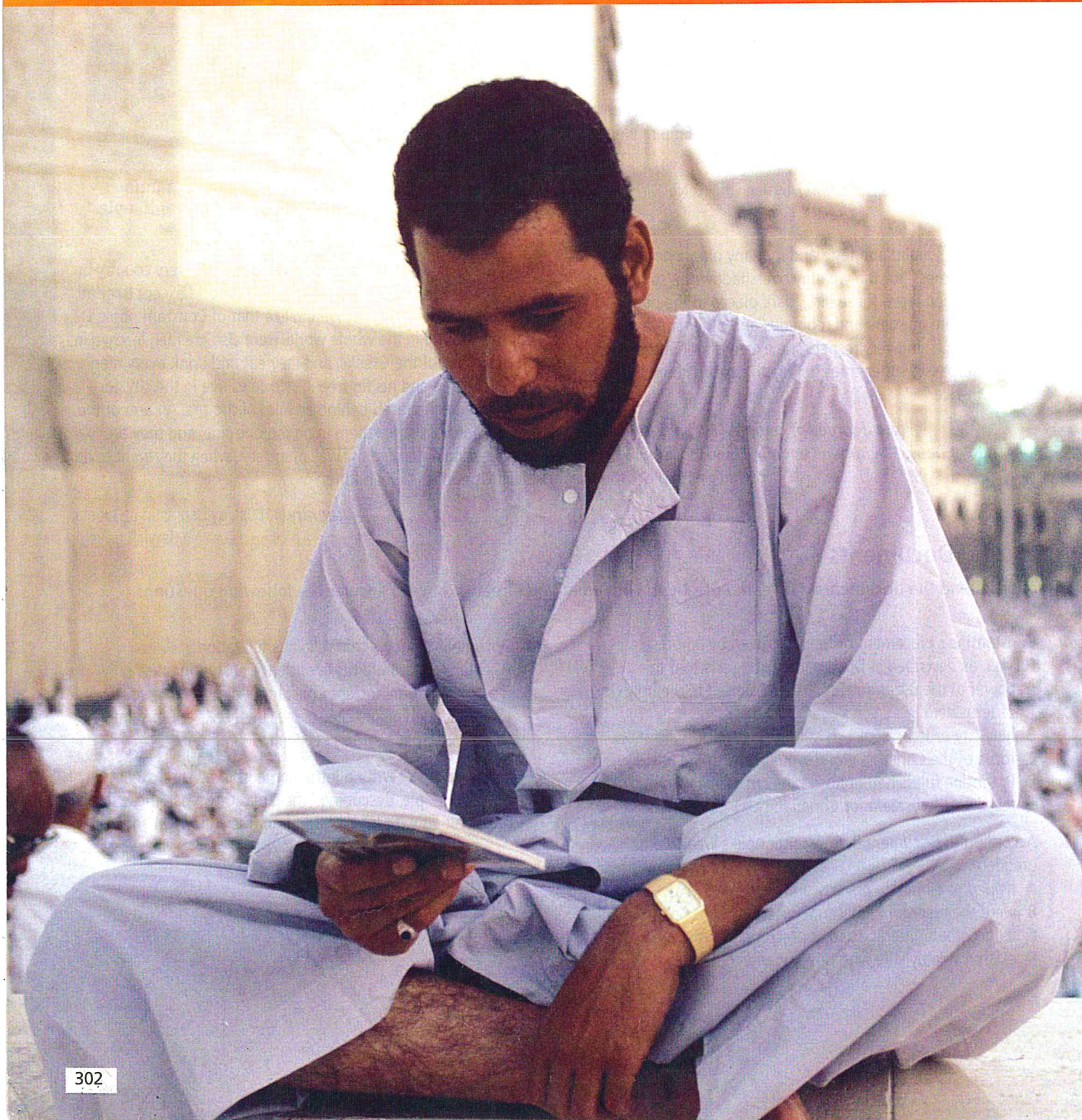


CHAPTER

10

Muslim Civilizations

622–1629



Muslims at the Kaaba

In the Arabian town of Mecca, the marketplace echoed with the sounds of buyers and sellers bargaining. One corner, though, was hushed. There, a husky man spoke to a handful of followers:

“The righteous man is he who believes in God and the Last Day, in the angels and the Book [Scriptures] and the prophets; who, though he loves it dearly, gives away his wealth to kinsfolk, to orphans, to the destitute, to the traveller in need, and to beggars. . . . Such are the true believers.”

—The Quran

Some bowed their heads, moved by Muhammad’s words. Many merchants were infuriated, however. Muhammad’s words condemned the many gods that pilgrims came to worship in Mecca. The pilgrim trade would be disrupted, and profits ruined! Muhammad had once been a good merchant himself. They thought he had surely gone mad. Listen to the Witness History audio to hear more about Muhammad.

◀ A modern Muslim pilgrim in Mecca, the holy city of Islam



Content Standards

Chapter Focus Question Who was Muhammad and how did his teachings lead to the rise and spread of Islam?

Section 1

The Rise of Islam II.1.HS.2, II.3.HS.2, II.5.HS.2

Section 2

Building a Muslim Empire

I.1.HS.3, II.1.HS.1, II.4.HS.1

Section 3

Muslim Civilization’s Golden Age

II.3.HS.1, II.4.HS.4, IV.5.HS.2

Section 4

India’s Muslim Empires II.1.HS.1,

II.4.HS.1, II.5.HS.1

Section 5

The Ottoman and Safavid Empires

II.1.HS.1, II.4.HS.4



Mughal emperors Jahangir, Akbar, and Shah Jahan



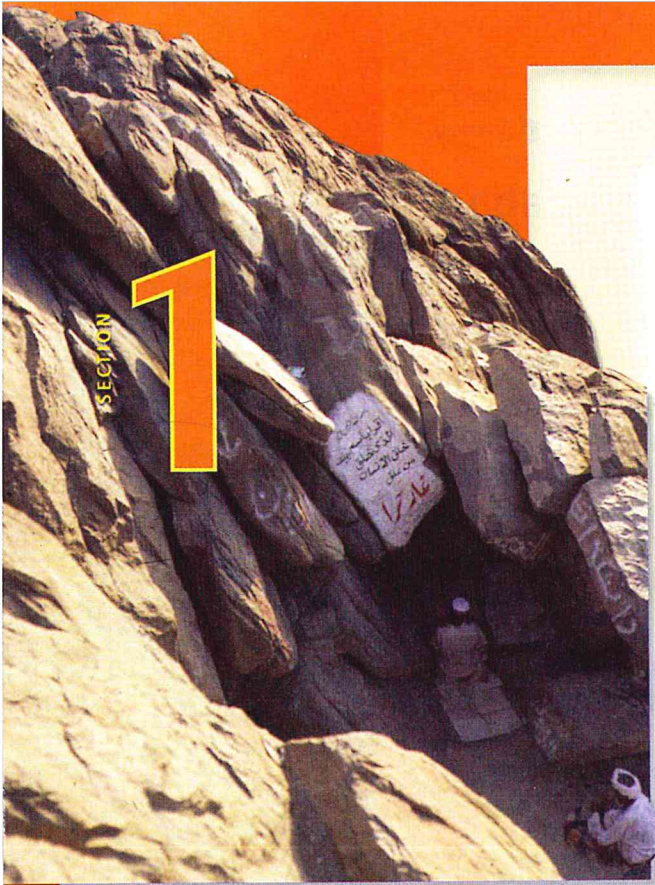
An astrolabe



The Quran

Note Taking Study Guide Online

For: Note Taking and Concept Connector worksheets
Web Code: nad-1001



Muslims at Mount Hira

WITNESS HISTORY AUDIO

Messenger of God

During the month of Ramadan, as Muhammad sat meditating in a cave on Mount Hira, an angel in the form of a man came to him. The angel said, "Recite!" Muhammad said, "What shall I recite?" The angel overwhelmed Muhammad in an embrace, and then released him and said again, "Recite!" Muhammad repeated, "What shall I recite?" and again the angel overwhelmed him in an embrace. This happened a third time, after which the angel said, "Recite in the name of your Lord who created—created man from clots of blood." According to Muslim belief, on this and several other occasions, Muhammad heard the angel Gabriel calling him to be the messenger of God.



Muhammad's name, written in calligraphy

Focus Question What messages, or teachings, did Muhammad spread through Islam?

The Rise of Islam



Content Standards

- **II.1.HS.2** Possible cultural effects on men's and women's perceptions
- **II.3.HS.2** Global effects from single events
- **II.5.HS.2** Causes of global issues and their impact

Terms, People, and Places

Bedouins	Kaaba
Muhammad	Quran
Mecca	mosque
Yathrib	hajj
hijra	jihad
Medina	Sharia

Note Taking

Reading Skill: Recognize Sequence On a sheet of paper, draw a timeline like the one below and label the main events described in this section.



The religion of Islam, whose followers are called Muslims, emerged in the Arabian Peninsula. This region of southwestern Asia is mostly desert, yet it was home to many Arab tribes in the A.D. 500s. Nomadic herders called **Bedouins** (BED oo inz) moved through the desert to reach seasonal pasturelands for their camels, goats, and sheep. Competition for water and grazing land often led to warfare. Bedouins also traded with settled Arab tribes in oasis towns and protected the caravan trading routes.

Muhammad Becomes a Prophet

Muhammad was born in the oasis town of Mecca around A.D. 570. **Mecca** was a bustling market town at the crossroads of several caravan routes. It was also a thriving pilgrimage center. Many Arabs came to pray at the Kaaba, an ancient temple that housed statues of pagan gods and goddesses. The pilgrims helped make Mecca's merchants wealthy. All weapons had to be laid down near the temple, making Mecca a safe and peaceful place to do business.


Arabia's deserts and trade centers shaped Muhammad's early life. In his youth, he worked as a shepherd among the Bedouins. Later, he led caravans across the desert and became a successful merchant. When he was about 25, Muhammad married Khadija (ka DEE jah), a wealthy widow who ran a prosperous caravan business. Muhammad became known for his honesty in business and was a devoted husband and father.

Muhammad Becomes God’s Messenger Muhammad was troubled by the moral ills of Meccan society, especially greed. He often went to a cave in the hills near Mecca to meditate. According to Muslim belief, when he was about 40 years old he heard the voice of the angel Gabriel calling him to be the messenger of God. Muhammad was terrified and puzzled. How could he, an illiterate merchant, become the messenger of God? Khadija encouraged him to accept the call. She became the first convert to the faith called Islam, from the Arabic word that means “to submit to God.” Muhammad devoted his life to spreading Islam. He urged Arabs to give up their worship of pagan gods and submit to the one true God. In Arabic, the word for God is *Allah*.

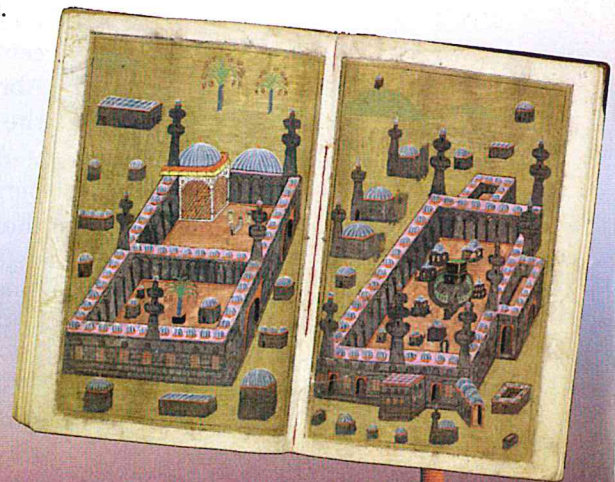
The Hijra: A Turning Point At first, few people listened to Muhammad’s teachings. His rejection of traditional Arab gods angered Mecca’s merchants, who feared that neglect of their idols would disrupt the pilgrim trade. In 622, faced with the threat of murder, Muhammad and his followers left Mecca for **Yathrib**, a journey known as the **hijra** (hih JY ruh). Later, Yathrib was renamed **Medina**, or “city of the Prophet,” and 622 became the first year of the Muslim calendar.

The hijra was a turning point for Islam. In Medina, Muslim converts welcomed Muhammad and agreed to follow his teachings. They became a community of Muslims, or *umma*. Loyalty to the umma was based on Islam instead of old family rivalries. Muhammad created rules that governed and united Muslims and brought peace among the clans of Medina. As his reputation grew, thousands of Arabs adopted Islam. Meanwhile, Meccan leaders grew more hostile toward the Muslims. After Muslims attacked several caravans, the Meccans prepared for war.

After fighting battles with the Meccans, Muhammad triumphantly returned to Mecca in 630. He destroyed the idols in the **Kaaba**, the temple that he believed Abraham had built to worship the one true God. He rededicated the Kaaba to Allah, and it became the most holy place in Islam. For the next two years, Muhammad worked to unite the Arabs under Islam. Muhammad died in 632, but the faith that he proclaimed continued to spread. Today, Islam is one of the world’s major religions.

 **Checkpoint** How did Muhammad become the prophet of Islam?

The photograph below shows Medina as it appears today. The illustration shows both Medina (left) and Mecca (right) in 1160. What evidence do you see that Medina is an important pilgrimage site?

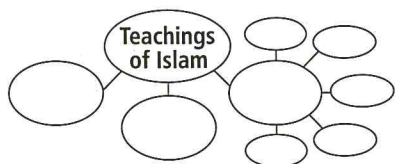


Vocabulary Builder

mediate—(MEE dee ayt) *v.* to act as a go-between

Note Taking

Reading Skill: Identify Main Ideas Copy the web diagram below. As you read, fill in the outer ovals with the teachings of Islam.



Teachings of Islam

Like Judaism and Christianity, Islam is monotheistic, based on belief in one God. The **Quran** (koo RAHN), the sacred text of Islam, teaches that God is all-powerful and compassionate. It also states that people are responsible for their own actions. Islam does not require priests to **mediate** between the people and God. Muslims believe that God had sent other prophets, including Abraham, Moses, and Jesus, but that Muhammad was the last and greatest prophet.

Muslims Study the Quran To Muslims, the Quran contains the sacred word of God as revealed to Muhammad. It is the final authority on all matters discussed in the text. The Quran teaches about God’s will and provides a guide to life. Its ethical standards emphasize honesty, generosity, and social justice. It sets harsh penalties for crimes such as stealing or murder. According to the Quran, each individual will stand before God on the final judgment day to face either eternal punishment in hell or eternal bliss in paradise.

Muslims believe that the Quran is the direct, unchangeable word of God. Because the meaning and poetic beauty of the Quran reside in its original language, all Muslims, including converts to Islam, learn Arabic. This shared language has helped unite Muslims from many regions throughout the world.

Muslims Follow Duties All observant Muslims perform five basic duties, known as the Five Pillars of Islam. The first is to make a declaration of faith. The second is to pray five times daily. After a ritual washing, Muslims face the holy city of Mecca to pray. Although Muslims may pray anywhere, they often gather in houses of worship called **masjids** or **mosques**. A mosque official called a muezzin (myoo EZ in) calls the faithful to prayer.

The third pillar is to give charity to the poor. The fourth is to fast from sunrise to sunset during the holy month of Ramadan—the month in which Muhammad received his first revelations from God. The fifth pillar is to make the **hajj**, or pilgrimage to Mecca. Pilgrims participate in ceremonies commemorating the actions of Muhammad, Abraham, and Abraham’s family. Their simple attire symbolizes the abandonment of the material world for the sake of God.

Another duty is **jihad**, or struggle in God’s service. Jihad is usually a personal duty for Muslims, who focus on overcoming immorality within themselves. At other times, jihad may be interpreted as a holy war to defend Islam and the Muslim community, much like the Crusades to defend Christianity. However, just holy war may be declared only by the community, not by an individual Muslim or small group.

“People of the Book” Muslims, Jews, and Christians worship the same God. The Quran teaches that Islam is God’s final and complete revelation, while Hebrew scriptures and the Christian Bible contain portions of earlier revelations. Muslims consider Jews and Christians to be “People of the Book,” spiritually superior to polytheistic idol worshipers. Although there have been exceptions, the People of the Book have historically enjoyed religious freedom in many Muslim societies.

 **Checkpoint** What are the duties required of Muslims?

THE FIVE PILLARS OF ISLAM

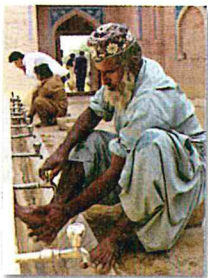
All observant Muslims perform five individual duties, known as the Five Pillars of Islam. These are based on Muhammad's example. The photograph below shows pilgrims praying at the Kaaba, the most important temple of Islam. Whenever Muslims pray, they face the Kaaba, which is located in Mecca. Find Mecca on the map and then read about the Five Pillars of Islam.



1. Declaration of Faith

The Muslim profession of faith is called the *shahada*. It states, "There is no god but God, Muhammad is the messenger of God." Muslims believe that God had sent other prophets, including Abraham, Moses, and Jesus, but that Muhammad was the last and greatest prophet.

2. Daily Prayer



Muslims pray five times each day. After a ritual washing, they face Mecca and perform specific actions as they pray.

3. Alms for the Poor

Muslims care for others by giving charity to the poor. In some Muslim countries, money is collected in the form of a tax called the *zakat*. Other Muslims give individual donations.



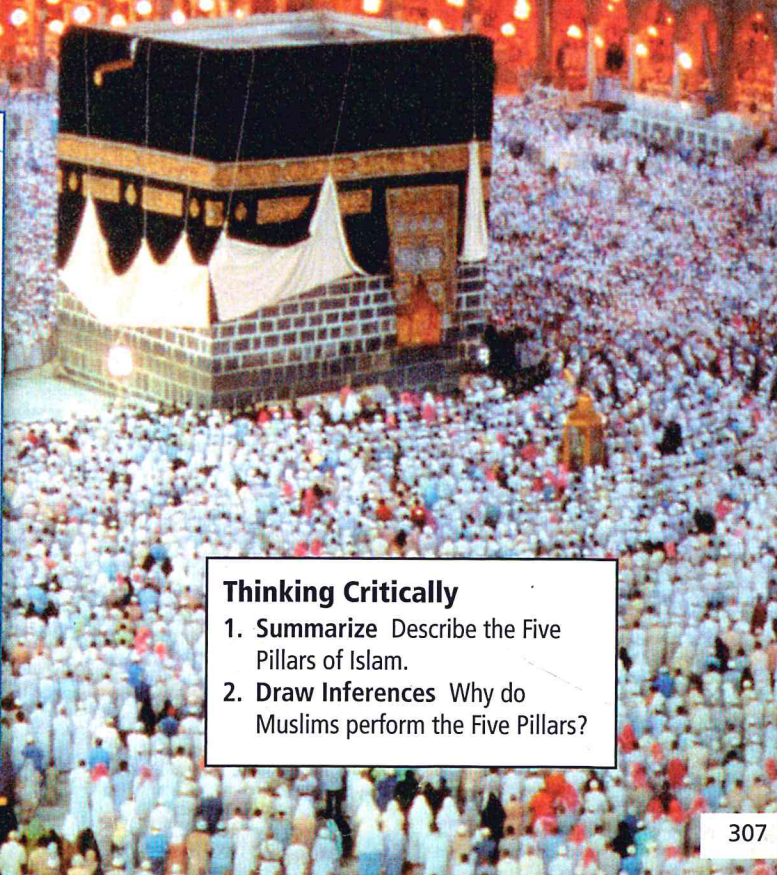
4. Fast During Ramadan

Muslims fast from sunrise to sunset during the holy month of Ramadan. The sick and very young children are not required to fast. The children below are celebrating the end of Ramadan.



5. Hajj

Muslims who are physically and financially able must make a pilgrimage to pray at the Kaaba in Mecca at least once. More than two million Muslims visit Mecca each year for this purpose. Pilgrims wear simple garments that erase cultural and class differences so that all stand equal before God.



Thinking Critically

- Summarize** Describe the Five Pillars of Islam.
- Draw Inferences** Why do Muslims perform the Five Pillars?



Islamic Law Court

In this Persian painting, a man and woman seek a decision before a judge. *What does this picture suggest about the rights of Muslim women?*

Vocabulary Builder

affirm—(uh FURM) *v.* to judge as valid

Islam: A Way of Life

Islam is both a religion and a way of life. Its teachings shape the lives of Muslims around the world. Islamic law governs daily life, and Muslim traditions determine ethical behavior and influence family relations.

Sharia—Islamic System of Law Over time, Muslim scholars developed the **Sharia**, a body of law that includes interpretation of the Quran, examples of behavior from Muhammad’s life, and Muslim traditions. Similar to Jewish law, the Sharia (regulates moral conduct, family life, business practices, government, and other aspects of individual and community life.) It does not separate religion from criminal or civil law, but applies religious principles to all legal situations. Just as the Quran unifies Muslim beliefs, the Sharia unites Muslims under a common legal framework.

Impact of Islam on Women Before Islam, the position of women in Arab society varied. In some communities, women were active in religion, trade, or politics. As in most societies at that time, however, most women had limited rights. Arab women could not inherit property and had to obey a male guardian. Among a few tribes, unwanted daughters were sometimes killed at birth.

Islam extended rights and protection to women by **affirming** the spiritual equality of all Muslims. The Quran teaches that “Whoever does right, whether male or female, and is a believer, all such will enter the Garden.” The Quran prohibited the killing of daughters, granted women an inheritance, and allowed women to reject a marriage offer. Islam also encouraged education for men and women so that all Muslims could study the Quran.

Although spiritually equal under Islam, men and women had different roles and rights. For example, women inherited less than men and had a more difficult time getting a divorce. As Islam spread, Muslims adopted practices of conquered peoples. For example, the practices of veiling upper-class women and secluding them in a separate part of the home were Persian customs. The Quran says that women should dress modestly, which has been interpreted in multiple ways. Still, women’s lives varied according to region and class. In rural areas, peasant women often needed to work and did not wear a veil, but took care to dress modestly.

Checkpoint How did Islam affect Muslim women?

SECTION

1 Assessment

Terms, People, and Places

1. For each term, person, or place listed at the beginning of the section, write a sentence explaining its significance.

Note Taking

2. **Reading Skill: Recognize Sequence and Identify Main Ideas** Use your completed timeline and web diagram to answer the Focus Question: What messages, or teachings, did Muhammad spread through Islam?

Comprehension and Critical Thinking

3. **Identify Point of View** Why were merchants in Mecca at first opposed to Muhammad’s teachings?
4. **Determine Relevance** Why do Muslims consider Mecca sacred?
5. **Recognize Ideologies** How do the Quran and Sharia guide Muslims?
6. **Draw Inferences** Which aspects of Islam would have appealed to the poor, enslaved, and isolated—many of the first Muslim converts? Explain.

Progress Monitoring Online

For: Self-quiz with vocabulary practice
Web Code: naa-1011

Writing About History

Quick Write: Choose a Topic Compare and contrast one tradition of Islam (religious holidays, for example) to a similar tradition within Judaism and/or Christianity. First, choose a topic to compare and contrast. To do so, write a list of the categories from which you can choose a topic to research for both religions. Refer to this list as you collect the facts and details you need to write a compare-and-contrast essay.



The Quran

The Quran, the holy scriptures of Islam, contains 114 *suras*, or chapters, which are divided into verses. Muslims believe that the Quran is the word of God as revealed to Muhammad. They also believe that God instructed Muhammad to arrange the chapters into the order in which they appear. The following excerpts from the Quran tell Muslims how to be righteous and faithful. They also encourage believers to fast and observe the holy month of Ramadan.

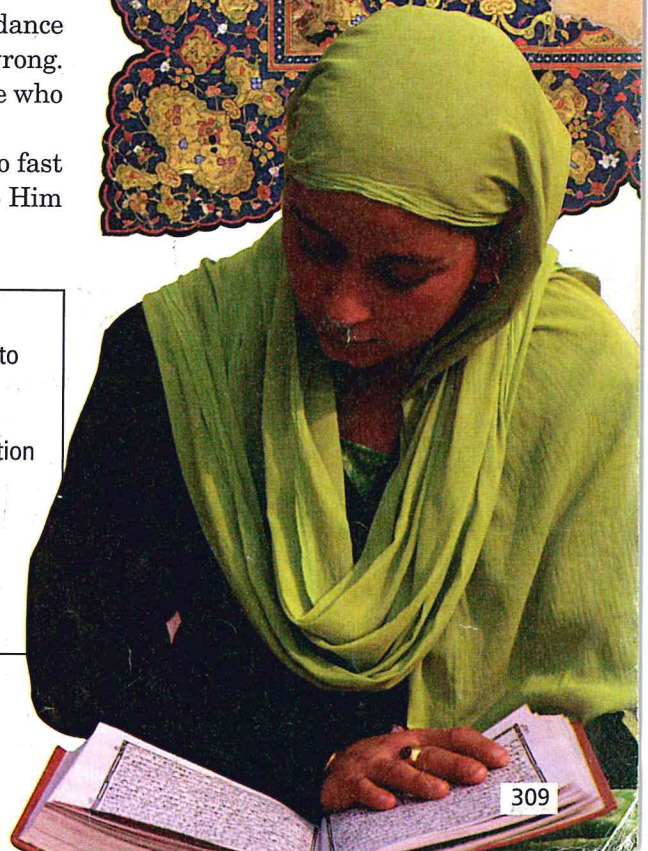
Righteousness does not consist in whether you face towards the East or the West. The righteous man is he who believes in God and the Last Day, in the angels and the Book [Scriptures] and the prophets; who, though he loves it dearly, gives away his wealth to kinsfolk, to orphans, to the destitute, to the traveller in need and to beggars, and for the redemption¹ of captives; who attends to his prayers and renders the alms² levy; who is true to his promises and steadfast in trial and adversity and in times of war. Such are the true believers; such are the God-fearing. —The Quran 2:177

Believers, fasting is decreed for you as it was decreed for those before you; perchance you will guard yourselves against evil. Fast a certain number of days, but if any one among you is ill or on a journey, let him fast a similar number of days later; and for those that cannot endure it there is a penance ordained: the feeding of a poor man. He that does good of his own accord shall be well rewarded; but to fast is better for you, if you but knew it.

In the month of Ramadan the [Quran] was revealed, a book of guidance for mankind with proofs of guidance distinguishing right from wrong. Therefore whoever of you is present in that month let him fast. But he who is ill or on a journey shall fast a similar number of days later on.

God desires your well-being, not your discomfort. He desires you to fast the whole month so that you may magnify God and render thanks to Him for giving you His guidance. —The Quran 2:183–185

At the top, the intricate pattern of this Quran illustration echoes the calligraphy at the center, and, below, a young woman reads the Quran.



Wide borders on the pages of this Quran ensure that the reader's fingers do not touch the sacred text.

Thinking Critically

- 1. Summarize Information** According to the excerpt above, to whom should righteous people give their wealth?
- 2. Analyze Information** In which situation can a righteous person avoid fasting during Ramadan?
- 3. Apply Information** How does this passage from the Quran support the Five Pillars of Islam?

1. **redemption** (rih DEMP shun) *n.* freedom from enslavement or captivity by payment of ransom
 2. **alms** (ahmz) *n.* charity given freely to the poor



Muslim soldiers pitching a tent

WITNESS HISTORY AUDIO

Nomadic Raids

“For centuries nomadic Arab tribes had been in the habit of making raids or razzias on other tribes. The usual aim was to drive off the camels or other livestock of the opponents. The favorite plan was to make a surprise attack with overwhelming force on a small section of the other tribe. In such circumstances it was no disgrace to the persons attacked if they made their escape; and so in many razzias there was little loss of life. . . . From the standpoint of the Muslims, the crossing of the straits of Gibraltar in 711 was . . . one more in a series of raiding expeditions which had been pushing ever farther afield. . . . After experiencing one or more such raiding expeditions the inhabitants of the countries traversed usually surrendered and became protected allies.”

—from *The Influence of Islam on Medieval Europe*, by W. Montgomery Watt

Focus Question How did Muhammad’s successors extend Muslim rule and spread Islam?

Building a Muslim Empire



Content Standards

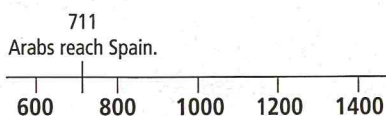
- **I.1.HS.3** Identify and describe major eras in world history
- **II.1.HS.1** Describe effect of world issues/events
- **II.4.HS.1** Effect of world processes on world regions

Terms, People, and Places

Abu Bakr	Umayyads
caliph	Abbasids
Sunni	Baghdad
Shiite	minaret
Sufis	sultan

Note Taking

Reading Skill: Recognize Sequence Copy the timeline below. As you read, fill in the timeline with major events concerning the spread of Islam and the rise and fall of Muslim empires.



The death of Muhammad plunged his followers into grief. The Prophet had been a pious man and a powerful leader. No one else had ever been able to unify so many Arab tribes. Could the community of Muslims survive without him?

Early Challenges to Islam

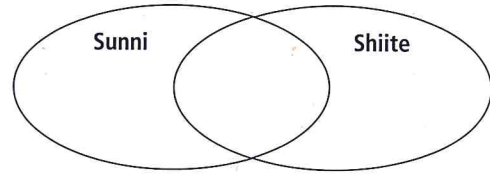
Muslims faced a problem when Muhammad died because he had not named a successor to lead the community. Eventually, they agreed that **Abu Bakr** (uh BOO BAK ur), Muhammad’s father-in-law and an early convert to Islam, should be the first **caliph**, or successor to Muhammad. Abu Bakr sternly told the faithful, “If you worship Muhammad, Muhammad is dead. If you worship God, God is alive.”

Arabs Unite Under Islam Abu Bakr faced an immediate crisis. The loyalty of some Arab tribal leaders had been dependent on Muhammad’s personal command. They refused to follow Abu Bakr and withdrew their loyalty to Islam. After several battles with the wavering tribes, Abu Bakr succeeded in reuniting the Muslims, based on their allegiance to Islam. Once reunited, the Muslims set out on a remarkable series of military campaigns. They began by converting the remaining Arab tribes to Islam, which ended warfare between Arabs and united them under one leader.

Early Victories Under the first four caliphs, the Arab Muslims marched from victory to victory against two great empires on their borders. The Byzantines and Persians had competed with each other over control of Arab lands. Once the Arabs united, they surprised their neighbors, conquering great portions of the Byzantine empire and defeating the Persians entirely. First, they took (the Arab provinces of Syria and Palestine) from the Byzantines, (including) the cities of (Damascus and Jerusalem). Then, they captured the weakened Persian empire and swept into Byzantine Egypt.

Note Taking

Reading Skill: Compare and Contrast
Copy the Venn diagram below. As you read, fill in the diagram with points on which Sunni and Shiite Muslims agree and differ.



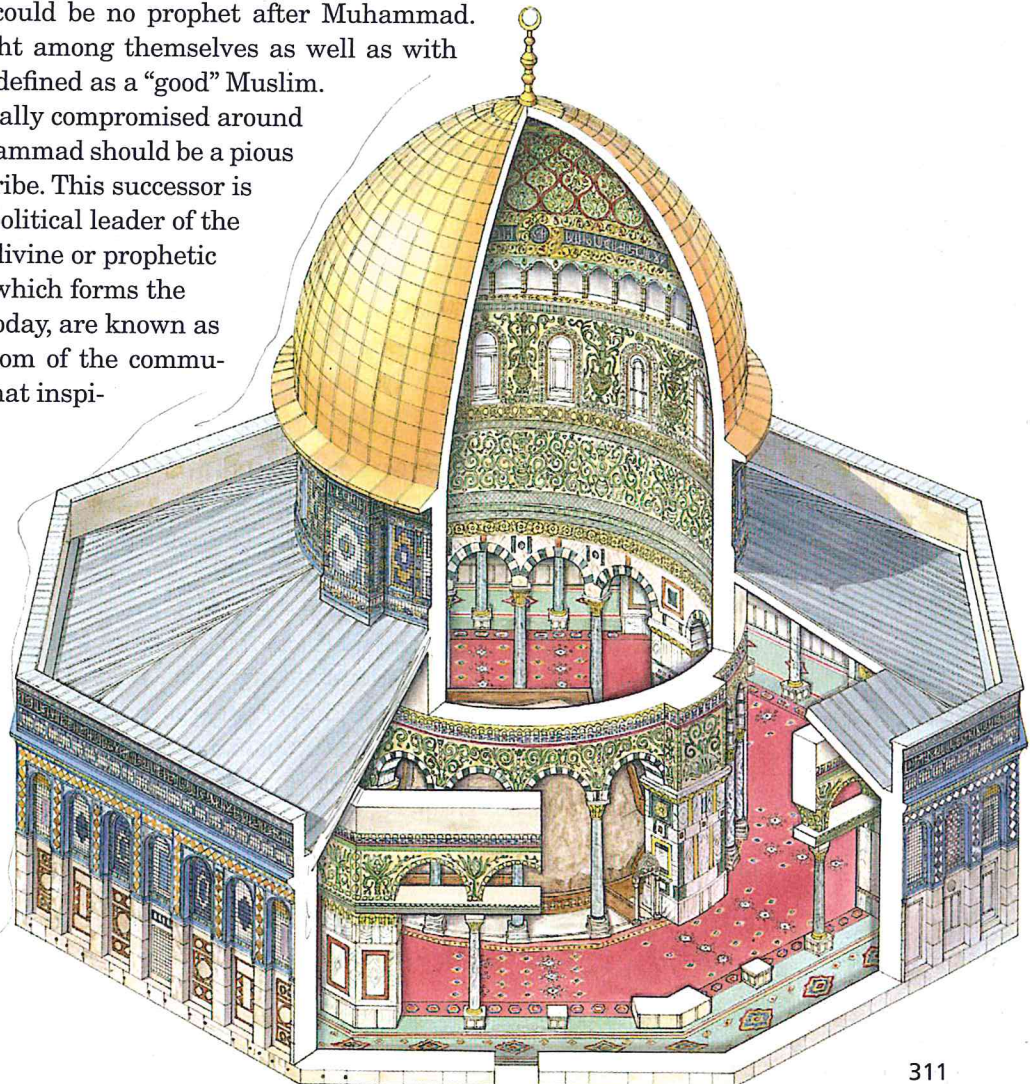
✓ Checkpoint How did Muslims overcome early challenges to Islam?

Divisions Emerge Within Islam

When Muhammad died, Muslims disagreed about who should be chosen to be the leader of the community. The split between **Sunni** (SOO nee) and **Shiite** (SHEE yt) Muslims had a profound impact on later Islamic history.

Sunnis and Shiites One group of Muslims felt that Muhammad had designated his son-in-law, Ali, to be his successor. They were called Shiites, after *shi'at Ali*, or followers of Ali. Shiites believe that the true successors to the Prophet are the descendants of Ali and Muhammad's daughter, Fatima. They believe that these descendants, called Imams, are divinely inspired religious leaders, who are empowered to interpret the Quran and the actions of Muhammad. Another group felt that any good Muslim could lead the community, since there could be no prophet after Muhammad. This group soon divided and fought among themselves as well as with others over issues of who could be defined as a "good" Muslim.

The majority of Muslims eventually compromised around the view that the successor to Muhammad should be a pious male Muslim from Muhammad's tribe. This successor is called a caliph and is viewed as a political leader of the religious community, without any divine or prophetic functions. The compromise group, which forms the majority of Muslims in the world today, are known as Sunnis, since they follow the custom of the community, or *sunna*. The Sunni believe that inspiration comes from the example of Muhammad as recorded by his early followers.



The Dome of the Rock

The Dome of the Rock in Jerusalem is the oldest surviving Islamic building. Construction began soon after Muslims captured Jerusalem. According to Muslim teaching, Muhammad ascended to heaven from the rock inside this building. *Why was it important for Muslims to build in Jerusalem?*

Vocabulary Builder

schism—(SIZ um) *n.* a formal division or separation

Vocabulary Builder

mystic—(MIS tik) *n.* a person who seeks divine wisdom and spiritual truth



A Whirling Dervish

Whirling Dervishes are Sufi mystics who dance as a form of prayer.

Like the **schism** between Roman Catholic and Eastern Orthodox Christians, the division between Sunni and Shiite Muslims has survived to the present day. Members of both branches of Islam believe in the same God, look to the Quran for guidance, and follow the Pillars of Islam. However, Sunnis and Shiites differ in such areas as religious practice, law, and daily life. Today, about 90 percent of Muslims are Sunni. Most Shiites live in Iran, Lebanon, Iraq, and Yemen. The Shiite branch itself has further split into several different subgroups.

Sufis A third tradition in Islam emerged with the **Sufis**, Muslim **mystics** who sought communion with God through meditation, fasting, and other rituals. Sufis were respected for their piety and some were believed to have miraculous powers.

Like Christian monks and nuns, some Sufis helped spread Islam by traveling, preaching, and being good examples to others. They carried the faith to remote villages, where they blended local traditions and beliefs into Muslim culture.

 **Checkpoint** Describe differences between Sunni and Shiite Muslims.

Umayyad Caliphs Build an Empire

After the death of Ali, a powerful Meccan clan set up the **Umayyad** (oo MY ad) caliphate, a dynasty of Sunni caliphs that ruled the Muslim empire until 750. From their capital at Damascus in Syria, they directed the spectacular conquests that extended Arab rule from Spain and Morocco in the west to the Indus River Valley in the east. Their conquests enabled the spread of Islam and created a foundation for the ethnically and religiously diverse civilization that flourished later.

Expanding the Muslim Empire From Egypt, Arab Muslim armies moved west, defeating Byzantine forces across North Africa. In 711, Muslim forces crossed the Strait of Gibraltar and conquered Spain. In 731, a Muslim army moved north into France to settle new areas. There, Frankish forces defeated the Muslims at the battle of Tours. Muslims ruled parts of Spain for centuries, but advanced no farther into Europe. Elsewhere, Muslim forces besieged the Byzantine capital of Constantinople, but failed to take the well-defended city.

Reasons for Muslim Success Several factors can explain the series of Muslim victories. One factor was the weakness of the Byzantine and Persian empires. The longtime rivals had fought each other to exhaustion. Many people also welcomed the Arabs as liberators from harsh Byzantine or Persian rule. Another factor was the Arabs' bold, efficient fighting methods. The Bedouin camel and horse cavalry mounted aggressive and mobile offensives that overwhelmed more traditional armies.

Another important reason for success was the common faith Muhammad had established. Under the first four caliphs, Muslims knitted a patchwork of competing tribes into a unified state. Belief in Islam and the desire to glorify the new religion spurred the Muslim armies to victory.

As the empire expanded, the rulers created an orderly system of administration. Arabic became the language of government, and the empire minted its own coins. In addition, the caliphs supported agricultural policies that helped the empire to prosper.



A Jewish Apothecary

A Jewish apothecary, or pharmacist, dispenses medicine in a Spanish market. What does this picture tell you about Muslim regions?

Conquered People Are Treated Fairly The advancing Arabs brought many people under their rule. Muslim leaders imposed a special tax on non-Muslims, but allowed Christians, Jews, and Zoroastrians to practice their own faiths and follow their own laws. Early Umayyads did not attempt to convert these “People of the Book,” because the tax supported the Arab troops who settled in conquered areas. As Muslim civilization developed, many Jews and Christians played key roles as officials, doctors, and translators. Muslim leaders wisely prohibited looting and destruction of conquered lands, ensuring continued wealth and prosperity for the empire in the form of tribute and taxes. However, the rulers also urged Arab settlers to stay separate from the native populations, which created an Arab upper class throughout the empire.

In time, many non-Muslims converted to Islam. Some converted to gain political or economic advantages. However, many were drawn to Islam’s simple and direct message, and they saw its triumph as a sign of God’s favor. Many of the nomadic peoples in North Africa and Central Asia chose Islam immediately. Unlike some religions, Islam had no religious hierarchy or class of priests. In principle, it emphasized the equality of all believers, regardless of race, gender, class, or wealth. In later centuries, Turkish and Mongol converts helped spread Islam far across Asia.

Decline of the Umayyad Caliphate As military victories and negotiation expanded the Muslim empire, the Umayyads faced numerous problems. First, Arabs had to adapt from living in the desert to ruling large cities and huge territories. In many ways, the caliphs ruled like powerful tribal leaders, rather than kings with large bureaucracies. To govern their empire, the Umayyads often relied on local officials. Although they helped govern the empire, non-Arabs often did not have the same privileges that Arabs had, even if they converted to Islam.

While conquests continued, vast wealth flowed into Umayyad hands. When conquests slowed in the 700s, economic tensions increased between wealthy Arabs and those who had less. In addition, more and more resources were used to support the caliphs’ luxurious lifestyle. By the eighth century, many Muslims criticized the court at Damascus for abandoning the simple ways of the early caliphs. Shiites considered the Umayyad caliphs to be illegitimate rulers of the Islamic community.

Unrest also grew among non-Arab converts to Islam, who had fewer rights than Arabs.

✓ **Checkpoint** What are three reasons for the success of Muslim conquests?

Rise of the Abbasids

Discontented Muslims found a leader in Abu al-Abbas, descended from Muhammad's uncle. With strong support from Shiite and non-Arab Muslims, he captured Damascus in 750. Soon after, he had members of the defeated Umayyad family killed. Only one survived, escaping to Spain. Abu al-Abbas then founded the **Abbasid** (uh BAS id) dynasty, which lasted until 1258.

Changes Under the Abbasids The Abbasid dynasty tried to create an empire based on the equality of all Muslims. The new rulers halted the large military conquests, ending the dominance of the Arab military class. Under the early Abbasids, the empire of the caliphs reached its greatest wealth and power, and Muslim civilization flourished. Under the Abbasids, Islam became a more diverse religion because discrimination against non-Arab Muslims ended. Official policy encouraged conversion to Islam and treated all Muslims equally. The Abbasids created a more sophisticated bureaucracy and encouraged learning.

The Abbasids also moved the capital from Damascus to Baghdad, a small market town on the banks of the Tigris river. This move into Persian territory allowed Persian officials to hold important offices in the caliph's government. It also allowed Persian traditions to influence the development of the caliphate. Although these traditions strongly influenced Arab culture, Islam remained the religion of the empire and Arabic its language. The most important official was known as the vizier, or the head of the bureaucracy, a position that had existed in Persian government.

Splendors of Baghdad The second Abbasid caliph, al-Mansur, chose **Baghdad** as the site of his new capital. The walls formed a circle, with the caliph's palace in the center. Poets, scholars, philosophers, and entertainers from all over the Muslim world flocked to the Abbasid court. Under the Abbasids, Baghdad exceeded Constantinople in size and wealth. Visitors no doubt felt that Baghdad deserved its title "City of Peace, Gift of God, Paradise on Earth."

The city was beautiful, with many markets, gardens, the palace, and mosques. Domes and **minarets** (min uh RETS), slender towers of the mosques, loomed overhead. Five times each day, muezzins climbed to the tops of the minarets and called the faithful to prayer. Merchants sold goods from Africa, Asia, and Europe. The palace of the caliph bustled with activity.

Muslim Culture in Spain The surviving member of the Umayyad family had fled to Spain and established an independent Muslim state. There, Muslim rulers presided over brilliant courts, where the arts and

BIOGRAPHY

Harun al-Rashid

The city of Baghdad reached its peak under the reign of Caliph Harun al-Rashid (763?–809), who ruled from 786 to 809. Both Europeans and his own subjects admired Harun as a model ruler. Many stories and legends recall Harun's wealth, generosity, and support of learning. Poets, physicians, philosophers, and artists all gathered at his court in Baghdad. One story tells how Harun rewarded a favorite poet with a robe of honor, a splendid horse, and 5,000 dirhams—a vast sum of money.

Harun used his generosity to create closer ties with other rulers. He sent the Frankish king Charlemagne several gifts, including a mechanical clock and an elephant. Harun hoped that the Franks would join him in an alliance against the rival Umayyad ruler in Spain.

Despite his lavishness and generosity, Harun amassed a great fortune. At his death, he had millions of dirhams, plus huge stores of jewels and gold. **How did Harun help make Baghdad a major center of Muslim culture?**



Spread of Islam

Map Skills In less than 150 years, Muslim rule spread from Arabia across southwest Asia and North Africa and into Europe.

- Locate** (a) Damascus (b) Baghdad (c) Persia (d) Cairo (e) Constantinople (f) Córdoba (g) Tours

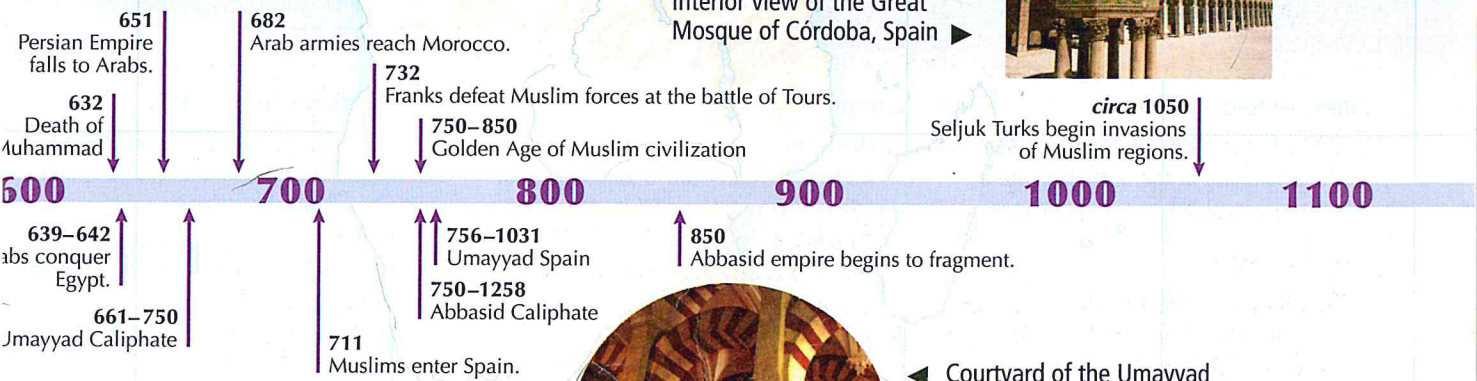
- Region** During what period did Spain come under Muslim rule?
- Apply Information** How might the spread of Islam have contributed to Muslim success in trade?



◀ The Great Mosque and town of Kairouan, Tunisia



Interior view of the Great Mosque of Córdoba, Spain ▶



◀ Courtyard of the Umayyad Mosque in Damascus



The Great Mosque

The photo above shows the outside of the mosque in Córdoba, Spain. A picture of the inside appears on the previous page. It was built around 785.

learning thrived. In general, they were more tolerant of other religions than were Christian rulers of the time. At centers of learning, such as the city of Córdoba, rulers employed Jewish officials and welcomed Christian scholars to study science and philosophy. Architects built grand buildings, such as the Alhambra, a fortified palace in Granada. Its lovely gardens, reflecting pools, and finely decorated marble columns mark a high point of Muslim civilization in Spain. Muslim rule endured in parts of Spain until 1492.

 **Checkpoint** How did Islam become a more universal faith?

The Muslim Empire Declines

The Abbasids never ruled Spain, and starting about 850, their control over the rest of the Muslim empire fragmented. In Egypt and elsewhere, independent dynasties ruled states that had been part of a unified empire. As the caliph's power faded in some regions, Shiite rulers came to power. Between 900 and 1400, a series of invasions added to the chaos.

Seljuk Turks Take Control In the 900s, Seljuk Turks migrated into the Middle East from Central Asia. They adopted Islam and built a large empire across the Fertile Crescent. By 1055, a Seljuk **sultan**, or ruler, controlled Baghdad, but he kept the Abbasid caliph as a figurehead. As the Seljuks pushed into Asia Minor, they threatened the Byzantine empire. The conflict prevented Christian pilgrims from traveling to Jerusalem, leading Pope Urban II to call for the First Crusade in 1095.

Mongols Sweep Across Central Asia In 1216, Genghis Khan led the Mongols out of Central Asia across southwest Asia. Mongol armies returned again and again. In 1258, Hulagu, the grandson of Genghis, burned and looted Baghdad, killing the last Abbasid caliph. Later, the Mongols adopted Islam as they mingled with local inhabitants. In the late 1300s, another Mongol leader, Timur the Lame, or Tamerlane, led his armies into the Middle East. Though he was a Muslim, Tamerlane's ambitions led him to conquer Muslim as well as non-Muslim lands. His armies overran southwest Asia before invading Russia and India.

 **Checkpoint** What caused the Abbasid dynasty to decline?

SECTION 2 Assessment

Progress Monitoring Online

For: Self-quiz with vocabulary practice
Web Code: naa-1021

Terms, People, and Places

1. For each term, person, or place listed at the beginning of the section, write a sentence explaining its significance.

Note Taking

2. **Reading Skill: Recognize Sequence**
Use your completed timelines to answer the Focus Question: How did Muhammad's successors extend Muslim rule and spread Islam?

Comprehension and Critical Thinking

3. **Recognize Ideologies** How did the issue of heredity cause the division of Islam into Sunni and Shiite Muslims?
4. **Analyze Information** How did the Umayyads' treatment of non-Muslims and non-Arabs affect their empire?
5. **Recognize Cause and Effect** Why did the empire of the Abbasid caliphs decline and eventually break up?

Writing About History

Quick Write: Explore a Topic Many Bedouins visited Baghdad during the reign of Harun al-Rashid. Write a paragraph through their eyes in which you describe how life in Baghdad differs from nomadic life in the desert. Give details about each point of comparison to make your essay more accessible to readers.



Aristotle educates Muslim scholars (foreground); a Greek medical text translated into Arabic (background)

WITNESS HISTORY AUDIO

Inspiration from Aristotle

One night, Caliph al-Mamun had a vivid dream. There in his chambers he came upon a balding, blue-eyed stranger sitting on the low couch.

“Who are you?” the caliph demanded.

“Aristotle,” the man replied.

The caliph was delighted. He plied the great Greek philosopher with questions about ethics, reason, and religion. After al-Mamun awoke, his dream inspired him to action. He had scholars collect the great works of the classical world and translate them into Arabic. By 830, the caliph had set up the “House of Wisdom,” a library and university in Baghdad. During the Abbasid period, scholars made advances in a variety of fields.

Focus Question What achievements did Muslims make in economics, art, literature, and science?

Muslim Civilization’s Golden Age



Content Standards

- **II.3.HS.1** Economic activity: world patterns
- **II.4.HS.4** Patterns of economic development, political systems
- **IV.5.HS.2** History of international trading

Terms, People, and Places

social mobility	Ibn Khaldun
Firdawsi	al-Khwarizmi
Omar Khayyám	Muhammad al-Razi
calligraphy	Ibn Sina
Ibn Rushd	

Note Taking

Reading Skill: Categorize Copy the chart below. As you read, fill in the categories of the advances made during the golden age of Muslim civilization.

Muslim Achievements	
Economics	
Arts	
Literature	
Philosophy	
Sciences	

Under the Abbasids, Muslim civilization absorbed traditions from many cultures. In the process, a flourishing new civilization arose in cities from Baghdad to Córdoba. It incorporated all the people who lived under Muslim rule, including Jews and Christians. The great works produced by scholars of the Abbasid period shaped Muslim culture and civilization. Through contacts in Spain and Sicily, Christian European scholars began to study Muslim philosophy, art, and science. Muslim scholars also reintroduced knowledge of Greco-Roman civilization to later Europeans.

Social and Economic Advances

Muslim rulers united diverse cultures, including Arab, Persian, Egyptian, African, and European. Later, Mongols, Turks, Indians, and Southeast Asians joined the Muslim community. Muslim civilization absorbed and blended many of their traditions.

Muslims Build an International Trade Network Merchants were honored in Muslim culture, in part because Muhammad had been a merchant. A traditional collection of sayings stated:

Primary Source

“I commend the merchants to you, for they are the couriers of the horizon and God’s trusted servants on Earth.”

—Sayings of the Prophet



A Muslim Market and Its Wares

At bottom, Muslim merchants sold local goods and goods from distant lands. Persian weavers were known for their beautiful carpets, such as the one shown above.

Between 750 and 1350, merchants built a vast trading network across Muslim lands and beyond. Camel caravans—the “ships of the desert”—crossed the Sahara into West Africa. Muslim, Jewish, and Christian traders traveled the Silk Road toward China and were a vital link in the exchange of goods between East Asia and Europe. Monsoon winds carried Arab ships from East Africa to India and southeast Asia. Some traders made great fortunes.

Trade spread products, technologies, knowledge, and culture. Muslim merchants introduced an Indian number system to the Western world, where they became known as Arabic numerals. Traders also carried sugar from India and papermaking from China, introducing Islam to many new regions. As more people converted and learned Arabic, a common language and religion helped the global exchange grow and thrive.

Extensive trade and a money economy led Muslims to pioneer new business practices. They created partnerships, bought and sold on credit, formed banks to change currency, and invented the ancestors of today’s bank checks. The English word *check* comes from the Arabic word *sakk*. Bankers developed a sophisticated system of accounting. They opened branch banks in all major cities, so that a check written in Baghdad might be cashed in Cairo.

Manufactured Goods Are Highly Valued As in medieval Europe, handicraft manufacturing in Muslim cities was typically organized by guilds. The heads of the guilds, chosen by their members, often had the authority to regulate prices, weights and measures, methods of production, and the quality of the product. Most labor was done by wage workers. Muslim artisans produced a wealth of fine goods. Steel swords from Damascus, leather goods from Córdoba, cotton textiles from Egypt, and carpets from Persia were highly valued. Workshops also turned out fine glassware, furniture, and tapestries.

Agriculture Thrives Outside the cities, agriculture flourished across a wide variety of climates and landforms. Both Umayyad and Abbasid rulers took steps to preserve and extend agricultural land. Small farming communities in desert areas faced a constant scarcity of water. To improve farm output, the Abbasids organized massive irrigation projects and drained swamplands between the Tigris and Euphrates rivers. In addition to crops raised for food, farmers cultivated sugar cane, cotton, medicinal herbs, and flowers that were sold in far-off markets. Farmers began to grow crops that came from different regions.

The deserts continued to support nomads who lived by herding. Still, nomads and farmers shared economic ties. Nomads bought dates and grain from settled peoples, while farming populations acquired meat, wool, and hides from the nomads. Pastoral groups also provided pack animals and guides for the caravan trade.

Social Structure and Slavery Muslim society in the eighth and ninth centuries was more open than that of medieval Christian Europe. Muslims enjoyed a certain degree of **social mobility**, the ability to move up in social class. People could improve their social rank through religious, scholarly, or military achievements.

As in many earlier societies, slavery was a common institution in Muslim lands, though Islamic law encouraged the freeing of slaves as an act of charity. Slaves were often from conquered lands because Muslims were not supposed to enslave other Muslims. Some slaves bought their freedom, often with the help of charitable donations or even state funds. However, if non-Muslim slaves converted to Islam, they did not automatically become free. A female slave who bore a child by her Muslim owner gained freedom upon her master's death. Children born of a slave mother and free father were also considered freeborn.

Most slaves worked as household servants, while some were skilled artisans. To help break down the tribal system, Abbasid caliphs also created a class of Turkish slave-soldiers who were loyal only to the caliph. Often educated in Islamic law and government, some of these men rose to high positions in the government, such as vizier. This set the stage for the Turks to become powerful later in the Abbasid era.

Checkpoint What business practices were pioneered by merchants in Muslim lands?

Muslim Art, Literature, and Architecture

Muslim art and literature reflected the diverse traditions of the various peoples who lived under Muslim rule, including Greeks, Romans, Persians, and Indians. As in Christian Europe and Hindu India, religion shaped the arts and literature of Muslim civilization. The great work of Islamic literature was the Quran itself. Because the Quran strictly banned the worship of idols, Muslim religious leaders forbade artists to portray God or human figures in religious art, giving Islamic art a distinctive style.

Poetry and Tales of Adventure Long before Muhammad, Arabs had a rich tradition of oral poetry. In musical verses, poets chanted the dangers of desert journeys, the joys of battle, or the glories of their clans. Their most important themes—chivalry and the romance of nomadic life—recurred in Arab poetry throughout the centuries. Later Arab poets developed elaborate formal rules for writing poetry and explored both religious and worldly themes. The poems of Rabiah al-Adawiyya expressed Sufi mysticism and encouraged the faithful to worship God selflessly without hope of reward. “If I worship Thee in hope of Paradise / Exclude me from Paradise,” she wrote in one prayer poem.

Persians also had a fine poetic tradition. **Firdawsi** (fur DOW see) wrote in Persian using Arabic script. His masterpiece, the *Shah Namah*, or *Book of Kings*, tells the history of Persia. **Omar Khayyám** (OH mahr ky AHM), famous in the Muslim world as a scholar and an astronomer, is best known for *The Rubáiyát* (roo by AHT). In this collection of four-line stanzas, Khayyám meditates on fate and the fleeting nature of life:

Primary Source

“The Moving Finger writes; and having writ,
Moves on; nor all your Piety nor Wit
Shall lure it back to cancel half a line,
Nor all your Tears wash out a word of it.”
—Omar Khayyám, *The Rubáiyát*



A Hero's Super Powers

The illustration above is from Firdawsi's *Shah Namah*, which tells the story of many Persian heroes—among them, Rustam. Why was Rustam's strength both an advantage and a disadvantage?

Primary Source

“The tale is told that Rustam had at first
Such strength bestowed by Him who giveth all
That if he walked upon a rock his feet
Would sink therein. Such [power] as that
Proved an abiding trouble, and he prayed
To God in bitterness of soul to [diminish]
His strength that he might walk like other
men.”

—Firdawsi, *Shah Namah*

Vocabulary Builder

anecdote—(AN ik doht) *n.* a short, entertaining story, often historical



BIOGRAPHY

Ibn Rushd (Averroës)

While growing up in Spain, Muslim scholar Ibn Rushd (1126–1198)—known to Europeans as Averroës—was interested in almost every subject and profession. He focused first on medicine and became chief physician to the Muslim ruler in Spain. Later, he studied astronomy and wrote several important books on the subject. Ibn Rushd also studied law, became a famous judge, and wrote a digest of Islamic law.

Ibn Rushd is best known as a philosopher. Muslims, Jews, and Christians alike have studied his commentaries on Aristotle for centuries. For part of his life, however, Ibn Rushd lived in exile outside Spain because some Muslim religious leaders felt that his writings contradicted the teachings of Islam. **What role did Ibn Rushd play in increasing the knowledge of people during the Middle Ages?**

Arab writers also prized the art of storytelling. Along with ancient Arab tales, they gathered and adapted stories from Indian, Persian, Greek, Jewish, Egyptian, and Turkish sources. The best-known collection is *The Thousand and One Nights*, a group of tales narrated by a fictional princess. They include romances, fables, adventures, and humorous **anecdotes**, many set in Harun al-Rashid's Baghdad. Later versions filtered into Europe, where children heard about "Aladdin and His Magic Lamp" or "Ali Baba and the Forty Thieves."

Religious Buildings Domed mosques and high minarets dominated Muslim cities. Adapted from Byzantine buildings, domes and arches became symbolic of Muslim architecture. For example, the Dome of the Rock in Jerusalem was built around 688. Inside, the walls and ceilings of mosques were decorated with elaborate abstract, geometric patterns. In addition, Muslim artists perfected skills in **calligraphy**, the art of beautiful handwriting. They worked the flowing Arabic script, especially verses from the Quran, into decorations on buildings.

Nonreligious Art Some Muslim artists painted human and animal figures in nonreligious art. Arabic scientific works, including those on the human body, were often lavishly illustrated. Literary works sometimes showed stylized figures. Later Persian, Turkish, and Indian artists excelled at painting miniatures to illustrate books of poems and fables.

✓ **Checkpoint** What elements characterized Muslim art?

Muslims Seek Knowledge

Although Muhammad could neither read nor write, his respect for learning inspired Muslims to make great advances in philosophy, history, mathematics, and the sciences. Both boys and girls received elementary education, which emphasized reading and writing. Muslims needed these skills to study the Quran. Institutions of higher learning included schools for religious instruction and for the study of Islamic law.

Centers of Learning Al-Mamun and later caliphs established Baghdad as the greatest Muslim center of learning. Its libraries attracted well paid and highly respected scholars. Other cities, like Cairo, Córdoba, and Timbuktu were also known as centers of learning. In these places, scholars made advances in philosophy, mathematics, medicine, and other fields. They also preserved the learning of earlier civilizations by translating ancient Persian, Sanskrit, and Greek texts into Arabic.

Philosophy and History Muslim scholars translated the works of the Greek philosophers, as well as many Hindu and Buddhist texts. Scholars tried to harmonize Greek ideas about reason with religious beliefs based on divine revelation. In Córdoba, the philosopher **Ibn Rushd**—known in Europe as Averroës—put all knowledge except the Quran to the test of reason. His writings on Aristotle were translated into Latin and influenced Christian scholastics in medieval Europe.

Another Arab thinker, **Ibn Khaldun** (IB un kal DOON), set standards for the scientific study of history. He stressed economics and social structure as causes of historical events. He also warned about common causes of error in historical writing, such as bias, exaggeration, and overconfidence in the accuracy of sources. Ibn Khaldun urged historians to trust sources only after a thorough investigation.

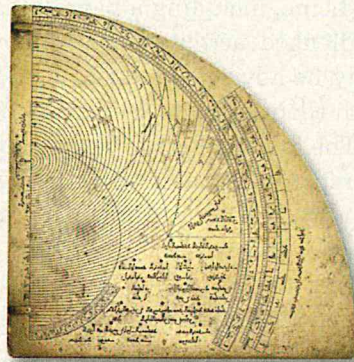
Muslim Advances in Astronomy

During the Muslim Golden Age, scientists and mathematicians in Muslim regions made great advances in the field of astronomy. At observatories from Baghdad to Central Asia, astronomers studied eclipses, observed Earth's rotation, and calculated the circumference of Earth to within a few thousand feet. When overland trade along the Silk Road became disrupted in the 1400s, new navigation tools paved the way for seafaring explorers like Christopher Columbus.

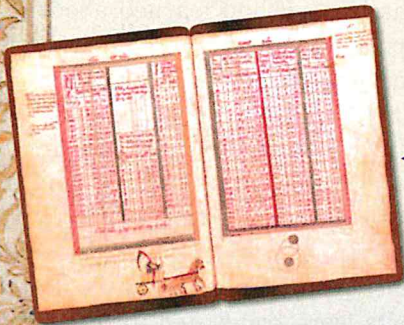


▲ A Greek invention, the astrolabe is a projection of the sky as seen from a specific position on earth. Muslim astronomers added more information to it and made it more accurate.

The quadrant was an early navigation instrument. By measuring the height of a star, sailors could determine their latitude. ►



◀ An astronomical table



▼ The Jaipur Observatory In Jaipur, India, was built in the 1700s. Astronomers there used Indian scientific knowledge as well as ideas from Muslims.



▲ The picture above shows astronomers at a Turkish observatory with their instruments. What tools are they using?

Thinking Critically

1. **Analyze Information** What evidence do you see that astronomers were respected?
2. **Draw Inferences** What were some benefits of advances in astronomy?

Origin of Arabic Numerals

Eastern Muslim Regions	Western Muslim Regions	Modern Western
١	1	1
٢	2	2
٣	3	3
٤	4	4
٥	5	5
٦	6	6
٧	7	7
٨	8	8
٩	9	9
٠	0	0

Arabic numerals originally developed in India and changed as traders introduced them to Muslim lands and, eventually, to Europe.

Mathematics One of the greatest Muslim mathematicians was **al-Khwarizmi** (al KWAHR iz mee). He pioneered the study of algebra (from the Arabic word *al-jabr*). In the 800s, he wrote a book that was translated into Latin and became a standard mathematics textbook in Europe. Like many scholars of the time, al-Khwarizmi contributed to other fields too. He developed a set of astronomical tables based on Greek and Indian discoveries.

Medicine Building on the knowledge of the ancient Greeks, Muslims made remarkable advances in medicine and public health. Under the caliphs, physicians and pharmacists had to pass a test before they could practice their professions. The government set up hospitals, where injured people could get quick treatment at a facility similar to today's emergency room. Physicians traveled to rural areas to provide healthcare to those who could not get to a city, while others regularly visited jails.

One of the most original medical thinkers was **Muhammad al-Razi**, head physician at Baghdad's chief hospital. He wrote many books on medicine, including a pioneering study of measles and smallpox. He also challenged accepted medical practices. Treat the mind as well as the body, he advised young doctors. He theorized that if doctors were hopeful with their patients, recovery would be faster.

The famous Persian physician **Ibn Sina** (IB un SEE nah) was known in Europe as Avicenna. By the age of 16, he was a doctor to the Persian nobility. His great work was the *Canon on Medicine*, a huge encyclopedia of what the Greeks, the Arabs, and he himself had learned about diagnosing and treating diseases. The book includes many prescriptions, made with such ingredients as mercury from Spain, myrrh from East Africa, and camphor from India.

Other Muslim surgeons developed a way to treat cataracts, drawing fluid out of the lenses with a hollow needle. For centuries, surgeons around the world used this method to save patients' eyesight. Arab pharmacists were the first to mix bitter medicines into sweet-tasting syrups and gums. Eventually, European physicians began to attend Muslim universities in Spain. Arabic medical texts were translated into Latin and the works of Avicenna and al-Razi became the standard medical textbooks at European schools for 500 years.

 **Checkpoint** How did Muslim scholars preserve and build on the learning of earlier civilizations?

Progress Monitoring Online

For: Self-quiz with vocabulary practice
Web Code: naa-1031

SECTION 3 Assessment

Terms, People, and Places

- For each term, person, or place listed at the beginning of the section, write a sentence explaining its significance.

Note Taking

- Reading Skill: Categorize** Use your completed chart to answer the Focus Question: What achievements did Muslims make in economics, art, literature, and science?

Comprehension and Critical Thinking

- Summarize** How could slaves gain their freedom in Muslim society?
- Recognize Cause and Effect** How did business methods of Muslim merchants encourage trade and industry?
- Make Generalizations** What were the central themes of Muslim literature and Arab poetry?
- Determine Relevance** How did Ibn Khaldun improve the study and writing of history?

Writing About History

Quick Write: Use Parallel Structure

Compare or contrast at least three similarities or differences between Muslim society under the Abbasids and European society in the early Middle Ages. Discuss the points about each subject in the same order. For example, you could contrast the attitude toward merchants first in Muslim society and then in European society. Use similar sentence structures to emphasize the points being compared.

Islamic Art

MI II.1.HS.1

Most Islamic art shares distinctive characteristics. One reason for this was the prohibition on depicting humans or animals in religious art. As a result, many Muslims use a style known as arabesque, which focuses on floral and geometric shapes. Other artists created an elaborate style of calligraphy, turning the words themselves into works of art.

Flowering Patterns ▶

The arabesque appears in rugs, textiles, and glassware. The arabesque style has religious purposes, among them to show the infinity of God and the unity of Islam. Even the areas that are left empty are carefully planned to project a feeling of weightlessness.

Patterns of Glass and Stone ▼

Many mosques in the Muslim world are decorated with elaborate mosaics—thousands of small pieces of colored glass, ceramic, and stone tiles arranged to create decorative patterns and arabesques. An artist patiently fits the pieces tightly together into a concrete surface, slightly tilting each piece so that it catches the light.

▲ The Art of Beautiful Writing

Calligraphers want to make both words and the writing of them works of art. Like great European artists, gifted calligraphers were honored in Muslim society and have been studied by scholars worldwide. Some of the most elaborate examples, such as the Quran page from the 1700s above, use calligraphy to reinforce the sacred nature of the text. The fifteenth-century inkwell at left shows calligraphic designs worked in metal.

Thinking Critically

1. **Recognize Ideologies** Why did Islam prohibit the depiction of people or animals in religious art?
2. **Determine Relevance** Why would the visual elements of light and space be important artistically for the interior of mosques?



Akbar rides an elephant.

WITNESS HISTORY AUDIO

Akbar the Great

Thirteen-year-old Akbar had grown up learning to hunt, run, and fight. Raised in the rugged country of Afghanistan, he never found the time to read and write. Now it was the year 1556, his father was dead, and the boy became *padshah*—"ruler of the empire." Under the guidance of his regent, Akbar immediately began seizing territory lost after his father's death. To seek knowledge, he had books read aloud to him. To promote unity between the Muslims and Hindus in his empire, he married a Hindu princess.

Akbar's father had foretold a bright future for his son, and Akbar fulfilled that prophecy. Many historians view Akbar as the greatest ruler in Indian history.

Focus Question How did Muslim rule affect Indian government and society?

India's Muslim Empires



Content Standards

- **II.1.HS.1** Describe effect of world issues/events
- **II.4.HS.1** Effect of world processes on world regions
- **II.5.HS.1** Effect of geography and world processes on events

Terms, People, and Places

sultan	Mughal
Delhi	Akbar
rajah	Nur Jahan
Sikhism	Shah Jahan
Babur	Taj Mahal

Note Taking

Reading Skill: Identify Supporting Details
Copy the outline below. As you read, finish it following the organization in the example.

- | |
|---|
| <p>I. The Delhi Sultanate</p> <p>A. The Sultan of Delhi Defeats the Hindus</p> <ol style="list-style-type: none"> 1. 2. |
|---|

The arrival of Islam brought changes to India as great as those caused by the Aryan migrations 2,000 years earlier. As Muslims mingled with Indians, each civilization absorbed elements from the other.

The Delhi Sultanate

After the Gupta empire fell in about 550, India again fragmented into many local kingdoms. Rival princes battled for control of the northern plain. Despite power struggles, Indian culture flourished. Hindu and Buddhist rulers spent huge sums to build and decorate magnificent temples. Trade networks linked India to the Middle East, Southeast Asia, and China.

The Sultan of Delhi Defeats the Hindus Although Arabs conquered the Indus Valley in 711, they advanced no farther into the subcontinent. Then around 1000, Muslim Turks and Afghans pushed into India. They were fierce warriors with a tradition of conquest. Sultan Mahmud of Ghazni pillaged much of the north, but he did not settle there. In the late 1100s, though, the **sultan**, or Muslim ruler, of Ghur defeated Hindu armies across the northern plain and made **Delhi** his capital. From there, his successors organized a sultanate, or land ruled by a sultan. The Delhi sultanate, which lasted from 1206 to 1526, marked the start of Muslim rule in northern India.

Why did the Muslim invaders triumph? They won on the battlefield in part because Muslim mounted archers had far greater mobility than Hindu forces, who rode slow-moving war elephants. Also, Hindu princes wasted resources battling one another instead of uniting against a common enemy. In some places, large numbers of Hindus, especially from low castes, converted to Islam. In the Hindu social system, people were born into castes, or social groups, from which they could not change.

Muslim Rule Changes Indian Government and Society Muslim rule brought changes to Indian government and society. Sultans introduced Muslim traditions of government. Many Turks, Persians, and Arabs migrated to India to serve as soldiers or officials. Trade between India and Muslim lands increased. During the Mongol raids of the 1200s, many scholars and adventurers fled from Baghdad to India, bringing Persian and Greek learning. The newcomers helped create a brilliant civilization at Delhi, where Persian art and architecture flourished.

The Sultans Lose Power In 1398, Tamerlane invaded India. He plundered the northern plain and smashed into Delhi. "Not a bird on the wing moved," reported stunned survivors. Thousands of artisans were enslaved to build Tamerlane's capital at Samarkand. Delhi, an empty shell, slowly recovered. The sultans no longer controlled a large empire, however, and northern India again fragmented, this time into rival Hindu and Muslim states.

Checkpoint What changes did Muslim rule bring to Indian government and society?

Geography Interactive

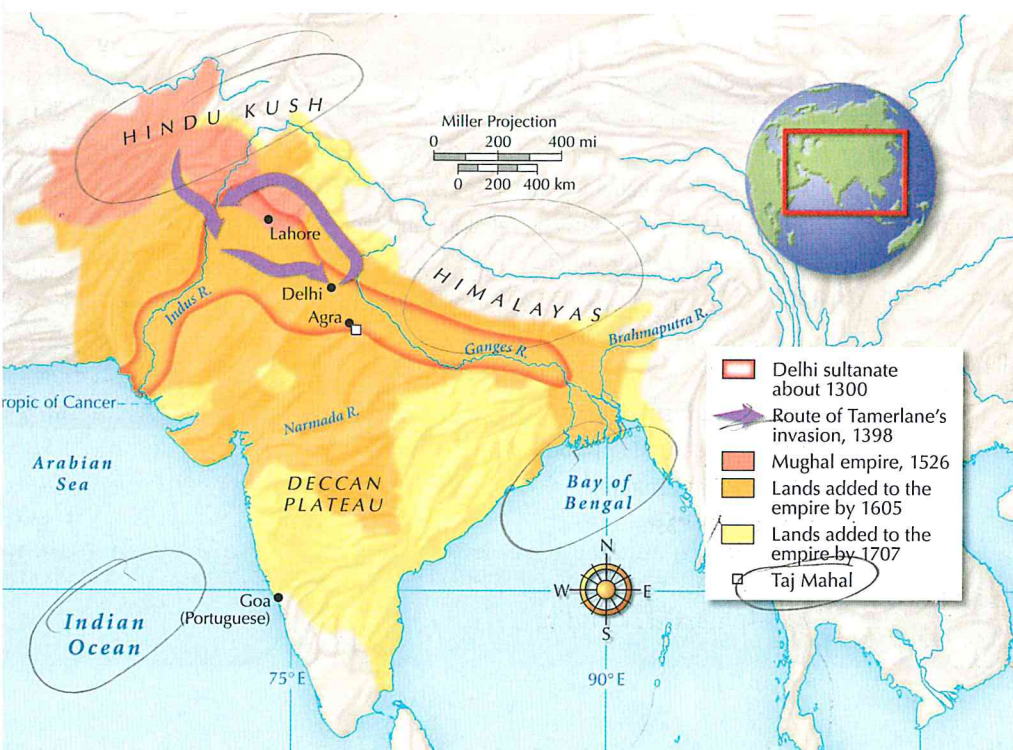
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Delhi Sultanate and Mughal Empire

Map Skills Two Muslim dynasties ruled much of the Indian subcontinent. The Delhi sultanate lasted more than 300 years before the Mughal dynasty replaced it.

1. **Locate** (a) Delhi (b) Hindu Kush (c) Ganges River

2. **Movement** Describe Tamerlane's route into India.
3. **Applying Information** Use the map of Asia in the Atlas and Geography Handbook to identify the present-day countries that now occupy the lands of the Mughal empire.



Muslims and Hindus Clash

At its worst, the Muslim conquest of northern India inflicted disaster on Hindus and Buddhists. The widespread destruction of Buddhist monasteries contributed to the drastic decline of Buddhism as a major religion in India. During the most violent **onslaughts**, many Hindus were killed. Others may have converted to escape death. In time, though, relations became more peaceful.

Hindu-Muslim Differences The Muslim advance brought two utterly different religions and cultures face to face. Hinduism was an ancient religion that had evolved over thousands of years. Hindus recognized many sacred texts and prayed before statues representing many gods and goddesses. Islam, by contrast, was a newer faith with a single sacred text. Muslims were devout monotheists who saw the statues and carvings in Hindu temples as false gods.

Hindus accepted differences in caste status and honored Brahmans as a priestly caste. Muslims taught the equality of all believers before God and had no religious hierarchy. Hindus celebrated religious occasions with music and dance, a practice not found in Muslim worship.

A Blending of Cultures Eventually, the Delhi sultans grew more tolerant of their Hindu subjects. Some Muslim scholars argued that behind the many Hindu gods and goddesses was a single god. Hinduism was thus accepted as a monotheistic religion. As a protected subject group, Hindus were allowed to practice their religion as long as they paid a poll tax. Some sultans even left **rajahs**, or local Hindu rulers, in place.

During the Delhi sultanate, a growing number of Hindus converted to Islam. Some lower-caste Hindus preferred Islam because it rejected the caste system. Other converts came from higher castes. They chose to adopt Islam either because they accepted its beliefs or because they served in the Muslim government. Indian merchants were attracted to Islam in part because of the strong trade network across Muslim lands.

During this period, Indian Muslims also absorbed elements of Hindu culture, such as marriage customs and caste ideas. Urdu, a new language, evolved from a blend of Persian, Arabic, and Hindi. Local artisans

Vocabulary Builder

onslaught—(AHN slawt) *n.* a vigorous attack

A Sikh man prays (below left) and a statue of the Hindu god Ganesh (below right)

Sikhism: A Blend of Religious Beliefs

Islam

- Belief in one God
- Religious and moral duties defined in Five Pillars
- Belief in Heaven and Hell, and a Day of Judgment
- No priests; all believers are religious equals

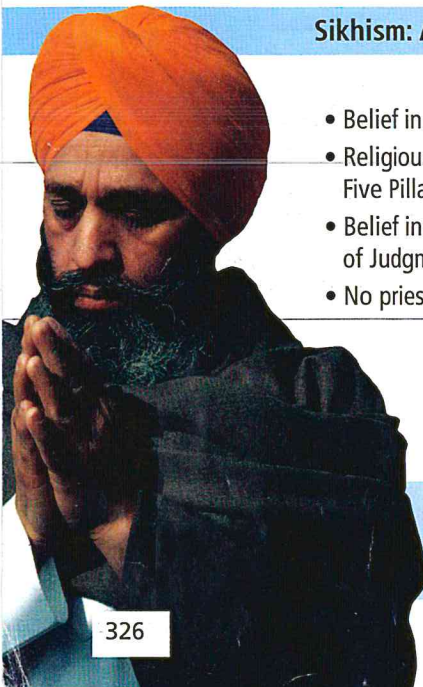
Hinduism

- Belief in many gods, all part of Brahman
- Emphasis on religious and moral duties, or dharma
- Belief in a cycle of birth, death, and rebirth

Sikhism

- Belief in the "Unity of God"
- Belief in reincarnation
- Rejection of caste

Chart Skills This chart shows some teachings of Hinduism, Islam, and Sikhism. Which teachings of Sikhism are similar to those of Hinduism? Which teachings of Sikhism are similar to those of Islam?



applied Persian art styles to Indian subjects. Indian music and dance reappeared at the courts of the sultan.

An Indian holy man, Nanak, sought to blend Islamic and Hindu beliefs. He preached “the unity of God, the brotherhood of man, the rejection of caste, and the futility of idol worship.” His teachings led to the rise of a new religion, **Sikhism** (SEEK iz um), in northern India. The Sikhs later organized into military forces that clashed with the powerful Mughal rulers of India.

 **Checkpoint** How did Muslim and Hindu cultures clash and then blend?

Mughal India

In 1526, Turkish and Mongol armies again poured through mountain passes into India. At their head rode **Babur** (BAH bur), who claimed descent from Genghis Khan and Tamerlane. Babur was a military genius, poet, and author of a detailed book of memoirs.

Babur Finds the Mughal Dynasty Just north of Delhi, Babur met a huge army led by the sultan Ibrahim. “I placed my foot in the stirrup of resolution and my hands on the reins of confidence in God,” recalled Babur. His force was small but had cannons, which he put to good use:

Primary Source

“The sun had mounted spear-high when the onset began, and the battle lasted till midday, when the enemy was completely broken and routed. By the grace and mercy of Almighty God, this difficult affair was made easy to me, and that mighty army . . . was crushed in the dust.”

—Babur, *Memoirs*

In little time, Babur swept away the remnants of the Delhi sultanate and set up the **Mughal** dynasty, which ruled from 1526 to 1857. (*Mughal* is the Persian word for “Mongol.”) The map in this section shows you that Babur and his heirs conquered an empire that stretched from the Himalayas to the Deccan Plateau.

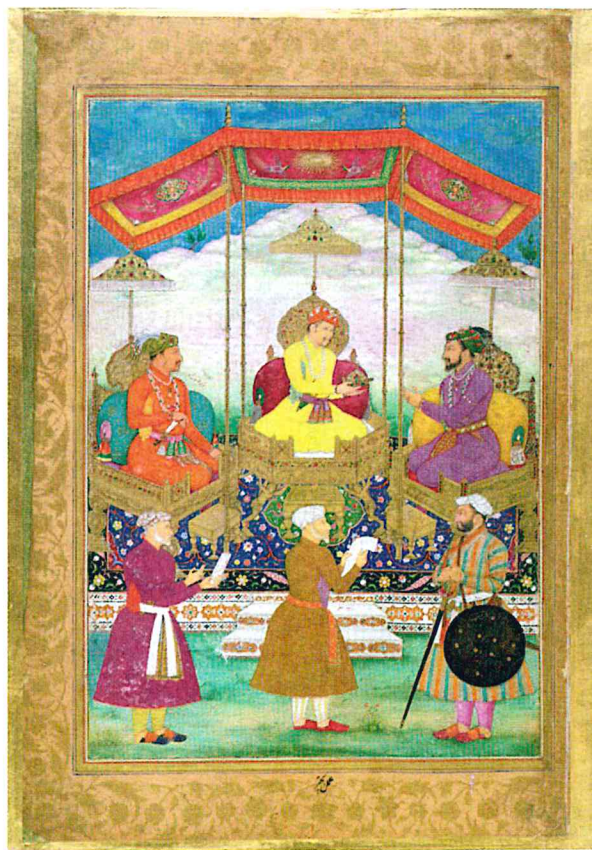
Akbar the Great The chief builder of the Mughal empire was Babur’s grandson **Akbar**. During his long reign, from 1556 to 1605, he created a strong central government, earning the title Akbar the Great.

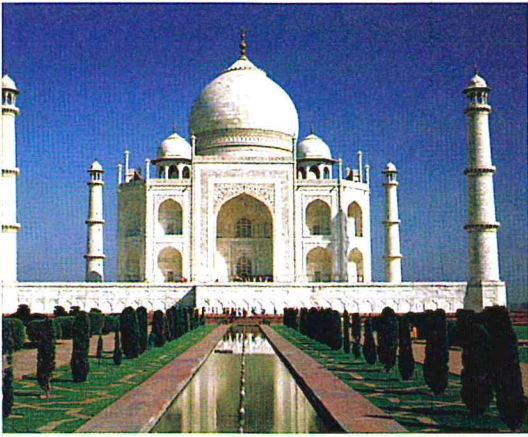
Akbar was a leader of unusual abilities. Although a Muslim, he won the support of Hindu subjects through his policy of toleration. He opened government jobs to Hindus of all castes and treated Hindu princes as his partners in ruling the vast empire. Akbar ended the tax on non-Muslims, and he married a Hindu princess.

Akbar could not read or write, but he consulted leaders of many faiths, including Muslims, Hindus, Buddhists, and Christians. Like the early Indian leader Asoka, he hoped to promote religious harmony through tolerance. By recognizing India’s diversity, Akbar placed Mughal power on a firm footing.

Akbar strengthened his empire in other ways as well. To improve government, he used paid officials in place of

Akbar (center) with his son, Jahangir, and grandson, Shah Jahan





The Taj Mahal

Shah Jahan began construction on this tomb for his wife in 1632, a year after her death. It took 22,000 workers about 20 years to complete the structure.

Vocabulary Builder

usurp—(yoo SURP) *v.* to seize and hold by force without legal right

hereditary officeholders. He modernized the army, encouraged international trade, standardized weights and measures, and introduced land reforms.

Akbar's Successors Akbar's son Jahangir (juh HAHN geer) was a weaker ruler than his father. He left most details of government in the hands of his wife, **Nur Jahan**. Fortunately, she was an able leader whose shrewd political judgment was matched only by her love of poetry and royal sports. She was the most powerful woman in Indian history until the twentieth century.

The high point of Mughal literature, art, and architecture came with the reign of **Shah Jahan**, Akbar's grandson. When his wife, Mumtaz Mahal, died at age 39 after having borne 14 children, Shah Jahan was distraught. "Empire has no sweetness," he cried, "life itself has no relish left for me now." He had a stunning tomb built for her, the **Taj Mahal** (tahzh muh HAHL). Designed by a Persian architect, it has spectacular white domes and graceful minarets mirrored in clear blue reflecting pools. Verses from the Quran adorn its walls, and pleasant gardens surround the entire structure. The Taj Mahal stands as perhaps the greatest monument of the Mughal empire.

Shah Jahan planned to build a twin structure to the Taj Mahal as a tomb for himself. However, before he could do so, his son Aurangzeb **usurped** the throne in 1658. Shah Jahan was kept imprisoned until he died several years later.

 **Checkpoint** What policies did Akbar follow to strengthen his empire?

Looking Ahead

In the late 1600s, the emperor Aurangzeb rejected Akbar's tolerant policies and resumed persecution of Hindus. Economic hardships increased under heavy taxes, and discontent sparked revolts against Mughal rule. This climate of discontent helped European traders gain a foothold in the once powerful Mughal empire.

SECTION 4 Assessment

Progress Monitoring Online

For: Self-quiz with vocabulary practice
Web Code: naa-1041

Terms, People, and Places

1. For each term, person, or place listed at the beginning of the section, write a sentence explaining its significance.

Note Taking

2. **Reading Skill: Identify Supporting Details** Use your completed outline to answer the Focus Question: How did Muslim rule affect Indian government and society?

Comprehension and Critical Thinking

3. **Recognize Cause and Effect** Why were the founders of the Delhi sultanate able to conquer northern India?
4. **Analyze Information** How did relations between Hindus and Muslims evolve over time?
5. **Predict Consequences** Rulers after Akbar rejected the policy of toleration of other religious beliefs. How do you think this rejection of toleration affected relations between Hindus and Muslims?

Writing About History

Quick Write: Add Transition Words Write two paragraphs comparing the major beliefs of Islam and Hinduism. Use comparison or contrast linking words—such as *similarly*, *in the same way*, *in contrast*, and *instead*—to connect your ideas as well as to highlight similarities and differences.

WITNESS HISTORY  AUDIO**Constantinople Falls**

When Mehmet II became Ottoman sultan in 1451, his goal was to conquer Constantinople, which was all that was left of the once mighty Byzantine empire. The Ottoman fleet was anchored near the city walls. The Byzantines sought help from the pope and European princes as Mehmet's grip tightened. In 1453, Mehmet began a 54-day siege of Constantinople. He used every means to break through the ancient walls of the city, including commissioning a 27-foot cannon hauled overland by oxen. As the walls were bombarded, the defenders quickly repaired them. Time, however, was running out. Constantinople fell to the Ottomans, who made the city their capital.

Focus Question What were the main characteristics of the Ottoman and Safavid empires?



▲ Constantinople under attack by Ottoman Turks



The Ottoman and Safavid Empires



Content Standards

- **II.1.HS.1** Describe effect of world issues/events
- **II.4.HS.4** Patterns of economic development, political systems

Terms, People, and Places

Ottomans	shah
Istanbul	Shah Abbas
Suleiman	Isfahan
janizary	Qajars
Safavid	Tehran

Note Taking

Reading Skill: Synthesize Information Copy this table. As you read, fill in key characteristics of the Ottoman and Safavid empires.

Characteristics	Ottomans	Safavids
Capital		
Dates		
Strongest ruler		
Extent of empire		
Type of Islam		
Relationship with Europe		

While the Mughals ruled India, two other dynasties—the Ottomans and Safavids—dominated the Middle East and parts of Eastern Europe. All three empires owed much of their success to new weapons that changed warfare. Cannons, and later, muskets, gave greater firepower to ordinary foot soldiers, thus reducing the importance of mounted warriors. The new military technology helped the Ottomans and Safavids create strong central governments. As a result, this period from about 1450 to 1650 is sometimes called “the age of gunpowder empires.”

The Ottoman Empire Expands

Like the earlier Seljuks, the **Ottomans** were a Turkish-speaking nomadic people who migrated from Central Asia into northwestern Asia Minor. In the 1300s, they spread across Asia Minor and into Eastern Europe's Balkan Peninsula.

Constantinople Falls to the Ottomans Ottoman expansion threatened the crumbling Byzantine empire. After several failed attempts to capture Constantinople, Mehmet II finally succeeded in 1453. In a surprise move, the Ottomans hauled ships overland and launched them into the harbor outside Constantinople. After a nearly two-month siege, Ottoman cannons finally blasted gaps in the great defensive walls of the city, and it became the new capital of the Ottoman empire. From Constantinople (renamed **Istanbul**), the Ottoman Turks continued their conquests for the next 200 years.



Suleiman the Magnificent
The picture above shows the sultan Suleiman and his viziers, or advisors.

Vocabulary Builder

edict—(EE dikt) *n.* an order or command having the force of law

Suleiman the Magnificent The Ottoman empire enjoyed a golden age under the sultan **Suleiman** (soo lay MAHN), who ruled from 1520 to 1566. His people called him “the Lawgiver,” while Europeans called him Suleiman the Magnificent. A brilliant general, Suleiman modernized the army and conquered many new lands. He extended Ottoman rule eastward into the Middle East, and also into Kurdistan and Georgia in the Caucasus Mountain region. In the west, Suleiman advanced deeper into Europe through diplomacy and warfare. In 1529, his armies besieged the Austrian city of Vienna, sending fear through Western Europe.

Although they failed to take Vienna, the Ottomans ruled the largest, most powerful empire in both Europe and the Middle East for centuries. At its height, the empire stretched from Hungary to Arabia and Mesopotamia and across North Africa. Suleiman felt justified in claiming to be the rightful heir of the Abbasids and caliph of all Muslims. To the title of “Emperor,” he added the symbolic name of “Protector of the Sacred Places” (Mecca and Medina).

 **Checkpoint** What technology and techniques enabled Suleiman to extend Ottoman rule?

Ottoman Culture

Suleiman was a wise and capable ruler. He strengthened the government of the rapidly growing empire and improved its system of justice. As sultan, Suleiman had absolute power, but he ruled with the help of a grand vizier and a council. A huge bureaucracy supervised the business of government, and the powerful military kept the peace. Ottoman law was based on the Sharia, supplemented by royal **edicts**. Government officials worked closely with religious scholars who interpreted the law.

Society Is Organized Into Classes Ottoman society was divided into classes, each with its appointed role. At the top were “men of the sword”—soldiers who guarded the sultan and defended the state—and “men of the pen”—scientists, lawyers, judges, and poets. Below them were “men of negotiation,” such as merchants, tax collectors, and artisans who carried out trade and production. Finally, there were “men of husbandry,” or farmers and herders who produced food for the community.

The Ottomans ruled diverse peoples of many religions. The men of the sword and men of the pen were almost all Muslims, but the other classes included non-Muslims. The people were organized into millets, or religious communities. These included Muslims, Greek Christians, Armenian Christians, and Jews. Each millet had its own leaders who were responsible for education and some legal matters. The Jewish millets included many Jews who had been expelled from Spain in 1492. They brought international banking connections with them, plus a new technology for making cloth that helped the Ottoman empire finance its expansion.

Janizaries—The Elite Force Like earlier Muslim empires, the Ottomans recruited officers for the army and government from among the huge populations of conquered peoples in their empire. The Ottomans levied a “tax” on Christian families in the Balkans, requiring them to turn over their young sons for government service.

The boys were converted to Islam and put into rigorous military training at the palace school. The best soldiers won a prized place in the **janizaries** (JAN ih sehr eez), the elite force of the Ottoman army. The brightest students received special education to become government officials. They might serve as judges, poets, or even grand vizier.

Like the boys, non-Muslim girls from eastern Europe served as slaves in wealthy Muslim households. There, they might be accepted as members of the household. Some of the enslaved girls were freed after the death of their masters.

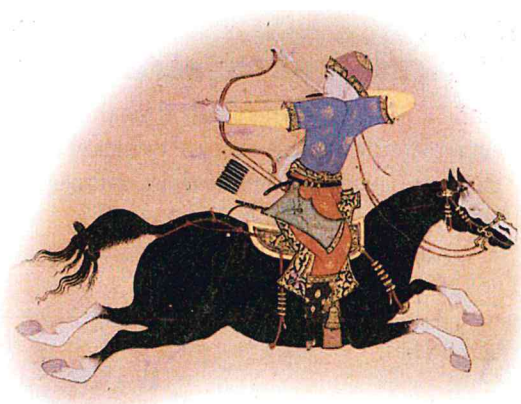
Literature and the Arts The arts blossomed under Suleiman. Ottoman poets adapted Persian and Arab models to produce works in Turkish. Influenced by Persian artistic styles, Ottoman painters produced detailed miniatures and illuminated manuscripts.

The royal architect Sinan, a janizary military engineer, designed hundreds of mosques and palaces. He compared his most famous building, the Selimiye Mosque at Edirne, to the greatest church of the Byzantine empire. "With God's help and the Sultan's mercy," Sinan wrote, "I have succeeded in building a dome for the mosque which is greater in diameter and higher than that of Hagia Sophia."

Decline of the Ottomans After Suleiman's death in 1566, the Ottoman empire began a slow decline. Suleiman had killed two of his most able sons because he suspected them of treason. His son and successor Selim II left most of the governing to his ministers, and government bureaucracy became corrupt.

By the 1700s, European advances in both commerce and military technology were leaving the Ottomans behind. Russia and other European powers captured Ottoman lands, while local rulers in North Africa and elsewhere broke away from Ottoman control. Able sultans tried to revive Ottoman power with limited success.

 **Checkpoint** What were the four divisions of Ottoman society?



An Ottoman soldier on horseback

WITNESS HISTORY VIDEO

Watch *Suleiman the Magnificent* on the Witness History Discovery School™ video program to learn more about the golden age of the Ottoman empire.



The Janizary Corps

The soldiers below wear the dress of the sultan's soldiers.



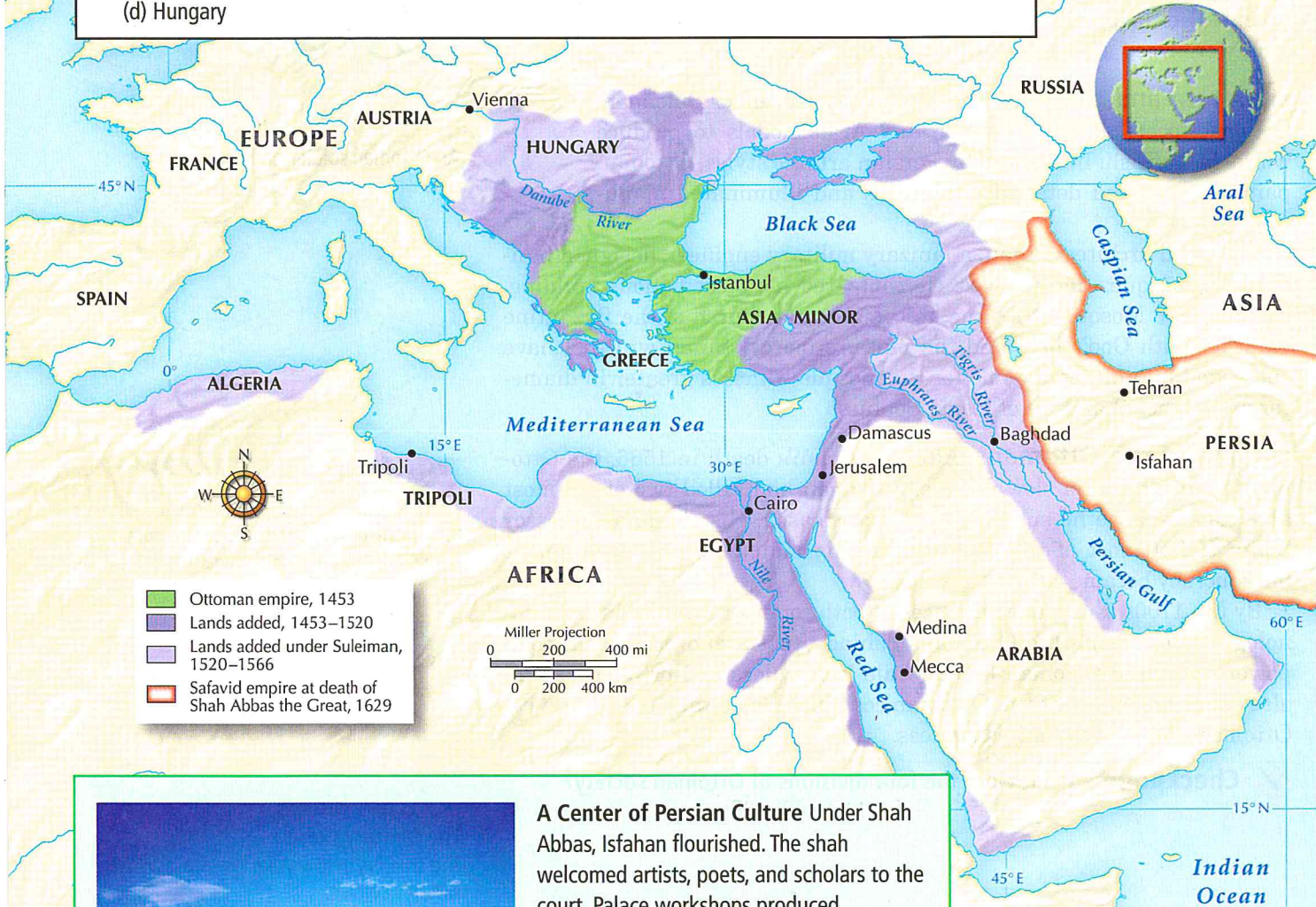
Ottoman and Safavid Empires, 1453–1629

Map Skills At its greatest extent, the Ottoman empire stretched across three continents. At about the same period, the Safavid empire controlled most of what is today Iran.

1. **Locate** (a) Istanbul (b) Black Sea (c) Isfahan (d) Hungary

2. **Movement** Into what regions did the Ottoman empire expand under Suleiman?

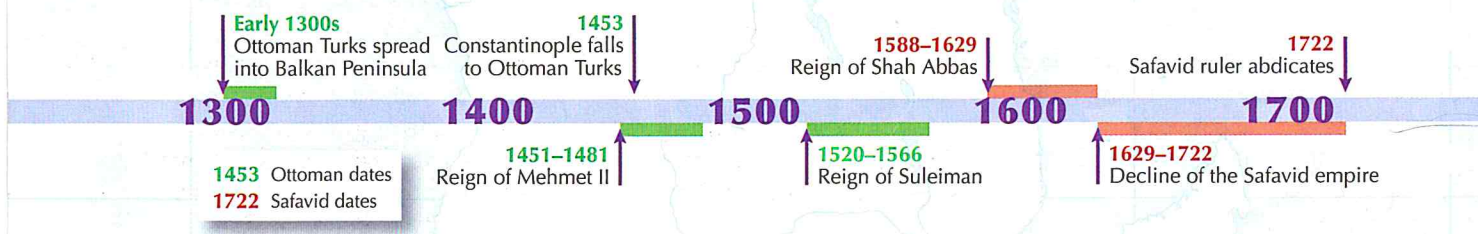
3. **Recognize Point of View** How do you think Russians felt about the expansion of the Ottoman and Safavid empires? Explain.



- Ottoman empire, 1453
- Lands added, 1453–1520
- Lands added under Suleiman, 1520–1566
- Safavid empire at death of Shah Abbas the Great, 1629



A Center of Persian Culture Under Shah Abbas Isfahan flourished. The shah welcomed artists, poets, and scholars to the court. Palace workshops produced magnificent porcelains, clothes, and rugs. Abbas liked to walk the streets of Isfahan in disguise, mingling with the crowds in bazaars. Amid the cries of street vendors and swarms of traders and customers, he asked people about their problems. If he heard stories of corruption, he punished the guilty.



The Safavid Empire

By the early 1500s, the **Safavid** (sah FAH vid) dynasty had united an empire in Persia (present-day Iran). Sandwiched between two expansionist powers—Mughal India and the Ottoman empire—the Safavids often engaged in warfare. Religion played a role in the conflict. The Safavids were Shiite Muslims who enforced their beliefs in their empire. The Ottomans were Sunni Muslims who despised the Shiites as heretics.

Abbas the Great The Safavid king was called the **shah**. The best-known, **Shah Abbas** the Great, revived the glory of ancient Persia. From 1588 to 1629, he centralized the government and created a powerful military force modeled on the Ottoman janizaries. Abbas used a mixture of force and diplomacy against the Ottomans. He also sought alliances with European states that had reason to fear Ottoman power.

To strengthen the economy, Abbas reduced taxes on farmers and herders and encouraged the growth of industry. Unlike earlier Safavids, Abbas tolerated non-Muslims and valued their economic contributions. He built a new capital at **Isfahan** (is fah HAHN), which became a center of the international silk trade. Armenians controlled the trade, so Abbas brought thousands of Armenians to Isfahan. He had a settlement built for these Christians just outside the capital, where they governed themselves.

The Safavid Empire Declines Safavid glory slowly faded after the death of Shah Abbas and under continuing pressure from Ottoman armies. Shiite scholars also challenged the authority of the shah by stressing their own authority to interpret law and determine government policy. They encouraged persecution of religious minorities, pushing Sunni Afghans to rebel. The rebels defeated imperial armies, captured Isfahan, and forced the last Safavid ruler to abdicate in 1722.

In the late 1700s, a new dynasty, the **Qajars** (kuh JAHZR), won control of Iran. They made **Tehran** their capital and ruled until 1925. Still, the Safavids left a lasting legacy. They established Shiism firmly in Iran and gave Persians a strong sense of their own identity.

 **Checkpoint** How did Shah Abbas revive the glory of ancient Persia?


Vocabulary Builder

sagacious—(suh GAY shus) *adj.* having good judgment

In 1604, a Carmelite missionary visited the Persian court. The monk recorded his observations of Shah Abbas the Great. According to Abbas, how does his style of leadership differ from that of Christian rulers?

Primary Source

“He is **sagacious** in mind, likes fame and to be esteemed: he is courteous in dealing with everyone and at the same time very serious. For he will go through the public streets, eat from what they are selling there and . . . speak at ease freely with the lower classes . . . or will sit down beside this man or that. He says that is how to be a king, and that the king of Spain and other Christians do not get any pleasure out of ruling, because they are obliged to comport themselves with so much pomp and majesty.”

—*A Chronicle of the Carmelites in Persia*  AUDIO

Progress Monitoring Online

For: Self-quiz with vocabulary practice
Web Code: naa-1051

SECTION 5 Assessment

Terms, People, and Places

1. For each term, person, or place listed at the beginning of the section, write a sentence explaining its significance.

Note Taking

2. **Reading Skill: Synthesize Information** Use your completed table to answer the Focus Question: What were the main characteristics of the Ottoman and Safavid empires?

Comprehension and Critical Thinking

3. **Summarize** Describe the extent of the Ottoman empire at its height.
4. **Analyze Information** How did Suleiman govern the Ottoman empire?
5. **Explain** What policies did Abbas the Great use to strengthen the Safavid empire?
6. **Draw Conclusions** Why do you think Ottoman and Safavid rulers allowed some religious toleration?

Writing About History

Quick Write: Revise Word Choice

Compare and contrast Suleiman the Magnificent with Shah Abbas the Great by examining their contributions and the effects they had on their respective empires. As you write, choose specific verbs and adjectives that highlight similarities or differences. For example, *flourished* contrasts with *grew* to emphasize the extent to which a particular culture or location developed.

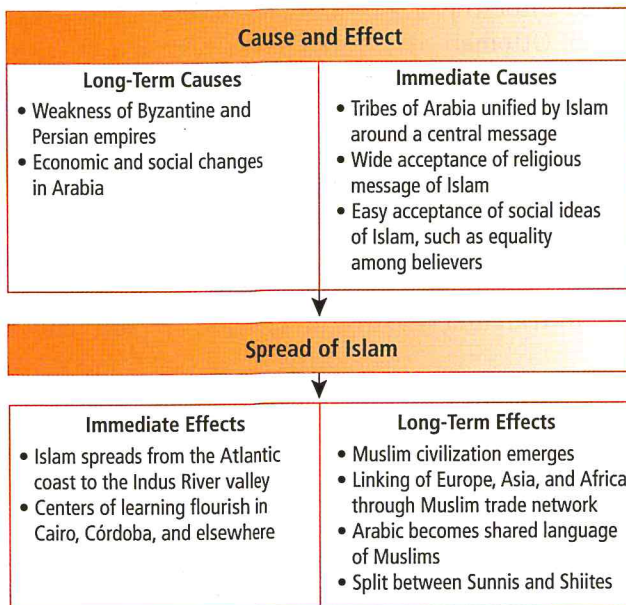
Progress Monitoring Online

For: Self-test with vocabulary practice
Web Code: naa-1061

Key Muslim Empires

Empire	Muhammad and First Successors (632–661)	Umayyad (661–750) (756–1031 in Spain)	Abbasid (750–1258)	Mughal (1526–1857)	Ottomans (late 1200s–1922)	Safavids (early 1500s–1722)
Key Leader(s)	<ul style="list-style-type: none"> • Muhammad • Abu Bakr • Umar • Ali 	<ul style="list-style-type: none"> • Mu'awiyah 	<ul style="list-style-type: none"> • Abu al-Abbas • al-Mansur • Harun al-Rashid 	<ul style="list-style-type: none"> • Babur • Akbar • Jahangir • Shah Jahan • Aurangzeb 	<ul style="list-style-type: none"> • Mehmet II • Suleiman • Selim II 	<ul style="list-style-type: none"> • Shah Abbas
Capital	Mecca	Damascus (Córdoba in Spain)	Baghdad	Delhi, Agra	Istanbul	Isfahan

Spread of the Arab Empire



Five Pillars of Islam

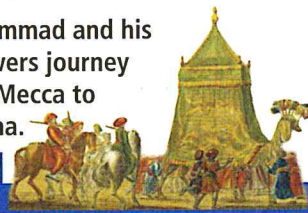
- Make the declaration of faith: "There is no god but God, Muhammad is the messenger of God."
- Pray five times per day, facing Mecca.
- Give alms (charity) to the poor.
- Fast from sunrise to sunset during Ramadan.
- Make the hajj, or pilgrimage to Mecca, if physically and financially able.

Key Muslim Scholars

- Firdawsi—writer and poet, *Shah Namah (Book of Kings)*
- Omar Khayyám—scholar, astronomer, poet, *The Rubáiyát*
- Ibn Rushd (Averroës)—philosopher, physician, astronomer, judge
- Ibn Khaldun—philosopher and historian
- al-Khwarizmi—mathematician, astronomer, pioneered algebra
- Muhammad al-Razi—physician
- Ibn Sina (Avicenna)—physician, *Canon on Medicine*

Key Events of Muslim Civilization

622
Muhammad and his followers journey from Mecca to Medina.



750
Abu al-Abbas establishes the Abbasid dynasty.

900
Arabs complete the conquest of Sicily.

Muslim Events Global Events

600

800

1000

732
Muslims are defeated at the battle of Tours, halting Islam's advance into Western Europe.

802
Jayavarman is crowned god-king of the Khmer empire in Cambodia.

982
Eric the Red establishes the first Viking colonies in Greenland.

Concept Connector

Cumulative Review

Record the answers to the questions below on your Concept Connector worksheets. In addition, record information from this chapter about the following concepts:

- Cultural Diffusion: Spread of Islam
- Empires: Abbasid Empire
- Empires: Mughal Empire

1. **Belief Systems** Muhammad said, "Know ye that every Muslim is a brother to every other Muslim and that ye are now one brotherhood." How might this idea have increased the appeal of Islam to conquered peoples?
2. **Empires** Research the Ottoman sultan Suleiman the Magnificent. Then write a brief essay explaining why Suleiman earned the title "magnificent." Read to learn more about Suleiman's
 - military achievements
 - political changes
 - cultural advancements
 - social changes
 - personal triumphs and tragedies
 - system of janizaries
 - successor
3. **Technology** How did new military technology benefit the Ottoman and Safavid empires? Research to learn more about the following:
 - cannons
 - muskets
 - gunpowder
 - shipbuilding and sailing technology

Connections to Today

1. **Belief Systems** Islam is the religion of nearly one-fifth of the world's population, with millions of Muslims making the hajj, or pilgrimage, to Mecca each year. Research to learn more about the hajj, including when it occurs, the various actions that pilgrims are required to perform, and what those actions symbolize. Include information about what the government of Saudi Arabia does to prepare the city of Mecca for the millions of Muslims who arrive annually to fulfill one of the Pillars of Islam.
2. **Cultural Diffusion** Akbar the Great spoke eloquently about the diversity he found in his land: "O God, in every temple I see people that seek You. In every language I hear spoken, people praise You. If it be a mosque, people murmur the holy prayer. If it be a Christian church, they ring the bell for love of You. . . . It is You whom I seek from temple to temple." Should a nation encourage diversity? Or can lack of unity weaken the fabric of a society? As an American, you live in a highly diverse society. Write a statement in which you identify and explain two advantages and two disadvantages this diversity brings to American society.



History Interactive
 For: Interactive timeline
 Web Code: nap-1061

1099
 Christian crusaders capture Jerusalem from the Muslims.

1206
 Muslims set up the Delhi sultanate in northern India.

1453
 Mehmet II and the Ottomans capture Constantinople.

1520
 Suleiman the Magnificent rules the Ottoman empire.

1588
 Shah Abbas the Great begins reign of Safavid empire in Persia.

1200

1400

1600

1066
 William of Normandy defeats Harold at the Battle of Hastings and becomes king of England.

1279
 The Mongols gain control of China.

1347
 The Black Death devastates Europe.

c. 1503–1506
 Leonardo da Vinci paints the *Mona Lisa*.

1558
 Elizabeth I becomes queen of England.

Chapter Assessment

Terms, People, and Places

Match the following terms with the definitions listed below.

mosque	rajah
caliph	jihad
calligraphy	minaret
janizary	Sufi
shah	sultan
Quran	Sharia

1. Islamic law
2. successor to Muhammad
3. struggle in God's service
4. Islamic house of worship
5. elite force of the Ottoman army
6. authority or ruler in the Turkish empires
7. art of beautiful handwriting
8. Hindu ruler
9. a Muslim mystic
10. king in Safavid empire

Main Ideas

Section 1 (pages 304–309)

11. What are the Five Pillars of Islam?
12. Who are the "People of the Book," and how did Muslims regard them?

Section 2 (pages 310–316)

13. Who was the first caliph, and how did he reunite the Arabs?
14. How did Muslims treat conquered peoples?

Section 3 (pages 317–323)

15. Describe three business practices introduced by Muslim traders.
16. What medical advances were made by Muslim physicians?

Section 4 (pages 324–328)

17. Why did many Hindus convert to Islam during the Delhi sultanate?
18. How did Akbar's rule affect life in India?

Section 5 (pages 329–333)

19. What were the four social divisions in the Ottoman empire?
20. How did Abbas the Great strengthen the Safavid economy and encourage trade?

Chapter Focus Question

21. Who was Muhammad, and how did his teachings lead to the rise and spread of Islam?

Critical Thinking

22. **Analyze Information** In what ways was traditional Bedouin society different from the society that was formed under Islam?
23. **Draw Conclusions** Muhammad taught that "the ink of the scholar is holier than the blood of the martyr." What do you think he meant? How might this attitude have contributed to the development of Muslim civilization?
24. **Recognize Cause and Effect** Do you think there would have been a split between Sunni and Shiites if Muhammad had designated a successor before he died? Explain.
25. **Geography and History** How do you think the geography of the Middle East might have helped Muslims spread the teachings of Islam throughout the region?
26. **Make Inferences** Do you think Ottoman policies encouraged Christians in the empire to be loyal or disloyal to their Muslim rulers? Explain.
27. **Predict Consequences** How do you think Safavid shahs might have been able to halt or slow the decline of their empire after the reign of Abbas the Great?



● Writing About History

Expository Essay: Compare and Contrast Akbar the Great is considered by historians to be the greatest ruler in Indian history. The reign of his great-grandson Aurangzeb, in contrast, is highly controversial. Although often criticized because of his intolerance toward Hindus, Aurangzeb attempted to eliminate many social evils. Research the two rulers and then write a compare-and-contrast essay on their respective reigns.

Prewriting

- Write a list of the various categories you wish to compare and contrast. Refer to this list as you collect the facts and details you need to write a compare-and-contrast essay.

Drafting

- Discuss the points about each subject in the same order. For example, you could write about Akbar's view toward scholars first, followed by Aurangzeb's view. Use similar sentence structures to emphasize the points being compared.
- Give vivid and descriptive details about each point of comparison to make your essay more accessible to readers.
- Use comparison or contrast linking words—such as *similarly*, *in the same way*, *in contrast*, and *instead*—to connect your ideas as well as to highlight similarities and differences.

Revising

- Use the guidelines for revising your essay on page W22 of the Writing Handbook.



Test Preparation

I.1.HS.3, I.2.HS.2,
I.2.HS.3, V.1.HS.1

Muslim Trade Networks

In the eighth century A.D., Arab armies spread Islam across North Africa and deep into Asia. Muslim traders advanced in their wake, taking control of established trade routes on both continents. Pilgrims followed these same routes on the annual *hajj* to Mecca, eastward from Africa and westward from Asia. Trade and religion united this vast empire, as the documents below illustrate.

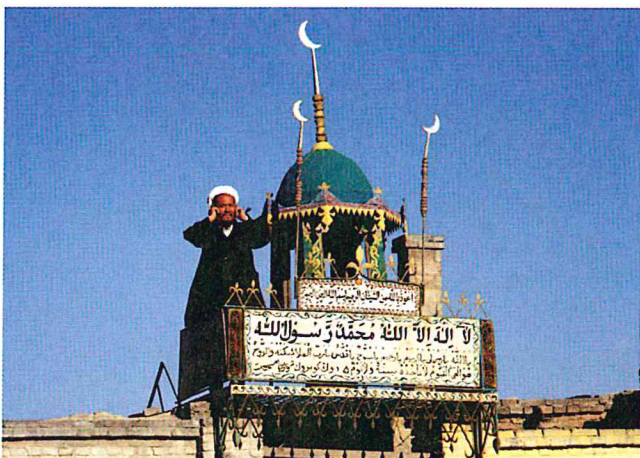
Document A

"Under the Abbasids, the center of the Moslem world was the city of Baghdad (Gift of God), founded by Caliph al-Mansur in 762 on the west bank of the Tigris. . . . The site was not chosen by inadvertence, for the Moslems had taken over the existing long-distance networks that had operated in the East for centuries. . . . if the pilgrimage caravans made only one round trip a year in the prescribed season, it was the traders who, as always, kept the Silk Road active all the year round. By the ninth century, some Arab traders had pushed overland to China."

—From *The Silk Road* by Irene M. Franck and David M. Brownstone

Document B

A muezzin calls Muslims to prayer in Urumqi, China.



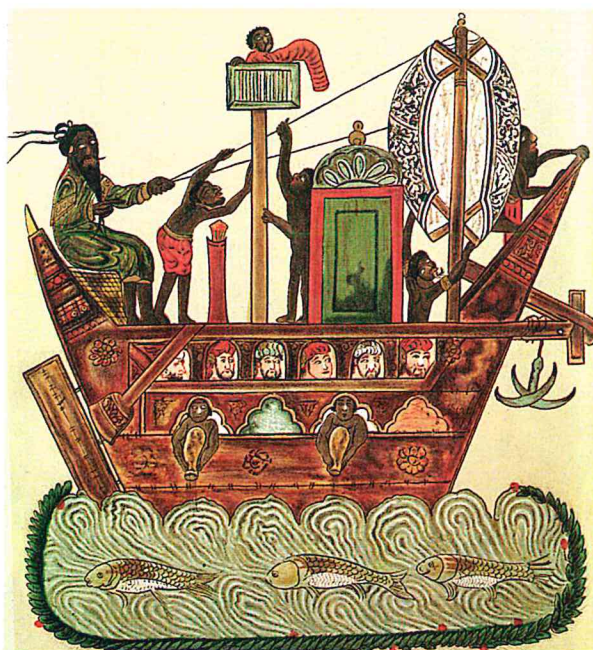
Document C

"The speed of the Arab conquest of North Africa had been made possible because of the way the Arabs treated the desert as a highway rather than an obstacle. . . . [Control of the Sahara] gave the Arab conquerors immediate control of the inland caravan routes, which had previously been controlled by independent tribal powers. . . . These inland routes were put to immediate use by merchants, messengers, military reinforcements and Mecca-bound pilgrims, for they were less dangerous than maritime travel."

—From *A Traveller's History of North Africa*
by Barnaby Rogerson

Document D

African and Arab Muslims on a merchant ship



Analyzing Documents

Directions: Read the documents above and use them with what you already know to answer the following questions.

- According to Document A, one reason the Abbasids chose Baghdad as their capital was the city's
 - religious significance to pilgrims.
 - lack of merchants.
 - location near the Silk Road.
 - strategic location for Arab armies.
- Documents B and D support the statement that
 - All Muslims are Arabs.
 - All Arabs are Muslim.
 - Muslims are ethnically diverse.
 - Muslims only traded over land.
- According to Document C, the Arabs did not consider the Sahara an obstacle. Why?
 - The Sahara is vast, hot, and dry.
 - The Arabs knew that their enemies would get lost there.
 - The Arabs liked traveling on large, hot highways.
 - The Arabs were used to traveling in the desert.
- Writing Task** In what sense did the Muslim trade routes make up a true "network"? Use these documents and information from the chapter to form your answer.