

Chapter 6 Syllabus:

The World of Islam

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| Monday Sept. 20 | Read Section 1 “Rise of Islam” pp. 188-191 Section 1 Notes Primary Source Reading on Muhammad <i>Map Skills Activity (Due Sept. 21) 10 points</i> |
| Tuesday Sept. 21 | Lecture “Rise of Islam” Class Discussion on Primary Source Reading Correct and Collect Map Skills Activity |
| Wednesday Sept. 22 | Read Section 2 “The Arab Empire & Its Successors” pp. 192-199 Section 2 Notes Umar Reading |
| Thursday Sept. 23 | <u>SURPRISE QUIZ Section 1 & 2 (20 points)</u> Lecture “The Arab Empire & Its Successors” Class Discussion on Umar Reading |
| Friday Sept. 24 | Read Section 3 “Islamic Civilization” Section 3 Notes |
| Monday Sept. 27 | Lecture “Islamic Civilization” Class Time for <i>Chapter 6 Review Packet (DUE Sept 30; 20 points)</i> |
| Tuesday Sept. 28 | Read Section 4 “Islamic Architecture” pp. 204-207 Section 4 Notes Islamic Architecture Activity |
| Wednesday Sept. 29 | Islamic Video Activity |
| Thursday Sept. 30 | Correct and Collect Review Packet Lecture “Islamic Architecture” |
| Friday October 1 | Chapter 6 Study Guide Chapter 6 Clicker Review |
| Monday October 4 | <u>Chapter 6 Test</u> |

Chapter 6 Study Guide

“The World of Islam”

Vocabulary:

1. Sheikh
2. Hijrah
3. Hiji
4. Shari'ah
5. Bazaar
6. Dowry
7. Astrolabe
8. Minaret
9. Muezzin
10. Arabesques
11. Caliph
12. Jihad
13. Vizier
14. Sultan
15. Mosque

People:

1. Allah
2. Muhammad
3. Abu Bakr
4. Mu'awiyah
5. Genghis Khan
6. Abu Al-Abbas
7. Gabriel
8. Ibn-Rushd
9. Ibn-Sina
10. Ibn-Khaldun
11. Omar Khayyam
12. Umar

Places:

1. Madinah
2. Makkah (Mecca)
3. Baghdad
4. Damascus
5. Cairo
6. Great Mosque of Samarra

Key Issue and Events:

1. Major Dynasties: Umayyad, Abbasid, Seliuk Turks (Fatimid)
2. Impact of Trade
3. Role of Muslim Men vs. Women
4. Five Pillars of Islam
5. Urban Characteristics
6. Rural Characteristics
7. Slaves
8. The Battle of Tours
9. Islamic Architecture

Chapter 6 Section 1 Notes

The Rise of Islam

pp. 188-191

Vocabulary:

sheikh-

Allah-

Quran-

Islam-

Hijrah-

hijj-

shari'ah-

5 Pillars of Islam

- 1.
- 2.
- 3.
- 4.
- 5.

What problems did Muhammad encounter while trying to spread the message of Islam?

EXTRA NOTES:

How is the shari'ah different from the Five Pillars of Islam?

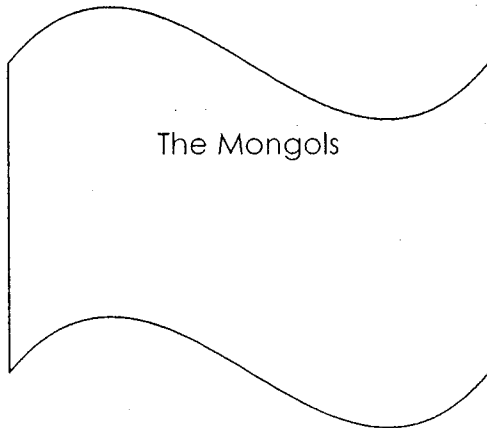
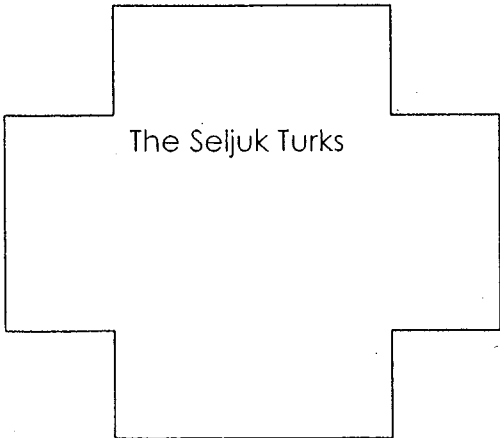
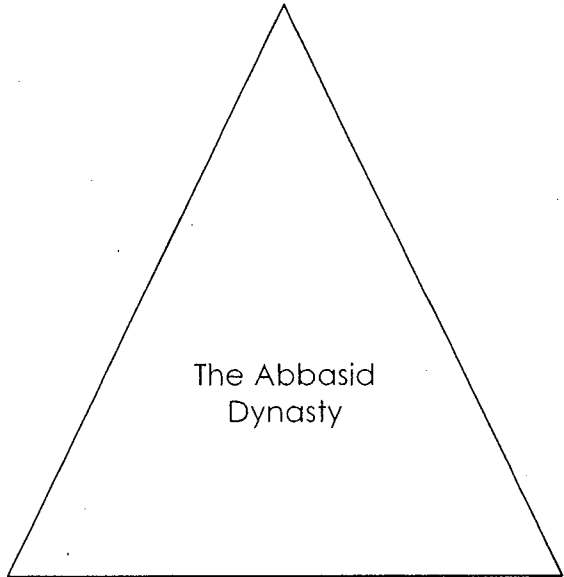
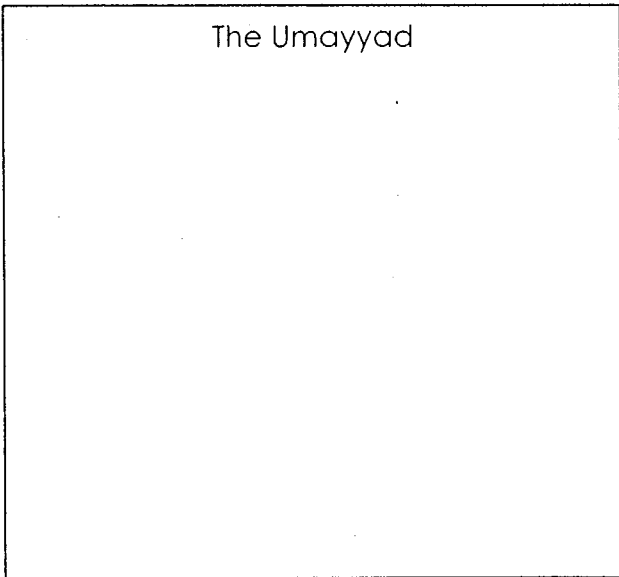
Chapter 6 Section 2 Notes

The Arab Empire and Its Successors

pp. 192-199

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

| EARLY CALIPHS | CALIPHS of the Umayyad and ABBASID DYNASTIES |
|---------------|--|
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Chapter 6 Section 3 Notes

Islamic Civilization

pp. 200-203

Compare the urban areas of the Arab Empire to the more rural areas of the empire.

| URBAN AREAS | RURAL AREAS |
|-------------|-------------|
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| | |
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| | |

Characteristics of Farming:

- 1.
- 2.
- 3.

Describe how life in the Arab Empire did and did not reflect the principle of equality.

Describe the basic differences in the roles of Muslim men and women.

Explain how Islamic beliefs influenced the treatment of slaves.

Bazaar-

Dowry-

Chapter 6 Section 4 Notes

The Culture of Islam

pp. 204-207

Main Ideas: Philosophy, Science, and History

1. _____
2. _____
3. _____
4. _____

Main Ideas: Literature

1. _____
2. _____
3. _____
4. _____

Main Ideas: Art and Architecture

1. _____
2. _____
3. _____
4. _____

Astrolabe-

Minaret-

Muezzin-

Arabesques-

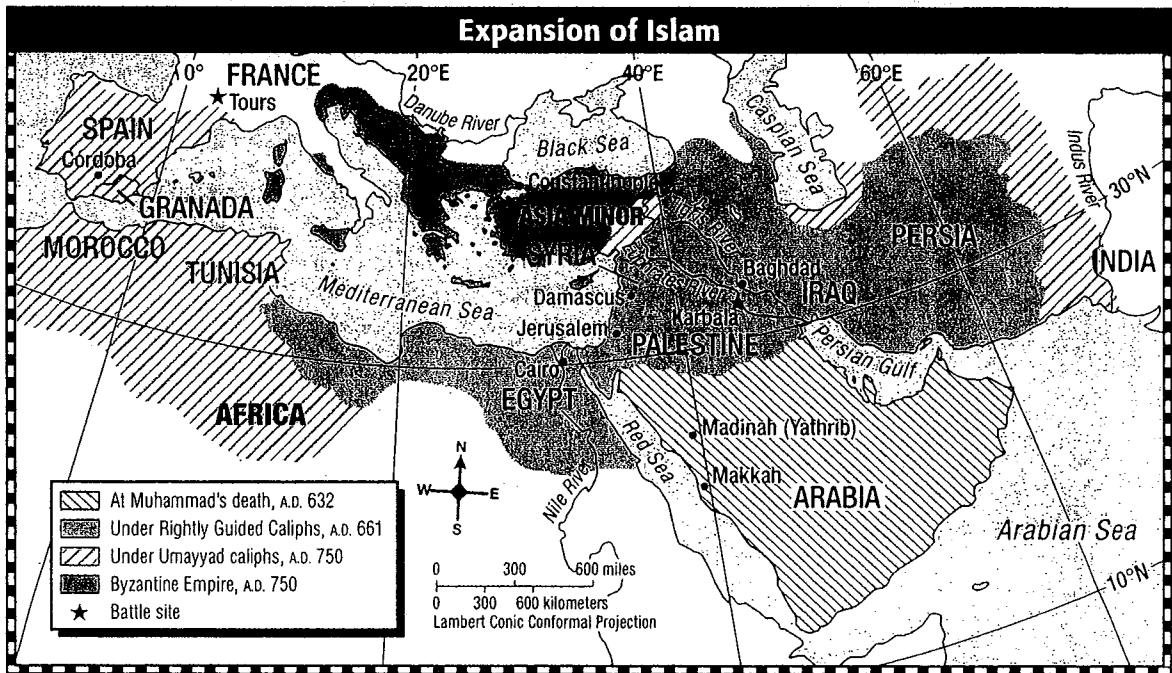
Mapping History Activity 6



Distant Outposts

During the period of Islamic civilization described in Chapter 6, the Islamic Empire had three different capitals. Madinah was the capital under the Rightly-Guided Caliphs (true followers of Muhammad). The capital of the Umayyad Empire was Damascus. The Abbasids built the city of Baghdad for their capital.

DIRECTIONS: The map below shows the Islamic Empire during three different periods. Use the map to answer the questions and complete the activity that follow.



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1. What is the approximate distance from Makkah to Madinah?

2. How far is Madinah from Damascus?

3. What was the primary direction of Islamic expansion from the Arabian Peninsula?

4. In what direction would pilgrims traveling from Cairo to Makkah travel?

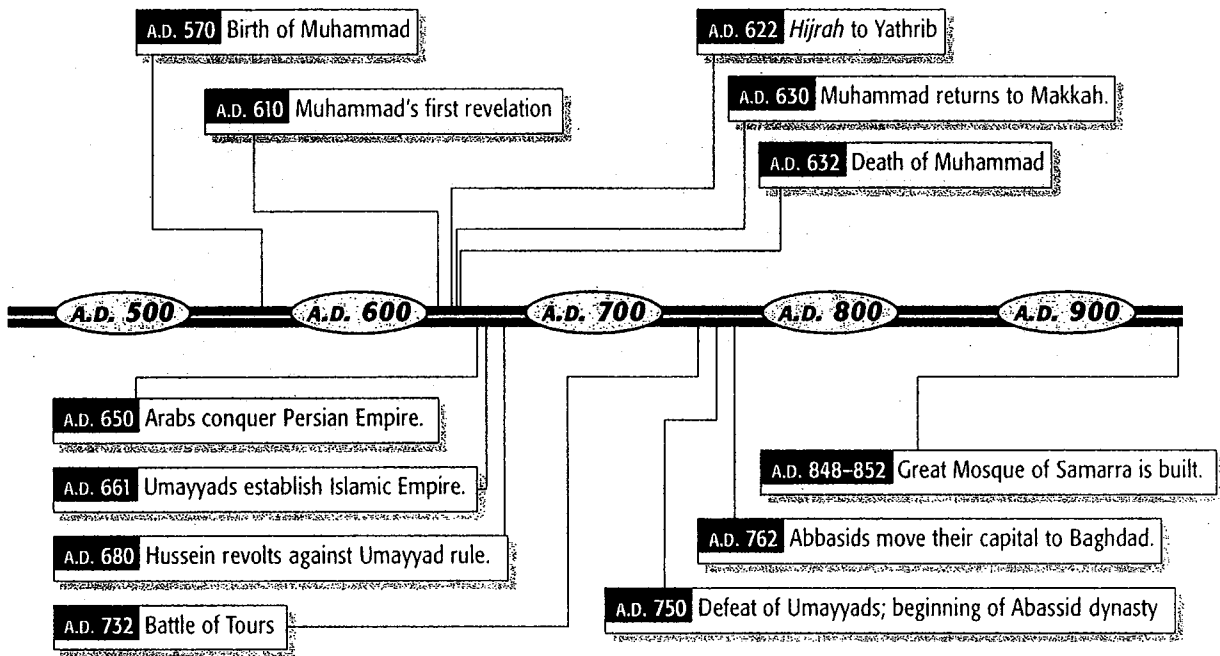
5. The Muslim armies engaged in the jihad traveled along the North African coast to Morocco, then Spain, and north into France where their advance was stopped at the Battle of Tours. Draw the likely path followed by the armies.

6. What was the approximate distance traveled by Islamic armies from Makkah to Tours?

Time Line Activity 6

The World of Islam

DIRECTIONS: The first centuries of Islamic civilization were a time of expansion and accomplishment. Read the time line below. Then answer the questions that follow.



- In A.D. 762, _____ became the new capital for the _____ dynasty.
- Muhammad returned to Makkah in _____.
- The Battle of Tours took place in _____.
The _____ dynasty ruled at that time.
- What event took place exactly a century before the Battle of Tours?

- The *Hijrah* took place in _____.
- The Umayyad dynasty ended in _____.
- Muhammad experienced his first revelation in _____.
- The Great Mosque of _____ was built in _____.
- The Persian Empire was conquered in _____.
- Hussein revolted against Umayyad rule in _____.



PRIMARY SOURCE READING 6

Muhammad's Wife Remembers the Prophet

Islam was spread by an Arab merchant named Muhammad. Upon his death, he left behind two major achievements: a monotheistic religion that stood on an equal footing with Judaism and Christianity and a well-organized political-religious community that increased the power and influence of the Arabs. What kind of man was Muhammad that he could achieve such profound changes in Arab civilization?

Muhammad's third wife was Ayesha, the young daughter of one of his strongest supporters, Abū Bakr. Even though this marriage was made for political reasons, Ayesha seems to have loved and admired Muhammad. She was only 18 years old when he died, but she later became an active leader in the political struggles over who should be caliph.

Guided Reading *In this selection, read to learn what an Arab writer has recorded in an interview with Ayesha about Muhammad as a person.*

When Ayesha was questioned about Mohammed [Muhammad] she used to say:

He was a man just such as yourselves. He laughed often and smiled much. He would mend his clothes and cobble his shoes. He used to help me in my household duties; but what he did oftenest was to sew. If he had the choice between two matters, he would choose the easiest, so long as no sin could accrue therefrom. He never took revenge excepting where the honor of God was concerned. When angry with anyone, he would say, "What hath taken such a one that he should soil his forehead in the mud."

His humility was shown by his riding on asses, by his accepting the invitations even of slaves, and when mounted, by his taking another behind him.

He would say: "I sit at meals as a servant does and I eat like a servant. For I really am a servant."

He would sit as one that was always ready to rise. He discouraged fasting that was beyond the established duty, and works of mortification. When seated with his followers, he would remain long silent at a time. In the Mosque at [Madinah], they used to repeat pieces of poetry and tell stories regarding the incidents that occurred in the "days of ignorance" and laugh; and Mohammed, listening to them, would smile at what they said.

Mohammed hated nothing more than lying.

Whenever he knew that any of his followers had erred in this respect, he would hold himself aloof from them until he was assured of their repentance.

How He Talked

He did not speak rapidly, running the words into one another, but enunciated each syllable distinctly, so that what he said was imprinted in the memory of everyone who heard him. When at public prayers, it might be known from a distance that he was reading, by the motion of his beard. . . .

He used to stand for such a long time at his prayers that his legs would swell. When remonstrated with, he said: "What! Shall I not behave as a thankful servant [of Allah] should?"

He refused to accept presents that had been offered as alms. Neither would he allow any one in his family to use what had been brought as alms. "For," said he, "alms are the impurity of mankind (meaning that which cleanses them of impurity)." His scruples on this point were so strong that he would not even eat a date picked up on the road, lest perchance it might have been dropped from a tithe load. . . .

Mohammed had a special liking for sweetmeats and honey. A tailor once invited him to his house and placed before him barley bread, with stale suet. There was also a pumpkin in the dish. Now Mohammed greatly relished the pumpkin.



PRIMARY SOURCE READING 6

His servant Anas used to say as he looked at a pumpkin: "Dear little plant, how the Prophet loved thee!"

When Mohammed ate fresh dates he would keep the bad dates in his hand. Someone asked him on a certain occasion to give him the dates he had rejected. "Not so," Mohammed answered, "What I do not like myself, I do not like to give another."

Once a trayful of fresh dates was brought to him. He set it down on his knees and, taking them up by handfuls, sent a handful to each of his wives. Then, taking another handful, he ate it himself. He kept throwing the stones [pits] to his left side, and the domestic fowl came and ate them up.

... He never ate reclining for [the Angel] Gabriel had told him that such was the manner of kings; nor had he ever two men walk behind him. ... When offered by Gabriel the valley of

[Makkah] full of gold, he preferred to forgo it, saying that when he was hungry he would come before the Lord lowly, and when he was full, with praise.

Mohammed's Poverty at [Madinah]

Ayesha says that for months together Mohammed did not get a full meal: Months used to pass and no fire would be lighted in Mohammed's house either for baking bread or cooking meat. One night Abu Bakr sent Mohammed the leg of a kid [young goat]. I held it while the Prophet cut off a piece for himself; and in his turn the Prophet held it while I cut off a piece for myself.

"What!" exclaimed the listeners, "And ye ate without a lamp?"

"Had we possessed oil for a lamp think you not that we should have lighted it for [cooking] our food?"

INTERPRETING THE READING

Directions Use information from the reading to answer the following questions. If necessary, use a separate sheet of paper.

1. What actions show that Muhammad was devoutly religious?

2. What faults in other people made Muhammad angry?

Critical Thinking

3. **Identifying Central Issues** According to Ayesha, what kind of a man was Muhammad? Did he behave like a ruler? Explain.

People in World History Activity 6 Profile 1

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?
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?

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 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 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 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 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 worshipers.

DIRECTIONS: Answer the following questions in the space provided.

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

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

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?



Guided Reading Activity 6-1

The Rise of Islam

DIRECTIONS: Answer the following questions as you read Section 1.

1. What language did the Arabs speak, and where did they live?

2. How were Arabian tribes ruled, and how were the rulers selected?

3. What accomplishment made it possible for the Arabs to begin to take part in the caravan trade?

4. What object became the principal object of worship among the Arabs?

5. As Muhammad grew to manhood, what did he find troubling within his culture?

6. What do Muslims believe was given to Muhammad while he meditated alone in the hills?


7. What written document resulted from Muhammad's revelations from Allah?

8. Define the *Hijrah*.

9. What are three similarities between Islam, Christianity, and Judaism?

10. What is a difference between Islam and Christianity?

11. Name the Five Pillars of Islam.

 **Guided Reading Activity 6-2**

The Arab Empire and Its Successors

DIRECTIONS: As you are reading the section, decide if a statement is true or false. Write **T** if the statement is true or **F** if the statement is false. For all false statements, write a corrected statement.

- _____ 1. Muhammad left clear instructions as to who would succeed him at death.

- _____ 2. Raiding one's enemies was known in the Quran as the "struggle in the way of God," or jihad.

- _____ 3. The courage of the Arab soldiers was enhanced by the fact that they had superior weapons to most of their enemies.

- _____ 4. The general Mu'awiyah was known for one outstanding trait: he used more force than necessary whether it was needed or not.

- _____ 5. Mu'awiyah moved the capital of the Arab Empire from Madinah to Damascus, Syria.

- _____ 6. Arab expansion in Europe came to a halt because of geographical barriers that stood in the way of advancing Arab armies.

- _____ 7. The Shia Muslims accept only the descendants of Ali as the true rulers of Islam, while the Sunni Muslims claim the descendants of the Umayyads were the true caliphs.

- _____ 8. In 1187 Saladin's army invaded the kingdom of Jerusalem and destroyed the Christian forces there.

- _____ 9. As a result of the Mongol destruction of Baghdad, the new center of Islamic civilization became Cairo, in Egypt.

SECTION 6-2



Guided Reading Activity 6-3

Islamic Civilization

DIRECTIONS: Fill in the blanks below as you read Section 3.

For the most part, the period of the Arab Empire was (1) _____. Trade was carried both by ship and by (2) _____ caravans, which traveled from Morocco in the far west to the countries beyond the Caspian Sea. The development of (3) _____ and the use of (4) _____ made it easier to exchange goods.

(5) _____, (6) _____, and (7) _____ were the centers of administrative, cultural, and economic activity for their regions. Usually the most impressive urban buildings were the (8) _____ for the caliphs and the great (9) _____ for worship. Rules for sale of meat in the market stated, "Grilled meats should only be made with (10) _____ meat and not with meat coming from a sick animal and bought for its cheapness."

To be a Muslim is not simply to worship Allah but also to live one's life according to Allah's teachings as revealed in the (11) _____. According to Islam, all peoples are equal in the eyes of Allah except one; (12) _____ were not considered equal. Slavery was (13) _____ in the Islamic world.

The Quran granted women (14) _____ and (15) _____ equality with men. Both had (16) _____ and (17) _____. Most men had only one wife because the men were required to pay (18) _____ to their bride. Women had the right to freely enter into marriage, but they also had the right of (19) _____.





Guided Reading Activity 6-4

The Culture of Islam

DIRECTIONS: Fill in the blanks below as you read Section 4.

1. Arabs were not only aware of Greek _____, they were translating works by _____ and _____ into Arabic.
2. The Muslims adopted and passed on the _____ system of India, including the use of the zero.
3. They also perfected the _____, an instrument that made it possible for Europeans to sail to the Americas.
4. Ibn-Khaldūn, who lived in the fourteenth century, was the most prominent Muslim _____ of the age.
5. One of the most familiar works of Middle Eastern literature is the _____ of Omar Khayyām.
6. The Great Mosque of _____ in present-day _____ was the world's largest mosque at the time it was built, covering 10 acres.
7. Because the Muslim religion combines _____ and _____ power in one, palaces also reflected the glory of Islam.
8. One feature of these palaces that looked like castles was a _____ over the entrance gate with holes through which _____ could be poured down on the heads of attacking forces.
9. The finest example of the Islamic palace is the fourteenth-century _____ in Spain.
10. No _____ of the prophet Muhammad ever adorns a mosque, in painting or in any other art form.