

Reading Essentials and Study Guide



Chapter 5, Section 5 (continued)

4. What were some of the economic problems in the Roman Empire in the third century?

• **The Fall** (page 177)

The restored empire of Diocletian and Constantine survived for more than a century. After Constantine, the empire was divided into western and eastern parts. The capital of the Western Roman Empire was Rome. The capital of the Eastern Roman Empire was Constantinople. The Western Roman Empire had problems with invaders. The Visigoths, a Germanic people, crossed the Danube and settled in Roman territory. In 410, they sacked Rome. Another group, the Vandals, crossed into Italy from Northern Africa. In 455, they too sacked Rome. In 476, the Germanic head of the army overthrew the western emperor, Romulus Augustulus. This is usually considered the date of the fall of the Western Roman Empire. A series of German kingdoms replaced the Western Roman Empire. The Eastern Roman Empire continued to thrive, however. It was also called the Byzantine Empire.

5. What event is normally used to mark the fall of the Western Roman Empire?

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Chapter 6, Section 1

For use with textbook pages 191–194

THE RISE OF ISLAM

KEY TERMS

- sheikh** the ruler of an Arab tribe (page 191)
- Quran** the holy scriptures of Islam (page 193)
- Islam** (“peace through submission to the will of Allah”) the religion founded by Muhammad (page 193)
- Hijrah** the journey of Muhammad and his followers to Madinah (page 193)
- hajj** a pilgrimage to Makkah, one of the Five Pillars of Islam (page 193)
- shari’ah** a set of laws followed by Muslims (page 194)

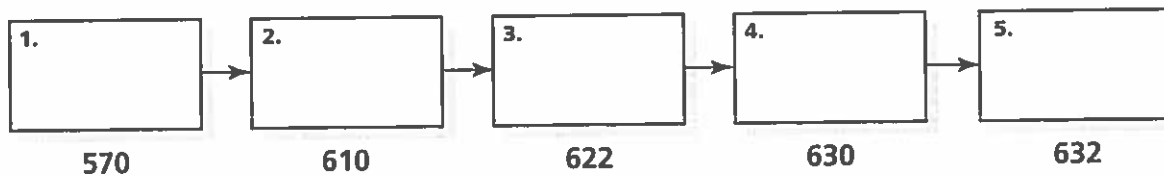
DRAWING FROM EXPERIENCE

Does your community have many churches? What religions do these churches represent? How do you think people decide what religion to follow?

This section focuses on the development and beliefs of Islam.

ORGANIZING YOUR THOUGHTS

Use the time line below to help you take notes. Identify five important events in the development of Islam.



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Chapter 6, Section 1 (continued)

READ TO LEARN

• The Arabs (page 191)

The Arabian Peninsula is a desert land. The early Arabs were nomads who lived in the Arabian Peninsula. They moved constantly to find water and food for their animals. They were organized into tribes to help one another. The ruler of each tribe was called a **sheikh**. A council of elders chose the sheikh from one of the leading families. At first, the Arabs made their living by shepherding or by raiding the trading caravans that passed through the desert. Eventually, they began to take part in the caravan trade themselves. They became some of the major traders in the area. A trade route developed that went through Makkah (Mecca) to present-day Yemen and then by ship across the Indian Ocean. Towns along this route prospered from the trade. But tensions developed between the wealthy merchants in the towns and the Arabs in the deserts, called Bedouins.

Most early Arabs were polytheistic—they believed in many gods. The Arabs trace their ancestors to Abraham and his son Ishmael, who were believed to have built at **Makkah** (Mecca) the Kaaba (KAH•buh), a house of worship whose cornerstone was a sacred stone, called the Black Stone. The Arabs recognized a supreme god named **Allah** (*Allah* is Arabic for “God”), but they also believed in other tribal gods. They revered the Kaaba for its association with Abraham.

The Arabian Peninsula took on a new importance when political disorder in Mesopotamia and Egypt made the usual trade routes in Southwest Asia too dangerous to travel. A safer trade route that went through Makkah to present-day Yemen and then by ship across the Indian Ocean became more popular.

Communities along this route, such as Makkah, prospered from the increased caravan trade. Tensions arose, however, as increasingly wealthy merchants showed less and less concern for the welfare of their poorer clanspeople and slaves.

6. How did the early Arabs make their living?

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Chapter 6, Section 1 (continued)

• The Life of Muhammad (page 192)

Muhammad was born in Makkah in 570 A.D. He grew up to become a caravan manager. Over time, he became concerned about the gap between the Makkans and the rich merchants in the city. He began to go to the nearby hills to meditate. In 610, during one of these times of meditation, he had a vision. He heard a voice that he believed was inspired by Allah. The voice told him to recite what he was hearing. Muhammad believed that Allah had already revealed himself through Moses and Jesus. But he believed that the final revelations of Allah were now being given to him. Muhammad's revelations were eventually written down in the **Quran**, the holy scriptures of **Islam**. (The word *Islam* means "peace through submission to the will of Allah.") Those who practice Islam are called Muslims. Muslims believe that there is only one God, Allah, and that Muhammad is his prophet.

Muhammad tried to convince the people of Makkah about the truth of his revelations. Most of the people of Makkah did not accept his message, so he and his followers moved to Yathrib. Yathrib was later renamed Madinah (Medina), which means "city of the prophet." The journey of Muhammad and his followers to Madinah is known as the **Hijrah**. The journey took place in 622. This year became year 1 in the official calendar of Islam. Muhammad began to gain supporters in Madinah. He also had supporters in the Bedouin tribes. Muslims did not see any difference between political and religious authority. Submission to the will of Allah meant submission to his prophet, Muhammad. Muhammad soon became both a religious and a political leader. He formed a military force to defend himself and his followers. Their success soon attracted more supporters. In 630, Muhammad returned to Makkah with a force of ten thousand men. The city surrendered, and most of the people converted to Islam. In 632, Muhammad died, just as Islam was beginning to spread throughout the Arabian Peninsula.

7. What event marks the beginning of the Islamic calendar?

• The Teachings of Muhammad (page 193)

Like Christianity and Judaism, Islam is monotheistic. Muslims believe that Allah is the only God, who created the universe and everything in it. Islam offers the hope of an afterlife. Those who want life after death must submit to the will of Allah. Muslims do not believe that Muhammad was divine. He is

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Chapter 6, Section 1 (continued)

considered a prophet, but he was also a man like other men. Muslims believe that Allah sent his final revelation through Muhammad because people rejected his earlier prophets.

Islam stresses the need to obey the will of Allah. This means following the Five Pillars of Islam. These are: (1) belief in Allah and in Muhammad as his prophet; (2) standard prayer five times a day and public prayer on Fridays at midday; (3) giving alms, such as food and money, to the poor; (4) observance of the holy month of Ramadan, including fasting from dawn to sunset; (5) making a pilgrimage to Makkah at least once in a lifetime. This pilgrimage is called the **hajj**.

Islam is not just a set of beliefs but also a way of life. After Muhammad's death, Muslim scholars drew up a set of laws to regulate daily life. These laws are called the **shari'ah**. Much of the *shari'ah* is taken from the Quran. Muslims are expected to follow strict guidelines for behavior. In addition to the Five Pillars, Muslims are forbidden to gamble, eat pork, drink alcohol, or engage in dishonest behavior.

8. What is the *shari'ah*?

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Chapter 6, Section 2

For use with textbook pages 196–202

THE ARAB EMPIRE AND ITS SUCCESSORS

KEY TERMS

- caliph** a successor to Muhammad, or ruler of Islam (page 197)
- jihad** (“struggle in the way of God”) the Arabic custom of raiding one’s enemies (page 197)
- Shiite** Muslims who accept only the descendants of Ali as the true caliphs (page 199)
- Sunni** Muslims who accept only the descendants of the Umayyads as the true caliphs (page 199)
- vizier** a prime minister who advised the caliph (page 200)
- sultan** (“holder of power”) the title of the Turkish leader who took command of the Arab Empire (page 201)
- mosque** a Muslim temple or house of worship (page 202)

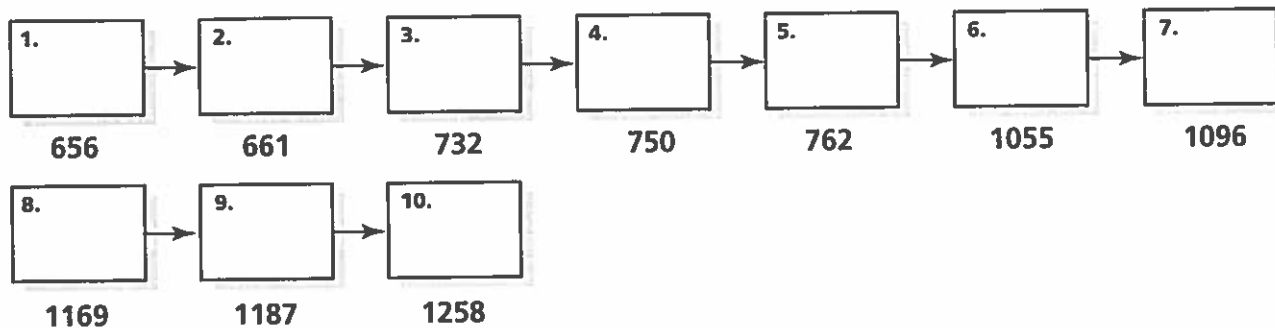
DRAWING FROM EXPERIENCE

What recent world events have involved conflicts between religious groups or ethnic groups? Where have they happened? Why do you think these kinds of conflicts still happen today?

In the last section, you read about the rise of Islam. In this section, you will learn about the development of the Arab Empire.

ORGANIZING YOUR THOUGHTS

Use the time line below to help you take notes. Identify ten key events in Islamic history.



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Chapter 6, Section 2 (continued)

READ TO LEARN

- **Creation of an Arab Empire** (page 196)

The death of Muhammad left his followers with a problem. He had never named a successor. After his death, some of his followers chose Abu Bakr to be their leader. He was a wealthy merchant and Muhammad's father-in-law. He was named **caliph**, or successor to Muhammad. Under Abu Bakr, the Islamic movement began to grow. Abu Bakr used the Arabic custom of raiding one's enemies to expand the movement. The Quran called this activity "struggle in the way of God," or **jihad** . Muslim soldiers believed that they were assured of a place in Paradise if they died in battle. In 636, the Arab army defeated the Byzantine army. By 642, Syria, Egypt, and other areas of northern Africa had been added to the new Arab Empire. By 650, the Arabs had conquered the entire Persian Empire. Conquered people were not forced to convert to Islam. They were only required to be loyal to Muslim rule and to pay taxes.

After Abu Bakr died, it was not clear who should be his successor. The first two caliphs who ruled after his death were assassinated. In 656, Ali was chosen to be caliph. He was Muhammad's son-in-law. He too was assassinated, after ruling for five years.

11. Who was the first caliph, or successor to Muhammad?

- **The Umayyads** (page 198)

In 661, the general Mu'awiyah became caliph. He was also the governor of Syria and one of Ali's chief rivals. He only used force when absolutely necessary. He made the office of caliph, called the caliphate, hereditary. By doing this, he established the Umayyad dynasty. He also moved the capital of the Arab Empire from Madinah to Damascus, in Syria.

At the beginning of the eighth century, Arab armies conquered and converted the Berbers. The Berbers lived along the Mediterranean coast of northern Africa. Around 710, the Berbers and the Arabs invaded Spain. By 725, most of Spain had become a Muslim state. However, in 732, Arab forces were defeated at the Battle of Tours in Gaul. Arab expansion into Europe ended.

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Chapter 6, Section 2 (continued)

During the Umayyad dynasty, Muslims who were not Arabs, such as Persians and Byzantines, felt that they were treated unfairly. This sometimes led to revolt. Hussein, the second son of Ali, led one important revolt. This revolt was crushed, but the struggle split Islam into two groups. The Shiite Muslims accept only the descendants of Ali as the true caliphs. The Sunni Muslims accept only the descendants of the Umayyads as caliphs. This split in Islam continues today.

12. What is the difference between Shiite and Sunni Muslims?

• The Abbasid Dynasty (page 199)

Resentment against the Umayyads grew. In 750, Abu al-Abbas overthrew the Umayyad dynasty and set up the Abbasid dynasty. This dynasty lasted until 1258. In 762, the Abbasids built a new capital city at Baghdad, on the Tigris River. Baghdad had a good location. It was on the caravan route from the Mediterranean to central Asia. Under the Abbasids, all Muslims could hold both civil and military offices, regardless of their ethnic backgrounds. The best known of the caliphs during this time was Harun al-Rashid. His reign is called the golden age of the Abbasid caliphate. He was known for his charity. He and his son, al-Ma'mun, also supported artists and writers. This was a period of great prosperity. Baghdad became the center of a huge trade empire that included Asia, Africa, and Europe. This added to the riches of the Islamic world.

A bureaucracy helped the caliph rule the empire. A council headed by a prime minister, known as a **vizier**, advised the caliph. There was much fighting over who would be the next caliph. When Harun al-Rashid died, his two sons fought over who would succeed him. They almost destroyed the city of Baghdad. Eventually, rulers of the provinces of the Abbasid Empire began to break away and form their own dynasties. Spain established its own caliphate in 750. A new dynasty under the Fatimids was established in Egypt in 973.

13. What was the golden age of the Abbasid caliphate?

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Chapter 6, Section 2 (continued)

• The Seljuk Turks (page 201)

The Fatimid dynasty in Egypt created an army of soldiers from other countries to fight for them. One group in the army was the Seljuk Turks. They were nomads from central Asia. They converted to Islam and grew stronger as the Abbasids grew weaker. By the eleventh century, they had taken over the eastern provinces of the Abbasid Empire. In 1055, a Turkish leader captured Baghdad and took command of the empire. His title was **sultan**, or "holder of power." The Abbasid caliph was still the religious leader, but the Seljuk Turks now held the real military and political power. In 1071, the Byzantines attacked the Turks, but the Turks defeated them. The Turks then took over most of the Anatolian peninsula.

14. Who were the Seljuk Turks?

• The Crusades (page 201)

The Byzantine emperor Alexius I asked the Christian states of Europe for help against the Turks. Because the Christian states and the Islamic world feared each other, many Europeans agreed. A series of crusades began in 1096. At first, the crusaders were able to conquer areas and establish crusader states. In 1169, Saladin, a new Muslim ruler, took control of Egypt and made himself sultan. This ended the Fatimid dynasty. Saladin took control of Syria and attacked the crusader states in the area. In 1187, Saladin's army invaded Jerusalem and destroyed the Christian army there. The Crusades ended, but they led to centuries of mistrust between Muslims and Christians.

15. Why did many Europeans agree to help the Byzantine emperor?

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Chapter 6, Section 2 (continued)

- **The Mongols** (page 202)

New invaders, the Mongols, attacked the Arab Empire in the thirteenth century. The Mongols were people from the Gobi. They were destructive and cruel. Their goal was to create so much terror that people would not fight back. In 1258, the Mongols seized Persia and Mesopotamia. This brought an end to the Abbasid caliphate at Baghdad. The Mongols' leader, Hülegü, hated Islam. He decided to destroy the city of Baghdad. He burnt schools, libraries, palaces and **mosques** (Muslim houses of worship). The Mongols advanced as far as the Red Sea but were unable to conquer Egypt. With Baghdad destroyed, Cairo became the new center of Islamic civilization.

Over time, the Mongol rulers converted to Islam. They rebuilt many of the cities they had destroyed. By the fourteenth century, the Mongol Empire had begun to split into separate kingdoms. The old Islamic Empire had come to an end.

16. Why were the Mongols so destructive and cruel?

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Chapter 6, Section 3

For use with textbook pages 203–206

ISLAMIC CIVILIZATION

KEY TERMS

bazaar a covered market (page 204)

dowry in Islamic society, a gift of money or property given to a bride by her husband (page 206)

DRAWING FROM EXPERIENCE

Is there a flea market or a farmers' market in or near your community? Do you ever shop there? What items do they sell?

The last two sections focused on the rise of Islam and the Arab Empire. This section focuses on Islamic civilization, including the development of a trade network and marketplaces.

ORGANIZING YOUR THOUGHTS

Use the chart below to help you take notes. An extensive trade network brought goods from many parts of the world to the Arab Empire. List the goods that were traded by the following areas.

Area	Items Traded
Africa south of the Sahara	1.
China	2.
Eastern Africa	3.
Southeast Asia and India	4.
Egypt	5.
Iraq	6.
Western India	7.

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Chapter 6, Section 3 (continued)

READ TO LEARN

• Prosperity in the Islamic World (page 203)

Overall, the period of the Arab Empire was prosperous. Trade flourished under the Abbasid dynasty. The development of banking and the use of coins made it easier to buy and sell goods. A huge variety of goods were available. From south of the Sahara came gold and slaves. China traded silk and porcelain. Gold and ivory came from eastern Africa. Sandalwood and spices came from Southeast Asia and India. Egypt traded grain, and Iraq traded linens, dates, and precious stones. India supplied textile goods.

Cities on the trade routes flourished. Baghdad, Cairo, and Damascus were three great trading cities. They were also the capital cities of their regions. Islamic cities had a distinctive appearance. The most impressive buildings were the palaces of the caliphs and the mosques. There were also buildings with fountains and courtyards, public baths, and bazaars. The **bazaar**, or covered market, was an important part of every Muslim city or town. Goods from many areas were available in the bazaars.

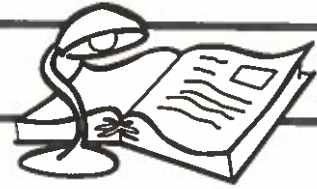
The Arab Empire had more cities than most other areas of the world at that time. But a majority of people still lived in the countryside. They made their living by farming or herding animals. During the early Empire, peasants owned most of the farmland. Later, wealthy landowners began to create large estates, as they did in other parts of the world.

8. What were the three main trading centers in the Arab Empire?

• Islamic Society (page 205)

According to Islam, all people are equal in the eyes of Allah. In reality, this was not always the case in the Arab Empire. There was an upper class of ruling families, government officials, and wealthy merchants. One group of people, in particular, was not considered equal. They were the slaves. Muslims could not be slaves, so most of their slaves came from southern Africa or from non-Islamic parts of Asia. Many slaves had been captured in

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Chapter 6, Section 3 (continued)

war. Slaves often served in the army. Many military slaves were eventually freed. Slaves were also used as domestic servants. These slaves were sometimes able to buy their freedom. Islamic law made it clear that slaves should be treated fairly. It was also considered a good act to free them.

Women were also not considered equal. The Quran instructed men to treat women with respect. Women had the right to own and inherit property. But men were dominant in Muslim society. Women were supposed to be good mothers and wives by raising their children and caring for their husbands. Every woman had a male guardian. Parents arranged marriages for their children. The Quran allowed men to have more than one wife, but no more than four. Most men could only afford one wife, because they had to pay a **dowry** (a gift of money or property) to their brides. Arabic custom required women to stay in their homes and keep away from men outside their own families. It also required women to cover nearly all of their bodies when appearing in public. Despite these restrictions, women were better off in Islamic society than they had been in earlier times, when they had been treated like slaves.

9. What two groups were not considered equal in the Arab Empire?

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Chapter 6, Section 4

For use with textbook pages 207–210

THE CULTURE OF ISLAM

KEY TERMS

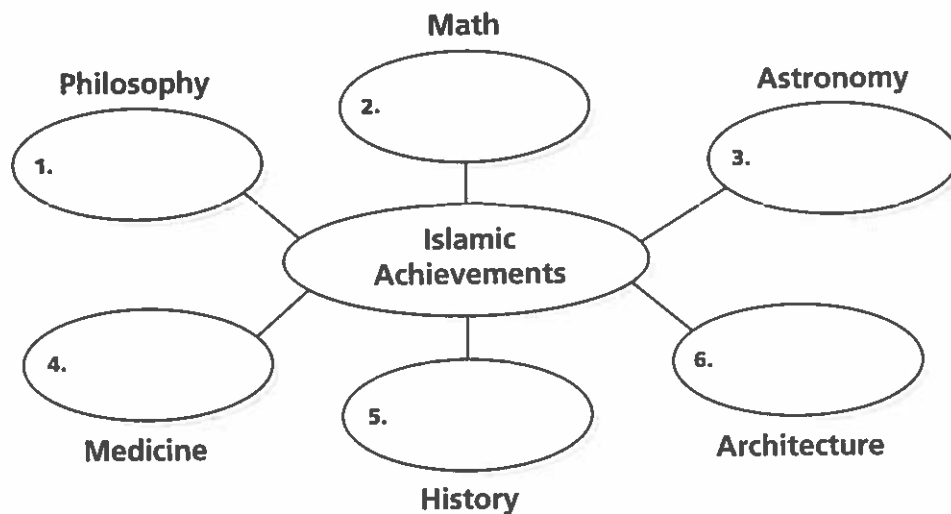
- astrolabe** an instrument used by sailors to determine their location by observing the position of stars and planets (page 208)
- minaret** a tower on a mosque (page 209)
- muezzin** a crier, who calls the faithful to prayer (page 209)
- arabesque** geometric patterns that decorated Islamic works of art (page 210)

DRAWING FROM EXPERIENCE

Have you ever read “Aladdin and His Lamp,” “Ali Baba and the Forty Thieves,” or any other stories from *The Arabian Nights*? Have you seen the movie *Aladdin*? Why do you think these stories continue to be popular?

ORGANIZING YOUR THOUGHTS

Use the concept web below to help you take notes. List at least one Islamic achievement in the areas of philosophy, math, astronomy, medicine, history, and architecture.



Reading Essentials and Study Guide



Chapter 6, Section 4 (continued)

READ TO LEARN

- **Preservation of Knowledge** (page 207)

During the Arab Empire, Arabs translated the works of Plato and Aristotle into Arabic. The translations were put in a library called the House of Wisdom in Baghdad. They were read and studied by Muslim scholars. These works were almost lost in Europe. In the twelfth century, the Arabic translations were translated into Latin. This made them available to Europeans.

Texts on mathematics were brought to Baghdad from India. Paper was brought from China in the eighth century. By the end of the century, paper factories had been established in Baghdad. The use of paper helped to preserve knowledge.

7. How did Muslim scholars preserve the writings of Plato and Aristotle?

- **Philosophy, Science, and History** (page 208)

Arabic philosophers did more than just translate the works of Plato and Aristotle. They also wrote commentaries. One philosopher, Ibn-Rushd, wrote a commentary on nearly all of Aristotle's works.

Islamic scholars also made great contributions in mathematics and science. The Muslims adopted and passed on the numerical system of India. In Europe, it became known as the "Arabic" system. A ninth-century Iranian mathematician gave shape to algebra. Muslims also set up an observatory at Baghdad to study the stars. They were aware that the Earth was round, and they named many stars. They also improved the **astrolabe**, an instrument used by sailors to determine their location by observing the positions of stars and planets. The astrolabe made it possible for Europeans to sail to the Americas.

Muslim scholars developed medicine as a field of scientific study. One scientist, Ibn Sina, wrote a medical encyclopedia. He stressed the contagious nature of diseases. His work became a basic medical textbook in medieval Europe. Islamic scholars also took an interest in history. The most prominent historian was Ibn-Khaldun. He wrote *Muqaddimah (Introduction to History)*. He believed that civilizations go through regular cycles of birth, growth, and decay.

Reading Essentials and Study Guide



Chapter 6, Section 4 (continued)

8. How did the astrolabe make it possible for Europeans to sail to the Americas?

• **Literature** (page 208)

Muslims regarded the Quran as their greatest work of literature. However, other writings were still popular. Two of the most famous works of Middle Eastern literature are the *Rubaiyat* of Omar Khayyám and *The 1001 Nights* (also called *The Arabian Nights*). Omar Khayyám was a twelfth-century Persian poet, mathematician, and astronomer. He did not write down his poems. He told them orally, and they were written down later by friends or scribes. No one knows who wrote *The Arabian Nights*. Like the *Rubaiyat*, the stories in *The Arabian Nights* were told orally at first and then written down later. They are a collection of folktales, fables, and romances, including the famous story of Aladdin.

9. How were the *Rubaiyat* and *The Arabian Nights* written?

• **Art and Architecture** (page 209)

Islamic art is a blend of Arab, Turkish, and Persian traditions. The greatest examples of Islamic art and architecture are the Muslim mosques. The Great Mosque of Samarra is the largest mosque ever built. The most famous section of this mosque is its **minaret**. This is the tower from which the **muezzin**, or crier, calls the faithful to prayer five times a day. The minaret of Samarra was unusual because it had an outside spiral staircase. Palaces constructed by Islamic rulers are some other examples of Islamic art. The finest example is the fourteenth-century Alhambra in Spain. Every inch of the castle's surface is decorated with floral and abstract patterns.

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Chapter 6, Section 4 (continued)

Most decorations on all forms of Islamic art consisted of Arabic letters, abstract figures, and floral designs. These decorations were repeated over and over in geometric patterns called **arabesques**. They completely covered the surfaces of the objects. No representations of people or other living beings appear in Islamic religious art. The Quran does not forbid representational art. But the Hadith, an early collection of Muhammad's sayings, warns against any attempt to imitate God by creating pictures of living beings.

10. Why does Islamic religious art use abstract figures rather than representations of living beings?

Reading Essentials and Study Guide



Chapter 7, Section 1

For use with textbook pages 223–226

THE DEVELOPMENT OF CIVILIZATIONS IN AFRICA

KEY TERMS

plateau a relatively high, flat land area (page 225)

savanna a broad grassland dotted with small trees and shrubs (page 225)

DRAWING FROM EXPERIENCE

What different climates are there in the United States? How does the climate affect the economy of different parts of the country? What is the climate where you live?

In this section, you will learn about the development of the first civilizations in Africa. Africa has several different geographical zones and four distinct climates.

ORGANIZING YOUR THOUGHTS

Use the concept web below to help you take notes. Identify the four climate zones in Africa and describe where they are located.

