By the beginning of the first millennium A.D., the great states of the ancient world were mostly in decline. On the ruins of these ancient empires, new patterns of civilization began to take shape. Some of these new societies built upon elements of earlier civilizations, even as they moved in unique directions.

At the same time, between 400 and 1500, new civilizations were beginning to appear in a number of other parts of the world—Japan, Southeast Asia, Africa, and the Americas. Like earlier states, most of these civilizations obtained much of their wealth from farming. More striking, however, is that these societies were being increasingly linked through trade.

Primary Sources Library
See pages 992–993 for primary source readings to accompany Unit 2.

Use The World History Primary Source Document Library CD-ROM to find additional primary sources about New Patterns of Civilization.
“Let there be dawn in the sky and on the earth.”

—Mayan myth
The invention of mathematics changed the course of civilization. Astronomers used mathematics to account for the movements of the sun and moon so they could mark the seasons. Geometry enabled people to calculate the volume of a cylindrical granary. Mathematics supported travel, from the earliest sea travel to the development of the space program. It all began with the Sumerians.

**Indus Valley**

**The Use of Numerals**

In order to keep accurate records and inventories, the Sumerians, around 3000 B.C., devised one of the world’s earliest numbering systems. They used two wedge-like symbols for counting. One symbol stood for 1, the other for 10. These wedge-like symbols—and others that followed—basically came from the Sumerian cuneiform. The wedges served double-duty for they symbolized both words and figures.

Other early peoples who invented numbering systems used letters from their alphabets. Then, around A.D. 500, Hindu people in the Indus River valley abandoned the use of letters and created special number symbols to stand for the figures 1 to 9. Although modernized over time, these nine Hindu symbols are the ones we use today.
Europe

The Triumph of Arabic Numerals

Muslims ruled Spain from the A.D. 700s to the A.D. 1400s. Their presence opened the door for European use of the new Hindu-Arabic number system. At first, many Europeans rejected it. They clung instead to Roman numerals.

Later, however, European merchants found knowledge of “Arabic numerals,” as they were called, necessary for dealing with merchants in Muslim ports. Influenced by al-Khowarizmi’s work, Leonardo Fibonacci published, in 1202, a book of arithmetic and algebraic information. Europeans who learned the new arithmetic also found it easier to do their tallies. By the A.D. 1400s, the numbers could even be found in popular art.

Why It Matters

Early arithmetic was used at first for business transactions and simple calculations that were part of daily life. How did mathematics make it possible for fifteenth- and sixteenth-century explorers to voyage into unknown regions?
The World of Islam
600–1500

Key Events
- Muhammad and his followers established the beliefs and practices of Islam.
- At its peak, the Arab Empire extended west and north through Spain and into France.
- In the seventh century, a split in Islam created two groups, the Shiite and the Sunni Muslims.

The Impact Today
- More than one billion people around the world are devout Muslims who follow the teachings of the Quran, and Islam is one of the world’s leading faiths.
- The cultural, artistic, and scientific contributions of Muslims continue to enrich our daily lives.

World History Video The Chapter 6 video, “Islamic Scientific Advances,” chronicles the many contributions of Islamic culture to our world.

Prayer rug

635 The Quran is compiled
732 Arab forces defeated at the Battle of Tours
630 Muhammad returns to Makkah
661 Umayyads establish Islamic Empire
852 Great Mosque of Samarra built
600 700 800 900 1000

Tower mosque, Samarra, Iraq
The Dome of the Rock in Jerusalem was built by Muslims in the seventh century. Muslims believe that Muhammad ascended into Paradise from this site.
Muhammad's Message

In Makkah, a small town of about three thousand people located in the desert lands of the Arabian Peninsula, a man named Muhammad was born in 570. His father died when he was not yet one; and his mother died when he was only five. He was raised by relatives, from whom he learned how to buy, sell, and transport goods. Intelligent and hard-working, he became a capable merchant. He married, had children, and seemed to have a happy and rewarding life.

Muhammad, however, was not content. Deeply disturbed by problems in society, he spent days on end in a nearby cave, praying and meditating. According to Islamic teachings, one night in 610, while Muhammad was deep in meditation, the voice of the angel Gabriel called out, “Recite!” The voice repeated the proclamation twice more.

A frightened Muhammad replied, “What shall I recite?”

The angel responded, “In the name of thy Lord the Creator, who created mankind from a clot of blood, recite!”

Over the next 23 years, Muhammad received and memorized everything the angel revealed and preached these words to others: “Allah will bring to nothing the deeds of those who disbelieve. . . . As for the faithful who do good works and believe in what is revealed to Muhammad—which is the truth from their Lord—He will forgive them their sins and ennoble their state.” These words were gathered together as the Quran, or Koran, the sacred book of Islam.

Why It Matters

Muhammad’s life had a lasting impact on world history. When he was born, Southwest Asia was ruled by two competing empires: the Byzantine and the Sassanid Persian. After Muhammad’s death, his successors organized the Arabs and began a great expansion. Arab armies marched westward across North Africa and eastward into Mesopotamia and Persia, creating a new empire that stretched from Spain to the Indus River valley. Arab rule brought with it the religion and culture of Islam.

History and You  Create a multimedia presentation illustrating the scientific and artistic advances that were made during the Islamic Empire. Show your presentation to the class. Be prepared to answer questions about the Islamic innovations that you chose to include.
Main Ideas
- In the fifth and sixth centuries, the Arabian Peninsula took on a new importance as a result of the caravan trade.
- The religion of Islam arose in the Arabian Peninsula and its prophet was a man named Muhammad.

Key Terms
sheikh, Quran, Islam, Hijrah, hajj, shari'ah

People to Identify
Muhammad, Bedouins, Khadija, Muslims

Places to Locate
Arabian Peninsula, Makkah, Madinah

Preview Questions
1. What was the role of Muhammad in the spread of Islam?
2. What are the major beliefs and principles of the religion of Islam?

Reading Strategy
Summarizing Information Create a diagram like the one below to list the main characteristics of the Islamic religion. Your diagram can list more characteristics than this example.

Voices from the Past
Allah speaks to Muslims through the Quran:

"God had helped you at Badr, when you were a contemptible little band. So fear God and thus show your gratitude. Remember when you said to the Believers: 'Is it not enough for you that your Lord helped you with 3,000 angels sent down? Yes, and if you remain firm and aright, even if the enemy should come against you here in hot haste, your Lord would help you with 5,000 angels on the attack.'"

—Muhammad and the Origins of Islam, F.E. Peters, 1994

From ancient times, Southwest Asia has been the site of great empires. In the seventh century, a new empire was being built by the Arabs—a people who believed that their efforts were aided by Allah.

The Arabs
Like the Hebrews and the Assyrians, the Arabs were a Semitic-speaking people who lived in the Arabian Peninsula, a desert land sorely lacking in rivers and lakes. The Arabs were nomads who, because of their hostile surroundings, moved constantly to find water and food for their animals.

Survival in such a harsh environment was not easy, and the Arabs organized into tribes to help one another. Each tribe was ruled by a sheikh (SHAYK) who was chosen from one of the leading families by a council of elders. Although each tribe was independent, all the tribes in the region were loosely connected to one another.
The Arabs lived as farmers and shepherders on the oases and rain-fed areas of the Arabian Peninsula. After the camel was domesticated in the first millennium B.C., the Arabs populated more of the desert. They also expanded the caravan trade into these regions. Towns developed along the routes as the Arabs became major carriers of goods between the Indian Ocean and the Mediterranean, where the Silk Road ended.

Most early Arabs were polytheistic—they believed in many gods. The Arabs trace their ancestors to Abraham and his son Ishmael, who were believed to have built at Makkah (Mecca) the Kaaba (KAH• buh), a house of worship whose cornerstone was a sacred stone, called the Black Stone. The Arabs recognized a supreme god named Allah (Allah is Arabic for “God”), but they also believed in other tribal gods. They revered the Kaaba for its association with Abraham.

The Arabian Peninsula took on a new importance when political disorder in Mesopotamia and Egypt made the usual trade routes in Southwest Asia too dangerous to travel. A safer trade route that went through Makkah to present-day Yemen and then by ship across the Indian Ocean became more popular.

Communities along this route, such as Makkah, prospered from the increased caravan trade. Tensions arose, however, as increasingly wealthy merchants showed less and less concern for the welfare of their poorer clanspeople and slaves.

Reading Check Explaining Why did the communities on the Arabian Peninsula prosper?

The Life of Muhammad

Into this world of tension stepped Muhammad. Born in Makkah to a merchant family, he became an orphan at the age of five. He grew up to become a caravan manager and married a rich widow named Khadija, who was also his employer.

Over time, Muhammad became troubled by the growing gap between what he saw as the simple honesty and generosity of most Makkans and the greediness of the rich trading elites in the city. Deeply worried, he began to visit the hills to meditate.

During one of these visits, Muslims believe, Muhammad received revelations from God. According to Islamic teachings, the messages were given by the angel Gabriel, who told Muhammad to recite what he heard.

Muhammad came to believe that Allah had already revealed himself in part through Moses and Jesus—and thus through the Hebrew and Christian traditions. He believed, however, that the final revelations of Allah were now being given to him.

Islamic teachings and Muhammad’s influence reshaped the geography and politics of the Arab world.

1. Interpreting Maps Calculate the distance from Makkah to Yathrib, using the map’s scale.
2. Applying Geography Skills Draw a new map, inserting the trade routes that passed through Makkah. What bodies of water did these routes link?
Out of these revelations, which were eventually written down, came the Quran, the holy book of the religion of Islam. (The word Islam means “peace through submission to the will of Allah.”) The Quran contains the ethical guidelines and laws by which the followers of Allah are to live. Those who practice the religion of Islam are called Muslims. Islam has only one God, Allah, and Muhammad is God’s prophet.

After receiving the revelations, Muhammad returned home and reflected upon his experience. His wife, Khadija, urged him to follow Gabriel’s message, and she became the first convert to Islam. Muhammad then set out to convince the people of Makkah of the truth of the revelations. (See page 992 to read excerpts from Muhammad’s Wife Remembers the Prophet in the Primary Sources Library.)

People were surprised at his claims to be a prophet. The wealthy feared that his attacks on corrupt society would upset the established social and political order. After three years of preaching, he had only 30 followers.

Muhammad became discouraged by the persecution of his followers, as well as by the failure of the Makkans to accept his message. He and some of his closest supporters left Makkah and moved north to Yathrib, later renamed Madinah (Medina; “city of the prophet”). The journey of Muhammad and his followers to Madinah is known as the Hijrah (HIH•jruh). The year the journey occurred, 622, became year 1 in the official calendar of Islam.

Muhammad soon began to win support from people in Madinah, as well as from Arabs in the desert, known as Bedouins. From these groups, he formed the first community of practicing Muslims.

Muslims saw no separation between political and religious authority. Submission to the will of Allah meant submission to his prophet, Muhammad. For this reason, Muhammad soon became both a religious and a political leader. His political and military skills enabled him to put together a reliable military force to defend himself and his followers. His military victories against the Makkans began to attract large numbers of supporters.

In 630, Muhammad returned to Makkah with a force of ten thousand men. The city quickly surrendered, and most of the townspeople converted to Islam. During a visit to the Kaaba, Muhammad declared it a sacred shrine of Islam. Two years after his triumphal return to Makkah, Muhammad died, just as Islam was beginning to spread throughout the Arabian Peninsula. All Muslims are encouraged to make a pilgrimage to Makkah, known as the hajj (HAJ), if possible.

Identifying What was the significance of the message given to Muhammad by Gabriel?

The Teachings of Muhammad

Like Christianity and Judaism, Islam is monotheistic. Allah is the all-powerful being who created the universe and everything in it. Islam emphasizes salvation and offers the hope of an afterlife. Those who desire to achieve life after death must subject themselves to the will of Allah.

Unlike Christianity, Islam does not believe that its first preacher was divine. Muhammad is considered a prophet, similar to Moses, but he was also a man like other men. Muslims believe that because human beings rejected Allah’s earlier messengers, Allah sent his final revelation through Muhammad.
Islam is a direct and simple faith, stressing the need to obey the will of Allah. This means practicing acts of worship known as the Five Pillars of Islam. The faithful who follow the law are guaranteed a place in an eternal paradise.

Islam is not just a set of religious beliefs but a way of life as well. After Muhammad's death, Muslim scholars developed a law code known as the shari'ah (shuh•REE•uh). It provides believers with a set of practical laws to regulate their daily lives. It is based on scholars' interpretations of the Quran, and the example set by Muhammad in his life. The shari'ah applies the teachings of the Quran to daily life. It regulates all aspects of Muslim life including family life, business practice, government, and moral conduct.

The shari'ah does not separate religious matters from civil or political law.

Believers are expected to follow sound principles for behavior. In addition to acts of worship called the Five Pillars of Islam, Muslims must practice honesty and justice in dealing with others. Muslims are forbidden to gamble, eat pork, drink alcoholic beverages, or engage in dishonest behavior. Family life is based on marriage.

## Critical Thinking
6. **Discuss** What problems did Muhammad encounter while trying to spread the message of Islam?

7. **Organizing Information** Create a chart like the one below showing the changes that Islam brought to the people of the Arabian Peninsula.

<table>
<thead>
<tr>
<th>Early Arabs</th>
<th>Islam</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

8. **Examine** the picture of the Quran on page 193 of your text. How does the design of this book reflect the importance of Muhammad's words?

## Writing About History
9. **Descriptive Writing** Imagine that you are a former Bedouin who now lives in Makkah. Write a letter to your Bedouin cousin describing how your life has changed since the move to the city.
The pilgrimage to Makkah is one of the Five Pillars of Islam and is the duty of every Muslim. In this selection, Ibn Jubayr, a twelfth-century Spanish Muslim, describes the final destination in his pilgrimage—the Black Stone, which resides in the Kaaba at Makkah.

“The blessed Black Stone is encased in the corner [of the Kaaba] facing east. The depth to which it penetrates is not known, but it is said to extend two cubits into the wall. Its breadth is two-thirds of a span, its length one span and a finger joint. It has four pieces, joined together, and it is said that it was the Qarmata—may God curse them—who broke it. Its edges have been braced with a sheet of silver whose white shines brightly against the black sheen and polished brilliance of the Stone, presenting the observer a striking spectacle which will hold his gaze. The Stone, when kissed, has a softness and moistness which so enchants the mouth that he who puts his lips to it would wish them never to be removed. This is one of the special favors of Divine Providence, and it is enough that the Prophet—may God bless and preserve him—declared it to be a covenant of God on earth. May God profit us by the kissing and touching of it. By His favor may all who yearn fervently for it be brought to it. In the sound piece of the stone, to the right of him who presents himself to kiss it, is a small white spot that shines and appears like a mole on the blessed surface.

Concerning this white mole, there is a tradition that he who looks upon it clears his vision, and when kissing it one should direct one’s lips as closely as one can to the place of the mole.”

—Ibn Jubayr, Describing the Black Stone

Analyzing Primary Sources

1. What are the unique properties of the Black Stone?
2. What is the significance of the Black Stone?
3. What are the three units of measurement used in this source?
The Arab Empire and Its Successors

Main Ideas
- After Muhammad’s death, his successor organized the Arabs and set in motion a great expansion.
- Internal struggles weakened the empire and, by the close of the thirteenth century, the Arab Empire had ended.

Key Terms
- caliph, jihad, Shiite, Sunni, vizier, sultan, mosque

People to Identify
- Abu Bakr, Mu’awiyah, Hussein, Harun al-Rashid, Saladin

Places to Locate
- Syria, Damascus, Baghdad, Cairo

Preview Questions
1. What major developments occurred under the Umayyads and Abbasids?
2. Why did the Umayyad and the Abbasid dynasties fall?

Reading Strategy
Compare and Contrast Use a chart to compare and contrast the characteristics of the early caliphs with the caliphs of the Umayyad and Abbasid dynasties.

Voices from the Past
After the death of Muhammad, a caliph became the secular and spiritual leader of the Islamic community. As the empire grew, caliphs became more like kings or emperors, as described by this thirteenth-century Chinese traveler:

"The king wears a turban of silk brocade and foreign cotton stuff. On each new moon and full moon he puts on an eight-sided flat-topped headdress of pure gold, set with the most precious jewels in the world. His robe is of silk brocade and is bound around him with a jade girdle. On his feet he wears golden shoes... The king’s throne is set with pearls and precious stones, and the steps of the throne are covered with pure gold. The various vessels and utensils around the throne are made of gold or silver, and precious pearls are knotted in the screen behind it. In great court ceremonies the king sits behind this screen."


The jewels and finery of the Arab rulers were indications of the strength and power of the growing Arab Empire.

Creation of an Arab Empire

Muhammad had been accepted as both the political and religious leader of the Islamic community. The death of Muhammad left his followers with a problem: Muhammad had never named a successor. Although he had several daughters, he
had left no son. In a male-oriented society, who would lead the community of the faithful?

Shortly after Muhammad’s death, some of his closest followers chose Abu Bakr (uh• BOO BA•kuhr), a wealthy merchant and Muhammad’s father-in-law, to be their leader. He was named caliph (KAY•luhf), or successor to Muhammad.

**Arab Conquest** Under Abu Bakr’s leadership, the Islamic movement began to grow. As the Romans had slowly conquered Italy, so also the Muslims expanded over Arabia, and beyond.

Muhammad had overcome military efforts by the early Makkans to defeat his movement. The Quran permitted fair, defensive warfare as jihad (jih• HAHD), or “struggle in the way of God.” Muhammad’s successors expanded the territory.

Unified under Abu Bakr, the Arabs began to turn the energy they had once directed toward each other against neighboring peoples. At Yarmuk in 636, the Arab army defeated the Byzantine army in the midst of a dust storm that enabled the Arabs to take their enemy by surprise. Four years later, they took control of the Byzantine province of Syria. By 642, Egypt and other areas of northern Africa had been added to the new Arab Empire. To the east, the Arabs had conquered the entire Persian Empire by 650.

The Arabs, led by a series of brilliant generals, had put together a large, dedicated army. The courage of the Arab soldiers was enhanced by the belief that Muslim warriors were assured a place in Paradise if they died in battle.

**Arab Rule** Early caliphs ruled their far-flung empire from Madinah. After Abu Bakr died, problems arose over who should become the next caliph. There were no clear successors to Abu Bakr, and the first two caliphs to rule after his death were assassinated. In 656, Ali, Muhammad’s son-in-law, was chosen to be caliph, but he too was assassinated after ruling for five years.
The Conflict between Sunnis and Shiites

In 1980, a brutal and bloody war erupted between Iran and Iraq. Border disputes were one cause of the war, but religious differences were another.

Both Iranians and Iraqis are Muslims. The Iranians are largely Shiites. Although the Iraqi people are mostly Shiites as well, the ruling groups in the country are Sunnis. During the war, Iran hoped to defeat Iraq by appealing to the Shiite majority in Iraq for support. The attempt largely failed, however.

The clash between Shiites and Sunnis goes back to the seventh century. The Shiites believed that only the descendants of Ali, Muhammad’s son-in-law, were the true leaders of Islam. Sunnis did not all agree with Umayyad rule but accepted the Umayyads as rulers. Over the years, Shiites developed their own body of law, which differed from that of the Sunni majority.

Most Muslims today are Sunnis, although Shiites form majorities in both Iran and Iraq. Shiite minorities continue to exist in Turkey, Syria, Lebanon, India, Pakistan, and east Africa.

The success of the Iranian Revolution in 1978–1979, led by the Ayatollah Khomeini (koh-MAY-nee), resulted in a noticeable revival of Shiism in Iran and in parts of the Islamic world adjacent to Iran. The separation between Shiite and Sunni Muslims still exists.

Research the current relationship between Iraq and Iran. Has the conflict between the Shiites and the Sunnis changed in any way since the war of 1980?
A Split in Islam In spite of Umayyad successes, internal struggles threatened the empire’s stability. Many Muslims of non-Arab background, such as Persians and Byzantines, did not like the way local administrators favored the Arabs.

An especially important revolt took place in present-day Iraq early in the Umayyad period. It was led by Hussein (hoo•SAHN), second son of Ali—the son-in-law of Muhammad.

Hussein encouraged his followers to rise up against Umayyad rule in 680. He set off to do battle, but his soldiers defected, leaving him with an army of 72 warriors against 10,000 Umayyad soldiers. Hussein’s tiny force fought courageously, but all died.

This struggle led to a split of Islam into two groups. The **Shiite** (SHEE•YT) Muslims accept only the descendants of Ali as the true rulers of Islam. The **Sunni** (SU•NEE) Muslims did not all agree with Umayyad rule but accepted the Umayyads as rulers. This political split led to the development of two branches of Muslims that persists to the present. The Sunnis are a majority in the Muslim world, but most of the people in Iraq and neighboring Iran consider themselves to be Shiites.

**Reading Check** Eva luating What weakness in Arab rule led to revolts against the Umayyads?

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**The Abbasid Dynasty**

Resentment against Umayyad rule grew. As mentioned, non-Arab Muslims resented favoritism shown to Arabs. The Umayyads also helped bring about their own end by their corrupt behavior. In 750, Abu al-Abbas, a descendant of Muhammad’s uncle, overthrew the Umayyad dynasty and set up the **Abbasid** (uh•BA•suhd) **dynasty**, which lasted until 1258.

**Abbasid Rule** In 762, the Abbasids built a new capital city at **Baghdad**, on the Tigris River, far to the east
of the Umayyad capital at Damascus. The new capital was well placed. It took advantage of river traffic to the Persian Gulf and was located on the caravan route from the Mediterranean to central Asia.

The move eastward increased Persian influence and encouraged a new cultural outlook. Under the Umayyads, warriors had been seen as the ideal citizens. Under the Abbasids, judges, merchants, and government officials were the new heroes. All Muslims, regardless of ethnic background, could now hold both civil and military offices. Many Arabs began to intermarry with conquered peoples.

The Abbasid dynasty experienced a period of splendid rule during the ninth century. Best known of the caliphs of the time was Harun al-Rashid (ha•ROON ah•rah•SHEED), whose reign is often described as the golden age of the Abbasid caliphate. Harun al-Rashid was known for his charity, and he also lavished support on artists and writers. His son al-Ma’mun (ahl•mah•MOON) was a great patron of learning. He supported the study of astronomy and created a foundation for translating classical Greek works.

This was also a period of growing prosperity. The Arabs had conquered many of the richest provinces of the Roman Empire, and they now controlled the trade routes to the East. Baghdad became the center of an enormous trade empire that extended into Asia, Africa, and Europe, greatly adding to the riches of the Islamic world.

Under the Abbasids, the caliph began to act in a more regal fashion. The bureaucracy assisting the caliph in administering the empire grew more complex as well. A council headed by a prime minister, known as a vizier, advised the caliph. The caliph did not attend meetings of the council but instead sat behind a screen listening to the council’s discussions and then whispered his orders to the vizier.

How did the Arab Empire Succeed?

During the early eighth century, the Muslims vastly extended their empire. Their swift conquest of Southwest Asia has intrigued many historians. Was their success due to religious fervor or military strength; or, were there other reasons for their military victories that are not so obvious?

“They were aided by the weakness of the two contemporary empires, the Sassanian (Persian) and the Byzantine, which had largely exhausted themselves by their wars on one another. . . . Nor were these Arabs simply zealots fired by the ideal of a Holy War. They were by long tradition tough fighters, accustomed to raiding out of hunger and want; many or perhaps even most of them were not ardent followers of Mohammed. Yet there can be little question that what got the Arabs started, and kept them going, was mainly the personality and the teaching of the Prophet.”

—Herbert J. Muller, 1958
The Loom of History

Perhaps . . . another kind of explanation can be given for the acceptance of Arab rule by the population of the conquered countries. To most of them it did not much matter whether they were ruled by Iranians, Greeks or Arabs. Government impinged for the most part on the life of cities and . . . city-dwellers might not care much who ruled them,
Decline and Division  Despite its prosperity, all was not well in the empire of the Abbasids. There was much fighting over the succession to the caliphate. When Harun al-Rashid died, his two sons fought to succeed him, almost destroying the city of Baghdad.

Vast wealth gave rise to financial corruption. Members of Harun al-Rashid’s clan were given large sums of money from the state treasury. His wife was reported to have spent vast amounts on a pilgrimage to Makkah.

The process of disintegration was helped along by a shortage of qualified Arabs for key positions in the army and the civil service. As a result, caliphs began to recruit officials from among the non-Arab peoples within the empire, such as Persians and Turks. These people were trained to serve the caliphs, but gradually they also became a dominant force in the army and the bureaucracy.

Eventually, rulers of the provinces of the Abbasid Empire began to break away from the central authority and establish independent dynasties. Spain had established its own caliphate when a prince of the Umayyad dynasty fled there in 750. Morocco became independent, and a new dynasty under the Fatimids was established in Egypt, with its capital at Cairo, in 973. The Muslim Empire was now politically divided.

—Albert Hourani, 1991
A History of the Arab Peoples

You Decide

1. Review the information presented in this section carefully. Using the material from the text and information obtained from your own outside research, explain why both of these viewpoints can be considered valid.

2. Compare the information given in the second excerpt to attitudes of other conquered peoples that you have read about. Do you believe that most people easily accept outside rule? What factors lead to acceptance and what factors lead to rebellion against outside rule?

The Seljuk Turks

The Fatimid dynasty in Egypt soon became the dynamic center of Islamic civilization. From their position in the heart of the Nile delta, the Fatimids played a major role in the trade passing from the Mediterranean to the Red Sea and beyond. They created a strong army by hiring non-native soldiers to fight for them. One such group was the Seljuk (SEHL•JOOK) Turks.

The Seljuk Turks were a nomadic people from central Asia. They had converted to Islam and prospered as soldiers for the Abbasid caliphate. As the Abbasids grew weaker, the Seljuk Turks grew stronger, moving gradually into Iran and Armenia. By the eleventh century, they had taken over the eastern provinces of the Abbasid Empire.

In 1055, a Turkish leader captured Baghdad and took command of the empire. His title was sultan—or “holder of power.” The Abbasid caliph was still the chief religious authority, but, after they captured Baghdad, the Seljuk Turks held the real military and political power of the state.

By the second half of the eleventh century, the Seljuks were putting military pressure on the Byzantine Empire. In 1071, the Byzantines foolishly challenged the Turks, and the Byzantine army was routed at Manzikert in modern-day eastern Turkey. The Turks now took over most of the Anatolian Peninsula. In desperation, the Byzantine Empire turned to the West for help.

The Crusades

The Byzantine emperor Alexius I asked the Christian states of Europe for help against the Turks. Because the Christian states and the Islamic world...
feared and disliked each other, many Europeans agreed, beginning a series of crusades in 1096.

At first, Muslim rulers were thrown on the defensive by the invading crusaders, who were able to conquer areas and establish crusader states. In 1169, however, Saladin, a new Muslim ruler, took control of Egypt and made himself sultan, thus ending the Fatimid dynasty. He also established control over Syria and took the offensive against the Christian states in the area. In 1187, Saladin’s army invaded the kingdom of Jerusalem and destroyed the Christian forces there. Soon the Christians were left with only a handful of fortresses along the coast of Palestine. Saladin did not allow a massacre of the population. He even allowed Christian religious services to continue.

The Crusades had little lasting impact on Southwest Asia, except to breed centuries of mistrust between Muslims and Christians. Far more important was the threat posed by new invaders—the Mongols.

Identification: Why did crusaders from Europe invade Southwest Asia?

The Mongols

The Mongols were a pastoral people who swept out of the Gobi in the early thirteenth century to seize control over much of the known world (see Chapter 8). These invaders were destructive in their conquests. They burned cities to the ground, destroyed dams, and reduced farming villages to the point of mass starvation. Their goal was to create such terror that people would not fight back.

Beginning with the advances led by Genghis Khan in North China, Mongol armies spread across central Asia. In 1258, under the leadership of Hülegü (hoo•LAY•GOO), brother of the more famous Kublai Khan (KOO•BLUH•KAHN), the Mongols seized Persia and Mesopotamia. The Abbasid caliphate at Baghdad was brought to an end. Hülegü had a strong hatred of Islam. After his forces captured Baghdad in 1258, he decided to destroy the city. Schools, libraries, mosques (Muslim houses of worship), and palaces were burned to the ground.

The Mongols advanced as far as the Red Sea. Their attempt to seize Egypt failed, however, in part because of resistance from the Mamluks. The Mamluks were Turkish slave-soldiers who had overthrown the administration set up by Saladin and seized power for themselves.

Over time, the Mongol rulers converted to Islam and began to intermarry with local peoples. They began to rebuild the cities. By the fourteenth century, the Mongol Empire had begun to split into separate kingdoms. The old Islamic Empire established by the Arabs in the seventh and eighth centuries had come to an end. As a result of the Mongol destruction of Baghdad, the new center of Islamic civilization became Cairo, in Egypt.

Description: How did the Mongols seize control of the Arab Empire in the early thirteenth century?
Main Ideas

- An extensive trade network brought prosperity to the Islamic world.
- The Quran provided fundamental guidelines for all Muslims, not only in spiritual affairs but also in politics, economics, and social life.

Key Terms

bazaar, dowry

People to Identify

Abbasids, Fatimids

Places to Locate

Morocco, Caspian Sea, Córdoba

Preview Questions

1. List the items traded in the Arab Empire and where they came from.
2. What were the basic characteristics of Islamic society?

Reading Strategy

Compare and Contrast

Create a chart like the one below comparing the urban areas of the Arab Empire to the more rural areas of the empire.

<table>
<thead>
<tr>
<th>Urban areas</th>
<th>Rural areas</th>
</tr>
</thead>
</table>

Preview of Events

<table>
<thead>
<tr>
<th>600</th>
<th>700</th>
<th>800</th>
<th>900</th>
<th>1000</th>
</tr>
</thead>
<tbody>
<tr>
<td>635</td>
<td>The Quran is compiled</td>
<td>750</td>
<td>Trade begins to flourish during the Abbasid dynasty</td>
<td>c. 800</td>
</tr>
</tbody>
</table>

Voices from the Past

In the late twelfth century, a Spanish rabbi wrote the following account of Baghdad, one of the world’s greatest cities, during a visit there:

“The city of Baghdad is twenty miles in circumference, situated in a land of palms, gardens, and plantations, the like of which is not to be found in the whole land of Mesopotamia. People come there with merchandise from all lands. Wise men live there, philosophers who know all manner of wisdom, and magicians expert in all manner of witchcraft. . . . Within the domains of the palace of the caliph there are great buildings of marble and columns of silver and gold, and carvings upon rare stones are fixed in the walls. In the caliph’s palace are great riches and towers filled with gold.”

—The Itinerary of Benjamin of Tudela, M.N. Adler, trans., 1907

The riches of Baghdad symbolized the prosperity of the Arab Empire.

Prosperity in the Islamic World

Overall, the period of the Arab Empire was prosperous. The Arabs carried on extensive trade, not only within the Islamic world but also with China, the Byzantine Empire, India, and Southeast Asia. Trade was carried both by ship and by camel caravans, which traveled from Morocco in the far west to the countries beyond the Caspian Sea.

Starting around 750, trade flourished under the Abbasid dynasty. From south of the Sahara came gold and slaves; from China, silk and porcelain; from eastern Africa, gold and ivory; and from the lands of Southeast Asia and India, sandalwood and spices. Within the empire, Egypt contributed grain; Iraq provided linens, dates, and precious stones; and western India supplied textile goods. The
development of banking and the use of coins made it easier to exchange goods.

**The Role of Cities** With flourishing trade came prosperous cities. While the Abbasids were in power, Baghdad, the Abbasid capital known as the City of Peace, was probably the greatest city in the empire and one of the greatest cities in the world. After the rise of the Fatimids in Egypt, however, the focus of trade shifted to Cairo. A traveler described Cairo as “one of the greatest and most famous cities in all the whole world, filled with stately and admirable palaces . . . and most sumptuous temples.” Another great trading city was Damascus in modern-day Syria.

Baghdad, Cairo, and Damascus were the centers of administrative, cultural, and economic activity for their regions. Aside from these capital cities, travelers did not find Islamic cities to be especially grand, though the cities did outshine those of mostly rural Europe. This is exemplified by Córdoba, the capital of Umayyad Spain. With a population of two hundred thousand, Córdoba was Europe’s largest city after Constantinople.

Islamic cities had a distinctive physical appearance. Usually, the most impressive urban buildings were the palaces for the caliphs or the local governors and the great mosques for worship. There were also public buildings with fountains and secluded courtyards, public baths, and bazaars or marketplaces.

The **bazaar**, or covered market, was an important part of every Muslim city or town. Goods from many regions were available in the bazaar. To guarantee high standards, market inspectors enforced rules, such as the daily washing of counters and containers. Guidelines were established for food prepared for sale at the market. One rule stated, “Grilled meats should only be made with fresh meat and not with meat coming from a sick animal and bought for its cheapness.” The bazaar also housed many craftspeople’s shops, as well as services such as laundries and bathhouses.
The Importance of Farming  The Arab Empire was more urban than most other areas of the world at the time. Nevertheless, a majority of people still lived in the countryside, making their living by farming or herding animals.

During the early stages of the empire, most of the farmland was owned by independent peasants. Later, wealthy landowners began to amass large estates. Some lands were owned by the state or the court and were farmed by slave labor. In the Tigris, Euphrates, and Nile River valleys, however, most farmers remained independent peasants. Despite all the changes since the days of ancient Egypt, peasants along the Nile continued to farm the way their ancestors had.

Islamic Society  

To be a Muslim is not simply to worship Allah but also to live one’s life according to Allah’s teachings as revealed in the Quran, which was compiled in 635. As Allah has decreed, so must humans live. Questions concerning politics, economics, and social life are answered by following Islamic teachings.

Social Structure  According to Islam, all people are equal in the eyes of Allah. In reality, however, this was not strictly the case in the Arab Empire. There was a fairly well defined upper class that consisted of ruling families, senior officials, nomadic elites, and the wealthiest merchants. Even ordinary merchants, however, enjoyed a degree of respect that merchants did not receive in Europe, China, or India.

One group of people in the Islamic world was not considered equal. They were the slaves. As in the other civilizations we have examined so far, slavery was widespread. Because Muslims could not be slaves, most of their slaves came from Africa or from non-Islamic populations elsewhere in Asia. Many had been captured in war.

Slaves often served in the army. This was especially true of slaves recruited from the Turks of central Asia. Many military slaves were freed. Some even came to exercise considerable power.

poor were generally forced to survive on boiled millet or peas, served occasionally with meat. Bread was crucial to the diet of the poor. Usually made of wheat, it could be found on tables throughout the region except in the deserts where boiled grain was the staple food.

The rich had greater variety in their diet. Muslims do not eat pork, but those who could afford it often served other meats—boiled or roasted—such as lamb, poultry, or fish. A variety of vegetables and fruits, including grapes, oranges, apricots, dates, and peaches, were also found on the tables of the well-to-do. Dairy products, made from the milk of sheep, goats, camels, and cows, included cheese, butter, and yogurt. Mild spices such as pepper and salt were used with some foods. Delicacies included sweets, usually made with honey as a sweetener.

Reading Check  Identify the major Islamic cities. What activities were centered there?

Connecting to the Past  

1. Summarizing Information  Describe the differences between the lifestyles of the wealthy and the poor.

2. Writing about History  Pretend you live in the Islamic Empire, and you have just been hired as a servant. Write a description of the living conditions of the rich. How do you think a wealthy citizen of the Islamic Empire would react to seeing the living standards of the poor?
Many slaves, especially women, were used as domestic servants. These slaves were sometimes permitted to purchase their freedom. Islamic law made it clear that slaves should be treated fairly, and it was considered a good act to free them.

**The Role of Women** The Quran granted women spiritual and social equality with men. Believers, men and women, were to be friends and protectors of one another. Women had the right to the fruits of their work and to own and inherit property. Women had played prominent roles in the rise of Islam during the time of Muhammad.

Islamic teachings did account for differences between men and women in the family and social order. Both had duties and responsibilities. As in most societies of the time, however, men were dominant in Muslim society.

Every woman had a male guardian, be it father, brother, or other male relative. Parents or guardians arranged marriages for their children. The Quran allowed Muslim men to have more than one wife, but no more than four. Most men, however, were unable to afford more than one, because they were required to pay a dowry (a gift of money or property) to their brides. Women had the right to freely enter into marriage, but they also had the right of divorce under some circumstances. Adultery was forbidden to both men and women.

After the spread of Islam, older customs eroded the rights enjoyed by early Muslim women. For example, some women were secluded in their homes and kept from social contacts with males outside their own families. One jurist wrote that “some... have said that a woman should leave her house on three occasions only: when she is conducted to the house of her bridegroom, on the deaths of her parents, and when she goes to her own grave.”

The custom of requiring women to cover virtually all parts of their bodies when appearing in public was common in the cities and is still practiced today in many Islamic societies. It should be noted, however, that these customs owed more to traditional Arab practice than to the Quran. Despite the restrictions, the position of women in Islamic society was better than it had been in former times, when women had often been treated like slaves.

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**SECTION 3 ASSESSMENT**

**Checking for Understanding**
1. Define bazaar, dowry.
2. Identify Abbasids, Fatimids.
3. Locate Morocco, Caspian Sea, Córdoba.
4. Explain how high standards were ensured at bazaars. What was sold at the bazaar?
5. Identify the basic differences in the roles of Muslim men and women.

**Critical Thinking**
6. Analyze What was the importance of trade to Arab life, both in rural areas and in cities?

**Summarizing Information** Use a chart to list the characteristics of farming during the Arab Empire.

<table>
<thead>
<tr>
<th>Characteristics of Farming</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

**Analyzing Visuals**
8. Examine the photograph of a market on page 205 of your text. Describe how this photograph reflects the economic influence of women in Islamic culture.

**Writing About History**
9. Descriptive Writing Imagine that you are an inspector at a bazaar. Describe what is sold at the bazaar. Then describe the types of violations that you are searching for and ways you use to spot violations.
Main Ideas
• Muslim scholars made great advances in the areas of mathematics and the natural sciences.
• Muslim art and architecture incorporated innovative, geometric styles of decoration.

Key Terms
astrolabe, minaret, muezzin, arabesque

People to Identify
Ibn-Rushd, Ibn Sina (Avicenna), Ibn-Khaldun, Omar Khayyam

Places to Locate
Samarra, Granada

Preview Questions
1. What was the House of Wisdom?
2. What are the traits of Islamic art?

Reading Strategy
Summarizing Information
Use a chart like the one below to identify the achievements of Islamic civilization.

<table>
<thead>
<tr>
<th>Achievements of Islam</th>
</tr>
</thead>
<tbody>
<tr>
<td>✓ Papermaking introduced to Arab Empire</td>
</tr>
<tr>
<td>✓ Great Mosque of Samarra is built</td>
</tr>
<tr>
<td>✓ Ibn Sina writes Canon of Medicine</td>
</tr>
</tbody>
</table>

Preview of Events

700
Papermaking introduced to Arab Empire

750

800

850

900

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 Arab 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•RUSHHT). 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 Iranian mathematician created 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 certain 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 Arabic 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?

**Literature**

Islam brought major changes to the culture of Southwest Asia, including its literature. Though Muslims regarded the Qur’an 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 minaret of the Samarra mosque

Art and Architecture

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 is the largest mosque ever 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, was 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 514 columns, which support double-horseshoe arches, transform this building into a unique “forest of trees” pointing upward, giving it a light and airy effect.

Rumi

1201–1273—Sufi poet and mystic

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 a trance attained in the whirling dance of the dervishes, set to 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.”

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**Reading Check**

Comparing: What are the similarities between the Rubaiyat and *The Arabian Nights*?
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.

**Reading Check**

Summarizing What are the characteristics of the largest mosque ever built?
Why Learn This Skill?

Effective note taking involves more than just writing down everything your teacher says. The information you write down should be meaningful and concise so that it can be understood and remembered when reviewed.

Learning the Skill

To take notes, follow these steps:

• Do not try to write down everything. Listen for the key points. Note these, along with any important facts and figures that support these points.
• Use abbreviations and phrases.
• Copy words, statements, or diagrams drawn on the chalkboard.
• Ask the teacher to repeat important points you have missed or do not understand.
• Organize notes from textbooks into an outline.
• For a research report, take notes on cards. Note the title, author, and page number. Use them as a reference in your report.

Practicing the Skill

Suppose you are writing a research paper on the topic “The Life of Muhammad.” First, ask yourself questions about the main ideas of this topic, such as: “Who was Muhammad?” “How did he spread the religion of Islam?” “What were his teachings?” Then, find material that answers each of these questions.

Main Idea: Who was Muhammad?

1. Born to merchant family but orphaned at age five
2. Became a caravan manager and married his rich employer
3. Troubled by gap between poor Bedouins and rich traders and withdrew to hills to meditate
4. During meditations had visions and heard voices and believed that it was Allah

Main Idea: How did Muhammad spread the religion of Islam?

1.
2.
3.

Main Idea: What were Muhammad’s teachings?

1.
2.
3.

Applying the Skill

Scan a local newspaper for a short editorial or an article about an important issue or event in the world today. Take notes by writing the main idea and supporting facts. Summarize the article using only your notes.

Glencoe’s Skillbuilder Interactive Workbook, Level 2, provides instruction and practice in key social studies skills.
Using Key Terms

1. _____ are Muslim houses of worship.
2. The leader of the Seljuk Turks was called a _____, or “holder of power.”
3. A crucial part of every Muslim city or town was the covered market, called the _____.
4. The journey of Muhammad from Makkah to Madinah is known in history as the _____.
5. The sacred book of _____ is called the Quran.
6. According to the Quran, _____ means struggle in the way of God.
7. One of the Five Pillars of Islam is making a pilgrimage, called the _____, to Makkah.
8. Islamic geometric designs entwined with natural plants, Arabic letters, and abstract figures are known as _____.
9. Islamic scholars and theologians organized Islamic moral rules into the _____, or code of law.
10. During the Abbasid dynasty, the council that advised the caliph was led by a prime minister known as a _____.

Reviewing Key Facts

11. Geography How did the harsh environment of Arabia shape the political and economic life of the people?
12. Government What is a caliph and how did they administer their empire?
13. History Identify the changes in the Arabian Peninsula during the 600s.
14. Economics How did the caravan trade benefit the Arabian Peninsula in the fifth and sixth centuries and why did the trade routes change during this time?
15. Culture What is the significance of the Black Stone and where is it located?
16. Geography Trace the expansionist movement of the Arabs from 632 to 1055.
17. History What is the basic message of the Quran and when was it compiled?
18. Culture What were some of the physical characteristics of Islamic cities?
19. History What are the main differences between the Shiites and the Sunnites?
20. Science and Technology Name three contributions by Muslim scholars in the fields of mathematics and the natural sciences.

Critical Thinking

21. Compare and Contrast Compare and contrast the Islamic religion to Christianity.
22. Drawing Conclusions Evaluate the significance in world history of the Battle of Tours in 732 and the destruction of the Muslim fleet in 717.

Writing About History

23. Expository Writing The Arabian Nights incorporates tales from many cultures. What does this tell us about the diverse nature of Islamic society? Find a story from The Arabian Nights and analyze how it reflects Islamic society.

Islamic civilization is renowned for its innovation, movement, and cultural diffusion.

<table>
<thead>
<tr>
<th>Innovation</th>
<th>Movement</th>
<th>Cultural Diffusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>• irrigation • astrolabe • algebra • large-scale paper manufacturing</td>
<td>• trade routes • Arab expansion in Africa, Asia, and Europe • movement of Arab center of power from Makkah to Baghdad to Cairo</td>
<td>• Bureaucracy relies on non-Arabs. • Arabs translate Greek philosophers. • Ibn Sina’s medical textbook is standard in Europe.</td>
</tr>
</tbody>
</table>
Analyzing Maps and Charts

28. The Umayyads moved their capital from Makkah to Damascus, and the Abbasids then moved it to Baghdad. What were the advantages of these moves?

29. Trade went overland or by sea. What were the advantages and disadvantages of each method?

30. How far did a caravan travel overland from Makkah to Constantinople? Calculate your answer in miles and kilometers using the map’s scale.

Analyzing Sources

Read the following poem by Omar Khayyám.

“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.”

24. How do you think Omar Khayyám viewed life in Southwest Asia in the twelfth century?

25. Find another translation of this poem and compare the two. Are they similar? How do they differ? Can you corroborate which translation is most representative of the original poem? Explain the steps you took to make your decision.

Applying Technology Skills

26. Creating a Database Search the Internet to find information about different modern Islamic countries. Build a database collecting information about the Islamic countries of the world. Include information about beliefs, practices, and demographics of each country. Identify each country’s major cities, major imports and exports, and cultural treasures. Choose one country and present your findings to the class.

Making Decisions

27. Imagine that you are a Bedouin, used to living in the desert with your family. You have grown accustomed to the nomadic lifestyle. You are offered the opportunity to join another family in the city, go to school daily, and meet new friends who have grown up in the city. What would you choose to do? Justify your answer with logic and support your position with research from both traditional and electronic sources.

Standardized Test Practice

Directions: Choose the best answer to the following question.

What is a similarity between the religions of Islam and Christianity?

F They are both monotheistic.
G They both believe that Allah and Muhammad are prophets.
H Both religions forbid the eating of pork.
J Believers of both religions were persecuted by the Romans.

Test-Taking Tip: When a question asks for a similarity, check that your answer is true for both parts of the comparison. In this case, you need something that is true for both faiths. Wrong answer choices often describe only one half of the comparison.
How was the universe created? What happens when we die? How do we become good people? These are some of the questions that religions attempt to answer. By creating an organized system of worship, religions help us make sense of our lives and our world.

Religion can be an individual belief. In some nations, religion is also state policy. Throughout history, religions have had the power both to unite people and to create terrible conflict. Today, there are thousands of religions practiced by about 6 billion people around the world.

Major World Religions

<table>
<thead>
<tr>
<th>Religion</th>
<th>Number of Followers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianity</td>
<td>1,974,181,000</td>
</tr>
<tr>
<td>Islam</td>
<td>1,155,109,000</td>
</tr>
<tr>
<td>Hinduism</td>
<td>799,028,000</td>
</tr>
<tr>
<td>Buddhism</td>
<td>356,270,000</td>
</tr>
<tr>
<td>Confucianism</td>
<td>154,080,000</td>
</tr>
<tr>
<td>Judaism</td>
<td>14,313,000</td>
</tr>
</tbody>
</table>

Source: Encyclopaedia Britannica Book of the Year.
Note: The figure for Confucianism includes Chinese followers.
Local Religions

Although some religions have spread worldwide, many people still practice religions that originated and developed in their own area.

Australia

There are no deities in the traditional beliefs of the aborigines of Australia. Their lives revolve around a belief known as the Dreamtime. According to aboriginal mythology, ancestor heroes created the world and all it contains during the Dreamtime. The aborigines also believe in spirits that inhabit the natural world and can be reborn or return to the earth many times.

Africa

Many Africans south of the Sahara continue traditional religious practices. Because Africa has many ethnic groups, languages, customs, and beliefs, it is not surprising that local religions are just as diverse. Despite the differences, however, most Africans recognize one god whom they consider to be a supreme creator.

Japan

In Japan there are over 80,000 Shinto shrines, such as the one shown to the left. Shintoism, which goes back to prehistoric times, has no formal doctrine. Believers worship kami, which are sacred spirits that take on natural forms such as trees or mountains. They also worship ancestors or protectors of families.

North America

The Navajo religion is distinct in that it must be practiced in a particular geographical area. Navajo people believe that the Creator instructed them never to leave the land between four sacred mountains located in Colorado, New Mexico, and Arizona. Navajo dwellings, called hogans (at right), are sacred and constructed to symbolize their land: the four posts represent the sacred mountains, the floor is Mother Earth, and the dome-like roof is Father Sky.
**Christianity**

Christians believe in one God and that Jesus Christ is the Savior, the Son of God, who was sent to Earth and died on the cross to save humanity. Christians believe that faith in Jesus saves believers from God’s penalty for sin and bestows eternal life. The cross remains a very potent symbol of the religion. For Christians, the Bible is the inspired word of God. Christianity began approximately 2,000 years ago. It is practiced by almost 2 billion people in nearly all parts of the world.

**Buddhism**

Buddhism began in India around the sixth century B.C. and today is practiced by over 350 million people throughout Asia. It is based on the teachings of Siddhartha Gautama, known as the Buddha, or Enlightened One. The Buddha taught that to escape the suffering caused by worldly desires, people must follow the Eightfold Path, which prescribes a life of morality, wisdom, and contemplation. The Wheel of Law (at left) is an important Buddhist symbol, representing the endless cycle of life.

**Confucianism**

Although many people consider Confucianism a religion, it is actually a philosophy based on the teachings of Confucius, a Chinese scholar who lived about 500 B.C. He believed that moral character and social responsibility were the way to lead a fulfilling life. Confucianism has been an important influence on Chinese life since its founding, and Confucius is often honored as a spiritual teacher.
Hinduism

Hinduism is the world’s oldest organized religion, starting in India about 1500 B.C. It has influenced and absorbed many other religions. This has led to a wide variety of beliefs and practices among its followers, who number about 800 million and still live principally in India. Although Hindus worship a number of gods, today they primarily worship Siva and Vishnu (shown at left). Siva represents both the destructive and creative forces of the universe. Vishnu is considered the preserver of the universe.

Islam

The followers of Islam, known as Muslims, believe in one God, Allah. They also accept all the prophets of Judaism and Christianity. Muslims follow the practices and teachings of the Quran, which the prophet Muhammad said was revealed to him by Allah beginning in A.D. 610. In 2000, there were about 1.1 billion Muslims, living mainly in Asia and Africa. Islam is often symbolized by a crescent moon, an important element of Muslim rituals, which depend on the lunar calendar.

Judaism

Jews believe in only one God; in fact, their faith, Judaism, was the first monotheistic religion. Today, about 14 million people throughout the world practice Judaism, with most Jews living in Israel and the United States. The main laws and practices of Judaism are contained in the Torah (the Pentateuch), the first five books of the Hebrew Bible. The six-pointed star, known as the Star of David (see the Torah mantle at left), was rarely used as a Jewish symbol until the nineteenth century. Today it is widely accepted and appears on the Israeli flag.
**Buddhism**
The ultimate goal of Buddhism is to reach nirvana, an enlightened state that frees an individual from the suffering that is found in life. Anyone might reach nirvana, but it is considered most attainable by Buddhist monks. These devout believers usually live in monasteries, leading a disciplined life of poverty, meditation, and study. Those who are not monks pursue enlightenment by making offerings and performing rituals such as walking clockwise around sacred domes, called stupas.

**Christianity**
Christians gather weekly to worship God and pray. Christians also observe important and joyful holidays such as Easter, which celebrates the resurrection of Jesus Christ. Christians believe that his resurrection was the evidence of God’s power over sin and death. Holy Week, the week before Easter, begins with Palm Sunday, which celebrates Jesus’ arrival into Jerusalem. Maundy Thursday, or Holy Thursday, commemorates Jesus’ last meal with his disciples. Good Friday is a somber day in remembrance of Jesus’ death.

**Confucianism**
Confucianism does not have a god or clergy and does not concern itself with what could be considered religious issues. It is more of a guide to ethical behavior and good government. Despite this, Confucius is venerated as a spiritual leader, and there are many temples dedicated to him. His teachings were recorded by his students in a book called the *Analects*, which have influenced Chinese people for generations.
**Hinduism**

Hindus believe that after death the soul leaves the body and is reborn in another person, animal, vegetable, or mineral. Where a soul is reborn depends upon its karma, or the accumulated merits or faults of its past lives. One of the ways Hindus increase “good” karma is through rituals such as washing away their sins. The Ganges is considered a sacred river to Hindus, and each year thousands come to bathe in the water to purify themselves.

**Islam**

Ramadan is the ninth month of the Muslim calendar, commemorating the time during which Muhammad received the Quran from Allah. During Ramadan, Muslims read from the Quran and fast from dawn until sunset. Fasting helps believers focus on spiritual rather than bodily matters. The daily fast is broken with prayers and a meal called the *iftar*. People celebrate the end of Ramadan with the Feast of the Fast, *Eid-ul-Fitr*.

**Judaism**

Observant Jews follow many strict laws that guide their daily lives and the ways in which they worship. They recite their prayers standing up and often wear a prayer shawl. Their heads are covered as a sign of respect for God. Every synagogue (place of worship) has a Torah, handwritten on a parchment scroll. During services, the Torah is read to the congregation, and the entire text is read in the course of a year.