

◀ Portrait paintings of leaders such as Suleiman II are important historical artifacts that tell us about the cultures in which the leaders lived. [Painting c. 1530]

600 to 1629 C.E.

Islamic Civilization

CHAPTER 3

ASKING ESSENTIAL QUESTIONS

Why do belief systems develop? • How do belief systems influence society and government?

What Will I Learn? I will learn how the religion of Islam developed and the ways it influenced the lives of people throughout the Islamic Empire.

Why Does This Matter to Me? Islam shaped and changed societies as it spread across Southwest Asia and North Africa. The society you live in today is also shaped by systems of belief. Our beliefs influence our ideas about something as simple as what we eat for breakfast to who we vote for in an election. It is important to understand how beliefs can shape society.

How Will I Know That I Learned It? I will be able to identify the principles of Islam as well as the events that contributed to its spread and describe how Muslim contributions advanced society.



Using Your Inquiry Journal As you read this chapter and examine the primary sources, use your Inquiry Journal to help you make notes and expand your list of questions. As you gather information, think about how you will answer the Essential Questions above.

LESSON 1

A New Faith

LESSON 2

The Spread of Islam

LESSON 3

Life in the Islamic World



GO DIGITAL
It's All Online!



Go to the Foldables® library in the back of your book to make a Foldable® that will help you take notes while reading this chapter.

Italian School/Getty Images

PLACE & TIME Southwest Asia and North Africa

ARAB EMPIRE 750 C.E.

Islamic civilization extended across Southwest Asia, North Africa, and parts of Europe. It later spread into India and Southeast Asia. Over time, Islamic rule was challenged by rivalries within Islam and by invasions of outside groups. A series of Islamic empires ruled until the early 1900s.

STEP INTO THE PLACE



GEOGRAPHIC REASONING

Arabia was a crossroads of trade and culture between East and West in the first century C.E.

- PATTERNS AND MOVEMENT**
How did Arabia's location make it a trading crossroads between the East and the West?
- GLOBAL INTERCONNECTIONS**
How does a trading center contribute to the spread of culture and ideas?

STEP INTO THE TIME

CHRONOLOGICAL THINKING
Review the time line. What was taking place in the world at the same time Baghdad had become the center of Islamic culture?



SOUTHWEST ASIA AND NORTH AFRICA

570 C.E.
Muhammad, the founder of Islam, is born

622 C.E.
Muhammad goes to Madinah

661 C.E.
Umayyads establish Damascus as capital

800 C.E.
Baghdad is center of Islamic culture

600 C.E.

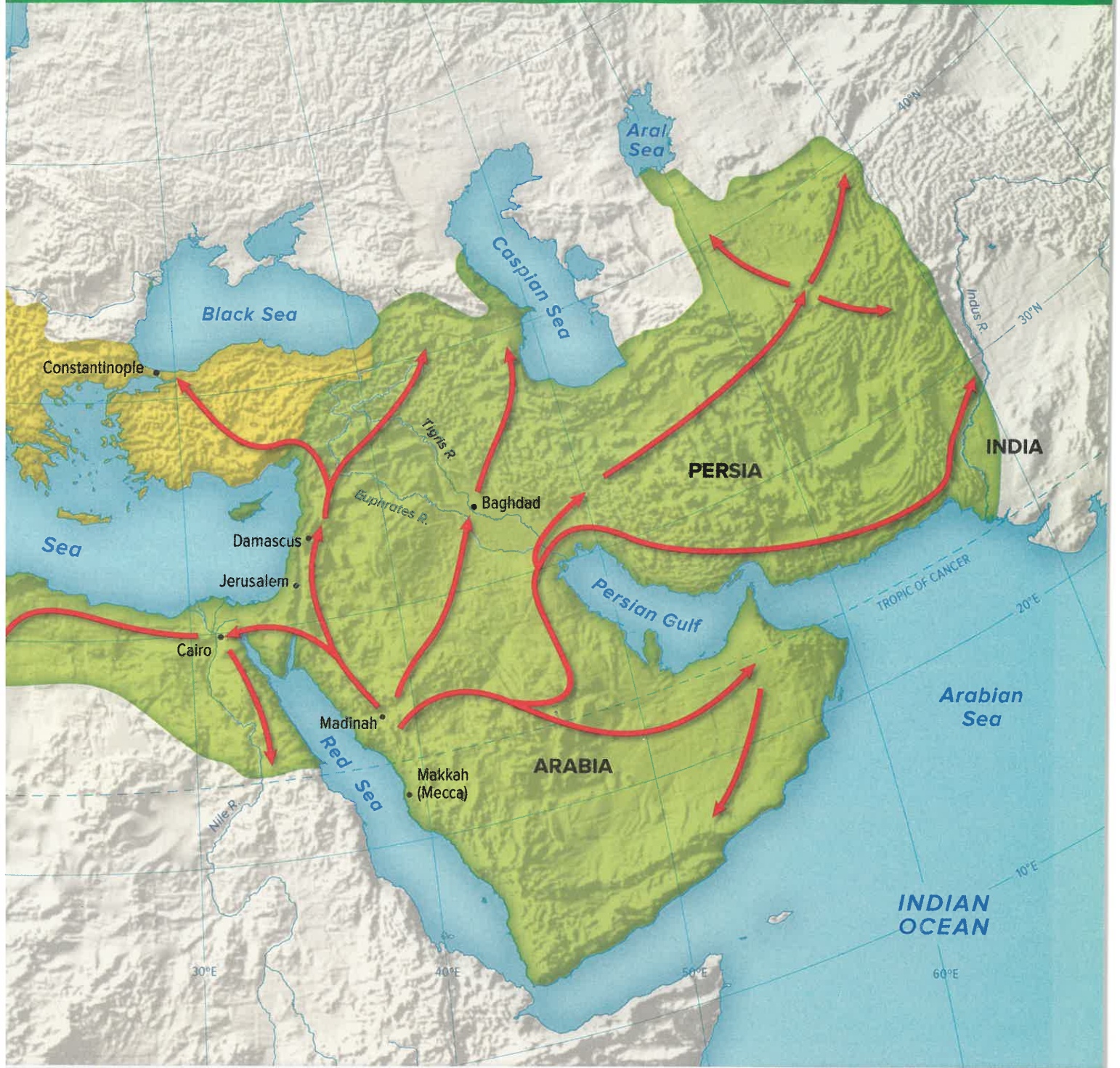
800 C.E.

THE WORLD

618 C.E.
Tang Dynasty re-unites China

700 C.E.
Mississippian cultures in North America

800 C.E.
Charlemagne crowned Holy Roman Emperor



900 C.E.
Al-Razi writes medical texts

1258 C.E.
Mongols burn Baghdad

1500 C.E.
Suleiman I rules Ottoman Empire

1000 C.E.

1200 C.E.

1400 C.E.

1500 C.E.

868 C.E.
China uses woodblock printing

1000 C.E.
Vikings reach North America

1095 C.E.
Pope Urban II calls for first Crusade

1200 C.E.
Mayapán is ruling Mayan city-state in the Yucatán

ESSENTIAL QUESTION

Why do belief systems develop?

THE STORY BEGINS...

Muslims traveling to Makkah often had to cross hot, dry areas of the Arabian Desert.

LESSON 1

A New Faith

Miss Tully finished her letter home. The pilgrimage made by Muslims to the holy city of Makkah had to be the most amazing thing she had seen in Africa:

“The road from Cairo to Suez, though not sixty miles is among the worst parts of the journey from Tripoli to Mecca, not excepting the deserts to Alexandria. Many of the pilgrims are then obliged to continue their route by the Red Sea, not being able to carry with them the provisions wanted for the rest of their pilgrimage; for Suez, surrounded with sands and destitute of a drop of water for its own consumption, can furnish nothing for the travelers....It was therefore indispensably necessary to provide...for the rest of the long journey, near seven hundred miles, the greatest part through the deserts of Arabia.”

—Miss Tully, *Narrative of a Ten Years' Residence at Tripoli in Africa, 1789*

The Development of Islam

Place	Importance
Arabia	
Makkah	
Madinah	

ANALYZING KEY IDEAS AND DETAILS

Read closely to identify descriptions of Arabia, Makkah, and Madinah. Use a chart like this one to explain the importance of these places to the development of the religion of Islam. Cite text evidence of how Islam began in or spread to each location.

ARAB LIFE

GUIDING QUESTION *How did physical geography influence the Arab way of life?*

Beginning in the 630s C.E., people called Arabs created a new empire in Southwest Asia. The driving force behind their empire was the religion of **Islam** (IS•lahm). Within a century, Islam spread throughout parts of Asia, northern Africa, and Europe.

THE LAND OF ARABIA

The Arabian Peninsula, also called Arabia, is the homeland of the Arab people. It is also the center of Islam. Arabia is a huge wedge of land between the Red Sea and the Persian Gulf. Very dry plains and deserts cover most of the land. The desert heat can be intense. Summer temperatures can rise above 122°F (50°C). The intense heat begins soon after the sun rises and lasts until the sun sets.

Water is available on the Arabian Peninsula only at scattered springs and water holes. Such a spot is called an **oasis** (oh•AY•suhs). At an oasis, trees and other plants grow. Not all of Arabia is desert, however. There are mountains and valleys in the southwestern region. Enough rain falls in these locations for juniper and olive trees to grow.

In ancient times, the Arabian Peninsula was surrounded by many different civilizations. At various times, the Egyptian civilization was to the west, the Mesopotamian and Persian civilizations were to the north and east, and farther north were the civilizations of the Israelites, the Greeks, and the Romans. Long distances and the severe Arabian climate had kept these civilizations from invading the peninsula.

This **isolation**, however, was not absolute, as trade brought some outside ideas and practices to the Arab civilization. In fact, the geography of Southwest Asia and its surrounding waterways, including the Red Sea and the Persian Gulf, placed the area and its merchants at the center of trade between the lands of the Indian Ocean and the Mediterranean area.

ANALYZING KEY IDEAS AND DETAILS

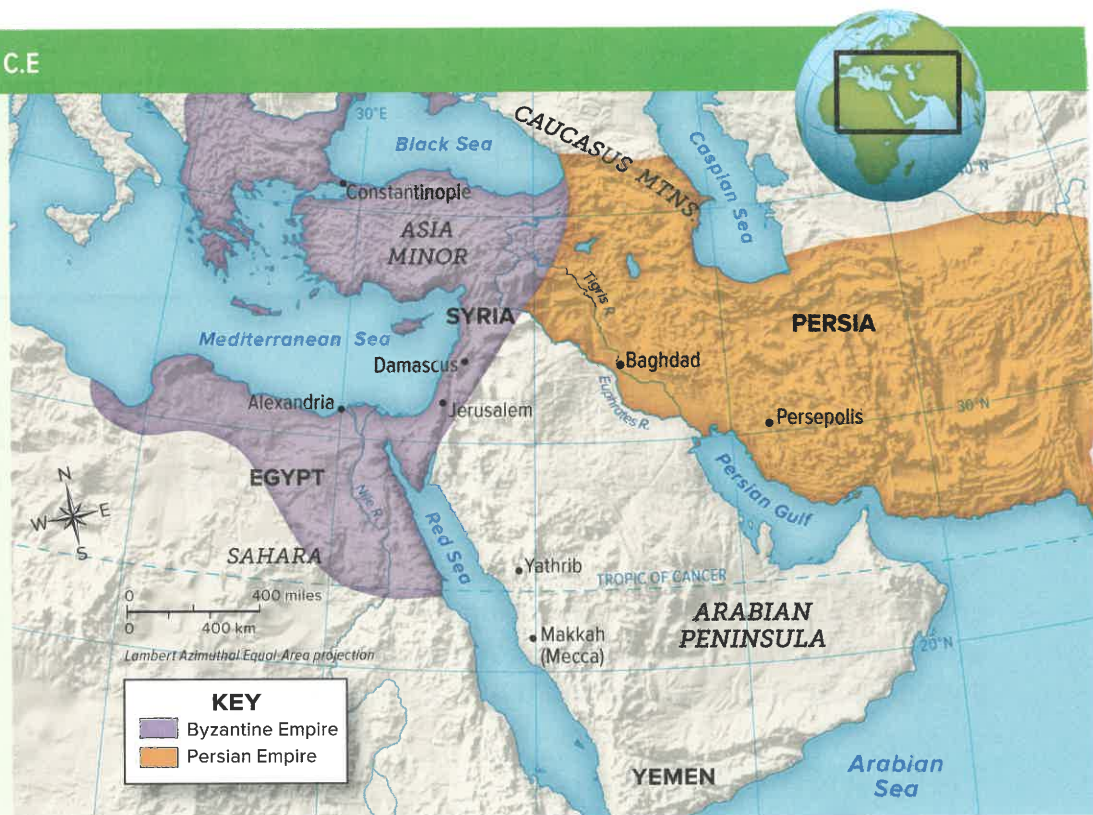
- 1. DETERMINING CENTRAL IDEAS** What evidence does the text provide to explain Makkah's importance in the 500s C.E.?
- 2. CITING TEXT EVIDENCE** Why would an oasis be important to Bedouin herders?



GEOGRAPHIC REASONING

The prophet Muhammad brought the message of Islam to the people of Arabia.

1. **SPATIAL THINKING** Which empire was located north and west of the Arabian Peninsula?
2. **SPATIAL THINKING** How did Makkah's location make it a center for trade?



LIFE IN THE DESERT

Long ago, many Arabs were nomads who herded animals and lived in tents. These nomads are called bedouin. The bedouin raised camels, goats, and sheep and traveled from oasis to oasis. The bedouin ate mainly fresh or dried dates and drank milk. On very special occasions, they ate goat or sheep meat.

To survive the harsh desert climate, early Arabs formed tribes whose members were loyal to one another. The leader of each tribe was called a **sheikh** (SHAYK). Arab tribes raided other tribes to take camels and horses. Rival tribes battled one another over land and water.

The bedouin enjoyed camel and horse races and other games that improved their battle skills. In the evenings, they told stories around campfires. Poets wrote and recited poems about battles, camels, horses, and love. The lines below are about an Arab warrior and a battle he must fight. He describes his reliable camel.

“My riding-camels are tractable [obedient],
they go wherever I wish;
while my intellect is my helper,
and I drive it forward with a firm order.”

—from *The Poem of Antar*, c. 525–608 C.E.

ANALYZING PRIMARY SOURCES

1. **ANALYZING POINT OF VIEW** What is the central message that the poet is trying to convey about the camel?
2. **DETERMINING CONTEXT** The author of this excerpt was an Arab poet and warrior. What does that suggest about the Arabian Peninsula in the sixth century?

LIFE IN TOWNS

By the 500s C.E., many Arab tribes had settled around oases or in fertile mountain valleys. They set up villages, farmed or raised animals, and traded goods. Merchants carried goods by

camel across the desert to different markets. For protection against bedouin raids, some made journeys in **caravans** (KEHR•uh•vanz), or groups of traveling merchants and animals.

As trade grew, Arab merchants built towns along the trade routes in Arabia. The most important town was Makkah (MAH•kuh), also known as Mecca. Makkah was located about 50 miles (80 km) inland from the Red Sea. The town became a crossroads of trade. Large caravans from southwestern Arabia passed through Makkah on their way to Syria and Mesopotamia. Some caravans traveled as far away as China.

Makkah was also an important religious site. In the center of the city was the Kaaba (KAH•buh). This was a low, block-like building surrounded by statues of Arabian Gods and Goddesses. The people of Arabia worshipped many Deities, but the most important was Allah. They believed that Allah was the creator. Arabs believed that a large stone inside the Kaaba came from heaven. Many pilgrims, people who travel to a holy place, visited the Kaaba.



Today, in villages like this one in Morocco, residents raise cattle and crops. They live in clay houses that do not have electricity or running water.

✓ CHECKING FOR UNDERSTANDING

1. **DIFFERENTIATING** How did the lives of Arabs living in the desert differ from the lives of Arabs living in towns?
2. **EXPLAINING IDEAS** How was Makkah important to trade and religion?

MUHAMMAD AND HIS MESSAGE

GUIDING QUESTION *What message did Muhammad preach to the people of Arabia?*

Trade increased the contact between Arabs and other civilizations. Life in Arabia changed as people were exposed to new ideas. Arabs searched for ways to deal with these new challenges. Their search paved the way for the rise of Islam.

WHO WAS MUHAMMAD?

The religion of Islam arose in the Arabian Peninsula in the 600s C.E. Islam grew from the preachings of a man named Muhammad (moh•HAH•muhd). Muhammad was born into a merchant family in Makkah in 570 C.E. He was orphaned at the age of five or six. As a teenager, Muhammad worked as a caravan leader and eventually became a merchant.

Despite his success, Muhammad was troubled by many things he saw around him, including the greed of Makkah's wealthy citizens. He despised their dishonesty, neglect of the poor, and disregard for family life. Seeking guidance, he spent time alone praying in a cave outside the city.

UNDERSTANDING CRAFT AND STRUCTURE

1. **ANALYZING TEXT PRESENTATION** Describe the way the content is structured in this section to present the information.
2. **DETERMINING MEANING** Who are the opponents identified in the section titled "Muhammad's Opponents"?

ANALYZING PRIMARY SOURCES

- 1. CITING TEXT EVIDENCE** What two events does Muhammad suggest God or Allah is responsible for in this excerpt?
- 2. EXPLAINING ISSUES** What is Muhammad called to do in this excerpt? How might this mission have helped explain the spread of Islam?

DETERMINING MEANING

The text states that wealthy merchants and religious leaders believed Muhammad was trying to destroy their **authority**. What does *authority* mean in this context?

Muslim tradition says that in 610 c.e., Muhammad had a vision in which a voice called him to preach Islam. Islam means “surrendering [to the will of Allah].” In the Arabic language, Allah is the word for “God.” Three times the voice said, “Recite!” When Muhammad asked what he should recite, the voice said:

“Recite in the name of your Lord Who created, created man from a clot of congealed [thickened] blood. Recite: and your Lord is Most Generous, Who taught by the pen, taught man what he did not know.”

—Quran, *Surah Al-Alaq* 96:1-5

Muhammad returned to Makkah and began preaching. He told people that there was only Allah to worship, the one true God. He said they must destroy their statues of fake Gods.

Muhammad also preached that people were equal in God’s sight, and the rich should share their wealth with the poor. Everywhere he went, Muhammad preached that God valued good deeds. Muhammad urged people to prepare for the Day of Judgment, when God would punish evildoers and reward the just.

MUHAMMAD’S OPPONENTS

The first people to become Muslims, or followers of Islam, were Muhammad’s family members. Slowly, Muhammad won the support of the poor, who were attracted to his message of sharing. Most wealthy merchants and religious leaders, however, thought Muhammad was trying to destroy their **authority**.

In 622 c.e., Muhammad and his followers believed Makkah had become too dangerous. They moved to Yathrib (YA•thruhb). Muhammad’s departure to Yathrib became known as the Hijrah (HIHJ•ruh). This Arabic word means “breaking off relationships.” The year of the Hijrah later became the first year of the Muslim calendar. The people of Yathrib accepted Muhammad as God’s

BIOGRAPHY

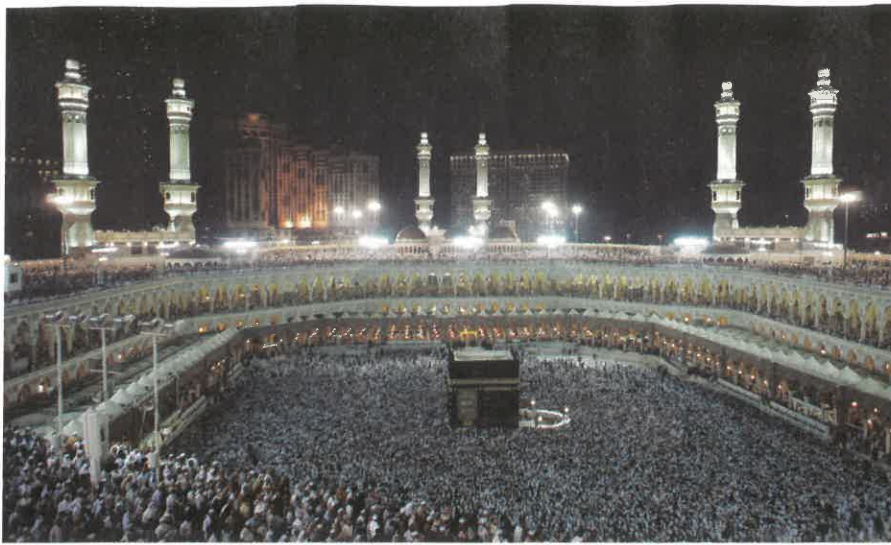
MUHAMMAD (570–632 c.e.)

The tomb of the prophet Muhammad is a holy place to Muslims. During Muhammad’s lifetime, he was well-known for fairly resolving disputes among his followers. According to Islamic tradition, when Muhammad was asked to resolve which tribe would have the honor to place the holy black stone in the corner of the rebuilt Kaaba, Muhammad put his cloak on the ground with the stone in the center and had each tribe lift a corner to bring the stone to the correct height to be placed in the Kaaba. Muhammad’s legacy has made a major impact on the world.

[Illustration c. 1595]

INFER Why do you think Muhammad had each tribe carry his cloak with the holy black stone?





Thousands of Muslim pilgrims surround the Kaaba in Makkah in 2010. A call to worship on special days draws thousands of people.

EXPLAINING ISSUES Why do you think the Muslim calendar begins with the year of the Hijrah?

MAKING CONNECTIONS TO TODAY

EXAMINING RELIGIOUS BELIEFS

One of the Five Pillars of Islam is a pilgrimage to Makkah. Muslims who are physically and financially capable are required to make the pilgrimage, or Hajj, once in their lives. Each year, more than a million Muslims make the journey to Makkah during the last month of the Islamic calendar year. As the number of pilgrims continues to increase, planning for the Hajj has posed challenges for the Saudi Arabian government. Transportation systems, health centers, sun-blocking canopies, and water stations have been created to accommodate the growing number of people participating. The Hajj is the country's second-highest source of revenue after oil and gas sales.

prophet and their ruler. They renamed their city Madinah (mah•DEE•nah), which means “the city of the prophet.”

AN ISLAMIC STATE

Muhammad was a skilled political and religious leader. He applied the laws he believed God had given him to all areas of life. He used these laws to settle disputes among the people. Muhammad also established the foundation for an Islamic state. The government of the state used its political power to uphold Islam. Muhammad required all Muslims to place loyalty to the Islamic state above loyalty to their tribes.

Muhammad formed an army to protect his new state. In a series of battles, Muhammad's soldiers regained Makkah and made it a holy city of Islam. The Muslims then began to expand into new areas. When Muhammad died in 632 C.E., the entire Arabian Peninsula was part of the Islamic state.

✓ CHECKING FOR UNDERSTANDING

- 1. IDENTIFYING CAUSES** Why did Makkah's merchants and religious leaders oppose Muhammad and his message?
- 2. DESCRIBING** How did Muhammad establish the foundation for an Islamic state?

BELIEFS AND PRACTICES OF ISLAM

GUIDING QUESTION *How does Islam provide guidance to its followers?*

Islam shares some beliefs with Judaism and Christianity. Like Jews and Christians, Muslims are monotheists. Muslims believe in one all-powerful God who created the universe. They believe that God decides what is right and wrong.

Like Jews and Christians, Muslims believe that God spoke to people through prophets. Judaism, Christianity, and Islam all recognize Abraham as their first prophet. For that reason, they are called the Abrahamic religions. For Muslims, additional prophets include Adam, Moses, Jesus, and Muhammad. In Islam, Muhammad is seen as the last and the greatest of the prophets.

ANALYZING KEY IDEAS AND DETAILS

- 1. DETERMINING CENTRAL IDEAS** What evidence in the text supports the statement that the Quran provides Muslims with a guideline of how to live?
- 2. CITING TEXT EVIDENCE** Which sentence in the text explains the meaning of “Abrahamic religions”?



Muslims pray five times each day at daybreak, noon, mid-afternoon, sunset, and evening. They face Makkah when they pray and say their prayers in Arabic. Specific movements accompany the prayers.

THE QURAN

According to Muslim belief, Muhammad received messages from Allah for more than 20 years. These messages were not gathered into a written collection until after Muhammad died. This collection became the **Quran** (kuh•RAN), or holy book of Islam. Muslims believe the Quran is the written word of God. It contains accounts of events, teachings, and instructions.

For Muslims, the Quran provides guidelines for how to live. For example, the Quran instructs Muslims to be honest and treat others fairly. Muslims must respect their parents and be kind to their neighbors. The Quran forbids murder, lying, and stealing.

Islam stresses the need to obey the will of Allah. This means practicing acts of worship known as the Five Pillars of Islam. The Five Pillars are belief, prayer, charity, fasting, and pilgrimage.

Over centuries, Islamic scholars created a code of law called the **shari'ah** (shuh•REE•uh). *Shari'ah* is based on the Quran and the Hadith, a record of Muhammad's sayings and his deeds. According to *shari'ah*, Muslims may not gamble, eat pork, or drink alcoholic beverages. From the Hadith also comes the *sunnah*, a set of customs and practices based on Muhammad's words and deeds. Muhammad called on his followers to perform ablution (washing as part of a religious rite), to pray, and to perform the hajj (HAJ), a pilgrimage to Makkah. These are part of the *sunnah*.

✓ CHECKING FOR UNDERSTANDING

1. **IDENTIFYING PATTERNS** What beliefs does Islam share with Judaism and Christianity?
2. **EXPLAINING ISSUES** Why is the Quran important in the daily life of Muslims?

LESSON 1 REVIEW AND ACTIVITIES

Time and Place

1. **EXPLAINING ISSUES** How did the physical geography shape life in Arabia?

Building History-Social Science Analysis Skills

2. **SUMMARIZING** What was Muhammad troubled about that caused him to seek guidance?
3. **EXPLAINING CAUSES** Why did Muhammad and his followers move to Madinah?
4. **ANALYZING** What is the *shari'ah* and what is it based on?

Writing About History

5. **NARRATIVE WRITING** You are a bedouin. Write a letter to a friend who lives in Makkah describing a day in your life.

Collaborating

6. **ANALYZING MAIN IDEAS** Work with a partner to identify the main idea of the section "An Islamic State." Each of you should read the section and then discuss what you each think is the main idea using details from the passage to support your claim. Do you agree or disagree? Write a sentence summarizing the main idea of the passage.



Include this lesson's information in your Foldable®.

ESSENTIAL QUESTION

How do belief systems influence society and government?

THE STORY BEGINS...

Arab traders sailed in ships known as dhows. This smaller version is used as a fishing vessel today.

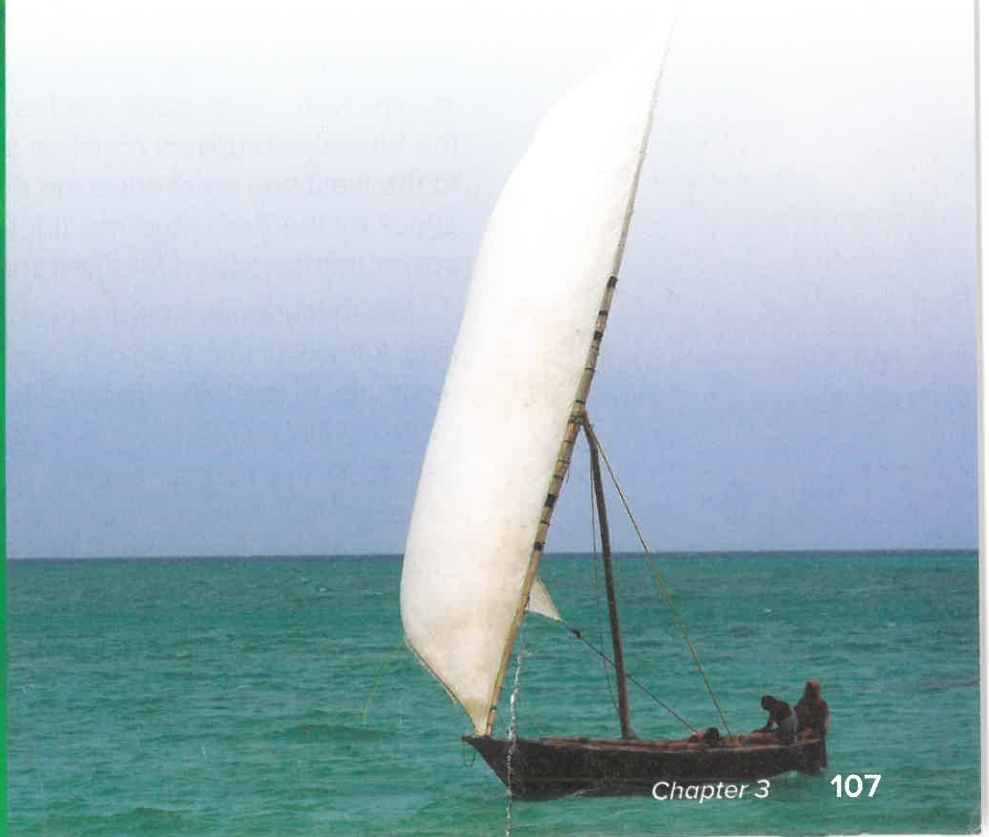
LESSON 2

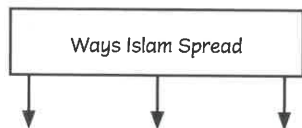
The Spread of Islam

Abd al-Samad nervously packed for his journey. It was his job as a Sufi to teach others about Islam. He hoped his trip aboard the trading ship to Java would be successful. He had no idea that in time Islam would spread all over the world.

“The entrepôt [centers of trade to many places] ports on Sumatra and the Malayan Peninsula were the first ones converted, followed by the key ports on the major trade routes—Java, Ternate, Tidore—and then by the lesser ports on the secondary trade routes—on Kalimantan, at Sulu, and on Sulawesi. Rulers on the major trade routes were quicker to convert than those of the secondary routes and more interested in seeing the religion spread among their own population and among neighboring states.”

—from *Sultans, Shamans, and Saints: Islam and Muslims in Southeast Asia*, 2007





ANALYZING KEY IDEAS AND DETAILS

Read closely to identify the ways in which the religion of Islam spread. Use a diagram like this one to record the information. Then, describe how these three methods spread Islam and summarize your findings.

ANALYZING KEY IDEAS AND DETAILS

1. DETERMINING CENTRAL IDEAS

According to the text, caliphs succeeded Muhammad in what role?

2. DETERMINING CENTRAL IDEAS

What evidence does the text provide to describe the different ways Islam spread to other lands?

FOUNDING AN EMPIRE

GUIDING QUESTION *How did the Arabs spread Islam and create an empire?*

When Muhammad died in 632 C.E., he left no instructions about who should be the next leader of Islam. Muslims realized that the Islamic state needed a strong leader. Muslim leaders chose a new type of leader called the **caliph** (KAY•luhf), or “successor.”

EXPANDING MUSLIM RULE

The first four caliphs were close friends or relatives of Muhammad. Their goal was to protect and spread Islam. Their military forces carried Islam beyond the Arabian Peninsula. In 636 C.E. Muslim armies began the conquest of the Persian Sasanian Empire. The empire had existed from about 550 B.C.E. It began at the Euphrates River, near the ancient civilization of Mesopotamia, and its territory extended far to the east covering lands that today include modern Iraq, Iran, Afghanistan, and parts of central Asia. Zoroastrianism was the official religion of the Sasanians, but the empire generally practiced religious toleration and many Jews and Christians lived in Sasanian lands. All land trade routes across central Eurasia passed through the empire, and the tax income from trade made the Persians wealthy. Despite this wealth, the Sasanian Empire’s constant warfare with the Byzantine Empire to the west had weakened the empire, leaving it vulnerable to attack by the Arab Muslims. It fought the Byzantine Empire for power in the eastern Mediterranean and western Asia.

When Muslim armies attacked the Persian Sasanian Empire, the king, known as the “King of Kings,” was forced to move to gather resources to fend off invaders. However, the empire fell in 651 C.E. when it was captured by the Arabs. The Sasanian Empire was the last pre-Islamic Persian empire. The Muslim conquerors were Arab, so the territory became known as the Arab Empire. By the 660s C.E., the Arab Empire included all of southwest Asia and northeast Africa.

THE UMAYYADS

Expansion continued under new caliphs known as the Umayyads (oo•MY•uhds). The Umayyads governed the Arab

Empire from the city of Damascus (duh•MAS•kuhs) in Syria. They ruled from 661 to 750 c.e. Under the Umayyads, Muslim rule extended farther into Asia and Africa.

A century after the death of Muhammad, Muslims had created a large and powerful empire. Arab soldiers were experienced horse riders and warriors and used those skills to fight large armies. They also believed they had a religious duty to spread Islam.

Islam teaches that Christians and Jews are “People of the Book,” people who believe in one God and follow sacred writings. Therefore, many Muslims respect their beliefs and practices. After the Arabs gained control of a region, they usually let Christians and Jews practice their own religions and did not force them to convert to Islam. These groups coexisted in communities. Some Muslim rulers did force non-Muslims to convert, and in other cases non-Muslims had to pay a special tax to the caliphate. As time passed, many of the conquered peoples in the Arab Empire became Muslims and learned the Arab language. The customs of the conquered peoples also influenced the Arab rulers. Eventually, the term *Arab* meant a speaker of Arabic, not a resident of Arabia.

ISLAMIC SPAIN

Muslim warriors entered Spain from North Africa in the early 700s c.e. They brought their religion, customs, and traditions. Spanish Muslims made the city of Córdoba a center of Islam.

Spain was home to many of Islam’s greatest thinkers. Ibn Rushd (IH•buhn RUHSHT) practiced law and medicine in Córdoba. He is best known for his writings based on the works of the Greek philosopher Aristotle. Ibn Rushd’s work influenced Christian and Jewish thinkers in Europe during the Middle Ages.

MAKING CONNECTIONS TO TODAY

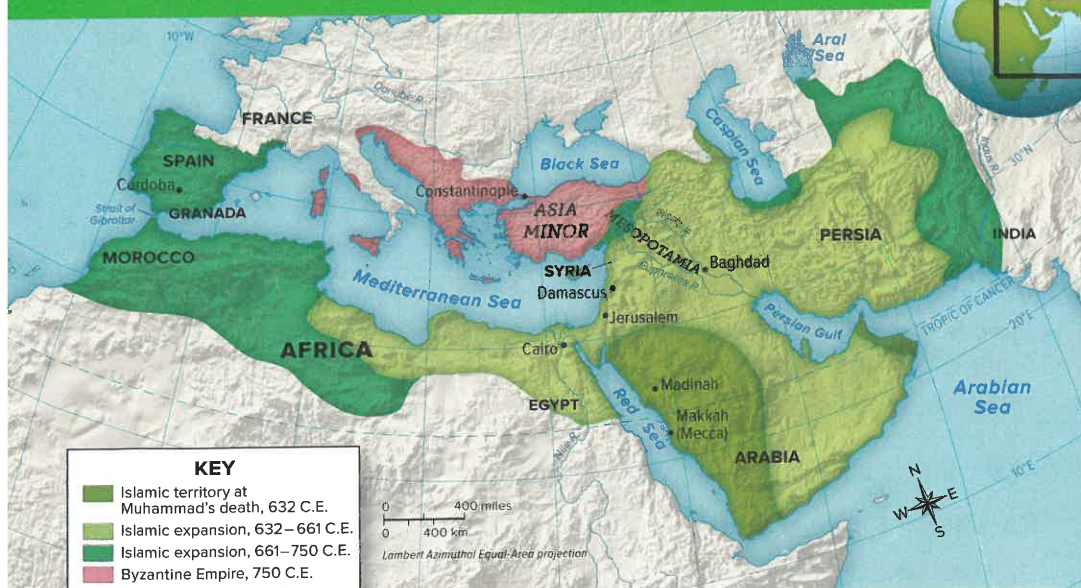
RECOGNIZING MUSLIM INFLUENCE

Many elements of Muslim culture, such as language and art, influenced Spanish culture when Muslims arrived in Spain in the 700s c.e. The effects are still visible today. For instance, many Spanish words come from Arabic, and it is estimated that 8 percent of Spanish words are influenced by Arabic. Also, names of many regions throughout Spain are borrowed from Arabic. An arid region of Spain called La Sagra gets its name from the Arabic word for desert, which is *sahra*. Muslims brought poetry, songs, and musical instruments, such as drums and tambourines, to Spain.

DETERMINING MEANING

How did the meaning of the term *Arab* change over time?

THE SPREAD OF ISLAM 632–750 c.e.



GEOGRAPHIC REASONING

After Muhammad’s death, the territory of the Arab Empire expanded.

- 1. SPATIAL THINKING** What area of Europe came under Muslim control?
- 2. PATTERNS AND MOVEMENT** Why do you think Muslim armies entered Europe from North Africa and not through Asia Minor?

Muslims in Spain were generally tolerant, or accepting, of other cultures. In some schools, Muslims, Jews, and Christians studied medicine and philosophy together. In particular, the Jewish community in Córdoba flourished.

A Jewish scholar in Spain, Solomon ben Gabirol, wrote philosophy and poetry. His most famous book of philosophy, *The Well of Life*, shows the influence of the Greek philosophers. The book was translated from Arabic into Latin and influenced many philosophers in Christian Europe.

Another Jewish thinker called Moses Maimonides (my•MAHN•ih•deez) had to leave Spain at a very young age because it was conquered by an intolerant Muslim group. He later became a physician in the Muslim royal court in Egypt and wrote philosophy and a collection of Jewish laws. Maimonides wrote, in 1190, that there are limits to the human mind—a boundary that the mind cannot cross.

“There are things (beyond that boundary) which are acknowledged to be inaccessible to human understanding, and man does not show any desire to comprehend them, being aware that such knowledge is impossible, and that there are no means of overcoming the difficulty: e.g., we do not know the number of stars in heaven, whether the number is even or odd; we do not know the number of animals, minerals, or plants, and the like.”

—Moses Maimonides, *A Guide for the Perplexed*

ANALYZING PRIMARY SOURCES

1. DETERMINING CENTRAL

IDEAS What is the main idea of this excerpt?

2. CITING TEXT EVIDENCE What examples did Maimonides use to describe the unknowable?

Muslim architecture can still be found in many parts of Spain. The high interior arches, decorative columns, and bright colors of this late-700s C.E. hall are details of Muslim design.

EXPLAINING CAUSES Why was Spain home to many of Islam's great thinkers?



PREACHERS AND TRADERS

Some Muslims used preaching to win followers to their religion. A group called Sufis (SOO•feez) won followers by teaching Islam. Sufis were effective as missionaries. They encouraged a personal and emotional approach to Islam above mastering the rules and laws of the religion. They combined local and Islamic traditions and inspired common people to convert.

Muslim merchants built trading posts throughout Southeast Asia and taught Islam to the people there. Today, the country of Indonesia (ihn•duh•NEE•zhuh) has more Muslims than any other nation in the world.

Some Muslim merchants crossed the Sahara to trade with powerful kingdoms in West Africa. In the 1300s, the West African city of Timbuktu (tihm•buhk•TOO) became a leading center of Muslim culture and learning.

✓ CHECKING FOR UNDERSTANDING

- 1. ANALYZING** Why was the Arab military successful?
- 2. EXPLAINING EFFECTS** What effect did Muslim warriors have on Spain?

DIVISION AND GROWTH

GUIDING QUESTION *How did the Arab Empire change after the Umayyads?*

While Arab Muslims created an empire, rival groups within Islam argued about who had the right to succeed Muhammad as caliph. Muslims divided into two groups, the **Sunni** (SU•nee) and the **Shia** (SHEE•ah). This split still divides Muslims today. Most Muslims are Sunni. Shia Muslims, however, make up most of the populations in present-day Iran and Iraq.

The Shia believed that Ali, Muhammad's son-in-law, was his rightful heir and that all future caliphs had to be Ali's descendants. According to the Shia, the Umayyad caliphs in Damascus had no right to rule. The Sunni, who outnumbered the Shia, disagreed. They recognized the Umayyad caliphs as rightful rulers, though they did not always agree with their actions.

The Shia and the Sunni agreed on the major **principles** of Islam, such as one God, the Quran as Islam's holy book, and the Five Pillars of Islam. In other ways, the two groups developed different religious practices and customs.

A NEW DYNASTY

During the 700s C.E., opposition to the Umayyad caliphs grew. Many non-Arab Muslims were angry that Arab Muslims had the best jobs and paid lower taxes. Discontent was especially strong in Mesopotamia and Persia, where Shia Islam was popular.

About 750 C.E., the Shia Muslims rebelled and won support from other Muslims throughout the empire. They overthrew the Umayyads, and the Abbasid (uh•BA•suhd) dynasty came to power. Abbasid caliphs ruled the Arab Empire until 1258.

The Abbasids focused on improving trade and culture. They built a new capital city, Baghdad, on the Tigris River. Its location, which was east of the old Umayyad capital of Damascus, benefited from trade routes that connected the Mediterranean Sea to East Asia. The location of the new capital also increased Persian influence and encouraged a blending of cultures within Muslim civilization to the east.

Abbasid rulers often tolerated the cultural differences that existed among the people in their empire. In addition, the cultures that the caliphate had conquered also influenced Islam. Now all Muslims, not just Arabs, could hold offices in the government and military. The Abbasids valued Persian culture especially, and brought many Persian influences into their empire. The Persian custom of women wearing modest dress and concealing their faces with a veil was adopted or maintained by many Muslims in the Abbasid Empire. Similarly, some Christians and Jews living

ANALYZING KEY IDEAS AND DETAILS

1. DETERMINING CENTRAL IDEAS

According to the text, what differences of thought divided the Shia and the Sunni Muslims?

2. SUMMARIZING

Summarize how the role of non-Arab Muslims shifted from the Umayyad dynasty to the Abbasid dynasty.

CITIZENSHIP

Under the Umayyads, warriors had been seen as the ideal citizens. That changed after the Abbasid caliphs came to power. Merchants, judges, and government officials were considered the new heroes. The emphasis on this type of citizen meant that the Abbasids valued trade and good government more than war. This resulted in a growing prosperity in the empire. Muslim merchants became rich by supplying the empire with necessities and providing the elite classes with luxury items. Rulers built capital cities where officials directed government business. They organized their territories using regional governors and administrations.

THE ABBASID EMPIRE 800 C.E.



GEOGRAPHIC REASONING

Baghdad became the capital of the Abbasid empire and an important center for trade.

- 1. PATTERNS AND MOVEMENT**
What blocked Abbasid expansion to the northwest?
- 2. EXPLORING REGIONS**
Does Baghdad appear to be well located for trade? Explain.

Because of their strong military skills, the Seljuk Turks came to control a large empire. The region they controlled was an important trade center. [Artist's representation of Seljuk Turk leader c. 1000s C.E.]



under Abbasid rule converted to Islam and changed their names to reflect the Arabic language spoken throughout the empire.

SITE OF ENCOUNTER: BAGHDAD

Baghdad was located at the crossroads of trade routes that linked Africa, Europe, and Asia. By the mid-800s C.E., the city had become a center of trade, learning, and culture. Abbasid caliphs rebuilt roads to connect major Persian cities in the eastern part of the empire. These roads improved trade.

Early Abbasid caliphs chose to use some of the wealth they obtained through trade to make Baghdad a center of learning. They sent Muslim scholars to Greece, Rome, Persia, and India to bring back writings about medicine, science, and beliefs about the way people should live. To promote learning, the early caliphs established an academy of scholars who would translate these texts into Arabic.

The achievements that were made under Abbasid rule have led historians to call the period the Golden Age of Islam. As the Abbasid empire fell apart in the 1200s, caliphs placed less emphasis on learning.

WHO ARE THE SELJUK TURKS?

The Abbasids developed a rich culture, but they could not hold their empire together. Over time, many territories broke free from Abbasid rule. In Egypt and Spain, the Muslims set up their own caliphs. Rival rulers took over much of Persia. By the 1000s, the Abbasids ruled little more than the area around Baghdad.

Around this time, the Seljuk Turks of central Asia began moving into Abbasid territory. The Seljuk Turks were nomads and

great warriors. In 1055, the Seljuks seized Baghdad. They took control of the government and army but allowed the Abbasid caliph to manage religious matters. The Seljuk ruler called himself **sultan** (SUHL • tuhn), or “holder of power.”

For 200 years, Seljuk sultans ruled with the Abbasid caliphs. Then, in the 1200s, people from central Asia, known as the Mongols, swept into the empire. In 1258 they stormed into Baghdad. There, the Mongols burned buildings and killed more than 50,000 people. This fierce attack brought an end to the Arab Empire.

✓ CHECKING FOR UNDERSTANDING

1. **DESCRIBING** How did the Sunni and the Shia differ? What beliefs did they share?
2. **EXPLAINING CAUSE AND EFFECT** How did Baghdad become such an important and powerful city?

THREE MUSLIM EMPIRES

GUIDING QUESTION *How did the Turks, Safavids, and Mughals rule their empires?*

After the Arab Empire ended, other Muslim groups created their own empires. These empires included the Ottoman Empire based in what is now Turkey, the Safavid (sah•FAH•weed) Empire in Persia, and the Mughal Empire in India.

THE OTTOMANS

During the late 1200s, Turkish clans settled part of Asia Minor. They called themselves Ottoman Turks, after their leader named Osman. The Ottomans conquered much of the Byzantine Empire. In 1453, the Ottoman ruler Mehmet II, known as “the Conqueror,” stormed the Byzantine capital of Constantinople with more than 75,000 soldiers and new powerful cannons. The Byzantines were outnumbered—thousands were killed; thousands more were captured and shipped off as slaves. The historic fall of Constantinople marked the end of the Byzantine Empire.

The Ottomans renamed the city Istanbul and made it their capital. They claimed control of the Bosphorus, the most important sea passage at the time. Constantinople had been the last defense against Muslim invasions into Christian Europe. Now, Istanbul became a launching point for the Ottomans into southeastern Europe, Southwest Asia, and North Africa. The Ottomans controlled much of the Mediterranean region until the late 1500s.

The Ottoman leader was called a sultan, like the leader of the Seljuks. The most famous Ottoman sultan was Suleiman I (SOO•luh•mahn). He ruled during the 1500s. He was called “The Lawgiver” because he organized Ottoman laws. Suleiman also built many schools and mosques throughout the empire.

ANALYZING KEY IDEAS AND DETAILS

1. DETERMINING CENTRAL IDEAS

How does the text explain the idea that Ottoman rulers permitted religions other than Islam to be practiced in their empire?

2. DETERMINING CENTRAL IDEAS

How did Muslim empires expand from the 1200s to the 1500s?

The Shah Mosque in Isafahan, Iran, shows traditional Muslim architecture. It is known for its internal design featuring mosaic tiles. [Built in the early 1600s]





SULEIMAN I (1494–1566)

At the age of 26, Suleiman I became the sultan of the Ottoman Empire. His reign is known as the Golden Age of the Ottoman Empire. Often referred to as “Suleiman the Magnificent,” he achieved many military successes and expanded the territory of the empire. Suleiman was responsible for the empire’s greatest achievements in law, art, architecture, and literature. [Illustration from 1579]

EXPLAIN Why was Suleiman “magnificent”?

DETERMINING MEANING

What does the suffix “ism” tell you in the term *Sikhism*?

HOW DID THE OTTOMANS RULE?

Because their empire was so large, the Ottomans ruled many peoples who practiced many religions. Islam was the empire’s official religion, and Muslims enjoyed special privileges. The government passed different laws for non-Muslims. For example, non-Muslims had to pay a special tax. In return, they were free to practice their religion. Under Suleiman, the military strength and unity of the Ottoman Empire prevented European powers from colonizing or conquering lands under Turkish control. After Suleiman, the Ottoman Empire began to break down. It lost lands to the Europeans. The empire finally crumbled in the early 1900s.

THE SAFAVIDS

In 1501, a Shia leader named Ismail proclaimed himself shah, or king, of Persia. Ismail founded the Safavid dynasty, which ruled Persia until the 1700s. During this period, Persian spread as a language of culture and trade. Urdu, a language spoken in Pakistan today, is partly based on Persian.

INDIA’S MUGHAL EMPIRE

During the 1500s, the Mughals (MOO–guhlyz) set up a Muslim empire in India. Under Akbar (AHK-bar), the Mughal empire prospered. He allowed people to practice their religions. Later Mughal rulers, however, persecuted Hindus and Sikhs (SIHKS or SEEKS).

Sikhs practice the religion of Sikhism, which arose in the 1500s. The Sikhs believe in one God. They rely on one holy book, the *Guru Granth Sahib*, and honor a line of teachers descending from Guru Nanak, their founder. Today, Sikhism is the world’s fifth-largest religion.

CHECKING FOR UNDERSTANDING

- IDENTIFYING** Over what areas did the Ottoman Empire extend?
- DESCRIBING** Who were the Safavids?

LESSON 2 REVIEW AND ACTIVITIES

Time and Place

- IDENTIFYING** What areas of Europe came under Muslim control during the period discussed in this lesson?

Building History-Social Science Analysis Skills

- DESCRIBING** What changes did Abbasid rulers bring to the world of Islam?
- IDENTIFYING EFFECTS** What effect did the burning of Baghdad in 1258 have on the Islamic Empire?
- DESCRIBING** What led to the downfall of the Ottoman Empire?

Writing About History

- INFORMATIVE WRITING** Write a paragraph that compares how the Ottomans and Mughals each treated non-Muslims.

Collaborating

- SEQUENCING** Work with a partner to learn more about India’s Mughal Empire under Akbar. Use online resources to help you create a time line of this empire. As you are creating the time line, consider how the Mughal Empire is similar to and different from the other empires you learned about in this lesson. Discuss these similarities and differences with your partner.

ESSENTIAL QUESTION

How do belief systems influence society and government?

THE STORY BEGINS...

► Muslim historian Ibn Khaldūn (1332–1406) took four years to write *The Muqaddimah*, a massive introduction to history. [Statue installed 1978]

LESSON 3

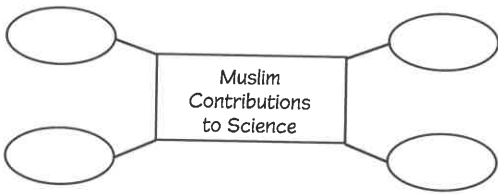
Life in the Islamic World

The clock struck nine and Forster jumped. He had lost track of time again. He could not stop writing since he returned to England from Baghdad. He was amazed at how the early Muslim ruler Mamun had turned Baghdad into a center of learning more than a thousand years before.

“Eventually it became the center of learning and civilization, and an Arab author wrote of it as follows: ‘Baghdad is certainly the capital of the world, and mine of every excellence. It is the city whose inhabitants have always been the first to unfurl the banners of knowledge, and to raise the standard of science; indeed, their subtlety in all branches of learning, their gentle manners and amiable disposition, noble bearing, wit, and talent are deservedly praised.’”

—British translator Forster Fitzgerald Arbuthnot, *Arabic Authors: A Manual of Arabian History and Literature*, 1890





ANALYZING KEY IDEAS AND DETAILS

Read closely to identify details about Muslim contributions in the field of science. Use a diagram like this one to record the information. Analyze how these contributions advanced science.

ANALYZING KEY IDEAS AND DETAILS

1. ANALYZING POINTS OF

VIEW Examine the headings under the Daily Life and Trade section. What is the author's perspective on Muslim traders?

2. ANALYZING INTERACTIONS

What evidence in the text supports the idea that Muslim traders maintained business relationships with people from many lands?

DAILY LIFE AND TRADE

GUIDING QUESTION *How did people live and trade in the Islamic world?*

Muslim merchants controlled trade in much of Asia and Africa from the 700s C.E. until the 1400s. Their caravans traveled from Egypt and Mesopotamia to China. Their ships sailed the Indian Ocean to East Africa, India, and Southeast Asia. Muslim traders set out on their journeys with spices, cloth, glass, and carpets from their homelands. They traded these items for rubies from India, silk from China, and spices from Southeast Asia. They also traded for gold, ivory, and enslaved people from Africa. In addition, Muslim merchants sold crops such as sugar, rice, oranges, cherries, and cotton.

Jewish merchants, too, traded freely in the Muslim world. As these merchants expanded trade, they founded communities in many different cities of Asia and Europe. These Jewish communities, in diverse locations, were connected by family ties and trade connections.

WHY WERE MUSLIM TRADERS SUCCESSFUL?

Muslim trade flourished for several reasons. Muslims spread the religion of Islam along with the Arabic language. As a result, Arabic became the language of business and trade in much of Asia and Africa. Muslim rulers also helped traders by providing them with coins to use for buying and selling goods. This was an easier trading method than bartering for goods.

Muslim merchants kept detailed records of their business dealings and their earnings. In time, these practices created a new industry—banking. Muslims respected merchants for their business skills and the wealth they created.

MUSLIM CITIES AND FARMS

Increased trade led to the growth of cities throughout the Islamic world. Makkah, Baghdad, Cairo (KY•roh), Damascus, and Córdoba were located on major trade routes. There, luxury goods such as steel swords and embroidered silk capes were exchanged. Muslim

cities, however, were more than places of trade. They also became centers of government, education, and culture.

Muslim cities generally had narrow streets separating closely packed buildings. The main buildings were mosques and palaces. **Mosques** (MAHSKS) are Muslim houses of worship. They also served as schools, courts, and centers of learning.

Another important feature of every Muslim city was the **bazaar** (buh•ZÄHR), or marketplace. Like shopping malls today, bazaars were full of shops and stalls where goods were sold. They were often covered to protect merchants and customers from the scorching sun. Nearby inns provided travelers with a place to eat and rest.

Despite the importance of cities, most Muslims lived in villages and farmed the land. The dry climate and the lack of rainfall, however, made farming difficult. Muslim farmers relied on irrigation to water their crops. They raised wheat, rice, beans, cucumbers, and melons in their fields. They planted orchards that provided almonds, apricots, figs, and olives. Farmers also grew flowers for use in perfume.

Some Muslim villagers owned small farms. Most of the productive land, however, was owned by wealthy landowners. They had large estates and hired farmers from nearby villages or used enslaved people to farm the land.

HOW WAS MUSLIM SOCIETY ORGANIZED?

People in the Muslim world were divided into social groups based on their power and wealth. Government leaders, landowners, and wealthy merchants held the greatest power. Below them were artisans, farmers, and workers. Enslaved people held no power.

As in other civilizations, slavery was common in Muslim lands. Many enslaved people were prisoners of war. Although they faced hardships, enslaved people had some rights under Islamic law. For example, mothers and young children could not be separated, and enslaved people could buy their freedom.

Men and women had separate roles in the Muslim world. Islamic law rejected the older Arabian view of women as “family property,” declaring that all men and women are entitled to respect. It also declared that each person is in control of his or her own morals and beliefs. However, Muslim society remained a **patriarchy**, or a society dominated by men. Men were in charge of government, society, and business. Women managed their families and households. Women were also allowed to own



[Illustration mid-1800s]

The word “bazaar” is Persian and refers to the public market district in a town. These ancient markets with many stalls and shops sold both local and imported goods from all over the world. They were the forerunners of modern shopping centers that we know today.



[Modern Spice Bazaar, Istanbul]

EXPLAINING IDEAS What are the advantages of having a central marketplace?

DETERMINING MEANING

To better understand **patriarchy**, break it into two words of origin. *Patriarchy* comes from words meaning “father” and “to rule.” How does this relate to the definition provided in the text?

property, invest in trade, and inherit wealth. Some upper-class women received an education and contributed to the arts.

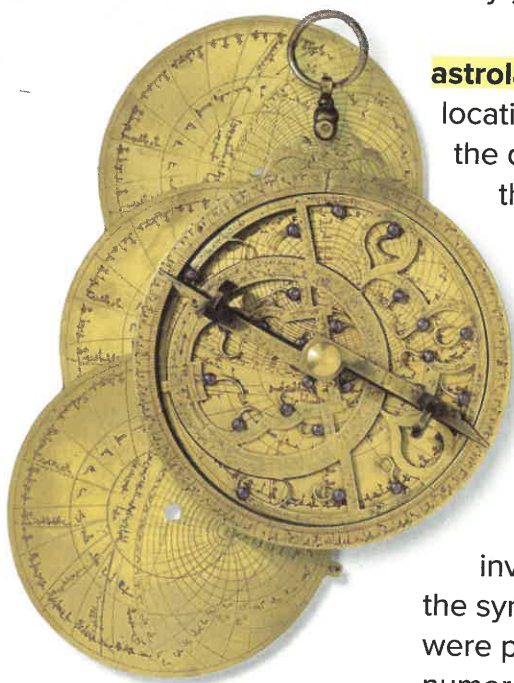
✓ CHECKING FOR UNDERSTANDING

1. **EXPLAINING EFFECTS** Why did Muslim trade flourish?
2. **SUMMARIZING** How did Islamic law differ from older Arabian law on the view of women?

ANALYZING KEY IDEAS AND DETAILS

1. **ANALYZING POINT OF VIEW**
Based on the evidence in the text, what explains the focus of Muslim art on plants, leaves, stars, and beautiful writing, rather than a focus on people?
2. **ANALYZING** The astrolabe is described as a tool for sailors to locate their position at sea. In the same paragraph, the text notes the astrolabe was used to measure the distance around the Earth. From that information, what can you infer about the way the astrolabe helped sailors determine their location?

Islamic civilization made important contributions to science, learning, and philosophy. Islamic scholars further developed the Greek invention, the astrolabe. [Date of image unknown]



MUSLIM CONTRIBUTIONS

GUIDING QUESTION *What were Muslim contributions in mathematics, science, and the arts?*

Arabic was the most widely spoken language in the Muslim world. The use of Arabic helped with the exchange of goods and ideas among the different Islamic peoples. For example, in 830 C.E., the Abbasid caliph Mamun (mah•MOON) founded the House of Wisdom in Baghdad. At this research center, Muslim, Jewish, and Christian thinkers translated Greek, Persian, and Indian works into Arabic.

From the 700s C.E. to the 1400s, scholars in Muslim lands preserved learning of the ancient world. Europeans had lost many ancient Greek writings. In Spain, however, Jewish and Muslim scholars translated some Greek writings into Arabic. When these Arabic translations were translated into Latin, western Europeans learned about ancient Greek thinkers.

SCIENCE AND MATHEMATICS

At the Baghdad observatory founded by Mamun, Muslim astronomers studied the skies. These studies helped them create mathematical models of the universe. They correctly described the sun's eclipses and proved that the moon affects ocean tides. They gave many stars names that are still used today.

Muslim astronomers improved the Greek **astrolabe** (AS•truh•layb). Sailors used this tool to determine their location at sea. Muslim scientists used the astrolabe to measure the distance around the Earth. Based on their measurements, they **confirmed** that the Earth is round.

Other Muslim scientists experimented with metals. As a result, Muslims are considered the founders of chemistry. One of the most famous Muslim chemists was al-Razi (ahl•RAH•zee). Al-Razi was the first scientist to label substances as animal, vegetable, or mineral. This type of labeling is still used today.

Muslims also made contributions in mathematics. The Persian scholar al-Khwarizmi (ahl•khwa•RIHZ•meh) invented algebra. He and the Arab scholar al-Kindi borrowed the symbols 0 through 9 from Hindu scholars. These numbers were passed on to Europeans. Today, they are known as "Arabic numerals."

MEDICINE

Muslims made important medical discoveries too. Arab doctors discovered that blood circulates, or moves, to and from the heart. They also diagnosed certain diseases. Al-Razi wrote a book identifying the differences between smallpox and measles.

Muslim doctors shared their knowledge by **publishing** their findings. The Persian doctor Ibn Sīnā (ih•buhn SEE•nuh) produced the *Canon of Medicine*, which described how diseases spread and analyzed hundreds of different medicines.

Unlike doctors in most other places, Arab doctors had to pass a test before they could practice medicine. The Arabs created the first medical schools and pharmacies. They also built medical clinics that gave care and medicine to the sick.



Poet Omar Khayyam (1048–1131) was also a mathematician, philosopher, and astronomer. [Date of image unknown]

LITERATURE

Muslims wrote non-religious literature. One of the best-known works is *The Thousand and One Nights*, also called *The Arabian Nights*. It includes tales from India, Persia, and Arabia. Aladdin is one of the work's well-known characters.

Another Muslim, the Persian poet Omar Khayyam (OH•MAHR ky•YAHM), wrote “The Rubaiyat” (ROO•bee•aht). Many consider it one of the finest poems ever written. In a section of the poem, Khayyam describes the human being as a mystery:

“Man is a cup, his soul the wine therein,
Flesh is a pipe, spirit [give life to] the voice within;
O Khayyam, have you fathomed [figured out] what man is?
A magic lantern with a light therein!”

—from *The Rubaiyat* by Omar Khayyam, c. 1048–1122

Muslim scholars studied history. During the late 1300s, the Muslim historian Ibn Khaldūn (IH•buhn KAL•DOON) looked for cause-and-effect relationships to explain historical events. He was

DETERMINING MEANING

Use context clues to determine the meaning of **publishing**. What clues in the paragraph hint at its meaning?

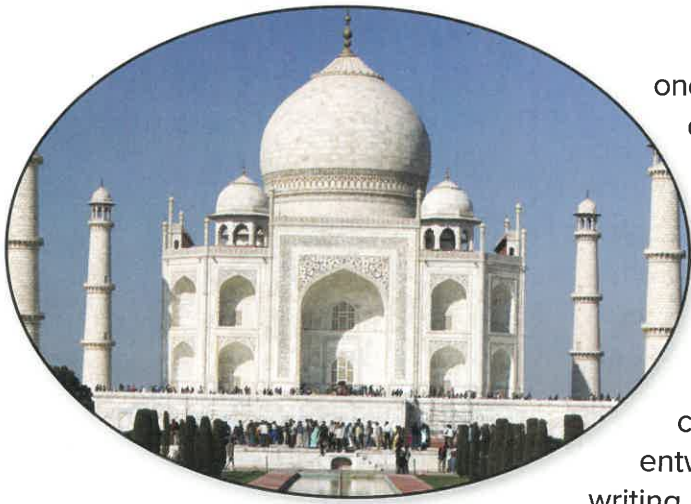
ANALYZING PRIMARY SOURCES

- CITING TEXT EVIDENCE** What phrases did Omar Khayyam use to describe the soul? What phrases did he use to describe the body?
- SUMMARIZING** What was Omar Khayyam's central message in this excerpt?

MAKING CONNECTIONS TO TODAY

BECOMING A DOCTOR

Ancient Arab doctors had to attend medical school and pass a test before they could practice medicine. Today, doctors in the United States have similar requirements. To become a doctor, students must pass an exam to get into medical school and then complete four years of medical school. After completing those four years, medical students must pass another test to earn a license, or permit, to practice medicine. Without that license, they cannot be doctors.



It took Shah Jahan's workers and craftsmen more than 20 years (1632–1653) to build the Taj Mahal.

INTEGRATING VISUAL

INFORMATION What does the size and beauty of the Taj Mahal say about Shah Jahan's feelings for his wife?

one of the first historians to study how geography and climate shape human activities.

ART AND ARCHITECTURE

Muslims developed forms of art based on Islam and the different cultures of the Muslim world. Opposed to idol worship, Muslim leaders discouraged artists from creating images of living creatures. Instead, Muslim art included designs entwined with flowers, leaves, stars, and beautiful writing.

Muslim cities were known for their beautiful buildings. Mosques dominated the skylines of Baghdad, Damascus, Cairo, and Istanbul. The most prominent features of a mosque are its **minarets** (mih•nuh•REHTS). These are towers from which an announcer calls Muslims to prayer five times each day.

Islamic rulers lived in large palaces with central courtyards. To cool the courtyards, architects added porches, fountains, and pools. To provide protection, they surrounded the palaces with walls. One famous example of a Muslim palace is the Alhambra (al•HAM•bruh) in Granada (gruh•NAH•duh), Spain.

Another famous Muslim building is the Taj Mahal in Agra (AH•gruh), India. The Mughal ruler Shah Jahan built it as a tomb for his wife. The Taj Mahal is made of marble and precious stones and is considered one of the world's most beautiful buildings.

✓ CHECKING FOR UNDERSTANDING

- 1. DESCRIBING** What achievements were made by Muslims in science and mathematics?
- 2. EXPLAINING IDEAS** Why were Muslim artists discouraged from creating images of living creatures? What did they create instead?

LESSON 3 REVIEW AND ACTIVITIES

Time and Place

- 1. EXPLAINING** What did scholars in Muslim lands do from the 700s C.E. to the 1400s? Why is this so important?

Building History-Social Science Analysis Skills

- 2. SUMMARIZING** Which groups held the greatest power in Muslim society?
- 3. IDENTIFYING EFFECTS** What did Muslim scientists discover after they improved the astrolabe?
- 4. SUMMARIZING** Summarize the contributions that Muslim doctors made in the field of medicine.

Writing About History

- 5. ARGUMENTATIVE WRITING** What Islamic invention or development do you think has had the greatest effect on our world today? Explain your choice.

Collaborating

- 6. COLLABORATING** Discuss with a partner the section of "The Rubaiyat" quoted in the text. What is the poem saying? Write in your own words your interpretation of the poem. Then share your ideas with your partner. Discuss any differences in interpretation.



Include this lesson's information in your Foldable®.

"THE FISHERMAN AND THE GENIE" FROM THE THOUSAND AND ONE NIGHTS

translated by John Payne

PURPOSE: To explore the events told in an Arabic folktale, an example of the narrative tradition of the golden age of Islamic culture.

BACKGROUND INFORMATION

This folktale is part of a book of stories known as *The Thousand and One Nights*, a collection of Arabic folktales from the 800s C.E. to the 1300s also called *The Arabian Nights*. The collection of fairy tales, fables, and romances has become well known to readers all over the world through characters such as Sinbad the Sailor and Aladdin. Multiple authors likely contributed to the collection, since it includes stories which originated in India, Iran, Iraq, Egypt, and Turkey. The stories are told within a "frame story." This is a literary technique in which the collection of stories is actually a part of a larger story. In this instance, the queen Scheherazade cleverly tells her husband a different story each night, keeping him interested enough in the tales to save herself from execution.

"The Fisherman and the Genie" tells how a poor fisherman discovers a genie imprisoned by King Solomon. While reading this story, think about the motives and outcome of the fisherman's actions. Why does he trick the genie? Do his actions benefit him in the end?

Explore the Text

The Scene: A fisherman casts his net into the river and pulls up a heavy object. Opening it, he discovers that a genie has been trapped inside for centuries.

The Characters: A narrator, the Persian queen Scheherazade, recounts a series of discussions between a fisherman and a genie.

The Plot: The genie, free for the first time in many centuries, reveals to the fisherman that he decided many years ago to kill any person who freed him. To avoid death, the fisherman must think of a way to trick the genie.



Then he [the fisherman] lifted his eyes to heaven and said . . . "In the name of God!" and cast his net . . . then pulled it, but could not bring it up, for it was caught in the bottom.

Then he . . . strove with it till he brought it to shore, where he opened it and found in it a brazen¹ vessel, full and stoppered² with lead. . . [He] said to himself, "I wonder what is inside! . . ." So he took out a knife and worked at the leaden³ seal, till he extracted⁴ it. . . .

Presently, there issued from it a smoke, which . . . gathered itself together and condensed and quivered and became an Afrit [genie], whose head was in the clouds and his feet in the dust. . . . When the fisherman saw the Afrit, he trembled in every limb. . . .

The Afrit [said], "Hear my story, O fisherman! . . . I . . . [was taken] by force and bound. . . and [was required to] submit to [the king's] authority: but I refused. Then he sent for this vessel and shut me up in it . . . and commanded [another genie] to . . . throw me into the midst of the sea. There I remained a hundred years, and I said in my heart, 'Whoso releaseth me, I will make him rich for ever.' . . . But no one set me free. Then I was exceeding wrath⁵ and said to myself,

'Henceforth, whoso releaseth me, I will kill him and let him choose what death he will die.' And now, thou hast released me, and I give thee thy choice of deaths. . . ."

CITING TEXT EVIDENCE

Cite details to support the claim that the fisherman was afraid of the genie.

DETERMINING MEANING

Explain how to determine the meaning of the word *wroth* using context clues.



¹*brazen*: brass

²*stoppered*: plugged

³*leaden*: made of lead

⁴*extracted*: removed

⁵*wroth*: angry

Quoth⁶ the fisherman to himself, "This is a genie, and I am a man; and God hath given me a good wit. So I will contrive⁷ for his destruction by my wit and cunning". . . Then he said to the Afrit, "Is there no help for it, but thou must kill me?"

He answered, "No," and the fisherman said, "I conjure thee . . . answer me one question truly."

[The Afrit] replied, "It is well: ask and be brief."

Quoth the fisherman, "This vessel would not suffice for thy hand or thy foot: so how could it hold the whole of thee?"

Said the Afrit, "Dost thou doubt that I was in it?"

"Yes," answered the fisherman; "nor will I believe it till I see it with my own eyes."

[W]hen he heard what the fisherman said, the Afrit shook and . . . entered the vessel little by little, till it was all inside. Whereupon the fisherman made haste to take the leaden stopper and [close] it on the mouth of the vessel. . . . [The Afrit] found himself shut up in the vessel, he knew that the fisherman had outwitted him and strove⁸ to get out, but could not. . . .



⁶ *quoth*: said

⁷ *contrive*: plan

⁸ *strove*: tried hard

Text-Based Discussion

- CITING TEXT EVIDENCE** What details support the claim that the fisherman felt he had the capability to defeat the genie?
- DETERMINING THEME** Summarize the theme of this story. Cite details to support your answer.
- ANALYZING LITERATURE** How does the idea that the fisherman is powerful enough to defeat the genie unfold throughout the events of the story?
- ANALYZING POINTS OF VIEW** What details reveal how the genie views the fisherman?

ANALYZING SOURCES

EDUCATION IN THE MUSLIM WORLD

Islamic civilization made important contributions to science, learning, and philosophy. How did the Muslim world value education? What kinds of subjects did early Muslims study? Who were the great thinkers of the era?

VOCABULARY

innate: inborn; natural

theoretical: not proven

marveled: admired

derived: came from

baffle: to confuse the mind

PRIMARY SOURCE: BOOK

THE MUQADDIMAH

Ibn Khaldūn, c. 1375

Ibn Khaldūn was an Arab historian who wrote a philosophy of history called *The Muqaddimah*. After a successful career in politics as prime minister of the Almohad Empire, Khaldūn retired to the countryside to write.

“People who grow up in villages and uncivilized (thinly populated) cities and who have an **innate** desire for scientific activity, cannot find scientific instruction in those places. For scientific instruction is something technical, and there are no crafts among the inhabitants of the desert. These people, therefore, must travel and seek scientific instruction in cities where (civilization) is highly developed, as is the case with all crafts.”

ANALYZE THE TEXT

- 1. ANALYZING POINT OF VIEW** How might Ibn Khaldūn’s background influence his statement about educational opportunity?
- 2. CITING TEXT EVIDENCE** How might Ibn Khaldūn advise young people interested in studying science? Explain.

SECONDARY SOURCE: JOURNAL

AL-GHAZALI

Nabil Nofal, 2000

Al-Ghazali was a Muslim theologian and influential philosopher who wrote about education and Islam. This excerpt about Al-Ghazali, by UNESCO official Nabil Nofal, explains that students should practice what they learn.

“Education is not limited to training the mind and filling it with information, but involves all aspects—intellectual, religious, moral and physical—of the personality of the learner. It is not enough to impart **theoretical** learning; that learning must be put into practice. True learning is that which affects behavior and whereby the learner makes practical use of his knowledge.”

ANALYZE THE TEXT

- 1. DETERMINING MEANING** What does the author mean when he says “that learning must be put into practice”? Give an example of this type of learning.
- 2. DETERMINING CENTRAL IDEAS** What does Al-Ghazali say is evidence that someone has learned?

PRIMARY SOURCE: AUTOBIOGRAPHY

IBN SĪNĀ (AVICENNA)

Ibn Sīnā, 980–1037 C.E., was a tenth-century Persian philosopher and medical authority who was called Avicenna by Europeans. He is well-known for his general medical encyclopedia, *The Canon of Medicine*, which consists of five books.

“By the time I was ten I had mastered the [Quran] and a great deal of literature, so that I was **marveled** at for my aptitude. . . . [After studying elementary logic with a tutor] I took to reading texts by myself; I studied the commentaries, until I had completely mastered the science of Logic. . . . 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. . . .

I also undertook to treat the sick, and methods of treatment **derived** from practical experience revealed themselves to me such as **baffle** description. At the same time I continued between whiles to study and dispute on law, being now sixteen years of age.”

ANALYZE THE TEXT

1. **CITING TEXT EVIDENCE** How would you describe Ibn Sīnā's education? Give evidence from the text.
2. **DETERMINING CONTEXT** Based on Ibn Sīnā's autobiography, what can you infer about the value he placed on education?



MULTIPLE PERSPECTIVES

What does each author want you to know about education? Are there any differences? Based on these three primary sources, what generalization can be made about education in early Islamic civilization?

CHAPTER 3 Analysis Skills Activities

Write your answers on a separate piece of paper.

Thinking Like a Historian

1. **IDENTIFYING PATTERNS** How does the spread of a religion change the way people live? Write an essay that discusses how the influence of Islam changed the way people lived throughout the Islamic Empire. Include the influence of Islam in daily life as well as in trade, government, and culture.

Understanding Time

2. **SEQUENCING** Create a time line showing the events in the order they occurred.
 - A. The Abbasids made Baghdad their capital city.
 - B. Muhammad was born to a merchant family in Makkah.
 - C. Abu Bakar became the first caliph.
 - D. Muslim warriors entered Spain from North Africa.
 - E. Muhammad had a vision in which a voice called to him to preach Islam.
 - F. Shia Muslims rebelled and overthrew the Umayyads.
 - G. The Mongols burned down Baghdad.
 - H. Muhammad and his followers moved to Yathrib.

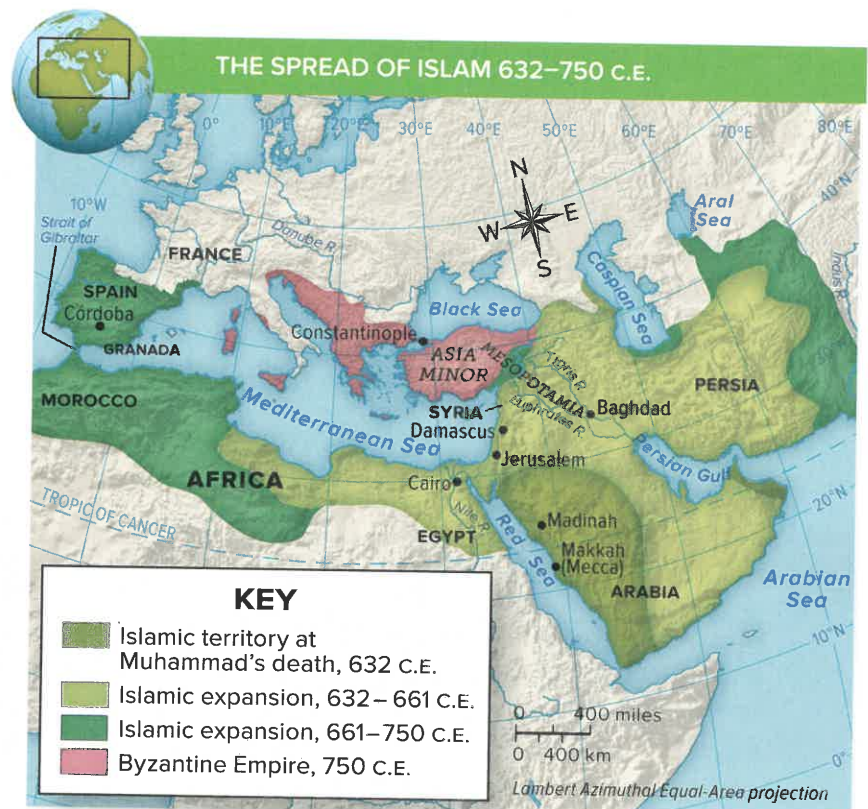
Building Citizenship

3. **CIVIC PARTICIPATION** Conduct research using library and Internet resources to learn more about the nature of citizenship in the Umayyad Empire. How does it compare to the nature of citizenship in the United States today?

Geographic Reasoning

Use the map to answer the following questions.

4.
 - A. **SPATIAL THINKING** Describe the extent of the Islamic territory at Muhammad's death.
 - B. **PATTERNS AND MOVEMENT** What was significant about the area of Islamic expansion after 661 C.E.?



CHAPTER 3 Assessment

Write your answers on a separate piece of paper.

Vocabulary Practice

- 1 Define each of these terms as they relate to Islamic civilization.
- | | |
|--------------------|---------------|
| A. oasis | H. Shia |
| B. sheikh | I. mosque |
| C. caravan | J. bazaar |
| D. Quran | K. patriarchy |
| E. <i>shari'ah</i> | L. astrolabe |
| F. caliph | M. minaret |
| G. Sunni | |

Short Answer

- 2 **EXPLAINING** How did the geography of the Arabian Peninsula affect the lives of the people who lived there?
- 3 **SUMMARIZING** What was Muhammad's message to the people of Arabia?
- 4 **EXPLAINING IDEAS** What are two ways that Islam provides guidance to its followers?
- 5 **SUMMARIZING** Summarize how the Arabs were able to create an empire.
- 6 **RELATING EVENTS** What happened to the Arab Empire after the Umayyad caliphs ruled?
- 7 **ANALYZING** How did the Ottoman Turks rule their empire?
- 8 **IDENTIFYING PATTERNS** When Muslim traders went to places like India, China, and Southeast Asia, what kinds of goods might they take with them? What might they bring back?
- 9 **DESCRIBING** What were three Muslim contributions to science? Use clear and coherent language when writing your answer.
- 10 **DESCRIBING** What were some of the contributions that Muslims made to the arts and architecture? Use clear and coherent language when writing your answer.
- 11 **USING MAPS** Study the map of the Arab Empire in 750 C.E. at the beginning of this chapter. Why do you think the empire spread to Spain rather than to other parts of Europe, such as France and Germany?
- 12 **DESCRIBING** Why was a member's loyalty to his or her tribe extremely important to life in the desert?
- 13 **DETERMINING CONTEXT** In Islam, how is the *shari'ah* related to the Quran?
- 14 **INFERRING** Study the image of Suleiman I in Lesson 2. What does the size of his turban tell you?
- 15 **COMPARING AND CONTRASTING** How is a bazaar similar to a mosque? How is it different?
- 16 **EXPLAINING CAUSES** What factors led to trading becoming so important and widespread in the Islamic world? Use clear and coherent language in your explanation.
- 17 **SUMMARIZING** Why do mosques typically contain designs such as flowers and stars rather than illustrations of people and animals?
- 18 **DESCRIBING** If you were a merchant crossing the desert in 500 C.E., would you rather travel with one or two close friends or with a caravan of several hundred people? Explain your answer.
- 19 **IDENTIFYING PERSPECTIVES** When the Muslims conquered a new territory, they usually let the people continue to practice their own religion. Do you think this was a good idea or a bad idea? Defend your choice.
- 20 **PREDICTING** What might have happened to Greek knowledge if Jewish and Muslim scholars had not translated some Greek writings into Arabic between 700 C.E. and 1400?

Need Extra Help?

If You've Missed Question	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Review Lesson	1-3	1	1	1	2	2	2	3	3	3	Open er	1	1	2	3	3	3	1	2	3

CHAPTER 3 Assessment, continued

Write your answers on a separate piece of paper.

Analyzing Primary Sources

Austrian ambassador to the Ottoman Empire, Ogier Ghislain de Busbecq, wrote letters to a friend describing Ottoman politics. These letters were published as the book *Itinera Constantinopolitana et Amasiana* in 1581 and *The Turkish Letters* in 1595. In the following excerpt, Busbecq describes Sultan Suleiman and his court.

“The Sultan’s head-quarters were crowded by numerous attendants, including many high officials . . . In all that great assembly no single man owed his dignity to anything but his personal merits and bravery; no one is distinguished from the rest by his birth, and honor is paid to each man according to the nature of the duty and offices which he discharges. . . .

The Sultan himself assigns to all their duties, . . . Pays no attention to wealth or the empty claims of rank, and takes no account of any influence or popularity which a candidate may possess; he only considers merit, and scrutinizes the character, natural ability, and disposition of each. . . . This is the reason that they are successful in their undertakings . . . These are not our ideas, with us there is no opening left for merit; birth is the standard for everything; the prestige of birth is the sole key to advancement in the public service.”

—*The Turkish Letters of Ogier Ghiselin de Busbecq, 1555–1562*, translated by Edward Seymour Forster

- 21 DETERMINING CENTRAL IDEAS** Which statement best summarizes Busbecq’s description of the Sultan in this excerpt?
- A. The Sultan’s rule was unjust and irrational.
 - B. The Sultan’s court was crowded.
 - C. The Sultan appointed government officials on talent and merit.
 - D. The Sultan assigned all government officials to their duties.

- 22 DETERMINING MEANING** Read the phrases from the excerpt.

“he only considers merit, and scrutinizes the character, natural ability, and disposition of each.”

“the prestige of birth is the sole key to advancement in the public service.”

Need Extra Help?

If You’ve Missed Question	21	22	23	24	25	26
Review Lesson	2	2	2	2	2	2–3

Which of the following pairs of words could replace the underlined words in the phrases?

- A. inheritance, authority
- B. worth, influence
- C. wealth, guarantee
- D. charm, meaning

- 23 ANALYZING POINT OF VIEW** Which of these inferences about Busbecq’s point of view is supported by the text?

- A. Appointment based on prestige of birth makes the Ottoman government successful.
- B. Appointment based on merit makes Austrian government successful.
- C. Appointment based on wealth makes the Ottoman government successful.
- D. Appointment based on merit makes the Ottoman government successful.

- 24 CITING TEXT EVIDENCE** Which one of the following phrases does Busbecq use to describe political appointments in his home country of Austria?

- A. “. . .no one is distinguished from the rest by his birth. . .”
- B. “. . . birth is the standard for everything . . .”
- C. “. . . honor is paid to each man according to the nature of the duty and offices which he discharges . . .”
- D. “. . . only considers merit . . .”

- 25 DRAWING CONCLUSIONS** Ogier Ghislain de Busbecq claimed that the Ottoman Empire prospered because of the method the sultan used to assign duties and make appointments. Analyze the excerpt, and then write a brief explanation of why you think that method was so successful.

Extended Response Essay

- 26 NARRATIVE WRITING** It is 830 C.E. and you are visiting Baghdad from non-Muslim Europe. How would you describe the government and culture of the Abbasid dynasty? Write a letter to a friend in your country giving your impression of what you see in the dynasty. What stands out to you in this visit?