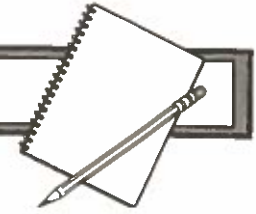


Daily Lecture and Discussion Notes

Chapter 6, Section 1



Did You Know? Ramadan is an important holiday for Muslims. They fast from sunrise to sunset during Ramadan, the ninth month of the year. Because the beginning and end of Ramadan are declared when a trustworthy witness testifies before the authorities that the new moon has been sighted, a cloudy sky can delay or prolong the fast.

I. The Arabs (pages 191–192)

- A. The Arabs were a nomadic, Semitic-speaking people who lived in the **Arabian Peninsula**, a harsh desert with little water. The hostile surroundings made the Arabs move continually to water and feed their animals.
- B. Arabs organized into loosely connected, independent tribes to help each other with their difficult lives. A **sheikh**, chosen from a leading family by a council of elders, led each tribe. Early Arabs herded sheep and farmed on the oases of the Arabian Peninsula. After the camel was domesticated in the first millennium B.C., Arabs expanded the caravan trade and became major carriers between the Persian Gulf and the Mediterranean Sea.
- C. Most early Arabs were polytheistic, but **Allah** (Arabic for “God”) was the supreme God. They traced their ancestry to Abraham and his son Ishmael, who were believed to have built a shrine called the Kaaba at **Makkah** (Mecca). The cornerstone of the Kaaba, the Black Stone, was revered for its association with Abraham.
- D. By the sixth century A.D. the trade route through Makkah to modern Yemen and across the Indian Ocean became popular. Communities along this route flourished. Tensions arose between the wealthy merchant class and the poorer clanspeople and slaves.

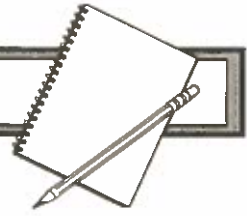
Discussion Question

Tension arose among early Arabs between the rich and poor classes. What are some examples of that kind of tension in the history of the United States? (*Answers will vary. Numerous examples come from the history of the relations between industrial and manufacturing workers—miners and factory workers, for example—and their employers.*)



Daily Lecture and Discussion Notes

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II. The Life of Muhammad (pages 192–193)

- A.** Muhammad was born into a merchant family in Makkah. He was orphaned early. He became a caravan manager and married his boss, a rich widow named Khadija. Muhammad was deeply troubled by the gap in his area between the rich merchants, who he thought were greedy, and most Makkans, who he thought were simple and honest. He went to the hills to meditate on the matter.
- B.** While meditating, Muslims believe, Muhammad received revelations from God. Islam teaches that the messages were given by the angel Gabriel, who told Muhammad to recite what he heard.
- C.** Muhammad came to believe that Allah had revealed himself partially through Moses (Judaism) and Jesus (Christianity), and that Allah's final revelations were to him. The **Quran**, the holy scriptures of **Islam**, came out of these revelations. (The word *Islam* means "submission to the will of Allah.") The Quran contains the ethical guidelines for **Muslims**, those who practice Islam. Islam has only one God, Allah, and Muhammad is his prophet.
- D.** Muhammad set out to convince the people of Makkah that his revelations were true. His wife was his first convert, but after preaching for three years he had only 30 followers. They were persecuted. In 622 he and some of his followers moved north to Yathrib, later renamed **Madinah** (Medina: "city of the prophet"). This journey is known as the *Hijrah*, and 622 is the first year of the Muslim calendar. Muhammad won support from residents of Madinah and **Bedouins**, Arabs in the desert. These formed the first community of practicing Muslims.
- E.** Muhammad did not separate political and religious authority. Submission to the will of Allah meant submitting to his prophet, and Muhammad became a religious, political, and military leader. He assembled a military force to defend his community. His military victories soon attracted many followers.
- F.** In 630 Muhammad returned to Makkah with ten thousand soldiers. The city surrendered and many residents converted to Islam. Muhammad declared the Kaaba a sacred shrine. Two years later, Muhammad died, as Islam was first spreading throughout the Arabian Peninsula.



Daily Lecture and Discussion Notes

Chapter 6, Section 1



Discussion Question

Muhammad did not separate religion and politics as we are supposed to do in America. He believed that the state should establish a religion, something forbidden by the United States Constitution. Is it important that politics and religion be separated? Why or why not? (*Answers will vary. Accept answers that show an understanding of the relevant issues. Two are the right to religious freedom and the effects of claiming God has a particular political affiliation. Students may argue for negative or positive effects.*)

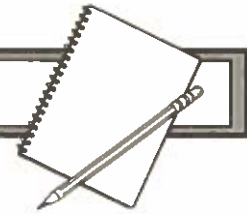
III. The Teachings of Muhammad (pages 193–194)

- A. Islam is monotheistic. Allah is the all-powerful Creator of everything. Islam offers salvation and the hope of an afterlife for those who subject themselves to Allah's will.
- B. Muhammad is not considered divine, as Jesus is. He is a prophet who conveys Allah's final revelation. To do Allah's will, one must follow an ethical code comprised of the Five Pillars of Islam: Believe in Allah and Muhammad as his prophet; pray to Allah five times a day with public prayer on Fridays; give alms to the poor and unfortunate; observe the holy month of Ramadan, especially by fasting; make a pilgrimage to Makkah once, if possible. This pilgrimage is called the *hajj*.
- C. Islam is more a way of life than a set of beliefs. After the prophet's death, Muslim scholars drew up a law code called the *shari'ah*. It provides guidelines for daily living, and much of it comes from the Quran. Muslims must follow sound principles, such as honesty and justice. Muslims may not gamble, eat pork, drink alcoholic beverages, or be dishonest.

Discussion Question

What are some similarities among Islam, Judaism, and Christianity? (*All three religions are monotheistic and believe in the same God; all three dictate laws of behavior, and all three stress the importance of faith.*)

Daily Lecture and Discussion Notes



Chapter 6, Section 2

Did You Know? During the creation of the Arab Empire, the caliphs prohibited the destruction of Christian and Jewish houses of worship, pictures, and artifacts. The second caliph, Umar, upon entering Jerusalem, protected Christian churches and religious artifacts. Other Arab conquerors preserved the Egyptian Sphinx and the impressive artwork of Persia.

I. Creation of an Arab Empire (pages 196–198)

- A. Muhammad's death left his followers with a problem of succession. He had no son, and his daughters could not lead in such a male-dominated society. Some of Muhammad's closest followers chose **Abu Bakr**, Muhammad's father-in-law. He was named **caliph**, or successor to Muhammad.
- B. Islam grew under Abu Bakr. Muslims expanded over Arabia and beyond. Muhammad had used the Arabic custom of raiding one's enemies. To spread the movement, Abu Bakr did as well. The Quran calls this activity "struggle in the way of God," or **jihad**. Abu Bakr warred on neighboring peoples. By 650, Egypt, the Byzantine province of Syria, and the Persian Empire were part of the Arab Empire.
- C. The Arabs were fierce fighters led by brilliant generals. Military courage was enhanced by the belief that a warrior killed in battle was assured a place in Paradise.
- D. The first two caliphs to rule after Abu Bakr's death were killed. In 656, Muhammad's son-in-law, Ali, became caliph, but he was also assassinated after ruling for five years.
- E. Arab administrators were tolerant in their conquered territories. Some places retained local governments, and no one was forced to convert to Islam. Those who did not convert were required to be loyal to Muslim rule and pay taxes.

Discussion Question

Compare the creation of the Arab Empire with the creation of the Roman Empire and the Empire of Alexander the Great. (*All depended on the military, and they conquered some of the same land. The Roman and Arab expansion took several generations, while Alexander created his in just a few years.*)

II. The Umayyads (pages 198–199)

- A. In 661 the general **Mu'awiyah** became caliph. He was a rival of Ali, and was known for one major virtue: he used force only if necessary. He made the office of caliph (caliphate) hereditary and began the **Umayyad dynasty**. Since he had been governor of Syria, he moved the capital of the Arab Empire from Madinah to **Damascus**.



Daily Lecture and Discussion Notes

Chapter 6, Section 2



- B. At the beginning of the eighth century, Arabs conquered and converted the **Berbers**, a pastoral people who lived on the coast of North Africa. Around 710, combined Arab and Berber forces occupied southern Spain. By 725 most of Spain was a Muslim state. In 732, Arab forces were defeated at the Battle of Tours in present-day France, bringing an end to Arab expansion in Europe.
- C. In 717 Muslims attacked Constantinople, but their navy was defeated by the Byzantine Empire. This created an uneasy frontier in southern Asia Minor between the Byzantine Empire and the Islamic world. Arab power now extended east in Mesopotamia and Persia, north into central Asia, and into the southern and eastern Mediterranean parts of the old Roman Empire.
- D. Internal struggles threatened the Umayyad Empire's stability. Local administrators favored Arabs, and revolts broke out. The most important was led by **Hussein**, second son of Ali. In 680 he battled against Umayyad rule. Most of his followers defected, however, and he fought 10,000 soldiers with only 72 warriors. All died.
- E. This struggle caused Islam to split into two groups, the **Shiite** and the **Sunni**. The former say the descendents of Ali are the rulers of Islam, and the latter claim that the descendents of the Umayyads are the true caliphs. This split continues today. Most Muslims are Sunnis, but much of Iraq and Iran consider themselves Shiites.

Discussion Question

History shows that religions commonly break into factions that then distrust each other and often treat each other badly. Why are these splits such common occurrences?

(Answers will vary. Accept relevant, thoughtful answers. One good answer is that believers find holding the correct beliefs fundamental to their faith. Variations from correct belief are hard to tolerate, therefore.)

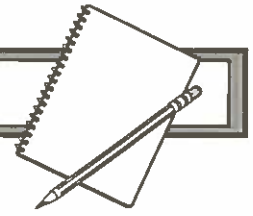
III. The Abbasid Dynasty (pages 199–201)

- A. Because of both favoritism toward Arabs and Umayyad corruption, resentment against Umayyad rule grew. In 750, Abu al-Abbas overthrew the Umayyad dynasty and founded the **Abbasid dynasty**, which lasted until 1258.
- B. In 762 the Abbasids built a new capital at **Baghdad**, on the Tigris River. This location took advantage of river and caravan traffic. This move eastward increased Persian influence and created a new outlook. Not warriors, but judges, merchants, and government officials were the heroes. Also, all Muslims, Arab or not, could now hold both civil and military offices.



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- C. The ninth-century Abbasid dynasty thrived. The reign of **Harun al-Rashid** is considered the dynasty's golden age. He was known for his charity and patronage of the arts. His son al-Ma'mun was a great patron of learning. He supported astronomical investigations and created a foundation for translating Greek works.
- D. This time also saw economic prosperity. Baghdad became the center of a huge trade empire extending into Asia, Africa, and Europe. Under the Abbasids, the caliph became more regal and the bureaucracy more complex. A council headed by a prime minister, or **vizier**, advised the caliph. During council meetings, the caliph sat behind a screen and whispered his orders to the vizier.
- E. The Abbasid Empire had problems. It experienced much fighting over succession to the caliphate. Harun al-Rashid's two sons almost destroyed Baghdad when they fought to succeed him. Vast wealth led to financial corruption, and a shortage of qualified Arabs to fill key government positions enabled non-Arabs, such as Persians and Turks, to become a dominant force in the military and bureaucracy. This aided disintegration. Finally, the rulers of the provinces began to break from the central government. Spain established its own caliphate. Morocco became independent, and in 973 Egypt established a dynasty under the Fatimids, with its capital at **Cairo**.

Discussion Question

Rejecting the Umayyad favoritism towards Arabs, the Abbasid Empire took advantage of the diversity of its peoples to build its civilization. Do you think the United States uses its diversity similarly? (*Answers will vary. Students should support their answers with examples.*)

IV. The Seljuk Turks and The Crusades (pages 201–202)

- A. The Fatimid dynasty soon became the center of Islamic civilization. The dynasty played a major role in trade because of its position in the Nile delta. They created a strong army by hiring non-native soldiers. One group was the Seljuk Turks.
- B. The **Seljuk Turks** were a nomadic people from central Asia. They had converted to Islam and prospered as soldiers for the Abbasid caliphate. By the eleventh century they had taken over the eastern part of the Abbasid Empire. In 1055 a Turkish leader captured Baghdad and took over the empire. His title was **sultan**, "holder of power." The Seljuk Turks held the political and military power in the Abbasid Empire.
- C. In 1071 the Byzantines challenged the Turks, who defeated them. The Turks took over the Anatolian Peninsula. The Byzantine Empire turned to the West for help.



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- D. The Byzantine emperor Alexius I asked the Christian states of Europe for help against the Turks. Many Europeans agreed, and a series of crusades began in 1096. At first the crusaders put the Muslims on the defensive. In 1169, however, **Saladin** took control of Egypt, ending the Fatimid dynasty. He also took the offensive, and in 1187 Saladin's army destroyed the Christian forces in the kingdom of Jerusalem.
- E. The chief effect of the Crusades was to breed centuries of mistrust between Muslims and Christians.

Discussion Question

The Crusades were a Christian holy war. Does the concept of a "holy war" make sense to you? Why or why not? (*Answers will vary. Accept relevant, thoughtful answers. One probable answer will argue there is a contradiction between the slaughter of war and the idea of the holy, or sacred, since God is love and war is violent. Some may argue that warring in the name of God is blasphemy. Others may say that war can sometimes be just.*)

V. The Mongols (page 202)

- A. The **Mongols** were a pastoral people who came out of the Gobi in the early thirteenth century and took control of much of the known world (see Chapter 8). They were highly destructive conquerors whose goal was to create such terror that people would not fight back. In 1258 the Mongols seized Persia and Mesopotamia. Their leader H \ddot{u} leg \ddot{u} hated Islam. He destroyed Baghdad, and the Abbasid caliphate ended.
- B. The Mongols advanced as far as the Red Sea, but they failed to conquer Egypt, in part because of the resistance from the Mamluks. The Mamluks were Turkish slave-soldiers who had seized power after overthrowing the administration Saladin set up.
- C. Mongol rulers began to convert to Islam, and they intermarried with local peoples. They also began to rebuild some cities. By the fourteenth century, the Mongol Empire split into separate kingdoms, and the Islamic Empire begun in the seventh and eighth centuries ended. Because the Mongols had destroyed Baghdad, Cairo again became the center of Islamic civilization.

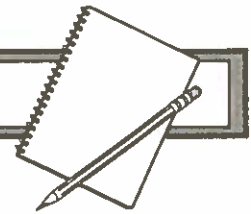
Discussion Question

What did the Mongols do to strike terror into the people they were fighting? (*They burned cities to the ground, they destroyed dams, and they reduced farming villages to mass starvation by ruining the land.*)

end

Daily Lecture and Discussion Notes

Chapter 6, Section 3



Did You Know? Moses Maimonides (1135–1204), the Jewish philosopher, served as the Egyptian ruler's doctor. He also had a private practice in Egypt and lectured before other doctors at the state hospital. He became a physician because his father and brother both died shortly after the family's arrival in Egypt, leaving Moses as the family's sole money earner.

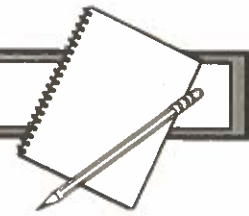
I. Prosperity in the Islamic World (pages 203–205)

- A. The period of the Arab Empire generally was prosperous. Much of it was based on the extensive trade by ship and camel. Camel caravans went from **Morocco** in the far west to countries beyond the **Caspian Sea**.
- B. Trade began to prosper around 750 under the Abbasid dynasty. Gold and slaves came from south of the Sahara, gold and ivory from East Africa. India contributed sandalwood, spices, and textiles, while China contributed silk and porcelain. Egypt provided grain, and Iraq provided linens, dates, and jewels. Banking and coin usage developed, making the exchanges easier.
- C. Large, magnificent cities came to prominence, Baghdad under the **Abbasids** and Cairo under the **Fatimids**. These and Damascus were the administrative, cultural, and economic centers of their regions. Islamic cities generally surpassed the cities of the largely rural Europe of the time. The Islamic city of **Córdoba** in Spain was Europe's greatest city after Constantinople.
- D. Islamic cities had their own physical appearance. The palaces and mosques were the most impressive buildings. They also had public buildings with fountains, public baths, and marketplaces (bazaars). The **bazaar** (covered market) was a vital part of every Muslim city or town. Inspectors guaranteed the quality of goods. Bazaars also had craftspeople and offered services such as laundries.
- E. Although the Arab Empire was urban for its time, most people farmed or herded. Early in the empire, free peasants owned most of the farmland. Then wealthy landowners amassed large estates in certain areas of the empire. The free peasant farmers along the Nile farmed the way their ancestors had.



Daily Lecture and Discussion Notes

Chapter 6, Section 3



Discussion Question

Why are cities important to history? (*Answers will vary. Accept any relevant, thoughtful answers. One good answer is that cities are where new ideas, practices, and innovations commonly occur, often because they are places where different groups interact.*)

II. Islamic Society (pages 205–206)

- A. Muslims live their lives in accordance with Allah's teachings revealed in the Quran, compiled in 635. Human beings should live as Allah has decreed.
- B. Islam claims that all people are equal in the eyes of Allah. Such was not always the case in the Arab Empire, however. For example, it had a well-defined upper class of ruling families, wealthy merchants, and other elites.
- C. One group clearly not considered equal was slaves. Slavery was widespread in the Arab Empire. Because Muslims could not be slaves, most of the slaves came from southern Africa or Asia. Many were captives of war. Slaves often served as soldiers. Many of these were eventually freed, and some exercised considerable power. Women slaves often were domestic servants. Islamic law said to treat slaves fairly, and setting slaves free was considered a good act.
- D. Women also were not treated equally. The Quran does tell men to treat women respectfully, and women could own and inherit property. Nevertheless, men dominated in the Arab Empire. Every woman had a male guardian. Women were secluded at home and kept from social contacts with men outside their families.
- E. Parents or guardians arranged marriages for their children. Muslim men could have up to four wives, but most had fewer because of having to pay a **dowry** to the bride. Only the wealthy could afford multiple dowries. Although women had a right to divorce, in practice the right was extended only to men. Women covered much of their bodies when appearing in public, a custom that continues in many Islamic societies today. This custom, however, owes more to traditional Arab practice than to the Quran.
- F. Despite these restrictions, the position of women in Islamic society was an improvement over earlier times when women had often been treated like slaves.

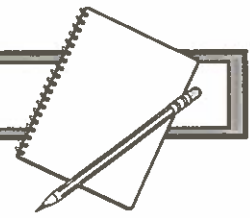
Discussion Question

Some contemporary Islamic women argue that covering their bodies so thoroughly with clothes makes them freer than Western women because Western women always have to worry about how they look to men. Do you agree? Why or why not? (*Answers will vary. Accept any relevant, thoughtful answers.*)

end

Daily Lecture and Discussion Notes

Chapter 6, Section 4



Did You Know? Seeing Muslim women with their heads covered is an increasingly common experience in the United States. Muslim women cover their hair because the Quran teaches that women should be modest.

I. Preservation of Knowledge and Philosophy, Science, and History

(pages 207–208)

- A. During the first few centuries of the Arab Empire, Arab scholars read and translated into Arabic works by Plato and Aristotle. The translations were put into a library in Baghdad called the House of Wisdom. Mathematics texts were brought from India.
- B. Papermaking was introduced from China, which aided this scholarly work. By the end of the eighth century, paper factories had been established in Baghdad. Booksellers and libraries followed.
- C. Europeans recovered the works of Aristotle and other Greek philosophers through the Muslim world. When Aristotle's works made it to Europe, they were accompanied by brilliant commentaries by Arab scholars. One of the most important scholars was **Ibn-Rushd**, who wrote commentaries on almost all of Aristotle's works.
- D. Islamic scholars also made contributions to mathematics and the natural sciences. They created algebra and passed on India's numeral system, known as "Arabic" in Europe. Baghdad had an observatory where scientists studied and named many stars. Muslims also perfected the **astrolabe**, used by sailors to determine their location by observing the position of stars and planets. This instrument enabled Europeans to sail to the Americas.
- E. Muslims also developed medicine as a field study. The famous philosopher and scientist **Ibn Sina** wrote a medical encyclopedia and showed how unsanitary conditions could spread contagious diseases. His medical works, translated into Latin, were standard in medieval European universities.
- F. Arabic scholars helped European intellectual life develop in the twelfth and thirteenth centuries, laying the basis for the Renaissance.
- G. In his *Muqaddimah (Introduction to History)*, the Islamic historian **Ibn-Khaldun** argued that history was cyclical, going through regular cycles of birth, growth, and decay. He tried to understand the political and social factors that determine the changes in history.

Daily Lecture and Discussion Notes

Chapter 6, Section 4



Discussion Question

What factors most determine changes in history? (*Answers will vary. Accept any relevant, thoughtful answer. Some factors are economics, land, geography, lust for power, religion, and violence.*)

II. Literature (pages 208–209)

- A. Muslims believed the Quran was their greatest work of literature, but pre-Islamic forms continued to be used. One of the most familiar works of Middle Eastern literature is the *Rubaiyat* of **Omar Khayyám**, who was a poet, astronomer and mathematician. He composed his poems orally. In his work he wondered about the meaning of life when life was so transitory.
- B. Another important work of Arabic literature is *The Arabian Nights*, also called *The 1001 Nights*. It is a collection of folktales, fables, and romances that combine the natural and supernatural. The stories were first told orally, and then written down over many years. The story of Aladdin was added in the eighteenth century.

Discussion Question

Why is understanding a people's literature helpful for understanding their history? (*Literature is one way of grasping a people's imagination, the imagination is one way people articulate their values, desires, and interpretations of meaning, and history moves, in part, by commitments to value, desires, and an interpretation of life's meaning.*)

III. Art and Architecture (pages 209–210)

- A. Islamic art blends the Arabic, Turkish, and Persian traditions. Its highest expression is found in the mosques, which represent Islam's spirit.
- B. The Great Mosque of **Samarra** is the largest mosque ever built. In present-day Iraq, it covers 10 acres. Its minaret is famous. The **minaret** is the tower from which the crier, or **muezzin**, calls the faithful to prayer five times a day. The minaret of Samarra is nearly 90 feet high with an impressive, unusual spiral staircase to the top. Another famous mosque is in Córdoba, Spain. Its 514 columns make the building into a "forest of trees" jutting upward, giving the building a light, airy feel.



Daily Lecture and Discussion Notes

Chapter 6, Section 4



- C.** Palaces also reflected the glory of Islam. They were designed around a central courtyard surrounded by high arcades and massive gate-towers. They also served as fortresses. A gallery over the entrance had holes for pouring boiling oil on attackers. This feature became a part of European castles. The **Alhambra** in Granada, Spain, is the finest Islamic palace. Every inch of its surface is decorated in floral and abstract patterns, some done in such detail that they look like lace.
- D.** Most decorations on Islamic art are of repeated Arabic letters, plants, and abstract figures. These geometric patterns are called **arabesques**. They cover an object's surface completely.
- E.** No representation of Muhammad is in any Islamic art. The Hadith, an early collection of the prophet's sayings, warns against imitating God by creating pictures of living things. From early on, therefore, no representation of a living thing appears in Islamic religious art.

Discussion Question

Why did not only the mosques, but also the palaces, reflect the glory of Islam? (*The Muslim religion combines spiritual and political power into one.*)

end