

MU'AWIYAH MADE CALIPH HERIDITARY (ESTABLISHED Umayyad DYNASTY)

(MOO.UH.WEE.UH)

MOVED FROM MADINAH TO DAMASCUS

Chapter 6 Section 2 Notes

The Arab Empire and Its Successors

pp. 192-199

- EXPANSION BROUGHT
 1. WEALTH
 2. NEW ETHNIC GROUPS INTO ISLAM
 3. OTHER CIVILIZATIONS

- VERY HARD TO GOVERN SUCH A LARGE AREA
 - ↳ PEOPLE BEGAN TO DEVELOP THEIR OWN POWER
- STRUGGLE LED TO SPLIT OF ISLAM
 1. SHIA
 2. SUNNI

- CONQUERED THE BERBERS (MED COAST)
- SOUTHERN SPAIN
- LOST IN FRANCE
- EASTERN MEDITERRANEAN

Finish the chart comparing and contrasting the early characteristics of the early caliphs with the caliphs of the Umayyad and Abbasid dynasties.

EARLY CALIPHS (KAY.LUHF)	CALIPHS of the Umayyad and Abbasid DYNASTIES
UNIFIED ARABS	CALIPHATE MADE HEREDITARY
EXPANDED TERRITORY	FURTHER TERRITORIAL EXPANSION
LARGE DEDICATED ARMY	NEW CAPITALS ESTABLISHED
TOLERANT TO PEOPLE CONQUERED	TRADE AND LEARNING EXPANDED FLOURISHED
DIDN'T FORCE TO CONVERT TO ISLAM	GROWING PROSPERITY
	MORE COMPLEX BUREAUCRACY

UH.BOO BA.KUHR

EARLY ARABS

- ABU BAKR NAMED SUCCESSOR TO MUHAMMAD
- SUCCESSOR TO MUHAMMAD KNOWN AS CALIPHS
- JIHAD → "STRUGGLE IN THE WAY OF GOD"
- TOOK OVER:
 - BYZANTINE ARMY
 - SYRIA
 - NORTHERN AFRICA
 - PERSIAN EMPIRE
- MUSLIM WARRIORS WERE ASSURED A PLACE IN PARADISE IF THEY DIED IN BATTLE
- ALLOWED CHRISTIANS AND JEWS TO PRACTICE THEIR RELIGION "PEOPLE OF THE BOOK"
- 3 CALIPHS AFTER ABU BAKER ASSASSINATED

→ KAY.LUHF

→ HARUN AL-RASHID

- NON ARAB MUSLIMS RESENTED FAVORITISM SHOWN TO ARABS
- ABU AL-ABBAS OVERTHREW THE Umayyad DYNASTY
- BUILT NEW CAPITAL AT BAGHDAD
- HEROES WERE JUDGES, MERCHANTS, GOV. OFFICIALS
- (UH.BA.SUHD) The Abbasid Dynasty
- VAST WEALTH LED TO CORRUPTION
- ALL MUSLIMS COULD HOLD BOTH CIVIL + MILITARY OFFICES
- HARUN AL-RASHID REIGN KNOWN AS GOLDEN AGE
- PERIOD OF GROWING PROSPERITY
- EVENTUALLY RULERS STARTED TO BREAK AWAY

BECAME CENTER OF ENORMOUS TRADE

- NOMADIC PEOPLE CONVERTED TO ISLAM

(SEHL.JOOK) The Seljuk Turks

→ FATIMID DYNASTY

- GREW STRONGER MOVING INTO IRAN + ARMENIA
- SULTAN → "HOLDER OF POWER"
- CAPTURED BAGHDAD; HELD MILITARY + POLITICAL POWER
- PUT MILITARY PRESSURE ON BYZANTINE EMPIRE
- SALADIN TOOK OVER OF EGYPT + MADE HIMSELF SULTAN ENDING FATIMID DYNASTY

↳ INVADDED JERUSALEM + DESTROYED CHRISTIAN FORCES

- A PASTORAL HORSE RIDING PEOPLE
- NOT MUSLIM

The Mongols

- VERY DESTRUCTIVE IN THEIR CONQUESTS
- THEIR GOAL WAS TO CREATE MASS TERROR
- GENGHIS KHAN MOST KNOWN LEADER
- CAPTURED BAGHDAD; KILLED ABOUT A MILLION MUSLIMS + MEMBERS OF ABASID DYNASTY
- OVER TIME MONGOLS CONVERTED TO MUSLIMS
- NEW CENTER BECAME CAIRO, EGYPT

* MISTRUST BETWEEN MUSLIMS + CHRISTIANS

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People in World History Activity 6 Profile 1

2ND CALIPH

Umar (c. 581-644)

The first four caliphs, or successors to Muhammad, are called "the Rightly Guided Caliphs." All four were close friends or relatives of Muhammad, and all worked to protect and spread the word of Islam. All of these men are revered within the Islamic tradition. The second of these caliphs, Umar ibn al-Khattab, or Umar, holds a special place. For it was Umar who led the conquests that would spread Arab culture and the Islamic faith throughout Southwest Asia and North Africa. The results of his conquests have fundamentally affected the life of the peoples of these regions ever since.

Like Muhammad, Umar was born in Makkah. Like many others, he was at first hostile to Muhammad and his teachings. By 618, however, he had converted to Islam and became one of Muhammad's close advisers. He supported Abū Bakr, Muhammad's father-in-law, as the first caliph. Abū Bakr named Umar as his successor in 634. From this time until his death 10 years later, Umar would do more to spread Islam than anyone except Muhammad himself.

Above all else, Umar was an expansionist general who led the Arabs on a series of victories. Within two years of the beginning of his caliphate, his armies invaded the Byzantine Empire. In a short time, they had captured Syria and Palestine. The important cities of Damascus and Jerusalem fell to his troops. The Arabs invaded and conquered Egypt and pushed farther across northern



Africa. They even challenged, and defeated, forces of the Persian Empire.

At the time of Muhammad's death, the Arabs controlled the Arabian Peninsula. By the end of Umar's rule, Arab territory had more than doubled, stretching north to the Black and Caspian Seas and along much of the south shore of the Mediterranean.

Umar's rule over the regions he conquered was not completely autocratic. Conquered peoples, although forced to pay tribute, were not forced to convert to Islam and were allowed to keep many of their local customs. Umar governed in a way that minimized conflict among Muslims, Christians, and Jews. His reasonable rule, however, could not save him from a violent death. A Persian slave, dissatisfied with his rule, killed Umar while he was at worship in the city of Madinah. Before he died, Umar had appointed a committee to decide on his successor. Thus, he left a legacy of a peaceful transition as well as the more enduring one of the spread of Arab culture and Islam.

REVIEWING THE PROFILE

Directions: Answer the following questions on a separate sheet of paper.

1. To what areas did Umar extend Arab and Muslim influence? TERRITORY DOUBLED
2. How did Umar ensure there would be a peaceful transition of leadership after his death?
3. Critical Thinking Drawing Conclusions. Why do you think Umar did not force his conquered subjects to adopt Islam?

HE WAS ALLOWING PEOPLE TO PRACTICE THEIR OWN FAITH AND CUSTOMS TO KEEP UNITY

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Historical Significance Activity 6



Islamic Architecture

One important Islamic contribution to world architecture is the mosque—the temple in which Muslims gather to worship. Although mosques, with their elaborate interior mosaics and other decorations, are often very beautiful, their purpose is to welcome and shelter the faithful. The architecture that all mosques share reflects this purpose.

The First House of Worship

Muhammad made his flight to the city of Madinah in A.D. 622. In Madinah, a community of believers gathered to worship in Muhammad's house. The design of the house was fairly simple: there was an ① enclosed, oval-shaped courtyard with small huts or shelters along one wall, and a covered corridor for the poor followers. Since the time of Muhammad, almost all mosques ② have repeated the basic shape of this first house of worship. Most mosques have an

enclosed courtyard, a building at one end for reciting prayers, and two corridors on each side.

The Mosque Today

During Muhammad's first two years in Madinah, he prayed in the direction of Jerusalem. He then received a revelation that the true direction was toward Makkah, the final destination of the hajj. All mosques ② are designed to face toward Makkah, and a decorative recess marks that direction. Similarly, when Muhammad prayed in Madinah, he summoned people to prayer by standing on the roof. People are now ② called to prayer from atop a tall tower called a minaret, which is either attached to the mosque or stands close to it. In many mosques, the courtyards have been expanded to accommodate increases in the number of worshippers.

DIRECTIONS: Answer the following questions in the space provided.

1. What was the original design of Muhammad's house of worship in Madinah?

ENCLOSED, OVAL SHAPED COURTYARD W/ SMALL HUTS OR SHELTERS
ALONG ONE WALL, AND A COVERED CORRIDOR FOR THE
POOR FOLLOWERS

2. What is the relationship between Muhammad's house in Madinah and later mosques?

- REPEATED SAME BASIC SHAPE
- DESIGNED TO FACE TOWARD MAKKAH
- PRAY ATOP TALL TOWER (MINARET)

3. Use the information contained in the passage above to write a paragraph on why it might be important for Muslims to keep a strong connection between the mosque and Muhammad's original house. What might the building in which a person prays communicate about his or her religion?

- TRADITION
- VALUES