

WORLD HISTORY

Chapter 6 Resources

The World of Islam, 600–1500

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VB Vocabulary Activity 6

The World of Islam, 600–1500

DIRECTIONS: Select and write the term that best completes each sentence.

- | | | |
|-------------|---------|-------------------|
| • sheikh | • angel | • <i>shari'ah</i> |
| • mosque | • Islam | • hajj |
| • caliph | • jihad | • <i>Hijrah</i> |
| • bazaar | • dowry | • arabesque |
| • chronicle | • Quran | • sultan |

- The voice Muhammad heard calling him to be the apostle of Allah was that of an _____.
- The _____ is the journey made by Muhammad and his followers to Madinah.
- The commercial center of towns where goods were sold was called the _____.
- A Bedouin tribal chieftain was a _____.
- The pilgrimage to Makkah is the _____.
- A narrative of events in the order in which they occurred is a _____.
- The leader of the Islamic civilization is a _____.
- The Muslim code of law is the _____.
- Money or property brought by a groom to his wife at marriage is called a _____.
- A Muslim house of worship is a _____.
- Arabic script entwined with plant stems and geometric designs is an _____.
- _____ means submission to the will of Allah.
- A struggle or conflict to spread Islam is a _____.
- The book containing the ethical guidelines and laws followed by Muslims is known as the _____.
- _____ is a Turkish title that describes someone who holds power.

 **Skills Reinforcement Activity 6**

Taking Notes

Effective note taking involves breaking up much of the information you read or hear into meaningful parts so that you can understand and remember it. As you listen or read, take note of key points that are emphasized. In written material, look for

topic sentences and words in bold or italic type. Clues like these will help you identify important concepts. Your notes should be neatly written and should summarize in your own words the main ideas and supporting details of your subject.

Directions: Read about Islamic culture on pages 207–210 of your textbook. Fill in the missing information in the outline below to prepare notes.

Main Idea: Philosophy, Science, and History

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

Main Idea: Literature

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

Main Idea: Art and Architecture

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

Critical Thinking Skills Activity 6

Recognizing Ideologies

An ideology is a set of beliefs that guide a person or group of people. By understanding a person's ideology, it is possible to better understand why he or she acts in a certain way. In the selection below, the two speakers are discussing the traditional

Islamic practice of arranging marriages. Historically, women had little or no say in whom they would marry; rather, a woman was dependent on her father or other male relatives to arrange a marriage with the person they felt was a suitable match.

Directions: Read the following passage from *Season of Migration to the North*, a work of fiction based on a real person's life and published in 1969. Then, on a separate sheet of paper, answer the questions that follow.

After a short silence he said, "Anyway if the woman's father and brothers are agreeable no one can do anything about it."

"But if she doesn't want to marry?" I said to him.

"You know how life is run here," he interrupted me. "Women belong to men, and a man's a man even if he's decrepit."

"But the world's changed," I said to him. "These are things that no longer fit in with our life in this age."

"The world hasn't changed as much as you think," said Mahjoub. "Some things have changed—pumps instead of water-wheels, iron ploughs instead of wooden ones, sending our daughters to school, radios, cars... yet even so everything's as it was." Mahjoub laughed as he said, "The world will really have changed when the likes of me become ministers in the government. And naturally that," he added, still laughing, "is an out-and-out impossibility."

1. What is the first speaker's justification for continuing arranged marriages?

2. Why does the second speaker reject the first speaker's defense of arranged marriages?

3. Why might a man support an ideology that treats a woman as his property? What are the drawbacks for men in supporting such an ideology?

4. Why might a woman support an ideology that places her in such a role in her society? Are there any advantages she might gain by supporting such an ideology?

5. At the conclusion of the passage, the first speaker suggests that the more things change, the more they stay the same. What are some ways ideology might pass from one generation to the next, thus making it appear as if little has changed?

★ HISTORY AND GEOGRAPHY ACTIVITY 6



Bedouin Life

"Watering camels is hard work. They are thirsty and drink a lot, and the sun is hot. It is worse when the wind blows; then it is like a furnace. . . . Only the Bedu could endure this life," noted Wilfred Thesiger, an English explorer who crossed the Arabian Desert during the 1940s. Across the arid desert of Southwest Asia these nomads travel, searching for fresh water and pastureland for their camels, goats, and sheep. How do the bedouin survive such harsh conditions?

Searing heat and scant rainfall mean a life of hardship for the desert nomad. For thousands of years, the bedouin have moved between pasture and oasis. Members of the same clan tent together near oases during the dry season, moving their herds out to desert pastures when the winter rains come. A close-knit society

Bedouin Proverb

Me and my brother against our cousin. Me, my brother, and my cousin against the stranger.

based on tribal loyalties and alliances has ensured survival. Traditionally, the bedouin have claimed certain grazing lands as *dirah*, or tribal territory. Tribe members have continually fought to protect their lands and herds from raiding parties of other tribes. Marriage perpetuated divisions, as no member of a noble tribe would marry someone from a tribe of lesser status.

The bonds of tradition and loyalty that once made survival in the desert possible



Modernization and new sources of wealth have brought changes to bedouin Arab life. Their Islamic culture, however, remains centered on hospitality, tribal courtesy, and family relationships.

HISTORY AND GEOGRAPHY ACTIVITY 6 (continued)**CHAPTER 6**

have been affected by recent changes in Arab society. The vast desert that was once crossed only by camels now bears a network of roads. The bedouin use trucks to travel from place to place, taking their families, their belongings, and their animals with them. Instead of herding animals from grazing spots to water holes, they now haul water to the animals by truck. The bedouin maintain their fierce independence, however, and continue their nomadic life.

People adapt to their physical environment in different ways. The areas in which they settle, the crops they grow, how they

use resources, and how they respond culturally to their surroundings reflect this process of adaptation. The bedouin developed a migratory life to find water and pastureland for their animals. They established a pattern of trade with oasis settlements, exchanging animal skins and meat for such goods as clothing and the fruit of the date palm. The harsh life of desert nomads on the Arabian Peninsula has affected other aspects of bedouin culture. Competition among tribes for limited resources such as wells and grazing areas results in raiding and blood feuds, further shaping bedouin values, customs, and loyalties.

APPLYING GEOGRAPHY TO HISTORY

Directions: Answer the questions below in the space provided.

1. How does physical environment affect people's lives?

2. What are some examples of adaptation to physical environment?

3. Why would family ties be so important to the bedouin?

Critical Thinking

4. **Synthesizing Information** On a separate sheet of paper, write a short paragraph describing the ways in which people in your community have adapted culturally to their surroundings.

Activity

5. Research how the lives of the bedouin have changed since World War II and write a short report. In your report, address the following question: Since World War II, how have Arab governments sought to integrate the bedouin into modern Arab society? Have these methods met with success? Why or why not?

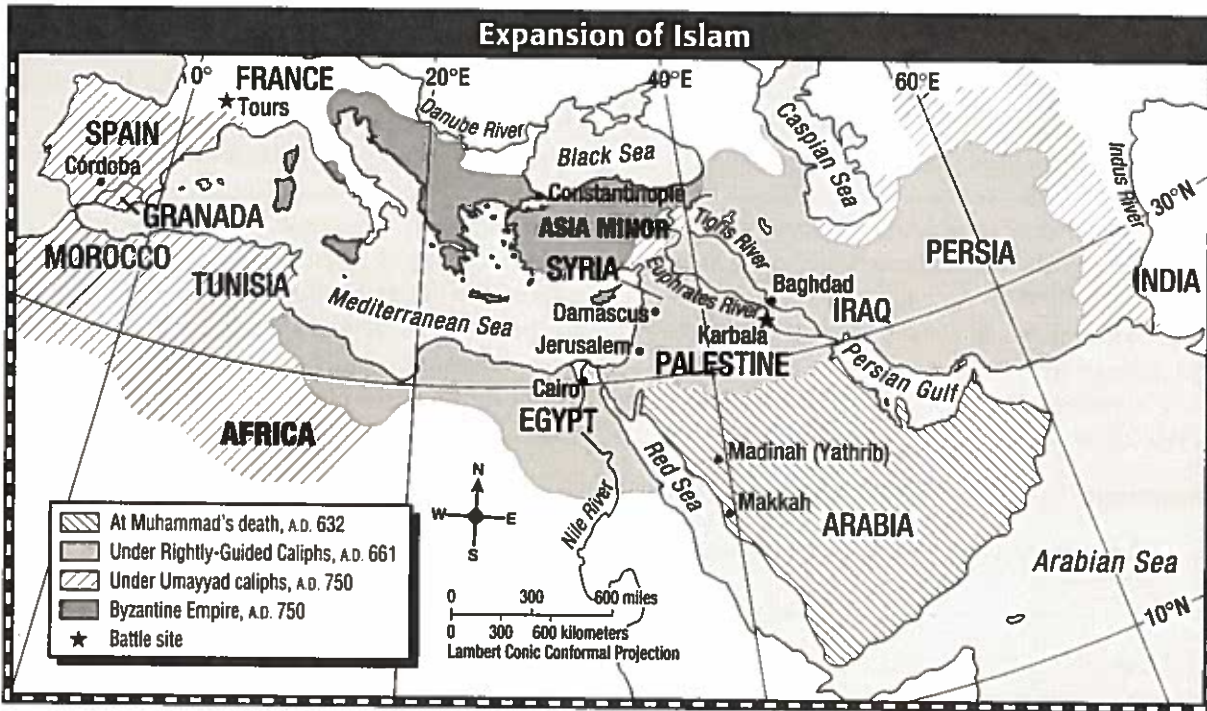
Mapping History Activity 6



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.



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?

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 that 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?

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?

★ Cooperative Learning Activity 6 ★



The Travels of Ibn Battuta

BACKGROUND

In 1325, Abu Abdullah Ibn Battuta left Tangier, Morocco, intending to perform the hajj, the once-in-a-lifetime (at least) pilgrimage to Makkah required of all Muslims. He returned 29 years later, the greatest traveler of the medieval world, having journeyed all the way to China. His travel stories from India, China, Ceylon, and other lands are filled with commentaries on Muslim beliefs and practices. Ibn Battuta's own *Rihla* (travel diaries) describe an extraordinary man and a cultural history of Islam in the medieval age. By researching Ibn Battuta's travels, you will learn more about Islamic civilization during the fourteenth century.

GROUP DIRECTIONS

1. As a group, research the travels of Ibn Battuta.
2. Brainstorm the tasks that will be required to complete the project. Create a work plan and assign specific responsibilities and schedules to individual group members.
3. The product of the research will be both a written report that may include properly footnoted quotes from Ibn Battuta's own accounts, as well as an oral presentation to the class in which all group members participate. Decide on the form of the report and presentation and identify the presentation aids, such as maps and other visuals, that will be required.
4. Appoint a group leader who will be required to prepare a separate report of reactions and observations on (a) the group's activities and (b) his or her own facilitation challenges and assessment of the group's performance.

ORGANIZING THE GROUP

1. **Decision Making/Group Work** As a group, appoint a group leader who will oversee the preparation of the written report and the oral presentation. Have the leader work with group members to determine the tasks and approaches needed to conduct the research. Determine how and in what forms the written report and oral presentation will be prepared and presented.
2. **Individual Work** Conduct research to find out as much as possible about Ibn Battuta's travels and commentaries. Trace his travels on maps and consider how to convey the information in the report and presentation. Think about how the information might be organized into a group summary presentation.
3. **Group Work/Decision Making** Share your research with your group. Invite comments on and extensions of individuals' findings and ideas. Together, decide what information to prioritize, what information is most significant, and what information will make the final report and presentation most interesting to the audience. Assign roles and tasks for preparing the report and presentation—writers, editors, illustrators, slide or overhead preparers, map makers, and so on.

Cooperative Learning Activity 6 (continued)

4. **Additional Group Work** Collaborate on the oral presentation, assigning sections to each member. Create an evaluation form to collect feedback from the class.
5. **Group Sharing** Present the findings to the class. Have the class complete the evaluation form to learn what aspects of the presentation worked well, and which aspects could be improved.
6. **Group Work** Review the evaluation forms and discuss as a group the things that worked well and the areas that needed improvement.
7. **Individual Work** The leader of the group should present his or her summary assessment of the group's efforts and of her or his own performance as leader. The leader should provide four or five "tips" on facilitating group research activities that other leaders can use in future.

GROUP PROCESS QUESTIONS

- What is the most important thing you learned about Ibn Battuta from this activity?
- What is the most important thing you learned about Islam and Islamic history from this activity?
- What problems did you have as an individual within the group?
- How did you solve the problems?
- What one suggestion would you have for you group leader to make future group work even more effective?

**Quick
CHECK** 

1. Was the goal of the assignment clear at all times?

2. Were you satisfied with your work on this project? Why or why not?

3. Using what you have learned, how would you advise another group that was starting the activity?

HISTORY SIMULATION ACTIVITY 6

Understanding Islam

This activity is designed to provide students with the opportunity to work together to understand various aspects of Islamic history.

TEACHER MATERIAL

Learning Objective To reinforce students' understanding of people, places, events, and causes and effects related to Islam.

Activity Students will form six groups to prepare and answer questions in the categories stated above. Two teams at a time will compete in answering each other's questions. The two highest-scoring teams then compete to determine the final winner.

Teacher Preparation Collect timing devices such as stop watches. Provide enough index cards for the entire class. Make enough copies of the handout for one or two members per team.

Activity Guidelines

1. Introduce the activity. Explain that each team member will review the chapter and prepare one question and answer on one side of an index card for each of four categories: People, Places, Events, and Causes and Effects. (You may want to give an example of the last category: How did the geography of the Arabian Peninsula affect the Bedouin who lived there?) Have each team write two extra questions to avoid possible duplications.
2. Organize the class into six teams and have each team choose a captain. Students write their questions and answers, which are then

assigned point values of 5, 10, 15, 20, or 25 to indicate the level of difficulty. The point value is written on each card. The team members submit their questions for review to their captain, who then separates the cards by category and replaces any duplications.

3. Assign two members of each team to serve as scorekeeper and timekeeper. Then designate three sets of two teams to compete.
4. Teams take turns asking and answering questions. Each member of the "answer" team selects a category and the point value of the question to be answered, such as People for 5 points. The opposing team captain then asks the appropriate question from the index cards. Allow 15 seconds for the answer. The team that begins continues as long as it answers correctly. Then teams switch roles.
5. The scorekeeper checks the appropriate column on the scorecard for both category and point value.
6. The team that has the highest total after 25 minutes wins. The two highest-scoring teams then meet to determine the final winner of the competition.

HISTORY SIMULATION ACTIVITY **6**

HANDOUT MATERIAL

Understanding Islam—Scorecard

CHAPTER 6

Scorecard				
Point Value	People	Places	Events	Causes and Effects
5				
10				
15				
20				
25				

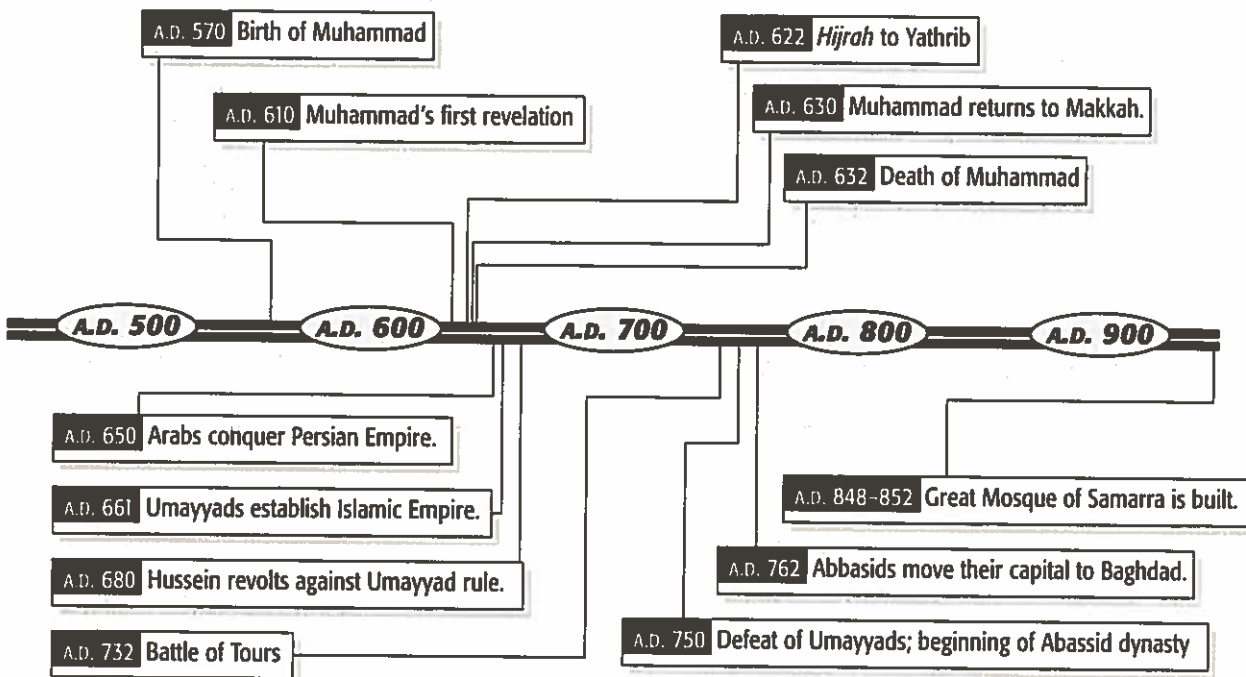
Subtotals: _____

Total: _____

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.



CHAPTER 6

- 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 _____.

Linking Past and Present Activity 6

Muslim Governments: Past and Present

THEN By 750, the Muslim Empire included all of Southwest Asia, Asia to the borders of India and China, most of Spain, and all of North Africa. The Muslim government was a theocracy—that is, the caliphs were religious as well as political leaders. Laws were based on the Muslim holy book, the Quran. Muslim rulers adapted laws to local practices.

Since the Quran preaches tolerance of other cultures, Muslims allowed Christians, Jews, and other groups to practice their own religions. However, citizens who embraced the teachings of Islam received special privileges.

Muslim leaders brought prosperity to the lands they controlled. Their rule of several Mediterranean countries to the east increased the flow of goods between East and West. Muslim leaders made many improvements in the empire. For example, they increased agricultural yield in Persia by building advanced irrigation systems. In addition, strong Muslim governments brought order to areas formerly torn by civil strife. This enabled people—both citizens and foreigners—to travel safely throughout the empire. This helped to encourage trade among countries in the empire.

The peace and prosperity of the Muslim Empire encouraged learning. The Muslims not only protected the arts and sciences of their citizens, they adapted them to Arabic culture. It is to the Arabs that we owe our use of the Indian numerical system and the preservation of classical Greek and Roman learning.

NOW Countries of the Middle East and North Africa are still predominantly Muslim. Islamic influence is increasing in non-Muslim countries, such as those in sub-Saharan Africa.

Government in Muslim countries takes one of two forms—secular or Islamic revivalist. Over the years, the leaders of secular Muslim countries—such as Egypt and Jordan—have worked to modernize their states. Yet some of these rulers, such as Iran’s Shah Muhammad Reza Pahlavi (ruled 1941–1979), were considered by many to be corrupt and dictatorial. Rebels replaced the Shah with Ayatollah Ruhollah Khomeini, a religious leader. Khomeini strictly enforced the laws of the Quran. With the death of Khomeini in 1989, Iran has slowly begun to soften its conservative religious leanings.

Most revivalist Islamic states see Western nations as an enemy. The latter have aroused Muslim resentment by supporting secular Muslim states and by continuing to support the existence of the Jewish state of Israel. One anti-Western revivalist group, the Taliban, controlled most of Afghanistan from the mid-1990s until 2001. Taliban rule was extremely repressive. The Taliban destroyed ancient Buddhist statues, banned television, made teaching about Christianity punishable by death, and suppressed the rights of women.

In secular Muslim countries, revivalists work against the existing government. Some revivalist groups engage in terrorist activities aimed at their countries’ leaders, Israel, and Western nations.

CRITICAL THINKING

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

- 1. Recognizing cause and effect:** How did Muslim leaders guard against uprisings among their subject peoples?
- 2. Comparing and contrasting:** How is the attitude of modern revivalist Muslims toward other cultures different from that of the rulers of the Muslim Empire?
- 3. Extending prior knowledge:** Use information you already have to explain why some Muslims resent Westerners and Israelis. Do research in the library and on the Internet to enrich your explanation with historical events that may have led up to the current state of affairs in much of the Muslim world. Present your findings in a written outline.

People in World History Activity 6

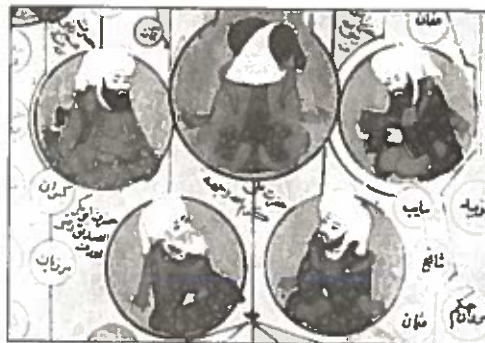
Profile 1

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 Abu Bakr, Muhammad’s father-in-law, as the first caliph. Abu 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



Umar ibn al-Khattab, top left, detail from *Zubdat al-Tawarikh* (Cream of Chronologies), Turkish, ca. 1600

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 he ensure there would be a peaceful transition of leadership after his death?
3. **Critical Thinking Drawing Conclusions.** Why do you think that Umar did not force his conquered subjects to adopt Islam?

People in World History Activity 6

Profile 2

Omar Khayyam (1048–1131)

Omar Khayyam was a well-known mathematician, astronomer, and poet who lived in Persia during the Middle Ages. He did important work in the mathematical field of algebra, publishing several books on the subject. He contributed to an amazingly accurate recalculation of the solar calendar at the request of the Sultan. He is also famous for his collection of short poems, *The Rubaiyat*, which was translated from Persian in 1859 and is still extremely popular.

Ghiyath al-Din Abul Fateh Omar Ibn Ibrahim al-Nisaburi al-Khayyam was born in 1044 in Nishapur in modern-day Iran.

Khayyam worked predominantly in the field of algebra, which gets its name from the Arabic word *al-jabr*. He classified cubic equations, developed the binomial theorem, and devised an approach to solving algebraic equations using geometry.

In 1074, the Sultan invited the famous mathematician to the city of Esfahan to establish an observatory. Khayyam worked there for 18 years, on a team of astronomers developing a new, more reliable calendar.

The result, the Jalal-ud-in calendar, is accurate to within one day in 3,770 years. Khayyam calculated the length of one year to be 365.24219858156 days, which is amazing for two reasons. Carrying the result to

11 decimal places shows his concern for precision. He was also exceptionally accurate. It's now known that the length of a year shortens over time in the sixth decimal place. The length of a year around the end of the 20th century is estimated at 365.242190 days.

Khayyam also was a poet, writing short, four-line poems (quatrains). His poems were collected, translated into English, and assembled into a book published in 1859. The book remains popular today. *The Rubaiyat* contains almost 500 poems, although only about 120 can be definitely ascribed to Khayyam. Many of the poems are about the joys of love, good wine, and leisure. Some readers have interpreted his poems literally, as expressing a hedonistic earthly life. Many readers see more complex spiritual meanings in his themes.

Khayyam fell from favor after the Sultan's death and retired to Nishapur, teaching and writing on mathematics until his death.

**REVIEWING THE PROFILE**

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

1. In what mathematical field did Khayyam work primarily?
2. What were some of Khayyam's major achievements?
3. Why is Khayyam's calculation of the length of a year amazing?
4. **Critical Thinking Drawing Inferences.** During the Middle Ages, wealthy patrons would sometimes financially support academics and artists so they could concentrate on their studies. In what ways do artists and intellectuals support themselves today?



PRIMARY SOURCE READING 6

Muhammad's Wife Remembers the Prophet

Islam was spread by an Arab merchant named Muhammad (also spelled Mohammed). 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 (or A'ishah), the young daughter of one of his strongest supporters, Abu 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 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

CHAPTER 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.



Reteaching Activity 6

The World of Islam

The Islamic religion greatly influenced the growth of Southwest Asia. Cultures and civilizations developed based on the teaching of the Quran. In the period between its beginnings and the Abbasid dynasty, the Islamic civilization saw many changes and developments.

DIRECTIONS: Information about the Islamic civilization is listed in the box below. Place each item under its proper heading.

- | | | |
|---------------------------------|--|-------------------|
| • House of Wisdom | • urban civilization | • algebra |
| • Sunni/Shiite split | • Five Pillars of Islam | • hajj |
| • built powerful state | • Ibn Sina | • Harun al-Rashid |
| • Ibn-Rushd | • founded by Mu'awiyah | • Battle of Tours |
| • A.D. 661–750 | • worked to ensure equality among all Muslims, Arab and non-Arab | • A.D. 750–1258 |
| • revelations recorded in Quran | | • shari'ah |

Islamic Civilization

Islamic Beliefs and Practices	Umayyad Dynasty
Abbasid Dynasty	Islamic Achievements

★ Enrichment Activity 6



Ramadan

As you have read, fasting is one of the Five Pillars of Islam, and the month-long fast that occurs during the month of Ramadan is required of all adult Muslims. As the follow-

ing passage explains, the fast begins each day at dawn, at the moment when "white thread becomes distinct from black thread," and does not end until sunset.

Ramazan [Ramadan] . . . is an occasion during which believers are thought to be closer to God. Ramazan is a month-long period of fasting, somewhat like Lent only more stringent. It is a time of atonement. It is the month in which the [Quran] was allegedly revealed to [Muhammad]. It is said: "When the noble time of Ramazan comes, the doors of heaven are opened, the doors of hell closed, and the devils tied down." In other words, people's souls are opened to God and closed to **seytan** (devils); they are sustained by God as by food.

During Ramazan the faithful keep a fast (**oruç**). All day, from before sunrise to after sunset, one must abstain from food and drink. . . . It is also not permissible to smoke, take medicine, or chew gum; in other words, no substance may enter the body. One must be separated from those things which promote and sustain life in its material earthly form; fasting is a way to remind people of their dependence on God for these things. **Oruç** is felt to be a great **sevap** (good work) by which God is pleased; if faithfully performed, it is believed to bring a remission of sins.

—From *The Seed and the Soil: Gender and Cosmology in Turkish Village Society* by Carol Delaney, copyright © 1991 by the Regents of the University of California.

Directions: Answer the questions below in the space provided.

1. Why do the followers of Islam believe they are brought closer to God through their long period of fasting? _____
2. How are the body and the soul, and the gates of heaven and hell, thought to mirror each other during the fast? _____

3. The twenty-sixth night of Ramadan is called the "Night of Determination." According to the Quran, it is on this night that God will decide the destiny of the entire world for the course of the following year. How does this night correspond to the objectives of the rest of the fast? Support your response with details from the passage. _____

4. Take a moment to consider all the food you consume on an average day. How would you feel if you had to undergo a month-long fast? _____

5. You may be surprised to learn that Ramadan is usually thought of by Muslims as a time of celebration. After a long day of fasting, a light meal is enjoyed by neighbors and friends. Why might Ramadan be considered a time of social solidarity and enjoyment rather than simply one of hardship? _____

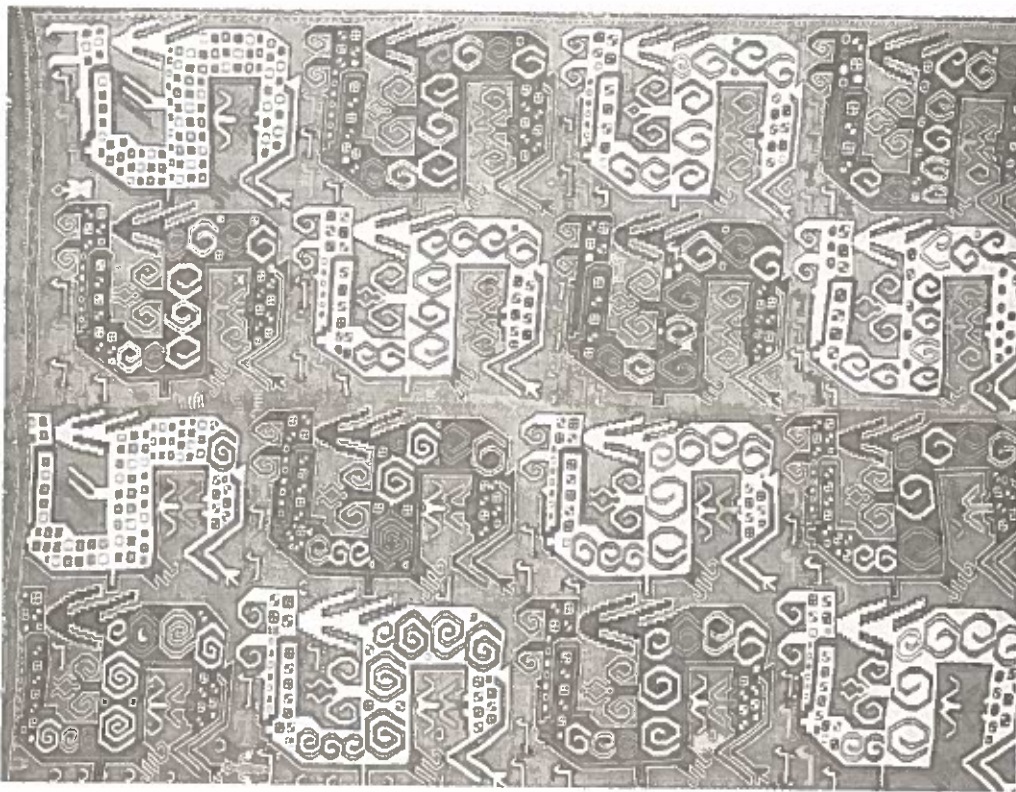
World Art and Music Activity 6



Islamic Textiles

Islamic carpets and silks are works of art. They use bold colors and incorporate geometric shapes, flowers and trees, real and mythical animals, and inscriptions. How did this artistic tradition develop?

Directions: Read the passage below, then answer the questions in the space provided.



Islamic carpet (detail)

Rugs are walked on, clothing is worn out, and even fabric hanging on the wall fades and tears. Because of its dual aesthetic and practical functions, much Islamic textile work does not hold up over long periods of time. The examples that remain, however, display originality, creativity, and artistic ability within a strictly defined religious atmosphere.

The Quran teaches that art should inspire contemplation and prayer. According to Muhammad, only God can make a human figure. Therefore Islamic

artists are forbidden to recreate the human form in artistic representations. The restrictions inspired past artists to create art that moved away from explicit representations of the real world and instead employed patterns and geometric shapes. These patterns illustrate a highly developed aesthetic sense that often emphasizes symmetry, repetition, and proportion. Later Islamic sects were less strict and allowed artists to incorporate real figures into their artworks as long as there was no religious connection.

(continued)

World Art and Music Activity 6 

CHAPTER 6

Some of the most highly valued objects in the Islamic world were carpets. Not only did these carpets serve utilitarian or religious purposes (such as prayer rugs), but they were also used as gifts, rewards, and signs of political favor. Carpet-making was highly developed in Iran, where a great, royal carpet could have more than 300 knots per square inch. Some carpets, with their intricate designs and tightly woven piles, could take a single weaver more than 20 years to complete. Many carpets were designed to look like gardens, something that was highly valued in such an arid land.

Another important Islamic art form was the illuminated manuscript. These took the form of either beautifully adorned pages from the Quran or imaginative and richly colored illustrations of romances, historical

accounts, and fables. Because of religious constraints, many artists concentrated their efforts on lovingly and painstakingly copying the sacred text of the Quran to such a degree that it developed into a separate art form—what we know today as calligraphy.

Due to the nomadic lifestyles of many early Islamic peoples, much of their textile art was portable. Rugs were carried for personal use throughout the common trade routes. As rugs and other Islamic textiles began to be traded, they influenced the art of India and the Western world. The influence of Islamic art in Europe can be found in the art from both the Medieval and Renaissance periods in which the arabesque design, a commonly-found Islamic pattern of interlaced lines, was frequently used in tapestries, manuscripts, and wood carvings.

Reviewing the Selection

1. How is the carpet shown typical of Islamic textiles?

2. Why do most Islamic textiles show patterns instead of human figures?

Critical Thinking

3. **Making Inferences** Why do you think carpets were so highly valued?

4. **Drawing Conclusions** Do you think the Islamic religious restrictions helped or hindered the development of textile art?

Glencoe

WORLD HISTORY



Chapter 6 Section Resources

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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 Shiite 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-Khaldun, 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 Khayyám.
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.

