Why do you think the Islamic Empires were unable to stay united under one caliphate? Your answer could be economic, geographic, political, theological, social, or a combination of those. Just make an argument based on the evidence.

## CHAPTER 9, SECTION 3: Society and Culture

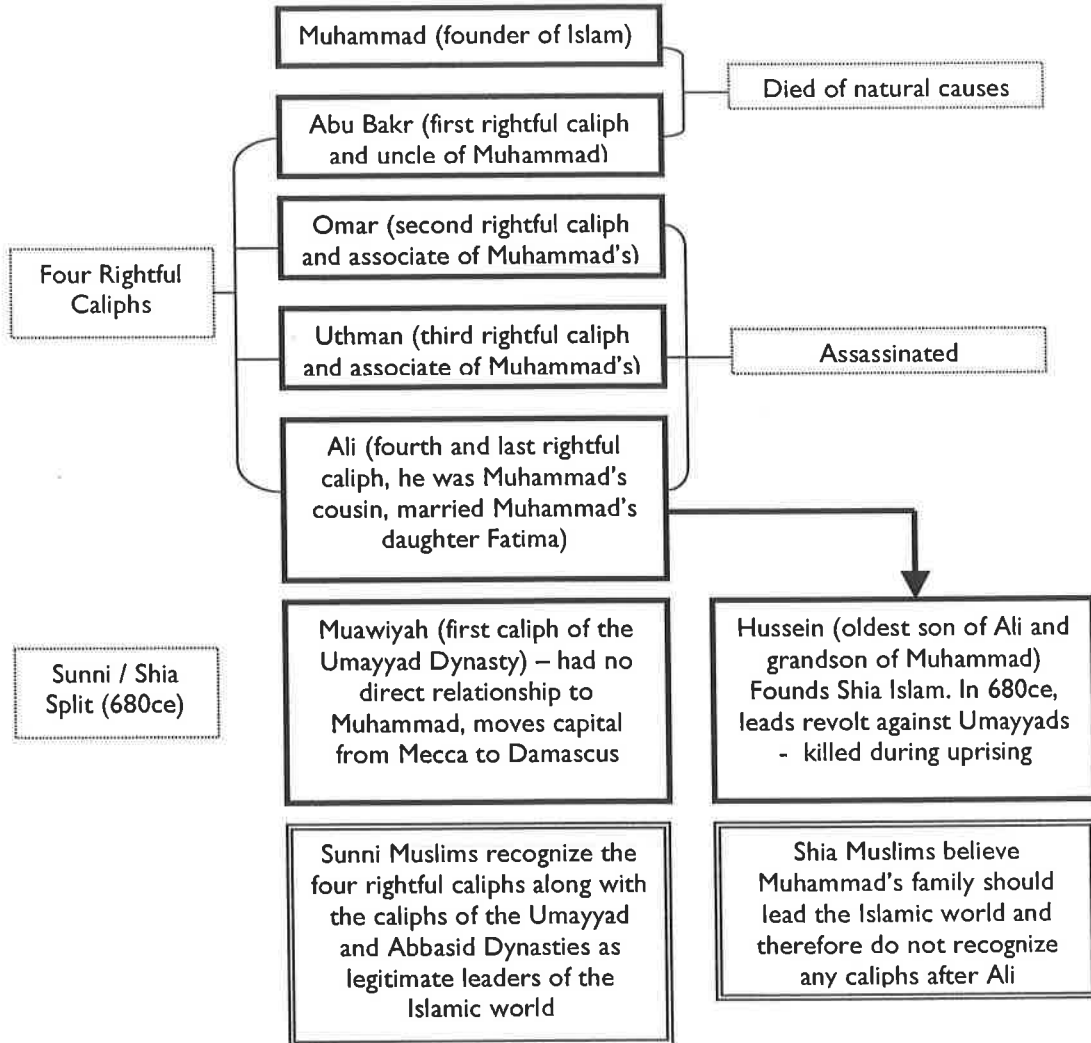
Directions: Summarize the main points of the reading in 4-5 sentences each. You can summarize on the sheet below, or you can use a separate piece of paper.

Main points:

- How did Islamic texts influence the key aspects of Muslim civilization?
- What were the most important intellectual contributions that Muslim scholars made or preserved?



### Leadership of the Islamic Empire (630ce – 680ce)



# ISLAMIC SCHOLARS and THINKERS

**Final Product:** Students must write one (1) paragraph that meets all of the writing skills listed on the next page. We are looking for **one perfect paragraph**. To accomplish this, mistakes will be penalized heavily, but you also have the opportunity for unlimited rewrites.

## Islamic Scholars:

- a. Muhammad ibn Zakariya al-Razi, AKA Rhazes or Rhasis (medicine)
- b. Ibn Sina, AKA Avicenna (medicine, philosophy, astronomy, etc.)
- c. Ibn Musa al-Khwarizmi, AKA Algoritmi (mathematics)
- d. Ibn Khaldun (history, sociology)

## Research Topic:

What ideas, either new ideas or translation of older ideas, did this scholar make available to the Islamic world? This answer must correctly integrate one quote or passage from their writings to help explain your answer. *Note: Some of these scholars were polymaths, meaning they were engaged in a wide variety of intellectual pursuits. You should try to describe no more than 3 of their ideas in depth.*

## Sources:

All students must create an EasyBib project and share it with [greinerj@newton.k12.ma.us](mailto:greinerj@newton.k12.ma.us). This will be done at home.

You are welcome to do your own outside research when you get home, but all sources must be correctly credited both in your bibliography and your in-text citations.

In-class, you'll be given a choice of sources to use provided by your teacher. You must enter these sources into EasyBib.

## Before turning in your project, ask yourself the following questions:

1. Does this project clearly and specifically answer the research questions? If my audience knew nothing about these scholars, would this project make sense to them?
2. Is the information visually organized in a clear and logical way? Could my audience quickly and efficiently find the information they are looking for?
3. Wait a second...**Do I** understand this information?!? Could I speak about it logically and coherently if someone asked me a question about my scholar? Do I feel like an expert on my assigned topic?

If you answer "no" or "errr...ummmm..." to any of these questions, go back and revise your project or talk to Mr. Greiner for help.

## Lecture: How and Why did the Islamic Empire spread so far and so fast?

Other ways of looking at this question:

- What pressured the Arabian Muslims to leave Arabia and conquer?
- What made the conquered lands susceptible?
- Why were they able to maintain control.
  - Religious fervor and *jihad*; Byzantine Empire had also been crushing religious dissent, meaning those areas were looking for some degree of religious freedom. *Quote from pg. 253* Also, took over holy religious areas, such as Jerusalem.
  - Economic: overpopulated people from a semi-barren area, more wealth in older cities.
  - Political: The two empires to the north had been fighting for years, and both were weakened, overtaxed, underpopulated countryside.
  - Military: Recruit soldiers by promising them wealth, so you need to take over places to gain wealth.
  - Leniency (for the most part)--Practice of Army Towns: Basra, for example, prevented the soldiers from being assimilated into the majority, but also prevented the majority from feeling oppressed—easy to get along with someone you don't really see that much!
  - Governance: Islam has clear rules that gave a sort of playbook for how to rule over a conquered people—who to kill, who to tax, how much to tax, etc. Gave unity to far flung, decentralized Muslim leaders. Local rule if tribute paid to caliph.



## ORIGINS OF THE SUNNI-SHIA DIVIDE



It's not known precisely how many of the world's 1.6 billion Muslims are Shiites. The Shiites are a minority, making up between 10 percent and 15 percent of the Muslim population — certainly fewer than 250 million, all told.

The Shiites are concentrated in Iran, southern Iraq and southern Lebanon. But there are significant Shiite communities in Saudi Arabia and Syria, Afghanistan, Pakistan and India as well.

Although the origins of the Sunni-Shiite split were violent, over the centuries Shiites and Sunnis lived peacefully

together for long periods of time.

But that appears to be giving way to a new period of spreading conflict in the Middle East between Shiites and Sunnis.

"There is definitely an emerging struggle between Sunni and Shia to define not only the pattern of local politics, but also the relationship between the Islamic world and the West," says Daniel Brumberg of Georgetown University, author of *Reinventing Khomeini: The Struggle for Reform in Iran*.

That struggle is playing out now in Iraq, but it is a struggle that could spread to many Arab nations in the Middle East and to Iran, which is Persian.

One other factor about the Shiites bears mentioning. "Shiites constitute 80 percent of the native population of the oil-rich Persian Gulf region," notes Yitzhak Nakash, author of *The Shi'is of Iraq*.

Shiites predominate where there is oil in Iran, in Iraq and in the oil-rich areas of eastern Saudi Arabia as well.

### **The Partisans Of Ali**

The original split between Sunnis and Shiites occurred soon after the death of the Prophet Muhammad, in the year 632.

"There was a dispute in the community of Muslims in present-day Saudi Arabia over the question of succession," says Augustus Norton, author of *Hezbollah: A Short History*.

"That is to say, who is the rightful successor to the prophet?"

Most of the Prophet Muhammad's followers wanted the community of Muslims to determine who would succeed him. A smaller group thought that someone from his

family should take up his mantle. They favored Ali, who was married to Muhammad's daughter, Fatimah.

"Shia believed that leadership should stay within the family of the prophet," notes Gregory Gause, professor of Middle East politics at the University of Vermont. "And thus they were the partisans of Ali, his cousin and son-in-law. Sunnis believed that leadership should fall to the person who was deemed by the elite of the community to be best able to lead the community. And it was fundamentally that political division that began the Sunni-Shia split."

The Sunnis prevailed and chose a successor to be the first caliph.

Eventually, Ali was chosen as the fourth caliph, but not before violent conflict broke out. Two of the earliest caliphs were murdered. War erupted when Ali became caliph, and he too was killed in fighting in the year 661 near the town of Kufa, now in present-day Iraq.

The violence and war split the small community of Muslims into two branches that would never reunite.

The war continued with Ali's son, Hussein, leading the Shiites. "Hussein rejected the rule of the caliph at the time," says Vali Nasr, author of *The Shia Revival*. "He stood up to the caliph's very large army on the battlefield. He and 72 members of his family and companions fought against a very large Arab army of the caliph. They were all massacred."

Hussein was decapitated and his head carried in tribute to the Sunni caliph in Damascus. His body was left on the battlefield at Karbala. Later it was buried there.

It is the symbolism of Hussein's death that holds so much spiritual power for Shiites.

"An innocent spiritual figure is in many ways martyred by a far more powerful, unjust force," Nasr says. "He becomes the crystallizing force around which a faith takes form and takes inspiration."

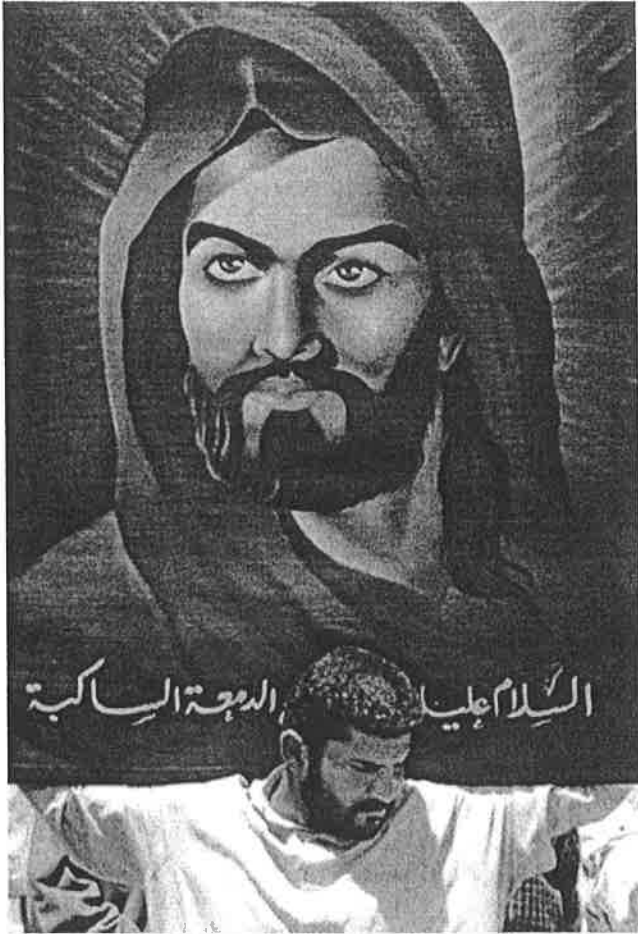
### **The 12th Imam**

The Shiites called their leaders imam, Ali being the first, Hussein the third. They commemorate Hussein's death every year in a public ritual of self-flagellation and mourning known as Ashoura.

The significance of the imams is one of the fundamental differences that separate the two branches of Islam. The imams have taken on a spiritual significance that no clerics in Sunni Islam enjoy.

"Some of the Sunnis believe that some of the Shia are actually attributing almost divine qualities to the imams, and this is a great sin," Gause says, "because it is associating human beings with the divinity. And if there is one thing that's central to Islamic teaching, it is the oneness of God."

This difference is especially powerful when it comes to the story of the 12th Imam, known as the Hidden Imam.



A Shiite Muslim holds a picture of historic Shiite leader Imam Hussein during an anti-American demonstration in Baghdad, May 29, 2003.

"In the 10th century," says Nasr, "the 12th Shiite Imam went into occultation. Shiites believe God took him into hiding, and he will come back at the end of time. He is known as the Mahdi or the Messiah. So in many ways the Shiites, much like Jews or Christians, are looking for the coming of the Messiah."

Those who believe in the Hidden Imam are known as Twelver Shiites. They are the majority of the Shiites in the world today.

"Twelver Shiism is itself a kind of messianic faith," Georgetown's Brumberg says. It is based "on a creed that the full word and meaning of the Koran and the Prophet Muhammad's message will only be made manifest, or real and just, upon the return of the 12th Imam, this messianic figure."

#### **Political Power Fuels Religious Split**

Over the next centuries, Islam clashed with the European Crusaders, with the Mongol conquerors from Central Asia, and was spread farther by the Ottoman Turks.

By the year 1500, Persia was a seat of Sunni Islamic learning, but all that was about to change with the arrival of Azeri conquerors. They established the Safavid dynasty in Persia — modern-day Iran — and made it Shiite.



"That dynasty actually came out of what's now eastern Turkey," says Gause, the University of Vermont professor. "They were a Turkic dynasty, one of the leftovers of the Mongol invasions that had disrupted the Middle East for a couple of centuries. The Safavid dynasty made it its political project to convert Iran into a Shia country."

Shiites gradually became the glue that held Persia together and distinguished it from the Ottoman Empire to its west, which was Sunni, and the Mughal Muslims to the east in India, also Sunni.

This was the geography of Shiite Islam, and it would prevail into the 20th century.

There were periods of conflict and periods of peace. But the split remained and would, in the second half of the 20th century, turn out to be one of the most important factors in the upheavals that have ravaged the Middle East.

"Why has there been such a long and protracted disagreement and tension between these two sects?" asks Ray Takeyh, author of *Hidden Iran: Paradox and Power in the Islamic Republic*. "It has to do with political power." In the 20th century, that meant a complex political dynamic involving Sunni and Shiites, Arabs and Persians, colonizers and colonized, oil, and the involvement of the superpowers.

Name: \_\_\_\_\_  
 Graded By: \_\_\_\_\_

Score: \_\_\_ / 13  
 Block: \_\_\_\_\_

## QUICK VOCAB QUIZ ON ISLAM

Muhammad	Mecca	Medina	Allah	Qur'an (Koran)
Islam	Five Pillars	Hajj	Shi'a	Jihad
Caliphs	Sunni	Mosque	Kaaba	Hadith

- 1) \_\_\_\_\_ The successors to Muhammad after his death.
- 2) \_\_\_\_\_ The rules described in the Qur'an that Muslims live by, including alms, the hajj, fasting, daily prayer, and faith in Allah.
- 3) \_\_\_\_\_ This group believed that the caliph should be a direct descendant of the prophet, Muhammad.
- 4) \_\_\_\_\_ The Arabic word for God.
- 5) \_\_\_\_\_ A Muslim place of worship.
- 6) \_\_\_\_\_ When Muhammad and his followers were exiled, they travelled to this city.
- 7) \_\_\_\_\_ City in the Arabian Peninsula that is the birthplace of Muhammad and Islam.
- 8) \_\_\_\_\_ A religious journey to Mecca that all Muslims are supposed to take once in their lives.
- 9) \_\_\_\_\_ This word means *followers of Muhammad's example*.
- 10) \_\_\_\_\_ The Muslim Holy Book. It is a collection of the teachings of Muhammad.
- 11) \_\_\_\_\_ This religion was founded by the prophet, Muhammad, and it's followers are called Muslims.
- 12) \_\_\_\_\_ This word means struggle. It refers to the inner struggle that Muslims have to fulfill their religious duty. It can also refer to the outward struggle against the enemies of Islam.
- 13) \_\_\_\_\_ He founded Islam when he received the message of Allah from the angel, Gabriel.
- 14) \_\_\_\_\_ The place that Muslims direct their prayer towards 5 times per day.
- 15) \_\_\_\_\_ Stories from the life of Muhammad told by those who knew him, and those who knew someone who knew him, that help to guide the decisions of devout Muslims but are not included in the Qu'ran.

NAME: \_\_\_\_\_

BLOCK: \_\_\_\_\_

### RELIGIONS UNIT TEST

I. Matching: Pick the religion that best matches the phrase, figure, or description on the left. Write the letter in the space provided. (2 points each)

Questions:	RELIGION:
___1. The end goal is to have one's atman released into Brahman.	A. Taoism
___2. The end goal is to be saved from one's own sinful ways.	B. Buddhism
___3. One can harness their energy to become more effective and healthy.	C. Islam
___4. Created the covenant with God.	D. Confucianism
___5. You are not a separate entity from all other living beings. "You" do not really exist.	E. Judaism
___6. Our relations and interactions with other people make us complete humans.	F. Christianity
___7. Do your dharma, earn good karma, and become more spiritually pure.	G. Confucianism
___8. When we create laws, we create criminals. When we create armies, we create rebellions. Better to let the people alone than to try to control them.	
___9. The entire community is supposed to pray five times a day, all at the same time.	
___10. Retells the traditions and stories during holidays and celebrations to help bind the community together.	



NAME: \_\_\_\_\_

BLOCK: \_\_\_\_\_

II. Matching Part II: Match the historical vocabulary with the best description. Use the space to write the letter. Answers can be used twice, or not at all. (1 point each)

<p>___1. An important prophet in all three of the western monotheistic religions we learned about.</p>	<p>a. Brahman</p>
<p>___2. Wrote <i>The Analects</i> to give advice on how to properly behave.</p>	<p>b. Tao</p>
<p>___3. Began his intense spiritual exploration after seeing a sick man, an old man, and a corpse.</p>	<p>c. Nirvana</p>
<p>___4. In a desert cave, this person had a revelation, and could recite the word of God from memory.</p>	<p>d. Warring States Period</p>
<p>___5. Responsible for spreading Christianity to Greek speaking gentiles (non-Jews).</p>	<p>e. Lao Tzu (AKA Laozi)</p>
<p>___6. The goal of Christianity.</p>	<p>f. Confucius</p>
<p>___7. Before riding a water buffalo off into the wilderness, this figure was asked to write down his philosophy into a book so it would not be forgotten.</p>	<p>g. Siddhartha Gautama</p>
<p>___8. The goal of Buddhism.</p>	<p>h. Abraham</p>
<p>___9. The goal of Hinduism.</p>	<p>i. Jesus of Nazareth</p>
<p>___10. During the Hajj, Muslims throw stones at a pillar to recreate this person's battle against Satan.</p>	<p>j. Abigail Bernstein</p>
	<p>k. Paul (formerly Saul of Tarsus)</p>
	<p>l. Muhammad</p>
	<p>m. Moksha</p>
	<p>n. Salvation</p>
	<p>o. Reincarnation</p>

NAME: \_\_\_\_\_

BLOCK: \_\_\_\_\_

III. Short Answer: Answer the following questions in around 3-5 sentences each. Use complete sentences and, if possible, specific historical vocabulary to explain your answer. (5 points each)

1. What actions must one take to fulfill the Muslim covenant with Allah? Include all the actions in the Five Pillars of Islam.

2. Briefly describe how Hindus and Buddhists differ in their understanding of how to escape the cycle of reincarnation.

NAME: \_\_\_\_\_

BLOCK: \_\_\_\_\_

3. In a Confucian society, who is the most respected person in society (other than the Emperor), and why are they given such respect?

**BONUS EXTRA CREDIT!**

Match the religion with the estimated number of followers that each religion currently has. If you get all of the correct, you get two (2) bonus points.

_____ 2.2 billion people	a. Jews
_____ 1.6 billion people	b. Muslims
_____ 1 billion	c. Buddhists
_____ 500 million	d. Hindus
_____ 14 million	e. Christians
_____ 150,000	f. Zoroastrians



# ESSAY: Part One of your Religions Unit Test

## (Though it counts for 2/3 of the test grade)

Introduction: For your first history essay this year, you will be asked to complete a take-home essay that demonstrates an understanding of the religions we studied this year. Instead of frantically writing an in-class essay, I would like you to spend time thinking, planning, writing, and revising.

### Essay Process—Steps to Success:

1. **READ:** Read and understand the instructions sheet.
2. **PICK:** Select your argument from the list provided, or come up with an original argument. Then, select the three religions that you will discuss in your essay.
3. **BUCKET:** Use your notes, homework, writing, handouts, and any other classroom resource to figure out what you already know in relation to your argument.
4. **ASSESS and RESEARCH:** Find more information if your bucketing looks a little vague or simple. Be sure to note where you got the information into your notes. The best sites to use:
  - a. **Confucianism:**  
[http://afe.easia.columbia.edu/special/china\\_1000bce\\_confucius\\_intro.htm](http://afe.easia.columbia.edu/special/china_1000bce_confucius_intro.htm)
  - b. **All other religions:** <http://www.bbc.co.uk/religion/religions/>
5. **PLAN/ORGANIZE:** Draft your thesis statement, and start planning out what you will write in either a graphic organizer or an outline. Use the planning method that best matches your personal writing style.
6. **WRITE:** Using your organizer/outline, begin writing your essay. At any point, use the writing checklist to make sure you have included all the required components.
7. **BE ACADEMICALLY HONEST:** Include a bibliography of all outside sources, meaning ones not found in your binder. Include websites, your textbook, or any other source you might have found on your own.
8. **REVISE:** Use at least three (3) of the following revision methods before submitting your essay.
  - a. Use spell check and grammar check.
  - b. Put your essay away, and then come back and read it later to check for awkward and confusing language.
  - c. Highlight your thesis statement, then highlight each time you explicitly connect the your writing back to your thesis statement. You should have highlighted a few sentences in each body paragraph.
  - d. Read your paper out loud, preferably to someone else.

- e. Have someone else read it. When they are done, quiz them on what they felt the thesis of your paper was, and how each paragraph related to that thesis. If they can't do it, you have some revising to do.

9. **SUBMIT:** Turn in your essay to turnitin.com. Hand in your outline/organizer and bucketing notes to your teacher.

GRADING CHECKLIST:

\_\_\_\_ 10 points: Completed the bucketing checklist

\_\_\_\_ 10 points: Completed an organizer or outline

\_\_\_\_ 10 points: Introduction and conclusion address the following

- Introduces your topic
- Previews the information in your body paragraphs
- Has a clear thesis statement
- Extends or counters your thesis: in your conclusion, you address other possible thesis statements to give other functions of religion.

\_\_\_\_ 30 points: Historical evidence

Essay contains enough historical content to prove your thesis. Includes specific and relevant historical vocabulary. All content connected to the thesis statement.

\_\_\_\_ 10 points: Formatting, Spelling, Grammar

- Essay formatting is double-spaced
- Paragraphs are indented, and there are no large gaps between the paragraphs.
- 12-point, normal font. By normal, I mean something one might see in a serious, academic book.
- Includes a bibliography of any sources from outside your binder.
- Edited for spelling and grammar.

## **STEP 2: Create an Argument**

### **ESSAY QUESTION: What is the function of religion?**

Explanation of Question: Religion is an extraordinarily powerful force in human history and modern human society. People fight over it, refuse to marry people outside their religion, give away their money to it, and organize their thoughts and daily routines in alliance with it.

But why?

After learning about seven religions, what conclusion have you come to about why religion is such a powerful force in human societies?

#### **Possible Arguments:**

- Religion tries to help people explain the unexplainable.
- Religion tries to organize people for the greater social good.
- Religion tries to provide comfort to people who experience doubt or pain.
- Religion tries to give people a deep sense of connection to members of their community.

#### **STRUCTURE OF YOUR ESSAY:**

- ✦ Thesis: You can select one of the thesis statements above, you can combine more than one idea, or you can come up with your own original thesis statement. While a combination of all four arguments might be the most correct answer, I recommend limiting yourself to make your writing process simpler and your ideas more focused.
- ✦ Body Paragraphs: You must include three (3) body paragraphs covering three (3) different religions.
- ✦ Conclusion: Quickly reviews your thesis and arguments, then extends the argument. Your extension can bring in other religions that further prove your argument OR can bring in another religion that challenges your argument.

#### **YOUR ARGUMENT:**

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#### **THE THREE RELIGIONS YOU WILL DISCUSS IN DEPTH:**

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## World Religions: Islam Classwork Cover Sheet

NAME:

Check off	Assignment	Grade
	CW #1: Monotheism Pre-Test	
	CW #2: Islam Intro: Basic Beliefs and Facts about Muslims	
	CW #3: Roots of Islam Map	
	CW #4: video sheet: <i>Islam: Empire of Faith</i>	
	CW #5: The Qur'an	
	CW #6: The Steps of the Hajj	
	CW #7: Venn Diagram: Islam & Christianity or Judaism	
	CW #8: Islam Vocab and ID Study Sheet	

### Unit Study Guide

#### Vocabulary

Define the word in general and B) give an example of how the word was used in the history we have just studied.

pilgrimage  
 proselytize  
 scarcity  
 caravan  
 unify

#### IDs (identifications)

For each term, say who/what it is, describe 2-3 relevant facts, and then state its significance in history.

Muhammad  
 Bedouin  
 Mecca

Qu'ran  
 Kaaba  
 Hajj

"people of the book"  
 5 Pillars  
 Hegira

#### Geography

Arabia  
 North Africa  
 Persia  
 Spain  
 Egypt  
 Medina

Mecca  
 Jerusalem  
 Damascus  
 Baghdad  
 Alexandria  
 Cordoba

Constantinople  
 Rome  
 Arabian Sea  
 Red Sea  
 Mediterranean Sea  
 Indian Ocean

## World History: Islam CW #1: Monotheism Pre-test

NAME:

Match the following quotations to one of the religious texts listed below.

A. Torah/Old Testament    B. New Testament    C. Qur'an

- 1) \_\_\_\_\_ "He said: "O Adam! Dwell thou and thy wife in the Garden; eat of the bountiful things therein as ye will; but approach not this tree, or ye run into harm and transgression"
- 2) \_\_\_\_\_ "Oh Children of Israel! Call to mind the favor which I bestowed upon you and fulfill your Covenant with me as I fulfill my Covenant with you, and fear none but me."
- 3) \_\_\_\_\_ "And remember We divided the Sea for you and saved you and drowned Pharaoh's people within your very sight. And remember We appointed Forty nights for Moses, and in his absence you took the calf (for worship), and ye did grievous wrong."
- 4) \_\_\_\_\_ "We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken by the Pharaoh and without any other fear."
- 5) \_\_\_\_\_ "Behold! God said: "Oh Jesus! I will take thee and raise thee myself and clear thee (of falsehoods) of those who blaspheme..."
- 6) \_\_\_\_\_ "Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship; I only worship Him Who made me, and He will certainly guide me."
- 7) \_\_\_\_\_ "We have sent thee inspiration, as we sent it to Noah, and the messengers after him; We sent inspiration to Abraham, Ismail, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms."
- 8) \_\_\_\_\_ "Say: We believe in God, and in what has been revealed to us and what was revealed to Abraham, Ismail; Isaac, Jacob and the Tribes, and in (the Books) given to Moses, Jesus, and the Prophets, from their Lord: We make no distinction between one and another among them, and to God do we bow our will (in Islam)."
- 9) \_\_\_\_\_ "Muhammad is not the father of any of your men, but he is the Messenger of God, and the Seal of the Prophets: and God has full knowledge of all things."
- 10) \_\_\_\_\_ "She (Mary) said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" He said: "So it will be: they Lord saith, "That is easy for Me: and We wish to appoint him as a Sign unto man and a Mercy from Us.' It is a matter so decreed"
- 11) \_\_\_\_\_ When Jesus found unbelief on their part he said: "Who will be my helpers in the work of God?" Said the Disciples: "We are God's helpers..."

## World History Islam CW #2: Islam Intro: Basic Beliefs and Facts about Muslims

NAME:

### Part I: Basic Vocabulary

Islam (noun) =

Muslim (noun) =

Muslim/Islamic (adjective) =

### Part II: Basic Muslim Beliefs (BBC: "Islam." *BBC News*. BBC, 2013. Web. 22 Sept. 2013.)

#### a. The Five Pillars of Islam

The most important Muslim practices are the Five Pillars of Islam. The Five Pillars of Islam are the five obligations that every Muslim must satisfy in order to live a good and responsible life according to Islam.

The Five Pillars consist of:

- Shahadah: \_\_\_\_\_
- Salat: \_\_\_\_\_
- Zakat: \_\_\_\_\_
- Sawm: \_\_\_\_\_
- Hajj: \_\_\_\_\_

#### b. Articles of Faith: Muslims have six main beliefs. Circle below beliefs that differentiate Islam from Judaism and Christianity (in other words, beliefs that only Muslims have)

- 1) Belief in Allah as the one and only God (**Allah:** Allah is Arabic word for God. Muslims believe Allah is the supreme and unique God, who created and rules everything.)
- 2) Belief in **angels**
- 3) Belief in the **holy books** (Quran is the direct word of Allah)
- 4) Belief in the Prophets...e.g. Adam, **Ibrahim** (Abraham), **Musa** (Moses), Dawud (David), **Isa** (Jesus). **Muhammad** is the final prophet.
- 5) Belief in the Day of Judgement...  
The day when the life of every human being will be assessed by Allah to decide whether they go to heaven or hell
- 6) Belief in Predestination...  
That Allah has the knowlege of all that will happen. Muslims believe that this doesn't stop human beings making free choices.



**Part III: Where do Muslims live?**

Muslim Population by Region

	2010		2030	
	ESTIMATED MUSLIM POPULATION	ESTIMATED PERCENTAGE OF GLOBAL MUSLIM POPULATION	PROJECTED MUSLIM POPULATION	PROJECTED PERCENTAGE OF GLOBAL MUSLIM POPULATION
<b>World</b>	<b>1,619,314,000</b>	<b>100.0%</b>	<b>2,190,154,000</b>	<b>100.0%</b>
Asia-Pacific	1,005,507,000	62.1	1,295,625,000	59.2
Middle East-North Africa	321,869,000	19.9	439,453,000	20.1
Sub-Saharan Africa	242,544,000	15.0	385,939,000	17.6
Europe	44,138,000	2.7	58,209,000	2.7
Americas	5,256,000	0.3	10,927,000	0.5

Population estimates are rounded to thousands. Percentages are calculated from unrounded numbers. Figures may not add exactly due to rounding.

Pew Research Center's Forum on Religion & Public Life • *The Future of the Global Muslim Population*, January 2011

1) Some Americans believe that the majority of Muslims live in the Middle East and speak Arabic. What do the above numbers tell you about where most Muslims live?

- a. How many Muslims live outside the Middle East-North Africa? \_\_\_\_\_
- b. What percentage of the total Muslim population lives outside the Middle East-North Africa region? \_\_\_\_\_

2) Using the interactive population map at the Pew Research Center website, list below the countries that have the greatest Muslim population.

(go to "globalreligiousfuturesproject.org"; click on the "Data Explorer" tab on right and then click on the "Mapping the Global Muslim Population" tab.

- | Muslim population     | country       |
|-----------------------|---------------|
| a. <u>209,120,000</u> | _____         |
| b. <u>176,190,000</u> | _____         |
| c. <u>167,410,000</u> | _____         |
| d. <u>133,540,000</u> | _____         |
| e. _____              | Egypt         |
| f. _____              | Nigeria       |
| g. _____              | Turkey        |
| h. _____              | United States |

## World History: CW #5: The Qur'an

Name:

### Part I: Muslim Beliefs about the Qur'an

List Muslim beliefs about the Qur'an below.

### Part II: Qur'anic Suras

Directions: Read each of the following *suras* from the Qur'an and then re-write them in your own words in the space below.

1. Thy Lord hath decreed that ye worship none but Him.
2. Take not life – which God has made sacred – except for just cause.
3. He has only forbidden you carrion, and blood, and the flesh of swine.

4. Woe to those that deal in fraud, those who, when they have to receive by measure from men, exact a full measure, but when they have to give by measure or weight to men, give less than due.
  
5. And swell not thy cheek in pride at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster.
  
6. If any do turn his back to the aggressors on such a day of battle unless it be in a stratagem of war, or to retreat to a troop of his own, he draws on himself the wrath of God.
  
7. Satan's plan is to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from payer. Will ye not then abstain?
  
8. Say to the believing women that they should lower their gaze and guard their modesty. They should draw their veils over their bosoms and not display their ornaments.

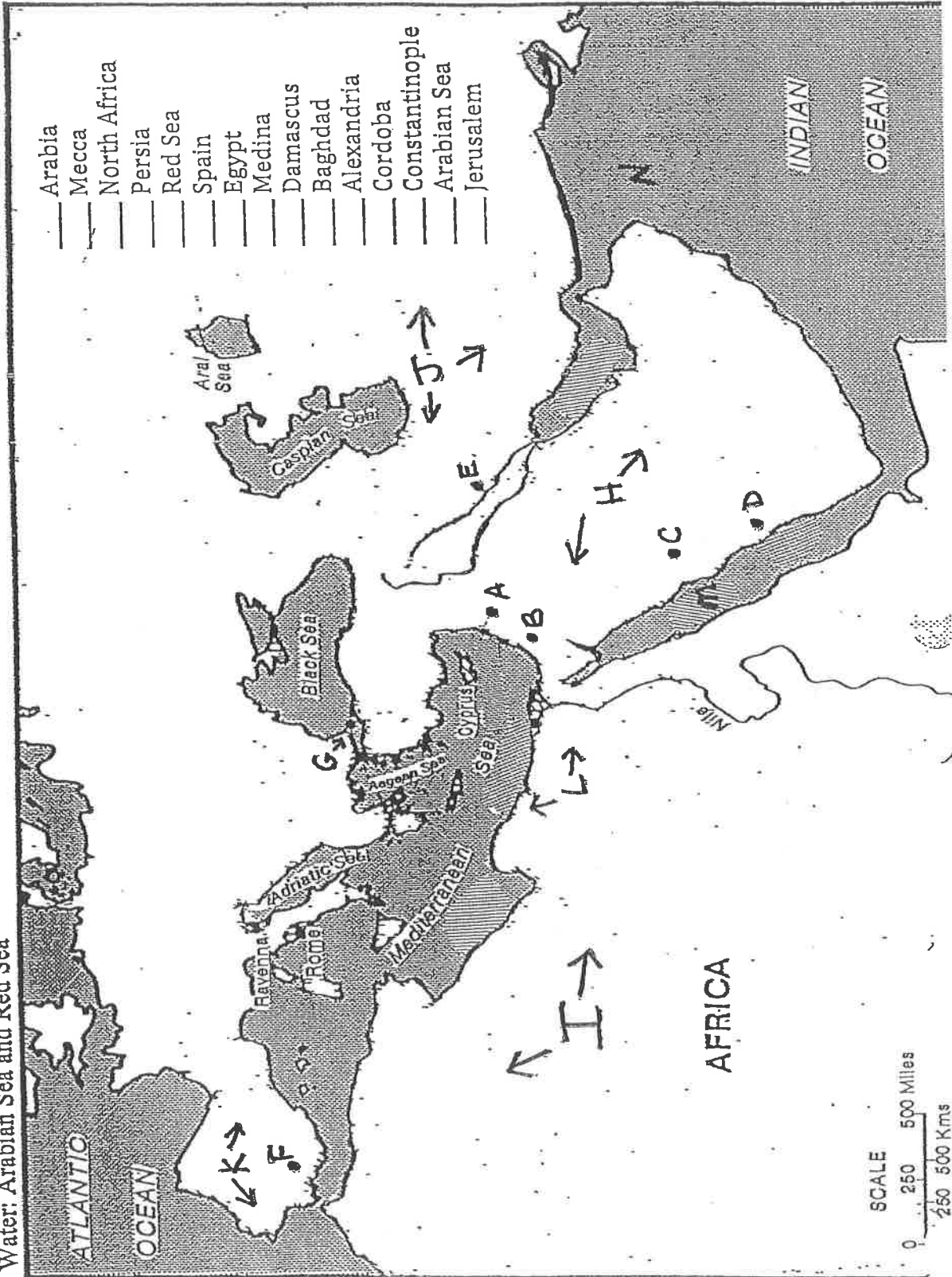


NAME: \_\_\_\_\_

### World History: CW #3: Roots of Islam Map

Using an atlas or your textbook (pg. 263), locate and clearly label the following places on the map. Make one map with the names of the places written out and another with an X in their location to use as a study prompt.

- Areas: Arabia, North Africa, Persia, Spain, Egypt
- Cities: Medina, Mecca, Jerusalem, Damascus, Baghdad, Alexandria, Cordoba, Constantinople, and Rome
- Water: Arabian Sea and Red Sea



SCALE  
 0 250 500 Miles  
 0 250 500 Kms



5) Who opposed Muhammad and why?

6) Why did leaders of Yathrib invite Muhammad to their city?

7) What happened between the years 622 when Muhammad went to Medina and 630 when he returned to Mecca?

8) What happened when the Muslims conquered Mecca?



## World History: CW #5: The Qur'an

Name:

### Part I: Muslim Beliefs about the Qur'an

List Muslim beliefs about the Qur'an below.

### Part II: Qur'anic Suras

Directions: Read each of the following *suras* from the Qur'an and then re-write them in your own words in the space below.

1. Thy Lord hath decreed that ye worship none but Him.
2. Take not life – which God has made sacred – except for just cause.
3. He has only forbidden you carrion, and blood, and the flesh of swine.

4. Woe to those that deal in fraud, those who, when they have to receive by measure from men, exact a full measure, but when they have to give by measure or weight to men, give less than due.
  
5. And swell not thy cheek in pride at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster.
  
6. If any do turn his back to the aggressors on such a day of battle unless it be in a stratagem of war, or to retreat to a troop of his own, he draws on himself the wrath of God.
  
7. Satan's plan is to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from payer. Will ye not then abstain?
  
8. Say to the believing women that they should lower their gaze and guard their modesty. They should draw their veils over their bosoms and not display their ornaments.

# Islam Classwork #6: The Steps of the Hajj

**NAME:**

Steps	What happens?	Significance: how does this relate to Abraham and/or Muhammad?
Al-Ihram: The Pilgrim's Garment		
Al-Wuquf: The Standing		
Eid Al-Adhad: Feast of the Sacrifice		



## World History: CW #8: Islam Vocab and ID Study Sheet

NAME:

### VOCAB

Directions: For the word below

A) Define the word in general

B) Use the word in a sentence describing the history we have just studied.

1) pilgrimage                      a)

b)

---

2) proselytze                      a)

b)

---

3) caravan                         a)

b)

---

4) scarcity                         a)

b)

---

4)                                      a)

b)

**IDs'**

**Directions:** On the test, for each term, you will write a paragraph in which you

a) say who/what it is      b) describe 2-3 relevant facts      c) state its significance

Take notes below to prepare the content for these paragraphs.

***Muhammad***

A. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

B. Fact #1 \_\_\_\_\_  
\_\_\_\_\_

B. Fact #2 \_\_\_\_\_  
\_\_\_\_\_

B. Fact #3 \_\_\_\_\_  
\_\_\_\_\_

C. Significance: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

***Bedouin***

A. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

B. Fact #1 \_\_\_\_\_  
\_\_\_\_\_

B. Fact #2 \_\_\_\_\_  
\_\_\_\_\_

B. Fact #3 \_\_\_\_\_  
\_\_\_\_\_

C. Significance: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

***Qur'an***

A.

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B. Fact #1

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B. Fact #2

---

---

B. Fact #3

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C. Significance:

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***Kaaba***

A.

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B. Fact #1

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B. Fact #2

---

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B. Fact #3

---

---

C. Significance:

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---

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**Hajj**

A.

B. Fact #1

B. Fact #2

B. Fact #3

C. Significance:

**Mecca**

A.

B. Fact #1

B. Fact #2

B. Fact #3

C. Significance:

**5 Pillars**

A.

B. Fact #1

B. Fact #2

B. Fact #3

C. Significance:

***people of the book***

A.

B. Fact #1

B. Fact #2

B. Fact #3

C. Significance:

## Islam Test

NAME:

### VOCABULARY (20 points)

**Directions: For the word below**

**A) Define the word in general**

**B) Use the word in a sentence describing the history we have just studied.**

1) pilgrimage

a)

b)

---

2) proselytze

a)

b)

---

3) caravan

a)

b)

---

4) scarcity

a)

b)















**World History**  
**Islam Homework #1**  
**Date Due:**

**NAME:**

**Directions:** Read ch 9, section 1: *The Origins of Islam* pp. 257-261. Then answer the following questions in complete and clear sentences.

1) Who were the Bedouins?

2) Describe Arabia 1,500 years ago. (4-5 facts)

3) Describe Mecca. (4-5 facts)

4) Describe who Muhammad was before he became a prophet.



5) How did Muhammad become the prophet of Islam?

6) List the 5 pillars.

7) Define the following words.

a) hegira

b) Islam

c) Muslims

d) Quran

e) mosque

f) Jihad

**World History**  
**Islam Homework #2**  
**Date Due:**

NAME:

1) Using the timeline on the back of this sheet and your textbook pp. 257 – 259, write a paragraph below describing the event that established the first year of Islam in the Islamic calendar. Describe not only the event itself, but also why this event is the year zero to Muslims.

2) Using the textbook pg. 259, write a description of the Quran below.

3) Based on what you know about the Quran, can you guess why Muslims only read it in Arabic, its original language and do not want to translate it into other languages?

4) What question do you have about Islam or the Islamic world that you would like us to answer?

# The life of Muhammad\*: turning points

1. Look at the events shown on the timeline. From that evidence decide when you might expect the Muslim calendar to begin. Which of the events shown might Muhammad's\* followers consider the most important turning point?

**570** Born. A member of the powerful Meccan tribe the Quraysh. His father dies before he is born

570

**576** His mother dies. Brought up by his grandfather, who is the keeper of the KAABAH in Mecca

580

**590** Taken to work in the camel caravans by his uncle. Sees a lot of Arabia for himself, and visits Syria

590

**595** Escapes from his early poverty by his marriage to a rich widow called Khadijah

600

**610 Muhammad's\* first vision**  
 Muhammad\* kept his messages to himself to start with. He feared he was possessed by devils. Once he said that these messages 'strike straight to my heart like a ringing bell'. Another time he described being seized by violent shuddering as he received the messages.  
 Many of his messages appealed directly to Jews and Christians. He said Islam was the true religion that Abraham and Jesus had been preparing the world for.

610

**613 Muhammad\* begins to preach in public**  
 Muhammad\* was unhappy about what he saw as the injustice of the Meccans, and by the plight of the poor and the slaves in the city. Many of the early messages of the QURAN are seen as direct criticisms of the people of Mecca. Other things made the Meccans angry as well. There are some among the Meccans who speak ill of you concerning the distribution of alms\* (Quran, 9.57).

**619** His wife (and financial supporter) Khadijah dies. So does Abu Talib, his uncle and head of his family.  
 Opposition to Muhammad\* increases with the head of his family out of the way

620

**622 The first Muslim community**  
 Opposition increased so much that Muhammad\* and his followers fled 320 kilometres across the desert to Medinah. Muhammad's\* house in Medinah became the centre of the first community of MUSLIMS (see Source 2).  
 He specially concentrated on convincing the many Jews in Medinah that Islam was the true religion.

**624** Muslims defeat a larger army of Meccans at Badr, then embark on a series of wars and raids on other tribes who are opposing Islam

**627** Muslims survive Meccan siege of Medinah. A truce is agreed between Muslims and Meccans

**630 Muslims take control of Mecca**  
 Muhammad\* came to Mecca with a few lightly armed forces. In his earlier battles Muhammad's\* forces had beaten much larger armies. He reached a peaceful agreement with the Meccans, who allowed him to clear the IDOLS out of the Kaabah. He dedicated the Kaabah to the faith of Islam. Many Arab tribes, as well as people in Mecca, accepted his leadership.

630

**632** Muhammad\* dies. By this time nearly all of Arabia has been converted to the Islamic religion



## World History: Islam HW #3: Hajj

**Date Due:**

**NAME:**

**Directions: Read the "Hajj" handout. Then answer the questions below.**

- 1) Hajj means pilgrimage in Arabic. What is a pilgrimage in general?
  
  
  
  
  
  
  
  
  
  
- 2) Read the description of the Hajj in the handout and then do the following:
  - a) Underline phrases that explain what a Muslim does for each step.
  - b) Star phrases that explain a connection to Muhammad.
  - c) Circle phrases that explain a connection to Abraham.
  - d) List below three words in the reading that are unfamiliar to you. Look up each word and define it below.
    - i.
  
  
  
  
  
  
  
  
  
  
    - ii.
  
  
  
  
  
  
  
  
  
  
    - iii.
  
  
  
  
  
  
  
  
  
  
- 3) What questions do you have about the Hajj? List two questions below (do not leave blank!)
  
  
  
  
  
  
  
  
  
  
- 4) Why do you think the Hajj is so important to Muslims?



**Part II: Read the *Guardian* article, *Disney Sued for Discrimination by Former Employee over the Muslim Hijab*. Answer the following question.**

- 1) Who is Imane Boudlal?
  
  
  
  
  
  
  
  
  
  
- 2) What was her job when she worked for Disney?
  
  
  
  
  
  
  
  
  
  
- 3) According to the article, why did she start to wear the veil (hijab)?
  
  
  
  
  
  
  
  
  
  
- 4) How did fellow employees react to Imane when she started veiling?
  
  
  
  
  
  
  
  
  
  
- 5) Why did Imane Disney supervisors tell her she could not wear a veil when she was working?

*STOP: Done with homework – you will answer the following question in class.*



**Part III: Do you think employers should be able to ask employees not to wear a veil in the workplace, or is this religious discrimination? Why or why not? Explain your answer.**

## World History Essay

NAME:

### QUESTION:

*Should employers be able to prohibit a Muslim women from wearing a hijab (veil) in the workplace?*

2 pg. paper, double-spaced, 12 pt. font with standard margins

### GOAL

Build your paper around a clear thesis, strong topic sentences, and evidence/analysis to prove your argument. Use the experiences of two Muslim women, Rose Hamid and Imane Boudhal, as your primary examples.

### TASKS (check off the following steps as you complete them)

Thurs. 10/16 \_\_\_\_\_ *paper planning worksheet* due at the end of class

Friday 10/17 \_\_\_\_\_ *paper outline due at the START of class*  
\_\_\_\_\_ *rough draft with at least three paragraphs due at the END of class*

Monday 10/20 \_\_\_\_\_ *complete rough draft* due at the end of class

Friday 10/24 \_\_\_\_\_ *final draft* due at the start of class

### Making a THESIS argument

A thesis makes a clear argument. It does not simply list facts or give a description of events. In order to make an argument, a thesis needs both a **CLAIM** and REASONS for that claim.

*Newton South is an excellent school because it provides students with good resources, talented teachers, and a safe learning environment.*

Every good thesis is debatable. For example, you could debate my thesis above about South. One way to show that your thesis is debatable is to acknowledge the other side. For example, you could say,

*Although Newton South teachers assign too much homework, ultimately Newton South is still an excellent school because it provides students with good resources, talented teachers, and a safe learning environment.*

**OR**

*Although Newton South has some good resources and talented teachers, ultimately it is not an excellent school because many students feel too much stress and pressure, which hinders their ability to learn.*

Notice that each thesis recognizes **two sides** to the argument, but it emphasizes one as far more important.

## Paper Planning Worksheet

### **BIG QUESTION:**

***Should employers be able to prohibit a Muslim women from wearing a hijab (veil) in the workplace?***

#### Sources:

Goodstein, Laurie. "Islamic Emblem of Faith Also Trigger for Bias." *New York Times* 3 Nov. 1997. *The New York Times*. Web. 7 Nov. 2012.

Holpuch, Amanda. "Disney Sued for Discrimination by Former Employee over Muslim Hijab." *The Guardian*, 14 Aug. 2012. Web. 14 Oct. 2014

<p><b><i>Why did Imane and Rose want to wear the hijab? Write out quotations or paraphrase sentences from the provided articles. Include the citation after each.</i></b></p>	<p><b><i>Why did their employers want to prohibit Imane and Rose from wearing the hijab? Write out quotations or paraphrase sentences from the provided articles. Include the citation after each.</i></b></p>
<p><b><i>What arguments support Imane and Rose's right to wear the hijab at work? Include citations as needed.</i></b></p>	<p><b><i>What arguments support their employers' right to ask Imane and Rose NOT to wear the hijab at work? Include citations as needed.</i></b></p>



*Based on the information you gathered above, do you believe an employer has a right to ask an employee not to wear a hijab to work? Write down your reasoning below.*

*Based on your above reasoning, what is the thesis for your paper?*

*Although*

*ultimately*

*because*

## *Disney sued for discrimination by former employee over Muslim hijab*



**NAME:**

**Directions: Read once through. Then read another time and do the following:**

**underline quotations = Imane's p.o.v. (point of view)**

**\* star quotations = Disney's p.o.v.**

**O circle words you don't know and define in the margin**

**write notes on the big ideas you want to remember in the right margin**

By **Amanda Holpuch**, *The Guardian*, Tuesday 14 August 2012

A Muslim woman filed a federal suit against the Walt Disney Company on Monday on the grounds of religious discrimination and harassment.

NOTES

Imane Boudlal, a naturalized US citizen born in Morocco, says that while working at Disney's California theme park she endured harassment from supervisors and colleagues and faced discrimination for wearing a hijab before leaving the company in 2010.

Boudlal asked her supervisors for permission to wear her hijab when she worked at the Storyteller's Cafe. Her request was denied and she was told that wearing the hijab would "negatively affect patrons' experiences at the Storytellers Cafe."

The 28-year-old also claims coworkers and supervisors accosted her with anti-

Muslim and anti-Arab slurs, calling her "terrorist", "camel" and "Kunta Kinte," in reference to the slave from Alex Haley's famous book *Roots*. Boudlal said colleagues also told her Arabs are terrorists, that she spoke a terrorist language and was trained to make bombs.

"Disneyland calls itself the happiest place on earth, but I faced harassment as soon as I started working there," Boudlal said in a statement. "It only got worse when I decided to wear a hijab. My journey towards wearing it couldn't have been more American; it began at my naturalization ceremony. I realized that I had the freedom to be who I want and freely practice my religion. Neither Disney nor anyone else can take that from me."

When Boudlal told a manager about the harassment, she said they acknowledged it was a problem but took no action and said it would take time for a change. She filed her first written complaint three months after she started working at the cafe and continued to alert different supervisors to the harassment. Eventually, one told her to stop complaining.

"Walt Disney Parks and Resorts has a history of accommodating religious requests from cast members of all faiths," the company said in a statement. "We presented Ms Boudlal with multiple options to accommodate her religious beliefs, as well as offered her several roles that would have allowed her to wear her own hijab. Unfortunately, she rejected all of our efforts and has since refused to come to work."

Boudlal decided to wear her hijab in public a year after she started working at the theme park, but initially avoided wearing it to work because she thought she would be fired. When her request to wear it was denied, she offered to wear a hijab in colors matching her uniform or with a Disney logo. The company responded by telling her she could work in the back of the cafe where she wouldn't be seen by customers or wear a hat on top of her headscarf.

Disney also designed specialty uniforms for Boudlal, an effort that worked with a different employee in 2010, who was told she couldn't wear her hijab while working as a vacation planner at a Disney resort.

Boudlal refused these options and said she was taken off the schedule and discharged. Disney says she was given the options for accommodations and chose not to return to work.

In a complaint Boudlal filed with the ACLU of Southern California in the Central District of California, she asked Disney for punitive damages, a permanent injunction not to prohibit employees wearing hijabs and for company anti-harassment training to include Muslim issues.

Holpuch, Amanda. "Disney Sued for Discrimination by Former Employee over Muslim Hijab." *The Guardian*, 14 Aug. 2012. Web. 14 Oct. 2014



## ***Islamic Emblem of Faith Also Trigger for Bias***

Laurie Goodstein *The New York Times* (Nov. 3, 1997)

NOTES

Rose Hamid is as American as they come. She drives a Ford station wagon, leads a local Girl Scout troop, shops at the Gap and just attended her 20-year high school reunion in Cleveland.

But Mrs. Hamid says that since she began wearing a head scarf two years ago in keeping with her Muslim faith, she has felt like a foreigner fighting for acceptance. Her employer, US Airways, refused to allow Mrs. Hamid to continue working as a flight attendant because, the company said, her head scarf violated the company's rules on uniforms.

Among Muslim women across the country, from the comfortably assimilated to the immigrant newcomer to the enthusiastic convert, a great debate is taking place: is it prudent, safe or necessary to wear the traditional Islamic head scarf in public?

Though some Muslim women who have dared to don head scarves say that the only price they have paid is in occasional stares or rude questions, others have met with discrimination on the job and harassment from strangers in the streets.

Almost daily, working women phone the Center for American Islamic Relations in Washington saying that they have been suspended, dismissed or barred from employment because they insist on wearing head scarves.

Outside of the workplace, women have reported being spit on, denied service and having their scarves pulled off. Recently, on a highway near Orlando, Fla., one driver in a head scarf was stopped and berated by a state trooper who later formally apologized.

"I had wanted to wear the head scarf for a long time," said Mrs. Hamid, whose Muslim father immigrated from the Middle East. "But I was afraid of how non-Muslims would react and how my employer would react. A lot of Muslim women are afraid of the same thing. What a shame it is to be living in a country founded on religious freedom and be afraid of exercising your religious rights."

As the Muslim population of about six million in the United States increases through immigration and conversion, the treatment of women wearing Muslim head scarves is one telling barometer of how the nation tolerates its growing religious diversity. Most Americans are long accustomed to seeing Jews in yarmulkes and Roman Catholic nuns in habits. But for relative religious newcomers like Muslims in head scarves and Sikhs in turbans, the head covering can be a lightning rod for prejudice.

"A lot of times," said Tayyibah Taylor, editorial director of Sisters! A Magazine of Dialogue among Muslim Women, in Seattle, "I've had people try and cheat me out of change. They think I'm a foreigner, and I've been here a long time. I wear American clothes, but I wear a scarf. The scarf changes everything."

Both the Koran and the Hadith, Islam's sacred texts, say Muslim men and women should dress modestly. The Koran says that from the date of their first menstruation, women "should draw their veils over their bosoms and not display their beauty except to their husbands" or to close male relatives, servants and children.

Dr. Jamal Badawi, chairman of the Islamic Information Foundation and a professor at St. Mary's University in Halifax, Nova Scotia, said the accepted teaching was that a woman should cover her entire body except for the face and hands in an opaque, loose garment that does not reveal the body's curves.

The look of the head scarf, referred to in Arabic as "hijab" or "khimar," varies from culture to culture and woman to woman. Some tie scarves tightly under their chins. Others drape fabric loosely over their shoulders, while some use one-piece hood-and-cape combinations. Some believe only black scarves are acceptable, but others flaunt bright patterns with fringes.

In some cultures, women wear a full face veil, or niqab (pronounced ni-kob), and a few wear them in the United States, but there is widespread disagreement over its use, Dr. Badawi said.

Despite the teaching, to cover or not to cover is a personal choice even for devout Muslim women and a matter of heated discussion, not only between employers and employees, but among women in mosques, on campuses and at national meetings.

"It's a big topic," said Sharifa Alkhateeb, vice president of the North American Council for Muslim Women. "Unfortunately you have three groups: one who believe in covering, and about half of these who cover are very negative towards the ones who don't. Then you have the ones who don't cover and half of them are negative towards the ones that do. And the third group are the ones who feel comfortable either way and don't try to pressure anybody."

One woman who does not wear a head scarf is Dr. Shireen Ahmad, medical director of the operating room at Prentice Women's Hospital in Chicago. She dresses modestly, but forgoes the hijab because her family is from Pakistan, where "hijab is not a big issue," she said. "Hijab has nothing to do with Islam," she said.

Mrs. Hamid, the former US Airways flight attendant, says she used to believe that wearing a head scarf was like "extra credit." But reading the Koran in depth while recuperating in bed from a car accident two years ago, she said, she became convinced that it was a requirement.

When Mrs. Hamid returned to work in March wearing a head scarf, her supervisors said she would have to take off the scarf or end her 10-year career as a flight attendant. Mrs. Hamid tried modeling for them a head scarf as tight as a bathing cap, with US Airways' insignia, but the company would not compromise.

At the same time, Anjum Smith, a utility worker for US Airways in Richmond, was also being asked to remove the head scarf she had been wearing for two years on the job. Mrs. Smith said: "I told my boss, 'It took me a lot to get to the point I am in my religion, and asking me to take my head scarf off now is like asking me to take my shirt off. If I have to lose my job, I will.' "

US Airways prohibits its employees in uniform from wearing religious symbols like crucifixes or Stars of David, in the interest of presenting a neutral face to the public. Lawrence M. Nagin, executive vice president and general counsel at US Airways, said head scarves were not allowed for uniformed workers because in an emergency the public might not identify a woman wearing one as an airline employee.

Title VII of the Civil Rights Act of 1964 says all employees are entitled to religious

"accommodation" on the job when they have notified their employer of a "sincerely held" religious belief. When that religious need conflicts with the employer's requirements, it is the employer's responsibility to provide a "reasonable accommodation," if that can be done without "undue hardship" or serious cost to the employer.

At first, the Equal Employment Opportunity Commission filed a petition for a preliminary injunction against US Airways on Mrs. Hamid's behalf, saying the company had violated Title VII by refusing to find a reasonable accommodation for her to practice her religion.

The commission later withdrew its petition when, in September, Mrs. Hamid was allowed to continue working at US Airways in her head scarf. But her new job, training flight attendants, is one that has no public contact and does not require a uniform.

After months of struggle, the airline allowed Mrs. Smith to wear her head scarf, but only while she remains in her current job cleaning airplanes between flights on the midnight shift. She said she was vexed by the whole experience. "In this day and age, everyone is looking for diversity in the workplace, and diversity sensitivity, and yet when you have the diversity, you're stifling it," Mrs. Smith said.

Dozens of other companies have refused to employ women in head scarves, including Taco Bell, Domino's Pizza, Sears, J. C. Penney, Holiday Inn and Office Depot, said Ibrahim Hooper of the Council on American-Islamic Relations, which handles such complaints. In most cases when the women insisted on their religious rights, the managers who resisted eventually capitulated either when informed of the religious purpose for the head scarf or when lawsuits were threatened, Mr. Hooper said. But some employers, like US Airways, continued to battle over the issue for months, he said.

Outsiders often assume that women in head scarves are dominated by their husbands and fathers, Mr. Hooper said. But the record of workplace disputes "counters the stereotype that women who wear this are docile," he said.

"They are the ones with the strong personalities," he said, "because you have to be a strong person to wear it and put up with the hassles you'll face."

In a shopping mall recently, Mrs. Hamid held up baggy dresses from the rack looking for suitably modest clothing she can wear for her new job in place of her old flight attendant's uniform. From behind a counter, a saleswoman glimpsing Mrs. Hamid's stylish fringed head scarf did a quick double take.

"You're more visible," Mrs. Hamid said later, driving to the Girl Scout center, "and your actions are going to be noticed by people, so you can't be like yelling at your kids in the Kmart. A lot of times when I'm doing things, I think, 'Is this going to make Muslims in general look good?' Maybe this is what the Koran refers to where it says, 'Cover yourself so that you may be known.'"

Source Citation

Goodstein, Laurie. "Islamic Emblem of Faith Also Trigger for Bias." *New York Times* 3 Nov. 1997. *The New York Times*. Web. 7 Nov. 2012.



## World History

# Unit Review Outline: The World of Islam

Note: *Italicized terms are not found in the textbook, but ARE in other notes – from the video “Islam: Empire of Faith”, in-class notes, or other assignments.*  
*Also, terms which ARE in the textbook may ALSO have additional explanations (from video, notes, etc.)*

from Section 9.1 “The Origins of Islam” (pp. 254-261), other maps, and in-class notes:  
**Geography:**

p. 256 #1: What geographic features may have benefited trade in the region of the Arabian Peninsula? What features may have hindered trade?

p. 257 Reading Focus #1: What was Arabia like at the time of Muhammad’s birth?

Places: (Know each place’s significance to Islam and location (label map on next page))

Arabian peninsula

Mecca

Medina (formerly Yathrib)

*Damascus*

Baghdad

*Cordoba*

*Cairo (al-Qahira)*

*Istanbul (Constantinople)*

*Jerusalem*

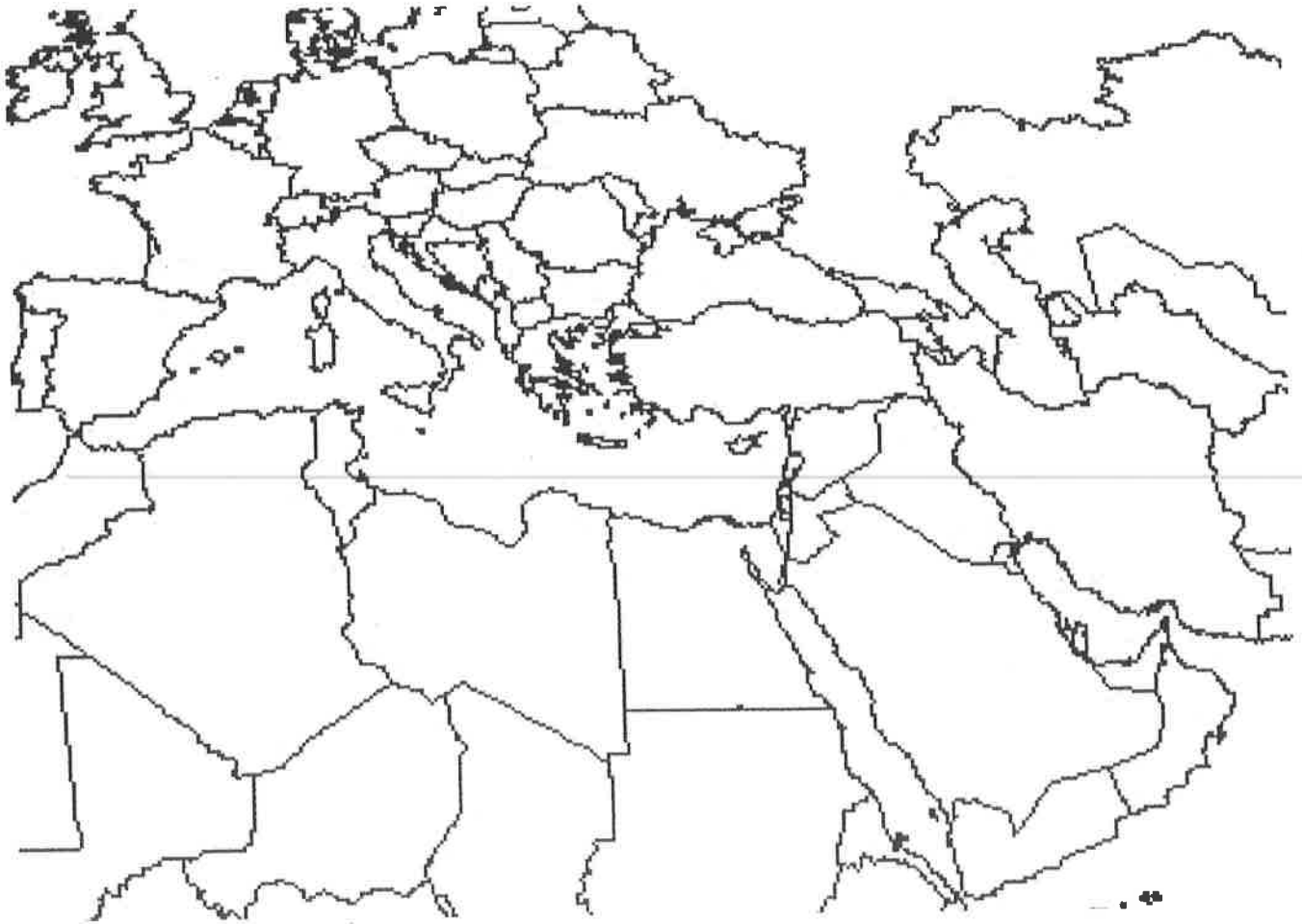
*Indian Ocean*

*Timbuktu*

*Kashgar*

Locations from textbook maps on pp. 256, 263, and 268-269

- Arabian peninsula
- Mecca
- Medina (formerly Yathrib)
- Damascus
- Baghdad
- Cordoba
- Cairo (al-Qahira)
- Istanbul (Constantinople)
- Jerusalem
- Indian Ocean
- Timbuktu
- Kashgar [not in book, and too far east to be on the map below]*



from Section 9.1 "The Origins of Islam" (pp. 254-261), video, and in-class notes:

Bedouins

Muhammad

\* What were Muhammad's messages? What was the purpose of Islam's creation?  
[from pp. 257-258 & video]

\* Why did many oppose Muhammad or otherwise not wish to convert to Islam?

Kaaba (or "Qaaba" or "al-Ka'bah" or other spellings/transliterations)

Khadijah

Fatimah

hegira (or "hijra" or other spellings/transliterations)

Islam

Muslims



Qur'an (or "Koran" or other spellings/transliterations)

\* What are the **five pillars** of Islam, and which are considered the most important?

\* Other than the Five Pillars, what some basic ideas of Islam?

mosque

jihad

Sunna

hadith

Sharia

People of the Book

*muezzin*

*\* How was Islam similar to or different from  
(a) the pre-Islamic traditions of Arab tribes,  
(b) Judaism,  
(c) Christianity? [mostly from video & in-class notes]*

*\* What are the five central beliefs of Islam, and which are considered the most important?  
[from in-class notes]*

from Section 9.2 "The Spread of Islam" (pp. 262-269), video, ppt "The Spread of Islam", Sunni/Shia assignment, and in-class notes:

**How did Muhammad's vision of Islam change after his death? What did Islam become?**

*Rightly Guided Caliphs*

Abu Bakr

~~Umar~~ *[don't need to know for test]*

~~Uthman~~ *[don't need to know for test]*

Ali

caliph

caliphate

Husayn

Dynasties (Umayyad, Abbasid, Fatimid)

Umayyad dynasty (approximate dates, how it rose, capital city, Sunni or Shia, major features & major accomplishments, and how it fell):



Abbasid dynasty (approximate dates, how it rose, capital city, Sunni or Shia, major features & major accomplishments, and how it fell):

Fatimid dynasty (approximate dates, how it rose, capital city, Sunni or Shia, major features & major accomplishments, and how it fell):

Seljuk Turks

Mamluks

Other threats to Abbasid:

Types of Islam (Know major differences -- who is in majority, where is each most prominent; origins, major practices, who are rightful leaders of Islam, is Sharia considered complete)

Sunni

Shia (also include terms *Imam* & *Twelvers*)

Sufi

Battle of Tours (also known as Battle of Poitiers)

Harun al-Rashid

*umma*

*sultan*



from Section 9.3 "Society and Culture of Islam" (pp. 270-275), video, "When Asia Was the World" HW, and in-class notes:

\* What were the key features of Muslim society?

\* What were the accomplishments of Muslim scholarship? (see also details below)

\* What contributions to the arts were made by Muslim artists and writers? (see also below)

role of women in Muslim societies

role of slavery in Muslim societies

role of trade

*bazaar*

why there is a "culture of learning" in Islam

House of Wisdom

Ibn Rushd (Averroes)

astronomy: accomplishments

astrolabe

mathematics: main accomplishments

al-Khwarizmi

medicine: accomplishments, status in Muslim societies

Ibn Sina (Avicenna)

geography: why it advanced in Muslim societies

Ibn Khaldun

art: what **wasn't** a subject in Islamic art, and why not

arabesque

calligraphy

minarets

Dome of the Rock

Literature:

(most important Islamic work of literature = ?)

1001 Nights (or Arabian Knights)

Rumi

Whirling Dervishes

Omar Khayyam

Rubaiyat

+ *"When Asia Was the World" information (This addendum will be handed out later.)*





6) Briefly describe Mecca. What does the narrator claim to be the most important features of Mecca?

7) More questions about Muhammad:

- What occupation did he take up when he was 25?
- Who did Muhammad marry? What was her position in society?
- Describe Muhammad's personality and why he became so important to the community in Mecca.

■ What does "Al-Amin" mean? Why was Muhammad named this?

8) What "defining experience" did Muhammad have that transformed his life?

9) What radical message did Muhammad bring to his people? Why were so many people moved by his message?

10) What does the term "Muslim" mean?

11) What is the Qur'an?

12) Why did Muslims begin to write the Qur'an down? Why is it not supposed to be translated from the original Arabic?

13) Why do Muslims avoid sculpture, according to the film? Why are pictures not favored? Why are there no pictures of God or Muhammad in Islam?

14) How did some people question Muhammad's role as a prophet? Why were they skeptical?

15) What part of Muhammad's message did Arabs find most hard to believe?

16) List three reasons why Muhammad's message became a threat to the leaders of Mecca.

■ 1

■ 2

■ 3

17) What misfortunes did Muhammad and his followers suffer? List at least three.

■ 1

■ 2

■ 3

18) What city invited Muhammad and his people to stay? Why was he invited there? What was the city renamed after he arrived there?

19) What was the Hijira (Hegira)? When did it happen?

20) To what earlier religions is Islam related, according to Muslims?

21) Who was Bilal? Why is he important?

- 22) How long did the Muslims fight the Meccans in the war for Islam?
- 23) Why did the Bedouins join the Muslim cause to help them win?
- 24) Why did Muhammad's army spare the Meccans after he overtook the city, even though the Meccans expected to be treated cruelly?
- 25) What was the only thing Muhammad destroyed in Mecca after his victory? Why did he do this?
- 26) How far did Islam spread in its first one hundred years? Name at least four countries mentioned as being touched by Islam during this time.
- 1
  - 2
  - 3
  - 4
- 27) Why were the Muslims so successful in conquering vast amount of territory?
- 28) Were the first Muslims tolerant or intolerant of other religions?
- 29) Briefly describe the history of the Great Mosque of Damascus.

Name:

## **W. Montgomery Watt. Muhammad: Prophet and Statesman.**

Oxford University Press, 1961. from pg. 229. In: *Internet Islamic History Sourcebook* <http://www.fordham.edu/halsall/med/watt.asp> 12/14/2012.

Circumstances of time and place favoured Muhammad. Various forces combined to set the stage for his life-work and for the subsequent expansion of Islam. There was the social unrest in Mecca and Medina, the movement towards monotheism, the reaction against Hellenism in Syria and Egypt, the decline of the Persian and Byzantine empires, and a growing realization by the nomadic Arabs of the opportunities for plunder in the settled lands round them. Yet these forces, and others like them which might be added, would not in themselves account for the rise of the empire known as the Umayyad caliphate nor for the development of Islam into a world religion. There was nothing inevitable or automatic about the spread of the Arabs and the growth of the Islamic community. Without a remarkable combination of qualities in Muhammad it is improbable that the expansion would have taken place, and the military potential of the Arabs might easily have spent itself in raids on Syria and Iraq with no lasting consequences. These qualities fall into three groups.

First there is Muhammad's gift as a seer<sup>1</sup>. Through him -- or, on the orthodox<sup>2</sup> Muslim view, through the revelations made to him -- the Arab world was given a framework of ideas within which the resolution of its social tensions became possible. The provision of such a framework involved both insight into the fundamental causes of the social malaise<sup>3</sup> of the time, and the genius to express this insight in a form which would stir the hearer to the depths of his being. The European reader may be 'put off' by the Qur'an, but it was admirably suited to the needs and conditions of the day.

Secondly, there is Muhammad's wisdom as a statesman. The conceptual structure found in the Qur'an was merely a framework. The framework had to support a building of concrete policies and concrete institutions. In the course of this book much has been said about Muhammad's far-sighted political strategy and his social reforms. His wisdom in these matters is shown by the rapid expansion of his small state to a world-empire after his death, and by the adaptation of his social institutions to many different environments and their continuance for thirteen centuries.

Thirdly, there is his skill and tact as an administrator and his wisdom in the choice of men to whom to delegate administrative details. Sound institutions and a sound policy will not go far if the execution of affairs is faulty and fumbling. When Muhammad died, the state he had founded was

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<sup>1</sup> Seer (noun)= a person who predicts or foretells events or developments; one who has extraordinary moral and spiritual insight.

<sup>2</sup> Orthodox (adjective)= conforming to established religious doctrine; conventional.

<sup>3</sup> Malaise (noun)= a vague sense of mental or moral ill-being, debility.



Name:

a ' going concern ', able to withstand the shock of his removal and, once it had recovered from this shock, to expand at prodigious<sup>4</sup> speed.

The more one reflects on the history of Muhammad and of early Islam, the more one is amazed at the vastness of his achievement, Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten.

**What is the topic of this reading?**

★ **What is the author's thesis?** [Note: You may have to figure out the thesis, not just find one sentence within the essay.]

**Give specific quotes and reasons to support your answer.**

---

<sup>4</sup> Prodigious (adjective)= extraordinary in amount; enormous.

## **What Is the Difference Between Sunni and Shi'ite Muslims--and Why Does It Matter?**

Updated 12/18/06

from HNN (History News Network) (at George Mason University):

The Islam religion was founded by Mohammed in the seventh century. In 622 he founded the first Islamic state, a theocracy in Medina, a city in western Saudi Arabia located north of Mecca. There are two branches of the religion he founded.

The Sunni branch believes that the first four caliphs--Mohammed's successors--rightfully took his place as the leaders of Muslims. They recognize the heirs of the four caliphs as legitimate religious leaders. These heirs ruled continuously in the Arab world until the break-up of the Ottoman Empire following the end of the First World War.

Shi'ites, in contrast, believe that only the heirs of the fourth caliph, Ali, are the legitimate successors of Mohammed. In 931 the Twelfth Imam disappeared. This was a seminal event in the history of Shi'ite Muslims. According to R. Scott Appleby, a professor of history at the University of Notre Dame, "Shi'ite Muslims, who are concentrated in Iran, Iraq, and Lebanon, [believe they] had suffered the loss of divinely guided political leadership" at the time of the Imam's disappearance. Not "until the ascendancy of Ayatollah Ruhollah Khomeini in 1978" did they believe that they had once again begun to live under the authority of a legitimate religious figure.

Another difference between Sunnis and Shi'ites has to do with the Mahdi, "the rightly-guided one" whose role is to bring a just global caliphate into being. As historian Timothy Furnish has written, "The major difference is that for Shi'is he has already been here, and will return from hiding; for Sunnis he has yet to emerge into history: a comeback v. a coming out, if you will."

In a special 9-11 edition of the Journal of American History, Appleby explained that the Shi'ite outlook is far different from the Sunni's, a difference that is highly significant:

*... for Sunni Muslims, approximately 90 percent of the Muslim world, the loss of the caliphate after World War I was devastating in light of the hitherto continuous historic presence of the caliph, the guardian of Islamic law and the Islamic state. Sunni fundamentalist leaders thereafter emerged in nations such as Egypt and India, where contact with Western*

*political structures provided them with a model awkwardly to imitate ... as they struggled after 1924 to provide a viable alternative to the caliphate.*

*In 1928, four years after the abolishment of the caliphate, the Egyptian schoolteacher Hasan al-Banna founded the first Islamic fundamentalist movement in the Sunni world, the Muslim Brotherhood (al-Ikhwan al-Muslimun). Al-Banna was appalled by "the wave of atheism and lewdness [that] engulfed Egypt" following World War I. The victorious Europeans had "imported their half-naked women into these regions, together with their liquors, their theatres, their dance halls, their amusements, their stories, their newspapers, their novels, their whims, their silly games, and their vices." Suddenly the very heart of the Islamic world was penetrated by European "schools and scientific and cultural institutes" that "cast doubt and heresy into the souls of its sons and taught them how to demean themselves, disparage their religion and their fatherland, divest themselves of their traditions and beliefs, and to regard as sacred anything Western."<sup>14</sup> Most distressing to al-Banna and his followers was what they saw as the rapid moral decline of the religious establishment, including the leading sheikhs, or religious scholars, at Al-Azhar, the grand mosque and center of Islamic learning in Cairo. The clerical leaders had become compromised and corrupted by their alliance with the indigenous ruling elites who had succeeded the European colonial masters.*

Osama bin Laden is a Sunni Muslim. To him the end of the reign of the caliphs in the 1920s was catastrophic, as he made clear in a videotape made after 9-11. On the tape, broadcast by Al-Jazeera on October 7, 2001, he proclaimed: "What America is tasting now is only a copy of what we have tasted. ... Our Islamic nation has been tasting the same for more [than] eighty years, of humiliation and disgrace, its sons killed and their blood spilled, its sanctities desecrated."

Juan Cole, a well-known historian of the Middle East, has pointed out on his blog, *Informed Comment*, that the split between Sunni and Shi'ites in Iraq is of relatively recent origin:

*I see a lot of pundits and politicians saying that Sunnis and Shi'ites in Iraq have been fighting for a millennium. We need better history than that. The Shi'ite tribes of the south probably only converted to Shiism in the past 200 year s. And, Sunni-Shi'ite riots per se were rare in 20th century Iraq. Sunnis and Shi'ites cooperated in the 1920 rebellion against the British. If you read the newspapers in the 1950s and 1960s, you don't*

*see anything about Sunni–Shi’ite riots. There were peasant/landlord struggles or communists versus Baathists. The kind of sectarian fighting we’re seeing now in Iraq is new in its scale and ferocity, and it was the Americans who unleashed it.*

In December 2006 the New York Times reported that it is not just ordinary Americans who find it difficult to remember the difference between Sunnis and Shi’ites:

*SURPRISE quiz: Is Al Qaeda Sunni or Shi’ite? Which sect dominates Hezbollah?*

*Silvestre Reyes, the Democratic nominee to head the House Intelligence Committee, failed to answer both questions correctly last week when put to the test by Congressional Quarterly. He mislabeled Al Qaeda as predominantly Shi’ite, and on Hezbollah, which is mostly Shi’ite, he drew a blank.*

*“Speaking only for myself,” he told reporters, “it’s hard to keep things in perspective and in the categories.”*

*Not that he’s alone. Other members of Congress from both parties have also flunked on–the–spot inquiries. Indeed, some of the smartest Western statesmen of the last century have found themselves flummoxed by Islam. Winston Churchill — in 1921, while busy drawing razor–straight borders across a mercurial Middle East — asked an aide for a three–line note explaining the “religious character” of the Hashemite leader he planned to install in Baghdad.*

*“Is he a Sunni with Shaih sympathies or a Shaih with Sunni sympathies?” Mr. Churchill wrote, using an antiquated spelling. (“I always get mixed up between these two,” he added.)*

- from <http://hnn.us/articles/934.html>



## HOW TO TELL SUNNIS AND SHI'ITES APART

In addition to belief in the same god, Iraq's Sunnis and Shi'ites have a great deal in common: ethnicity, language, cuisine and apparel. The ways in which they differ are subtle and vary from region to region. There are some unwritten rules that govern how each sect practices its faith, names its children and decorates its homes. But differentiation is not an exact science, and mistaken identity is commonplace.

Here are some examples of how Iraqis distinguish the two:

### 1. NAMES

The vast majority of Islamic names are common to Sunnis and Shi'ites. But some names carry sectarian markers. Abu Bakr, Omar and Uthman were early Caliphs who, in the Shi'ite version of events, were hostile to the Prophet Muhammad's cousin and son-in-law Imam Ali. Men with those names are almost certainly Sunni. Those called Abdel-Hussein and Abdel-Zahra are mostly likely Shi'ite. Some tribal or family names tend to be Sunni (Dulaimi, Samarra, Bakri) or Shi'ite (Sa'aedi, Moussawi, Rubaie). But there are also many large tribes that have members of both sects - like the Januri, Shammari and Khfaji.

### 2. PRAYER

Typically, Sunnis pray with one arm folded over the other, just below the rib cage. Shi'ites prefer to keep their arms straight down at their sides. During prayer, members of both sects kneel, bend and touch their forehead to the ground. Devout Shi'ites touch their head on a small clay tablet, known as the *turba* and made in the holy city of Najaf. Over time, the *turba* can make a small callus on the forehead. Some Sunnis develop calluses from rubbing their forehead against the prayer mats.

Islam requires Muslims to say their prayers five times a day. Sunnis have five separate prayer times. Shi'ites have the option to pray three times, doubling up on the prayer on two occasions.

When calling the faithful to prayer, Sunni mosques invoke God and the Prophet Muhammad. Shi'ites additionally mention Ali, the prophet son-in-law.

The call to prayer is made at different times, with Shi'ites typically a few minutes behind the Sunnis. During the fasting month of Ramadan, in Iraq the sects break their fast at slightly different times too. And they observe the 'Id celebrations a day or two apart. (The Shi'ite-dominated Iraqi government earned Arab condemnation for hanging Saddam Hussein on Dec. 30, the first day of 'Id *al-Adha* for Sunnis; for Iraqi Shi'ites, the festival didn't start until the following day.)

There are other differences in the way the two sects practice their common faith. The somber ceremony of Ashura is uniquely Shi'ite: it commemorates the killing of Ali's son Hussein by Sunni enemies. On this occasion, many Shi'ites beat their chest in mourning. Some flagellate themselves with swords and whips, a practice Sunnis consider distasteful.

Shi'ites are required to pay two kinds of tithes - *khums*, or a fifth of their income, and *zakat*, a smaller payment. Sunnis pay only *zakat*.

### **3. MOSQUES**

Sunni mosques tend to have domes and minarets. Shi'ites often worship at Husseiniyas, which combines the function of a mosque and community center and don't necessary have domes. Shi'ite places of worship in Iraq are usually festooned with traditional green and black flags and are decorated with portraits of Ali and sometimes of Hussein. Sunni mosques tend to be more austere, and portraits of any kind are regarded as a form of idolatry.

Shi'ites clerics in Iraq are often more elaborately attired than their Sunni counterparts, wearing white, black or green headgear. The Sunni clergy usually wear white headgear.

### **4. HOMES**

The Shi'ites fondness for portraiture extends to their homes, where the image of Ali often hangs on the walls of their living room. Sunnis tend to favor calligraphy - quotations from the Koran. During important religious occasions, Shi'ites may unfurl colorful flags on their roof. Some Sunnis in Iraq display a white flag when they have returned from the *hajj* pilgrimage to Mecca.

### **5. ACCENTS AND DIALECTS**

Since southern Iraq overwhelmingly Shi'ite, in Baghdad anybody speaking with a pronounced southern accent is automatically assumed to be Shi'ite. The patois of the Anbar province identifies the speaker as Sunni.

### **6. CARS**

As with their homes, devout Shi'ites will often have pictures and stickers of Imam Ali on their cars, especially in their rear windows. They may hang religious amulets (like the *Alek*, a strip of green cloth) from their rearview mirror.

In Iraq now, such overt signs of faith can be fatal: Sunni insurgents have been known to stop cars with stickers of Ali and murder the passengers. Vehicles are also given sectarian designations by their license plates - cars with plates from Anbar are assumed to be owned by Sunnis, while those with plates from Basra or other southern provinces are automatically believed to be driven by Shi'ites. The safest plate to have is from Baghdad.

(Source: Abstracted from: TIMEMAG by Bobby Gosh)  
Tuesday, March 06, 2007

## Special note (2014):

This article is more out-of-date than I'd like, so be forewarned; it includes none of the fast-moving events in the Middle East the past 8 years.

Extra credit: Find a better article to use!!

(due: anytime before the end of the unit in January, but if I receive the same article more than once, only the first submit gets credit.)

- Article should include explanation of Sunni/Shia split and relate it to the modern day, especially groups in Syria and Iraq (e.g. ISIS/ISIL)
- please email a link.

Name: \_\_\_\_\_

**QUESTIONS on Sunni/Shi'ite readings:**

**Reading #1: "What Is the Difference Between Sunni and Shi'ite Muslims--and Why Does It Matter?":**

- 1) Whom do the Sunnis believe are the rightful leaders of Islam? When did that unbroken line of succession end?
  
- 2) Whom do Shi'ites believe are the legitimate successors to Muhammed? When did the 12<sup>th</sup> Imam disappear?
  
- 3) Who brought about a revival of Shi'ism in and near Iran?
  
- 4) Who is the Mahdi, and what is his role in Islam?
  
- 5) What is the difference between Sunni and Shi'ite views about the Mahdi?
  
- 6) In the entire world, which group of Muslims, Sunnis or Shi'ites, is larger?
  
- 7) (*from your textbook, p.265*) In which two major countries are Shi'ites a majority?



8) Who founded the first Islamic fundamentalist movement in the Sunni world? When? What was it called? What motivated him?

9) Is Osama bin Laden (and, therefore, *al Qaeda*) Shi'ite or Sunni?

10) How does bin Laden view the end of the caliphate?

11) According to Juan Cole, how old is the major split between Shi'ites and Sunnis in Iraq?

12) Is Hezbollah (a paramilitary and political group in Lebanon, just north of Israel) primarily Shi'ite or Sunni?

**Reading #2: "How to Tell Sunnis and Shi'ites Apart":**

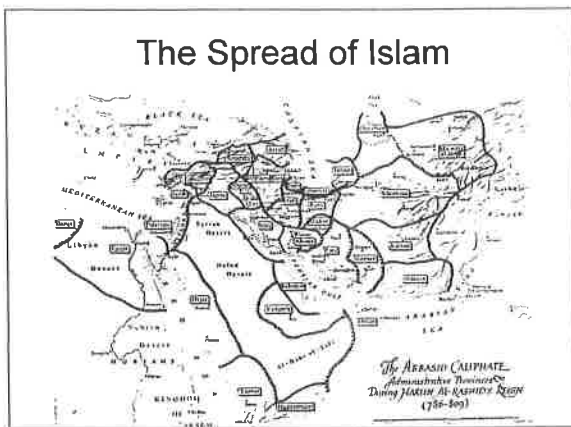
13) Which group may "double up" some of their five daily prayers, having the option to pray on only three occasions per day?

14) Which group celebrates Ashura?

15) Which group pays more for their tithe?

16) Which group dislikes portraits and flag decorations?

17) If someone in Baghdad speaks with the accent of southern Iraq, from which group is he/she assumed to be?



### Review: Muhammad's Life



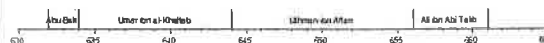
- 622 CE: Hegira (Muhammad's journey from Mecca to Yathrib/Medina) = year 1 in the Muslim calendar
- In Medina, M. united the conflicting tribes; his followers grew to 10,000.
- 630 CE: M's followers conquered Mecca.
- 632 CE: M. fell ill and died.
- By that time, most of the Arabian Peninsula had converted to Islam and the tribes were united into a single Muslim religious/political unit.



### "Rightly Guided Caliphs" (632-661)



- Capital: Medina
  - "Caliph" = literally "successor", leader of the Muslim community
  - "Caliphate" = area ruled by a caliph
  - Called "Rightly Guided" by later Sunni because they kept the spirit of equality, unlike later caliphs who ruled like kings & emperors.
  - The first four caliphs = friends or relatives of Muhammad.
  - All but Abu Bakr were killed.
- 1) Abu Bakr (632-634)
    - ❖ "First": One of M's first converts, became first successor to M.
    - ❖ Ordered the creation of the Qur'an.
    - ❖ Armies reunified Arabia & territories to the north.



- 2) Umar (634-644)
  - ❖ "Expansion": conquered Persia, Nile Valley; took Damascus, Syria, Jerusalem, Egypt from the Byzantines
  - ❖ Assassinated; stabbed by a "Magian" (a Persian religion)
- 3) Uthman (644-656)
  - ❖ Supported by Umayyad family/clan.
  - ❖ Assassinated by rebel Muslims.
- 4) Ali (656-661)
  - ❖ Cousin of M., husband of M.'s daughter Fatimah.
  - ❖ Moved capital: Medina → Kufa (garrison city, in modern Iraq)
  - ❖ Wanted lawful conviction of Uthman's killers, but could not be sure who they were.
  - ❖ According to tradition, killed in civil war by Kharjites, a fanatical group (neither Sunni nor Shia, later became popular in N. Africa).
  - ❖ Followers of Ali = Shia ("party of Ali")
    - ❖ Shia believe the first three caliphs = usurpers.

### Umayyad Caliphate (661-750)

- Capital = Damascus (In Syria)
- Umayyad
  - = powerful clan in Mecca
  - were Sunni, followers of the Sunna ("tradition" or "usual practice"), the record of M.'s behavior and teachings, which includes guidance on personal relationships, business dealings, and religious practice.
  - Won the Caliphate after Ali killed.
- Dynasty began with general Mu'awiya becoming caliph.
- Husayn (Ali's son, M.'s grandson) rebelled against the army with 72 men; was killed.
- Expanded west to N. Africa & Spain, east to borders of China & Indus River Valley
- But lost at:
  - Constantinople (717)
  - Battle of Tours (France) (732) vs. Charles Martel
  - Built the Dome of the Rock ⇒
- Practices (luxury, favoritism) led to dissatisfaction



### Whatever happened to ... the Umayyads ... after 750?



- 750: Umayyads overthrown by Abbasids (more on them in a moment!)
- The remaining Umayyads fled to "Al-Andalus" on the Iberian peninsula (modern-day Spain & Portugal), established Caliphate of Córdoba (capital = Córdoba).
- Ruled there until 1031, when the remaining territories fractured into many independent taifas.
- These fiefdoms continued until they were pushed out by Western Christian forces during the "Reconquista".
- 1085: Toledo (in Spain) fell to Christians
- By 1200s: only Nasrid Kingdom of Granada still remained.
- Granada was conquered in 1492, bringing the entire Iberian peninsula under Christian control.

## Abbasid Caliphate (750-1258)

- Capital: Baghdad
- Dynasty founded by Abu Al-Abbas (descendant of M.'s uncle).
- The Abbasid family defeated Umayyads (750) by uniting those dissatisfied with the Umayyads:
  - Non-Arab Muslims (Abbasids did turn Islam into a truly universal religion, made Arabs and non-Arabs more equal)
  - Shia (thought Abbasids supported their view on caliphate-- wrong! Abbasids = Sunni.)
  - Devout Muslims (wanted pure Islamic values-- but Abbasids adopted a Persian style of government, cut off from the people)
- Less militaristic than Umayyads.
- Trade brought Islam to W. Africa, SE Asia, etc.



## Abbasid Caliphate (750-1258)

- Trade also brought in money for cultural achievements.
- Abbasid Dynasty known for culture and scholarship.
  - Heroes = judges, merchants, scholars
  - Baghdad = place of learning, e.g. "House of Wisdom"
- Harun al-Rashid (reigned 786-809, Golden Age of Muslim culture)
  - Supported scholarship, lasting achievements in art and sciences.
- But after, actual Abbasid power waned.
  - Caliphs became powerless figureheads.



The various de facto independent emirates after the Abbasids lost their military dominance (ca. 950) => No more unified Caliphate! However, there was still an "Islamic World" united by Arabic and the Qur'an.



- 969: Fatimid Dynasty established in Egypt (*more on them in a moment!*)
  - disrupted trade, became richer & more powerful than Abbasids.
- 1055: Seljuk Turks took over Baghdad (*more on them later too!*)
  - Installed a sultan who held political power.
    - (The Abbasid Caliph still had religious authority.)
  - Seljuk Turks took over a lot of Byzantine land (much of Anatolia).
  - Battle of Manzikert (1071) => began own empire
- 1099: Crusaders took Jerusalem, other territory.
- 1200s: Mamluks (former enslaved soldiers) took power in Egypt and Syria
- 1258: Mongols sacked Baghdad, wiped out Abbasid Caliphate completely.

## Fatimid Dynasty (969-1171)



- 969: Fatimid Dynasty established in Egypt.
  - Claimed descent from M.'s daughter Fatimah.
  - Control of trade in Mediterranean & Red Seas enabled them to become richer and more powerful than the Abbasids.
  - Capital: Cairo
  - Shia, not Sunni.
  - Religiously tolerant.
  - Hired mercenaries (especially Seljuk Turks, who later rose to power on their own)
  - Ended 1171 (weakened by Turks and Crusaders, then deposed by Kurdish general).

Name \_\_\_\_\_ Block \_\_\_\_\_ Score out of 6 pts.:

**Open Notes Quiz – section 9.2 “The Spread of Islam” (pp. 262-269)**

**MATCHING** In the space provided, write the **letter** of the term, person, or place that matches each description. Some answers will not be used.

- |  |                    |
|--|--------------------|
| _____ 1. This term, meaning “successor” (to the messenger of God), referred to leaders of the Muslim community after Muhammad. These successors were leaders in both religious and political ways.   | A. Husayn          |
| _____ 2. He was Muhammad’s cousin and his son-in-law. According to Shia (Shi’ites), he’s the only proper successor to Muhammad.  | B. Harun al-Rashid |
| _____ 3. This dynasty, founded around the year 750 CE by a descendant of Muhammad’s uncle, was noteworthy in part for making Islam a universal religion (open to all, not just Arabs). Their capital was Baghdad.  | C. Abu Bakr        |
| _____ 4. This group, originally hired as mercenaries (warriors-for-hire) by [answer #3], later took control over their former clients. They went on to capture land from the Byzantine Empire and start their own empire, centered in Asia Minor.  | D. Ali             |
| _____ 5. This [#1] reigned (during the [#3] dynasty) from 786 to 809 CE, presiding over a “Golden Age” when Muslim trade, science, and culture all flourished.   | E. Fatimid         |
| _____ 6. The vast majority of Muslims in the world are of this type. They follow the “way of the prophet” and believe that no one should stand between a believer and God. For example, in this type of Islam, “imams” are merely scholars and leaders of formal prayers, but are <u>not</u> central figures and leaders of the community. | F. Umayyad         |
|  | G. Abbasid         |
|  | H. Mamluks         |
|  | I. Mongols         |
|  | J. Seljuk Turks    |
|  | K. Ottoman Turks   |
|  | L. caliph          |
|  | M. sultan          |
|  | N. imam            |
|  | O. Sunni           |
|  | P. Sufi            |
|  | Q. Shia            |
|  | R. Sharia          |



Name \_\_\_\_\_ Block \_\_\_\_\_ Score out of 6 pts.:

**Open Notes Quiz – section 9.2 “The Spread of Islam” (pp. 262-269)**

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- |  |                    |
|--|--------------------|
| _____ 1. This term, meaning “successor” (to the messenger of God), referred to leaders of the Muslim community after Muhammad. These successors were leaders in both religious and political ways.   | A. imam            |
| _____ 2. He was Muhammad’s cousin and his son-in-law. According to Shia (Shi’ites), he’s the only proper successor to Muhammad.  | B. sultan          |
| _____ 3. This dynasty, founded around the year 750 CE by a descendant of Muhammad’s uncle, was noteworthy in part for making Islam a universal religion (open to all, not just Arabs). Their capital was Baghdad.  | C. caliph          |
| _____ 4. This group, originally hired as mercenaries (warriors-for-hire) by [answer #3], later took control over their former clients. They went on to capture land from the Byzantine Empire and start their own empire, centered in Asia Minor.  | D. Sunni           |
| _____ 5. This [#1] reigned (during the [#3] dynasty) from 786 to 809 CE, presiding over a “Golden Age” when Muslim trade, science, and culture all flourished.   | E. Sufi            |
| _____ 6. The vast majority of Muslims in the world are of this type. They follow the “way of the prophet” and believe that no one should stand between a believer and God. For example, in this type of Islam, “imams” are merely scholars and leaders of formal prayers, but are <u>not</u> central figures and leaders of the community. | F. Shia            |
|  | G. Sharia          |
|  | H. Husayn          |
|  | I. Harun al-Rashid |
|  | J. Abu Bakr        |
|  | K. Ali             |
|  | L. Fatimid         |
|  | M. Umayyad         |
|  | N. Abbasid         |
|  | O. Mamluks         |
|  | P. Mongols         |
|  | Q. Seljuk Turks    |
|  | R. Ottoman Turks   |

Name: \_\_\_\_\_

Block: \_\_\_\_\_

v1

**Ninth Grade World History**  
**Open-Notes Quiz (chapter 9, section 3)**

out of 6 pts.:

**For each question below, circle the letter of the best answer:**

1. During the 1100s in Córdoba, he was a Muslim scholar and philosopher who wrote about the relationship between reason and faith. He commented on Aristotle, the Qur'an, and many other topics, and he influenced Muslim, Christian, and Jewish thought for centuries afterward.

- (A) Ibn Khaldun      (B) Ibn Sina (Avicenna)      (C) Ibn Rushd (Averroes)      (D) al-Khwarizmi

2. Muslims perfected the \_\_\_\_\_, useful for navigation, timekeeping, and astronomy.

- (A) arabesque      (B) astrolabe      (C) observatory      (D) minaret

3. The Dome of the Rock, one of Islam's most revered sites, is located in:

- (A) Baghdad      (B) Mecca      (C) Medina      (D) Jerusalem

4. Jalal ad-Din Rumi was famous as:

- (A) a Sufi mystic      (B) an astronomer      (C) writer of "1001 Nights"      (D) a doctor

5. What happened to the status of women during the Abbasid dynasty?

- (A) increased      (B) decreased      (C) remained about the same

6. What was the Muslim attitude (during the Abbasid dynasty) toward the works of ancient Greek (and Roman) scholars such as Euclid, Galen, and Ptolemy?

- (A) The Muslims did not know about the Greek scholars, but rediscovered many of the same ideas.
- (B) The Muslims considered the work of the Greek scholars to be inferior to their own, because they were not followers of Allah.
- (C) The Muslims respected and translated the Greeks' work; in many cases, no copies would have survived otherwise.
- (D) The Muslims regarded the Greek scholars' work as contrary to the Qur'an, and therefore destroyed it whenever possible.

Guide for reading the selection from *When Asia Was the World*

**GUIDE & QUESTIONS for the reading on Islam in Asia:  
Chapter 2: "Caliph and Caravan: Ibn Fadlan, 921-922 CE"<sup>1</sup>**  
from the book *When Asia Was The World*, by Stewart Gordon.

This chapter is from the book *When Asia Was The World*, by Stewart Gordon. This guide contains reading help as well as questions for you to answer before reading the chapter, *while* you read, and *afterward*.

**Before Reading:**

The majority of the chapter is based on journals and diaries of the person named in the title. Remember that no one is without bias. We do not tend to talk about or explain in our journals and diaries what, to us, is obvious or common. Also, when we read someone else's words, there is always interpretation. Therefore, as you read, consider what are the interpretations of the authors, both Ibn Fadlan and Gordon.

*caliph* = successor to Muhammad (see Unit Review Outline for more detail)

*caravan* = a group of people (usually traders or pilgrims) traveling together across a hostile region, usually in Asia or North Africa

Consider: What does the title "Caliph and Caravan" suggest the chapter will be about?

What type of name is Ibn Fadlan?

Do you have any idea about what was going on in the world in Asia, Europe or Africa in the 10<sup>th</sup> century (900s CE)? What names or events come to mind?

Take a moment to remember the Islamic Empire. You might want to review your Unit Review Outline, notes, vocabulary, and maps.

---

<sup>1</sup> Stewart Gordon. *When Asia was the World*. Philadelphia; De Capo Press. 2008.

Guide for reading the selection from *When Asia Was the World*

**While you read:**

The Bulgars are the ancestors of the modern country Bulgaria, but the people mentioned in this chapter were farther east than the modern country.

Reading the ruler's name at Friday prayers was common practice throughout the Islamic world and provided legitimacy to their rule.

As you read, consider what it meant to be religious then and what it means today. Remember, people can self-identify as belonging to a religion without following all its practices.

**In-Chapter Questions (fill in the answers as or after you read the chapter):**  
(Try to answer the questions below. The questions marked with "\*" are especially important.)

Page 21

\* What was the "umma," in early Islam?

Pages 21-22

\* What is Gordon's thesis, why was Islam able to spread?

Pages 22-23

\* Why was the Abbasid caliph looking for new allies?

Pages 24-25

Why did Ibn Fadlan's caravan take such a roundabout route?



Guide for reading the selection from *When Asia Was the World*

Pages 27-28

- \* What is the relationship between the Khwarizm and the caliph in Baghdad?

Pages 29-31

- \* The steppe, during the 900s, was a place of fluid boundaries. Gordon compares it to the Arabian Peninsula before Muhammad. What are the differences and similarities?

Pages 32-3

- \* What did Ibn Fadlan think about the Turks?
- \* How did the Turks think of the Muslim traders?

Page 34

Ibn Fadlan finally makes it to Almish's kingdom. How was their meeting typical of meetings between ambassadors and kings at this time?

Pages 35-38

How does Almish use religion to secure his political position?

- \* Based on this reading, what do you see as the relationship between religion and politics?

Guide for reading the selection from *When Asia Was the World*

**After you read:**

What is the most interesting NEW fact that you have learned from this reading?

Also, do you have any questions about this reading?

Guide for reading the selection from *When Asia Was the World*

## GUIDE & QUESTIONS for reading on Business Practices in Asia Chapter 5:

**"Pepper and Partnerships: Abraham bin Yiju, 1120-1160 CE"<sup>2</sup>**  
from the book *When Asia Was The World*, by Stewart Gordon.

This chapter is from the book *When Asia Was The World*, by Stewart Gordon. This guide contains reading help as well as questions for you to answer before reading the chapter, *while you read*, and *afterward*.

### Before Reading:

The majority of the chapter is based on letters of the person named in the title. Remember that no one is without bias. We do not tend to talk about or explain in our journals and diaries what, to us, is obvious or common. Also, when we read someone else's words there is always interpretation. Therefore, as you read, consider what are the interpretations of the authors, both Abraham bin Yiju and Gordon.

Consider: What does the title suggest the chapter will be about?

Spices are aromatic plants used to flavor foods. *Pepper* refers to peppercorns which you may have only seen ground. Do you know what pepper, cardomom, coriander, ginger, turmeric, cloves, or nutmeg look or smell like?

The definition of *partnership* in this context refers to business partnerships, a legal business relationship where two or more people share the rights and responsibilities of the business.

What type of name is Abraham bin Yiju?

Do you have any idea about what was going on in the world in Asia, Europe or Africa in the 12<sup>th</sup> century (1100s CE)? What names or events come to mind?

Take a moment to remember what you have learned about Judaism. You might want to review your notes, vocabulary, and maps.

Page 75

*Defraud* means to deprive someone of something through deception.

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<sup>2</sup> Stewart Gordon. *When Asia was the World*. Philadelphia; De Capo Press. 2008.

Guide for reading the selection from *When Asia Was the World*

Take a moment to look at the map on page 76 and locate Mangalore, India; Aden, Arabian Peninsula; and Cairo, Egypt.

**In-Chapter Questions (fill in the answers as or after you read the chapter):**  
(Try to answer the questions below. The questions marked with "\*" are especially important.)

Pages 77-78

\* Why were spices important trade goods? Are they still important today?

Pages 78-79

\* Why do we know so much about Abraham bin Yiju?

Page 79

Consider the role of letters in how we know about the past. How does it compare to email?

Page 80

How did the Crusades impact trade?



Guide for reading the selection from *When Asia Was the World*

Pages 81-84

\* What were the characteristics of long distance trade in the 1100s? What did the system rely on? Is it different today?

Pages 84-88

\* What were business partnerships like?

Page 88

\* For the spice trade in the Indian Ocean, how closely were politics and trade connected?

Page 89

\* What was (perhaps) surprising about slavery?

Page 90-94

Are you surprised by the marriage practices and spread of religion presented?

Guide for reading the selection from *When Asia Was the World*

Page 94

\* Who ran the (relatively quick and reliable) mail system?

Pages 94-95

\* What are the connections between trade and religion?  
Between trade and personal relations?

**After you read:**

What is the most interesting NEW fact that you have learned from this reading?

Also, do you have any questions about this reading?

## **List of Terms**

### **for part of Islamic Quiz Bowl**

#### **Places on a Map:**

Arabian peninsula  
Baghdad  
Cairo (al-Qahira)  
Cordoba  
Damascus  
Indian Ocean  
Istanbul (Constantinople)  
Jerusalem  
Kashgar  
Mecca  
Medina  
Red Sea  
Timbuktu  
Yathrib

#### **Particular People:**

Abu Bakr  
Ali  
al-Khwarizmi  
Fatimah  
Harun al-Rashid  
Husayn  
Ibn Khaldun  
Ibn Rushd (Averroes)  
Ibn Sina (Avicenna)  
Khadijah  
Muhammad  
Muslim  
Omar Khayyam  
Rumi (Jalāl ad-Dīn Muḥammad Rūmī)

#### **Everything Else:**

1001 Nights (or Arabian Knights)  
Abbasid  
Arab  
arabesque  
art  
astrolabe  
astronomy  
Battle of Manzikert  
Battle of Tours  
bazaar  
bedouins  
caliph  
caliphate  
calligraphy  
Dome of the Rock  
Fatimid  
Five Pillars of Islam  
geography  
hadith  
hegira  
House of Wisdom  
imam  
Islam  
jihad  
Kaaba  
Mamluks  
mathematics  
medicine  
minaret  
mosque  
muezzin  
Ottoman Turks  
People of the Book  
Qur'an  
Rightly Guided Caliphs  
Rubaiyat  
Seljuk Turks  
Sharia  
Shia  
Sufi  
sultan  
sultanate  
Sunna  
Sunni  
Twelvers  
Umayyad  
umma  
Whirling Dervishes

As part of our study of Islam, you will work in groups to simulate a historical hajj (pilgrimage) to Mecca. Your group will complete the following tasks:

- make a presentation about your city (up to the year of your hajj and then, *separately*, up to today)
- write and perform a skit of the hajj from your city to Mecca, in a historical year
- create a city banner
- read and explain a verse from the Qur'an
- memorize, recite, and explain 3 Muslim proverbs
- compete in the "Hajj Podge" quiz bowl (later, in class)

*(It's fine – and more straightforward to plan – if your group completes each of these tasks separately, but if your group successfully combines some of them together, then you may all earn bonus points for creativity!)*

Each of you will be part of a group of Muslim pilgrims from one of the following seven Islamic cities, during a specific year:

- |   |   |
|---|---|
| ❖ <b>Baghdad</b> (circa 1000 CE / 390 AH, but choose a <i>precise</i> year) | ❖ <b>Jerusalem</b> (ca. 1000)                             |
| ❖ <b>Damascus</b> (ca. 1000)  | ❖ <b>Timbuktu</b> (ca. 1400 CE / 802 AH)                  |
| ❖ <b>Cordoba/Granada</b> (al-Andalus) (ca. 1000)                            | ❖ <b>Istanbul (Constantinople)</b> (ca. 1500 CE / 905 AH) |
| ❖ <b>Cairo</b> (ca. 1000)   |   |

To represent three of the "five pillars" – **Hajj (Pilgrimage)**, **Shahada (Faith)**, and **Salaat (Prayer)** – each group must make a presentation about their assigned city and their hajj (pilgrimage) to Mecca.

1. Present an **overview of your homeland**. *Note that the file (Powerpoint, GoogleDoc, etc.) for this portion is due 6 pm on the day before presentations begin, with sources cited and bibliography.*
- ⇒ Geography; location of city
  - ⇒ Origins and history—geographic features, date of founding, founder (if any), historical background (up to the year of your hajj), language(s), other religions, unique customs/ traditions, significance in the Islamic world. Focus on the history *up to* the year of your hajj. (You may even use your "city presentation" as part of your "tale of hajj," for example as an introduction.)
  - ⇒ Include, *separately*, a brief (2 slides or so) history of your city *after* the year of your hajj, up to the current year.
2. Share a brief **tale of your hajj**, from your homeland to the holy city of Mecca (and perhaps back). When did you travel on your journey? Were there setbacks? Did you meet interesting people or cultures en route? Your tale should be based on facts, but be creative! Include an exact year, (appropriate) fictional names of characters you are role-playing (e.g., see handout or <http://www.muslimdirectory.co.uk/mnames.php>), and a description of the route taken from your homeland to Mecca (draw or render a map highlighting the route). *Please submit a typed copy of your tale. You can write it in either skit form or as prose (double-spaced).*
3. To represent **Shahada (Faith)**, create a city banner (on paper *or* as a slide in your presentation) that highlights important aspects of your city/homeland.
- The banner should be visually appealing, and it should include the following features:
- city name (evident and highlighted)
  - the phrase (in English or Arabic) "There is no god but God\*, and Muhammad is His Prophet"
  - Arabesque images (see textbook p. 273), (\*or "Allah" instead of "God")
  - images highlighting unique aspects of city
4. Owing to the sensitive nature of imitating another's form of prayer, you will not be asked to directly simulate the pillar of **Salaat (Prayer)**. Instead, you will show your understanding of several religious sayings by reading and analyzing one verse from the Qur'an, and memorizing, reciting, and explaining three proverbs. This will be part of your group's presentation, and as noted above, you may choose to incorporate it into your skit and/or divide the recitation up among the members of your group. You will be graded on effectiveness of delivery and quality of analysis.
5. Success at the "Hajj Podge" Islamic Quiz Bowl. Use your "Unit Review Outline" to prepare for it. This will also serve as a good review for the Islam Unit Test. (Warning: the Quiz Bowl might include some terms **not** on the Unit Review Outline, too!)



## **RESEARCH PROCESS:**

We will be going to the library for two class periods to do research. We will also have most of one additional class period to work in class (preparing your banner and presentation, and *rehearsing!*).

At the library, work efficiently! Keep track of your sources for all information-- you will need to cite them where appropriate and you must include them in a bibliography! During the library time, make sure you *find enough information* to be able to complete all three of the following:

- 1) Be able to make your **Google presentation (or powerpoint, or other presentation file)** about the **geography, origins, history, etc.** of your homeland. If you can, it's best to *finish* this at the Library. The presentation file is *due* (either email the file or link the GoogleDoc to Dr.Estin.NSHS@gmail.com) by 6 pm the day *before* presentations begin in class.
- 2) Be able to write and perform the **"tale" of your pilgrimage**, including the **route** you took.
- 3) Be able to make your **city banner**.

As part of your homework, you are expected to conduct your own individual research (as necessary) and have contact with your group *outside* of class, in order to be "ready to go" *in* class.

Since you will receive a grade as a group, it is recommended that you divide up the work in a way that makes sense, but also help each other and check each other's work, not just leave it to each individual to complete "their portion" separately.

## **ADDITIONAL: INDIVIDUAL FEEDBACK FORM & EVALUATION**

Each group member will also have to complete an evaluation of the project, including a rating of how well their fellow group members worked on the project. I will use this (private) feedback, as well as my own observations, to help determine up to additional 8 points for the "Historical Hajj" project (for a total of 50 points possible). Did the group work cooperatively? With fair distribution for all tasks? Was your time – in the library, in class, at home – used effectively?

**due by 6 pm the evening before Presentation Day 1, on \_\_\_\_\_:**

→ Your group's **presentation file** (powerpoint, GoogleDoc, etc.), final version, containing:

- "overview of homeland" (geography, origins, history before your hajj and after, etc.)
  - including citations and annotated bibliography (sources used and purposes you used them for) (*may be included in presentation file or on separate sheet*)
- city banner (*if part of file – if you make a separate poster, you can hand it in tomorrow in class*)
- (optional) materials for your "tale of hajj" (e.g. map) (*or separately, due tomorrow in class*)
- (optional) verse from the Qur'an

→ Your group's **script** or text for your "Tale of hajj" (skit). (The map of your route should be contained in the presentation file.)

**due in class on Presentation Day 1, \_\_\_\_\_:**

→ Be ready to present "Historical Hajj" project (city overview, city banner, tale of hajj, verse from Qur'an (recite, explain), proverbs (recite *from memory* & explain). Hand in any materials not already submitted electronically the previous evening!

**due shortly AFTER your group presents (same day or next day):**

→ **Individual Feedback Form**

on \_\_\_\_\_:

→ **Islamic Quiz Bowl ("Hajj podge")**: in class

on \_\_\_\_\_:

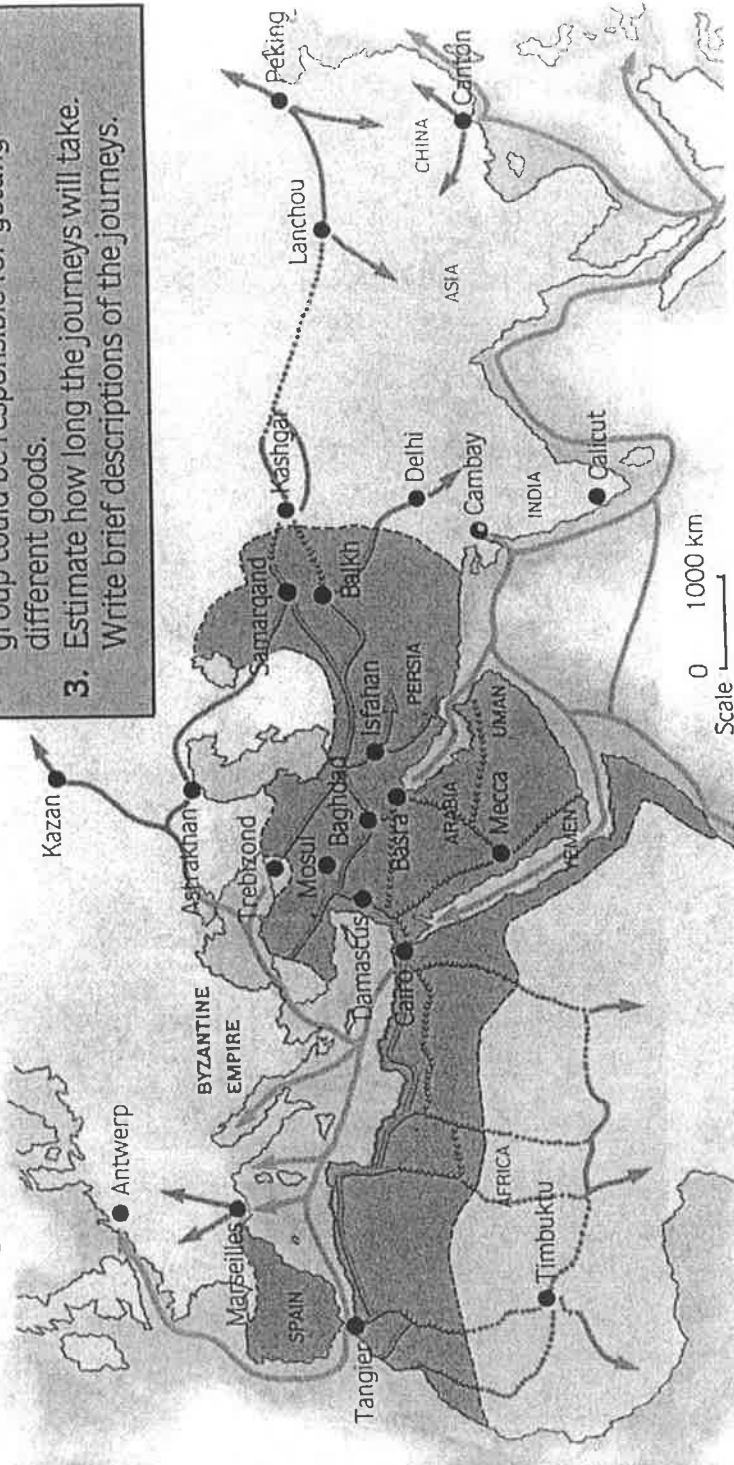
→ **UNIT TEST: WORLD OF ISLAM:**

Good luck, learn well, and have fun!

**The "Historical Hajj" project is worth 50 points total.**

2. Plan the routes. Different people in your group could be responsible for getting different goods.
3. Estimate how long the journeys will take. Write brief descriptions of the journeys.

SOURCE 6 Baghdad's trade routes



...actor must arrange the crafts  
... with like.  
...ead must be supervised. Often  
...all quantity of good dough  
...p the front of the bread,  
...bad flour.  
...weights for weighing food  
...pected.

... With a partner, choose one  
... why it might help the market

- Key**
- Desert routes: 30km per day
  - Land routes: 40km per day
  - Sea routes: 150km per day
  - The Islamic world

## *Historical Hajj project - Proverbs*

1

*When you see a son's mustache grow, don't hesitate to come down on his back.*

*The best way to success is through unity.*

*Time is gold.*

2

*One hand does not clap.*

*Kindness will draw a bird.*

*Love is blind.*

3

*The most preferred and honored role of women is that of mother and household educator.*

*When a man does, his legs become longer.*

*God preserves us from the saying of "I"*

4

*What comes with ease goes with ease.*

*If you see two people getting along, one is carrying the burden.*

*Ten dervishes can sleep on a rug, but two kings cannot be accommodated in an entire kingdom.*

5

*If you see a lion's teeth, don't mistake it for a smile.*

*Children are the pride of the Arabs.*

*The beauty of a man lies in the eloquence of his speech.*

6

*Need brings ways.*

*Too many cooks burn the food.*

*Don't cut the tree that shades you.*

## Qur'anic Verses

<http://etext.virginia.edu/toc/modeng/public/HolKora.html>

from Surat An-Nisā' (The Women) - سورة النساء

*In the name of Allah, the Beneficent, the Merciful.*

1

4.17–4.18:

Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.

2

4.19:

O you who believe! It is not lawful for you that you should take women as heritage against (their) will, and do not straighten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

3

4.32–4.33:

And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

And to every one, We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things.

4

4.34–4.35:

Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.

### On Killing: Believers and non-believers

5

4.92:

And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.



6

4.93–4.94:

And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.  
O you who believe! When you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.

*from* Surat Al-Mu'minūn (**The Believers**) - سورة المؤمنون

*In the name of Allah, the Beneficent, the Merciful.*

7

23.1–23.17:

Successful indeed are the believers,  
Who are humble in their prayers,  
And who keep aloof from what is vain,  
And who are givers of poor-rate,  
And who guard their private parts,  
Except before their mates or those whom their right hands possess, for they surely are not blameable,  
But whoever seeks to go beyond that, these are they that exceed the limits;  
And those who are keepers of their trusts and their covenant,  
And those who keep a guard on their prayers;  
These are they who are the heirs,  
Who shall inherit the Paradise; they shall abide therein.  
Then after that you will most surely die.  
Then surely on the day of resurrection you shall be raised.  
And certainly We made above you seven heavens; and never are We heedless of creation.

*from* Surat At-Tīn (**The Fig**) - سورة التين

*In the name of Allah, the Beneficent, the Merciful.*

8

95.1–95.8:

I swear by the fig and the olive,  
And Mount Sinai,  
And this city made secure,  
Certainly We created man in the best make.  
Then We render him the lowest of the low.  
Except those who believe and do good, so they shall have a reward never to be cut off.  
Then who can give you the lie after (this) about the judgment?  
Is not Allah the best of the Judges?

**Grading Rubric—“Historical Hajj” simulation project**

**out of 50 Points**

**SHAHADA/FAITH**

- ❖ City Banner **[8 pts.]**
  - ❑ City Name clear and highlighted
  - ❑ Include the phrase (in English and/or Arabic):  
“There is no God but God” (or “There is no God but Allah”), “and Muhammad is His Prophet.”
  - ❑ Included Arabesque images
  - ❑ Included images highlighting unique aspects of city
  - ❑ Visually appealing

**HAJJ/  
PILGRIMAGE**

- ❖ Presentation:
  - ❑ Overview of city/homeland **[15 pts.]**
    - ❑ Geography (location, features)
    - ❑ Founding (date, founder if any)
    - ❑ Historical background (*up to* year of hajj)
    - ❑ Languages
    - ❑ Other religions
    - ❑ Unique customs/traditions
    - ❑ Significance in the Islamic world
    - ❑ Brief history *after* the year of the hajj, up to the present day
    - ❑ Citations
    - ❑ Bibliography
    - ❑ Effective delivery
  
  - ❑ Tale of hajj **[10 pts.]**
    - ❑ Typed, double-spaced copy submitted
    - ❑ Based on facts
    - ❑ Creative! (e.g. may incorporate *other* project elements into the tale)
    - ❑ Details - exact year (CE&AH), fictional names
    - ❑ Included route taken from city to Mecca
    - ❑ Effective delivery

## **SALAAT/PRAYER**

- ❖ Verse from Qur'an & Proverbs:
  - ❑ Verse from Qur'an: **[4 pts.]**
    - ❑ Recite - effective delivery
    - ❑ Analyze - good analysis
  - ❑ Proverbs: **[5 pts.]**
    - ❑ Memorized
    - ❑ Effective delivery
    - ❑ Good explanation

## **"HAJJ PODGE" REVIEW GAME**

- ❖ "Hajj Podge" Jeopardy review game results  
**[bonus points]**

## **INDIVIDUAL EFFORT & COLLABORATION**

- ❖ Your individual grade **[out of 8 pts.]** is based partly on the evaluations of your group members, and partly on my own observation of factors such as these:
  - ❑ The group seemed to work cooperatively, with tasks distributed fairly.
  - ❑ You completed the Individual Feedback Form!
  - ❑ Your comments on Individual Feedback Form and Audience Feedback sheets were thoughtful and fair.
  - ❑ You effectively used your time (in the library, in class, and as homework)

Obtained via MPRI by Judicial Watch, Inc.

# Historical Hajj – Audience Feedback Form (World History)

**Your name:**

**City of the Group Being Reviewed:**

Overall, how well do you think the group presented the material?

Consider:

- City Banner
  - All elements included? (see rubric) Visually appealing?
- Overview of city/homeland
  - All elements included? (see rubric) Did the presenters demonstrate understanding? Effective delivery? Clear and organized visuals? Clear and organized presentation? Both entertaining and educational?
- Tale of Hajj
  - Included exact year (in both calendars)? Included fictional names? Included the route taken to Mecca? Was the tale based on appropriate, correct historical facts? Was the tale creative? (E.g. did it include other project elements, and not just have them separate?) Was the presentation entertaining, with effective delivery?
- Verse from Qur'an
  - Effective delivery? Good analysis?
- Proverbs
  - Memorized? Effective delivery? Good analysis?
- any other factors you think are relevant

**What grade do you think the presenters earned? How well did they teach the material?**

(Circle one:)

F    D-    D    D+    C-    C    C+    B-    B    B+    A-    A

**Briefly explain your rating.**

**What factors/reasons were the most important in giving the rating that you did?**



*Your name:*

*Your block:*

*Your city:*

*Historical Hass group project*  
**INDIVIDUAL FEEDBACK FORM**

❖ Each student is **REQUIRED** to complete this individual evaluation. See rubric!

(1.) Look over the rubric. What grade (A to F) would you give **YOUR GROUP** for this exercise? How would you compare your group's work to that of the other groups? Please **explain your response**.

(2.) Briefly answer any or all of the following questions:

How well did the group members work together?

What went well and/or what problems did you encounter (and how did you attempt to resolve them)?

What went **well** about the project/presentation as a whole, and what could have gone better? (And **how** could things have gone better? If you had a "do-over," what would you like to have happen differently?)

**(3.) List the names of OTHER GROUP MEMBERS. For each, briefly describe his/her contributions to and roles in the project. To the left of each group member's name, you should assess the member's contribution to your presentation, using a score of 1 to 8, as follows:**

\* 7½ to 8: Exceeded expectations; should be recognized for valuable contribution to project, helpful collaborator, kept group organized and focused; communicated tasks effectively, but also worked independently. (*"I would welcome working with this person again!"*)

\* 6 to 7: Met expectations well; worked independently and performed all tasks effectively and on time; communicated effectively with group. (*"Sure, I'd work with this person again."*)

\* 4½ to 5½: Only a general sense of expectations met, some confusion about task or duties; did not complete assigned task satisfactorily, but made an attempt. (*"I'm indifferent to working with this person again."*)

\* 4 or below: Expectations not met; did not complete assigned task(s); failed to communicate effectively with group. (*"It was a real challenge working with this person; I would prefer not to do so for future projects."*)

(For scores *above 7* or *below 6*, please make sure you justify *why* you awarded such a high or low score.)

(4.) What score (from 1 to 8, using the scale on the previous page) would you give **yourself**?  
Briefly describe what you specifically contributed and why you chose the score you did.

(5.) Other than what you have **already** written for feedback (after each of the other group presentations), briefly comment on the overall job you think the **OTHER GROUPS** did on the presentation/project/simulation. Did you notice any patterns? What did they do well? What do you think they could have done to improve their presentations? **Please provide specific examples.**

(6.) Would you recommend this exercise to other students studying Islam? **WHY OR WHY NOT?**  
(Did you enjoy the activity? Did it help you to better understand Islam and the historical World of Islam?)

NAME: \_\_\_\_\_

BLOCK: \_\_\_\_\_

**Ninth Grade World History**



**Practice Unit Test  
Score (out of 43):**

**PART ONE: MATCHING** (1 pt each, 19 pts total)

To the left of the number of each item below, write the letter of the best answer from among the choices listed above it.

- |                     |                           |                  |
|---------------------|---------------------------|------------------|
| (A) Abu Bakr        | (E) Husayn                | (I) Khadijah     |
| (B) Ali             | (F) Ibn Rush'd (Averroes) | (J) al-Khwarizmi |
| (C) Fatimah         | (G) Ibn Sina (Avicenna)   | (K) Muhammad     |
| (D) Harun al-Rashid | (H) Jalal ad-Din Rumi     | (L) Omar Khayyám |

- |  |
|--|
| 1. This Persian poet and mystic also founded a Sufi order, known to Europeans as the "Whirling Dervishes", who used music and dance in their rituals.  |
| 2. Married to Muhammad's daughter, he became the fourth successor to Muhammad.   |
| 3. The son of #2, he was killed in an uprising against the Umayyads and is regarded as a martyr by Shi'ite Muslims.  |
| 4. This philosopher (among many other roles!) was born in 1126 in Córdoba. His varied writings include commentaries on Aristotle, and because he tried to reconcile logic and Islam, he is regarded by some as the founder of secular thought in Western Europe. |
| 5. She was a businesswoman who hired Muhammad and later became his wife.   |
| 6. This Persian mathematician, philosopher, astronomer, and physician was best known outside Persian-speaking countries as the poet who wrote in quatrains (known as rubaiyaas).   |

- |            |             |                     |           |
|------------|-------------|---------------------|-----------|
| (M) caliph | (Q) jihad   | (U) Shariah         | (Y) Sunna |
| (N) hadith | (R) Ka'baa  | (V) Shi'ites (Shia) | (Z) Sunni |
| (O) hegira | (S) muezzin | (W) Sufi            |           |
| (P) Islam  | (T) Qur'an  | (X) sultan          |           |

- |   |
|---|
| 7. "Struggle in the way of God," this practice grew out of the Arab tradition of raiding other tribes, but changed into a call to defend and expand Islam; it promised salvation to participants. |
| 8. This Turkish word, meaning "holder of power", referred to the ruler of a state.  |
| 9. The collection of Muhammad's sayings, behavior, and living habits.   |
| 10. An individual record from #9.   |
| 11. Comprising the majority of Muslims in Iraq and Iran, they believe that only imams, descendants of Muhammad, are the rightful leaders of Islam.  |
| 12. This is the "counterculture branch" of Islam; a range of practices are used to seek a personal connection with God, such as meditation and breath control.                                    |
| 13. They follow #9 and comprise the majority of Muslims in many countries, including Egypt and Saudi Arabia.  |
| 14. Meaning "way" or "path", this Islamic legal code deals with (among other issues) politics, economics, banking, business, contracts, family, sexuality, hygiene, and social issues.            |



- |                       |               |              |
|-----------------------|---------------|--------------|
| (A) Baghdad           | (E) Istanbul  | (I) Medina   |
| (B) Cairo (al-Qahira) | (F) Jerusalem | (J) Timbuktu |
| (C) Córdoba           | (G) Kashgar   |              |
| (D) Damascus          | (H) Mecca     |              |

15. The holiest city in Islam, three million people worship there in unison during the Hajj.
16. The Umayyad capital.
17. This city is holy to Muslims, Jews, and Christians.
18. The capital of the Fatimid Dynasty's empire.
19. China's largest mosque, Id Kah Mosque, is located here, originally along the Silk Road.

**PART TWO: PLACE IN ORDER** (1 pt each, 2 pts total)

*For each set of events shown below, determine the chronological order from earliest to latest. Write "1" on the line to the left of the earliest event, "2" to the left of the next event, etc.*

20. Some key events in Muhammad's life:

- \_\_\_\_\_ Muhammad and his followers are forced to seek refuge in Yathrib (Medina).
- \_\_\_\_\_ Muhammad is sent to live with his uncle.
- \_\_\_\_\_ Muhammad and his followers conquer Mecca.
- \_\_\_\_\_ Muhammad begins working for a businesswoman named Khadijah (later, his wife!)

21. Major Islamic empires and events:

- \_\_\_\_\_ Umayyad Dynasty begins.
- \_\_\_\_\_ Muslims are completely expelled from Spain.
- \_\_\_\_\_ European Christian "Crusaders" conquer Jerusalem... but not for long.
- \_\_\_\_\_ Rightly-Guided Caliphs
- \_\_\_\_\_ Although the Abbasid Dynasty continues, Seljuk Turkish rulers hold the real power.

**PART THREE: MULTIPLE CHOICE** (1 pt each, 7 pts total)

Circle (or write to the left) the **BEST** answer from the choices provided.

22. Islam agrees with both Judaism and Christianity that (A) Muhammad is the son of God. (C) it is wrong to eat pork and shellfish (B) Medina is a holy city. (D) prophets have been sent with God's message
23. Muhammad's daughter, she later had a dynasty named after her: (A) Fatima (C) Khadijah (E) Abassa (B) Sharia (D) Medina
24. During the Abbasid dynasty, the capital city was: (A) Cairo (al-Qahira) (C) Damascus (B) Jerusalem (D) Baghdad
25. The phrase "one who submits to the will of Allah" is represented by the word (A) Hegira (B) Qur'an (C) Islam (D) Muslim
26. Which of the following statements about the Qur'an is <u>NOT</u> true? (A) Abu Bakr, the first caliph, ordered the Qur'an to be written down. (B) Muslims believe the Qur'an collects revelations from God (as received by Muhammad). (C) The Qur'an contains individual lessons or reports on Muhammad's actions. (D) Muslims believe that translations of the Qur'an from Arabic to other languages are not true representations of the Qur'an.
27. Which of the following statements regarding Sunni Muslims is <u>NOT</u> true? (A) The majority of Muslims in the world today are Sunni. (B) Sunni believe that there is only one God, and that Muhammad is his final messenger. (C) During the holiday "Ashura", Sunni mourn the killing of Husayn, son of Ali. (D) The Abbasid Dynasty was Sunni.
28. Which of the following statements regarding Turks is <u>NOT</u> true? (A) The Turks were fearsome nomadic warriors, hired by the Abbasids and Fatimids, among other empires. (B) The Turks actually originated from lands well to the east of modern-day Turkey. (C) The Seljuk Turks were conquered by the Byzantine Empire during the 11 <sup>th</sup> and 12 <sup>th</sup> centuries. (D) The Ottoman Turks conquered Constantinople in 1453 and renamed it Istanbul.



29. Which location is indicated in the map above?

- A) Mecca
- B) Baghdad
- C) Cairo (al-Qahira)
- D) Damascus
- E) Istanbul (Constantinople)



**PRACTICE TEST ANSWER KEY:**

1. H (Rumi)
2. B (Ali)
3. E (Husayn)
4. F (Ibn Sina or Avicenna)
5. I (Khadijah)
6. L (Omar Khayyám)

7. Q (jihad)
8. X (sultan)
9. Y (Sunna)
10. N (hadith)
11. V (Shi'ites or Shia)
12. W (Sufi)
13. Z (Sunni)
14. U (Shariah)

15. H (Mecca)
16. D (Damascus)
17. F (Jerusalem)
18. B (Cairo or al-Qahira)
19. G (Kashgar)

20.

- 3   Muhammad and his followers are forced to seek refuge in Yathrib (Medina).
- 1   Muhammad is sent to live with his uncle.
- 4   Muhammad and his followers conquer Mecca.
- 2   Muhammad begins working for a businesswoman named Khadijah (later, his wife!)

21.

- 2   Umayyad Dynasty begins.
- 5   Muslims are completely expelled from Spain.
- 4   European Christian "Crusaders" conquer Jerusalem... but not for long.
- 1   Rightly-Guided Caliphs
- 3   Although the Abbasid Dynasty continues, Seljuk Turkish rulers hold the real power.

22. D
23. A
24. D
25. D
26. C
27. C
28. C
29. D (Damascus)



## **PRACTICE TEST ANSWER KEY continued:**

### **SHORT ANSWER:**

Umayyad: (a) [Any one of:] expanded Islam by military conquest to Spain and western China, established Arabic as official language, made uniform coinage, began "Dome of the Rock" (first great work of Islamic architecture), rulers became ruling class with power & privilege which went counter to Muslim ideal of equality and so created resentment

Umayyad: (b) Conquered by Abbasids in 750, who united opposition (Shia, non-Arabs, those who wanted more equality) against Umayyad. Umayyads fled to "Al-Andalus" (Caliphate of Cordoba, in modern-day Spain/Portugal) and ruled until 11<sup>th</sup> century (split up) and gradually pushed out by "Reconquista" (reconquest of Spain/Portugal by European Christians).

Abbasid: (a) [Any one of:] promoted trade and scholarship, spread Islam through trade not military, made Islam a truly universal religion (not just for Arabs), funded cultural and technological achievements during "Golden Age"

Abbasid: (b) Around 1000, Fatimids took over Mediterranean and Red Sea trade & took the wealth too. By mid-11<sup>th</sup> century, real military and political power held by Seljuk Turkish sultans. Around 1100, Crusaders took some territory in "Holy Land". Lost power to Mamluks in mid-13<sup>th</sup> century. Abbasid sultanate ended 1258 when Mongols sacked Baghdad and killed caliph.

Fatimid: (a) [Any one of:] Shia not Sunni, became rich after taking over Mediterranean and Red Sea trade, tolerant regarding other religions

Fatimid: (b) Weakened by Turks (11<sup>th</sup> century) and Crusaders (late 11<sup>th</sup> and into 12<sup>th</sup> century), fell in 1171 to Kurdish general.

### **ESSAY:**

*(A) What were the key features of Islamic society and culture, under the Abbasid Dynasty? Briefly describe the roles in society of at least three of the following: women, slaves, commerce, art, scholarship (science, mathematics, etc.), and/or any other aspect you can think of. For each societal aspect, give one specific example and/or explain why customs existed the way they did. (For example, was it written in the Qur'an? Did it come about for other reasons?)*

Even though government no longer united (after break-up of Abbasid empire), Muslim civilization/culture remained distinct. [Include any three of the following topics below:]

#### **role of women in Muslim societies**

Status = equal to men under Allah, according to the Qur'an

Could inherit property, seek divorce in some cases

Khadijah & other women among early converts, infl. polit. decns., even warriors

But women lost status under Abbasid rule (probably due, at least partly, to Persian influence)

In court, confined to "harem" (secluded part of the palace)

Covering the hair, sometimes wearing a veil became common during Abbasid

#### **role of slavery in Muslim societies**

Not condemned, but "treat all slaves fairly" (same as Bible, really)

Freeing slaves = praised as religious act.

Slaves given some legal rights, incl. right to buy their freedom.

(Slaves usually came from non-Muslim regions.)

Slavery remained part of Muslim society & economy (were traded over a wide area).

#### **role of commerce**

Commerce and trade = main basis of economic life

Trade routes extensive (Spain to Spice Islands of Indonesia). "Middlemen" & producers

Trade = one subject in Qur'an (e.g. "mutual goodwill").

Developed practical business methods: coinage, std. wts & measures, credit.

Trade led to wealth!

Islam spread along trade routes, other ideas also spread (in both directions).

### role of art

Financed by wealth from trade, encouraged architecture, minarets, calligraphy, arabesques, literature, etc.

### role of scholarship: there is a culture of learning in Islam

Islam/Qur'an commanded "examine the world, seek evidence of Allah in its wonders" → encouraged inquiry  
Many cultures w/in caliphate (Greek, Persian, Indian, etc.)

Including translations of ancient Greek works (Hippocrates, Galen, Euclid, Ptolemy),  
especially at House of Wisdom academy in Baghdad (govt-maintain'd)

(Much knowledge later translated into Latin & became basis for medieval European university  
knowledge; Spain = main transfer point)

### Ibn Rushd (Averroes)

= Muslim scholar in Córdoba, Spain. Wrote commentaries on Aristotle. Work on "relationship  
between reason and faith" influenced not only Muslim but also Jewish & Christian thinking into the  
1400s.

### mathematics: main accomplishments

"Arabic numerals" (decimal system) from India

Algebra & trigonometry ("came from Muslim thinkers")

**al-Khwarizmi** (Muhammad ibn Musa al-Khwarizmi)

developed algebra (from al-jabr "completion") to solve real problems, e.g. inheritance under Islamic law  
(proper proportions), lawsuits, business deals, measuring land, digging canals

### astronomy: accomplishments

translated (in 800s) Ptolemy's work Almagest (movts. of heavenly bodies, tables of posns.) built  
observatories → created accurate calendar (aided in predicting (lunar-based) religious times)  
navigation e.g. astrolabe

### astrolabe

= instrument for time, positions & movts. of heavenly bodies, & navigation

### medicine: status in Muslim societies

highly developed

tests for practitioners

first school of pharmacy

eye surgery

**Ibn Sina (Avicenna)** = master of medicine, circa 1000 CE – compiled std. ref. used for centuries

### geography: why it advanced in Muslim societies

helpful for the pilgrims to Mecca.

advances in astronomy & mathematics → navigation & mapmaking

## (B) What are the *five* pillars of Islam? Briefly describe them. Which is/are most important, and why?

1. Shahada = profession of faith = believing "There is no god but God (Allah) & Muhammad is the messenger  
of God." Denies existence of other gods, makes clear M = prophet not deity.

\* MOST IMPORTANT because everything else follows from that belief.

2. Salaat = prayer = five daily prayers, facing Mecca.

Note: no intermediaries between worshipper & God (in Sunni Islam).

3. Zakaat = alms = giving charity to poor & needy.

*One of the most important principles of Islam is that all things belong to God, and that wealth is therefore held by human  
beings in trust. Our possessions are purified by setting aside a proportion (typically 2½% of one's capital) for those in  
need, and, like the pruning of plants, this cutting back balances and encourages new growth.*

4. Sawm = Ramadan = fasting dawn to dusk during month of Ramadan.

Origin: During Ramadan, M began to report the messages that were later written down in the Qur'an.

Fasting = way to show that God is more important than one's own body.

5. Haji = pilgrimage = journey (once in life, if physically and financially able) to Mecca.

Pray at mosque at Mecca, rituals e.g. walk seven times around the Kaaba, walk to nearby Mt. Arafat where M is  
said to have delivered his last sermon.

NAME: \_\_\_\_\_

BLOCK: \_\_\_\_\_

**Ninth Grade World History**



**Unit Test**

**Score (out of 46):**

**PART ONE: MATCHING** (1 pt each, 19 pts total)

To the left of the number of each item below, write the letter of the best answer, chosen from the choices listed above the item.

- |                     |                           |                  |
|---------------------|---------------------------|------------------|
| (A) Abu Bakr        | (E) Husayn                | (I) Khadijah     |
| (B) Ali             | (F) Ibn Rush'd (Averroes) | (J) al-Khwarizmi |
| (C) Fatimah         | (G) Ibn Sina (Avicenna)   | (K) Muhammad     |
| (D) Harun al-Rashid | (H) Jalal ad-Din Rumi     | (L) Omar Khayyam |

- |   |
|---|
| 1. The founder of Islam, he was raised by his uncle Abu Talib, a powerful clan leader.  |
| 2. The immediate successor to Muhammad, he unified the Arabs.   |
| 3. Though he also excelled at mathematics, astronomy, music, and poetry, he is best known for medicine. He compiled a medical encyclopedia that stressed the contagious nature of certain diseases; it became a standard reference, used for centuries afterward. |
| 4. The period when he ruled, 786 to 809, is considered the height of Muslim culture. He sponsored great achievements in the arts and sciences.  |
| 5. Muhammad's daughter, she was the namesake of the Shi'ite dynasty that ruled from Cairo.  |
| 6. This mathematician, astronomer, and geographer is often credited with <i>inventing</i> algebra, though he actually based his work on older Greek and Indian sources.   |

- |            |             |                     |           |
|------------|-------------|---------------------|-----------|
| (M) caliph | (Q) jihad   | (U) Shariah         | (Y) Sunna |
| (N) hadith | (R) Ka'baa  | (V) Shi'ites (Shia) | (Z) Sunni |
| (O) hegira | (S) muezzin | (W) Sufi            |           |
| (P) Islam  | (T) Qur'an  | (X) sultan          |           |

- |   |
|---|
| 7. This practice of defending the Muslim community and trying to convert others is sometimes translated as "struggle for the faith" and sometimes as "holy war."                                  |
| 8. The title for those who led the Muslim community after Muhammad, literally meaning "successor."  |
| 9. Islam's holy book; it contains divine guidance and direction by which Muslims are to live, including rules for moral behavior and personal relationships.                                      |
| 10. The journey of Muhammad and his followers that marks "Year 1" in the Islamic calendar.  |
| 11. "Followers of the way of the Prophet," they comprise the majority of Muslims today. In the 7 <sup>th</sup> century, they accepted non-relatives of Muhammad as rightful successors to him.    |
| 12. Comprising the majority of Muslims in Iraq and Iran, they believe that the Mahdi (the rightly-guided one) will someday return from hiding, to bring about a just Muslim worldwide government. |
| 13. Found in Mecca, this ancient shrine holds the Black Stone.  |
| 14. The Muslim crier who calls the faithful to prayer.  |

- |                       |               |              |
|-----------------------|---------------|--------------|
| (A) Baghdad           | (E) Istanbul  | (I) Medina   |
| (B) Cairo (al-Qahira) | (F) Jerusalem | (J) Timbuktu |
| (C) Córdoba           | (G) Kashgar   |              |
| (D) Damascus          | (H) Mecca     |              |

15. The city of Yathrib was renamed this, in honor of Muhammad.
16. The Abbasid capital, this city is located on the Tigris River in what is now Iraq.
17. Where you would find the “Dome of the Rock”, an important Islamic site.
18. This Islamic capital, in present-day Spain, was the birthplace of Muslim scholar Ibn Rush’d (Averroes).
19. Located in the present-day west African country of Mali, this city became an important center of scholarship as well as trade.

**PART TWO: PLACE IN ORDER** (1 pt each, 2 pts total)

*For each set of events shown below, determine the chronological order from earliest to latest. Write “1” on the line to the left of the earliest event, “2” to the left of the next, etc.*

20. Some key events in Muhammad’s life:

- \_\_\_\_\_ Muhammad preaches unsuccessfully in Mecca.
- \_\_\_\_\_ Muhammad’s parents die.
- \_\_\_\_\_ Muhammad has a vision from the angel Gabriel.
- \_\_\_\_\_ Muhammad leads raids against the Meccan caravans.

21. Major Islamic events (and empires):

- \_\_\_\_\_ Abbasid Dynasty begins.
- \_\_\_\_\_ Fatimid Dynasty begins.
- \_\_\_\_\_ Hegira (or “hijra”)
- \_\_\_\_\_ Rightly-Guided Caliphs
- \_\_\_\_\_ Umayyad Dynasty begins.



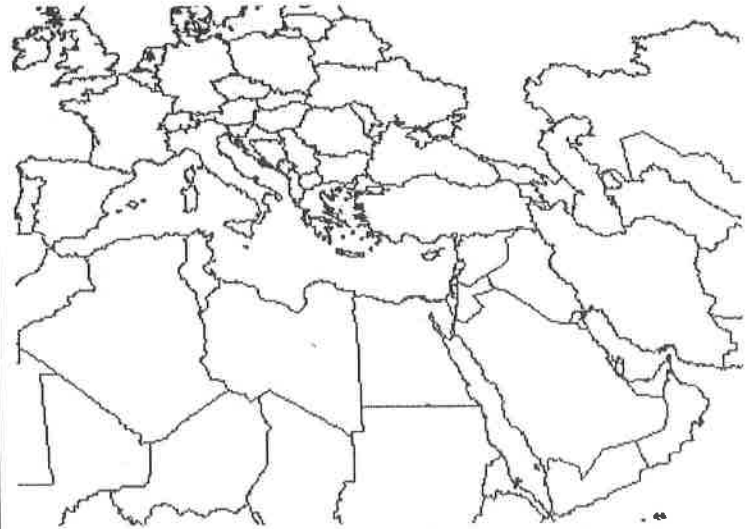
**PART THREE: MULTIPLE CHOICE** (1 pt each, 11 pts total)

Circle (or write to the left) the **BEST** answer from the choices provided.

22. Islam—along with Judaism and Christianity—teaches (A) the importance of Muhammad (C) abstinence from alcoholic beverages (B) the importance of Jesus Christ (D) monotheism
23. Muhammad’s wife was initially his employer. This businesswoman’s name was: (A) Fatima (C) Khadijah (B) Sharia (D) Medina
24. All of the following were Islamic <i>capital</i> cities at one time or another, <u>EXCEPT</u> : (A) Cairo (al-Qahira) (C) Damascus (B) Jerusalem (D) Baghdad
25. The phrase “submission to the will of Allah” is represented by the word (A) Hajj (B) Qur’an (C) Islam (D) Ka’bah
26. Images of Muhammad are portrayed only rarely in Islamic art because (A) only Allah could be depicted in physical form. (B) Muhammad was human and not to be worshipped as divine. (C) there are no known images of Muhammad. (D) The Qur’an forbids it.
27. All of the following statements regarding Shi’ite Muslims are true, <u>EXCEPT</u> : (A) Shi’ites believe that only imams, descended from Ali and Fatimah, should be leaders of Islam. (B) Shi’ites believe that there is only one God, and that Muhammad is his final prophet. (C) The Umayyad Dynasty was Shi’ite. (D) The Fatimid Dynasty was Shi’ite.
28. Which of the following statements regarding Turks is <u>NOT</u> true? (A) The Turkic peoples originated in what is now Turkey; they were Christians before converting to Islam. (B) The Ottoman Turks conquered Constantinople in 1453 and renamed it Istanbul. (C) The Turkish word “sultan”, meaning “holder of power”, referred to the ruler of a state. (D) The Seljuk Turks were hired as mercenaries by the Abbasid Dynasty, but they later took over political power from them.



29. Which location is indicated in the map above?  
 A) Mecca  
 B) Baghdad  
 C) Cairo (al-Qahira)  
 D) Damascus  
 E) Istanbul (Constantinople)



30. Which location is indicated in the map above?  
 A) Mecca  
 B) Baghdad  
 C) Cairo (al-Qahira)  
 D) Damascus  
 E) Istanbul (Constantinople)

31. All of the following are among the five “central beliefs” of Islam, EXCEPT:

- A) faith in the absolute unity of God/Allah, to which nothing else is comparable or worthy of worship.
- B) belief that one must convert others to Islam, by force if necessary
- C) belief that angels (malak) exist and act as messengers and helpers of God
- D) belief in the existence of prophets who bring messages from God, including not only Muhammad but also Moses, Jesus, etc.

32. Of the Five Pillars of Islam, the act of \_\_\_\_\_ refers to the pilgrimage to Mecca during the time from the 8th to 12th Dhu al-Hijjah, the 12th and last month of the Islamic calendar.

- A) Hajj
- B) Ramadan
- C) Zakaat
- D) Hegira (or “hijra”)

33. According to Stewart Gordon, author of *When Asia Was the World* (chapter 2), which of the following statements best describes the political structure of the Abbasid Dynasty during the 10<sup>th</sup> century (900s CE)?

- A) The caliph ruled a vast empire directly.
- B) The caliph ruled a vast empire, some parts directly and some of it through loyal deputies.
- C) Officially, the caliph ruled a vast empire, but in reality, most parts of it were independent of his control.
- D) Officially, the caliph ruled a vast empire, but in reality, he had only religious and not political authority.

34. According to Stewart Gordon, author of *When Asia Was the World* (chapter 5), the enforcement of business contracts among merchants involved in long distance Indian Ocean trade in the 12<sup>th</sup> century (1100s CE) relied primarily on

- A) religious systems of law (for example, sharia for Muslims, halakhah for Jews)
- B) a centralized government authority, with the power to regulate and enforce regulations
- C) smaller governments (individual kingdoms and small states)
- D) personal trust, relationship ties, and reputation

**PART FOUR: ESSAY** (12 points)

Choose one of the three questions below. Circle your choice. Then, write a short but well-formed essay that provides a full and complete answer to all of the parts of the question.

(A) What was/were Muhammad’s goal(s) in creating Islam? After Muhammad’s death, how did Islam change and what did Islam become? [State each of the two answers clearly, and support your argument with evidence and detail.]

(B) How was Islam similar to and different from Judaism and Christianity? [Include at least two similarities and two differences, and be sure to explain each with details.] Also include: How were Jews and Christians treated by early Islamic empires?

(C) What were some major accomplishments in Muslim scholarship and arts? Include references to at least 4 of these 5 topics: astronomy, geography, mathematics, medicine, and literature. [Be sure to include both a general summary *and* sufficient details— people, places, terms— to indicate your understanding.]

### **ISLAM OPEN NOTES TAKE HOME QUIZ**

**DUE:** Complete the quiz on Schoology before class on Thursday 11/6/14. The quiz will be posted Tuesday night.

*Remember, you can use all of your unit materials to complete your quiz!*

#### **Topics:**

- Origin of Islam (context, key events, role of Muhammad)
- Core beliefs and practices
- Connections to Judaism and Christianity
- Spread of Islam and the Islamic Empire (up to Umayyad fall)

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## **TAKE HOME QUIZ**

### **1. ORIGIN OF ISLAM - CONTEXT & REACTIONS**

Describe religion on the Arabian peninsula BEFORE Muhammad started preaching about Islam. Explain the negative reactions of some Meccan merchants (What were they afraid of and why?). When and why did Muhammad lead his followers to Yathrib?

*Be sure to include specific terms from the assignment sheet in your answer.*

*Be sure to include in-text citations for the information you include from our textbook or the handouts today.*

An in-text citation for our textbook would look like this: (RSW 261).

An in-text citation for the handout would look like this: (Shephard 34).

### **2. CORE BELIEFS & PRACTICES**

Use the terms in all three groups below to explain some of the core beliefs and practices of Islam. Try to use all three terms for each group in 2-3 sentences (6-9 sentences total)

GROUP A: Qur'an - 5 Pillars - mosque

GROUP B: jihad - sunna - sharia

GROUP C: Allah - revelation - Muhammad

*Be sure to demonstrate that you understand the significance of each term.*

*Be sure to include in-text citations for the information you include from our textbook or the handouts today.*

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### **3. CONNECTIONS TO JUDAISM & CHRISTIANITY**

Describe two things Judaism, Christianity and Islam have in common. Why were Jews and Christians called "People of the Book"? Did this have a positive or negative impact in their lives?

*Be sure to include specific terms from the assignment sheet in your answer.*

*Be sure to include in-text citations for the information you include from our textbook or the handouts today.*

An in-text citation for our textbook would look like this: (RSW 261).

An in-text citation for the handout would look like this: (Shephard 34).

### **Part III: Monotheism (Judaism, Christianity, and Islam)**

**REMEMBER:**

- In this three part unit we are studying the major world religions/belief systems. We focus on the origin, beliefs, practices and initial spread of each.
- Use the questions and terms listed with each assignment to check your notes. You should be able to answer the questions and explain the significance of the terms just by looking at your notes.
- *TBC = To Be Collected (this means you submit your work to turnitin.com or that you write the assignment on a separate piece of paper – follow the instructions for each TBC.*

#### **A. The Early Hebrews**

**In-class Mon. 10/20**

**Read and take Two-Column notes for pp. 45-47; In-class: Flowchart**

- What were the major events in the early history of the Hebrews?

*Hebrews, Judaism, Torah, Abraham, covenant, Jacob/Israel, Israelites, patriarchs, Moses, Exodus, 10 Commandments, Canaan*

#### **B. The Kingdom of Israel & Teachings of Judaism**

**DUE: Tues. 10/21**

**Read and take two-column notes for pp. 47-49 and the handout “Judaism in the Roman World” (packet p. 2)**

- How did the Kingdom of Israel develop? Who were its key leaders?
- What are the key teachings of Judaism?
- When/how was the province of Judea created? What concession did the Roman leaders make to the Jews living there?

*Judges, Philistines, Saul, David, Solomon, Kingdom of Israel, Kingdom of Judah, Assyrians, Chaldeans, Diaspora, monotheism, Torah, Talmud, Judea, Zealots, Messiah, sect*

**C. The Rise of Christianity**

**DUE: Th. 10/23**

**Read and take two-column notes for pp. 184-186**

- Who was Jesus of Nazareth? What did he teach his followers?
- How did Christianity take root and eventually become the dominant religion of the Roman Empire?
- When and why were Christians persecuted by Roman emperors?

*Christianity, Jesus of Nazareth, Gospels, New Testament, Christian Bible, disciples, Messiah/Christos, Apostles, Paul (Saul), gentiles, martyrs, Constantine/Edict of Milan, Theodosius*

**D. The Early Christian Church**

**DUE: Fri. 10/24**

**Read and take two-column notes for page 187.** You will decide what goes in the left hand column and what goes in the right hand column for this one page.

**We will discuss the development of the early Christian Church in class:**

*Resurrection, crucifixion, Christian ceremonies (Eucharist, baptism, reconciliation), early Christian Church structure (priests, bishops, popes)*

**TBC:** Compare your notes on the subsection "The Spread of Christianity" (pp. 185-186) with the information in the three sample summaries you receive in class. Which summary do you find the most useful? Why? Is there any information in samples 2 or 3 that is not in your notes? What does this tell you?

**E. REVIEW DAY**

**MONDAY 10/27**

*REVIEW HW TBA*

**F. MID-UNIT QUEST ON JUDAISM AND CHRISTIANITY**

**TUESDAY 10/28**

*Format TBA*

### **Part III: Monotheism (continued): Islam**

**REMEMBER:**

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- Use the questions and terms listed with each assignment to check your notes. You should be able to answer the questions and explain the significance of the terms just by looking at your notes.
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#### **A. Origins of Islam: Context & Muhammad**

**In-class: Fri. 10/31**

**Read & take two-column notes for pp. 257 to the top of 259**

**PBS video: *Empire of Faith*; Watt article on Muhammad (identifying the thesis)**

- What was the Bedouin culture like? What was the significance of the Kaaba?
- When and how did Muhammad found Islam?

*Abraham, Mecca, bedouins, Kaaba, Muhammad, Khadijah, Allah, revelation, Yathrib/Medina, hegira, Islam, Muslim,*

#### **B. Origins of Islam: Basic Ideas**

**DUE: Mon. 11/3**

**Read & take two-column notes for pp. 259-261**

- When and why was the Qur'an created? How did it help spread Arabic?
- What did each of the 5 Pillars require of Muslims?

**TBC:** Read the selection from the Qur'an on page 260 carefully. Answer the "Analyze" question at the end of it and submit your answer to turnitin.com before class on Monday. The question is: Muslims believe that Allah created the world. How does this passage reflect that belief?

*Qur'an, Five Pillars, mosque, Jihad, Sunna, Sharia, "people of the book"*



### C. The Spread of Islam

**DUE: Tues. 11/4**

**Read & take two-column notes for pp. 262-265 (skip the “box” about Sufi poetry on page 264 but read the “box” about the Sunni-Shia divide on page 265)**

**In-class: map & timeline**

- How did Islam evolve after Muhammad’s death? Why was there conflict?
- How far and wide was the spread of Islam during the Umayyad caliphate? Why did the Umayyad caliphate end?

**TBC:** What were the two most important reasons for the spread of Islam in your opinion? Why? Identify your top two reasons and explain briefly. Submit to turnitin.com by 10 PM Monday night.

*Abu Bakr, caliph/caliphate, Umayyad caliphate, Sunni, Shia, Martyrdom of Husayn, Battle of Tours, People of the Book*

### D. Take Home Quiz

**DUE BEFORE CLASS Thurs. 11/6**

See separate handout for details.

World Religions/Belief Systems Unit

Religion or Ideology	Location, Date of Origin, Founder (if known)	Key Beliefs, Practices & Texts	Key Historical Events in the Initial Spread/Movement of this Religion
<i>Judaism</i>	RESEARCHER:  FACT-CHECKER:	RESEARCHER:  FACT-CHECKER:	RESEARCHER:  FACT-CHECKER:
<i>Christianity</i>	RESEARCHER:  FACT-CHECKER:	RESEARCHER:  FACT-CHECKER:	RESEARCHER:  FACT-CHECKER:
<i>Islam</i>	RESEARCHER:	RESEARCHER:	RESEARCHER:  FACT-CHECKER:

**World Religions/Belief Systems Unit**

	FACT-CHECKER:	FACT-CHECKER:	
Religion or Ideology	Location, Date of Origin, Founder (if known)	Key Beliefs, Practices & Texts	Key Historical Events in the Initial Spread/Movement of this Religion
<i>Hinduism</i>	RESEARCHER:  FACT-CHECKER:	RESEARCHER:  FACT-CHECKER:	RESEARCHER:  FACT-CHECKER:
<i>Buddhism</i>	RESEARCHER:  FACT-CHECKER:	RESEARCHER:  FACT-CHECKER:	RESEARCHER:  FACT-CHECKER:

World Religions/Belief Systems Unit

<i>Confucianism</i>	RESEARCHER: FACT-CHECKER:	RESEARCHER: FACT-CHECKER:	RESEARCHER: FACT-CHECKER:	RESEARCHER: FACT-CHECKER:
<i>Daoism</i>	RESEARCHER: FACT-CHECKER:	RESEARCHER: FACT-CHECKER:	RESEARCHER: FACT-CHECKER:	RESEARCHER: FACT-CHECKER:



# Early History of Islam Timeline

## After the Hegira:

Muhammad gained followers in Yathrib (which came to be called Medina - the prophet's city); they fought with Meccans repeatedly and finally controlled Mecca by 630. Muhammad died in 632 without a successor.

**Battle of Tours** (in France) stops the spread of Islam in Western Europe 732

570

622

632

661

750

## Muhammad's Background

- Muhammad was born around 570; he was orphaned as a child and raised by his uncle Abu Talib (a Bedouin clan leader)
- He became a successful merchant in Mecca
- He married Khadijah at age 25; only the youngest of their 6 kids survived (his daughter Fatimah)
- In the year 610 he said he awoke during a religious retreat to find the angel Gabriel telling him to speak the revelations of Allah; eventually believed Allah had chosen him to be his prophet
- At first he only told family and friends about these revelations but by 613 he began preaching in public and gained some followers. This made some powerful Meccans upset (they feared the economic consequences of his ideas)
- In 619 Abu Talib died and Muhammad (and his followers) lost his protection and were unsafe
- Muhammad decided to bring his followers to Yathrib - this is the Hegira (622 or 1 A.H.)

## The First Four

### Caliphs [632-661]

Capital: Medina

- Abu Bakr (Qur'an)
- Umar (created an empire within a decade)
- Uthman (was supported by the Umayyad family but he was unpopular and killed by rebels).
- Ali (son-in-law of Muhammad) was killed by Umayyads, his followers were called Shia (party of Ali)

## Umayyad Caliphate [661-750]

Capital: Damascus

- The Caliphate passed to the Umayyad family after they killed Ali. They were Sunnis - followers of the Sunna (the way of the prophet)
- Ali's supporters became known as Shia Muslims (the Party of Ali)
- Muhammad's grandson and Ali's son Husayn rebelled but he was killed along with a tiny group of about 72 family members (including his infant son) and companions by a large force of Umayyad warriors (Martyrdom of Husayn)
- Dome of the Rock built
- Lots of expansion (North Africa, Spain)
- Arab Muslims were a ruling class (in conflict with the idea of equality) and some felt there was too much court luxury
- Internal problems led to the fall of the Umayyad Caliphate

## Places of Power: The Islamic Empire & The Islamic World

### A. Early Islamic Empire Review & The Concept of Culture

**DUE:** Tuesday 1/6/15

- When and how did Muhammad found Islam?
- When and why was the Qur'an created? How did it help spread Arabic?
- What did each of the 5 Pillars require of Muslims?
- How did Islam survive the death of Muhammad?
- How is the water a fish swims in like the culture of a civilization?

*Mecca, Kaaba, Allah, Muhammad, Yathrib/Medina, hegira, Qur'an, Five Pillars, mosque, Sunna (the way of the prophet), "people of the book" (Jews and Christians)*

### B. Islamic Empire: The Abbasid Dynasty

**DUE:** Thursday 1/8/15

Read and complete the Islamic World HW#1 packet

- During class: Write the Growth of Baghdad ¶ using your EasyBib notes
- Watch *Invisible World* in the Lecture Hall

### C. The Islamic Empire: Overview and its Break-up

**DUE:** Friday 1/9/15

- Read (again!) and annotate your Islamic Empire Timeline handout (see instructions below)
- Complete the map labeling assignment before class; we will analyze more maps in class

- Create a descriptive caption for each "chapter" of the original Islamic Empire (the three big boxes on your timeline). Write your caption under each box on your timeline.
- Color-code your timeline bullets to indicate the following:
  - The distinct features/ achievements of the Umayyad and Abbasid dynasties
  - Why each dynasty came to an end
- Fill in the blanks for the following sentence for each dynasty on the back of your timeline:

Though the \_\_\_\_\_ dynasty was able to \_\_\_\_\_ ultimately they fell because \_\_\_\_\_.
- Identify: What still united the "Islamic world"? Circle the bullet point that answers this question on your timeline. THINK: How do these factors compare to the aspects of culture you thought would remain if the US broke up into several different countries?
- **In class:** What do maps of the Islamic Empire (between 1000 and 1700) reveal about the history of the Islamic Empire?

*Abu Bakr, caliph/caliphate, Ali, Umayyad caliphate (capital Damascus), Sunni/Shia split, Battle of Tours, Abbasid caliphate (capital Baghdad), Sultan [defined on timeline]*

**D. Muslim Society & Culture**

**DUE: Monday 1/12/14**

- Read pp. 270-72 in *Human Legacy* (up to the subsection "Astronomy and Mathematics") and pp. 273-74 (up to the subsection "Literature") and page 275 and take notes in your HW#3 packet
- Read your assigned Islamic Culture reading and complete your small section of the Jigsaw Packet

In-class – Islamic Culture Jigsaw & The Islamic World PowerPoint

*Gender roles, slavery, "middlemen", Al-Khwarizimi, House of Wisdom, Ibn Rushd, astrolabe, Arabic numerals, Ibn Sina, Ibn Khaldun, calligraphy, minarets*

**E. Writer's Workshop: The Islamic Empire**

**DUE: Tuesday 1/13/15**

- Complete your graphic organizer using the pre-made EasyBib notes about the Islamic Empire before class.

You will write your essay in class and you will only be able to use the graphic organizer while you write it. **Class will be in the Goldrick Computer Lab.**

**F. PROJECT: The Caliph's Speech**

**DUE: Thursday 1/15/15**

- Follow the instructions in the Caliph's Speech project packet!

**G. The Significance of the Hajj in the Islamic World Today**

**DUE: Friday 1/16/15**

CLASS WILL BE IN THE LECTURE HALL. We will watch the documentary *Inside Mecca*.

- Follow the instructions in the Caliph's Speech project packet!

NO SCHOOL MONDAY 1/19 MARTIN LUTHER KING DAY

**H. Caliph's Speech Day 2**

**DUE: Tuesday 1/20/15**

- Follow the instructions in the Caliph's Speech project packet!

**I. REVIEW DAY**

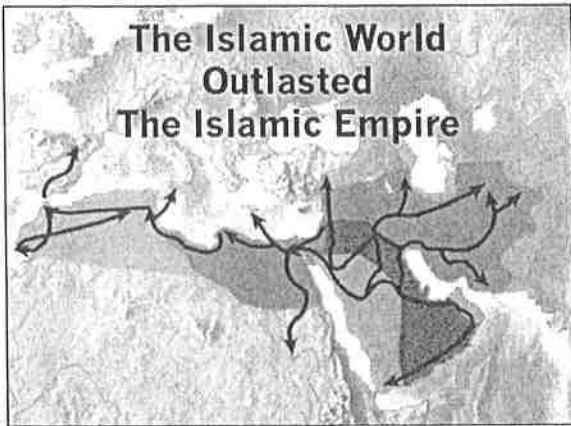
**Thursday 1/22/15**

- Complete the review activities before class (see handout)

**In-class - Check off the 4 examples of art/architecture below that we have decided to include on our test:**

\_\_\_ patterns on plates      \_\_\_ Abu Dulaf mosque in Samarra      \_\_\_ Great Mosque of Samarra  
\_\_\_ Friday Mosque of Heart      \_\_\_ Great Mosque of Cordoba      \_\_\_ Alhambra Palace in Cordoba  
\_\_\_ the use of patterns      \_\_\_ calligraphy in art & architecture

**UNIT TEST FRIDAY 1/23/15 Format TBA**

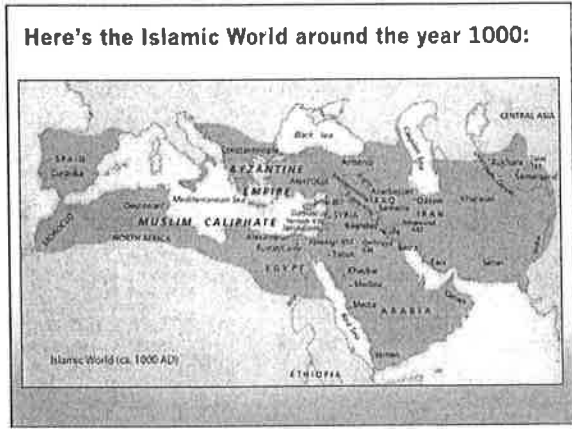


**The initial unified Islamic Empire:**

- Stretched beyond the Arabian peninsula (east to India's border and west to North Africa and Spain)
- lasted from Muhammad's death in 632 until the Mongols ended Abbasid rule in 1258
- Had three "chapters" or phases:
  - The first 4 Caliphs
  - The Umayyad Caliphate
  - The Abbasid Caliphate

**The initial unified Islamic Empire:**  
 Lasted from Muhammad's death in 632 until the Mongols ended Abbasid rule in 1258 and had three "chapters" or phases:

<b>The First Four Caliphs</b>	<b>The Umayyad Caliphate</b>	<b>The Abbasid Caliphate</b>
632-661	661-750	750-1258



**But we know that the Islamic World was not a single political entity around 1100. Parts of the Islamic Empire had broken free from Abbasid control.**

COMPETING CALIPHATES CIRCA 1100 A.D.

**Your Caliph rules from one of these three cities: Granada, Cairo, Baghdad**

**Have you figured out what to order for the banquet?**

COMPETING CALIPHATES CIRCA 1100 A.D.



Have you figured out what to order for the banquet?  
 Will the items get to you in time?  
 What should your caliph highlight about trade and travel in his speech?

COMPETING CALIPHATES CIRCA 1200 A.D.

### Brainstorming Partners!

- Jack/Arlen
- Cameron/Catherine
- Charlotte/Dan
- Matt/Andrew P
- Grace/Brigitte
- Arushi/CJ
- Angelina/Jenna
- Yordi/Curran
- Andrea/Thomas
- Andrew D/Michelle/Juan

### The Ups & Downs of the Abbasid Caliphate

- The Abbasid rebellion was successful because several dissatisfied groups joined forces to overthrow the Umayyads (Shia, non-Arab Muslims, Arab Muslims who resented the special treatment of some Arab families)
- Islamic culture and scholarship thrived during the years of this Caliphate.
- But at the same time parts of the Islamic Empire broke free of Abbasid control and the Seljuk Turks claimed political power and installed their own sultans.
- In 1258 the Mongols destroyed Baghdad and the initial Islamic Empire was gone. However, an Islamic World remained.

Islamic culture and scholarship thrived during the Abbasid Caliphate in its territory.

An artist's rendition of Baghdad around 762 AD, Abbasids

Islamic culture and scholarship thrived during the Abbasid Caliphate within its territory.

Could you get home with this **MEDIEVAL ASTROLABE** if you were in the middle of the ocean?

(Me neither!)

### Another Astrolabe



Several metal "plates" (with lots of meaningful cut outs and markings!) are stacked on top of each other and attached through the center of each).

### Ibn Sina (or Avicenna) 980-1037

"Medieval-era Muslim scientists and physicians paved the way for the development of modern technologies and medical treatments in the Western world and beyond. Though many individuals contributed to Islamic medical knowledge, few were as prolific, multitalented, or successful as Avicenna, author of The Canon of Medicine."



### al-Khwarizmi (9<sup>th</sup> c. Baghdad)



"His importance, in part, lies in his synthesis and transmission of diverse strands of mathematical knowledge to future generations of Arab and European scholars."

Islamic culture and scholarship thrived during the Abbasid Caliphate in its territory.



A LARGE ABBASID TIN-GLAZED DISH POSSIBLY ATTRIBUTABLE TO MUHAMMAD AL-SALAH, MESOPOTAMIA, 9TH CENTURY

"The written word has always been important in Islamic art. Often, when it appears on ceramics, it is inviting the viewer to engage with the object in a more intimate way."



9<sup>th</sup> Century Tunisian Dish

"This bowl combines both vegetal motifs and calligraphic design in cobalt and copper glazes. Surrounded by windswept palmettes, the inscription in the center confers blessings to the owner. (Freer)"



9<sup>th</sup> century bowl made in Iraq under Abbasid rule

9<sup>th</sup> Grade World History

### ISLAMIC WORLD MAP ASSIGNMENT

Label the following geographic features and cities on your map.

Use the maps on pages 268-69, 256 and 263 in your textbook to complete this assignment.

#### Geographic Features:

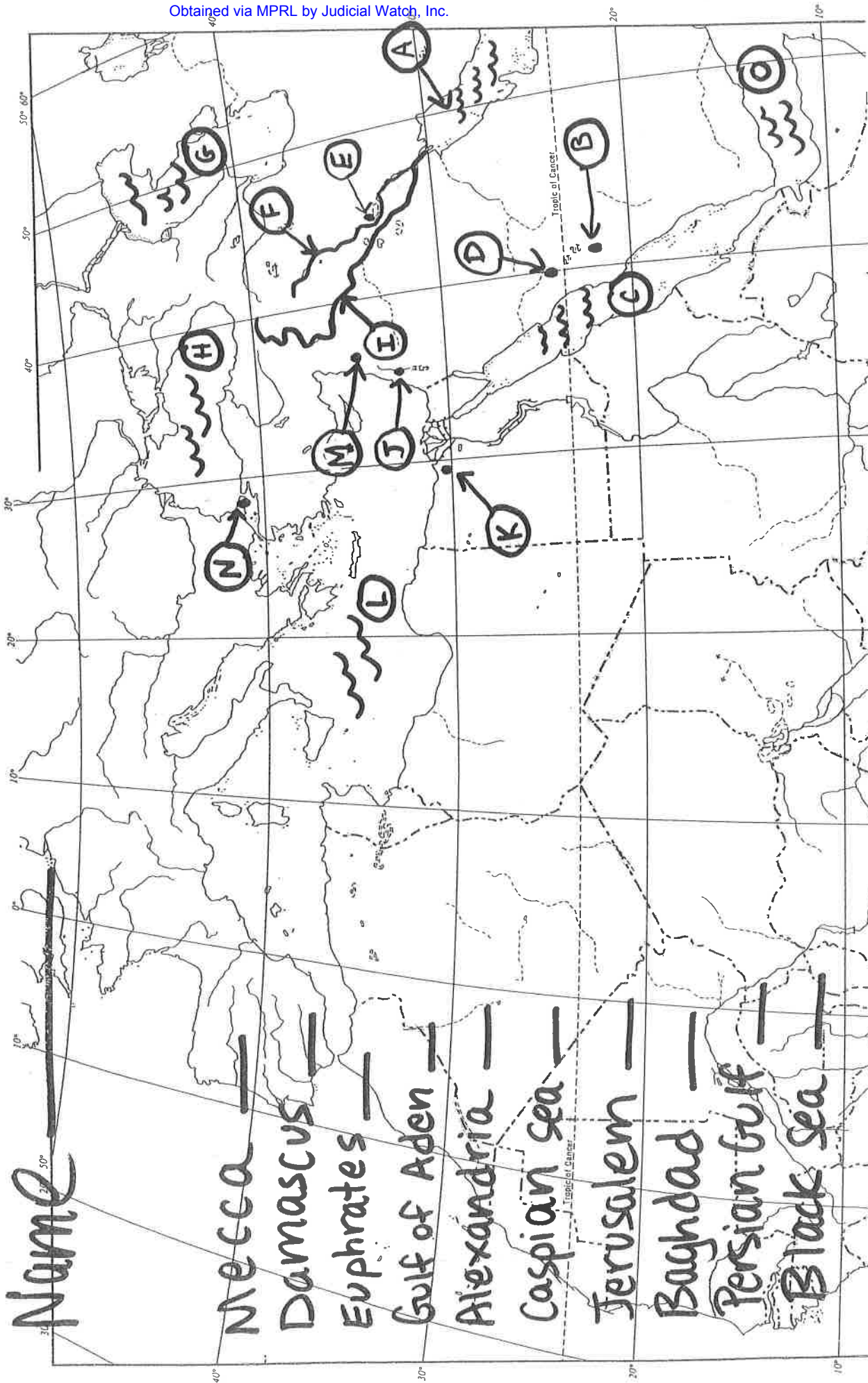
WATER: Tigris river, Euphrates river

Mediterranean Sea, Red Sea, Arabian Sea, Black Sea, Persian Gulf

CITIES: Jerusalem, Cairo, Constantinople, Mecca, Yathrib/Medina, Damascus, Cordoba, Tours, Baghdad, Timbuktu, Samarkand, Kabul



MURKIN UTM THOGRAPHIC PROJECTION



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9th Grade World History  
2014-15

# Writer's Workshop

## The Islamic Empire Mini-Essay

### Goals

- To practice selecting relevant evidence to support a thesis efficiently;
- To practice including in-text citations (correct format and use);
- To practice planning and writing body paragraphs that have T.E.A. (topic sentence; evidence; analysis of the evidence)

### Assignment:

Use your EasyBib notes about the Islamic Empire and the attached graphic organizer to plan a clear and well organized mini-essay that answers the following question and includes in-text citations:

**Why were Abu Bakr and the Abbasid family able to gain power at different points in the history of the Islamic Empire?**

### Homework Tasks DUE Tuesday 1/13:

- Read the feedback on your Japan mini-essay on turnitin.
- Cut up and read your pile of EasyBib notes (you will get these in class). Select notes that you can use to support the thesis (you will not use all of them!). Divide them into two piles (one for each Body ¶).
- Complete the graphic organizer for homework tonight. Bring it to class on Tuesday because you will need to use it in class and you will hand it in tomorrow.

### In-class Tasks on Tuesday 1/13 [Go directly to the Goldrick Lab] :

- Write the Islamic Empire mini-essay in class. BE SURE TO USE A GOOGLE.DOC!
- Submit your mini-essay to turnitin before you leave class on Tuesday.

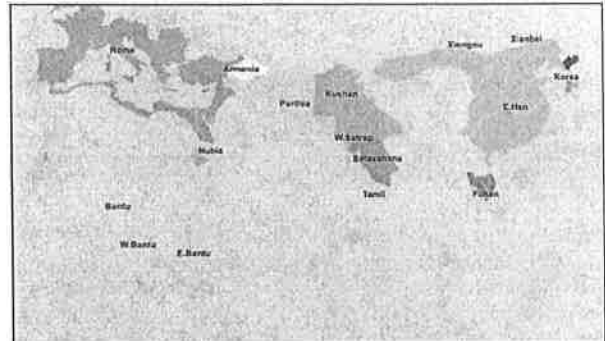
Islamic Empire Graphic Organizer

Name \_\_\_\_\_

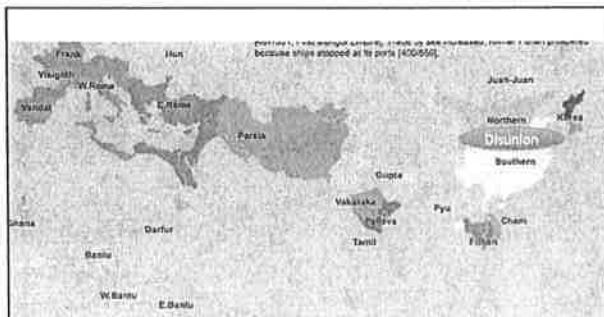
Requirements for each ¶	Planning notes (these should be brief and clear)
<p><b>Intro ¶</b></p> <ul style="list-style-type: none"> <li>• Introduce Topic</li> <li>• Present Thesis</li> <li>• Preview of evidence</li> </ul>	<p><b>Topic:</b> How rulers gained power in the Islamic Empire</p> <p><b>Thesis:</b> Abu Bakr and the Abbasid family were both able to gain power at different moments in the history of the Islamic Empire because they had military power and they also satisfied the needs of a portion of the Muslim community.</p> <p><b>Preview of evidence:</b></p> <ul style="list-style-type: none"> <li>• Abu Bakr was well respected and he had strong military skills</li> <li>• The Abbasids rallied Muslims who were unsatisfied and then used military power to destroy the Umayyad dynasty.</li> </ul>
<p><b>Body¶ #1</b></p> <p>Topic sentence</p> <p>Evidence (Which EasyBib notes will you use?)</p> <p>Analyze your evidence (Why does the evidence support the thesis?)</p>	<p><b>T</b></p> <p>Abu Bakr gained power after Muhammad died because...</p> <p><b>E</b></p> <p><b>A</b></p>
<p><b>Body¶ #2</b></p> <p>Topic sentence</p> <p>Evidence (Which EasyBib notes will you use?)</p> <p>Analyze your evidence (Why does the evidence support the thesis?)</p>	<p><b>T</b></p> <p>Similarly, the Abbasids were able to take power from the Umayyad dynasty because...</p> <p><b>E</b></p> <p><b>A</b></p>
<p><b>Conclusion ¶</b></p> <p>Restate thesis &amp; sum up evidence.</p>	

### Eurasia: Maps 125 – 1700 CE

Who looks powerful?



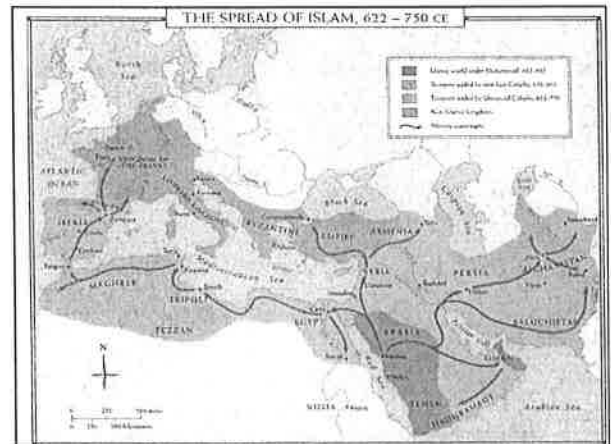
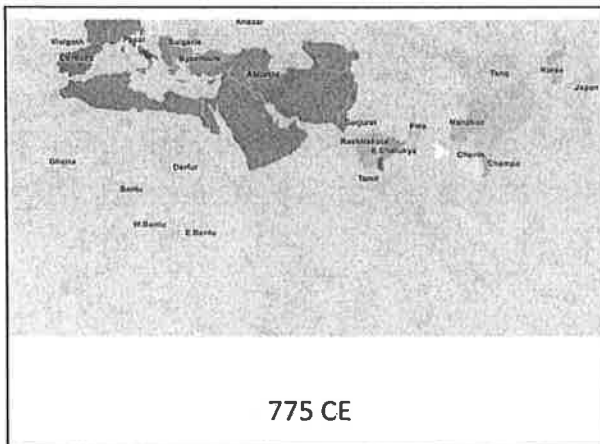
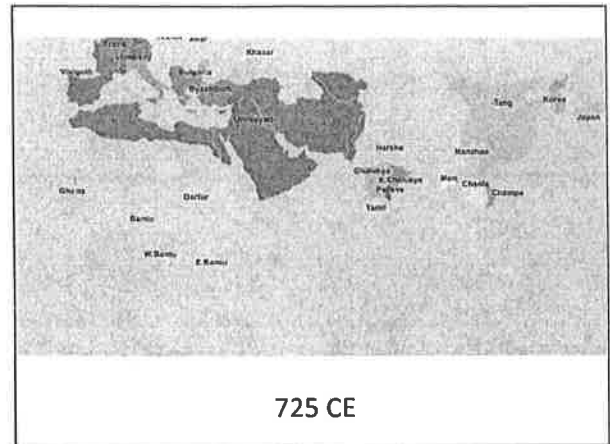
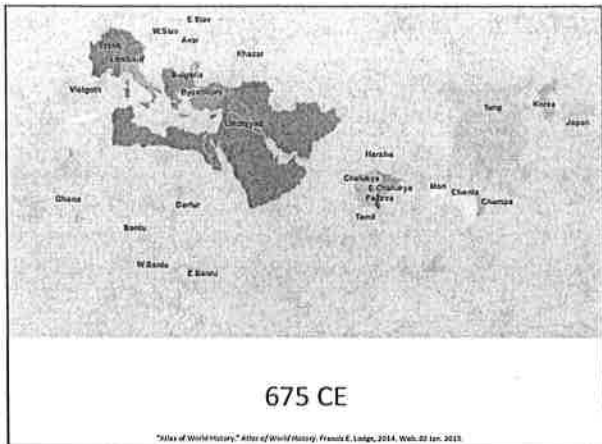
125 CE



425 CE



600 CE





## Islamic World Homework #1

Name \_\_\_\_\_

Due 1/8/15

- Review the early history of the Islamic Empire by reviewing the timeline from class.
- Complete Worksheet #31 using the attached copy of page 174 from *Contrast and Connections*.
- Read Worksheet #32.
- Make 4-5 EasyBib notes to gather information about why people wanted to live in Baghdad. Each notecard should focus on one reason why people wanted to live there.
- Put your EasyBib notes in a logical order and clip them together.
- You will use your notecards (not the packet!) to write a paragraph that explains why people wanted to come live in Baghdad and why this caused the city to grow. **You will need to include in-text citations!**

In-text citation format for *Contrast and Connections*:  
(Shepard et al 174).

In-text citation format for the worksheet page:  
("Worksheet 31"). or ("Worksheet 32").

Islamic World HW #3

Name \_\_\_\_\_

Assignment D: DUE Monday 1/12/15

- Read the subsection “Muslim Society” on pp. 270-271 in your textbook. These pages focus on Muslim society during the Abbasid Caliphate. Describe the key features of Muslim society here:

Impact of Islamic Texts:

Family and Women:

Slavery:

Economy:

- Read the subsection “Muslim Scholarship” on pp. 271-272 in your textbook. Answer the questions below.

Why did scholarship thrive in the Islamic world?

What was the House of Wisdom? What happened there and why did it matter?

Why was Cordoba considered an “exchange point”?

- ❑ Read the sub-subsection “Islamic Art” on pp. 273-274 (stop at the sub-subsection “Literature”) and page 275 in your textbook. Answer the questions below.

How did Muslim beliefs affect art?

What do Muslims believe about the Dome of the Rock? (p.273)

What is calligraphy? Why is calligraphy important in Islamic art? Where is it present on the Dome of the Rock? (p.273) Why did it develop? (p. 275)

What features are common features in mosques? (p.274)

Islamic World HW #4

Name \_\_\_\_\_

- Read the subsection “Muslim Society” on pp. 270-271 in your textbook. These pages focus on Muslim society during the Abbasid Caliphate. Describe the key features of Muslim society here:

Why there was commonality:

Family and Women:

Slavery:

Economy:

- Read the handout about the House of Wisdom. Underline key intellectual accomplishments. Then try to find out more information about **one of the following people/topics** in the ABC-CLIO database. Print out one article and underline key information about the significance of the person or innovation
- Al-Khwarizmi (algebra)
  - Astrolabe (astronomy)
  - Ibn Sina (medicine)
  - Ibn Rushd (reason and faith)
  - Ibn Khaldun (history)



9th Grade World History  
Places of Power Unit IV: The Islamic World  
In-class Assignment

Name \_\_\_\_\_

### **TRADE & TRAVEL IN THE ISLAMIC WORLD**

#### ***The scenario:***

It's the 11<sup>th</sup> century. Though the Abbasid Caliphate still exists, several regions have broken free from Abbasid control. The Fatimid Caliph rules from the city of Cairo (in Egypt); the Zirid Caliph rules from the city of Granada (in Spain) and the Abbasid Caliph still rules from Baghdad.

You are an advisor to one of these three caliphs (you will pick in class). Your caliph wants to host a big banquet in order to impress a visitor from the city of Timbuktu who is traveling around the Islamic World and will arrive in your city in three months (90 days).

Your first job is to order the supplies needed for the banquet in time! Your second job is to prepare a short speech for the caliph to give at the banquet. The speech will compliment the visitor and explain some of the benefits of travel in the Islamic World.

***Complete the tasks on the other side of this sheet in order to satisfy your very picky caliph!***

First:

- Study the map in your packet and find your city as well as the city of Timbuktu (in West Africa).
- Look at the key (which shows how fast people could travel by land, through the desert, or by sea) and the scale (which shows you what distance on the map equals 1000 km).
- Read Worksheet 33. It lists many goods that were available across the vast Islamic World. Then decide four (4) items you want to buy for the banquet in order to impress the caliph's visitor. Remember, the visitor will arrive in 90 days. Will each item arrive in time for the caliph's chef to use it?
- Use the attached chart to record how long it will take for each item to arrive.

Then:

- Read the handout "Benefits of Travel" and create 3-4 EasyBib notes that explain the different benefits of trade in the Islamic World.
  - The source on your notecard will be the author's last name: Shephard and the page number is 88.
  - When you include information from these notecards your in-text citations will look like this: (Shephard et al. 88).
- Decide how far the caliph's visitor has travelled from home. Make another EasyBib note that describes the furthest point s/he has travelled to in the Islamic World (The distance from Timbuktu to (pick a city) is \_\_\_ km and it would take \_\_\_ days to get there). Use the map to calculate the distance and number of travel days. The source for your EasyBib note is: "Baghdad's Trade".
- Use the map to figure out how long it will take him/her to get back home from your city (It will take you \_\_\_ days to travel \_\_\_ km back to Timbuktu from (your city)). Use the map to calculate the distance and number of travel days. Your notecard source looks like this:  
("Baghdad's Trade").

Finally:

- Write a short speech (with in-text citations) for your caliph to give at the banquet. Use the notecards you have made and the Banquet chart to do this. In this speech you should do all of the following:
  - Praise the visitor for traveling around the Islamic World and thank him/her for coming to your city. Be sure to mention how far s/he travelled and how long it will take for him/her to get back home (refer to your notecards).
  - Compliment the visitor by describing at least two (2) specific benefits from trade in the Islamic World (refer to your notecards).
  - End by saying you hope the visitor will enjoy the special items you ordered from around the Islamic World for the banquet. Mention where 2 items are from and how long it took to get these items to your city.

## The Caliph's Banquet Planning Chart

Your Caliph rules from the city of \_\_\_\_\_ which is the capital of the \_\_\_\_\_ dynasty.

Item for the banquet	Place of origin for this item	How many days will it take to arrive? Use the key and scale on the map to figure this out.
1.		
2.		
3.		
4.		

An in-text citation for any information on this chart would look like this:

("Baghdad's Trade").

## The Islamic Empire and The Islamic World Review Sheet

- Be sure to complete the practice quizzes on Schoology before class on Thursday.
- Be sure to check the gradebook on Schoology so that you can submit any late work by Thursday.

### Study the following water and citeis on the map you labeled:

Persian Gulf, Red Sea, Mediterranean Sea, Indian Ocean

Cordoba, Baghdad, Timbuktu, Mecca, Damascus, Cairo, Kabul, Samarkand

### Big idea questions:

#### **ISLAMIC EMPIRE “Chapters”**

How did we decide to remember each “chapter” of the Islamic Empire? What stood out about each? Why did the Umayyad and Abbasid caliphates end?

#### **SCHOLARSHIP**

What stands out about scholarship in the Islamic World? What city was very important in promoting scholars? What was the role of the Abbasid caliphs? What were the 3 achievements we picked for our test?



**Big idea questions (continued):**

**CONTACT WITH EUROPE**

Explain the extent of contact between the Islamic Empire/World and Western Europe and also the significance of it.

**TRAVELLING IN THE ISLAMIC WORLD**

If you travelled around the Islamic World like Ibn Battuta did, what would you notice about the art and architecture you saw? How would what you saw connect to your own values as a Muslim? What else did he notice about the Islamic World on his Rihla or journey (use the chart and documents!)? Why is Ibn Battuta a significant historical figure?

**RELIGIOUS DIVERSITY**

How diverse was the Islamic Empire? Who were the “people of the book” according to Muslims? How did Islamic leaders treat people of other faiths?

**Significant People and Groups (What were they known for?):**

Abu-Bakr –

Ali –

Muhammad –

Hussein –

Sunni –

Umayyad –

Shia –

Abbasid -

Name: \_\_\_\_\_

Block: \_\_\_\_\_

### Islamic Empires Test 9<sup>th</sup> Grade World History

**Part I. Map Matching:** Match the geographic terms below to the numbers or letters on the map. (1 point each, 10 points total)

\_\_\_\_\_ Persian Gulf

\_\_\_\_\_ Red Sea

\_\_\_\_\_ Mediterranean Sea

\_\_\_\_\_ Indian Ocean

\_\_\_\_\_ Cordoba

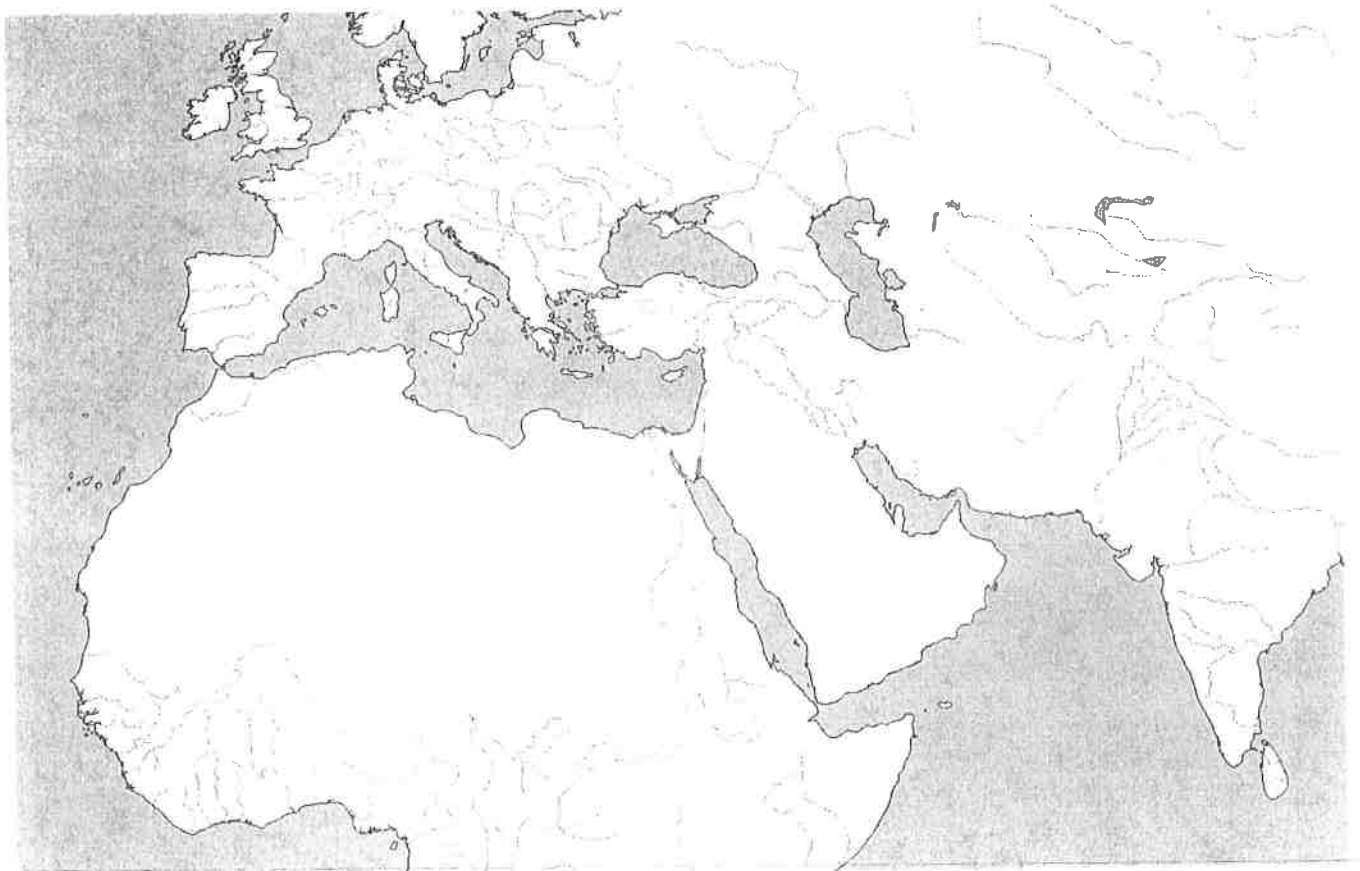
\_\_\_\_\_ Baghdad

\_\_\_\_\_ Timbuktu

\_\_\_\_\_ Mecca

\_\_\_\_\_ Damascus

\_\_\_\_\_ Kabul



1 Bonus Point for each city you can label that is not listed above! Label on the map







**Part III. Explanations:** Write a response to the following questions. Be sure to answer each question thoroughly. (10 points each, 40 points total)

1. To what extent (how far) did Islam expand into Europe and what impact did it have? Where did the advance of Islam stop?

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2. What do the commonalities in art and architecture reveal about consistent Islamic values?

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3. How did Islamic leaders deal with religious diversity?

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4. Why is Ibn Battuta such an important source about the Islamic World? What similarities and differences did Ibn Battuta see as he travelled throughout Islamic World?

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**IV. Matching: Match the letter with the best description. (2 each, 14 total)**

- A. Abu Bakr            B. Muhammad            C. Sunni            D. Shia  
E. Ali            F. Umayyad            G. Abbasid

1. \_\_\_\_\_ The first caliph who managed the transition after Muhammad's death.
2. \_\_\_\_\_ Supporters of Ali.
3. \_\_\_\_\_ The caliphate under which territorial expansion occurs into North Africa and Spain.
4. \_\_\_\_\_ The 4<sup>th</sup> caliph who was murdered by the Umayyad.
5. \_\_\_\_\_ Founder of Islam.
6. \_\_\_\_\_ A time of scholarly achievements under this caliphate, including the Golden Age and the House of Wisdom.
7. \_\_\_\_\_ The leaders of this caliphate were followers of the Sunna (the Way of the Prophet).



LAW DEPARTMENT



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June 23, 2015

William F. Marshall  
Judicial Watch  
425 Third Street S.W.  
Suite 800  
Washington, D.C. 20024

Re: *Public Records Request*

Dear Mr. Marshall:

The Newton Public Schools has compiled the enclosed materials for the 10<sup>th</sup> grade Arab-Israeli conflict taught at Newton South High School.

This final submission concludes the Newton Public Schools' response to your public records request.

Very truly yours,

A handwritten signature in black ink, reading "Donnalyn B. Lynch Kahn". The signature is written in a cursive style.

Donnalyn B. Lynch Kahn  
City Solicitor

cc: Dr. David A. Fleishman  
Superintendent

Name: \_\_\_\_\_

## Unit SIX: Towards a Two State Solution: The Israeli / Palestinian Conflict (1917-present)

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### Essential Unit Questions

- Historically, what factors have aggravated the relationship between Israelis and Arabs? What factors have allowed for negotiation, peace, and co-existence?
  - In regards to the Israeli/Palestinian conflict today, what are the most viable prospects for peace and the most serious concerns for conflict?
- 

### Day One: An Introduction to the Israeli/Palestinian Conflict (from 1917-2000)

**Due:**

**Reading:** History of the Israeli-Palestinian Conflict by Negar Katirai (Council on Foreign Relations) and Dr. Mark LeVine (University of California-Irvine) [via PBS]

**Questions:**

- Based on your understanding of the reading, identify what you believe are the **6** most important dates – events that were major turning points or significant occurrences that define the conflict.
- Based on your understanding of the reading, identify **3** historical conflicts you believe are still relevant to the conflict between Israelis and Palestinians today. Why?
- Based on your understanding of the reading, identify **3** examples that illustrate negotiation and compromise can happen in this conflict.
- Based on your understanding of the reading, identify **3** events that may have stoked past resentments between the two sides but may no longer be relevant to Israelis and Palestinians living today.

### Day Two: An Introduction to the Key Issues in the Peace Process (from 1967-2013)

**Due:**

**Video:** Challenges in Defining an Israeli-Palestinian Border (via the nytimes.com)

**Watch:** Part 1, Part 2, and Part 3 on the interactive website. Look at the pictures below for each section.

**Questions:**

- Based on the video: In defining a permanent border between an Israeli state and a proposed Palestinian state . . .
  - . . . what do you think are the top **5** concerns Israelis have about defining a new border.
  - . . . what do you think are the top **5** concerns Palestinians have about defining a new border.
- In the video, not all Israelis share the same opinions on where a border gets drawn. Brainstorm 2-3 factors that might contribute to this. Why do you think the Palestinians interviewed tend to express a more unified opinion?

### Day Three: An Introduction to the Key Issues in the Peace Process (from 1967-2013) [pt. 2]

**Due:**

**Video:** Challenges in Defining an Israeli-Palestinian Border (via the nytimes.com)

**Watch:** Part 4 and Part 5 on the interactive website. Look at the pictures below for each section.

**Questions:** Add to the materials you gathered during your last homework assignment.

- Based on the video: In defining a permanent border between an Israeli state and a proposed Palestinian state . . .
  - . . . what do you think are additional concerns Israelis have about defining a new border.
  - . . . what do you think are additional concerns Palestinians have about defining a new border.
- In the video, not all Israelis share the same opinions on where a border gets drawn. Brainstorm 2-3 factors that might contribute to this. Why do you think the Palestinians interviewed tend to express a more unified opinion?

**Day Four: What would a Two-State Solution look like? (1994-present)**

**Due:**

**Task:** Based on the character you receive, complete the "Two-State Solution" worksheet you receive in class. Complete the blank map and the attached questionnaire.

**Web Resources:**

- Crisis Guide: The Israeli-Palestinian Conflict (Chapter II: The Territorial Puzzle) [via the Council on Foreign Relations] – *This website provides both graphics and narration on key issues in relationship to geography in the conflict. The Regional Complexities section is particularly helpful for this assignment.*
- Is Peace Possible? Two State Solution Simulator [via The S. Daniel Abraham Center for Middle East Peace & The Atlantic] – *This website identifies the key demands of both sides and offers you the ability to adjust the current borders of Israel in accordance with establish peace plan proposals. You do not need to complete a map on this site, but it may be helpful to play around with the simulator to generate some ideas for your worksheet.*

**Day Five: What would a Two-State Solution look like? (1994-present) - Part II**

**Due:**

**Task:** Write a 1-2 page reflection that covers the following points and submit via email by the beginning of your respective class. (Worth 30 points – utilize unit vocabulary and concepts / no thesis necessary)

- What evidence did the simulation and the overall unit provide that illustrates a two-state solution is viable?
- What evidence did the simulation and the overall unit provide that illustrates a two-state solution is unlikely in the foreseeable future?
- What was the single most important thing you took away from the simulation and the unit overall?

## Israeli/Palestinian Conflict:

### -Peace Plan Simulation – from the Bottom Up-

#### Summary

*This activity asks you to consider how a variety of people would respond to new rounds of negotiations between the Israeli government and the Palestinian Authority. Several years ago, the New York Times interviewed a variety of people living in Israel and the Palestinian Territories to get their opinions on a variety of negotiable issues. You will assigned to one of these people for our simulation. Using the available video footage and the information we have studied in class, imagine you have been assigned by the US State Department to interview one person and report back on their thoughts regarding the peace process.*

*Based on the available information, you may have to infer a good deal about what your character would propose. You may not be able to answer all of the sections of the questionnaire below. This is fine. This activity acknowledges that average Israelis and Palestinians may not have a fully formulated opinion on all facets of the peace plan. That said, based on the evidence available, you should be able to surmise a fairly complete submission.*

#### One State / Two State / Three State

*Most students will likely submit a map proposal that contains two states: Israel and a future Palestine. That said, some of the characters hold views that suggest support for a One State Solution. The One State Solution, when it is argued for, often comes in three very different forms:*

- a secular multi-ethnic state with equal legal and political rights for Israelis and Palestinians
- a Greater Israel that annexes much of the West Bank and resettles Palestinians in neighboring Arab nations
- an Islamist Palestine that includes all of Gaza, the West Bank, and present day Israel

*There has also been some limited discussion of a three state solution:*

- Israel's border return to pre-67 lines, the West Bank becomes the recognized Palestinian State, and Gaza is left to develop as a separate, independent nation under currently undefined terms.

#### Additional Resources

- Three Options for Peace by David Makovsky (2011 – New York Times): With roughly 4% of the Israeli population living in settlements within the West Bank, some have asked how a viable Palestinian state can be created while respecting the land claims of the settlers. Although some believe these settlers will have to return to Israel, others (including President Obama) believe that calculated “land swaps” between Israel and a future Palestine could offer a viable solution. Here are three proposals from the last round of failed negotiations in 2008.
- Crisis Guide: The Israeli / Palestinian Conflict (Council on Foreign Relations): Chapter II: The Territorial Puzzle offers a one-stop resource to understanding relevant issues related to geography and borders. You can watch this in its entirety or skip to sections you need to review. Each section has a short narration that outlines the major issues.
- Is Peace Possible? Two State Solution Simulator (The Atlantic and the S. Daniel Abraham Center for Middle East Peace): If you already feel like you have a good grasp on the core issues and want to a more advanced tool for redrawing the borders of Israel and a future Palestine, this web app offers a very powerful engine for exploring land swap options.

#### Characters (see *Challenges in Defining an Israeli / Palestinian border* website on nytimes.com)

- |                           |                   |                     |                  |
|---------------------------|-------------------|---------------------|------------------|
| • Mahdi Abdul Hadi        | • Sima Halif      | • Dr. Boaz Ganor    | • Hala Jahshan   |
| • Uri Segal               | • Najla Kayed     | • Ibrahim Jabr      | • Yuli Edelstein |
| • Adalia Danielle Salomaa | • Nawaf Zagarnah  | • Dimitri Kabanov   | • Shaul Arieli   |
| • Marco Carmignani (UN)   | • Idan Ben-Ari    | • Jamal Abu Khamseh | • Nabil Shaath   |
|                           | • Uzi Sharbaf     | • Gilad Ben David   | • Abed Kassab    |
|                           | • Murad Abu Shafi |                     |                  |



**Israeli/Palestinian Conflict:**  
Peace Plan Simulation

Character Name & Background

Based on the provided video footage, what concerns does your character specifically outline?

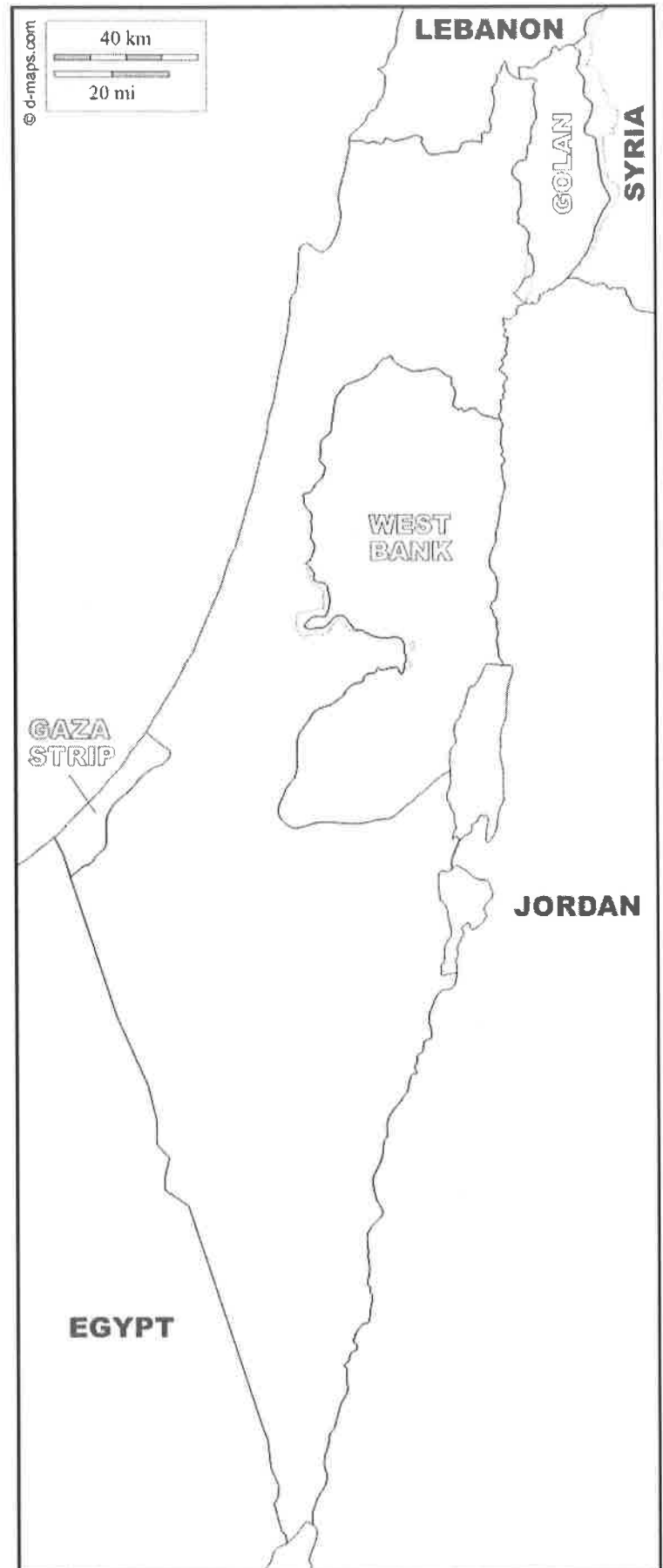
[Avoid stereotypes...] Based on the character's behavior, tone and overall presentation in the video, what else can you infer about this person's concerns or convictions?

If negotiations between Israelis and Palestinians were to restart, what are the key elements you believe your character would prioritize?

Lastly, imagine your character was asked to propose borders for a two-state solution. Make adjustments to the map to your right based on what you believe your character thinks. Add additional comments in the space outside Israel and the Palestinian territories. In addition to borders (\*), make sure to address *at least 3* of the following issues:

- Land Swaps
- Control of Jerusalem (\*)
- the Security Wall
- Access to Water (\*)
- Annexation of Large Israeli Settlements (\*)
- Adequate land for Palestinian refugees (\*)
- Full Independence for Gaza

(\*) *Five Points of Peace*, as outlined in Oslo (1993)



**A Modified PROMISES • TIMELINE December 2001**

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**Assignment Part One:**

- **For homework:** Read the timeline and highlight the following in the colors you choose:
  - Highlight important leaders in \_\_\_\_\_
  - Highlight important places in \_\_\_\_\_
  - Highlight other important information in \_\_\_\_\_
- **In class:** After highlighting the reading, go back and put stars by the 10 most important events

**HISTORY OF THE ISRAELI-PALESTINIAN CONFLICT**

*The history of the Palestinian-Israeli conflict changes dramatically depending on who is telling it and where they start the story. Therefore, it is important to note that a historic timeline of events concerning this conflict is always difficult to present in an objective manner. For this reason, certain events of the timeline include both a Palestinian (on the right side) and an Israeli (on the left side) perspective.*

**Zionist movement:** *A response to the worsening persecution of European Jews and out of the desire to join the community European countries. Thousands of Jews began immigrating to Palestine, which was then part of the Ottoman Empire.*

**BLUE = Israeli Perspective**

**GREEN = Palestinian Perspective**

<p><u>1917</u>  <i>The British government, in the Balfour Declaration, stated its support for “the establishment in Palestine of a National Home for the Jewish people.”</i>  <b>Motivation:</b></p> <ul style="list-style-type: none"> <li>• sympathy for the Zionist cause</li> <li>• rally Jews to the side of the Allies</li> <li>• “self determination of small nations”</li> <li>• securing British influence of the region east of the Suez Canal</li> </ul>	<p><u>1915</u>  <i>Exchange of ten letters between:</i></p> <table border="1" style="width: 100%;"> <tr> <td style="width: 50%;"><i>Britain’s high commissioner in Egypt</i></td> <td style="width: 50%;"><i>Emir of Mecca and King of the Arabs</i></td> </tr> </table> <ul style="list-style-type: none"> <li>• Britain pledged to support Arab independence if Hussein’s forces revolted against the Ottomans.</li> <li>• Hussein envisioned a unified Arab state stretching from Syria to Yemen.</li> </ul>	<i>Britain’s high commissioner in Egypt</i>	<i>Emir of Mecca and King of the Arabs</i>
<i>Britain’s high commissioner in Egypt</i>	<i>Emir of Mecca and King of the Arabs</i>		

**1918**

As a result of World War I, Britain wins control over the area of Palestine from the Ottoman Empire. The area becomes known as British-mandate Palestine. [A mandate is an authorization to govern over conquered territory]. From 1918 to 1948, Britain governs over the Jews and Arabs living in this territory.

**1921**

Britain creates TransJordan (now Jordan). First major episode of violence erupts on May Day, leaving scores of Jews and Arabs dead.

Jews described the violence as a “pogrom” or “riots.”	Palestinians term the violence a “revolt.”
---	--

**1929**

Second major episode of violence spreads throughout the country. Sixty-seven Jews are killed.

**1936**

*In response to killing of a Muslim leader by the British*

<p><i>Arab residents of British Mandate Palestine begin “rioting,” causing violence, and the seizure of a shipment of illegal arms destined for the Jewish defense force. The “rioting” lasts until 1939, when the British, in part to obtain Arab support for the recently erupted war with Germany, ban most land sales to Jews.</i></p>	<p><i>Arab residents of British Mandate Palestine begin the “Great Arab Revolt.” causing violence, and the seizure of a shipment of illegal arms destined for the Jewish defense force. The “revolt” lasts until 1939, when the British, in part to obtain Arab support for the recently erupted war with Germany, ban most land sales to Jews.</i></p>
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**November 1947**

The United Nations' General Assembly recommended the partition of British-mandate Palestine into two separate states, one for Jews and one for Arabs. Fighting breaks out soon thereafter, as all the surrounding Arab states rejected the partition plan.

<i>Zionist leaders accepted the proposed partition for tactical and strategic reasons.</i>	<i>Palestinians considered the proposal unrepresentative of the demographic distribution of Jews and Arabs living in Palestine at that time, and so rejected it.</i>
--	--

**1948**

Zionist leaders proclaimed the state of Israel. Fighting breaks out between the state of Israel and its Arab neighbors as British troops are leaving the country.

<p><i>War known by Israelis as "War of Independence"</i></p> <ul style="list-style-type: none"> <li>• <i>Some 700,000 Palestinians leave what had been British-mandate Palestine.</i></li> <li>• <i>Israel gains control over large tracts of land, including some five hundred Palestinian villages.</i></li> </ul>	<p><i>War known by Palestinians as "the Catastrophe"</i></p> <ul style="list-style-type: none"> <li>• <i>Some 700,000 Palestinians flee or are driven from what had been British-mandate Palestine.</i></li> <li>• <i>Israel annexes large tracts of land and destroys some five hundred Palestinian villages.</i></li> </ul>
--	---

- Jordan establishes control over the West Bank
- Egypt establishes control of the Gaza Strip.
- Control of Jerusalem is split between Israel in the west and Jordan in the east

December: UN General Assembly passes Resolution 194: Palestinian refugees who wish to return to their homes should be permitted to do so and that those who do not wish to return should be compensated by the state of Israel.

**May 1964**

422 Palestinian national figures meet in Jerusalem. Creates the Palestine Liberation Organization (PLO), Palestine National Council (PNC), the National Fund and the Palestine Liberation Army (PLA). The meeting also approved a Palestinian national covenant and basic law.

**June 1967**

Israel gains control over territory formerly controlled by Egypt, Syria and Jordan

- Sinai Peninsula and Gaza Strip from Egypt
- Golan Heights from Syria
- West Bank and East Jerusalem from Jordan.

<p><i>Israelis call the "Six Day War"</i></p> <ul style="list-style-type: none"> <li>• <i>Israel conducts pre-emptive attack against Egypt</i></li> <li>• <i>Nearly triples size of their territory</i></li> <li>• <i>Rightwing Israelis refer to West Bank and East Jerusalem by the biblical names "Judea and Samaria" and consider the biblical lands of the Jewish people.</i></li> </ul>	<p><i>Palestinians call it: "al-Naksah." or "the Setback."</i></p> <ul style="list-style-type: none"> <li>• <i>Palestinians view this as a violation of international law regarding territory seized during war.</i></li> <li>• <i>Iraq sends forces into Jordan to support the war, even though Jordan had not requested such action.</i></li> <li>• <i>The PLO moves its operations from the West Bank to Jordan.</i></li> </ul>
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In response to the war, the UN Security Council passes Resolution 242, which calls for the

- "withdrawal of Israeli armed forces from territories occupied in the recent conflict [in official UN languages this implies that Israel has to return all the conquered territory];
- termination of all claims or states of belligerency
- respect for and acknowledgement of the sovereignty, territorial integrity and political independence of every state in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force."

This resolution, with its formula of “land for peace,” is the basis of for all subsequent peace negotiations between Israel, Palestinians, and the surrounding Arab states.

### September 1970

Through a battle that results in the loss of 3,000 lives, The PLO is forced by Jordan’s King Hussein to move headquarters to Lebanon. Arab League and by Gamel Abdel Nasser, leader of Egypt broker the peace agreement.

### September 1972

Palestinian gunmen kill 11 Israeli athletes at the Munich Olympics.

### October 1973

Egypt and Syria organize a surprise attack on Israeli forces in the Sinai Peninsula and the Golan Heights on the day of the Jewish fast of Yom Kippur and the Muslim month of Ramadan, in which the annual fast is performed. The war lasted for 3 weeks

<i>Israelis = Yom Kippur war. Israel saw the war as a military victory because it maintained possession of the Sinai Peninsula and the Golan Heights.</i>	<i>Arabs = Ramadan war. In a surprise attack, Egypt and Syria made initial gains but retreated after Israeli counter-attacks. War was a political victory for Egypt and Syria. Though they overextended their forces and did not succeed in regaining control over the Sinai Peninsula and Golan Heights, Israel’s military vulnerabilities were exposed, particularly because the U.S. air-lifted a large supply of weapons to Israel, without which Israel might not have been as successful in defending its territory.</i>
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The UN Security Council passes Resolution 338, which calls for an immediate cease-fire and the immediate commencement of negotiations toward the implementation of UNSCR 242 with the goal of “establishing a just and durable peace in the Middle East.”

### 1974

The Arab League declares the PLO the sole spokesman for the Palestinian Arabs.

### July 1976

Israeli commandos rescue 98 Israeli and Jewish hostages in Entebbe, Uganda, held by Palestinians who hijacked an Air France Airbus.

### 1978–1981

President Anwar Sadat of Egypt, Prime Minister Menachem Begin of Israel and President Jimmy Carter of the United States sign the **Camp David accords**.

- Israel agrees to hand back the Sinai Peninsula to Egypt in return for peace and normalization. First time an Arab country signed a peace treaty with Israel thus accepting the state’s existence.
- Signing the Camp David accord made Sadat unpopular among many Egyptians as well as Arabs living outside Egypt.
- Egypt is expelled from the Arab League as a reaction to the peace agreement with Israel. Yet in 1980, Egypt and Israel establish diplomatic relations. This led directly to the assassination of Sadat on October 6, 1981, by 3 soldiers of the Egyptian Army.

### June 1982

Israel invades Lebanon and establishes a “security zone” in Southern Lebanon in order to block Hezbollah (a Lebanese Shi’a Muslim group whose name means “Party of God” in Arabic) forces from staging attacks on Northern Israeli communities from Lebanon. The Israeli Army reaches Beirut and succeeds in driving out Yasser Arafat’s PLO. Arafat moves his organization to Tunisia.



**September 1982**

Israel-allied Christian militias enter the Sabra and Shatila refugee camps (housing Palestinian refugees) in Beirut and massacre about 2,000 unarmed Palestinians after PLO fighters are forced out of Lebanon by Israel. The Israeli army occupied the camps at the time. *Official Israeli inquiry found Defense Minister Ariel Sharon indirectly responsible for the killings*

**1983–1985**

Israel makes a phased withdrawal from most of Lebanon, except for a “security zone” in south.

**December 1987**

A Palestinian Intifada [“uprising” in Arabic] begins in the West Bank and Gaza. A protest of continued Israeli occupation of the West Bank and Gaza.

<p><i>Israel tried to suppress the “riots” and “disturbances,” with police and army forces, curfews, closing of universities, arrests, deportations and restrictions on economical activities. But a united Palestinian public continued its protests and demonstrations for six years. Some believe that as a result of the Intifada, Israeli public opinion changed and the majority of Israelis became in favor of entering into peace negotiations with the Palestinians. More than 20,000 people were killed or injured between 1987 and 1993.</i></p>	<p><i>Involved demonstrations, strikes, riots and violence. The most symbolically important act of the Intifada was the stoning of Israeli security forces and civilians, often performed by young men and boys. What made the Intifada stand out from earlier forms of protests was its duration and its wide public support, including women. The Intifada also marked the first time that Palestinians living in the West Bank and Gaza became significantly involved in the movement against Israeli occupation. Until then, most of the opposition was organized from outside the occupied territories by the PLO.</i></p>
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**December 1988**

Palestinian leader Yasser Arafat condemns all forms of terrorism and recognizes the state of Israel. U.S. President Ronald Reagan authorizes the U.S. to enter into a “substantive dialogue” with the PLO. Israel remains hostile to the PLO. Jordan renounces all territorial claims to the West Bank. The next day, in a clear show of support for the PLO, the UN General Assembly passed Resolution 53/196, which “reaffirmed the inalienable rights of” Palestinians and Syrians in the Golan, called on Israel not to exploit natural resources in the occupied territories.

**October 1991**

The Madrid (Spain) Peace Conference includes delegations from Israel, Syria, Jordan, Lebanon, Egypt, and the Palestinians. It marks the first time most of the Arab parties (except for Egypt) and Israel sat down at a table together. The conference is organized along bi-lateral [involving or participated in by two nations] lines as well as multilateral [participated in by more than two nations] lines.

**January–September 1993**

Secret talks between Israeli Prime Minister Yitzhak Rabin and PLO leader Yasser Arafat begin in Oslo, Norway. September: they sign a Declaration of Principles in Washington on the basis of the negotiations made in Oslo.

<p><i>Israel recognized the PLO and gave them limited autonomy (in the occupied territories of the West Bank and Gaza) in return for peace.</i></p>	<p><i>The PLO in turn gave up its claims to Israel’s territory as defined by its borders before the 1967 war. The Palestinians also agreed to end the Intifada and establish security in the West Bank and Gaza.</i></p>
---	--

- The trade-offs made became known as “land for peace.” Because they could not resolve all the issues right away, the two sides agreed to make gradual steps towards a final settlement of the conflict. The process by which the two sides would gradually exchange land for peace and work out the more difficult issues standing in the way of a final agreement became known as the “Oslo peace process.”
- The two sides were no longer claiming that the other did not have the right to exist as a state or peoples on that land and both pledged to work towards a final agreement that would settle all outstanding issues between them.

### 1994

February: a militant Jewish settler kills 29 Palestinians praying at the main mosque in Hebron, the West Bank.

May: Israel and the PLO reach the "Cairo Agreement," which included an Israeli military withdrawal from about 60% of the Gaza Strip (Jewish settlements and their environs are excluded) and the West Bank town of Jericho. Further Israeli withdrawals were anticipated during a five year period in which a permanent resolution would be negotiated on the issues of Jerusalem, settlements, Palestinian refugees and Palestinian sovereignty.

July: Palestinian leader Yasser Arafat makes a triumphal return to Gaza to take up his new position as head of the new Palestinian self-rule Authority (PA), after nearly 12 years of running the PLO from Tunisia.

October: a comprehensive peace treaty between Israel and Jordan is signed. The peace treaty ended the conflict between the two countries that dated back to the war of 1967, when Israel gained control of Jerusalem and the West Bank from Jordan.

### 1995

September: Arafat and Rabin sign the Taba agreement (known as Oslo II) in Washington to expand Palestinian self-rule in the West Bank and Gaza and allow Palestinian elections

November: Israeli Prime Minister Yitzhak Rabin is assassinated by Yigal Amir, an orthodox Jewish student opposed to Israeli withdrawals from the occupied West Bank. Shimon Peres becomes Prime Minister of Israel.

### February–March 1996

A series of Hamas suicide bomb attacks kills 57 Israelis. Shimon Peres suspends negotiations with Syria. Hamas is an Islamist political group founded in 1988 that opposes Israel and rejects the Oslo peace process and other negotiations. Hamas is not an abbreviation but a nickname, and comes from the Arabic for "zeal." The full name is translates to "Islamic Resistance Movement."

### 1996

In May, Likud candidate Binyamin Netanyahu wins the election for prime minister, defeating incumbent Shimon Peres, of the Labor party. Netanyahu had campaigned against the Labor party's approach to the peace process, promising that he would provide "Peace with Security." Yet in September, violence claims the lives of 61 Arabs and 15 Israeli soldiers over Israel's opening of an archaeological tunnel site close to Muslim shrines in Jerusalem.

### January 1997

Israeli Prime Minister Binyamin Netanyahu hands over 80% of the West Bank town of Hebron to Palestinian rule, but holds on to the remainder, where several hundred Jewish settlers live among 20,000 Palestinians.

### October 1998

Wye River Memorandum (WRM): Signed by Israeli Prime Minister Binyamin Netanyahu outlining further Israeli withdrawals from the West Bank. The WRM resulted from meetings between Bill Clinton and Netanyahu in Maryland. The U.S. had been pressuring Israel to end 18 months of stagnation of the Israeli-Palestinian peace process.

### 1999

May: Labor Party leader Ehud Barak is elected Prime Minister of Israel, defeating Likud party incumbent Binyamin Netanyahu. Barak campaigned on a platform of bringing an end to all of Israel's conflicts with all its neighbors, Syria, Lebanon, and the Palestinians. On September 5, 1999, Israel and the Palestinian

Authority sign a revised deal based on the stalled Wye River accord, aimed at reviving the Middle East peace process.

November: final status talks resume between Israel and the Palestinians.

## 2000

February: a summit between Barak and Palestinian leader Yasser Arafat breaks up over a disagreement on a promised Israeli withdrawal from the West Bank under the revised Wye accord. Final status negotiations between Israel and the Palestinians are deadlocked as the deadline for a framework agreement [basic guidelines for an eventual final agreement for peace between Palestinians and Israelis] is missed. In March, Israel hands over part of the West Bank to Palestinians as part of a land transfer agreed to at the Wye River conferences of 1998. The land amounted to 6.1% of the total of the West Bank.

May: unilaterally withdraws from the area of Lebanon it was occupying since 1982.

July: a peace summit between Palestinian and Israeli leaders and negotiators at Camp David ends deadlocked over competing claims to Jerusalem and the issue of Palestinians refugees. Palestinians and Israelis accused each other of not being willing to make the compromises necessary for an agreement.

*Israel believes its offer of handing over 95% of the West Bank and Gaza to Palestinians for the formation of a Palestinian state to be generous. Israel views its condition of maintaining control over settlements and security zones in the West Bank to be not only reasonable but also necessary for its national security.*

*Palestinians believe they should not have to accept less than 100% of the West Bank and Gaza because the total of both territories only comprises 22% of what was originally Palestine. Palestinians also view the Israeli proposal as unacceptable because it would divide the Palestinian state into disconnected regions; a situation that would not free them from Israeli occupation and would not make for a truly independent state.*

September: Ariel Sharon, the leader of Likud [Israel's right-wing political party], visits the Temple Mount, known to Muslims as the Haram al-Sharif ("Noble Sanctuary") with 1,000 Israeli soldiers. A Palestinian protest of Sharon's visit turns violent and sparks demonstrations and violence that have continued until today.

*Sharon and his supporters state that the Palestinian violence was planned before his visit to the Temple Mount and that the Palestinians are only using his visit to the Mount as an excuse for their attacks. The Israeli Ministry of Foreign Affairs has used the term "Terror Intifada" to describe the violence committed by Palestinians since September 2001. Israelis point to Palestinian attacks on Joseph's tomb (in West Bank town of Nablus) on October 8th, 2000 and Rachel's tomb (in West Bank town of Bethlehem) as proof that Palestinians do not respect Jewish holy sites and therefore should not be granted sovereignty over the Temple Mount.*

*Because Jews do not normally visit the Temple Mount except as tourists and because Sharon made his visit accompanied by 1,000 soldiers during a delicate part of the peace process, Sharon has been criticized for trying to provoke a Palestinian reaction that would undermine the peace process. Palestinians term their demonstrations and attacks the "al-Aqsa Intifada," in the name of the mosque on the Haram al-Sharif and state that the Intifada is fueled by frustration over continued Israeli occupation of the majority of the West Bank and parts of the Gaza Strip.*

Al Aqsa Intifada marks the first time Palestinian citizens of Israel have participated in protests and demonstrations against Israel in solidarity with Palestinians in the West Bank and Gaza.

*Israelis cite the participation of Arab Israelis in the recent Intifada as a reason not to allow Palestinian refugees to return to live in Israel.*

*Arab Israelis have stated that they are protesting the continued occupation of the West Bank and the Gaza Strip as well as the treatment of Arab Israelis within Israel. According to the Nazareth-based Arab Association for Human Rights, there are huge gaps in local government budgets for Jewish and Arab towns and municipalities.*

October: Clinton presides over a summit between Palestinians and Israelis at the Egyptian resort of Sharm el-Sheikh. The summit attendees announce a cease-fire and plans to bring an end to the Palestinian-Israeli violence but the cease-fire comes undone soon after it is formed. With his governing coalition teetering on the edge of collapse, Israeli Prime Minister Ehud Barak gives his resignation to the country's president in December, stating that he wants to seek a new mandate from the Israeli people. In other words, he hoped to get re-elected on the platform of continuing to work towards a final peace agreement with the Palestinians, and thereby regain the authority to take the steps necessary to achieve such an agreement. Barak ran as the Labor Party's candidate against Likud Party candidate Ariel Sharon.

February: Likud Party (Israel's right wing) candidate Ariel Sharon is elected as Prime Minister of Israel beating Ehud Barak by more than 20 percentage points. Sharon campaigned on the platform of "Peace with Security," and promised that he would take a different approach to the Palestinian conflict than the Oslo Peace Process approach. Palestinians are long-time critics of Ariel Sharon because of his role in Israel's 1982 invasion of Lebanon, and his support of Israel's settlement activity.

### February 2001

<i>Following the deaths of eight soldiers and civilians killed when a Palestinian bus driver ploughed his vehicle into a waiting line of passengers, Israel reimposes a total blockade on the occupied territories.</i>	<i>Palestinians claim that the blockades prevent medical and humanitarian supplies from reaching Palestinians and prevent Palestinians from attending their jobs in Israel and traveling between towns in the occupied territories.</i>
---	---

March: Ariel Sharon formally takes office as Israeli prime minister, heading a fragile seven party coalition and a government team comprising a third of the 120-member Knesset. Veteran Labor leader Shimon Peres serves as Foreign Minister, after talking his party into joining Ariel Sharon's rightwing government of national unity. In April, Israeli troops seize territory controlled by the Palestinians for the first time since the start of the Oslo process. Israeli troops seize the Gaza Strip and divide the territory into three parts.

May: the Mitchell Commission calls for an immediate ceasefire, to be followed by confidence building measures and ultimately by renewed peace negotiations. Mitchell also calls for a freeze on expansion of Jewish settlements in the occupied territories. Additionally, the European Union accuses Israel of using "disproportionate" force in the occupied territories and calls on it to dismantle Jewish settlements in the West Bank and Gaza Strip.

June: a suicide bomber kills 19 young Israelis at a nightclub in Tel Aviv. Yasser Arafat orders his forces in the occupied territories to enforce a ceasefire.

July: the Israeli security cabinet votes to give the Israeli Defense Forces (IDF) a broader license to target Palestinian terrorists. Formerly, the IDF was only permitted to assassinate terrorists actually on their way to committing an attack. The new guidelines allow the IDF to act against known terrorists even if they are not on the verge of committing an attack.

<i>Israel has stated that it must undertake preventive action against imminent terrorist threats and that in the small minority of cases where arrests are impossible (mostly due to the lack of Israeli jurisdiction in PA areas), it is forced to carry out other types of preventative operations it terms "active self-defense." Israel states that international law in general, and the law of armed conflict in particular, recognize that individuals who directly take part in hostilities cannot claim immunity from attack or protection as innocent</i>	<i>Palestinians have taken issue with Israel's policy of "targeted assassinations," stating that these killings constitute extra-judicial executions, where the victims have been killed without trial and without the chance of a fair legal process designed to examine the allegations brought forward against them. Palestinians state that under the Fourth Geneva Convention, Israel as the Occupying Power has the right to arrest and bring to trial those suspected of violent hostile activities. However, under the same Convention, extra-</i>
---	--



*civilians. Israel states that it only acts in a manner that is in compliance with the principles and practice of armed conflict, and makes every effort to avoid involvement of innocent civilians.*

*judicial executions are willful killings, which constitute war crimes and are subject to universal jurisdiction.*

August: in retaliation for a Jerusalem suicide bombing on the previous day, Israeli warplanes fire missiles at and level the headquarters of the Palestinian police in the West Bank city of Ramallah. The militant Islamist group Hamas claimed responsibility for the bombing. Israeli Special Forces also seize the offices of the Palestine Liberation Organization at Orient House in East Jerusalem. Several days later, Israeli tanks move into the West Bank city of Jenin and open fire on the Palestinian police station, destroying it. This is the biggest incursion into Palestinian controlled territory since 1994. The move is strongly criticized by Washington, which is coming under increasing international pressure to step up its intermediary role in the region. Nevertheless, on Israeli troops move into the West Bank town of Beit Jala, near the southern outskirts of Jerusalem. The U.S. and Britain strongly condemn the Israeli action.

Late Summer and Fall: Israel occupies major Palestinian cities for various lengths of time, including Jerico, Ramallah and Tulkarm.

Though the Israeli-Palestinian conflict has escalated since the October 17<sup>th</sup>, 2001 assassination of the Israeli hard-line Tourism Minister Rehavam Zeevi by Palestinian militants, there are positive signs of a renewed interest in peace talks. In a speech to the United Nations on November 15<sup>th</sup>, Israeli Foreign Minister Shimon Peres spoke of Israeli support for Palestinian independence and a Palestinian state.

Since the terrorist attacks on New York and Washington, D.C. of September 11<sup>th</sup>, the Bush administration has shown more of an interest in bringing Israel and the Palestinians to negotiations, greatly in response to requests from Arab and Muslim governments that are supporting the U.S. war against terrorism. On October 2, Bush announced a dramatic break with his administration's previous Middle East policy by stating that he is prepared to back the creation of a Palestinian state and U.S. Secretary of State Colin Powell is expected to outline a new American initiative for restoring negotiations between Israel and Palestine.

---

**Assignment Part Two:**

- Read the 14 italicized segments that contrast the Israeli and Palestinian perspectives on the same issues.
  - Find 5 segments that show the greatest contrast in perspective and complete the following chart.
- 

**Example:**

Name of the event	Israeli Perspective	Palestinian Perspective
Balfour Declaration: Creation of a homeland for Jews in British occupied Palestine.	Zionists are happy to have a homeland. They feel great allegiance to the British who helped them secure this location.	Concerned that they are losing their territory. Do not want to be under the rule of the British or the Jews. Want to pursue a unified Arab state that encompasses the Middle East. Willing to compromise with the British to secure their independence.

<b>Name of the event</b>	<b>Israeli Perspective</b>	<b>Palestinian Perspective</b>

1947

U.N. Partition Plan to create two separate states.

The \_\_\_\_\_ of Palestine accept the plan, but the Arab Palestinians reject it. *Why?*

U.N. Proposes that Jerusalem be an \_\_\_\_\_ city.

1948/49

Israel declares statehood, but is attacked by 5 Arab armies, including:

- L \_\_\_\_\_
- S \_\_\_\_\_
- J \_\_\_\_\_
- E \_\_\_\_\_
- I \_\_\_\_\_

Israel victorious; Thousands of \_\_\_\_\_ refugees flee into Gaza, West Bank, and neighboring \_\_\_\_\_

*U.N. Resolution 194:* states that Arab refugees ought to be able to r \_\_\_\_\_ to their original homes (in what is now Israel), or be \_\_\_\_\_ed for lost homes and land.

1967

Israel wages pre-\_\_\_\_\_ war against Egypt, Jordan, and Syria.

As a result of this war, Israel gains control of:

- G \_\_\_\_\_
- W \_\_\_\_\_
- S \_\_\_\_\_
- Go \_\_\_\_\_ (all of it)

*U.N. Resolution 242:* Calls for withdrawal of Israeli forces from territories occupied; also calls for termination of belligerency on all sides and acknowledgment of the sovereignty of every state in the region.

1972

Palestinian militants kill 11 Israeli Athletes at the \_\_\_\_\_ in Munich, G \_\_\_\_\_ (+Plane hijackings in 76 and 77)

&

1973

Israel attacked by E \_\_\_\_\_ and S \_\_\_\_\_; with difficulty, Israel prevails.

1978

Camp David \_\_\_\_\_ Accords b/t \_\_\_\_\_ and Israel.

Israel gets proper state recognition from \_\_\_\_\_ . Egypt gets the \_\_\_\_\_ back. Both sides get \_\_\_\_\_.

Anwar S \_\_\_\_\_ and Menachem Begin found peace..... but S \_\_\_\_\_ is later killed by \_\_\_\_\_.

&

1987

The 1<sup>st</sup> \_\_\_\_\_ or Palestinian "Uprising" in Israeli - controlled \_\_\_\_\_ and G \_\_\_\_\_.

1993

Yitzhak R\_\_\_\_\_ and Yasser Arafat (PLO) seek peace in O\_\_\_\_\_, Norway.

While not totally successful, significant gains towards peace are made: Israel agrees to give Palestinians in the W\_\_\_\_\_ and G\_\_\_\_\_ more autonomy, and the PLO abandons Resolution 19\_\_.

Neither side denies the other's right to exist, and promise to work towards a final settlement.

Y. R\_\_\_\_\_ is later killed by \_\_\_\_\_.

&

1994

Militant Jewish settler kills 29 Palestinians in a mosque in Hebron (W. Bank)

2000

Further peace talks derail over competing claims to J\_\_\_\_\_, and over the future status of \_\_\_\_\_ refugees.

The 2<sup>nd</sup> Uprising, or Intifada begins. Hamas carries out historic number of s\_\_\_\_\_ bombings.

Palestinian attacks on Israeli civilians and security forces increase. Israeli military incursions into Gaza and W. \_\_\_\_\_ increase.

The death ratio b/t P\_\_\_\_\_ & Israelis: approximately 6:1 in the 12 years after 2000.

2005

Israel evacs from G\_\_\_\_\_, including its own J\_\_\_\_\_ settlers. The Palestinians in this area elect: H\_\_\_\_\_. Israel responds with a naval \_\_\_\_\_ of G\_\_\_\_\_.

Gazans dig more t\_\_\_\_\_. *Where? Why?*

2006.....and beyond:

Israeli demolition of P\_\_\_\_\_ homes, & building of S\_\_\_\_\_s continue in the West Bank. Construction of a security \_\_\_\_\_ near the West Bank's "green line" also continues. The wall reduces s\_\_\_\_\_ bombings. It also limits Palestinian travel, employment opportunities, and land ownership.

Wars with Hezbollah in L\_\_\_\_\_, and Hamas in G\_\_\_\_\_ continue.....

The United States and other mediators are currently trying to get Palestinians militants to stop firing \_\_\_\_\_ into Israel.

They are also trying to get Israel to stop building S\_\_\_\_\_s in the West Bank.

Both activities are seen by the \_\_\_\_\_. as serious impediments to peace - making.

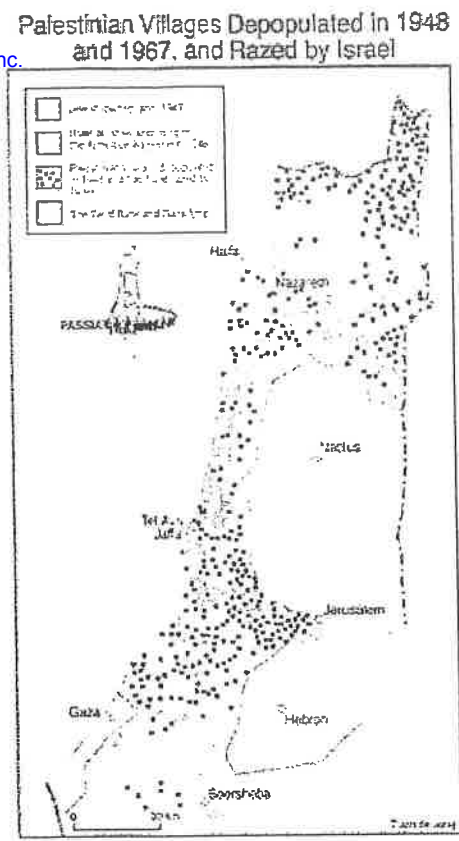
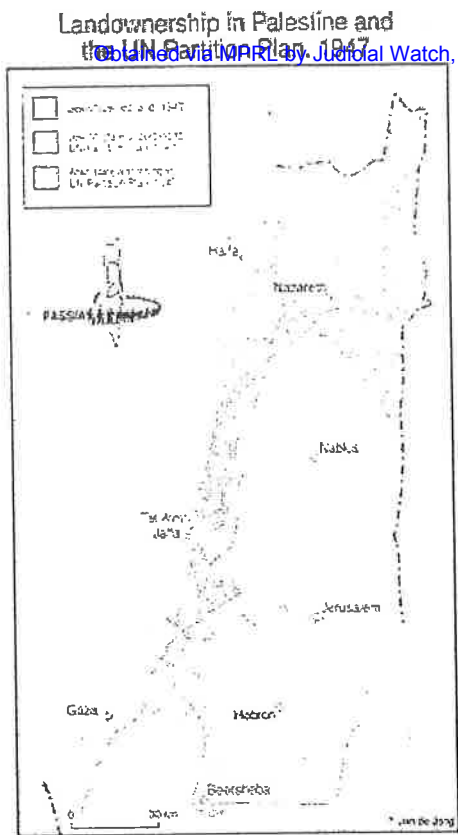


**Watch the Video: Key Issues Explained – New York Times website**

<http://www.nytimes.com/interactive/2011/09/05/world/middleeast/challenges-in-defining-an-israeli-palestinian-border.html>

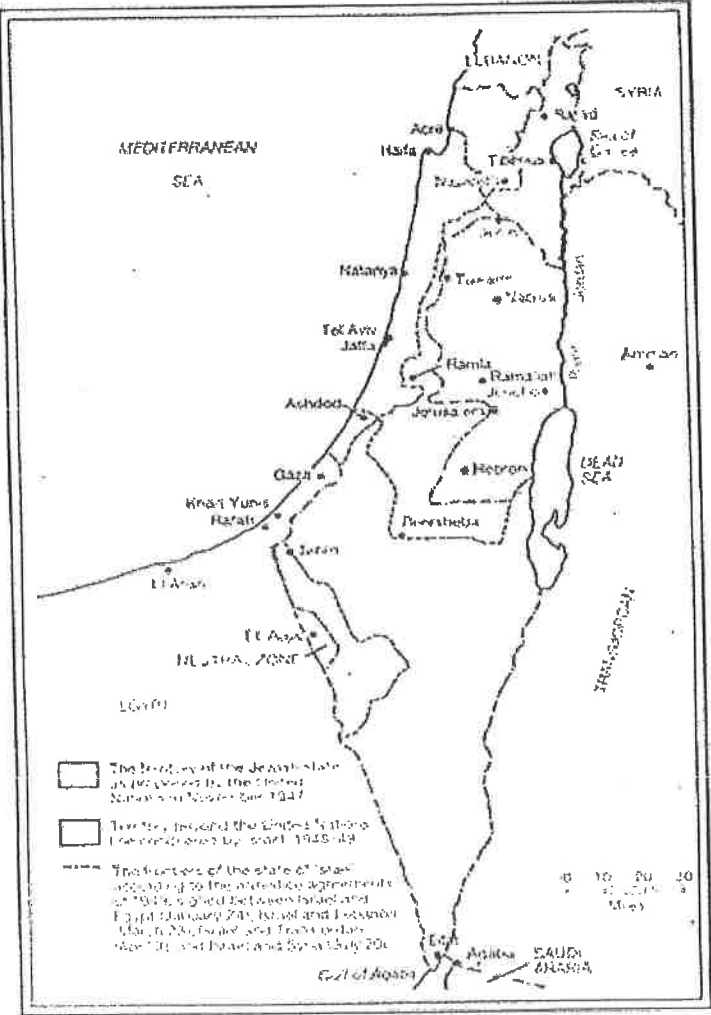
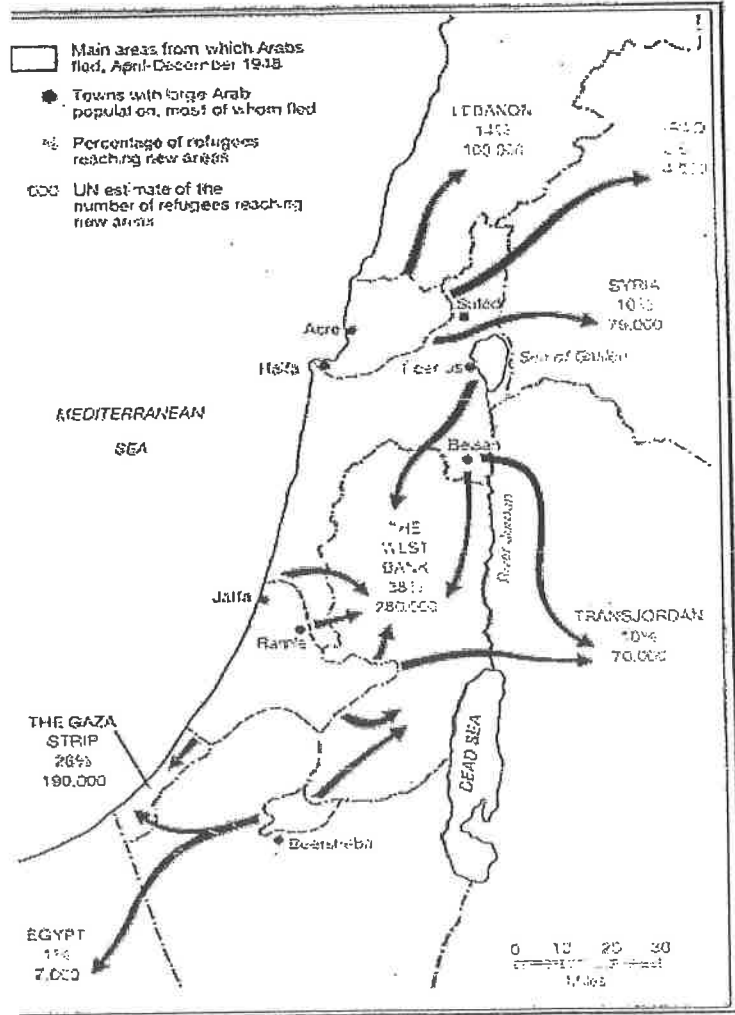
**Answer the following questions:**

1. Palestinians want to create a new state using which lines (also known as the 1967 lines). These lines are also known as the \_\_\_\_\_ line. Do the United Nations, EU and Russia agree?
  
2. The United States has stated that it agrees with this plan, and also supports mutually agreed upon \_\_\_\_\_ swaps.
  
3. Why, according to Israel, must it occupy the West Bank territories? Why does Israel feel vulnerable?
  
4. What have the Israeli's built, beyond Israel (and the green line) and into the West Bank?
  
5. Why does Israel feel so strongly about keeping a strong military presence in the West Bank?
  
6. What is a settlement? Notice the map of the Israeli settlements in the West Bank. Why could this make a negotiation process even more complicated?
  
7. Does the green line place Jerusalem inside Israel, outside Israel, or both?
  
8. What have Israelis built in East Jerusalem for the last 45 years?

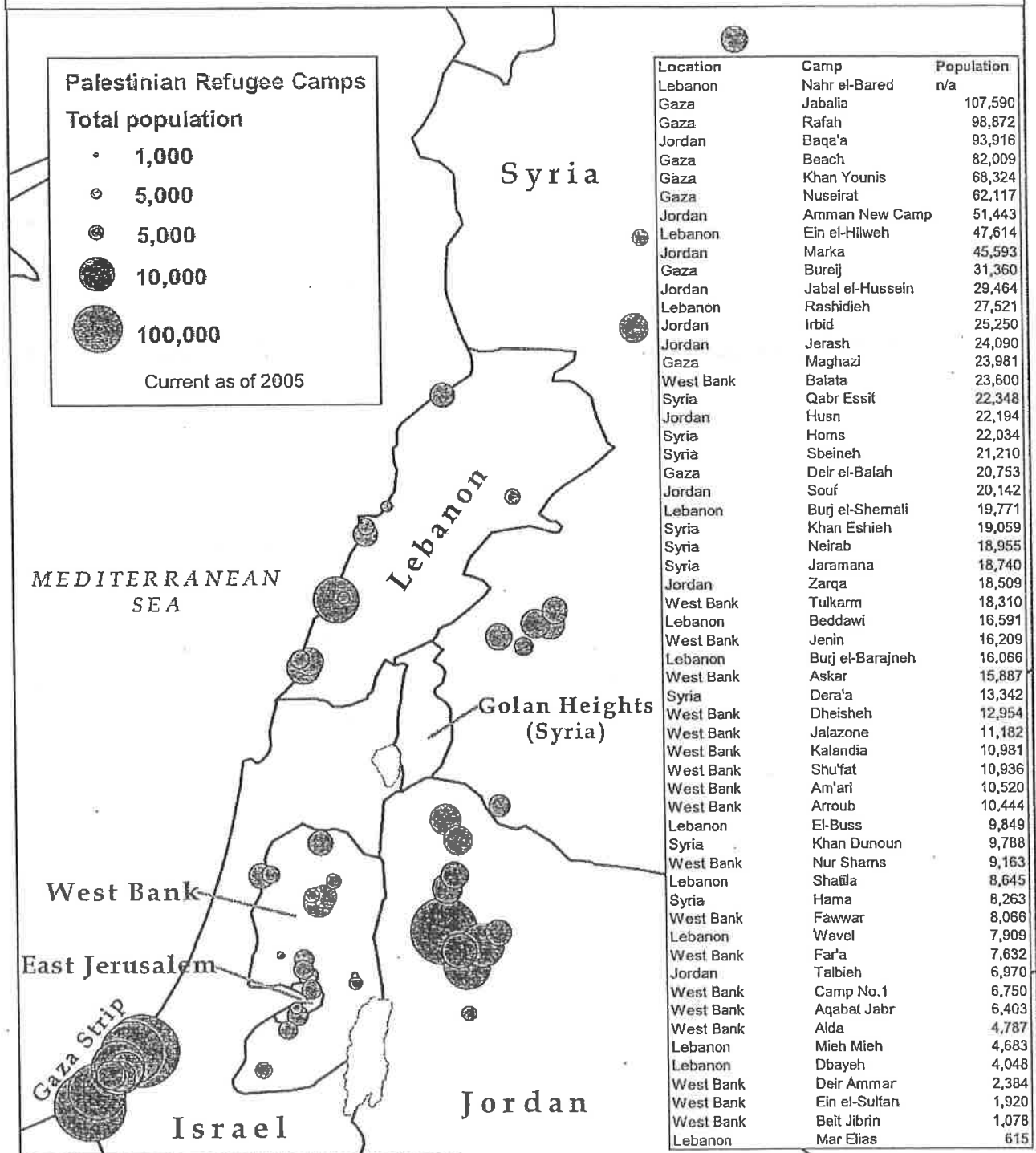


Founded: Armistice  
 broke out in 1948 when Britain withdrew,  
 Jews declared the state of Israel and troops  
 of neighbouring Arab nations moved in. After  
 months of fighting an armistice line was  
 established, establishing the West Bank and Gaza  
 as distinct geographical units.

# 1948-1949



## Registered Palestinian Refugees in UN Camps in the OTs and Surrounding States



**Palestinian Refugee Camps**

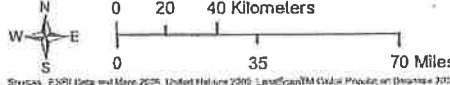
**Total population**

- 1,000
- ◉ 5,000
- ◉ 5,000
- ◉ 10,000
- ◉ 100,000

Current as of 2005

Location	Camp	Population
Lebanon	Nahr el-Bared	n/a
Gaza	Jabalia	107,590
Gaza	Rafah	98,872
Jordan	Baqa'a	93,916
Gaza	Beach	82,009
Gaza	Khan Younis	68,324
Gaza	Nuseirat	62,117
Jordan	Amman New Camp	51,443
Lebanon	Ein el-Hilweh	47,614
Jordan	Marka	45,593
Gaza	Bureij	31,360
Jordan	Jabal el-Husseini	29,464
Lebanon	Rashidieh	27,521
Jordan	Irbid	25,250
Jordan	Jerash	24,090
Gaza	Maghazi	23,981
West Bank	Balata	23,600
Syria	Qabr Essit	22,348
Jordan	Husn	22,194
Syria	Homs	22,034
Syria	Sbeineh	21,210
Gaza	Deir el-Balah	20,753
Jordan	Souf	20,142
Lebanon	Buj el-Shemali	19,771
Syria	Khan Eshieh	19,059
Syria	Neirab	18,955
Syria	Jaramana	18,740
Jordan	Zarqa	18,509
West Bank	Tulkarm	18,310
Lebanon	Beddawi	16,591
West Bank	Jenin	16,209
Lebanon	Buj el-Barajneh	16,066
West Bank	Askar	15,887
Syria	Dera'a	13,342
West Bank	Dheisheh	12,954
West Bank	Jalazone	11,182
West Bank	Kalandia	10,981
West Bank	Shu'fat	10,936
West Bank	Am'ari	10,520
West Bank	Arroub	10,444
Lebanon	El-Buss	9,849
Syria	Khan Dunoun	9,788
West Bank	Nur Shams	9,163
Lebanon	Shatila	8,645
Syria	Hama	8,263
West Bank	Fawwar	8,066
Lebanon	Wavel	7,909
West Bank	Far'a	7,632
Jordan	Talbieh	6,970
West Bank	Camp No. 1	6,750
West Bank	Aqabat Jabr	6,403
West Bank	Aida	4,787
Lebanon	Mieh Mieh	4,683
Lebanon	Dbayeh	4,048
West Bank	Deir Ammar	2,384
West Bank	Ein el-Sultan	1,920
West Bank	Beit Jibrin	1,078
Lebanon	Mar Elias	615

The Outreach Center  
 Harvard University  
 Center for Middle Eastern Studies








Center for Geographic Analysis  
 Harvard University

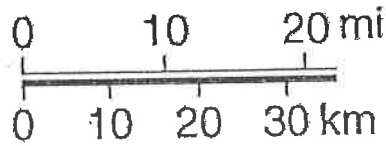
SYRICAL © SPII Data and Maps 2005. United Nations 2005. GeoSpray™ Civilian Population Database 2005. UNRWA 2005. Palestine Central Factbook Commission 2005.



# PALESTINE: WEST BANK & GAZA

Under Israeli Occupation  
Since 1967

-  1949 Armistice (Green Line)
-  Palestinian Authority
-  Israeli control
-  Wall/fence
-  Roads





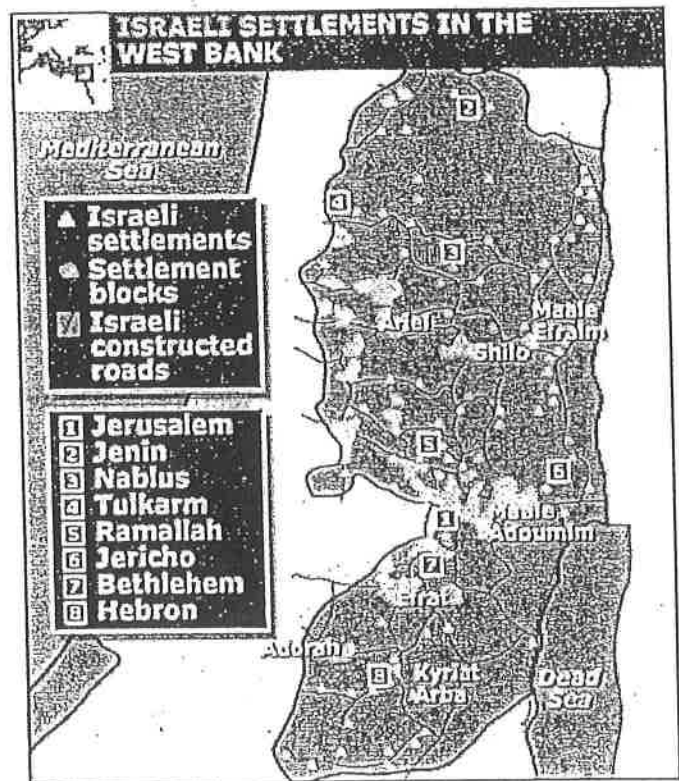


### West Bank: Israeli checkpoints

Military checkpoints on West Bank roads allow Israel to monitor and control travel in much of the West Bank. During the recent Palestinian intifada, Israeli troops have also encircled and staged incursions into population centres and severely restricted the movement of Palestinian civilians. In 2002, Israel began building a security barrier near the north-western edge of the West Bank.

### West Bank: Israeli settlements

Since 1967, Israel has pursued a policy of building settlements on the West Bank. These cover about 2% of the area of the West Bank and are linked by Israeli-controlled roads. There are also large tracts of Israeli-controlled land designated as military areas or nature reserves.



## ½ Test Study Guide: Modern Middle East

**Unit Questions:** *Be prepared to write short answer responses to either of the following unit questions.*

1. What people experience a more liberal (as we have defined it all year) daily existence? Why? (Deep history / background is KEY here).

Turks  
Saudis

2. What *narratives* could be told by either “side” of the Israeli-Palestinian dispute?

**Class Materials:** *One should master names, places, events, and concepts presented in class and contained in class materials. Multiple choice, true / false, matching, (etc.) derive from class materials and activities. Your textbook is important, but should be as a reference source, and for preparing your essay outlines. Items below in italics are meant for reinforcement, and do not have to be mastered as closely as the other materials.*

1. Introduction to the Middle East + Geography (Be sure to be familiar with the introductory basics, as well as the geography.)
2. Basic Reading Packet on Saudi Arabia & Turkey (16 questions)
3. *“Saudi Arabia or Turkey” Picture Activity*
4. *Arab - Israeli Conflict Timeline Reading*
5. Arab - Israeli Maps
6. Arab – Israeli Introduction Video #1 & Worksheet:  
<http://www.nytimes.com/interactive/2011/09/05/world/middleeast/challenges-in-defining-an-israeli-palestinian-border.html>
7. Arab-Israeli Fill-in-the-Blank Timeline Activity.





# Understanding the Arab/Israeli Conflict

## Nine Questions to Answer . . .

- . What does Israel mean? Who are the Zionists?
- . What was the British role in the Middle East after WWI?
- . How was Israel founded in 1948?
- . Who are the Palestinians?
- . What is the Palestine Liberation Organization?
- . What sort of relationship does Israel have with its Arab neighbors?
- . What are the "Occupied Territories" or the "Palestinian Territories"?
- . What was the first Intifada?

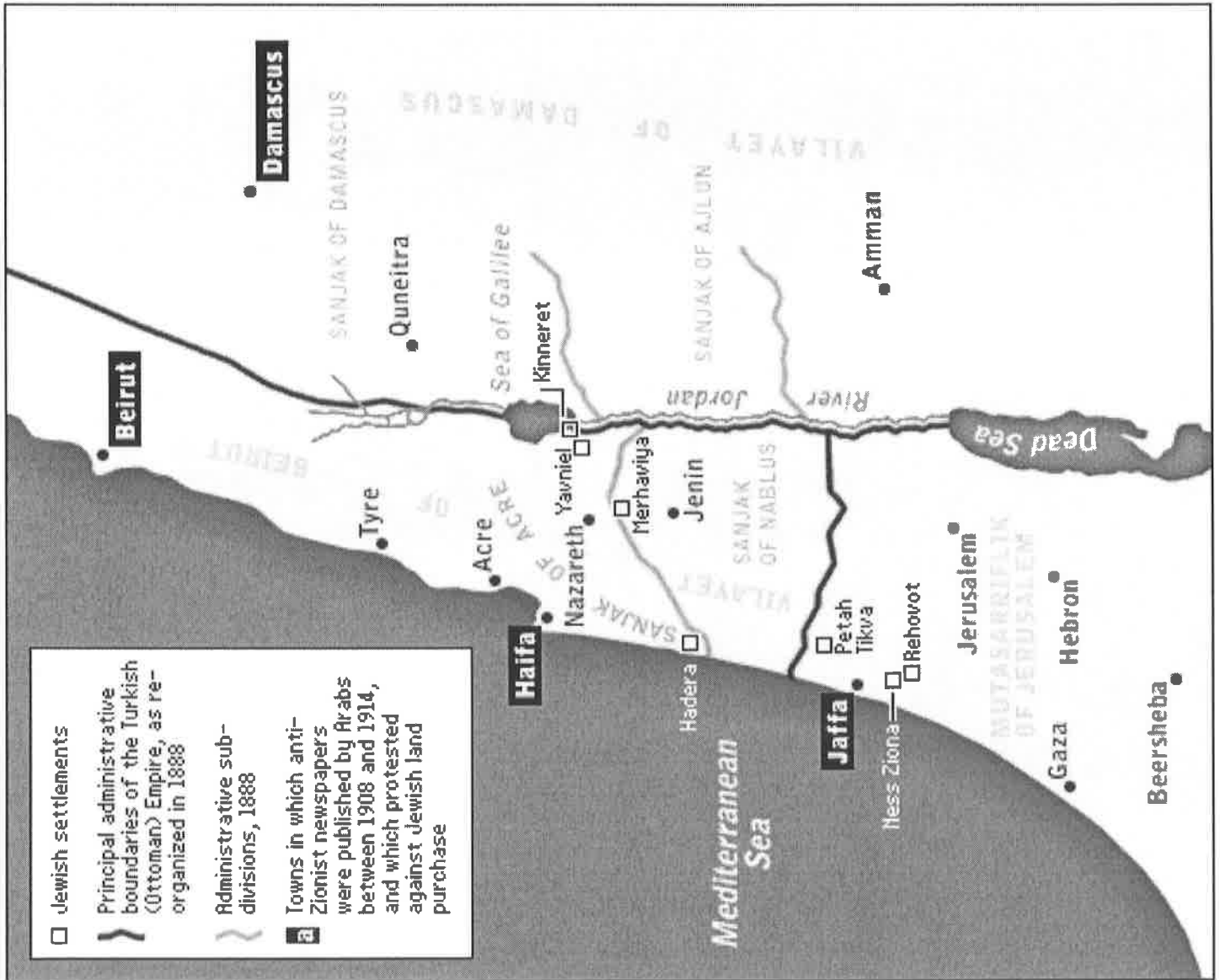


# Map: The Ottoman Empire circa 1900

## What does Israel mean? Who are Zionists?

### Vocabulary:

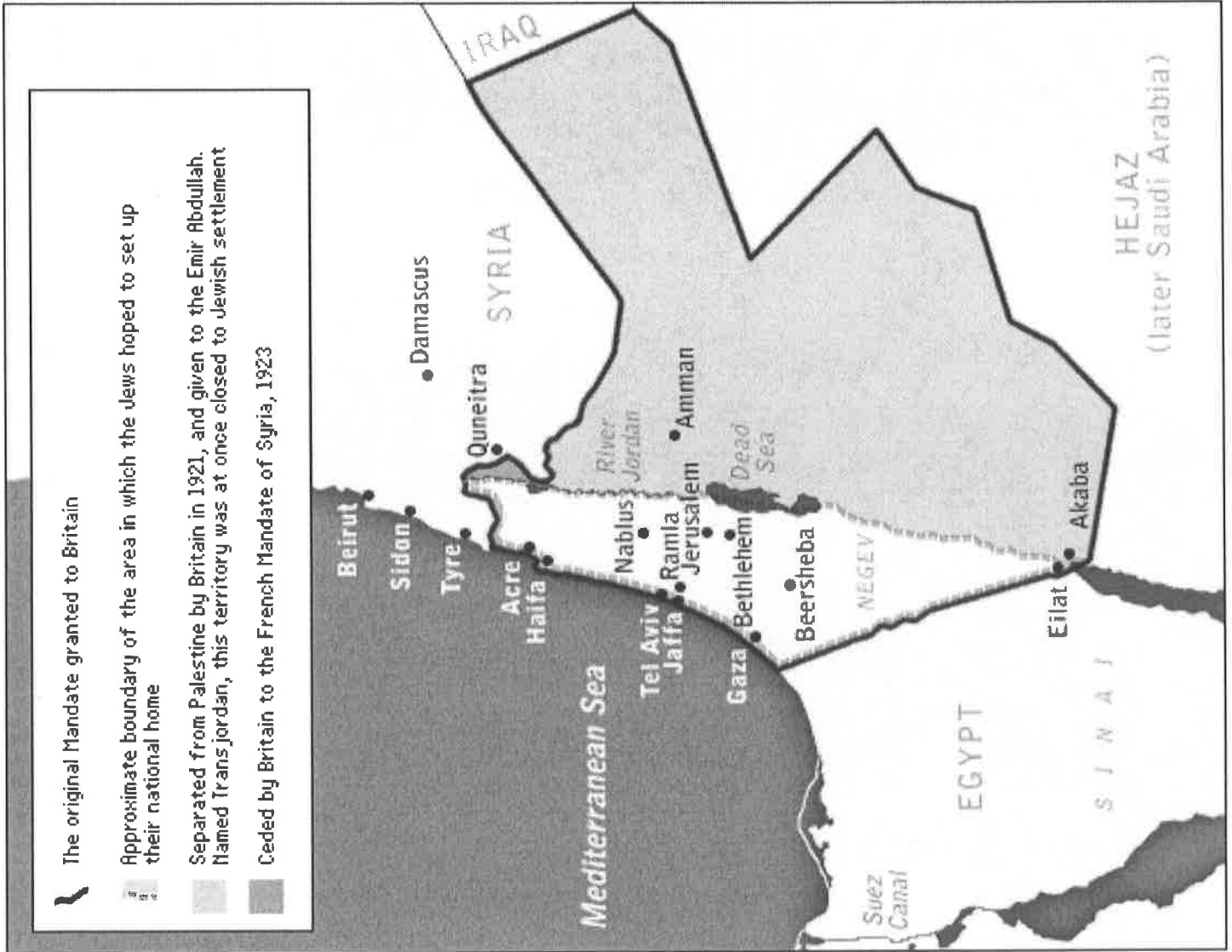
- Mediterranean Sea
- Anatolian Peninsula
- Sinai Peninsula
- Ottoman Empire
- Theodor Herzl



# Map: The British Mandate of Palestine circa 1917

## What was the British role in the Middle East after World War I?

### Vocabulary: British Mandate of Palestine Balfour Declaration



# Map: United Nations Proposal for Jewish and Arab states circa 1947

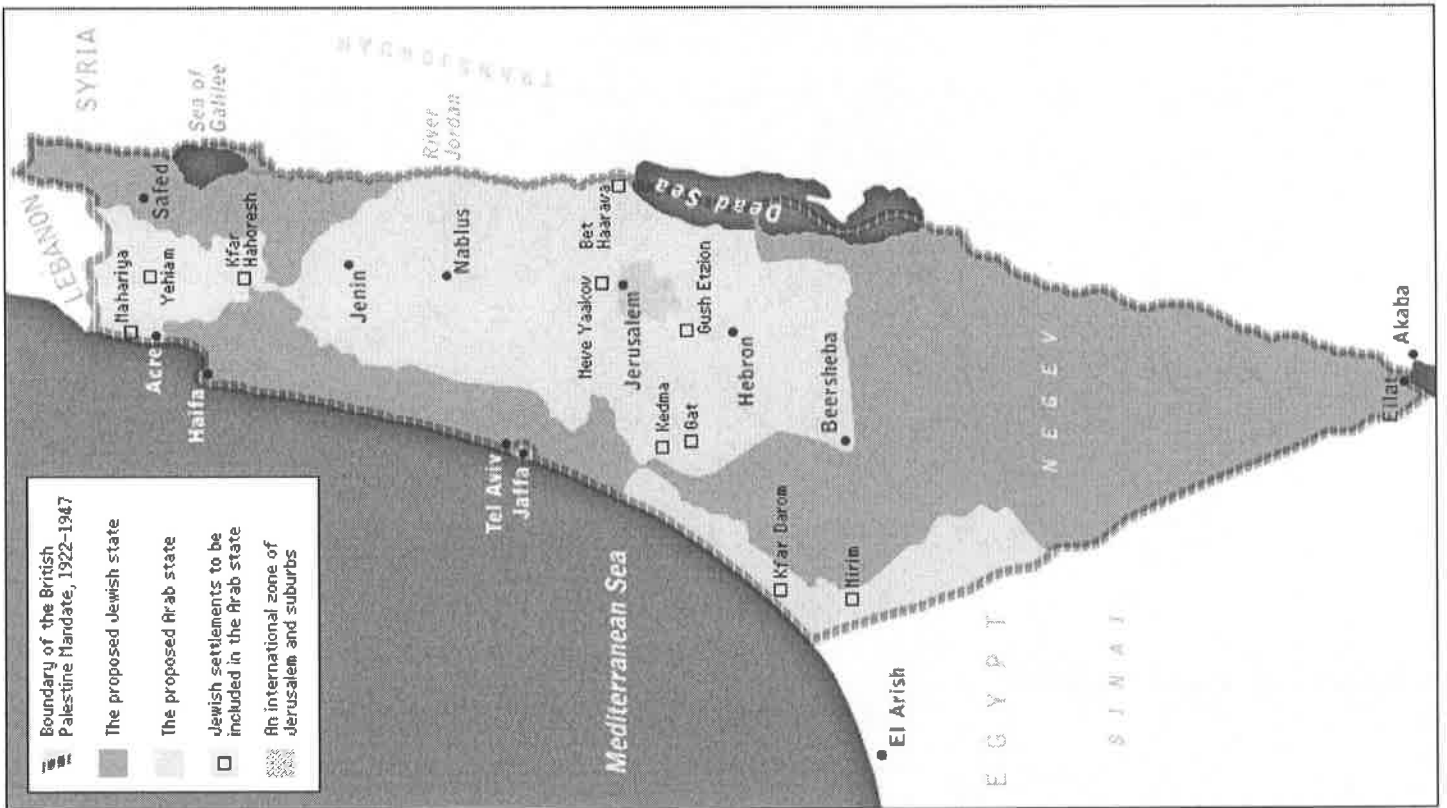
## How was Israel founded in 1948?

### Vocabulary:

United Nations Proposal (1947)

David Ben-Gurion

Arab-Israeli War (1947-1949)



# Map: The borders of Israel from 1949 to 1967.

## Who are the Palestinians?

## What is the Palestine Liberation Organization?

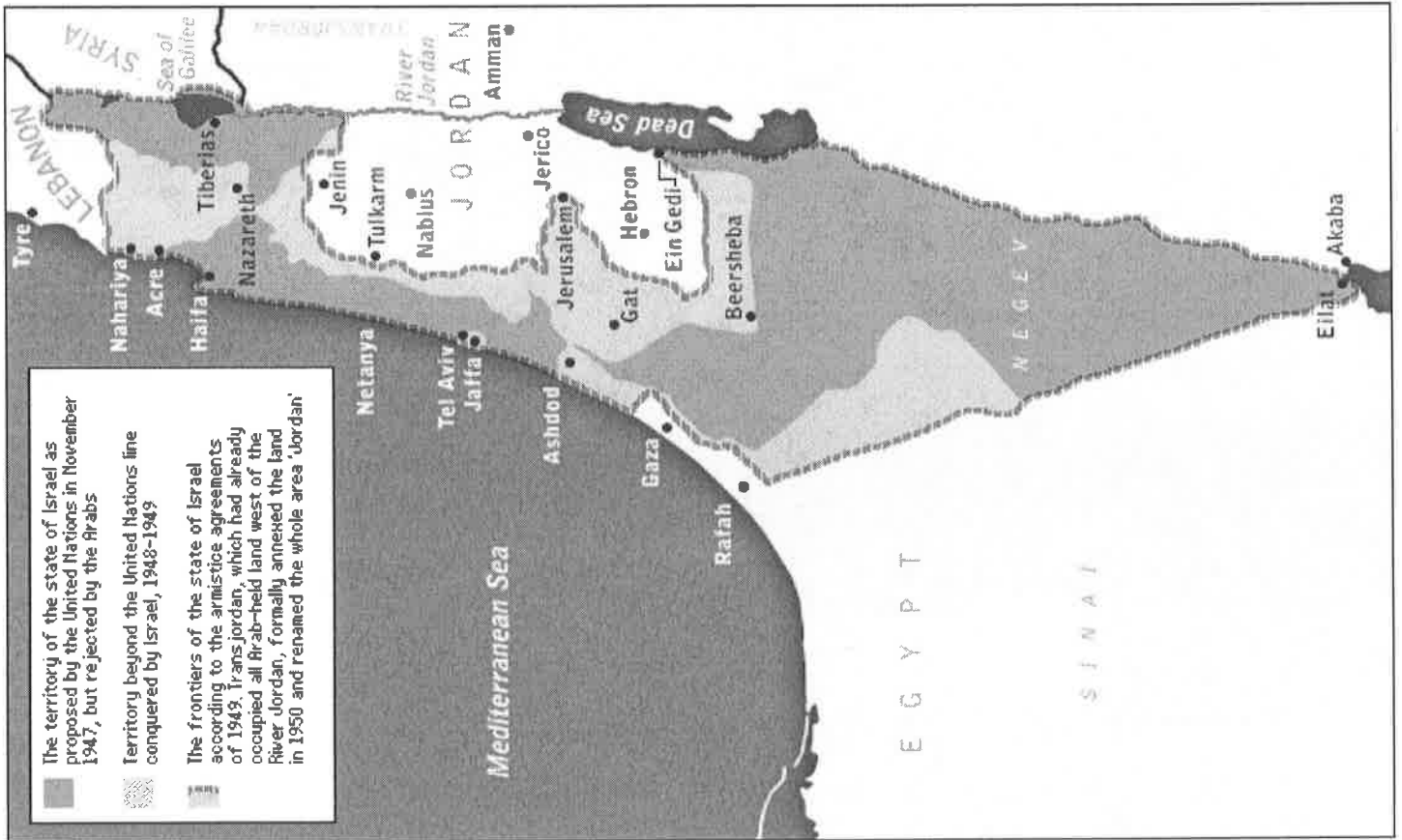
### Vocabulary:

Palestinian

Palestine Liberation Organization

(PLO)

Yasir Arafat



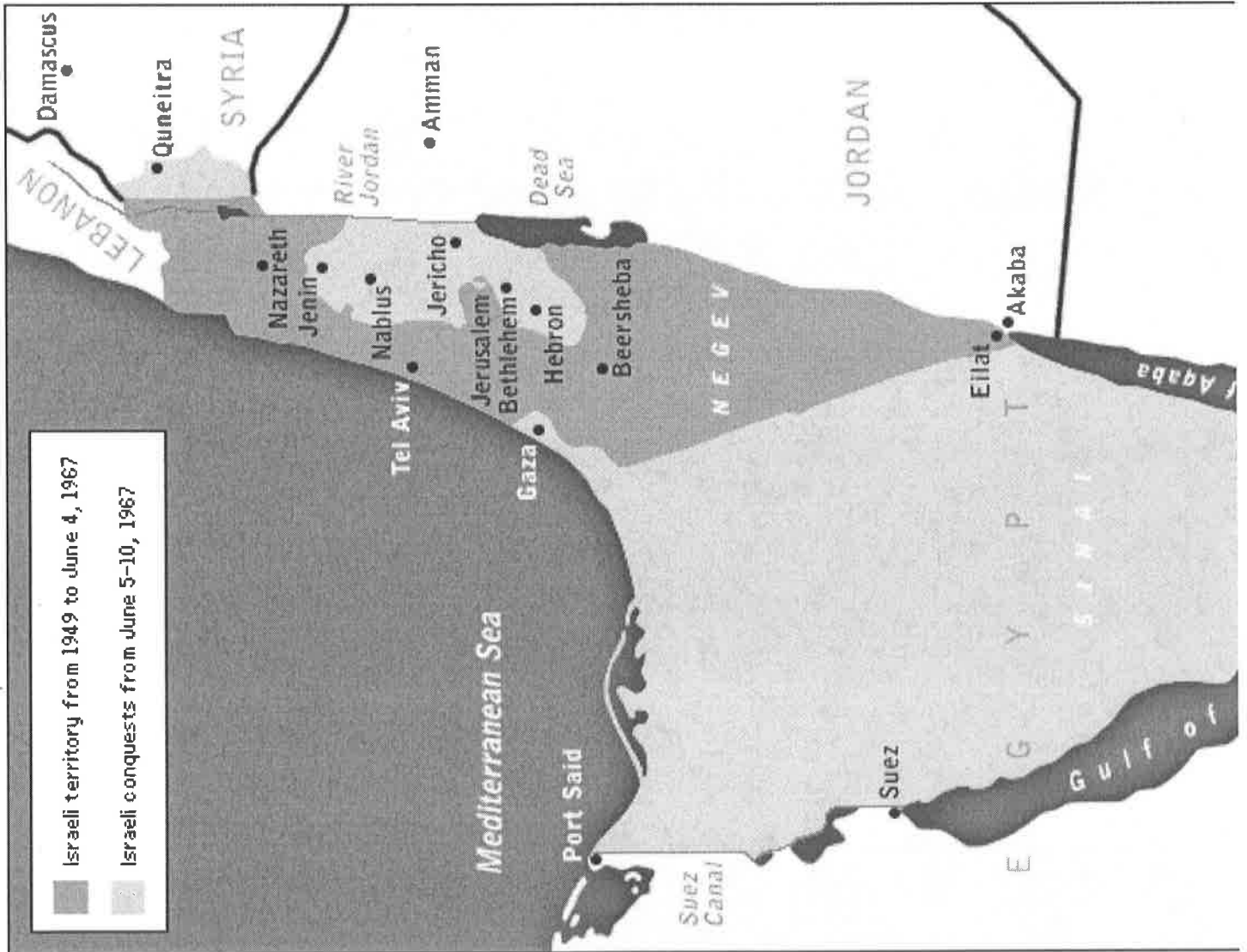


**Map:** The borders of Israel from 1967 to 1982.

**What sort of relationship does Israel have with its Arab neighbors?**

**Vocabulary:**

- 1956 Sinai Crisis - Egypt-Israeli War
- 1967 Six Days War
- 1973 Yom Kippur War
- Cold War Alliances
- 1978 Camp David Peace Treaty (Anwar Sadat and Menachim Begin)
- 1982 and 2006 Israel-Lebanon War



**Map: The borders of Israel from 1982 to present.**

**What are the Occupied Territories?**

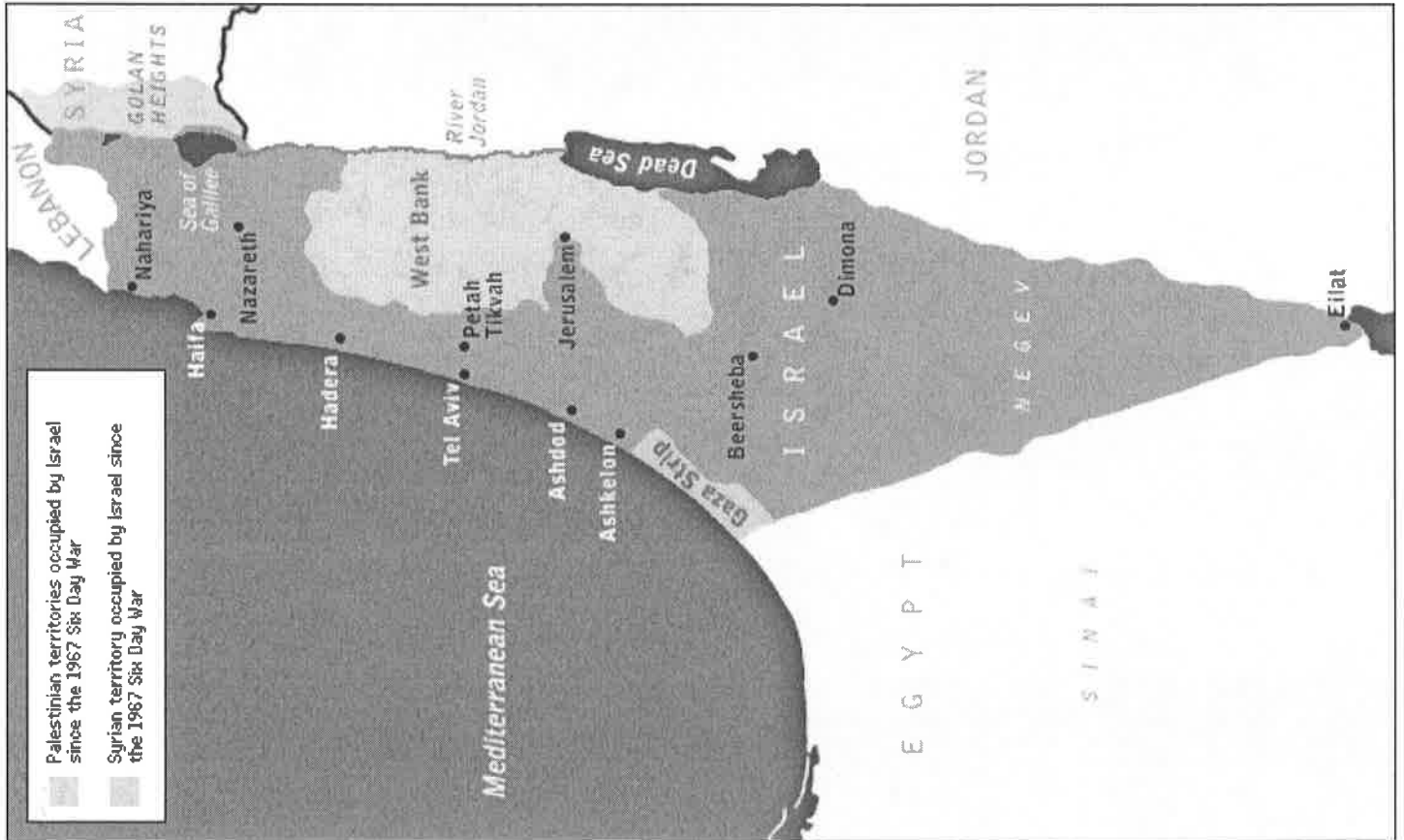
**Vocabulary:**

West Bank

Gaza Strip

Golan Heights

Settlements



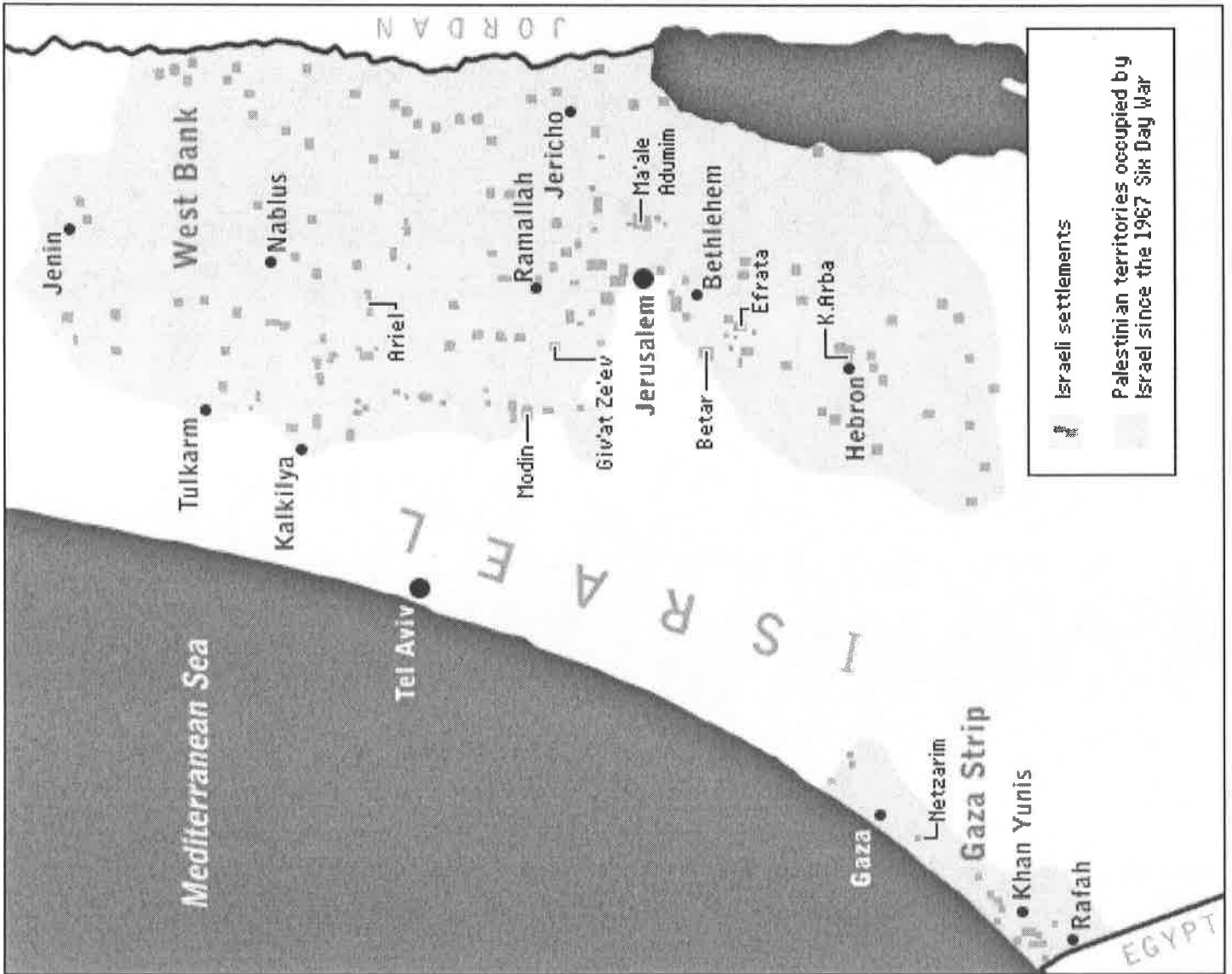
# Map: Israeli settlements in the Occupied Territories circa 2002

## What was the Intifada?

## Vocabulary: Intifada (1987) Palestinian Authority Hamas

### Sources:

- Atlas of the Arab-Israeli Conflict, 7th edition - *Sir Martin Gilbert*; Publisher: Routledge (Taylor & Francis), 2002; Map: NPR Online
- CIA World Factbook 2001; Map: NPR Online
- Foundation for Middle East Peace, *5 Jan de Jong*; Map: NPR Online
- Gentleman, Marvin. *The Middle East and Islamic World Reader*. New York: Grove Press, 2003



 Israeli settlements  
 Palestinian territories occupied by Israel since the 1967 Six Day War







**Map:** The borders of Israel today

**How did Hamas gain control of the Gaza Strip?**

**Vocabulary:**

Hamas

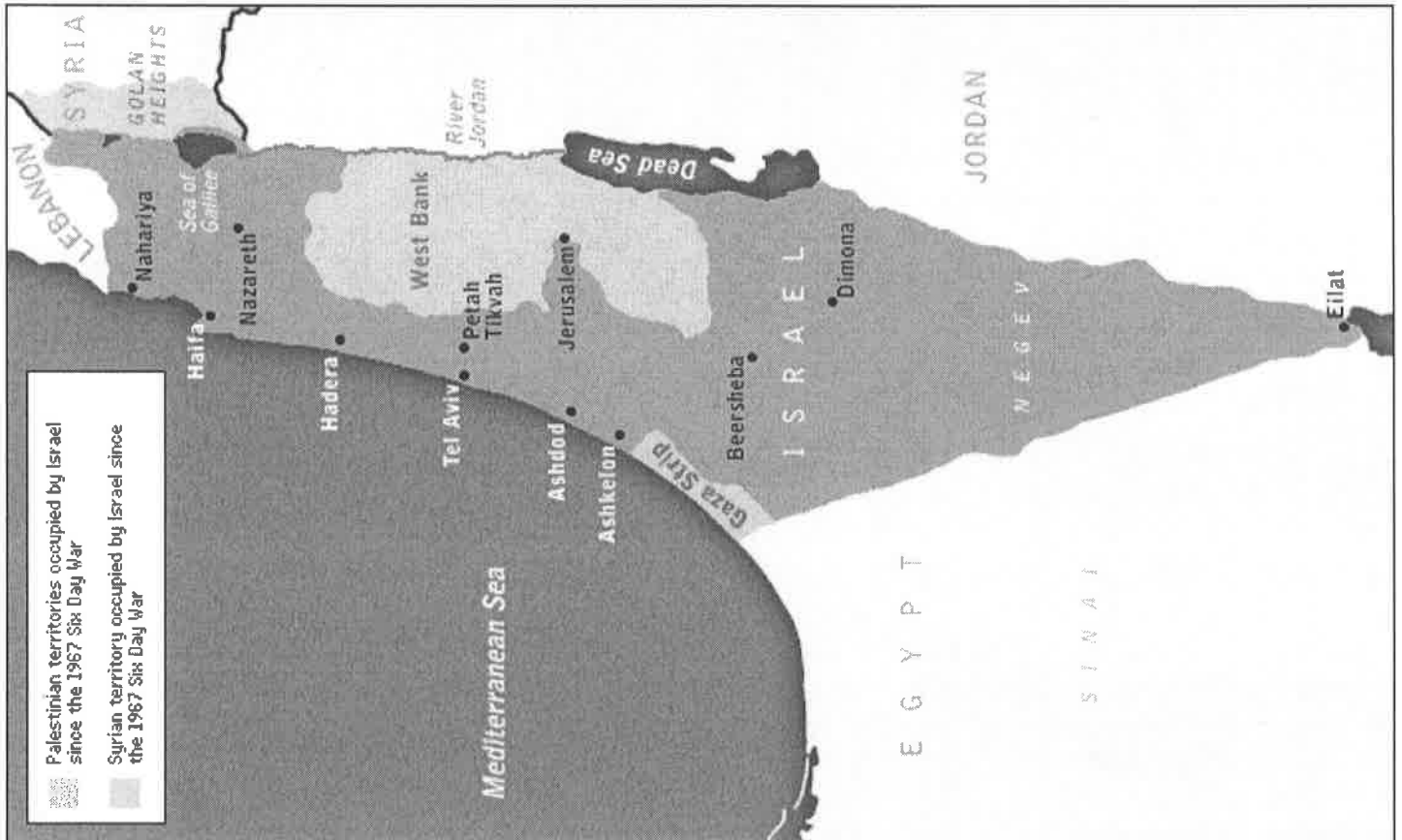
Fatah (same as the PLO)

2006 Palestinian Election

Palestinian Civil War (2006-2007)

Blockade of Gaza (2007-2009)

Israel/Gaza War (2009)



## Map: The borders of Israel today

## Who are the major players in the Israeli/Palestinian conflict today?

### Vocabulary:

#### Benjamin Netanyahu

Prime Minister of Israel, Likud Party

#### Mahmoud Abbas

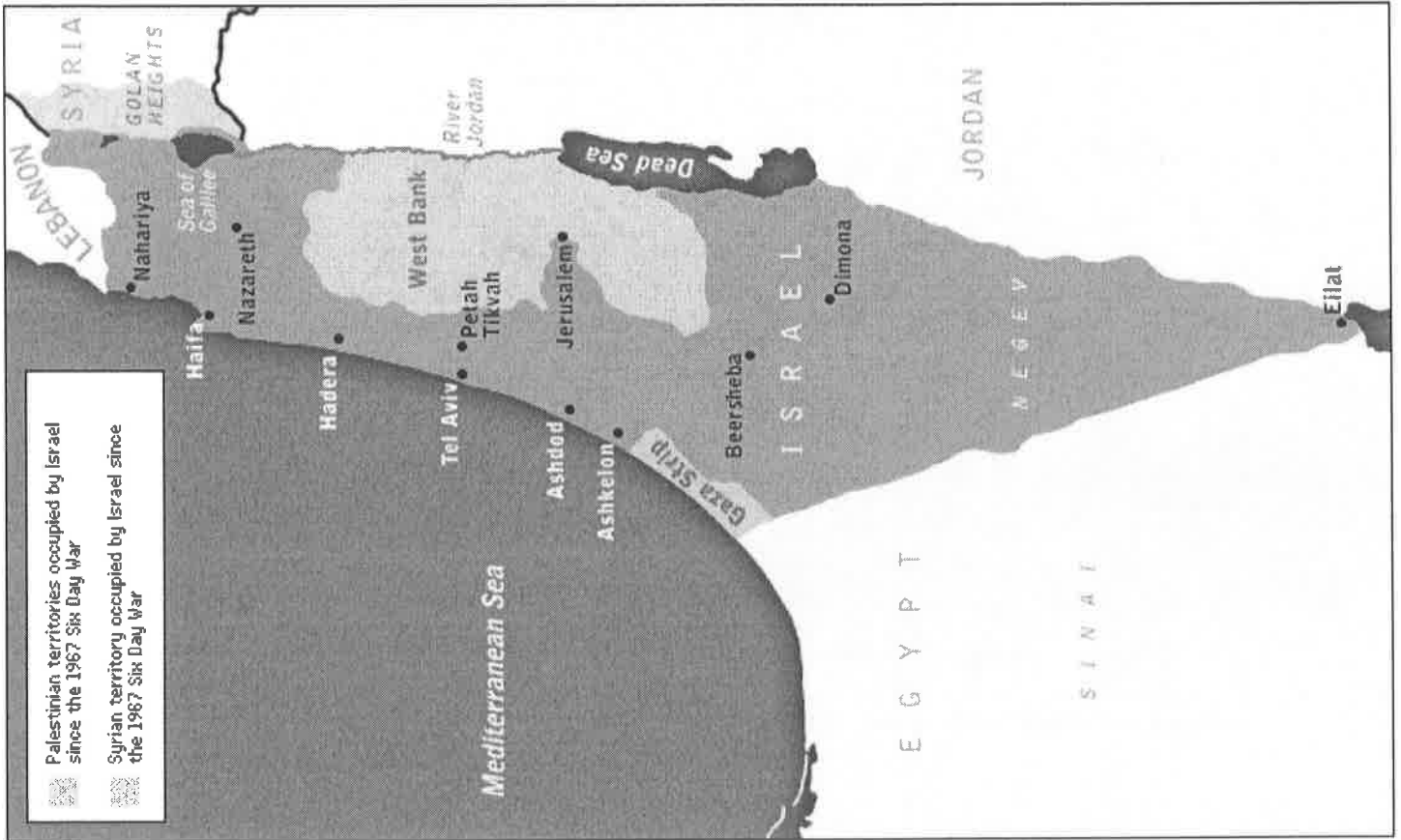
President of Palestinian Authority, Fatah Party (PLO)  
The Palestinian Authority controls the West Bank

#### Khaled Mashal

Chairman of Hamas, International Spokesman  
Hamas controls the Gaza Strip

#### Barack Obama

President of the United States, Democratic Party

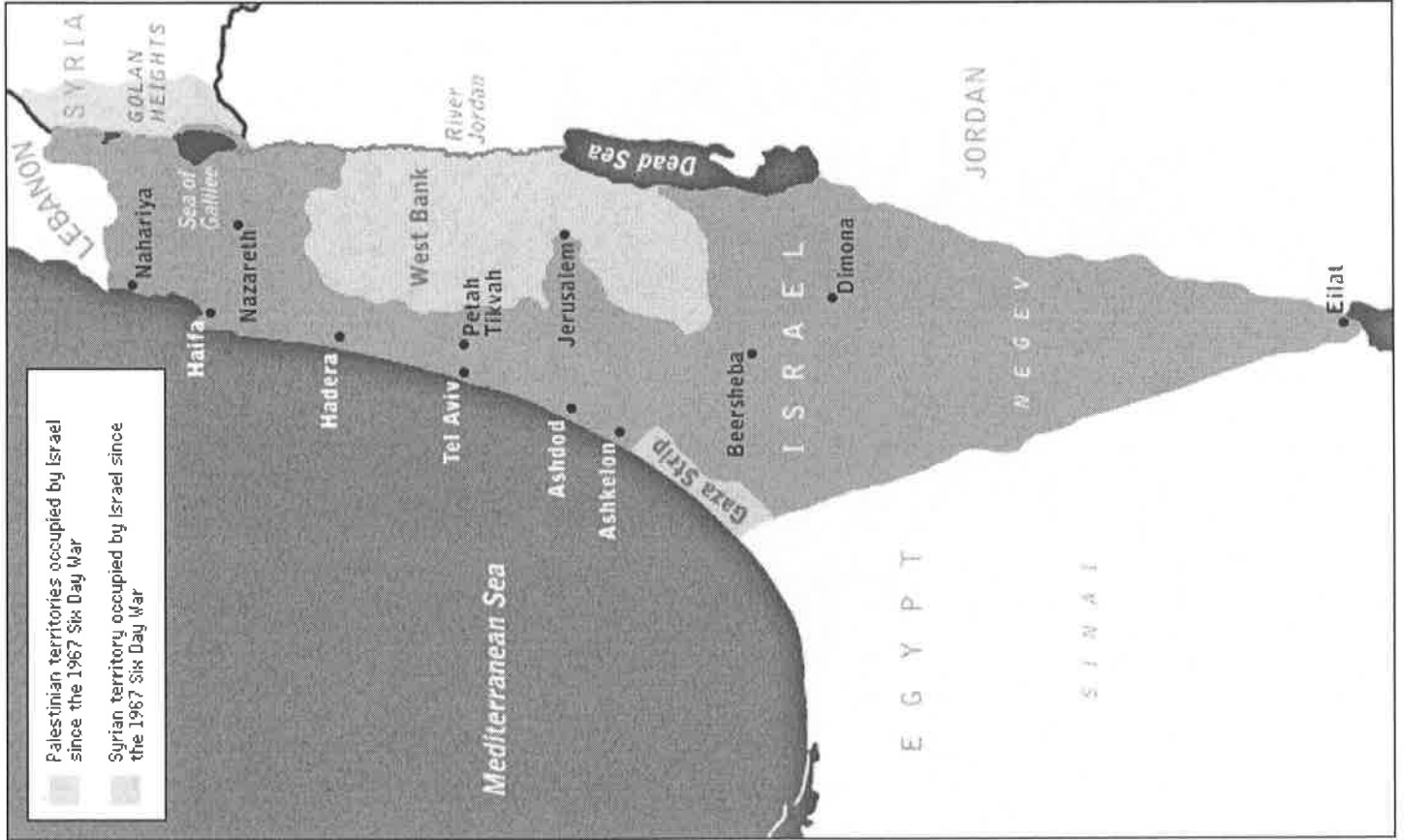


# Map: The borders of Israel today

## What position does Benjamin Netanyahu hold?



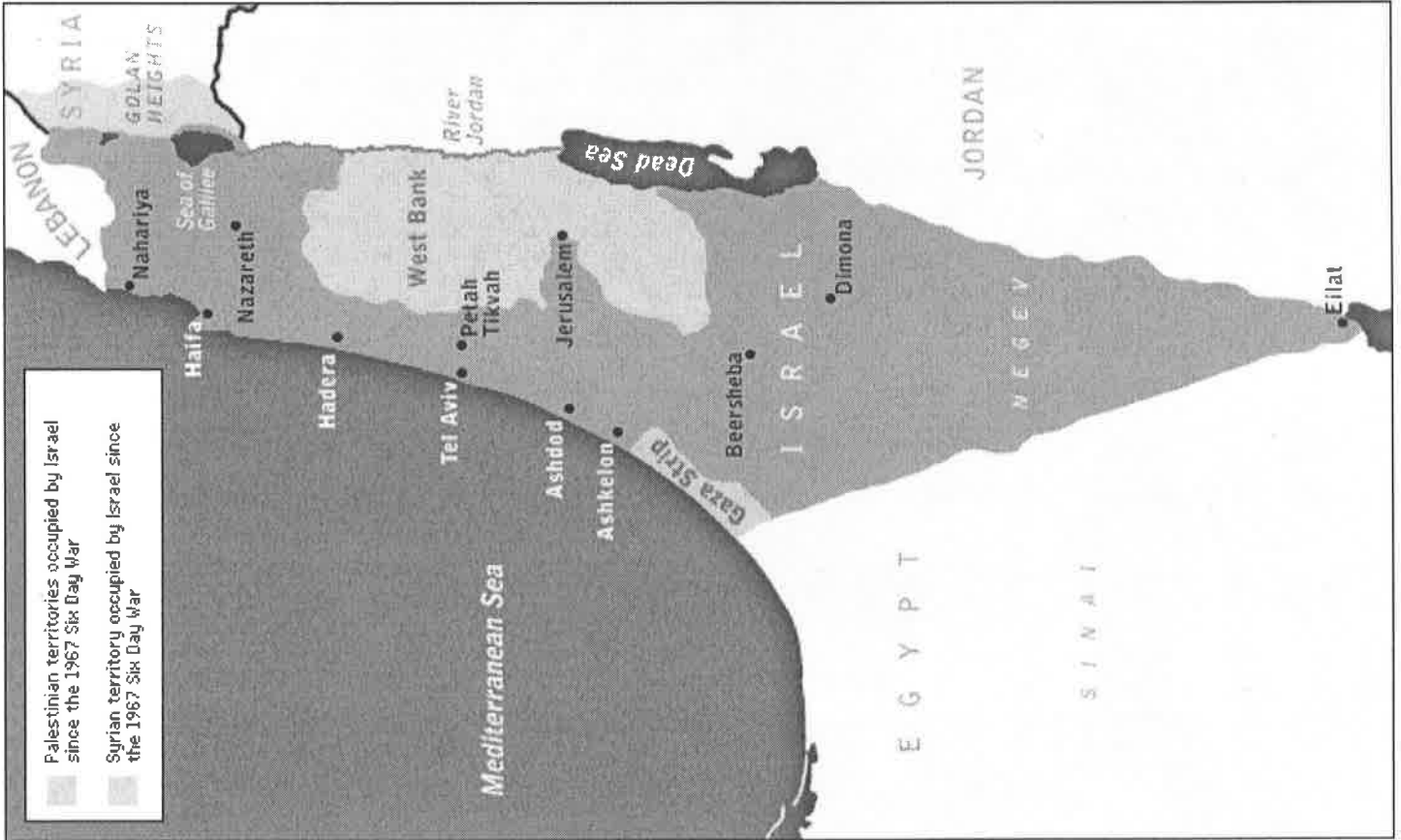
Netanyahu and the Likud Party advocate for the continuation of Israeli settlements, continued Israeli control over the Palestinian territories, and the use of military pressure against Hamas.





# Map: The borders of Israel today

## What position does Mahmoud Abbas hold?

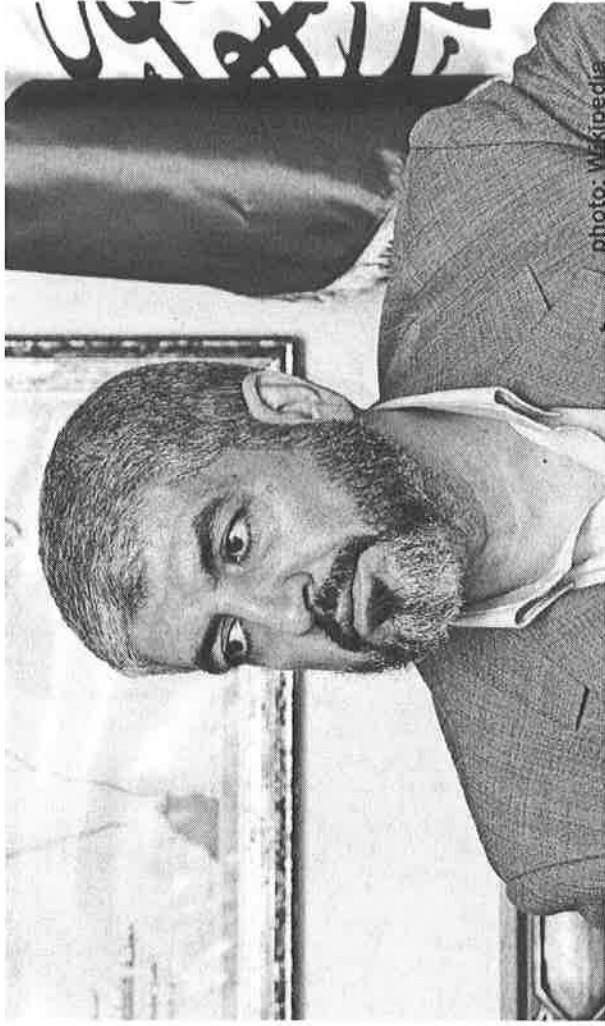


Abbas and the Palestinian Authority seek peaceful negotiation with Israel to establish a co-existing Palestinian state. The PA disagrees with Hamas' policy of armed struggle but also wants to unit all Palestinians under one political front.

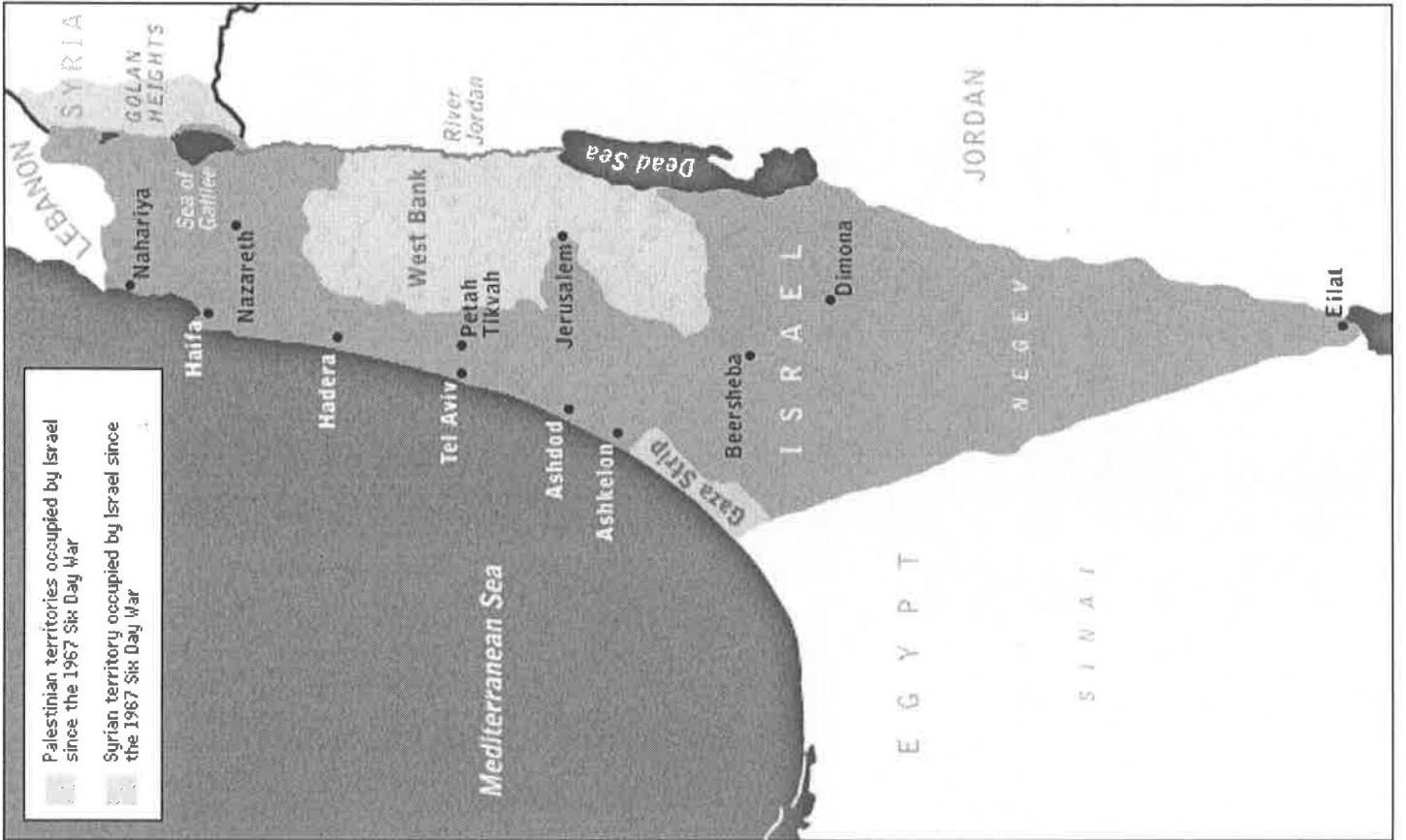


# Map: The borders of Israel today

## What position does Khaled Mashal hold?

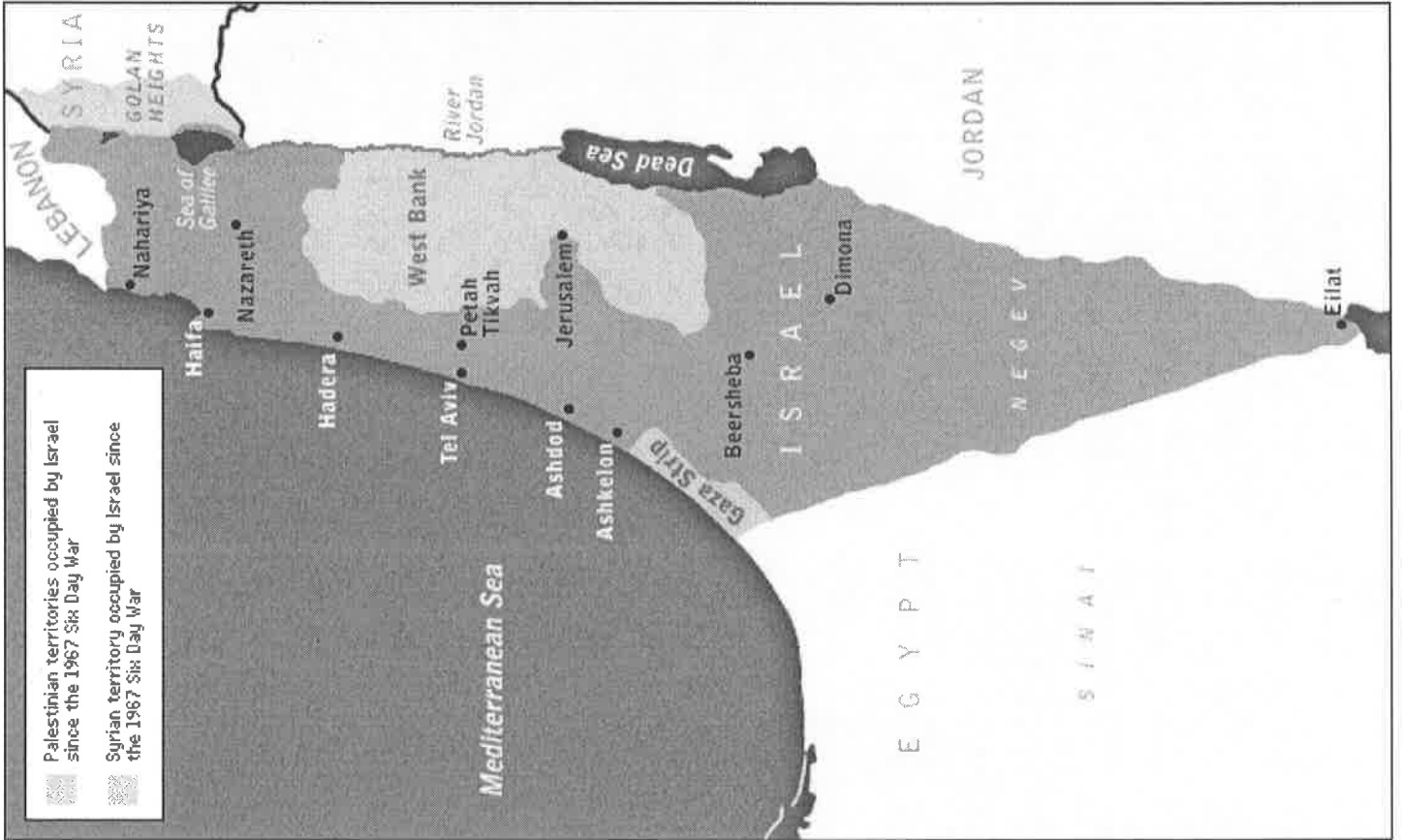


Mashal and Hamas still maintain that the only Palestinian state they seek is one that replaces Israel. Hamas continues its policy of armed struggle against Israel. Because of the 2007 civil war and the 2008 blockade, Hamas coordinates nearly all daily operations of Gaza, including hospitals, schools, local government, and social welfare.



# Map: The borders of Israel today

## What position does Barack Obama hold?



The Obama administration is calling on Israel to halt all settlement construction and accept a two-state solution.

The Obama administration is calling on the Palestinian Authority to increase security in the territories and combat Hamas' growing influence.

The Obama administration will not talk to Hamas as long as it uses violence and does not recognize the state of Israel's right to exist.

LAW DEPARTMENT



# CITY OF NEWTON, MASSACHUSETTS

CITY HALL

1000 COMMONWEALTH AVENUE

NEWTON CENTRE, MA 02459

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JEFFREY A. HONIG  
ALAN D. MANDL  
JULIE B. ROSS  
JILL M. MURRAY  
SUZANNE P. EGAN

December 15, 2015

William F. Marshall  
Judicial Watch  
425 Third Street S.W.  
Suite 800  
Washington, D.C. 20024

Re: *August Public Records Request  
As Corrected August 17, 2015*

Dear Mr. Marshall:

In response to the above-referenced records request, the following information was provided by Newton North High School:

- Davidson, Basil. *Modern Africa: A Social and Political History (Third Edition)*. Longman Group, UK, 1994
- Lovejoy, Paul E. *Transformations in Slavery: A History of Slavery in Africa*. Cambridge University Press, Cambridge, 1991.

In addition, responsive documents are attached hereto which were provided by Newton South High School.

The City of Newton will be refunding to you the projected costs associated with the Newton North High School production - \$118.68.

Very truly yours,

Donnalyn B. Lynch Kahn  
City Solicitor

Enclosure



# Responding to Terrorism: Challenges for Democracy





## CHOICES for the 21st Century Education Program

October 2006

Director

Susan Graseck

Curriculum Developer

Andy Blackadar

Curriculum Writer

Sarah Kreckel

International Education Intern

Sarah Massey

Office Assistant

Molly Green

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The Choices for the 21st Century Education Program develops curricula on current and historical international issues and offers workshops, institutes, and in-service programs for high school teachers. Course materials place special emphasis on the importance of educating students in their participatory role as citizens.

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## Introduction: September 11, 2001

September 11, 2001. At 8:46 on a beautiful morning in New York City, American Airlines Flight 11 slammed into the north tower of the World Trade Center. The events that followed shook Americans to the core. As they began to gather around televisions, people stared in disbelief as seventeen minutes later another plane flew into the south tower.

Within minutes, another airliner filled with passengers crashed into the Pentagon in Washington, DC, and another into the ground in Pennsylvania. There could be little doubt that the United States was under attack. All planes in flight were diverted to the nearest airports. U.S. fighter jets were ordered into the air. The White House was evacuated. Horror-stricken, the world watched as the Trade Center Towers crumbled to the ground. Nearly three thousand died.

In the midst of fear and death, tales of heroism, courage, and kindness abounded. Stories emerged that the passengers on the flight that crashed in Pennsylvania had heard about the attacks over their cell phones and fought back against the hijackers. In New York and Washington, scores of firefighters and police officers lost their lives while trying to save those trapped in collapsing buildings. People at the scenes of the attacks cared for one another. Thousands lined up to give blood.

Americans across the country found solace in the caring and bravery of their fellow citizens. People around the world expressed their sympathy for the events taking place in New York, Washington, and Pennsylvania. A day that showed humankind's capacity for evil was tempered by displays of its finest qualities.

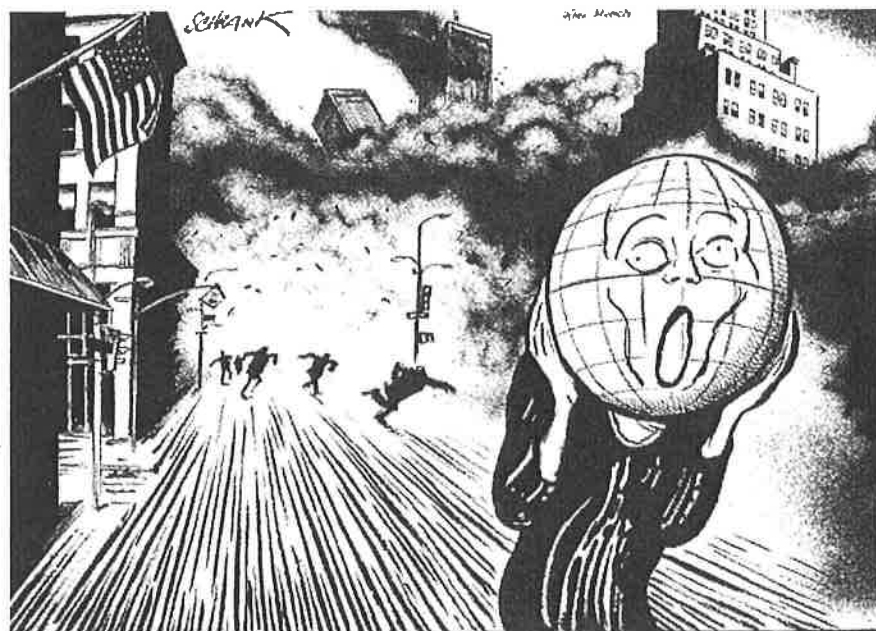
In the days that

followed the attacks, many struggled to understand what had happened. Never before had so many American civilians been killed. Not since the war of 1812 had the mainland of the United States been attacked. And not since the Civil War had so many Americans been killed in a single day.

***“Today, our fellow citizens, our way of life, our very freedom came under attack in a series of deliberate and deadly terrorist acts. The victims were in airplanes or in their offices—secretaries, businessmen and women, military and federal workers. Moms and dads. Friends and neighbors. Thousands of lives were suddenly ended by evil, despicable acts of terror.”***

—President George W. Bush,  
September 11, 2001

The terrorism did not end on September 11. In the weeks that followed, the U.S. Postal Service was used to deliver letters filled with anthrax spores to members of the media and government. The specter of the unknown and



Schrank in *The Independent*, London, England. Reprinted with permission.

the invisible had crept into the lives of every American. The use of civilian airliners as flying bombs loaded with fuel was unprecedented. The use of biological weapons of mass destruction (WMD) made Americans wonder, what would be next? Who was responsible? What could we do to protect ourselves? Why was this happening to us?

Within hours of the attacks of September 11, news organizations reported that U.S. officials believed Saudi militant Osama bin Laden, suspected of masterminding the bombings of two U.S. embassies in Africa in 1998, was behind the airplane hijackings. Statements from Osama bin Laden gave reason for suspicion. Infuriated by the American presence in Saudi Arabia and U.S. support for Israel, bin Laden issued a statement in 1998 urging Muslims to fight and kill Americans and their allies throughout the world.

***“...to kill and fight Americans and their allies, whether civilians or military, is an obligation for every Muslim who is able to do so in any country....”***

—Osama bin Laden

Although the U.S. government clearly suspected bin Laden, President Bush rejected bin Laden’s attempt to make the attacks part of a religious war between Islam and the United States.

***“The face of terror is not the true faith of Islam. That’s not what Islam is all about. Islam is peace. These terrorists don’t represent peace, they represent evil and war. When we think of Islam, we think of a faith that brings comfort to a billion***



White House Photo. Used with permission.

***people around the world. Billions of people find comfort and solace and peace. And that’s made brothers and sisters out of every race—out of every race.”***

—President George W. Bush

Five years after September 11, Americans must consider important questions in a context sharpened by the deaths of thousands of Americans: What are the motivations for terrorism? Why were we attacked? Are we in a “global war on terror”? What is the best way to prevent terrorism?

In the following pages, you will have the opportunity to explore these questions and others as you consider the course the United States should take in response to terrorism. In Part I of the background reading, you will examine the historical origins and purposes of terrorism as well as its evolution over the years. Part II explores the content and context of bin Laden’s call to violence against the United States, including the politics of the contemporary Middle East. In Part III, you will be confronted with the same questions facing U.S. policymakers: What are the potential threats against the United States? What is the best way to respond? What must be done overseas? What should be done here at home?



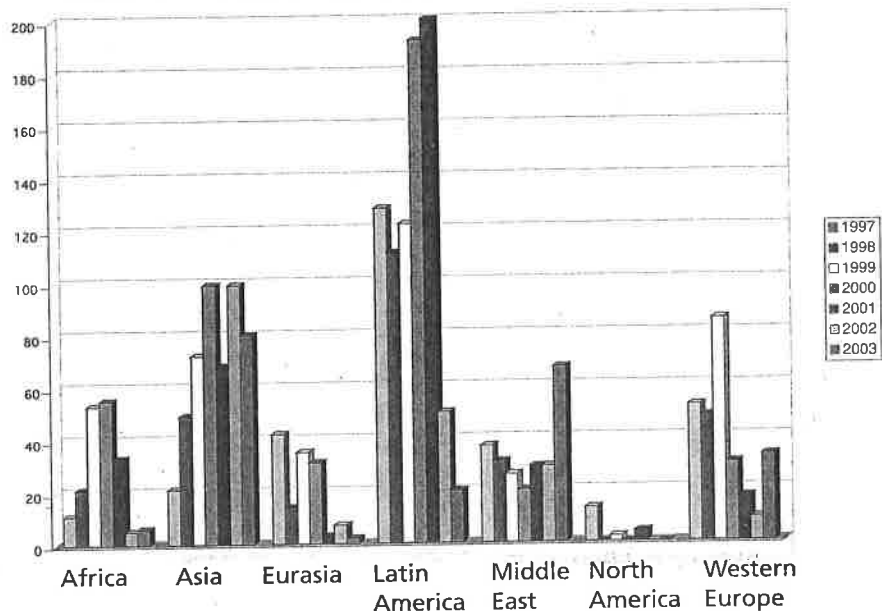


## Part I: The Origins and Evolution of Terrorism

Today, the word terrorism inevitably conjures up images of the World Trade Center, the Pentagon, and angry encounters in the Middle East fueled by Islamic extremism. But terrorism is neither new nor confined to the Middle East or Islamic extremism.

Throughout history, terrorists have come from many places with many motivations. States, groups seeking self-determination or the end of colonial rule, left and right wing ideologues—all have used terror to advance their goals. In almost all of these cases, groups have acted out of political motivations, not merely out of a de-

International Terrorist Incidents 1997-2003



Data from U.S. Department of State.

sire for senseless acts of violence. While terror has often been a weapon of the less powerful

### Historical Examples of Terrorism

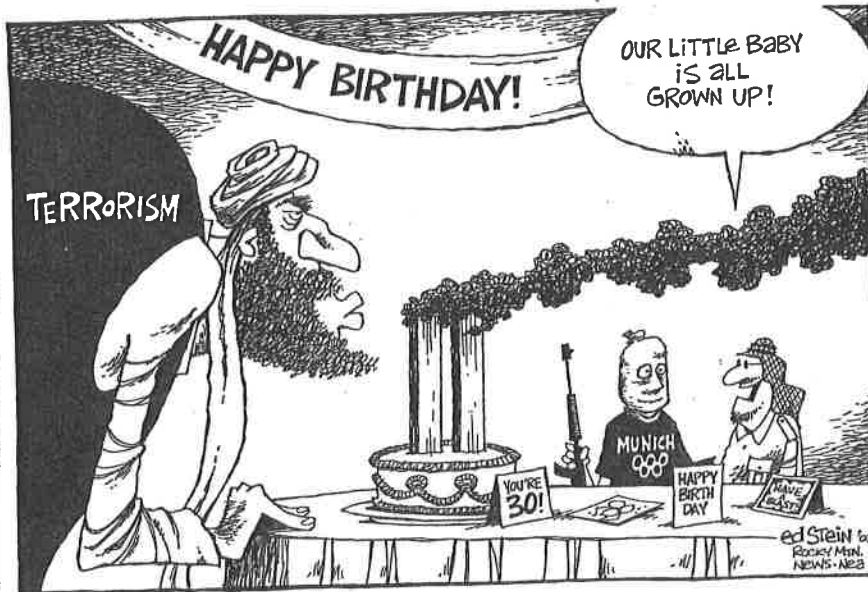
**The Reign of Terror:** During the French Revolution, the revolutionary government under Robespierre harnessed its power to eradicate its enemies. From 1793 to 1794, thousands of people were arrested or executed, and Robespierre's rule became known as the Reign of Terror.

**Assassination of the Tsar:** In Russia, a group of revolutionaries known as *Narodnaya Volya* assassinated Tsar Alexander II in 1881. They felt that the tyranny of the tsars had to end and that violence was their only recourse. *Narodnaya Volya* was careful to attack those in power and to avoid killing innocents.

**Anarchist International:** A worldwide movement of groups operating in secret cells, Anarchists murdered the president of Italy in 1894, the king of Italy in 1900, the prime ministers of Spain in 1897 and 1912, and the empress of Austria in 1898. Anarchists were also responsible for the 1886 bombing of Haymarket Square in Chicago. In 1901, Leon Czolgoz assassinated U.S. President William McKinley. Czolgoz, a Hungarian refugee, was influenced by the ideas of the Anarchists.

**State-Sponsored Terror:** On June 28, 1914, Gavrilo Princip assassinated the Archduke Ferdinand in Sarajevo, an event that led to the First World War. Princip was trained by the Black Hand, an organization supported by the military and government of Serbia.

**Terror of the State:** During the reign of Josef Stalin, the Soviet Union harnessed the apparatus of the state to strike terror into the hearts of its citizens. Dissent was repressed, millions were executed, and tens of millions were arrested and imprisoned. Some twenty million Soviets died.



Ed Stein. The Rocky Mountain News. Reprinted by permission of Newspaper Enterprise Association, Inc.

against the state, states have also used it as a weapon to intimidate populations and to weaken and destroy political opponents.

Whether wielded by states or by individuals, terror has been a means to a political end. Examining the evolving means and methods of terror and terrorists reveals a shifting political landscape that may help Americans understand the motivations behind these acts as well as develop strategies to counter terrorism.

## Modern Terror

After World War II, terrorism spread as a political instrument of revolutionaries, those seeking independence from colonial powers, and in struggles of self-determination. The states of Israel, Kenya, and Algeria owe their independence in part to the nationalist political groups that used terrorism against colonial powers. For many people today, the current conception of terrorism and terrorists was shaped by the hostage crisis at the Munich Olympics in 1972.

### *How did the Munich Olympics of 1972 affect the world's view of terrorism?*

During the 1972 Olympic Games in Munich, Germany, a Palestinian group known as Black September seized Israeli athletes inside the Olympic Village. The Palestinian group demanded the release of Palestinian prisoners

held in Israel in return for the hostages they held in Munich. The Israeli government refused the terrorists' demands. German police allowed the terrorists out of the Olympic Village, but eleven Israelis, one German policeman and five of eight terrorists were killed in a failed German-led rescue attempt.

Advances in satellite technology meant that much of the world was able to watch on television as the drama unfolded. Germany's hopes for an uplifting

Olympic competition devoid of politics were dashed. The public was shocked by images of the crisis and by the idea that the Israeli athletes, who were obviously not directly responsible for their government's policies, would be held accountable for those policies. The athletes were targeted simply because they were representatives of Israel—and, by extension, of Israel's policies.

The enduring image of the 1972 Olympic Games remains a terrorist in a ski mask, instead of an exhilarating athletic performance. Terrorists around the world absorbed the lessons of the power of that image as well. Terrorists began to understand that they could capture the world's attention if the right targets were chosen—the wider the audience, the greater the impact of the terror. Terrorists also saw the power of striking at important symbols. In this case, terrorists struck at an event meant to symbolize the unity of humankind to show that sport could not transcend politics.

The events of Munich had a lasting impact. Terrorism became more prominent in the world's consciousness, in no small part because terrorists continued to choose targets for their symbolic value and for maximum media coverage. Throughout the 1970s, terrorism experts concluded that when terrorists acted, they did not want a lot of people dead—but they did want a lot of people watching.

Examples of State-Sponsored Terrorism				
Date	Event	Deaths	Terrorist Organization	State Sponsor
April 1983	Suicide car bomb outside the U.S. embassy in Beirut	69	Islamic Jihad	Iran
July 1987	Simultaneous car-bombing in Karachi, Pakistan	72 deaths More than 250 wounded		Afghan intelligence agents
November 1987	Bombing of Korean Airlines flight from Baghdad, Iraq to Seoul, South Korea	115		North Korean intelligence services
December 1988	Bombing of Pan Am flight 103 over Lockerbie, Scotland	259 passengers, 11 on ground		Libya
August 1989	Bombing of French passenger jet over Chad	171	Islamic Jihad	Iran

## Terrorism Becomes More Deadly

Following the events in Munich, the international community debated the best response to terrorism and produced several agreements directed at specific types of terrorist activity, including aircraft sabotage and hijacking, attacks on diplomats, and hostage taking. Despite these efforts, state-sponsored terrorism, in which states provide anonymous assistance to terrorists, grew during the 1980s.

### *Why did state-sponsored terrorism increase during the 1980s?*

In November 1979, a militant group of Iranian students seized fifty-two Americans as hostages at the United States embassy in Tehran. The students, claiming to be acting without their government's support, kept the world's attention focused on Tehran throughout the crisis. After more than a year in captivity, the U.S. government negotiated the release of the hostages.

The lessons of this event were not lost on the Iranian government, which had expressed an interest in eliminating the powerful influence of the United States in the Middle East. Other governments around the world also took note. These states realized that supporting terrorist groups provided an effective way for weaker states to strike at more powerful states. Terrorists also benefited from having states sponsor their activities. Terrorists could have access to false identification in the form of genuine passports. They could use diplomatic privileges to provide immunity and transport weapons and explosives. States could also provide advanced military training and pay terrorists well for their activities. More funding allowed terrorist organizations to recruit people who might not otherwise have been ideologically committed to a cause. And the availability of the state's more sophisticated weaponry meant that the lethality of terrorism increased sharply.



***What are some of the ways the United States responded to state-sponsored terrorism?***

State-sponsorship of terrorism can include a range of activities including helping plan and carry out attacks, supplying weapons and training, and providing safe havens out of view of the international community. The U.S. Department of State keeps a list of states that sponsor terrorism. Cuba, Iran, Libya, North Korea, Sudan, and Syria make up the current list. With the exception of Iraq (which

was removed from 1982-1990 and again in 2004), no state added to the list has ever been removed, even though the United States has applied both economic embargoes and sanctions against these states.

The United States has also used military retaliation against these states as a method of deterring terrorist action. The effectiveness of retaliation has not been high. For example, in 1986, the United States bombed Libya in retaliation for the bombing of a disco in Berlin,

### Four Cases of Religiously Inspired Terror

**The First World Trade Center Bombing:** On February 26, 1993, a van loaded with explosives and cyanide parked in the garage of the World Trade Center in New York City. It exploded, collapsing several floors of the parking garage and killing six people and injuring thousands. The terrorists had planned for the explosion to collapse one tower, forcing it to fall sideways onto the other tower. The plan, designed to kill thousands, failed because the force of the explosion was not great enough.

An Islamist terrorist group based in the United States carried out the attack. The group, followers of the Egyptian Sheik Omar Abdul Rahman, was angered by U.S. support for Israel and for those it considered enemies of Islam, including Egypt's President Mubarak. The group's supporters were also angered by America's secular culture, which they regarded as hostile to religion in general and particularly threatening to Islam. In 1996, Sheik Omar Abdul Rahman and eight others were convicted of planning the World Trade Center bombing and of plotting to blow up the United Nations, two tunnels under the Hudson River, and the FBI building in Manhattan.

The Trade Center was attacked because of its symbolic significance. In the eyes of the world, it represented American power, technology, and that quintessential American city, New York. Eight and a half years later, this symbolism would make the towers targets again.

**Baruch Goldstein:** On February 25, 1994, during Islam's holy month of Ramadan, Dr. Baruch Goldstein entered the Ibrahim Mosque, located in the town of Hebron on the West Bank. He fired 111 shots with his automatic assault-rifle into the congregation of 800 Palestinian Muslim worshippers. He killed 29 people and wounded 150 before being beaten to death.

A follower of the Jewish terrorist group Kach, Baruch Goldstein felt betrayed by his government's actions in the Israeli-Palestinian peace process. He believed that Israeli Prime Minister Yitzhak Rabin was giving away what God had given Israel and that Israel was in grave danger from Palestinian Arabs.

The Hebron massacre had important religious symbolism. Goldstein acted during the Jewish festival of Purim, which celebrates the biblical story of Mordechai destroying the enemies of the Jews.

Goldstein's action repulsed most Israelis. However, a large segment of militant and orthodox Jewish settlers in the West Bank and Gaza settlements saw Goldstein as a righteous man and a martyr. They made his grave site a shrine and voiced uncompromising religious fervor not only against Palestinian Arabs but also against the Israeli government. A few months later, a young orthodox Jewish student named Yigal Amir assassinated Prime Minister Rabin. He claimed he acted on God's orders.



Germany, that was popular with U.S. soldiers. The attack killed two and wounded two hundred. Instead of deterring further Libyan terrorist acts against the United States, the U.S. air strike was followed by an increased number of Libyan-sponsored attacks against U.S. citizens. In addition, the number of all terrorist attacks against the United States actually increased following the bombing in Libya. Two years after the air strikes, Libyan-backed ter-

rorists bombed Pan Am flight 103, killing 259 passengers and 11 people on the ground.

Furthermore, despite careful planning, the U.S. air strikes against Libya also killed thirty-six civilians and wounded ninety-three. Critics of the action noted that the United States had deprived itself of the moral high ground it claimed to hold above terrorists, subjecting itself to domestic and international criticism.

**Aum Shinrikyo:** Tokyo, Japan, March 20, 1995. Five members of Aum Shinrikyo, a group with roots in Japanese Buddhism, boarded trains at different ends of Tokyo's subway system. As they approached the city center, each of the men punctured a bag containing Sarin nerve gas and quickly left the train. In the next few minutes, people on the trains began choking and vomiting. Passengers stumbled out of the trains and collapsed on the platforms in convulsions. Eventually 12 people died and over 5,500 were injured, many with permanent injuries. This was the first example of the use of weapons of mass destruction (in this case chemical) by a terrorist group.

Members of Aum Shinrikyo believed that they were in a dehumanized society threatened by an Armageddon of nuclear weapons and nerve gas. They believed that only members of their organization, those with proper spiritual training, would survive. Some argue they conducted the nerve gas attack on the subway system to fulfill their own prophesy of Armageddon or to symbolize its results.

**Christian Identity:** On June 15, 1985, Richard Wayne Snell was sentenced to death for the separate murders of a pawn shop owner and a police officer in Arkansas in 1983 and 1984. He also bombed a natural gas pipeline, robbed a pawn shop, and had made plans to bomb the Alfred P. Murrah Federal Building in Oklahoma City, Oklahoma. Snell, who was executed by lethal injection on April 19, 1995, apologized for none of his crimes. According to him, they were part of a just revolution against the U.S. federal government.

Snell was a member of the Covenant, the Sword, and the Arm of the Lord (CSA), a militant right-wing group that seeks to overthrow the federal government and create a new state governed by Christian religious law. The CSA's beliefs are based on the Christian Identity movement, a system of religious beliefs that blends white supremacy with extreme political and religious conservatism. Its followers believe that the government is run by a Jewish-liberal conspiracy that is determined to deprive citizens of their freedoms and to institute a secular world government. They are often fierce defendants of citizens' right to own firearms, believing that gun control legislation is one of the government's most offensive means of depriving citizens of their freedom.

Timothy McVeigh, who bombed the Murrah Federal Building in Oklahoma City on April 19, 1995, had ties to Christian Identity followers both in Michigan and in Oklahoma. McVeigh never expressed religious motivations for bombing the Murrah building, but he shared many of Christian Identity's pro-gun and anti-government convictions. He was heavily influenced by *The Turner Diaries*, a novel popular among Christian Identity followers which describes in detail blowing up a federal building with a fertilizer-gasoline bomb similar to the one McVeigh used. In fact, McVeigh had a passage from the book with him when he was arrested.

## Religiously Motivated Terrorism

While state-sponsorship of terrorism made it increasingly deadly, another worrying trend in terrorism has emerged in the last decade. In 1980, the U.S. State Department's list of international terrorist groups included only one group with religious affiliation. By 2003, more than half of the international terrorist groups identified by the State Department had some religious affiliation or ideology.

### *Why is there concern about a rise of religiously motivated terrorism?*

Even prior to the attacks of September 11, 2001, some terrorism experts attributed the increasing lethality of terrorism to attacks perpetrated by groups motivated by religious extremism (See "Four Cases of Religiously Inspired Terror" on pages 6-7.) They also pointed with concern to efforts by these groups to acquire and use materials that could be made into nuclear, biological, or chemical weapons.

### *What common factors help explain the motivations and methods of religious terrorists?*

**The World Gone Wrong:** Most of the religious terrorist groups active in the last fifteen years were motivated by the belief that something has gone terribly wrong with the world. These beliefs stem from social, political, cultural, and spiritual issues. For example, foreign military occupation of territory, corrupt secular governments, or the decline of traditional values within a society can all contribute to a sense of crisis. Furthermore, the process of globalization can magnify this sense of "a world gone wrong," as people fear losing their identity to intruding foreign value systems.

Throughout history, cultures have been forced to confront the possibility of change. In many cases, religion has offered the means to cope with these circumstances, helping a changing society to determine goals for the future. Religion can offer physical or spiritual sanctuary against political repression. It has also functioned as a major instrument for

social activism and political action. Religious terrorists also turn to religion to find motivation and justification for their own purposes. They perceive their actions as a defensive reaction to the moral and spiritual corruption of the world.

**No Other Options:** Many people, when confronted by the kinds of cultural or political crises mentioned above, turn to political campaigns or social movements to address their concerns or to right what they perceive as wrong. These efforts might succeed or fail. Nonetheless, they are undertaken with the understanding that things could change—public support could be gathered, new leaders elected, and policies changed. However, others feel no hope that these traditional political methods will help them achieve their objectives. They feel powerless and humiliated about their inability to do anything about their frustration with the world. Such people have sometimes turned to terrorism and violence, believing that to be the only way change will occur.

**Cosmic War Against the Enemy:** When that sense of powerlessness is combined with some religious interpretations, the struggle takes on cosmic terms—a struggle between good and evil, or between God and the devil.

***"America is struck by God Almighty in one of its vital organs. So that its greatest buildings are destroyed. Grace and gratitude to God. America has been filled with horror from north to south and from east to west."***

—Osama bin Laden, October 2001

Seeing social or political struggles in this way can lead some people to religiously motivated terrorism. In these cases, the struggle is thought to be a defense of culture and identity in which the enemy appears to have the power to destroy the culture and community. The enemy's victory would be absolutely intolerable, yet there seems to be no way to defeat the enemy with traditional means, such as conventional military campaigns or diplomacy. To the terrorist's mind, the stakes are so high and

the cause so virtuous that any means may be justified to achieve the ends.

**Symbolism and Violence:** Religious terrorists often choose their targets and the timing of their attacks for their symbolic value. This means that terrorists will choose to strike targets that they feel represent the things or ideas they are fighting against and convey a sense of the terrorists' power.

***Why did U.S. government officials grow increasingly concerned about terrorism?***

As the violence caused by terrorism grew, U.S. government officials became increasingly alarmed during the 1990s. It seemed that terrorists did not only want a lot of people watching their acts of terrorism—they wanted a lot of people dead as well. Law enforcement officials in the United States and around the world noted with alarm cases of groups and individuals who had attempted to acquire the

ingredients to make nuclear, biological, or chemical weapons.

***“The acquisition, proliferation, threatened or actual use of weapons of mass destruction constitutes one of the gravest threats to the United States.”***

—Louis Freeh, May 1997,  
Former Director of the FBI

In this section of the reading, you have examined the historical origins and purposes of terrorism as well as its evolution over the years. The next section explores the content and context of Osama bin Laden's call to violence against the United States, including the politics of the contemporary Middle East. As you read, keep in mind that when you have finished the reading you will be asked to formulate your own response to terrorism.

Name: \_\_\_\_\_

## Advanced Study Guide—Part II

1. Explain Osama bin Laden's quarrel with the West in general and the United States in particular.
2. What are the arguments set forth by many religious scholars who think bin Laden and al Qaeda do not represent the true teachings of Islam?
3. What is political Islam and why is it problematic for the United States?
4. Explain why the U.S. feels it must take an active role in the Middle East, including the Persian Gulf region.
5. The Bush administration sees the war in Iraq as essential to the war on terror. Others disagree. Explain the difference of opinion.



## Part II: Al Qaeda and the Middle East

After September 11, a leading suspect quickly emerged—Osama bin Laden. Bin Laden, a Saudi born multi-millionaire, had organized the attacks on the U.S. embassies in Tanzania and Kenya in 1998. Other reports linked him and his organization, al Qaeda (loosely translated as “the base”), to the killing of U.S. troops in a battle in Somalia in 1993, the bombing and deaths of U.S. military personnel in Saudi Arabia in 1996, and the attack on the U.S.S. *Cole* by suicide bombers in 2000 that killed nineteen U.S. sailors.

### *Why has Osama bin Laden waged an ongoing terror campaign against the United States?*

Over the last several years Osama bin Laden has made a number of public statements giving his justifications for his attacks against Americans. He expressed anger about the presence of American troops in Arabia, the sacred lands of Islam. He saw their presence as a way for the United States to fight against and humiliate the peoples of Islam in the region. He objected to U.S. support of Israel

and Israel’s presence in the holy lands, as well as to the deaths of Muslims at the hands of Israel. He also expressed strong opposition to U.S. policy concerning sanctions on Iraq in the aftermath of the 1991 Gulf War. More recently, audiotapes allegedly from bin Laden urged Muslims to fight against American soldiers in Iraq and warned other countries not to support the war. Bin Laden believes that U.S. actions in the Middle East literally amount to a declaration of war by the United States on Allah (the Islamic name for God) and Muslims. Bin Laden presents his call to arms as a defense of Islam, a cosmic struggle against an enemy whom he believes hopes to destroy his culture and religion.

***“We call upon Muslim scholars, their faithful leaders, young believers, and soldiers to launch a raid on the American soldiers of Satan and their allies of the Devil.”***

—Osama bin Laden

In February 1998, bin Laden announced the founding of the World Islamic Front for Jihad against the Jews and Crusaders. (The “Crusaders” is a reference to the Christian invasions of the holy lands in the eleventh, twelfth, and thirteenth centuries which bin Laden equates with U.S. policy.) At the time several other militant organizations from Egypt, Pakistan, and Bangladesh became part of al Qaeda. Experts warned that al Qaeda was a large collection of loosely connected secret cells or groups that were dispersed around the world. They noted that thousands had come to al Qaeda’s camps in Afghani-



***“THIS IS MY LATEST EDICT CONDEMNING GODLESS WESTERN TECHNOLOGY.. FAX IT TO THE NETWORKS AND POST IT ON THE INTERNET...”***

Bill Schorr. United Media Services. Reprinted with permission.

Bas in Tachydromos, Athens, Greece. Reprinted with permission.



stan to learn the skills they would need to become terrorists.

## Political Islam and the Middle East

Bin Laden's declaration and the attacks of September 11 have raised many questions for Americans. Some wondered whether there are justifications for terrorism within Islam. For others, the events seemed to confirm a perception of Islam as a violent and fanatical faith.

### *What role does Islam play?*

Like all religions, Islam is subject to interpretation. Most interpretations of Islamic tradition note a history of tolerance and peace. (The word Islam is related to the Arabic word *salaam*, which means peace.) Islam is a religion that values family and tolerance. Throughout much of history, Muslims have lived peacefully with followers of other religions. For example, many Jews fled the persecutions found in Christian Europe for the relative freedom of the Ottoman Empire in the Middle East. Islam permits the use of force in self-defense, but not the killing of innocents or civilians.

The term *jihad*, often associated with Islam and violence, is also open to interpretation. Scholars point out that the term, which literally means struggle or effort, has two meanings. For the founder of Islam, the Prophet Muhammad, the "great jihad" was the struggle against one's own moral shortcomings. The "little jihad" was the struggle against the enemies of Islam.

Different interpretations of Islam have led Muslims to different conclusions about the role of violence in their religion. For example, there are different interpretations of the Prophet Muhammad's words, "Let there be no two religions in Arabia." Many Muslims interpret this to mean that non-Muslims should not be allowed to remain in the holy lands of Arabia. Indeed, this non-Islamic presence in the form of American troops is what bin Laden condemns. Most Muslims, however, do not support violence against American citizens, even though they might be unhappy with U.S. policies in the Middle East or the presence of American troops in the holy lands of Islam.

Bin Laden's statement that the United States had declared war on Islam strikes most Americans as absurd. Within their own lives most Americans separate the political and religious spheres. The founding fathers believed that there should be no state-sponsored religion, and they included this concept in the Constitution. But for bin Laden, the religious and the political are one and the same. By definition, for Bin Laden, political conflicts are religious and religious conflicts are political.

### *Why is the United States concerned about political Islam?*

The blending of the political and religious spheres is not unique to Osama bin Laden. His violent radical extremism is part of the rise of political Islam in the Islamic world.

Political Islamist movements have concerned Washington since the Iranian Revolution of 1979. In almost all Middle Eastern countries, Islam is officially recognized as the binding force of society. State-run television and radio stations broadcast thousands of



hours of religious programming, and Islamic clergymen receive government salaries. The Islamist regimes of Iran and Sudan take a different approach. There the Islamic clergy actually control the government.

### ***What is political Islam?***

Political Islam—or Islamic fundamentalism, as it is often called—strives to establish as law one interpretation of the Islamic legal tradition, or Shari'a, as the foundation of government and attempts to rid society of non-Islamic influences. (The Shari'a is a wide body of literature that lays out legal principles and norms but is not a legal code or single document.) Political Islam has fed off the frustration of Middle Eastern politics in the twentieth century. Earlier political movements, such as pan-Arab nationalism, have failed. Corruption, mismanagement, and reliance on foreign aid have undermined popular support in Arab governments. In the midst of these failures, political Islam has gained increasing support.

Islamist movements (that is, movements of political Islam) have benefited from larger economic and social forces as well. In the 1990s, many Middle Eastern countries adopted free-market economic principles advocated by the United States. The reforms called for breaking down trade barriers that have protected local industries, cutting government spending, and selling off state-run companies to private owners. While free-market policies have attracted increased foreign investment to the Middle East, they have also raised unemployment and reduced government assistance to the poor.

***“There are only two powers now in the world. One is America, which is tyrannical and oppressive. The other is a warrior who has not yet been awakened from his slumber and that warrior is Islam.”***

—Imam Mouaid al-Ubaidi,  
Iraqi Muslim Cleric

Islamist movements have proven especially strong in the poor neighborhoods of

large cities. Many of their supporters are recent migrants from the countryside or the victims of economic reform. For them, Islamist movements are an answer to what they see as reckless change and economic inequity.

### ***How do U.S. officials regard political Islam?***

While political Islam comes in many forms that do not necessarily advocate terrorism, U.S. officials and many Middle Eastern leaders view political Islam's more radical forms as a threat to stability. In Egypt, for example, Washington has stood behind Egyptian President Hosni Mubarak's crackdown on Islamist movements. One of the intellectual founders of modern Islamist radicalism, the Egyptian dissident Sayyid Qutb argued that existing secular Arab regimes should all be overthrown as the first step in a jihad against the enemies of Islam. Some experts believe this is one of Osama bin Laden's goals.

On the other hand, the United States supports the Islamist government in Saudi Arabia because it serves U.S. interests. Critics note that Saudi Arabia supports Islamist activities in many countries around the world and provides funding for mosques and cultural centers abroad. These centers, they say, may serve as recruiting grounds for terrorists. At the same time, Saudi Arabia does not allow these activities to take place in its own country.

## **The United States in the Middle East**

During the Cold War, the United States and the Soviet Union competed for influence in the economically and strategically important Middle East. Today, the United States maintains an active role in the Middle East for three reasons. First, American presidents since Jimmy Carter have expressed their determination to go to war to prevent hostile forces from gaining control of the Middle East's oil resources. Second, the continuing U.S. military presence in Iraq puts the United States at the center of the balance of power in the Middle East. The United States has begun an effort to bring democracy to Iraq with the hope that it

—Secretary of State  
Condoleezza Rice,  
June 2005

The Arab kingdoms of the Persian Gulf highlight this contradiction for U.S. policy. In Saudi Arabia, for example, women are not permitted to vote or even drive. Government and industry are dominated by the Saudi royal clan, which numbers in the tens of thousands. Critics accuse Saudi Arabia of being a breeding ground for terrorists.

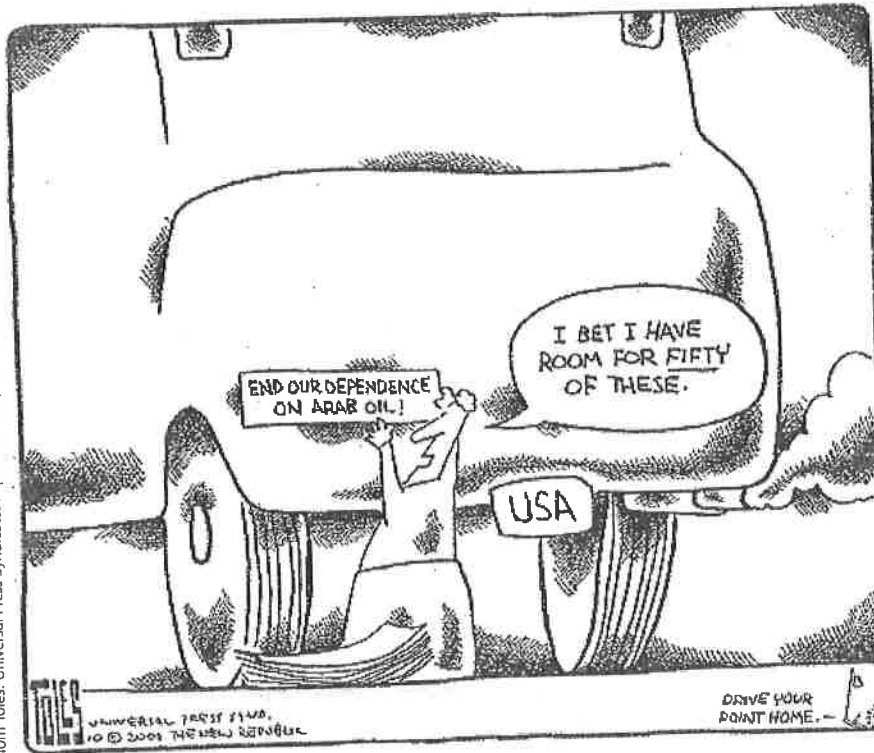
The United States' interest in preserving security alliances in the Middle East has put the United States in the position of supporting governments that radical

movements see as their foes. In some cases, U.S. concern about extremist religious movements has led the United States to support more secular regimes, even if they do not respect certain democratic principles.

For example, Egypt is one of the largest recipients of U.S. foreign aid, even though the country suffers from government corruption, a poor record on human rights, as well as a weak economy and poor living conditions for many of its citizens. While the Egyptian government does not tolerate much criticism in its media of its own leaders and activities, frustration finds an outlet in criticism of and anger toward the United States.

***Why did President Bush call for expanding democracy in the Middle East?***

President George W. Bush, in a speech in November 2003 on liberty and democracy in the Middle East, called on the United States to promote democracy actively in the Middle East. He also called on Middle Eastern nations to accept the ideal of freedom.



Tom Toles. Universal Press Syndicate. Reprinted with permission.

might spark reform and stability in a region critical to the American economy and security. Third, our country is deeply enmeshed in efforts to settle the long conflict between Israel and its Arab neighbors.

***What principles have governed U.S. policy in the Middle East?***

For many years, U.S. policymakers concentrated on access to oil and the Arab-Israeli peace process and paid much less attention to promoting democracy and human rights in the Middle East. In other parts of the world, the United States often determines foreign aid, trade relations, and other aspects of foreign policy on the basis of political reform. Until recently, U.S. leaders have largely ignored how America's allies in the Middle East govern within their borders.

***“For sixty years, my country, the United States, pursued stability at the expense of democracy in the Middle East, and we achieved neither. Now we are taking a different course. We are supporting the democratic aspirations of all people.”***



**“The advance of freedom is the calling of our time; it is the calling of our country.... We believe that liberty is the design of nature; we believe that liberty is the direction of history. We believe that human fulfillment and excellence come in the responsible exercise of liberty. And we believe that freedom—the freedom we prize—is not for us alone, it is the right and the capacity of all mankind.”**

—President George W. Bush

International response to the speech was mixed. Many people in the Middle East and elsewhere supported Bush’s statements, and many others were disappointed or angered.

**“The U.S. has hijacked the noble concept of ‘democracy’ which millions of people have fought for in the Arab world. It is now exploiting the slogan of democracy and human rights for its own known political interests that see nothing in the Middle East but oil pipelines and a secure Israel, without showing any real concern or respect for the region’s inhabitants, citizens, culture, civilization, and history.”**

—Reporter Bateer Mohammad Ali Wardam in the Jordanian newspaper *ad-Dustour*

Whether democracy is universally valued or even universally possible remains unsettled. President Bush has argued that all of the world aspires towards liberty. Others argue that democracy reflects some people’s cultural values rather than universal human values.

Nevertheless, coming close

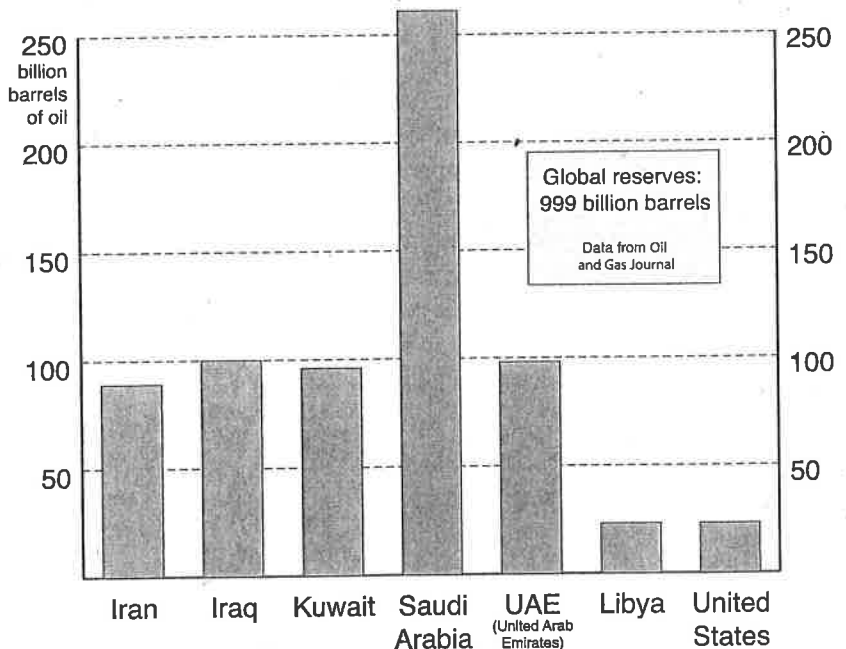
on the heels of the elections in Iraq in January 2005, a million Lebanese protestors took to the streets to protest the Syrian presence in Lebanon, and Palestinians elected a new leader following the death of Yasir Arafat.

While democracy may be gaining a foothold, there may also be some pitfalls of a more democratic Middle East. For example, Palestinians elected the Hamas party to lead their parliament in early 2006. The United States identifies Hamas as a terrorist organization. Whether it is possible to resolve a crucial aspect of the Arab-Israeli conflict with Hamas in charge of the Palestinian Authority remains to be seen.

**What is the U.S. perspective on relations with Israel?**

The Arab-Israeli peace process has commanded a greater share of America’s diplomatic energy than any other issue in recent years. Since 1991, the United States has sponsored a series of peace talks. Breakthrough agreements have been signed between Israel and the Palestinians, as well as between Israel and Jordan, although progress has ground to a halt with the election of Hamas.

**Current Oil Reserves**



Since its creation, Israel has occupied a special position in U.S. foreign policy. U.S. leaders have stood by Israel for several reasons. First, Israel has won admiration in the United States as a model of democracy and Western values in the Middle East. Others view Israel as a valuable strategic ally in the region. For example, Presidents Richard Nixon and George H. W. Bush valued Israel for countering U.S. enemies in the Middle East, battling U.S. weapons, and sharing intelligence information. In addition, Israeli interests have been effectively promoted in the United States by the lobbying efforts of America's Jewish community.

With the end of the Cold War and the evolution of Israel's position in the Middle East, America's attachment to Israel has attracted fresh attention. Israel's treatment of the Palestinians and its attacks against Hezbollah in Lebanon have drawn more intense criticism. Nonetheless, U.S. support for Israel has not wavered even though the support is a source of resentment in the Arab world.

### ***Why has Iraq been at the center of U.S. security concerns in the Middle East?***

For more than a decade, America's policy toward Iraq has been headline news. In August 1990, the Iraqi military invaded Kuwait. In the days immediately following, the United States' top priority was to prevent Saddam Hussein's military from seizing the oil fields of northeastern Saudi Arabia. Iraq's occupation of Kuwait had given Saddam Hussein control of one-quarter of global oil reserves. Extending his reach two hundred miles further into Saudi Arabia would have put nearly half of the world's oil in his grasp. Leading a UN military coalition of twenty-eight nations, the United States smashed Iraq's bid to seize Kuwait.

The 1991 war against Iraq elevated the region's importance from the American perspective. It also convinced Saudi Arabia, Kuwait, and the smaller states of the Persian Gulf that an American military presence was needed in the region to safeguard their own security. But the presence of American troops in the Persian Gulf created tensions of its own

and angered extremists like Osama bin Laden.

After the 1991 Persian Gulf War, the United States geared its policy in the Middle East toward containing both Iraq and Iran, both of which the United States also saw as a threat to regional security. Fears of an Iraqi secret nuclear weapons program and concern about international terrorism sponsored by Iran and Iraq fueled anxiety in Washington after September 11th.

### ***What did President Bush warn the international community about Iraq?***

In the summer of 2002, Washington turned the pressure up on Iraq. In a speech before the United Nations, President George W. Bush warned the international community of the dangers that Iraq's weapons of mass destruction (WMD) and sponsorship of terrorism posed to the region and to the world. He stated that the United States would confront these dangers and asked the UN to join with the United States.

U.S. diplomats worked hard to build international support for the U.S. position within the UN as it had for the first Gulf War. In spite of intensive efforts, President Bush realized that he would not win UN approval for military action against Iraq. Ultimately, 49 of the 191 countries of the UN General Assembly expressed support for the 2003 war against Iraq, but the United States did not have enough support in the Security Council to get authorization for the use of force.

### ***How did the American public feel about a war against Iraq?***

In March 2003, public opinion in the United States favored military action to remove Saddam Hussein from power. However, a clear majority also favored taking into account the views of allies before acting. Forty-five percent of all Americans also believed that Saddam Hussein was personally involved in the September 11 terrorist attacks—an opinion not supported by any conclusive evidence. (In 2006, a Senate panel concluded that there was no link between Saddam Hussein and September 11.)



### ***What have been the initial results of the war in Iraq?***

In the spring of 2003, U.S.-led military forces raced through the Iraqi desert and defeated Saddam Hussein's military. During their advance, U.S. officials worried that the Iraqi army would use chemical weapons. This did not happen. An intensive search for weapons of mass destruction (WMD) in Iraq began but no conclusive evidence of WMD has been found.

What was found were mass graves of thousands upon thousands of Iraqis—murdered by Saddam Hussein's government during his rule. How many Iraqis died at the hands of his regime remains to be tallied, but some believe the final count will approach 400,000.

The U.S. military has found other challenges inside Iraq. There have been ongoing attacks against U.S. soldiers that have become increasingly sophisticated. In addition to Iraqi militias, foreign terrorists and criminal gangs are targeting not only the U.S. military but also Iraqis. Violence among groups in Iraq has brought Iraq to the brink of civil war and kills thousands of Iraqis each month. Efforts to restore public order, electricity, water, and other basic services continue, but ongoing violence and corruption have hindered these efforts.

The United States plans to stay in Iraq until it is well on the way to establishing a democratic form of government. How long this will take or if it is even possible is uncertain. Many experts predict that it will be years and cost hundreds of billions of dollars.

### ***Why is Iran a security concern for the United States?***

While the United States works to keep events under control in Iraq, U.S. officials remain concerned about Iraq's neighbor Iran. The United States believes that Iran has a well-established program to develop nuclear weapons. The Iranian government has claimed that it has the right to develop nuclear materials for peaceful purposes. The dilemma for the international community is that it is difficult to distinguish between "good atoms" for peaceful purposes and "bad atoms" for military purposes.

Iran's conservative, hardline president, Mahmoud Ahmadinejad's assertion that Israel should be "wiped off the map" has also heightened international anxiety about Iran's intentions.

Three other issues affect U.S. relations with Iran. The State Department believes Iran is the leading state sponsor of terrorism. Iran's support for anti-Israeli terrorist groups Hezbollah, Hamas, and Islamic Jihad has contributed significantly to violence in the region. Second, the United States believes that Iran's support of the Shia, the majority religious sect, in Iraq fuels sectarian violence there. Finally, human rights violations, including the torture and killing of political opponents of the regime, are a continuing cause for concern.

U.S. officials are divided on how best to deal with Iran. Some advocate a hard-line policy to bring about change, including military action. Others believe that a policy of diplomatic engagement combined with utilizing the United States' increased regional influence is a better course.

## **Controversy over Iraq: Preemption and Unilateralism**

The war in Iraq generates great controversy internationally and domestically. Although there are many points of disagreement (in particular over the failure to find any WMD or links to al Qaeda), two broad assertions made by the Bush administration about U.S. security policy have caused intense debate. The first debate is about the assertion of the right of the United States to act preemptively against a security threat even if there is uncertainty about the time and place of an enemy's attack. The second debate involves a reassertion of the U.S. intention to act unilaterally if it believes it needs to.

Name: \_\_\_\_\_

## Political Cartoons in the National and International Press

The strong feelings raised by politics and international issues are the fodder of political cartoonists around the world. Cartoons not only reflect the events of the times, but they often offer an interpretation or express a strong opinion about these events as well. The cartoons in this collection address issues raised by the September 11 attacks and the current war on terrorism. They come not only from the American press but also from sources around the world.

Answer questions 1-3 in the space near each cartoon. Question 4 should be answered on a separate sheet of paper.

1. Who or what is depicted in the cartoon?
2. Does the cartoon have a particular point of view? What is it?
3. Where did this cartoon appear? Is the country of origin important to understanding the message?
4. Choose one cartoon in the collection. Are there others addressing the same issue? How do the messages differ? How are they the same?

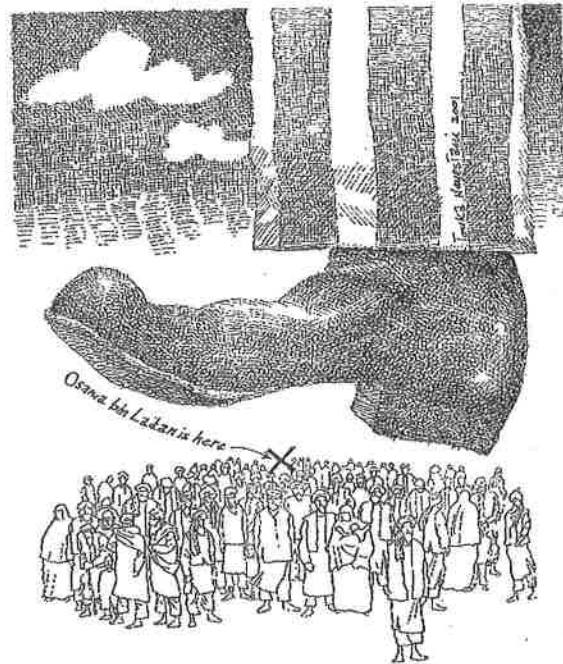


Marshall Ramsey—*The Clarion Ledger*, Jackson, Mississippi

1.

2.

3.



Touka—*Nowrooz Daily*, Tehran, Iran

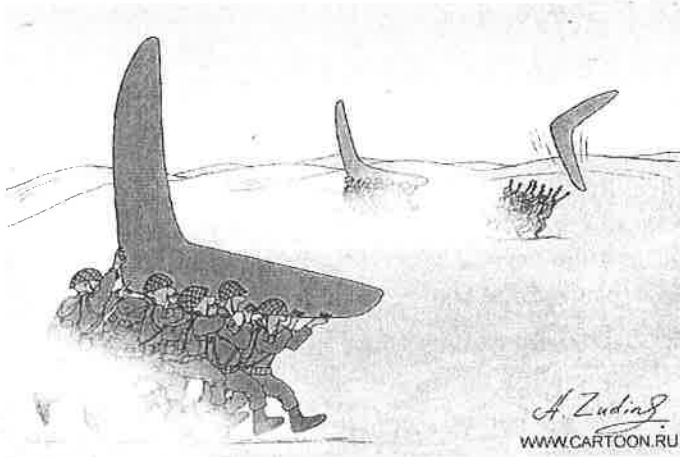
1.

2.

3.

All cartoons reprinted with permission.





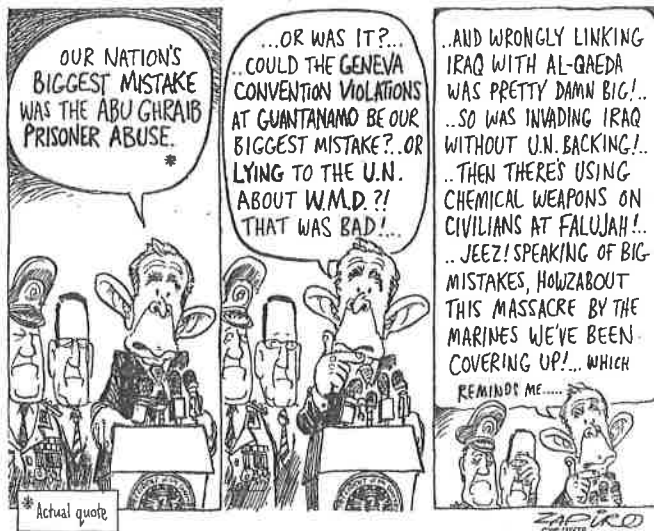
Alexander Zudin—Obshaya Gazette, St. Petersburg, Russia

- 1.
- 2.
- 3.



David Horsey—The Seattle Post-Intelligence

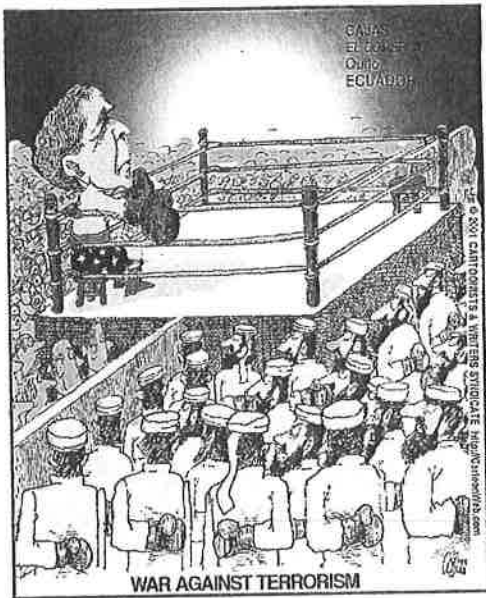
- 1.
- 2.
- 3.



Zapiro in Sunday Times, South Africa CWS/Cartoonists International. Used with permission.

- 1.
- 2.
- 3.

Name: \_\_\_\_\_



1.

2.

3.

Cajas—El Comercio, Quito, Ecuador

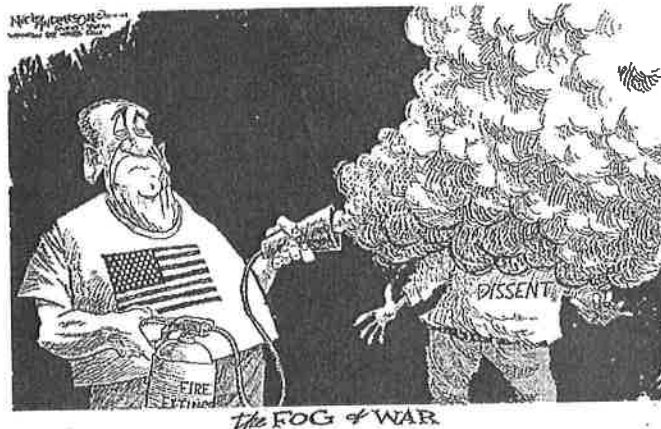


1.

2.

3.

Tom Trouw—Amsterdam, Netherlands



1.

2.

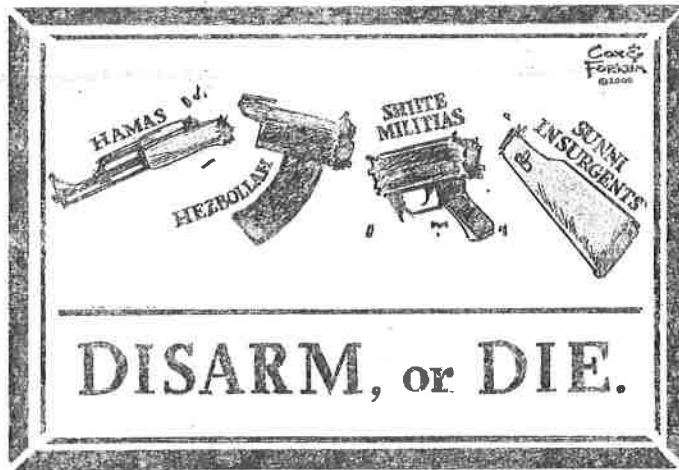
3.

Nick Anderson, 2002—The Washington Post Writers Group. Reprinted with permission



Shahid—Chowk, Karachi, Pakistan

- 1.
- 2.
- 3.



THE MESSAGE WE SHOULD BE SENDING

Courtesy of Cox and Forkum, United States.

- 1.
- 2.
- 3.

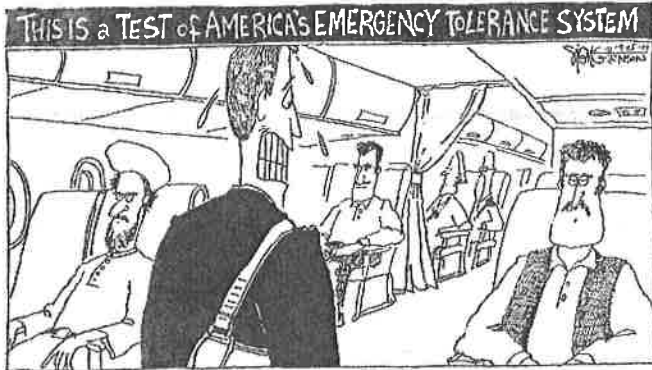


Name: \_\_\_\_\_



Mike Thompson—*The State Journal-Register*, Springfield, Illinois

- 1.
- 2.
- 3.



Signe Wilkinson—*The Philadelphia Daily News*

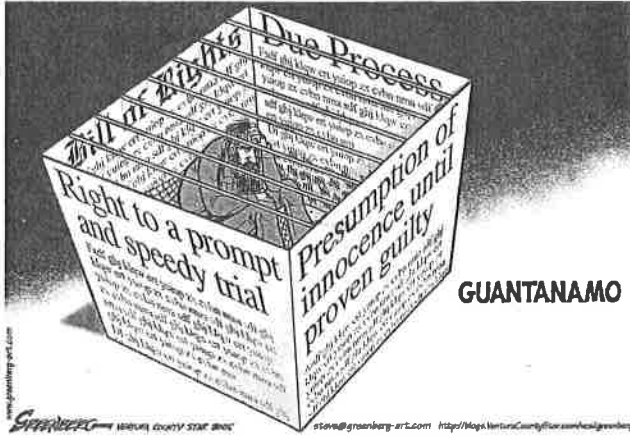
- 1.
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Clay Bennet—*The Christian Science Monitor*, United States

- 1.
- 2.
- 3.





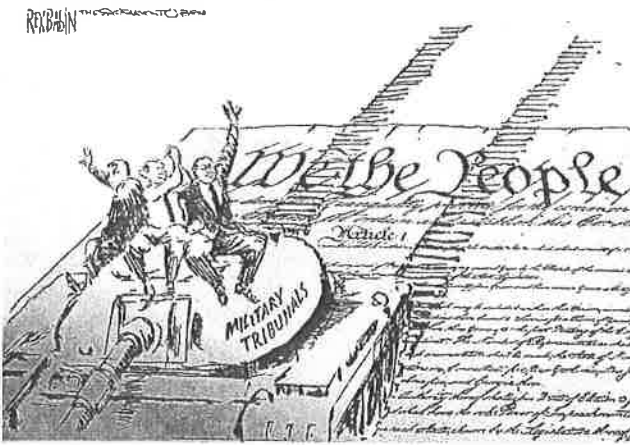
Steve Greenberg—Ventura County Star, United States

- 1.
- 2.
- 3.



Courtesy of Cox and Forkum, United States.

- 1.
- 2.
- 3.



Rex Babin—The Sacramento Bee, United States

- 1.
- 2.
- 3.



## Part III: Responding to Terrorism

In the weeks following the September 11 attacks, the United States identified Osama bin Laden's al Qaeda network as responsible for the violence. Al Qaeda was based in the country of Afghanistan with the support and approval of the extreme Islamist regime known as the Taliban. President Bush demanded that the Taliban hand over bin Laden and dismantle al Qaeda.

The Taliban government of Afghanistan refused to meet the conditions of the United States, although it claimed it would put bin Laden on trial if offered conclusive evidence of his guilt. On October 7, 2001, the United States initiated a military campaign that overthrew the Taliban government of Afghanistan and eliminated al Qaeda's base of operation in Afghanistan.

**“Americans should not expect one battle, but a lengthy campaign, unlike any other we have ever seen. It may include dramatic strikes, visible on TV, and covert operations, secret even in success. We will starve terrorists of funding, turn them one against another, drive them from place to place, until there is no refuge or no rest. And we will pursue nations that provide aid or safe haven to terrorism. Every nation, in every region, now has a decision to make. Either you are with us, or you are with the terrorists. From this day forward, any nation that continues to harbor or support terrorism will be regarded by the United States as a hostile regime.”**

—President George W. Bush,  
September 20, 2001



Dale Summers in *The Orlando Sentinel*. Reprinted with permission.

For many Americans, the threat of terrorism raises the question, “Why us?” No explanation will ever justify the murder of thousands in the attacks of September 11. However, it is important to try to understand some of the reasons that terrorists, including Osama bin Laden and his organization, choose to target the United States.

### Why are we targets?

As the most powerful nation in the world, the United States is also the most visible nation in the world. As you read in Part II, the U.S. military presence in the Middle East and support of Israel continues to fuel anger against the United States. There is sharp disagreement about why the United States is the target of extremists.

**“Americans are asking, why do they hate us?...They hate our freedoms—our freedom of religion, our freedom of speech, our freedom to vote and assemble and disagree with each other.”**

—President George W. Bush,  
September 20, 2001



Not everyone accepts the idea that the United States was attacked because of its freedoms.

***“The United States was not attacked because we are free. Bin Laden was not attacking the Bill of Rights. We were attacked...over here because the United States’ military and political presence is massive over there [in the Middle East]. Bin Laden in his fatwah, his statement of declaration of war on the United States, said the infidels were standing on the sacred soil of Saudi Arabia. They want us out of the Middle East. They don’t care whether we have a separation of church and state.”***

—Patrick Buchanan, conservative commentator, February 13, 2005

American power is much more than just military and political might. The ability of U.S. companies and ideas to expand throughout the world has helped kindle resentment against the “Americanization” of cultures of different nations. Some fear that the cultures and traditions of their countries will be overwhelmed by the values, popular culture, technologies, and life-styles of the United States. For example, the values conveyed by MTV or Hollywood are often regarded as harmful—an assault by an immoral secular American society on traditional values. For many people overseas, the rapidly changing global and political environment has led to shifting and uncertain cultural and economic landscapes.

In addition, because the United States has an interest in ensuring the stability of governments around the world sometimes the United States supports governments that the populace opposes or resents. In some cases, radical or extremist religious movements are able to harness this resentment against the United States.

## The Threats from Terrorism

The increasing violence of terrorism and the attacks of September 11 have forced the United States to consider the range of potential threats it faces. Even before September 11, 2001 a government commission led by former Senators Gary Hart and Warren Rudman warned about the possibility of a terrorist attack against the United States.

***“Americans will likely die on American soil, possibly in large numbers.”***

—Hart-Rudman Commission on American Security in the 21st Century, 1999

### *How strong is al Qaeda today?*

With the fall of the Taliban regime, al Qaeda lost its stronghold in Afghanistan. Although its base in Afghanistan is gone and many of its leaders killed or captured, messages from Osama bin Laden and the al Qaeda leadership continue to inspire the formation and actions of radical terrorist groups.

Today, al Qaeda and other radical groups forge an international network of hundreds of cells belonging to different terrorist groups and located on different continents. According to international intelligence reports, recruitment has increased since the September 11 attacks and the war in Iraq, particularly among women and youth. The continuing threat of terrorism has forced the United States to consider a range of potential acts of terror, including use of nuclear or biological weapons.

### *How might nuclear weapons be used?*

While no one knows if any terrorist group has acquired nuclear weapons, all are aware that any nuclear explosion would dwarf the devastation of September 11. Experts point out that if a terrorist organization obtained the necessary radioactive materials, it might be able to produce a nuclear device within a year.



**“At various times from at least as early as 1992, Osama bin Laden and others, known and unknown, made efforts to obtain the components of nuclear weapons.”**

—From the Justice Department Indictment for the 1998 Embassy Bombings

Some worry that even if terrorists could not produce a nuclear explosion, they could place radioactive materials around a conventional bomb. If this “dirty bomb” were to explode it would shower poisonous radioactive materials on the surrounding area.

Most experts believe it unlikely that terrorists would deliver a nuclear weapon by launching a missile or dropping a bomb from a plane. However, they worry that a nuclear device could be smuggled into the United States, perhaps hidden in one of the approximately seventeen thousand cargo containers entering U.S. ports daily. In 2002 a new electronic cargo security program was launched. Programs have been initiated in fifteen major ports worldwide capable of tracking one thousand containers shipped from Asia and Europe into the United States. Although officials have started to address this security issue, critics warn that our vulnerability remains far too large.

**Why are Russian nuclear weapons of such concern to the United States?**

A bipartisan commission led by former Senator Howard Baker and former counsel to the president Lloyd Cutler reported to President Bush that the United States faced a serious threat from the theft or illegal sale of weapons of mass destruction from the former Soviet Union.

**“The most urgent unmet national security threat to the United States today is the danger that weapons of mass destruction or weapons-usable materials in Russia could be stolen, sold to terrorists or hostile nation states, and used against American troops abroad or citizens at home.”**

—Baker-Cutler Report, Department of Energy, January 2001

Since the end of the Cold War, Russian society has undergone a remarkable transformation. While it has become a more free and open society, it has also become more chaotic and criminalized. A highly professional and well-trained segment of the Russian military guards its approximately thirty thousand nuclear weapons and the nuclear materials that could make another seventy thousand. Nonetheless, reports of terrorist groups attempting to break into Russian nuclear storage sites have heightened anxieties. In the past decade

### Nunn-Lugar Threat Reduction Programs

Many experts believe that the best way to reduce the threat of stolen or illegally sold nuclear weapons is to go directly to the source. In addition to treaties intended to reduce the overall number of such weapons, the United States has sponsored Cooperative Threat Reduction programs throughout the former Soviet Union designed to help dismantle, dispose of, and safely store nuclear weapons materials. The programs, also known as Nunn-Lugar for the senators who initiated them, have deactivated more than six thousand nuclear warheads and destroyed hundreds of intercontinental ballistic missiles (ICBMs), missile silos, submarine-launched ballistic missiles, bombers, and nuclear test tunnels since 1991. The programs have cost between \$400 and \$500 million per year. A 2001 bi-partisan report called for significant increases in these funds—an additional \$30 billion over the next ten years. The U.S. Department of Energy also spends approximately \$600 million to help secure nuclear facilities and materials in Russia. In June 2002, the G-8, an international organization of eight top industrial powers, pledged to match the U.S. effort with an additional \$10 billion over the next ten years.

groups and individuals have successfully stolen weapons materials, only to be caught when attempting to export them from Russia.

***What other major terrorist acts have occurred since September 11?***

Terrorist acts continue to plague populations worldwide, targeting civilians, transportation systems, schools, and governments. Below are three examples.

**Madrid, Spain:** In March 2004, members of al Qaeda detonated ten explosive devices on several commuter trains during morning rush hour as they entered the downtown train station in Madrid, Spain. One hundred ninety-one people were killed and 1,460 were wounded. The event shook the Spanish population, who viewed the terrorist attacks as retaliation against Spanish troops' participation in the Iraq War. In the Spanish presidential election that took place four days after the bombing, the public ousted the previously supported incumbent in favor of a new president who not only had a more liberal agenda, but who promised to withdraw the troops from Iraq.

**Beslan, Russia:** In September 2004, Chechen terrorists took twelve hundred people hostage in a school in Beslan, Russia. The rebels set off several bombs in the school gymnasium after negotiations deteriorated, and as children, adults, and rescue workers fled, many were shot in the back. Close to 350 people were killed, and 700 wounded; many of the victims were children. Many Russians regarded their government's response to the crisis as botched and suspicious. President Vladimir Putin, citing the need to fight terrorism and corruption, enacted major and unprecedented reforms in Russia's political and justice systems. He reintroduced the death penalty, he greatly increased security forces and measures, and started personally appointing the regional governors instead of having them elected democratically.

**London, England:** In July 2005, suicide bombers set off four explosive devices during morning rush hour in three subway stations

and aboard a double-decker bus in London, England. Fifty-six people were killed and hundreds were wounded as the G-8 summit, a meeting of major world leaders, convened in Scotland to address issues of poverty in Africa and problems of climate change. Officials believed the acts to be the work of four British Muslim men associated with an al Qaeda-like organization.

## U.S. Policy Abroad

The September 11th attacks created new challenges and priorities for U.S. policy. Many people felt that the events represented the beginning of a "new world" that would redefine the nature and goals of international relations.

The Bush administration developed a strategy to address the threat of terrorism which it refers to as the "global war on terror."

***"Our enemy is a radical network of terrorists, and every government that supports them. Our war on terror begins with al Qaeda, but it does not end there. It will not end until every terrorist group of global reach has been found, stopped and defeated."***

—President George W. Bush,  
September 20, 2001

Not all accept the premise that the struggle against terrorism should be called a "global war on terror." They argue the phrase suggests a never-ending military struggle and that the phrase places too much emphasis on a military response.

***"The wartime approach made sense for a while, but as time passes and the situation changes so must the strategy."***

—Sir Richard Dearlove, former head of British Intelligence (MI6), September 2006



**What is the relationship between Iraq and the war on terror?**

Other aspects of U.S. foreign policy are also highly contested. For example, the war in Iraq is one of the most controversial topics in American politics today. While most agree that an end to Saddam Hussein's brutal dictatorship was positive, many points of contention remain and play a central role in U.S. domestic politics. One point of contention is the relationship between Iraq and the war on terror.

The Bush administration sees events in Iraq as an essential part of a single war on terror. They contend that it is important that such battles are being fought by the American military on foreign soil rather than through at-

tacks on civilians at home. They state that they will build a peaceful and stable Iraq that will increase American security in the Middle East.

Some critics argue for an approach that identifies the threats to the United States from countries as separate from the threat posed by al Qaeda and groups that share its ideology. Other critics note that Iraq, which did not have an al Qaeda presence prior to the U.S.-led invasion, is now an active area for al Qaeda and other terrorist operations. They argue that the ongoing military presence in Iraq helps terrorist groups recruit new members. In addition, others believe that the military's commitment in Iraq has diverted attention from the pursuit of al Qaeda.

**The War in Iraq and Terrorism**

The war in Iraq remains one of the most disputed topics in American politics today. What role it plays in the U.S. response to terrorism is hotly debated. Below are a sample of viewpoints.

**“After September 11, I made a commitment to the American people: This nation will not wait to be attacked again. We will defend our freedom. We will take the fight to the enemy. Iraq is the latest battlefield in this war. Many terrorists who kill innocent men, women and children on the streets of Baghdad are followers of the same murderous ideology that took the lives of our citizens in New York and Washington and Pennsylvania. There is only one course of action against them: to defeat them abroad before they attack us at home.... Our mission in Iraq is clear. We are hunting down the terrorists. We are helping Iraqis build a free nation that is an ally in the war on terror. We are advancing freedom in the broader Middle East.”**

—President George W. Bush, June 28, 2005

**“Iraq wasn't even one of the forty-five countries where al Qaeda was operating, according to the White House, after 9/11. Instead, we've allowed them to set up a base in Iraq, and now we use our soldiers there as targets for these folks. We need targeted attacks on terrorists, not being stuck in a land war.”**

—Senator Russell Feingold (D-Wisconsin), June 29, 2005

**“We must win the war on terror, but the war in Iraq is the wrong war. Today, just as it has since the war began, Iraq is weakening our ability to fight the war on terrorism. The strain that the Iraq war has put on our military has crippled our ability to prosecute the war on terrorism and has dangerously limited our ability to respond to real challenges to our national security around the world.”**

—Representative Nancy Pelosi (D-California), August 31, 2006

**What might be the role of the military in future anti-terrorism campaigns?**

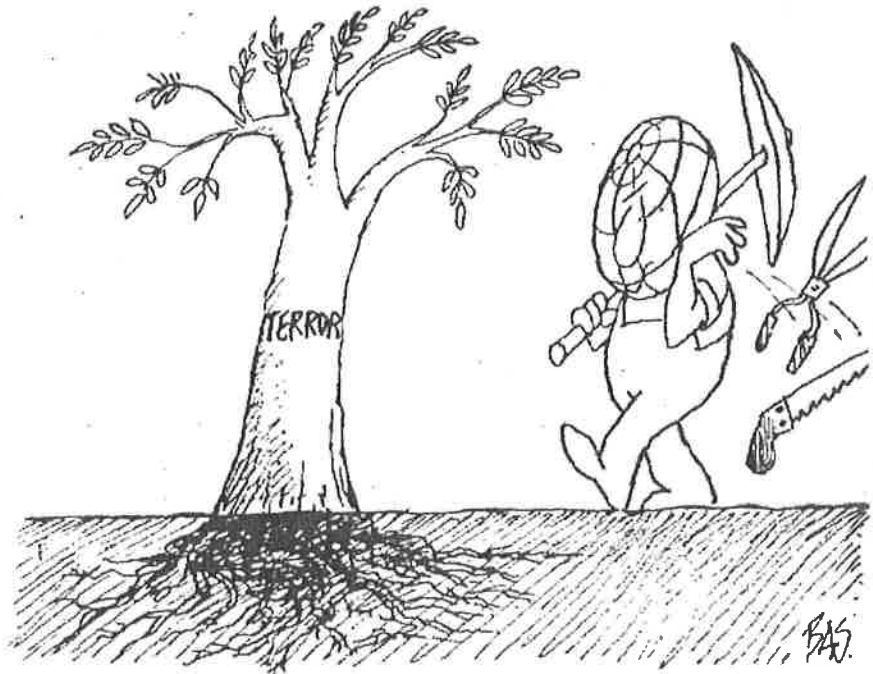
The initial military campaign in Afghanistan was dramatic and swift. The United States unleashed some of its most powerful and advanced weaponry as well as small groups of ground forces in support of a campaign led by various Afghan warlords opposed to the Taliban regime. U.S. and NATO military forces remain in Afghanistan in an effort to quell continuing violence while the country attempts to construct a democracy.

Although al Qaeda lost its Afghanistan base, al Qaeda and other terrorist organizations remain scattered in networks of small cells around the globe. Al Qaeda has lost much of its ability to launch terrorist operations, but continues to provide ideological leadership to other groups. This presents new challenges and questions about how effective military power can be in a fight against terrorism.

For example, other states are unlikely to harbor terrorist groups like al Qaeda, as the Taliban regime openly did in Afghanistan. This means that future targets in the U.S. struggle against terrorism may not be concentrated in a single country and victory may not be defined by easily measurable standards, such as capturing the capital or occupying territory. Advanced technology and weapons and large groups of forces may even be impossible to use against small groups of terrorists scattered around the globe.

**What other measures have been taken against al Qaeda and terrorism?**

The United States and its allies have used economic weapons against terrorism. Targeting the money that supports terrorism can be an important way to diminish the capacity



Bas in Tachydromos, Athens, Greece. Reprinted with permission.

of terrorists to mount operations worldwide. The United States has moved to block the use of banks and informal money networks that channel funding for terrorist operations. In 1998, President Bill Clinton ordered the U.S. Treasury to block all financial transactions between al Qaeda and U.S. companies and citizens.

Following September 11, President George W. Bush expanded the order to include charities suspected of channeling money to terrorist organizations. The United States has also pressured foreign banks, in particular those with dealings in the Middle East, to make sure that they do not facilitate money laundering operations for terrorists. Terrorism experts note that al Qaeda can no longer use normal banks to wire money around the world and instead must rely on couriers to move cash.

**What has been the role of the United Nations in addressing terrorism?**

The United Nations quickly condemned the events of September 11, calling the attacks “a threat to international peace and security.” In the weeks and months following the attacks, the General Assembly and the Security Council passed resolutions condemning terrorism



and calling on all states to eliminate the means by which terrorists could operate within their borders. Over the years, the UN has helped craft international agreements to combat terrorism. Since 1963, the United Nations has adopted numerous anti-terrorism treaties in an effort to force terrorists out of hiding and bring them to justice.

Concern at the UN runs particularly high about nuclear, biological, and chemical weapons.

**“...a single attack involving a nuclear or biological weapon could have killed millions. There is much that we can do to help prevent future terrorist acts carried out with weapons of mass destruction.”**

—Kofi Annan, UN Secretary General

In November 2004, the UN Security Council passed Resolution 1540. The resolution is perhaps the most important recent international measure dealing with the spread of nuclear weapons. It calls on states to take specific steps to institute controls to prevent terrorists and others from acquiring nuclear, chemical, and biological weapons. In it, all states also agree to strengthen and fully implement all international arms control agreements.

#### ***How has the United Nations tried to limit nuclear, biological, and chemical weapons?***

Through international agreements, the United Nations has tried to limit the spread of nuclear, biological, and chemical weapons. However, the Bush administration has objected to all or parts of these agreements because it believes they contain flaws.

One of the most prominent criticisms of these agreements is that they do not include means of preventing countries from cheating on the demands of the agreements. Also, critics say that these international regulations could limit U.S. sovereignty by limiting America's control over its military resources.

Supporters of international arms control agreements assert that although the agreements

may not be perfect, given the threat from WMDs and terrorists, the United States is still more secure with such treaties in force than without them. Arms control supporters believe that when agreements need to be strengthened, rather than renouncing them the United States should work with the UN and other nations to craft better agreements.

#### ***How have relations between the United States and other nations evolved since September 11?***

The United States has rallied the diplomatic support of other democratic governments like the United Kingdom and France for support and for cooperation against terrorists. Cooperation has included intelligence sharing and coordinated police work.

The United States has also built more cooperative relationships with states with which the United States has had significant policy and philosophical disagreements. In these cases, the United States has chosen to put security needs ahead of certain principles in order to obtain cooperation on the issue of terrorism. You will read about four examples of these kinds of states: Pakistan, Iran, Uzbekistan, and Russia.

**“Every nation, in every region, now has a decision to make. You are either with us, or with the terrorists.”**

—President George W. Bush  
September 20, 2001

**Pakistan:** After September 11, the U.S. government worked quickly to gain the cooperation of Pakistan—cooperation that was necessary to conduct military operations against neighboring Afghanistan. The United States lifted economic sanctions imposed in 1998 against Pakistan for conducting tests of nuclear weapons. While Pakistan had previously supported the Taliban, the Pakistani government agreed to allow U.S. troops to be based in Pakistan and supported the campaign against the Taliban government.

In recent years, opposition to U.S. policies has led to increased anti-U.S. violence in Pakistan. In addition, many security experts believe that remnants of the Taliban government and al Qaeda have taken refuge in northern Pakistan and are behind the increased violence in Afghanistan.

In addition, information about Pakistan's role in spreading nuclear weapons has come to light since 9/11. Abdul Qadeer Khan, known as the father of Pakistan's nuclear weapons program and a national hero in Pakistan, was the ringleader of an international smuggling ring that sold nuclear weapons plans and technology to Iran, North Korea, and Libya during the 1980s and 1990s. The head of the International Atomic Energy Agency, Mohamed el Baradei, called Pakistan the "Wal-Mart of private sector proliferation." The former director of the Central Intelligence Agency, George Tenet, said that Khan was "at least as dangerous as Osama bin Laden."

The Pakistani government initially resisted arresting Khan, but succumbed to international pressure in early 2004. Khan received a conditional pardon, but is under house arrest and prevented from speaking to outsiders.

The U.S. war in Iraq did not receive support from Pakistan. Pakistan was stuck between its commitment to other Muslim countries and its strategic alliance with the United States and ultimately opted against joining the U.S.-led forces in Iraq.

**Iran:** For some time, the United States has labeled Iran as the world's leading state sponsor of terrorism. In spite of this, after 9/11 the United States tested the diplomatic waters with Iran. Iran's Islamist government had been at odds with its neighbor, the Taliban, and during the U.S.-led military offensive in Afghanistan, Iran turned over some

people suspected to be linked with al Qaeda.

Iran believed that Saddam Hussein's government possessed WMD in violation of UN resolutions, but opposed military intervention in Iraq. Since the overthrow of the Iraqi regime the United States has worried that Iran is encouraging instability in Iraq in an effort to increase its own influence there.

There is also concern that Iran is developing a nuclear arsenal. Despite ongoing discussions about Iran's nuclear program, tensions remain high. The U.S. maintains that it has the right to take preemptive military action in the case of nuclear proliferation in Iran while Iran warns that such threats only deepen its anti-U.S. position.

**Uzbekistan:** The United States approached the government of Uzbekistan in September 2001 to discuss the possibility of using a military base there as a staging ground for war in Afghanistan; Uzbekistan agreed. Between 2002 and 2004, the United States provided more than 500 million dollars in humanitarian and military aid to Uzbekistan. At the same time, the United States also criticized the country for its rejection of democracy and continuing flagrant human rights abuses, including a massacre of hundreds of demonstrators in 2005. In response, Uzbekistan ended the use of a military base for the U.S. armed forces.



Jeff Koterba in The Omaha World Herald. Reprinted with permission.



**Russia:** For several years Russia has been at war against rebels in the mostly Islamic province of Chechnya. While Russia had described it as a war against international Islamist terrorists, the United States criticized it as an excessive use of military force and for continuous violations of human rights. Since September 11, U.S. criticism of the Russian campaign in Chechnya has been muted. Russia has shared valuable intelligence information and provided military support in Afghanistan.

Russia was instrumental in pushing a UN resolution for Iraq's disarmament through the Security Council in fall 2002, but when the U.S. took action in Iraq without UN support, Russia was outspoken in opposition.

Terrorist attacks in Russia have continued. In response, President Putin has tightened control over the government, leading to U.S. concerns that democracy in Russia may be under threat. Other unresolved issues between the two nations include questions surrounding the proposed U.S. missile defense program and concerns about NATO expansion. U.S.-Russian negotiations on these issues will undoubtedly be affected by the two countries' relationship in the U.S. campaign against terrorism.

As the struggle against terrorism continues, the United States will likely continue to forge new alliances, some of convenience and some of shared principle. Balancing principles and security interests will remain a challenge for U.S. leaders and citizens.

## In the United States

In many ways the United States faces a similar balancing act between security and principle at home. The domestic response to terrorist threats will have to include attention to increased security vigilance and to maintaining economic openness and civil liberties.

### *Why did President Bush create the Department of Homeland Security?*

President Bush created the Department of Homeland Security to coordinate and direct the work of twenty-two formerly separate

federal agencies. There are many issues that the department must consider as it shapes the domestic response to terrorism.

**Civil Defense:** During the Cold War, the United States devoted significant resources to protecting citizens in case of a nuclear war with the Soviet Union. The measures included building fall-out shelters stocked with food and water. Additionally, civilians, civil servants, and medical personnel practiced their response to a Soviet attack. In recent decades, this system of civil defense has fallen by the wayside. Following the terrorist attacks and the appearance of anthrax, there has been a call for additional resources to be devoted to preparing for a domestic response to an attack on the United States. This includes stockpiling vaccines and medications, as well as practicing responses to a chemical, biological, or nuclear attack.

Since the events of September 2001, attention to perceived security threats has dramatically increased. The federal response to Hurricane Katrina in 2005 raised alarms that the country remains seriously under-prepared for another attack.

***“If terrorists strike again on American soil, it will be local emergency responders—police, firefighters, and emergency medical technicians—who will be on the front lines. Local emergency preparedness is now a matter of national security. In addition, of course, while the federal government...is not a first responder, its utterly inadequate response to the needs of both victims and first responders to Katrina calls for dramatic changes in its preparation for, and response to, both natural and terrorist-caused emergencies.”***

— former Senator Slade Gordon, Member, National Commission on Terrorists Attacks upon the United States, October 26, 2005

In 2005, a national commission recommended to Congress that more funds were needed for enhanced emergency operations,

communications, and hospital preparedness. The commission also recommend that funds be sent to sites around the United States that face the highest risk of terrorist attack.

**Trade:** The United States has long pursued a policy of economic openness and increasing trade. Trade as a percentage of the U.S. economy has increased over the last decade. International trade, both imports and exports, totaled more than \$2 trillion dollars in the past year. With increased trade comes increasing traffic over our borders in both goods and people. Managing this flow, so critical to the health of the U.S. economy, is an extremely complex job. Some experts believe that the greatest threat to the economy of the United States may not be terrorism itself, but rather how the government responds to terrorism. For example, after the attacks of September 11, the commercial aviation fleet was grounded for several days, all inbound ships were halted, and the border crossings were tightened dramatically. This effectively shut off the transportation system that is central to the nation's economy. While most feel that this response was necessary under the circumstances, the United States faces the challenge of developing and enhancing security in ways that allow the transportation system, and therefore trade, to continue to function.

***“The plain fact is that the movement of goods in the U.S. is now so efficient that port security has been sacrificed.”***

—Senator Joseph Lieberman  
(D-Connecticut)

**Infrastructure:** The U.S. economy depends on critical infrastructure that is mostly privately owned and poorly protected against a determined attacker. Our transportation infrastructure, telecommunications equipment, and water and power supplies are critical to the daily functioning of the economy yet are vulnerable to all but amateur attacks.

In addition, in the interest of efficiency, infrastructure is often concentrated in limited areas. For example, on both the west and east

coasts, petroleum deliveries are concentrated in regional ports. An attack on one of these ports, similar to the one on the U.S.S. *Cole* in Yemen in 2000, could paralyze a regional economy for weeks. For the U.S. Coast Guard, charged with providing seaport security, the challenges of increased vigilance are straining the limits of their personnel and equipment.

**Visitors and Immigration:** Another difficult task facing the government is keeping track of visitors to the United States. More than 500 million people (330 million of these are non-citizens) cross into the United States each year.

Of the nineteen hijackers who commandeered the planes that crashed on September 11, all were foreign nationals. Sixteen entered the United States on legal visas. All but two kept a low profile and avoided suspicion. The FBI received information two weeks before September 11 connecting those two to the bombing of the U.S.S. *Cole*. A search for the men began.

The Immigration and Naturalization Service (INS) was alerted, but the two men could not be found. Because the FBI was not aware of a specific threat, the Federal Aviation Administration (FAA) and other authorities were not notified. Government officials agree that improved communication and coordination between agencies is important in the struggle to prevent terrorism.

***“We must work with advanced technology and do all we can to improve our systems, but we should not mislead ourselves into thinking that technology alone can solve our problems.”***

—James Ziglar, former INS Commissioner

In addition, officials concede the need to improve methods of keeping track of those who visit the United States and tracking down those who overstay or misuse the visa required for entry. Much of this involves increasing resources and personnel. It will also require investing in technology that enables the FBI,



the INS, and the Department of State to share information more easily.

At the same time, many economists attribute the success of the U.S. economy to the openness of our society and the influx of skills and labor from overseas. For example, recent immigrants from China and India started 30 percent of the high technology startups in Silicon Valley during the 1990s. Many see preserving the vitality that immigrants bring to the country as extremely important.

***“If, in response to the events of September 11, we engage in excess and shut out what has made America great, then we will have given terrorists a far greater victory than they could have hoped to achieve.”***

—James Ziglar, former INS Commissioner

**Border Control and National Security:** The challenge of border control is daunting yet critical. In addition to thousands of miles of border, there are more than three hundred and fifty official international points of entry (e.g., ports, airports) into the United States. There is sharp concern that our vast borders and numerous points of entry make us vulnerable to illegal economic immigration, drug smuggling, and to efforts by international terrorists to sneak in. In 2003, the new Department of Homeland Security assumed control of protecting U.S. borders. While working to safeguard the United States, the Department also hopes to ensure the smooth flow of legitimate traffic.

***What efforts have been made to coordinate the sharing of information between agencies?***

As part of its mandate, the Department of Homeland Security now coordinates and man-

ages the work of the INS (now called the U.S. Citizenship and Immigration Services Department, or USCIS), the Customs Service, and Border Patrol, and several other agencies associated with border control. All of the agencies involved in protecting the ports and borders of the United States agree that they need to improve the way they share information with each other. Most federal agencies believe that the government needs to upgrade its computer systems to allow instantaneous sharing of information. For example, with improved electronic information systems, a ship's passenger list received by the Coast Guard could be checked against the FBI's watch list of suspected terrorists.

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2001



Jeff Stahler in The Cincinnati Post. Reprinted with permission.

**Balancing Liberty and Security**

While improvements to the sharing of information among federal agencies has met with wide approval, newly enacted laws and other proposals as well as government policies have raised concerns for some. Following the attacks of 2001, many Americans expressed the belief that they would have to give up some personal freedoms to make the country safe from terrorist attacks. Others expressed concern that the government was trampling on the rule of law.

**“September 11 has forced all but the most doctrinaire on the right and left to be open to a recalibration of the balance between security and liberty.”**

—Senator Charles E. Schumer  
(D-New York)

On October 26, 2001, Congress passed sweeping legislation known as the Patriot Act to combat terrorism. The Patriot Act's impact on the civil liberties of citizens and non-citizens in the U.S. is far-reaching. On November 1, 2001, the Department of Justice reported

that since September 11, 1,147 people had been arrested and detained for questioning or investigation. The justice department has not said how many have been arrested since then.

Of those arrested, the majority were men between twenty and thirty years old. Some were arrested for suspicious actions, such as applying for licenses to transport hazardous materials. Others were picked up because they were from an Islamic nation. Others were detained because they had connections to the hijackers. Still others were in violation of their visas.

## The Patriot Act and Other Proposals: Balancing Constitutional Rights and Security

### The Patriot Act

**Increased Surveillance of Phones and E-mail:** The Patriot Act suspends the need to find “probable cause” before a search warrant can be issued. When terrorism is suspected, the Attorney General can now authorize searches to be conducted in secret without notifying a suspect of the search.

**Attorney-Client Privilege:** Communications between attorneys and their clients used to be private and confidential unless a judge found evidence of criminal plotting. Under the Patriot Act, the Attorney General may authorize surveillance of the attorney-client communications of any person suspected of any involvement in terrorism.

**Detention of Foreign Nationals:** Non-U.S. citizens may now be held by immigration officials for seven days without charges or detained indefinitely if they are seen as a threat to national security. Previously, non-citizens were given the same legal rights as citizens, including the right to be released if they were not charged within forty-eight hours.

### Other Proposals

**National ID System:** Supporters of a standard national identification card propose a system that is linked to several databases and that includes biometric information like fingerprints. Some suggest that unifying standards for obtaining drivers' licenses would serve this purpose. Connecting databases between the INS, law enforcement agencies, and state departments of motor vehicles would prevent illegal residents from obtaining a driver license. Critics argue that sensitive personal information could be misused by the government.

**Profiling by Law Enforcement:** Those concerned with preventing terrorism point out that they do not have the resources to question everyone in their investigations, so they must choose whom to question. To do so, they use a technique called profiling. For example, airline security might choose to screen someone closely who paid for a ticket with cash, purchased a one-way ticket, or who was not carrying any luggage. Profiling based on ethnicity or race is illegal. However, many Americans feel that since the September 11 hijackers were of Middle Eastern origin, it is only prudent for security officials to pay close attention to travelers who appear to be Middle Eastern. Critics believe that such a policy would subject millions of Americans to unfair scrutiny and harassment solely because of their appearance or the color of their skin.

Critics of federal policy on the right and left of the political spectrum argued that the federal administration was attempting to wield too much power with too little input from Congress and the courts. They argued that a connection must exist between a person and some criminal activity before he or she can be questioned.

***“You’re walking a very, very slippery slope to just bring people in to question them based on nothing more than some vague assertion that they might be connected with some group that might have had something to do with the attacks.”***

—former Representative Bob Barr (R-Georgia)

In the years that have passed since September 11, debate has sharpened about the response to terrorism. For example, in 2006 the government disclosed that it monitors international communications of Americans without obtaining a warrant. It argues that

in the age of the Internet requiring a warrant prevents the rapid pursuit of possible terrorists. The Bush administration also argues that the president has the constitutional authority to authorize warrantless surveillance. Critics respond that the Constitution requires the courts and Congress to have a role that balances the power of executive branch. Debates about surveillance, detention and interrogation have played out in the three branches of government and in the public.

***Why did the Bush administration propose using military tribunals to try terrorists?***

As the government began to capture suspected al Qaeda members in Afghanistan, questions emerged about the best way to try terrorists for their actions. Concern for protecting current intelligence sources and methods led the Bush administration to propose trying certain terrorists who were not U.S. citizens in military tribunals rather than in the American criminal justice system. Some raised fears about communities and courthouses becoming targets if terrorists’ trials were held there. Others

expressed a reluctance to give terrorists the platform for expressing their views that a public trial might provide.

***Who is being held at Guantanamo?***

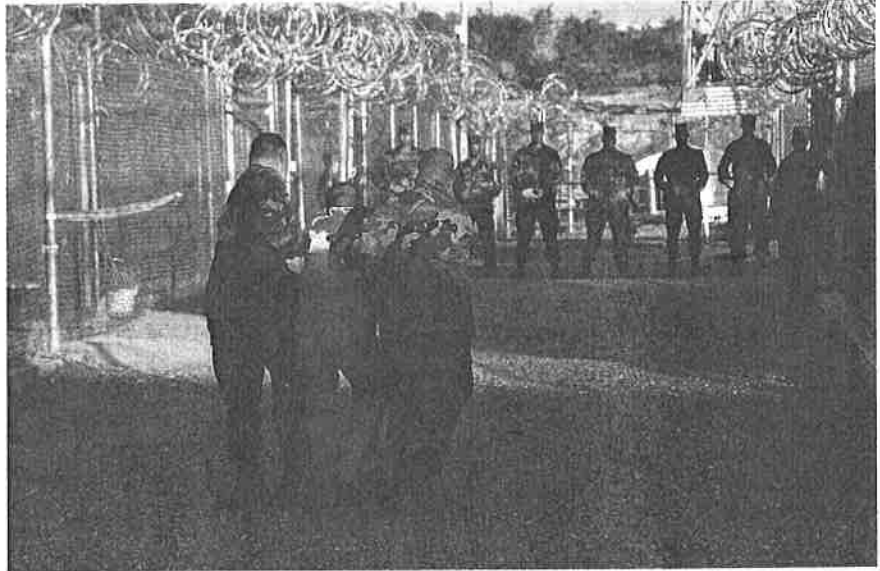
The U.S. government began to detain suspected terrorists from Afghanistan and elsewhere on the U.S. naval base in Guantanamo Bay, Cuba in early

Comparing Military Tribunals and U.S. Civilian Courts	
Federal Trial	Military Tribunal
Accused has access to evidence	Access to evidence may be restricted
Generally open to the public	May be closed to the public
Right to trial by jury of one’s peers	Composed of military officers
A finding of guilt must be unanimous	Guilty decision need not be unanimous
Death penalty decision must be unanimous	Death penalty decision need not be unanimous
Right to appeal death penalty	Death penalty may be imposed immediately



2002. The U.S. government argued that the detainees were ineligible for prisoner of war (POW) status under the Geneva Convention, an international treaty that protects POWs and civilians against inhumane treatment. Instead, the U.S. government called the detainees "enemy combatants" or "illegal combatants." Because of this distinction and the fact that non-U.S. citizens held outside of U.S. territory do not have any constitutional rights, the government argued that it could hold the detainees without formally charging them, and attempted to deny them access to lawyers and the legal process. In June 2004, the Supreme Court ruled that the detainees could challenge their detention in federal court.

The U.S. government affirms that the four hundred-plus detainees were a threat to U.S. national security at the time of their detention and stresses that most of the detainees still pose a serious security threat. The military adds that once the Pentagon determines that the detainees do not pose a threat to the United States and do not possess any more



A detainee at Guantanamo Bay is taken to his cell in 2002 by U.S. military police.

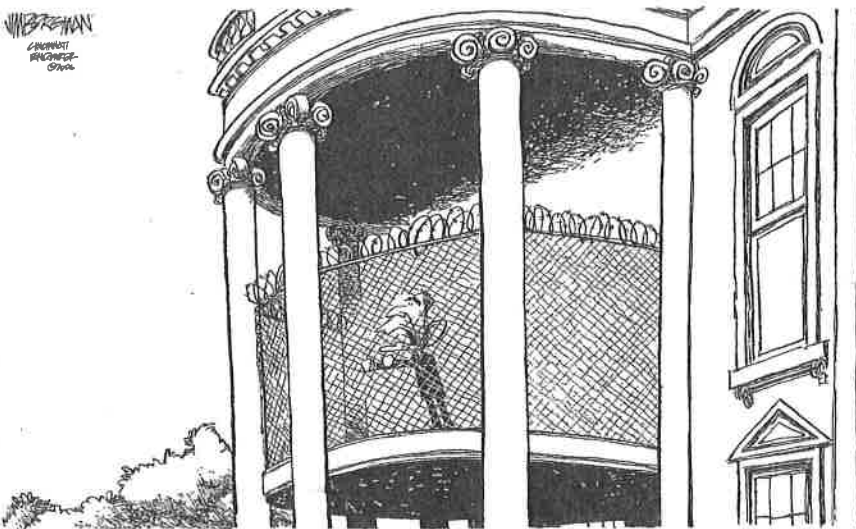
Shane T. McCoy, USN, Department of Defense.

intelligence information, they will be released. More than two hundred had been released by June 2006. Lawyers for some of the detainees, who are, for the most part, the only non-military personnel allowed to enter Guantanamo Bay's detention center, have claimed that military records show that the majority of detainees did not commit hostile acts against the United States and are not al Qaeda fighters.

**Why did the Supreme Court reject military tribunals in 2006?**

Critics on the left and right expressed concern about the potential for abuse of such a system of military tribunals. They argued that the federal branch of the government was attempting to bypass the Constitution's checks and balances. They asserted that in military tribunals there would be no presumption of innocence, no independent juries, no right to choose a lawyer, and no appeal to civilian judges for aliens suspected of being in touch with terrorists. Others noted that other nations had expressed concern about extraditing suspected

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"HELP! I AM BEING HELD CAPTIVE BY THE CONSTITUTION, THE COURTS AND THE GENEVA CONVENTIONS!"

Jim Borgman ©King Features Syndicate.



terrorists if their fundamental rights to a fair and public trial were not protected. In June 2006, in a 5-3 ruling the U.S. Supreme Court ruled the Bush administration had overstepped its authority. The court ruled that tribunals violate U.S. laws and the Geneva Conventions. In response to the Supreme Court decision, the Bush administration asked Congress to pass legislation that would legalize military tribunals, reinterpret the Geneva Conventions, and overturn the Supreme Court's ruling. Congress passed the legislation in September 2006; many expect that the legislation will face a legal challenge in the courts.

***What other issues has the treatment of detainees raised?***

The U.S. government states that despite the fact that the detainees are not entitled to POW status they are being treated in a manner consistent with the principles of the Geneva Convention. It argues that its interrogation methods, are tough, legal, and necessary to protect the United States.

***“The war against terrorism is a new kind of war.... This new paradigm renders obsolete Geneva's strict limitations on questioning of enemy prisoners.”***

—Attorney General Alberto Gonzalez,  
January 25, 2002

Nevertheless, criticism of the treatment of detainees in Guantanamo Bay has grown considerably, particularly since 2004 when the U.S. media revealed photos of U.S. military abuse of detainees in an Iraqi prison called Abu Ghraib. A military investigation in 2005 found that the interrogation methods used in Abu Ghraib were first used on detainees in Guantanamo Bay.

The U.S. military has acknowledged that some prisoners at Guantanamo were mistreated and humiliated in an effort to gain information. In 2003, the FBI complained to the Defense Department about mistreatment of prisoners during interrogations at Guantanamo. A UN report, released on February 16, 2006, called for the immediate closure of the facility, arguing that the treatment of detainees in some cases amounted to torture and violated international law.

Three detainees committed suicide in their cells on June 10, 2006, and at least thirty of the detainees have attempted suicide since their arrival in Guantanamo.

Many countries, including U.S. allies, have spoken out against the treatment of detainees. Domestically, Republican and Democratic politicians alike have criticized practices in Guantanamo Bay. They argue that the treatment of detainees violates fundamental American principles and law, hurts the image of the United States in the world, fuels anti-

### **The Army Field Manual on Interrogation**

In September 2006, the U.S. army released an updated version of its manual on interrogation that provides guidelines for the questioning of prisoners by U.S. military personnel. The manual now explicitly bans methods of questioning that were used in cases of abuse at Abu Ghraib and Guantanamo. Although these methods were not permitted before, the updated manual prohibits forcing a detainee to be naked or perform sexual acts; using beatings and other forms of causing pain, including electric shocks; withholding food, water, or medical care; and placing hoods over prisoners' heads or duct tape on their eyes. The manual prohibits staging mock executions and using dogs against detainees. The technique known as waterboarding, in which a prisoner is strapped to a board and made to feel as if he is drowning, is also no longer allowed.

The Central Intelligence Agency, which has kept a series of secret prisons to house suspected terrorists, is not required to follow the restrictions in the new manual. President Bush has argued that allowing the CIA to use aggressive questioning techniques is essential for security. Critics argue this is immoral and illegal. Others believe that information obtained through coercion is often unreliable.

American feelings, and makes other nations reluctant to cooperate with the United States.

***“We are Americans, and we hold ourselves to humane standards of treatment of people no matter how evil or terrible they may be. To do otherwise undermines our security, but it also undermines our greatness as a nation. We are not simply any other country. We stand for something more in the world—a moral mission, one of freedom and democracy and human rights at home and abroad. We are better than these terrorists, and we will we win. The enemy we fight has no respect***

***for human life or human rights. They don't deserve our sympathy. But this isn't about who they are. This is about who we are. These are the values that distinguish us from our enemies.”***

—Senator John McCain (R-Arizona)  
October 5, 2005

Addressing terrorism will be a long-term effort, requiring policy makers and citizens to examine carefully the allocation of the country's resources. The question of how the United States chooses to address the threat posed by terrorists groups in the years to come remains of great importance.

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**I**n the coming days, you will have an opportunity to consider a range of alternatives for the U.S. response to terrorism. The issues are numerous and complex. Each of the four viewpoints, or options, that you will explore in the next part is based on a distinct set of values and beliefs. Each takes a different perspective on our country's role in the world and the most appropriate response to terrorism. You should think of the options as a tool designed to help you better understand the contrasting strategies from which Americans must craft future policy. You will also be asked to create your own option that reflects your own beliefs and opinions about where U.S. policy should be heading. You may borrow heavily from one option, or you may combine ideas from several options. Or you may take a new approach altogether. You will need to weigh the risks and trade-offs of whatever you decide.