Unit 5:
The Post-Classical Period: The First Global Civilizations

Name: ________________________________________
Teacher: _____________________________

IB/AP World History 9
Commack High School

Please Note:
You are responsible for all information in this packet, supplemental handouts provided in class as well as your homework, class webpage and class discussions.
What do we know about Muhammad and early Muslims? How do we know what we know?

How is our knowledge limited?

Objective: Evaluate the primary sources that historians use to learn about early Muslims.

Directions: Below, write down two things you know about Muhammad and how you know these things.

<table>
<thead>
<tr>
<th>What I know about Muhammad...</th>
<th>How do I know this .... / Where did this information come from...</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

Directions: Below, write down two things you know about Muslims and how you know these things.

<table>
<thead>
<tr>
<th>What I know about Muslims...</th>
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</tbody>
</table>
1. **MAKING THE MAP**

1. **Locate and label:**
   a. Mediterranean Sea
   b. Atlantic Ocean
   c. Black Sea
   d. Arabian Sea
   e. Caspian Sea
   f. Aral Sea
   g. Red Sea
   h. Persian Gulf.

2. **Locate and label:**
   a. Indus River
   b. Danube River
   c. Tigris River
   d. Euphrates River
   e. Nile River
   f. Loire River.

3. **Locate and label:**
   a. Zagros Mountains
   b. Atlas Mountains
   c. Pyrenees Mountains
   d. Caucasus Mountains
   e. Sahara Desert.

4. **Locate and label:**
   a. Arabian Peninsula
   b. Egypt
   c. Persia (Iran)
   d. Anatolia
   e. Afghanistan
   f. Baluchistan
   g. Iraq
   h. Syria
   i. Spain.

5. **Locate and label:**
   a. Crete
   b. Sicily
   c. Cyprus
   d. Strait of Gibraltar
   e. Bosphorus.

6. **Locate with a black dot and label:**
   a. Mecca
   b. Medina
   c. Constantinople
   d. Tours
   e. Cairo
   f. Jerusalem
   g. Baghdad
   h. Damascus
   i. Tripoli
   j. Samarkand.

7. **Show by a heavy dark line the boundaries of the Islamic World as of A.D. 750.**
2. **READING THE MAP**

1. What is the predominant natural feature of the Arabian Peninsula?
2. The major territorial acquisition of Islam in Europe was the territory of ___________.
3. The first capital of the Arab-Islamic Empire was at ___________ in ___________.
4. By about A.D. 750 the Islamic Empire had expanded eastward to the River. ___________.
5. The major non-European territorial component of the Byzantine Empire which survived the advance of Islam was ___________.

3. **UNDERSTANDING THE MAP**

1. What natural formation served as a barrier between Islamic expansion in Spain and the Frankish Kingdom?
2. What advantages came to Islamic expansion with the conquest of Alexandria?
3. What large territorial empire confronted Arab expansion east of the Arabian Peninsula?
4. What cultural and economic elements combined to make Mecca important in the birth of Islam?
### Getting the GIST of Islam

<table>
<thead>
<tr>
<th>Selection of reading</th>
<th>Your Summary of the selection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Followers of Islam, called <strong>Muslims</strong>, believe in one God— the god of Abraham— called <strong>Allah</strong> in the Arabic language. Muslims, like the Christian and the Jewish, believe God made a <strong>covenant</strong> (agreement) with Abraham that Abraham and his descendants would be a favored people for their faith and submission to God. Abraham had a son, Isaac, by his wife Sarah, and a son, Ishmael, by his wife Hajar. Muslims believe that the Hebrews, or Jews, descended from Isaac and that the Arabs descended from Ishmael.</td>
<td></td>
</tr>
</tbody>
</table>

Islam is based on God’s teachings and on the example of the life of **Muhammad**. Muhammad was born in Makkah (Mecca), located on the Arabian peninsula, around A.D. 570. Muslims believe that when Muhammad was 40 years old, he had a vision in which the Angel Gabriel appeared and told him to repeat a message from God. As God’s message was revealed over the next 23 years, Muslims learned to accept all the Hebrew **prophets** (messengers of God’s revelation), including Moses and Jesus— though they do not believe that Jesus was divine— and that God’s chosen people had not properly followed the prophets. Muslim’s believe that through Muhammad, God made Makkah the center of Islam and the religions holiest city. After Muhammad’s death, God’s teachings, as revealed to Muhammad, were written down in the holy book of Islam.

The holy book of Islam is the **Qur’an** (Koran). **Arabic** is the sacred language of Islam. The Qur’an, contains the revelations God made to Muhammad, which include many of the ideas from the history and law of the ancient Hebrews and their prophets, and the story of Jesus’ life. The Qur’an outlines the goal of Islam. Living in according to God’s guidance, which will be rewarded with salvation or eternal life in paradise with God. The opposite is damnation, or eternal suffering in hell.

To attain salvation, Muslims must practice the “**five pillars**,” which are found in the Qur’an. The first is **shahada**, a public declaration of faith, which is the recitation of the Islamic creed
The Five Pillars of Islamic Faith

The *Five Pillars of Faith* are the basic religious duties that all followers of Islam (called Muslims), must fulfill:

<table>
<thead>
<tr>
<th>Pillar</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Salat</strong></td>
<td>Prayer. Muslims pray five times a day at appointed times, always facing Makkah.</td>
</tr>
<tr>
<td><strong>Zakat</strong></td>
<td>Almsgiving. Islam requires a Muslim to give approximately 2.5 percent of his or her wealth to charity.</td>
</tr>
<tr>
<td><strong>Siyam</strong></td>
<td>Fasting, the fourth pillar, occurs during the month of Ramadan. For 30 days Muslims cannot eat, drink, or have sexual relations from dawn to sunset.</td>
</tr>
<tr>
<td><strong>Hajj</strong></td>
<td>The final pillar requires each Muslim who is able to make a Hajj, or pilgrimage, to Makkah once in his or her life. The Qur'an also describes hallal, allowed acts, and haram, forbidden acts, which make up a way of life. These include dietary laws, which do not allow the eating of pork or the drinking of alcohol.</td>
</tr>
<tr>
<td><strong>Masjid</strong></td>
<td>Muslims worship in a building called a masjid, or mosque. Friday noon prayers are the most important. During the Friday worship service, an Imam, or prayer leader, leads prayers, and reads from the Qur'an, and gives a sermon. Muslims select as Imam a person of good character and religious knowledge, but the Imam has the same relationship with God as any other Muslim. Muslims also hold Jerusalem sacred as the city of prophets and as the place where Muhammad is believed to have met the other prophets and ascended to heaven.</td>
</tr>
</tbody>
</table>

The two major sects of Muslims, Sunni and Shi'i share most beliefs, but differ mainly over the issue of leadership in the Muslim community.
### What are the major beliefs, practices, figures, holidays, and symbols of Islam?

**Directions:** Answer the corresponding questions.

<table>
<thead>
<tr>
<th>Name of Followers</th>
<th>Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of God</td>
<td>Allah</td>
</tr>
<tr>
<td>Place of Origin</td>
<td>Abrahamic religions are the monotheistic religions of West Asia that trace their common origin to Abraham. The three largest Abrahamic religions are Judaism (1000s B.C.E.), Christianity (30s C.E.) and Islam (600s C.E.) In the Qur’an, Christians and Jews are referred to “People of the Book” because they are followers of monotheistic Abrahamic religions. All the Abrahamic religions were established in current-day Middle East.</td>
</tr>
<tr>
<td>Founder and/or Major Figures</td>
<td>Muhammad, was a merchant born in the Arabian city of Mecca. Muslims consider Muhammad to be the final prophet sent by God to mankind. Muslims revere other prophets including Abraham, Jesus and Moses.</td>
</tr>
</tbody>
</table>

**Why are Muslims, Christians and Jews considered Abrahamic religions?**

**What do Muslims call Christians and Jews? Why?**

**In what order were the Abrahamic religions established?**

**What are the three main commonalities between all Abrahamic religions?**

**In addition to Prophet Muhammad, who are the other important prophets in Islam?**
| **Holy Texts** | The Qur'an is the holy book for Muslims. Muslims believe it was revealed in stages to the Prophet Muhammad over 23 years and written down into book form after Prophet Muhammad’s death. Muslims believed the Qur’an is the sacred word of God. Muslims also believe that the Qur’an intended to correct any errors in previous holy books such as the Old and New Testaments. There are 114 chapters in the Qur'an written in Arabic. Hadith, reports of what the prophet Muhammad said or approved. |
| **Symbols** | The star and crescent symbol only became associated with Islam in the mid-20th century. |
| **Beliefs and Practices** | Muslims are monotheistic and believe that there is only one God, Allah.  
**Articles of Faith:** (1) Belief in Allah as the one and only God (2) Belief in angels (3) Belief in the holy books (Qur'an and Hadith) (4) Belief in the prophets (Abraham, Moses, David, Jesus, etc.) (5) Belief in the Day of Judgment where Allah will determine if you go to heaven or hell (6) Belief in Predestination  
**Beliefs About Jesus:** Unlike Christians, Muslims do not believe that Jesus is God or the son of God. Muslims also do not believe he was crucified. He is heavily discussed in the Qur’an as an important prophet but not as the son of God.  
**Sharia:** All aspects of a Muslim’s life are governed by Sharia or Islamic law. Sharia law comes from a combination of sources including the Qur’an (the Muslim holy book), the Hadith (sayings and conduct of the prophet Muhammad) and fatwas (the rulings of Islamic scholars). |
| **Places of Worship** | Muslims worship in mosques |
| **Names of Leaders** | Their spiritual leaders are called imams and shaykhs |
| **Holidays** | There are two Eids (festivals)  
**Eid ul Fitr:** Celebrates the end of the month of fasting called Ramadan  
**Eid ul Adha:** Celebrates Abraham’s willingness to sacrifice his son when God ordered him to |

According to Muslim belief, how long did it take for the entire Qur’an to be revealed to Muhammad?  
Other than the Qur’an, what is another holy texts in Islam?  
How do Muslims view Jesus differently than Christians?  
Source: [http://www.bbc.co.uk/religion/religions/islam/](http://www.bbc.co.uk/religion/religions/islam/)
## What do we know about Muhammad and early Muslims?

### Looking at the Historical Documents about Muhammad

**Directions:** Read the excerpts below and respond to the questions.

### Where do we find most of the information about Muhammad and early Muslims?

Much of what we know about Muhammad and the early days of Islam comes from three sources:

- **Qur'an:** word of God as revealed to Muhammad
- **Hadith:** the recorded sayings and actions of Muhammad
- **Sira:** biographies of the prophet

### Quran

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<th>Image</th>
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</table>

The Qur'an literally means "the recitation" and it is the central religious text or Scripture of Islam. Muslims believe it to be verbatim the word of Allah, revealed to Muhammad by Gabriel over a period of 23 years between 610 and 632 C.E. Tradition says that Muhammad recited the content to his companions, some of whom were later permitted to record verses. This exercise was often repeated to ensure accuracy of transmission. However, no single copy existed during his lifetime as those verses that were recorded were written on a wide variety of materials.

Muslims view the Qur'an as God's final revelation and complete message to humanity. Many events from Jewish and Christian scriptures are retold, sometimes in distinctive ways, while other events are referred to obliquely. The Qur'an informs Muslim conduct, law, faith and practice across the whole spectrum of religious and daily life.

Source: [http://www.newworldencyclopedia.org/entry/Quran_(Koran)](http://www.newworldencyclopedia.org/entry/Quran_(Koran))

### Hadith

<table>
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Hadith are the recorded sayings and actions of Muhammad. Each hadith is based on two parts, a chain of narrators reporting so that the reader knows who is telling the story and the text describing Muhammad’s actions or words. Individual hadith are classified by Muslim clerics and jurists as authentic or weak because there was concern over people fabricating or making up stories about Muhammad. There is no overall agreement on which Hadith represent the authentic sayings and actions of Muhammad.

Different groups and different individual scholars may classify a hadith differently. The hadith literature was distributed after the death of Muhammad. Unlike the Qur'an, the Hadith is not a direct revelation and they were not compiled by a central authority. The Hadith were evaluated and gathered into large collections during the 8th and 9th centuries.

Adapted from: [http://www.newworldencyclopedia.org/entry/Muhammad#The_Hadith_Literature](http://www.newworldencyclopedia.org/entry/Muhammad#The_Hadith_Literature)

### Sira

<table>
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<tr>
<td></td>
<td>Sira are traditional Muslim biographies of Muhammad. The earliest surviving biographies are the Life of the Apostle of God, by Ibn Ishaq (d. 768), edited by Ibn Hisham (d. 833); and al-Waqidi's (d. 822) biography (sira) of Muhammad. Ibn Ishaq wrote his biography some 120 to 130 years after Muhammad's death.</td>
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</tbody>
</table>

### Shariah

<table>
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<tbody>
<tr>
<td></td>
<td>Sharia (شريعة (IPA: [ʃaˈri.ʕa])) is the religious law governing the members of the Islamic faith. It is derived from the religious precepts of Islam, particularly the Quran and the Hadith.</td>
</tr>
</tbody>
</table>

Source: [http://www.newworldencyclopedia.org/entry/Muhammad/The_Hadith_Literature](http://www.newworldencyclopedia.org/entry/Muhammad/The_Hadith_Literature)
<table>
<thead>
<tr>
<th>What can historians learn from the Qur’an, Sira, Shariah, and Hadith?</th>
<th>What limits do the Qur’an, Sira, Shariah, and Hadith have as a historical source?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Even though there are limitations to the Qur’an, Sira, Shariah, and Hadith as a historical source, why do you think historians continue to use these texts as a source of information about early Muslims?</td>
<td></td>
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</tbody>
</table>

**Directions:** Read and watch the video clips. Answer the questions that follow.

**2. Muhammad’s Early Life**

**Watch the excerpt of *The Message*** and respond to the questions. (02:26-04:00)

**Context:** The film, *The Message* is a 1976/1977 film and Quranic epic directed by Moustapha Akkad. It chronicles the life and times of Muhammad and serves as an introduction to early Islamic history. In accordance with Muslim beliefs regarding depictions of Muhammad, he was not depicted on-screen nor was his voice heard because Islamic tradition generally forbids any direct representation of religious figures.

**02:26**

Why will Prophet Muhammad’s face not be shown in this film?

**570 C.E.** Born approximately in 570 CE in the Arabian city of Mecca, Muhammad was orphaned at an early age. He was raised under the care of his paternal uncle Abu Talib. After his childhood, Muhammad primarily worked as a merchant.

**03:30**

How long after Jesus’ time was Muhammad born?
Pre-Islamic Arabia gods or goddesses were viewed as protectors and their spirits were associated with sacred trees, stones, springs and wells. The Kaaba shrine in Mecca housed 360 idols.

What was the name of the city Muhammad was born in? Were the people there monotheistic or polytheistic? How do you know?

3. The Revelation in Cave Hira

Watch the excerpt of The Message and respond to the questions. (10:30-11:50)

595 C.E. | Muhammad, a merchant, meets a rich merchant named Khadijah. She was a wealthy widow and their marriage improved Muhammad’s status in society. Muhammad begins to occasionally retreat to a cave named Hira in the mountains for several nights of seclusion and prayer to meditate on many of the problems he saw in Mecca.

610 C.E. | At the age of 40, Muhammad is visited by the angel Gabriel while on retreat in a cave (Hira) near Mecca. The angel recites to him the first revelations of the Quran and informs him that he is God's prophet. According to Muslim belief, the angel Gabriel ordered him to:

Recite in the name of thy lord who created,
Created man from a clot;
Recite in the name of thy lord,
Who taught by the pen,
Taught man what he knew not.

This was considered the first revelation of the Qur’an.

According to the film, what did Angel Gabriel say to Muhammad in the cave?

How does Muhammad respond?
4. Muhammad Begins Spreading Islam

Watch the excerpt of *The Message* and respond to the questions. (15:00-16:00; 20:00-22:00; 25:00-34:00; 37:00-39:00)

<table>
<thead>
<tr>
<th>610-612 C.E.</th>
<th>Muhammad is told to call his people to the worship of the one God, and he begins to spread this new message throughout Mecca. Shortly after his revelation in 610, he begins in secret to gather followers in Mecca.</th>
</tr>
</thead>
<tbody>
<tr>
<td>15:00-15:40 What does Muhammad’s uncle, Abu Bakr warn him will happen if he continues to speak about his revelation and his new religious ideas?</td>
<td>How does Muhammad respond to this warning?</td>
</tr>
<tr>
<td>20:05-22:00 What new and “dangerous ideas” has Muhammad been spreading throughout Mecca?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>610-612 C.E.</th>
<th>Muhammad slowly began to attract some followers. Muhammad began to criticize the traditional polytheism of his Meccan town. The rich and powerful merchants of Mecca grew angry because the gods and idols are their source of income. The merchants earned income from pilgrims to its polytheistic shrine, the Kaaba. If there was only one God and polytheism did not exist as Muhammad preached, they would lose pilgrims and thus lose lots of money. The ruling elite rallied against Muhammad and his followers, and began to persecute them.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Why did the rich and powerful merchants dislike Muhammad?</td>
<td>How did the ruling elite respond to Muhammad and his followers?</td>
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<tr>
<td>25:45 In the scene where a follower of Muhammad’s teachings is being questioned by the ruling elites, what do we learn of Muhammad’s teaching about equality?</td>
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<tr>
<td>Time</td>
<td>Description</td>
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<tr>
<td>26:22</td>
<td>When the slave named Bilal is told to whip the follower of Muhammad’s teachings, what does he do? Why does he make this decision?</td>
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<tr>
<td>27:20-28:40</td>
<td>What happens to Bilal as a consequence of his choice? What does he say while he is enduring his consequence?</td>
</tr>
<tr>
<td><strong>613 C.E.</strong></td>
<td><strong>Muhammad begins publicly spreading the message of Islam to all Meccans.</strong></td>
</tr>
<tr>
<td>29:50-30:50</td>
<td>How do the ruling elites respond to Muhammad spreading Islam publicly throughout Mecca?</td>
</tr>
<tr>
<td>31:00-34:00</td>
<td>How do the Meccans treat Muhammad and the early followers of Islam?</td>
</tr>
<tr>
<td>37:00-39:00</td>
<td>How is this similar to the ways early Christians were treated?</td>
</tr>
<tr>
<td>39:00</td>
<td>Why are they treated in this way?</td>
</tr>
</tbody>
</table>
5. The Hegira

622 C.E. The local rulers of Mecca forced Muhammad and his small group of followers to leave the city. After enduring persecution in Mecca, Muhammad and his followers migrated to the nearby town of Yathrib (later to be known as Medina). Here, the people accepted Islam. This migration is called “the hegira.” In Medina, Muhammad was able to establish an Islamic state based on the laws revealed in the Quran. He and his followers continued to spread Islam to the other tribes in Medina.

Why did Muhammad and his followers leave Mecca? Where did they go?

What did Muhammad do when he arrived in the new town?

How did “the Hegira” spread Islam?

6. Battles

622-628 C.E. Relations between Mecca and Medina rapidly worsened after Muhammad and his followers left. Meccans confiscated all the property that the Muslims had left in Mecca. Because Muslims owned no land in Medina, they would have to live on charity and on the rare chance for wage labor. Muhammad began to engage in the old Arabian practice of raiding caravans bound for Mecca for money. These raids led to battles between Meccans and Muslims. In 624, near a place called Badr, the Meccans and the Muslims clashed again. Even though the Muslims were outnumbered, they were successful. The Battle of Badr was the beginning of successful Muslim military campaigns. The victory strengthened Muhammad's position in Medina and he became the unofficial ruler of the city. After the victory of the Meccans in the Battle of Badr, the Meccans continued to fight with Muslims in future battles.

Why was there fighting between the Muslims in Medina and the Meccans?

Why was the Battle of Badr an important point in Islamic history?
628 C.E. The Treaty of Hudaybiyyah was signed between Muhammad, representing the state of Medina, and the Quraish tribe of Mecca. This treaty reduced fighting between the cities.

Why was the Treaty of Hudaybiyyah important?

7. Return to Mecca

630 C.E. Muhammad returns to Mecca with a larger number of his followers. Prior to his arrival, in 628, Muhammad finally negotiated a truce with the Meccans. When he returned, most Meccans accepted Islam. The prophet cleared the idols and images out of the Kaaba and rededicated it to the worship of God alone or monotheism. With the conversion of the city of Mecca, the greater part of the Arabian world came under Muhammad's authority.

What happened when Muhammad and his followers returned to Mecca?

8. Muhammad’s Death and the Sunni/Shi’ite Split

632/33 C.E. After a short illness, Muhammad died in the city of Medina at the age of 63. Before Muhammad’s death, he united the tribes of Arabia into a single Arab Muslim religious government. With his death, disagreement broke out over who his successor would be. The once unified Arab Muslim community broke apart into two groups: Sunni Muslims and Shiite Muslims. The majority of Muslims who became known as Sunni Muslims believed that the community of Muslims should determine who would succeed him. However, the Shiite Muslims, the smaller group of Muslims, believed that only descendants and family members of Muhammad should be the successor. The Sunnis prevailed and selected the first caliph or successor to Muhammad. Eventually, Ali (Muhammad’s son-in-law) was chosen as the fourth caliph but the division between Sunni and Shites created repeated tension and violence. The violence and war split the small community of Muslims into two branches that have never reunited.

How did Islam spread?

What happened in the unified Muslim community when Muhammad died?

Islamic Conquests 622-750

1. According to the map, during which time period did Islam spread the most?
   1. Islamic world under Muhammad, 622-632 CE
   2. Territory added by first four Caliphs, 632-661 CE
   3. Territory added by Umayyad Caliphs, 661-750 CE

2. According to this map, by 750 CE, which three continents had Islam spread to?

3. According to this map, what is one way Islam spread throughout the world?

   Merchants were carriers of Islam rather than agents of Islamization. They opened routes and exposed isolated societies to external influences, but they were not themselves engaged in the propagation [spread] of Islam, which was the work of religious leaders. The leaders became integrated into African societies by playing religious, social, and political roles similar to those of traditional priests. Like traditional priests, Muslim men of religion were peacemakers, who pleaded for those who broke the king’s laws. Mosques, like traditional shrines, were considered sanctuaries.


According to *The Oxford History of Islam*, what is one way Islam was spread to African societies?
In your study of Global History, what have rulers done to gain, consolidate, and maintain power?

Directions: In the space below identify as many empires that you have learned about as possible and the methods they used to gain, consolidate, and maintain power.

<table>
<thead>
<tr>
<th>Empires</th>
<th>Methods for gaining, consolidating, and maintaining power</th>
</tr>
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Symbols at the bottom: [Crossed swords] [Handshake] [Gavel]
How did the Islamic Caliphates gain, consolidate, and maintain power in their empires?

Directions: Read each of the documents below. As you read, annotate each document by:
- circling words or phrases you are confused by and defining them when you learn the meaning
- labeling details that identify methods of gaining power with a “G,” methods of consolidating power with “C,” and methods of maintaining power with an “M.”

In the column to the right, write down any details that will help you answer the research question, “How did the Islamic Caliphates gain, consolidate, and maintain power in their empires?”

<table>
<thead>
<tr>
<th>Research Question: “How did the Islamic Caliphates gain, consolidate, and maintain power in their empires?”</th>
<th>Notes</th>
</tr>
</thead>
</table>

**Document 1**

At the age of 40, Muhammad is visited by the angel Gabriel who recites to him the first revelations of the Quran. 610 C.E.

Muhammad returns to Mecca with his followers. He enters the city peacefully, and eventually all its citizens accept Islam. 630 C.E.

Islam spreads throughout North Africa through trade and conquest. Muslims enter Spain in the west and India in the east. 711 C.E.

The Abbasids take over rule from the Umayyads, shifting the seat of power to Baghdad. 750 C.E.

570 C.E. Muhammad is born in Mecca.

622 C.E. Muhammad and his followers migrate to the nearby town of Medina. Muhammad establishes an Islamic state based on the laws revealed in the Quran.

533 C.E. Muhammad dies. Abu Bakr is elected as caliph, or successor.

641 C.E. Muslims enter Egypt and defeat the Byzantine army.

661 C.E. The Umayyad family takes control of the Islamic Empire, founding the Umayyad Dynasty and ruling from Damascus, in present day Syria.

732 C.E. Muslims are defeated at the Battle of Tours in France by Charles Martel, stopping their advance into Europe.

1248 C.E. A Mongol army invades Baghdad, killing the last Abbasid caliph and ending the dynasty.

Source: Adapted from PBS Frontline’s Teachers guide to “Muslims.”
Another important reason for success was the common faith Muhammad had established. Under the first four caliphs, Muslims knitted a patchwork of competing tribes into a unified state. Belief in Islam and the desire to glorify the new religion spurred the Muslim armies to victory.

Source: Prentice Hall World History, p 312.
Umayyad Dynasty (661-750)

After the assassination of Mohammed’s son-in-law and cousin, Ali, a group called the Umayyads came to power and chose Mu’awiya as the fifth caliph. Mu’awiya ruled in a time when Muslim factions fought about the nature of their government, and how religious or secular it should be. Mu’awiya emphasized the latter, moved his capital to Damascus in 661 and began to reform the new empire’s administration. Mu’awiya modeled his government’s organization on that of the Byzantine Empire, which had recently ruled the region, even going so far as to hire Christian administrators. Mu’awiya further changed traditional Muslim governance by identifying his son, Yazid, as his successor, instead of leaving that decision up to the respected elders of the community. The Umayyads were therefore the first dynasty to rule an Islamic empire.

Yazid only ruled for a short time, but is infamous for challenging Ali’s son, Hussein. Hussein, as the prophet Mohammed’s grandson, represented a symbolic link to the prophet and the fourth caliph, whom Mu’awiya had overthrown. As Hussein traveled with his family and entourage toward the Iraqi city of Kufa, Yazid’s troops stopped the travelers and demanded that Hussein take an oath of loyalty to Yazid and the Umayyad Dynasty. When Hussein refused to submit, Yazid’s general ordered his soldiers to attack, slaughtering women and children as well as Hussein. The massacre at Karbala in 680 is still mourned annually by Shi’a Muslims, descended from those who felt the caliphate should have passed through the Prophet’s bloodline to Hussein and his descendents.

Yazid’s son, and the greatest of the eastern Umayyad rulers, was Abd al-Malik, who reigned for 20 years and transformed Muslim lands into a unified empire. Abd al-Malik spread his grandfather’s administrative reforms across North Africa and Persia, made Arabic the common language, constructed mosques in all new lands, and perhaps most importantly, unified the coinage of the empire in 696. By standardizing financial weights and measures, Abd al-Malik ensured that trade would flow smoothly across his vast lands. Abd al-Malik made another significant change when he ended the practice of featuring the ruler’s image on coins, and instead used only text, notably verses from the Qu’ran. Also during his reign, the Dome of the Rock, with its distinctive golden dome and beautiful calligraphy, was constructed in Jerusalem by 691.

Abd al-Malik’s heirs completed the expansion of the Umayyad dynasty, extending its borders from the Iberian Peninsula in the west to the Indus River in the east a distance of nearly 6,000 miles. The Umayyad expansion into Europe was stopped in the west by Charles Martel and his Frankish forces at the Battle of Tours in 732. Umayyad dominance in the east was challenged by a rising faction, the Abbasids, who joined others opposing the empire’s secular emphasis. The Abbasids brought down the Umayyads in 750 and sought to kill as many Umayyad family members as possible to avoid its later resurgence. One famous Umayyad who escaped was Abd al Rahman. He fled westward, finally making it to his family’s distant territory in Spain, where he established a western Umayyad dynasty that lasted another three hundred years.

Based upon your reading, please develop 2-3 catchy news headlines....

1. ____________________________________________

2. ____________________________________________
Direction: Using the previous reading, please construct a timeline of the major events of the Umayyad Dynasty.

If you were creating a visual image to show the overall legacy of the Umayyad Dynasty, what would it be?
Abbasid Dynasty

In the 740s, a Persian-Arab coalition from Khorasan, in eastern Iran, challenged the Umayyad dynasty and by 750, seized power over Muslim lands. The Umayyads had been based in Syria and were influenced by its Byzantine architecture and administration. In contrast, the Abbasids moved the capital to Baghdad in 762 and, although the leaders were Arab, administrators and cultural influence were primarily Persian.

This eastward shift allowed some independent dynasties to form in the west, such as the Spanish Umayyad and later the Egyptian Fatimids. Abbasid expansion to the east also brought them in conflict with the Chinese at the Battle of Talas in 751. The Muslim army was victorious, and through Chinese captives, learned about paper, which would replace papyrus and parchment, making Abbasid intellectual achievements easier to spread.

The Abbasid dynasty depended on regional governors for military control and the collection of taxes. By the 11th century, this decentralized system proved too weak to defend against nomadic tribesmen from the east. In 1055, Seljuq Turkmen who had gradually moved into Abbasid territory, took control of Baghdad. Their leader, Tugrul Bey, forced the Abbasid caliph to name him sultan. From that point, the empire was ruled in name by the Abbasids, but in practice by the Seljuq.

The Seljuq expanded westward, defeating the Byzantines in Turkey and even taking control of Jerusalem. These challenges to Christian rule led the pope to call the first crusade in 1096. Christian knights seized and held Jerusalem until 1187, when the city was retaken by the great Muslim general, Saladin. Europeans maintained a presence in the region until the Crusades ended in 1204 and in spite of the conflict, trade flourished between east and west. It was partly through these exchanges that the learning of Muslim scholars in the Middle East was shared with Europe.

Even as the Abbasid political system weakened in later years, it gave rise to great scientific and literary achievement. Ibn Sina, known as Avicenna in the west, wrote the Canon of Medicine in 1025, an encyclopedia describing diseases and treatments that were far ahead of any medical work done in Europe. Much of the great literature of the period was written in Persian. The Shahnameh (“Book of Kings”) was published around the year 1000 and describes the mythologized history of ancient Persian kings. In the 12th century, the stories known as A Thousand and One Nights were first compiled and printed in Arabic.

The creativity that had flowed from Baghdad for four centuries came to a crashing halt in 1258, when the Mongol invasion reached Mesopotamia. The conquerors destroyed the city of Baghdad, burning its palaces and its houses of learning. Although the Mongols would eventually convert to Islam and foster their own cultural achievements, the golden age of the Abbasid dynasty had come to a close.

How did the Abbasid Dynasty come to power?

From the reading, what was changed that was made under Abbasid rule?

Why did the Abbasid Dynasty decline?
Golden Age of Islam

Background
Islam began in the Arabian Peninsula in the early 7th century CE. It quickly spread throughout the Middle East before moving across North Africa, and into Spain and Sicily. By the 13th century, Islam had spread across India and Southeast Asia. The reasons for the success of Islam, and the expansion of its empire, can be attributed to the strength of the Arab armies, the use of a common language, and fair treatment of conquered peoples.

Golden Age
Islamic civilization experienced a golden age under the Abbasid Dynasty, which ruled from the mid-8th century until the mid-13th century. Under the Abbasids, Islamic culture became a blending of Arab, Persian, Egyptian, and European traditions. The result was an era of stunning intellectual and cultural achievements.

Arts & Literature
According to the teachings of the Qur’an, Islamic artists were forbidden from using human figures in religious art. Therefore, they developed a style of geometric shapes and patterns that were used to decorate religious buildings called Mosques. These geometric patterns usually contained verses from the Qur’an written in a stylized form of decorative handwriting called calligraphy.

Non-religious artists were allowed to use human figures. This type of work most often appears in scholarly works of science or literature, which were lavishly illustrated. Chess was brought over from India as a way to challenge the intellect of the men and women of the empire. Rulers would invite champions of the game to chess matches at their palace. Eventually, this was transferred to the Europeans in the thirteenth century.

Islamic architects borrowed heavily from the Byzantine Empire which used domes and arches extensively throughout their cities. An example of this use can be seen in the Dome of the Rock, a famous mosque in Jerusalem.

There were many different styles of Islamic literature. Most works were based on the Qur’an, but some Islamic artists wrote poetry about the joys and sorrows of love. Also, stories from other cultures were adapted and rewritten for Islamic civilization. The most famous collection is called *The Thousand and One Nights*, which is a collection of tales that includes such well known stories as *Aladdin and His Magic Lamp*. As a result, books became more available and contributed to all styles of learning. Geometric designs and calligraphy were used to decorate books and these became a status symbol for wealthy people throughout the empire.

Philosophy
Islamic scholars translated philosophic texts from a variety of cultures. These include works from China, India, and Ancient Greece. Scholarly commentary written about these texts influenced a variety of cultures, including European civilizations.
Math & Science
Islamic scholars studied both Greek and Indian mathematics before making important contributions of their own. The most well-known Islamic mathematician was al-Khwarizimi, who pioneered the study of algebra. His textbook on the subject became a standard in European universities for centuries.

Islamic scholars were also skilled in astronomy. They studied eclipses, the rotation of the planets, and calculated the circumference of the earth to within a few thousand feet.

Medicine
Many advances were also made in the field of medicine. Physicians and pharmacists were required to pass exams before treating patients. They setup hospitals that had separate areas for trauma cases, this is the basis for today’s emergency rooms. Physicians developed treatments for cataracts, used a variety of herbal remedies, and were adept at treating a variety of injuries. Islamic pharmacists were the first to mix sweet tasting syrups with medicine, ensuring that they would be taken.

Ibn Sina, a famous Islamic physician, wrote a book called *Canon on Medicine*, which was an encyclopedia of Greek, Arabic, and his own knowledge of medicine. This book became the standard medical text in Europe for over five hundred years.

Economic Achievements
Under the Abbassids, a vast trading network was created which helped to spread religion, culture, and technology among the different peoples of the empire. New business practices such as, partnerships, the use of credit, and banks to exchange currency, were developed to handle the increase in trade. The establishment of such vast trading networks made the many nations within the Islamic Empire very wealthy, and helped to stimulate many of their cultural and intellectual achievements.

Law
Islam developed a system of law based on the Qur'an. This system was created to help people apply the Qur'an to everyday life and situations. The book of laws, called the *Sharia*, regulates all aspects of life including, moral behavior, family life, business dealings, and government.

City of Baghdad
Baghdad, now the capital city of Iraq, was chosen by the Abbassid rulers to be the center of his empire in the eighth century. Baghdad was an ideal choice because it lay between two rivers and was at the crossroads of great trade routes. The city was built in concentric (one inside the other) with a deep moat surrounding the circular walls. At the very hub of the city was the Caliph’s palace of marble and stone.

House of Wisdom
The House of Wisdom was an educational institution founded in Baghdad in AD 830. At the House of Wisdom, scholars from many parts of the world translated into Arabic, Greek, Persian and Indian texts on such topics as mathematics, astronomy, and logic. Scholars who came to the House of Wisdom translated Greek classics in the areas of Philosophy and Science into Arabic.
**Golden Age**

**Directions:** Upon completing the walking museum (Worksheets to be distributed separate from this packet) the for Abbasid Dynasty, please make notes of achievements in the appropriate categories.

<table>
<thead>
<tr>
<th>Political</th>
<th>Economic</th>
<th>Religious</th>
<th>Societal</th>
<th>Intellectual</th>
<th>Arts/Architecture</th>
</tr>
</thead>
</table>

Please compare the golden age of the Abbasid Dynasty to another golden age learned.

[Diagram of Venn diagram]

---

Please compare the golden age of the Abbasid Dynasty to another golden age learned.
What led to the fall of the Abbasid Caliphate?

Directions: Read the article below and answer the questions that follow.

**The Siege of Baghdad ended on February 10th 1258.**
Baghdad was the seat of the Abbasid caliphs from the eighth century. In 1248, however, Genghis Khan’s grandson Möngke became great khan of the Mongols and resolved to extend his sway to the Middle East and beyond that, if possible, to Syria and Egypt. Ten years later Mesopotamia was overrun by a Mongol horde under his brother Hülegü. The Mongols advanced on Baghdad and demanded the city’s surrender.

It was clear that the city had no hope of resisting the Mongol army. When it surrendered, the Mongols looted it and slaughtered thousands of the inhabitants – more than 200,000, according to Hülegü’s own estimate. They also killed the Caliph, though exactly how is uncertain.

David Morgan in his book on the Mongols suggests that the most likely story, told by Marco Polo among others, is that the Caliph was wrapped in a carpet and kicked or stamped to death. The Mongols did not like to execute anyone of noble blood by any method that involved shedding that blood. As Morgan says, the Caliph probably did not appreciate the compliment. Hülegü founded his own kingdom. The line of Abbasids as accepted heads of the Sunni Muslims was ended after five centuries.

By Richard Cavendish, Published in History Today Volume 58 Issue 2

February 2008

Source: http://www.historytoday.com/richard-cavendish/baghdad-sacked-mongols#sthash.oAKDtS9J.dpuf

1. Describe the event that led to the end of the Abbasid Caliphate. Be sure to mention when and where the event took place, and which groups were involved.

2. Based on this article, what can you infer about the people known as the “Mongols?”
## Islamic Civilization

<table>
<thead>
<tr>
<th>Time Period</th>
<th>661-750 A.D.</th>
<th>750-1258</th>
</tr>
</thead>
</table>

### Geographic Description
- Began in Arabia, moved out of peninsula both west (Egypt, across North Africa as far as Spain (Moors), east to Persia and Northern India (Indus)); northern boundary was the Byzantine Empire.
- Religion spread Africa, Asia, Southern Europe via trade and conquest.
- By 700, conquered Spain (west) Central Asia (east).
- Holy city = Mecca (hajj) and also Medina (hijra).
- Smaller geographically than Umayyad, centered in Middle East.
- More extensive trade not only overland but overseas but dominated the Indian Ocean Trade Network.

### Political
- 1st Caliphate
  - Influenced by Byzantine and Persian traditions.
  - Capital = Damascus (More central than Mecca).
  - 4 caliphs 632-660 prior to start of Dynasty; Umayyad clan claim caliphate and begins Shiite (Shia)–Sunni split that continues to today; Sunni dominated!
  - Jihad = holy war in defense of faith; large reason why empire spread.
- 2nd Caliphate
  - Capital = Baghdad.
  - Centralized absolutist imperial order formed.
  - Bureaucratization = reflected growing power of caliph.
  - 1055 Caliph will be a puppet of the Seljuk Turks (nomads from Central Asia) will remain that way until collapse.

### Economic
- Key link to trade.
- Tax on non-believers.
- Agrarian based used Qanat system (water storage system of Persia).
- Large trading network (over land and overseas). Indian Ocean trading network from east African city--states of Sofala, Mogadishu, Kilwa to Spice islands in modern day Indonesia – port of Malacca.
- Credit, banks.
- Use of spreading beliefs and culture.
- Agriculture.
  - Converts exempt to pay head tax
  - Revival of Afro-Eurasian trade that subsided after collapse of Rome and Han.
- New commercial enterprises.
- Purchase of land.

### Religion
- Islam.
- Spread by merchants, mystics, and warriors.
- Rival = Christendom.
- Began in Arabian peninsula.
- Qur’an = holy book.
- Sunni’s for Umayyad.
- Tolerant.
- More converts.
- Sunni dominated.
- Tolerant.
- Trade spread Islam into Afghanistan, Pakistan and Western China because of Silk road and East, West Africa, as well as Spice Islands.
- 1095 – Seljuk Turks invade Palestine and initiate the Crusades last until 1291 (even after empire collapses).

### Social
- Bedouin = pastoral nomads, kin-related clans instrumental in spreading Islam.
- Non-Arab Muslims had fewer rights than Arab Muslims.
- Muslim Arabs were first class, in the military, and shared the conquest booty.
- Mawali = Muslim Converts.
- Greater portion of the population = dhimmis (People of the Book). Christians, Jews.
- The emergence of Islam preached equality! Women status raised.
- Allowed 4 wives maximum.
- Women not allowed to lead prayers.
- Women could study scholarship law, and commerce.
- Rejected old allies.
- Bureaucrats, servants, slaves worked within Baghdad.
- Caliph = religious/political leader.
- Merchants became rich; trade very respected.
- Artisans = developed guilds, worked in workshops but produced fine textiles, carpets, and glassware.
- Unskilled labor left to slaves (most slaves came from Africa and used as domestics).
- Zanj slaves = captured Africans.
- Increased seclusion of upper class women in harem and veiling.
<table>
<thead>
<tr>
<th>Intellectual</th>
<th>Umayyad</th>
<th>Abbasid</th>
</tr>
</thead>
<tbody>
<tr>
<td>-development of war</td>
<td>- mathematics, algebra, geometry</td>
<td>- science, astronomy, medicine, anatomy</td>
</tr>
<tr>
<td>tactics and weaponry</td>
<td>- study of Greek, Greco-roman</td>
<td>- study of Indian knowledge -spread number system; becomes known as</td>
</tr>
<tr>
<td>-building of Mosques</td>
<td>culture</td>
<td>Hindi-Arabic system as a result</td>
</tr>
<tr>
<td>in conquered areas</td>
<td>- learning = importance</td>
<td>- oral poetry, books, <em>A Thousand and One Nights</em></td>
</tr>
<tr>
<td></td>
<td>- converts = advanced schooling</td>
<td>- Qur’an = most important book</td>
</tr>
<tr>
<td></td>
<td>and career, administrators,</td>
<td>- libraries, universities</td>
</tr>
<tr>
<td></td>
<td>judges, traders</td>
<td>- converts = advanced schooling and career</td>
</tr>
<tr>
<td></td>
<td>- Persian, Hellenistic, Indian,</td>
<td>- administrators, judges, traders</td>
</tr>
<tr>
<td></td>
<td>Egyptian, Mesopotamian centers</td>
<td>- converts = advanced schooling and career</td>
</tr>
<tr>
<td></td>
<td>(domains)</td>
<td>- administrators, judges, traders</td>
</tr>
<tr>
<td></td>
<td>- Christian and Jewish learning</td>
<td>- converts = advanced schooling and career</td>
</tr>
<tr>
<td></td>
<td>- Indian system of numbers</td>
<td>- administrators, judges, traders</td>
</tr>
<tr>
<td></td>
<td>(Arabic numbers) was spread</td>
<td>- converts = advanced schooling and career</td>
</tr>
<tr>
<td></td>
<td>through trade</td>
<td>- administrators, judges, traders</td>
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<tr>
<td></td>
<td>-Medicine (hospitals, ER’s,</td>
<td>- administrators, judges, traders</td>
</tr>
<tr>
<td></td>
<td>surgeries, <em>Cannon of Medicine</em></td>
<td>- administrators, judges, traders</td>
</tr>
<tr>
<td>Arts</td>
<td>- gardens, marble palaces,</td>
<td>- Arab, Persian, Egyptian, and European mixture</td>
</tr>
<tr>
<td></td>
<td>mosques (geometrical designs)</td>
<td>- Byzantine (Greco-Roman) domes and arches</td>
</tr>
<tr>
<td>Decline</td>
<td>- elite became corrupt; indulged</td>
<td>- nonreligious art could portray humans</td>
</tr>
<tr>
<td></td>
<td>in Harem</td>
<td>- geometric patterns shown in religious art; forbids graven images</td>
</tr>
<tr>
<td></td>
<td>- Battle of Tours in 732 was a</td>
<td>- <em>dhows</em> = ships that carried goods; lateen sails; navigational equip</td>
</tr>
<tr>
<td></td>
<td>Muslim defeat</td>
<td>- religious schools, baths, rest houses</td>
</tr>
<tr>
<td></td>
<td>- Abbasid family challenged</td>
<td>- luxury items = glassware, jewelry, tapestries</td>
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<td></td>
<td>armies in 747</td>
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<td></td>
<td>- most of the revolutionaries</td>
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<td></td>
<td>were Shiite</td>
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<td></td>
<td>- Abu al-Abbas (prophet’s</td>
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<td></td>
<td>uncle’s great-grandson)</td>
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<td></td>
<td>ordered all family to be slain</td>
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<td></td>
<td>at great feast</td>
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<td></td>
<td>- survivor was one grandson of</td>
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<td></td>
<td>former caliph who fled to</td>
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<tr>
<td></td>
<td>Spain…Cordova</td>
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</tr>
<tr>
<td>Global</td>
<td>- largest empire at the time</td>
<td>- began to decline in mid 10th century</td>
</tr>
<tr>
<td>Connections/Interactions</td>
<td>in history and prior</td>
<td>- extensive land; rebellions occurred</td>
</tr>
<tr>
<td></td>
<td>- faith spread mostly through</td>
<td>- slave revolts, peasant uprisings</td>
</tr>
<tr>
<td></td>
<td>conquest</td>
<td>- sharp decrease in resources</td>
</tr>
<tr>
<td></td>
<td>- Seljuk Turks (nomads from</td>
<td>- Mongol invasions ended caliphate in 1258 with</td>
</tr>
<tr>
<td></td>
<td>central Asia) moved into</td>
<td>taking of Baghdad</td>
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<tr>
<td></td>
<td>empire in late 1000s and control</td>
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<td>caliphate but keep caliph as</td>
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<td></td>
<td>puppet ruler</td>
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<td>- Seljuk’s go on to take</td>
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<td></td>
<td>Palestine which was controlled</td>
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<tr>
<td></td>
<td>by Byzantine Empire</td>
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<tr>
<td></td>
<td>- Crusades start 1095-1291</td>
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<tr>
<td></td>
<td>- Christians failed to</td>
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<tr>
<td></td>
<td>permanently recapture Holy Land</td>
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<td></td>
<td>with the major reason being</td>
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<td></td>
<td>Saladin (great Islamic warrior)</td>
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<td></td>
<td>- Western Europe would “awaken”</td>
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<td></td>
<td>from “Dark Ages” because of</td>
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<tr>
<td></td>
<td>contact with Islamic world –</td>
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<td></td>
<td>Crusades were Europe’s most</td>
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<td></td>
<td>successful failure</td>
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<td>- The intellectual capabilities</td>
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<td>were truly impressive and at the</td>
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<td>Abbasid height… comparable to</td>
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<td></td>
<td>Tang – Song China</td>
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<tr>
<td></td>
<td>- dominated Indian Ocean/Asian</td>
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<td></td>
<td>Sea trade network</td>
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<td></td>
<td>- when Mongols collapsed</td>
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<td></td>
<td>Baghdad, kept going where they</td>
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<tr>
<td></td>
<td>were defeated by Egyptian slave</td>
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<td></td>
<td>soldiers (Mamalukas) ; Mongols</td>
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<td></td>
<td>then retreated cause a</td>
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<td></td>
<td>powerless to be filled by</td>
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<tr>
<td></td>
<td>Ottoman Turks under Osman</td>
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<tr>
<td></td>
<td>(forged 1st gunpowder empire)</td>
<td></td>
</tr>
</tbody>
</table>
**How do we know what we know about early African kingdoms and city-states?**  
Objective: Describe how historians learn about the history of Africa using oral history and written sources.

**Directions:** Read the documents and respond to the questions.

<table>
<thead>
<tr>
<th>Document 1:</th>
<th>Why did some historians believe that Africa had no history?</th>
</tr>
</thead>
</table>
| Until the late colonial period, it was widely believed among Western historians that Africa, south of the Sahara, had no “civilization” and thus no history. Others insisted that even if there were events of a historical nature, such a history was unknown and unknowable, since African societies, for the most part, were non-literate and as such left no records that historians could study. 

[...]  
Using an array of sources, these scholars were successful in showing that Africa not only had a history but that its history and the writing of it date back to ancient Antiquity. Ancient and classical writers wrote about Africa, even though their writings were unsystematic. They were followed by Islamic and Arabic writers, who left first- or second-hand accounts of African states and societies that have continued to prove valuable for scholars of African history. The next phase of African historiography was dominated by European traders, travelers, as well as missionaries and other adventurers [...] | Why did some historians believe that Africa had no history? |

<table>
<thead>
<tr>
<th>Document 2a:</th>
<th>What three sources have contemporary scholars and historians used to learn about the history of Africa?</th>
</tr>
</thead>
<tbody>
<tr>
<td>The image to your left depicts griots. From this image, what can you infer about what role griots may have played in West African society?</td>
<td>What three sources have contemporary scholars and historians used to learn about the history of Africa?</td>
</tr>
</tbody>
</table>

Source: Griots de Sambala, roi de Médine (illustration de Côte occidentale d’Afrique du Colonel Frey) - Fig.81 p.128 - [Cote : Réserve A 200 386] / http://commons.wikimedia.org/wiki/File:GriotsSambala.jpg

Context: Early and medieval African societies preserved their histories through written and oral literature. In West Africa, griots, a highly honored professional storyteller recited ancient stories that would be passed on from generation to generation. The griot is often viewed as a leader in their society because they preserve the history. One of the more well-known griot stories is the Epic of Sundiata. It tells the story of the hero Sundiata Keita (died 1255), the founder of the Mali Empire.

The West African epic of [Sundiata], the Mande king, has been transmitted orally by professional bards called griots (or jali in the Mande languages) since at least the fourteenth century. [Sundiata] Keita was a historical king of the Mandean Empire during the thirteenth century, but there are few written accounts of his life. Nearly all of what is known about him comes from variations of this famous oral tale, which over the centuries spread from Mali and Guinea to regions of Senegal, Gambia, and Burkina Faso.

The tale tells of a boy born to King Makhang and one of his wives, a deformed woman named Sogolon who is believed to have magical powers. [Sundiata] grows up bent and crippled like his mother, but he also apparently possesses her gift, for one day, angered by an insult to her, he uproots a baobab tree and grows instantly straight and tall (in some versions of the story he grows straight simply by leaning against his mother's shoulder). Even as a boy he possesses many virtues, including humility, strength, courage, and above all filial piety.[Sundiata] goes on to become a great king, surrounding himself with strong warriors and wise counsel. He defeats the Susa king Sumanguru through the use of wit and magic [...] [Sundiata] unites the territories surrounding his kingdom into the strongest and richest state of Africa.

The traditional role of the griots is an essential element in the tale of [Sundiata]. It was the duty of these storytellers to be the official memory of their kings, and thus of their people, connecting members of the community to one another as well as to their collective past. Griots were (and still are) trained in their art from childhood, acquiring the stories and legends of their ancestors, studying the tradition of oral poetry, and learning to accompany their stories on musical instruments, such as a twenty-one-string harp, a xylophone, or a small lute.

Source: http://bcs.bedfordstmartins.com/worldlit/content.asp?b=3&c=litlinks&r=Africa&i=sunjata
| **Political** | - Varied geography (coastal, savanna, desert, rainforest acting as a mirror like image moving out from the equator) = diverse cultures  
- Power shared among village people (decisions by consensus and councils)  
- Powerful trading empires of west developed – Ghana, Mali, & Songhai (West African Kingdoms)  
- Ghana: 800 -1000; $ from gold trade, Muslim influences (military, gov’t, Arabic writing, architectural styles) but distinct culture preserved  
- Mali: 1200-1450; conquers Ghana, most powerful ruler was Mansa Musa (converted to Islam, based laws on the Quran, went on hajj), Timbuktu (center of Muslim learning)  
- Songhai: 1450-1600; largest West African state, efficient bureaucracy  
- Ethiopia: East African empire, trade network connecting Africa, India, & Mediterranean; introduced to Christianity due to location near Red Sea and Middle East; defeats Italy during the Scramble for Africa but taken over under Mussolini (doesn’t last)  
- Benin: West African civilization in rain forests, traded ivory, pepper, & slaves, dealt w/ Portuguese in 1500s (learned to caste bronze sculptures)  
- Great Zimbabwe: 1500s powerful centralized city-state in rainforests of Sub-Saharan Africa by the Limpopo River; dominated gold trade & commerce w/ Swahili merchants but declined due to unknown reasons  
- East African city-states: Mogadishu, Kilwa, Sofala, etc.; trade w/ Arab & Persian merchants & India; cultural blending (Arabic + Bantu = Swahili) |
| **Economic** | - Africa’s biggest contribution to global trade has been raw materials and slaves  
- Early trading networks (gold, salt, iron, copper, & minerals) such as Indian Ocean trade network (dominated by Muslim merchants) & the Asian sea trade (e.g. China would manufacture goods & SEA spice islands would provide the raw materials) thrived peacefully  
- West African empires traded gold (Wangara) from savanna for salt from (Taghaza)Sahara  
- Slave trade (Muslim merchants bought for domestics)  
- Portuguese arrive in the late 1400s (Prince Henry the Navigator sets up schools to map the East coast of Africa to find a trade route to Asia w/o middlemen) → 1652, Cape Colony set up in southern tip of Africa by Dutch; British take Cape Colony in 1806 – independence granted in 1910  
- Introduction of crops and animals from Europe & Asia  
- Coffee native to Africa but sugar would be grown after it comes in from South Asia |
| **Religious** | - Different forms of animism (worshipped forces of nature w/ rituals)  
- Islamization of North Africa began in late 600s as Umayyad conquest, Islamic merchants brought Islam to East African city-states & West African Empires; but as Christianity spread during New Imperialism Islamic conversion became somewhat violent,  
- Christianity in Ethiopia; during slave trade, Portuguese missionaries introduced Christianity to places like the Kongo kingdom |
| **Social** | - Bantu migrations = basic similarities in language/culture/farming techniques/tools in Sub-Saharan east, south and southeast; share cognates  
- Population affected averse by slave trade (families disrupted, unequal proportion between sexes as men were shipped to the New World yet introduction of New World crops like the potato would recover the populations |
| **Intellectual** | - Timbuktu developed & manuscripts were translated in its universities  
- Traditional literature (folk tales) passed down orally by griots  
- Documents used in law, religion, & history written in Arabic |
| **Artistic** | - Created in ivory, wood, & bronze (particularly Benin Kingdom)  
- Jenne Mosque in Mali showed a cultural blending of Islamic architectural influences with native architecture  
- Ethiopian Churches carved into the mts.  
- Closely tied to animistic religion (statues & masks) |
| **Decline** | - Trading empires declined due to civil wars, slave trade allowed for some civs to thrive while other weaken, invasions, & corruption; New Imperialism caused serious issues! |
| **Global Connection/Interaction** | - Portuguese merchants began to set up trading posts on the West and East African coast in the 1500s  
- Cape Town was set up in the 1400s on the Southern tip; changed hands through the centuries  
- Slave trade expanded w/ the European arrival = growth of triangular trade sent thousands of African slaves to the New World to work in plantations (families & demography disrupted) but African slave traders & kingdoms in alliance w/ the Europeans profited w/ new weapons & technology |
Islam in Africa: The Trade Empires

This is a short history of West Africa, beginning around 500 AD. West Africa from 500 – 1600 AD was ruled by a series of three great empires, based in roughly the same area of West Africa, who became wealthy off of trade: the Ghana, Mali, and Songhai empires. Read the passage and then answer the questions on the following page.

The Impact of West African Geography and the Camel

At first, West Africa would hardly have been a place that most people would imagine a trade empire to arise. The reason for this was the Sahara Desert – vast and imposing. In the Ancient World, trade across the Sahara was just impossible. Goods were carried by animals across land and horses and other beasts of burden could not survive in the desert. That all changed with the rise of the use of camels as transportation.

Around 750AD, traders began using camels to transport goods. Camels were effective, since they are strong creatures able to carry a large amount of goods. And they were adapted to service desert conditions. Their eyelashes shielded their eyes from sand, their feet could get a steady grip on the sand, and their bodies stored water for long desert voyages. Soon, traders were travelling all throughout North-West Africa in camel caravans.

The Ghana Empire

The first empire to rise to power based on West African trade was the Ghana Empire. Ghana’s wealth and power stemmed from the fact that they were located between two areas that needed to trade with one another: North Africa and the southern part of West Africa. Because traders had to travel through Ghana to travel to these areas, Ghana was able to build up immense wealth by taxing each trader as they passed through. With this wealth, they build up large armies that they used to conquer their empire.

The Gold-Salt Trade

So, why were so many traders going back and forth and willing to pay Ghana these taxes? The main trade that made Ghana wealthy was the gold-salt trade. The southern part of West Africa had lots of gold that North Africa obviously wanted. North Africa had salt mines that West Africa wanted. So there was much trade between the two. But why would anyone trade gold for simple salt? That seems like a case of Jack selling his cow for 3 magic beans. But in ancient times, salt was worth its weight in gold. Salt was extremely useful and necessary. Because there was no refrigeration, salt was needed to preserve food (think beef jerky). And even relatively fresh meat benefited from a little bit of salt to mask any off tastes. Also, West Africans needed to eat more salt than the average diet since West Africa was so hot. When humans sweat, they lose a lot of salt. This is why sports drinks are so popular – they are specifically designed to replace the salt you lose through your sweat. So West Africa would trade their gold away to North Africa in exchange for salt. Because Ghana was between the 2 regions, traders would have to travel through Ghana and pay taxes as they went.

Around 1100 AD, Ghana declined and was eventually overthrown by a neighboring kingdom.
The Mali Empire and the Rise of Islam

The Mali Empire arose and eventually replaced the Ghana as the major trade empire in the region. Mali arose around 1240AD. Mali was located on the Niger River. Just like with the Ghana, the Mali gained their wealth by taxing traders who sailed on the river as part of the gold-salt trade. The most significant impact they had on African history was their conversion to Islam. The Arab Empire controlled much of the world, stretching all the way from Spain to India. So Mali rulers converted to Islam to help get them access to Muslim controlled trade routes.

The most famous Mali ruler was Mansa Musa (1312-1337 AD). Mansa Musa was a devout Muslim who built magnificent mosques all throughout the Mali area. He also built up the most magnificent African city during this time period: Timbuctu. Mansa Musa built many mosques, libraries and universities and gathered together some of the greatest Muslim scholars and artists in Africa and the Middle East there. Timbuctu was one of the jewels of the Post-Classical World.

After the death of the powerful and charismatic Mansa Musa, the power of Mali began to decline under less capable leadership.

The Songhai Empire and the Spread of Islam.

In the latter 1400’s AD, the Songhai empire became the most powerful empire in African history. The Songhai quickly conquered the former territory of the Mali and even more land in West Africa to become the largest of the 3 trade empires. Like the Ghana and Mali, Songhai’s wealth was based off of taxing African trade. The Songhai’s most important role in World History was in spreading Islam across north-West Africa. Like the Mali, Songhai’s rulers had converted to Islam. After conquering new lands, they would then bring in Arab officials to run the government under Islamic principles. Also, Muslim judges ran the legal system according to Islamic practices. Between the Arabs conquering North Africa and Songhai spreading it around the North-West, this whole region of Africa became Muslim and has stayed Muslim to this day.

Songhai eventually got too large; it encompassed too much territory to control its people effectively and they began to face rebellion. They were overthrown in 1612.

Answer the following questions based on the reading:

1. Why did the Sahara originally limit trade in Africa?

2. What advantages did the camel have that allowed it to expand trade?
3. How did the 3 trade empires amass most of their wealth?

4. Why did the people of West Africa trade their gold for salt?

5. Why did African rulers convert to Islam?

6. What geographic feature helped the Mali control the African trade routes and why?

7. Why accomplishments did Mansa Musa have that led to Timbuktu’s importance?

8. What was the primary significance of the Songhai empire? How did they achieve this goal?
Using your phones and the map, please identify 3 geographic features found in Africa and please explain its impacts on Western or/and Eastern Africa.

<table>
<thead>
<tr>
<th>Feature 1:</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feature 2:</td>
<td>Explanation</td>
</tr>
<tr>
<td>Feature 3:</td>
<td>Explanation</td>
</tr>
</tbody>
</table>
South of the Sahara lies a great plateau = high, flat area = called the Sahel

Sahel = covered by savannas = treeless grasslands
Bantu Migrations

WHY DO PEOPLE MIGRATE?

<table>
<thead>
<tr>
<th>Push Factors</th>
<th>Why people want to leave a place.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Their lives might be in danger (war, famine)</td>
</tr>
<tr>
<td></td>
<td>• There may be limited economic opportunity</td>
</tr>
<tr>
<td></td>
<td>• Family members may have died or moved</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pull Factors</th>
<th>Why people are attracted to a new place.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• The new place might be more secure</td>
</tr>
<tr>
<td></td>
<td>• There may be more available jobs</td>
</tr>
<tr>
<td></td>
<td>• Relatives or friends may be there already</td>
</tr>
</tbody>
</table>

REASONS FOR THE BANTU MIGRATION
The reasons for the migration of the Bantu are not known but most likely included the following:

1. **Drought and famine:** The Bantu moved to escape famine, which was a result of overcrowding and drought. The climate in their cradle land had become unreliable/unpredictable.

2. **Population increases:** The Bantu migrated as a result of population pressures. Their cradle land had become overpopulated, leading to scarcity of grazing and agricultural land.

3. **External pressures** such as **constant attacks** from stronger tribes in West Africa and the Nile valley. The migration of the Arabs into West Africa was also an external pressure forcing the Bantu to migrate.

4. **Internal conflicts among the Bantu tribes:** Misunderstandings and conflicts between the different clans as a result of conflicts over agriculture area, grazing lands and watering areas.

5. **Epidemics, diseases and natural disasters:** The Bantu moved due to natural disasters (earthquakes, flooding of rivers like river Niger), sickness, and diseases such as Nagana caused by Tsetse flies.

6. **Search for fertile land:** The Bantu migrated to find fertile land suitable for agriculture. The Bantu had converted from hunting and gathering fruits, to farming new crops such as yams, and bananas.

7. **Love for adventure:** The Bantu migrated as a result of their desire for adventure and curiosity about what was happening in other areas.

8. **Group influence:** Some of the Bantu moved because relatives and friends had moved already.

9. **The search for water and grazing land** for their animals forced the Bantu to migrate from their cradle land.

10. The Bantu migrated in order to **export their iron-working culture.** They had discovered the knowledge of iron working and invented iron tools. These iron tools had transformed the agricultural sector by making the clearing of land for cultivation faster and more efficient.

**Processing:** Make a list of the PUSH and PULL Factors related to the Bantu migrations in the graphic below:
Effects of the Bantu Migration

1. **Introduction of iron working**: they introduced iron-working and the use of iron tools in the interior of East Africa. As a result of the shift from stone tools to iron-smelting and iron tools, there was an increase in food production.

2. **Introduction of new crops such as yams and bananas**: The Bantu introduced and increased knowledge of food and crop cultivation. The introduction of iron tools allowed for a shift from hunting and gathering to agricultural cultivation throughout areas of the Bantu expansion.

3. **Cultural diffusion**: The Bantu migrations led to widespread use of the Bantu languages in East Africa.

4. **New forms of government developed**: The Bantu introduced a centralized system of administration. The king acted as the overall ruler, with chiefs and lesser authorities under him.

5. **System of building permanent homes**: The Bantu opened new land to settlement by families and clans, allowing for the construction of permanent villages.

6. **Technological innovations**: The knowledge of iron smelting led to the making of tools for tilling and clearing land, as well as bows, arrows and spears for defense and protection.

7. **Increased trade**: among African communities and with European, Swahili and Arab traders on the coasts.

8. **African state-creation**: The Bantu migrations led to the creation of relatively powerful Bantu-speaking states in comparison to local chiefdoms. This was a result of denser populations, more specialized divisions of labor, and increased military power.

9. **Increased conflict**: Caused by frequent attacks by the Bantu against the people East Africa for land.

10. **Loss of culture**: As the Bantu intermarried with non-Bantu peoples, cultural absorption led to the loss of cultures with whom the Bantu came in contact.

11. **Transformation of language**: The Bantu migration led to the spread of the Bantu language. Today, the language itself has differentiated into more than five hundred distinct languages, each representing a different ethnic group.

**Processing**: Decide on FIVE effects of the Bantu migrations you believe were most significant, and write a short justification for each choice.

1. **Introduction of iron working**

2. **Introduction of new crops such as yams and bananas**

3. **African state-creation**

4. **Increased trade**

5. **Technological innovations**
Kingdoms and City-States in Eastern and West Africa

- **Songhai Empire**: 1464-1591 CE
- **Ghana**: 800-1050 CE
- **Kingdom of Mali**: 1235-1464 CE
- **Kingdom of Aksum**: 100-940 CE
- **Swahili Region**: 500-1500 CE

- **Mogadishu**
- **Brava**
- **Lamu**
- **Malindi**
- **Mombasa**
- **Pemba Island**
- **Zanzibar Island**
- **Mafia**
- **Kiwha**
- **Ndiziwani**
- **Sofola**
- **Vochewa**

- **Timbuktu**
- **Gao**

- **Kingdom of Great Zimbabwe**: 900-1500 CE
# Similarities of Sudanic States of Africa

<table>
<thead>
<tr>
<th>Sounds Like… Similar too?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. All led by patriarch or council of elders of a leading family or group of related families</td>
</tr>
<tr>
<td>2. Usually centered on people who shared similar cultural traits like language but extended authority over nearby groups</td>
</tr>
<tr>
<td>3. Rulers considered sacred; their legitimacy reinforced by rituals &amp; traditions</td>
</tr>
<tr>
<td>4. Rulers &amp; the elite converted to Islam but bulk of population remained faithful to native, usually animistic, religions</td>
</tr>
<tr>
<td>5. Oral traditions/history passed down by griots</td>
</tr>
</tbody>
</table>
Pre Islamic Africa

- Extremely diverse societies developed
- Political unity was difficult because of terrain
- Bantu is primary language spoken
- Oral traditions; very few written records
- Most communities are preliterate (lacking writing system)
- Animistic and polytheistic religions common
- Majority of Africa, even after introduction of Islam, will remain in isolation
- Many who are exposed to Islam do not convert but remain practicing of their indigenous religion

African Economy

Economies vary by region
- N. Africa integrated into the world economy via Islamic trade routes and Mediterranean
- Most participate in agriculture and iron working
- Africans exchanged abundant raw materials for manufactured goods

Influence of Islam in Africa

7th century: Muslim armies moved west from Egypt across N. Africa
- Spreads Islamic influence; rapid conversions
- Traders and travelers brought Islam along pre-existing caravan routes. • Berbers (people of the Sahara) begin to convert to Islam
- 11th-12th centuries: Almoravids and Almohads (reforming Muslim Berbers) from western Sahara grow in power
- Launch *jihad* (war to spread and protect faith)
- Almohads defeat Almoravid and set up Almohad Caliphate: 1121-1269

*These groups are essential to penetration of Islam throughout Africa*

How does this description and economy compare to what we saw in the Silk Road?
How did Islam influence the growth of trade networks and power relations in the Songhai Empire and in East African city-states? How did these empires and states consolidate power?

Objective: Analyze the influence of Islam on the growth of trade networks and power relations in the Songhai Empire and in East African city-states. Describe the achievements of the Songhai Empire in consolidating their power.

Directions: Read the documents and respond to the questions.

Document 1
The Mali Empire, which originated in the eighth century, gradually became the most powerful kingdom in the Sahel (the area south of the Sahara Desert), and the leader of the trans-Saharan gold and slave trade. Islam was first introduced to the Sahel region in the eleventh century and quickly spread throughout the region. Though traditional African religious remained popular among the populace, many of the leaders of the Mali Empire and subsequent states followed and supported Islam [...]. The cities of Timbuktu and Djenné were the economic centers of the Mali Empire and attracted traders, scholars, and artisans from across the Islamic world.

In the fifteenth century, unchecked growth and political infighting prevented the Mali from addressing the spread of secession among their vassal states. The Tuareg, a Berber-speaking group, began encroaching on Malian territory, culminating in the capture of Timbuktu in 1430. The Mali were driven from their colonial territories and retreated to the upper Niger River, while the Sahel fractured into hundreds of warring states.

Sonni ʿAli (d. 1492), who became Songhai emperor in 1464, led the military [...] With the city secured, the Songhai began a program of military expansion and eventually controlled the Niger Delta and the gold trade [...] By the 1480s, the Tuareg and Mossi had been [...] integrated into the Songhai state.

Sonni ʿAli instituted an administrative structure based on regional military leadership. The administration angered the Islamic community by granting equal status to native tribal religions and reducing the power and influence of Islamic sects [...]

Sonni ʿAli died in 1492 after leading a military expedition [...] His son and successor was unable to consolidate support among the Islamic community and was overthrown in 1493 by Mohammed I Askia (d. 1538).

The Songhai was the largest empire in African history, dominating thousands of tribes and controlling a region comparable in size to the United States. The central regions, including the major cities of Gao, Timbuktu, and Djenné, were predominantly Muslim. Timbuktu was one of the world’s foremost centers of Islamic scholarship and attracted students and religious adherents from across Africa and parts of Europe. More than 90 percent of Songhai subjects were non-Muslims, however, and the government adopted a policy of religious freedom, though Islam remained the dominant religion in the government.

Based on this image, identify 3 achievements of the Songhai empire.

1464-1492: Soldier-King Sonni Ali built the largest state that ever existed in West Africa by bringing trade routes and wealthy cities under his control.

1492-1528: Emperor Askia Muhammad set up a Muslim empire. He created a stronger empire by 1) expanding his territory 2) setting different government departments to make the government run more smoothly 3) going on a pilgrimage to Mecca and upon his return built mosques and opened up Islamic schools.

1528-1591: The Songhai empire fell due to
1) power struggles
2) power vacuums
3) in 1561, the sultan of Morocco invaded with gunpowder weapons to take over the gold and salt mines.

Based on this image, what caused the decline of the Songhai Empire?
How did African city-states and kingdoms interact with neighboring people?

Objective: Analyze the relationships with neighboring peoples in the region considering warfare, tribute, and trade.

Directions: Read the documents and respond to the questions.

**Document 3**
The Songhai had settled on both banks of the middle Niger River. They established a state in the 15th century, which unified a large part of the western Sudan and developed into a brilliant civilization [...] The capital was at Gao, a city surrounded by a wall. It was a great cosmopolitan market place where kola nuts, gold, ivory, slaves, spices, palm oil and precious woods were traded in exchange for salt, cloth, arms, horses and copper. [...] The slave trade was also important for the economic development of West Africa. For a very long time, West African kingdoms had relied on slaves to carry out heavy work. The Songhai kingdom under the rule of Askia Mohammed used slaves as soldiers. Slaves were trusted not to overthrow their rulers. Slaves were also given important positions as royal advisers [...] Another group of slaves was known as palace slaves or the Arbi. The Arbi slaves served mainly as craftspersons, potters, woodworkers, and musician. Slaves also worked on village farms to help produce enough food to supply the growing population in towns.


**Based on this excerpt, in addition to objects like food, oils, clothing, metals or animals, what else was traded in West Africa during the reign of the Songhai empire?**
Based on this table, what can you infer about trade in East Africa?

<table>
<thead>
<tr>
<th>Foreign coins</th>
<th>Kilwa</th>
<th>Mafia</th>
<th>Zanzibar</th>
<th>Pemba</th>
<th>Kenya</th>
<th>Somalia</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hellenistic (3rd to 1st centuries B.C.)</td>
<td>—</td>
<td>1</td>
<td>—</td>
<td>2</td>
<td>—</td>
<td>22</td>
<td>25</td>
</tr>
<tr>
<td>Roman</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>2</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Byzantine</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>46</td>
<td>48</td>
</tr>
<tr>
<td>Umayyad</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>2</td>
</tr>
<tr>
<td>'Abbasid</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Mongol</td>
<td>2</td>
<td>4</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>7</td>
</tr>
<tr>
<td>Other foreign Muslim (unidentified)</td>
<td>—</td>
<td>20</td>
<td>3</td>
<td>15</td>
<td>—</td>
<td>—</td>
<td>38</td>
</tr>
<tr>
<td>Chinese:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T’ang Dynasty</td>
<td>—</td>
<td>—</td>
<td>4</td>
<td>—</td>
<td>—</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Sung Dynasty</td>
<td>—</td>
<td>9</td>
<td>185</td>
<td>—</td>
<td>2</td>
<td>16</td>
<td>212</td>
</tr>
<tr>
<td>Ming Dynasty</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>6</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Ching Dynasty</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>

How did the growth of Islam in Africa affect the practice of traditional religions in Africa?

**Objective:** Describe the role of traditional beliefs in Africa.

**Directions:** Read the documents and respond to the questions.

### Document 4

**Context:** Before Islam and Christianity was introduced to West Africa, most Africans had a variety of complex traditional beliefs. Some Africans were **polytheistic** while others believed in **animism**. Animism was the belief that spirits and forces reside in animals, objects, and dreams. Others believed that the forces of nature like rains or wind had divine spirits and attempted to influence these rituals and ceremonies. Additionally, some African people believed that there was one supreme and unseen creator god with lesser gods beneath the creator god. Again, the beliefs were varied and complex. Many of these beliefs were challenged when Islam was introduced by West African kings in the 11th century.

![Islam in Africa: Crash Course World History](https://www.youtube.com/watch?v=jvnU0v6heUo)

<table>
<thead>
<tr>
<th>Time</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:40</td>
<td>North Africa traded ______________ to West Africa in exchange for ____________ .</td>
</tr>
<tr>
<td>4:00</td>
<td>What introduced Islam to West Africa?</td>
</tr>
<tr>
<td>4:10</td>
<td>Why did many West African kings convert to Islam?</td>
</tr>
<tr>
<td>4:30</td>
<td>Many people still practiced traditional beliefs in Africa. How did African kings rule over largely non-Muslim people?</td>
</tr>
</tbody>
</table>

If you were living in West Africa during the 11th century, would you have abandoned your traditional religious beliefs for Islam? Why or why not?

If you were a West African Islamic leader in the 11th century, how might you convince your people to convert to Islam?
Across central Africa, agrarian societies thrived and kingdoms developed

- Yoruba
- Non Bantu-speaking
- Highly urbanized agriculturalists
- Benin forms in 14th century under ruler/oba Ewuare the Great
- Ruled from the Niger River to the coast near Lagos
- Luba
- Divine kingship
- Hereditary bureaucracy

Central Africa without Islam

- Both develop free of Islamic contact
- Kongo
- Agricultural society, flourishes by 15th
- Gender division of labor and family-based villages
- Largest site: Mbanza Kongo = 60,000-100,000 people
- Zimbabwe
- Great Zimbabwe, largest site
- Dominated gold sources and trade with coastal ports

Christianity in Africa

- Christian states are present in North Africa, Egypt, and Ethiopia before the arrival of Islam.
- Egyptian Christians, the Copts, had a rich and independent tradition (Coptic Christianity).
- The Nubians resisted Muslim incursions from 9th until 13th century.
- Ethiopia continues to retain Christianity.
- Christianity will come later to the rest of the continent with the presence of Europeans.
Global Connections

- Spread of Islam brought large areas of Africa into the global community through increasing contact from 700-1500 CE between Africa and Mediterranean and Asian civilizations.
- Sudanic states and East Africa
- However, most of Africa evolved in regions free of Islamic contact (Central + Southern Africa).
- Organized their lives in stateless societies.
- While no universal empires and religions develop in Africa, Christianity and Islam impact the region through political, economic, and cultural development.

Seeing Similarities: “Africanity”

Common characteristics 600-1450:
1. Spread of Bantu-speaking peoples led to common vocabulary & word structures among different languages
2. Similar animistic religions even after spread of Islam and Christianity
3. Rituals of drumming, dancing & divination similar; as well as rhythm of and instruments for music
4. Penchant for wearing intricate, creatively-designed masks
5. Isolation of kings was common
These common characteristics despite the diversity of the continent was called “Africanity” by Belgian anthropologist, Jacques Maquet
Most religious groups in USA have lost ground, survey finds

When it comes to religion, the USA is now land of the freelancers. The percentage of people who call themselves in some way Christian has dropped more than 11% in a generation. The faithful have scattered out of their traditional bases: The Bible Belt is less Baptist. The Rust Belt is less Catholic. And everywhere, more people are exploring spiritual frontiers — or falling off the faith map completely.

These dramatic shifts in just 18 years are detailed in the new American Religious Identification Survey (ARIS), to be released today. It finds that, despite growth and immigration that has added nearly 50 million adults to the U.S. population, almost all religious denominations have lost ground since the first ARIS survey in 1990.

"More than ever before, people are just making up their own stories of who they are. They say, 'I'm everything. I'm nothing. I believe in myself,'" says Barry Kosmin, survey co-author.

Among the key findings in the 2008 survey:

• So many Americans claim no religion at all (15%, up from 8% in 1990), that this category now outranks every other major U.S. religious group except Catholics and Baptists. In a nation that has long been mostly Christian, "the challenge to Christianity … does not come from other religions but from a rejection of all forms of organized religion," the report concludes.

• Catholic strongholds in New England and the Midwest have faded as immigrants, retirees and young job seekers have moved to the Sun Belt. While bishops from the Midwest to Massachusetts close down or consolidate historic parishes, those in the South are scrambling to serve increasing numbers of worshipers.

• Baptists, 15.8% of those surveyed, are down from 19.3% in 1990. Mainline Protestant denominations, once socially dominant, have seen sharp declines: The percentage of Methodists, for example, dropped from 8% to 5%.

• The percentage of those who choose a generic label, calling themselves simply Christian, Protestant, non-denominational, evangelical or "born again," was 14.2%, about the same as in 1990.

• Jewish numbers showed a steady decline, from 1.8% in 1990 to 1.2% today. The percentage of Muslims, while still slim, has doubled, from 0.3% to 0.6%. Analysts within both groups suggest those numbers understate the groups' populations.

Ihsan Bagby, associate professor of Islamic studies at the University of Kentucky-Lexington, says that most national telephone surveys such as ARIS undercount Muslims, and that he is conducting a study of mosques' membership sponsored by the Hartford (Conn.) Institute for Religious Research.
Meanwhile, some Jewish surveys that report larger numbers of Jews also include "cultural" Jews — those who connect to Judaism through its traditions, but not necessarily through actively practicing the religion.

Meanwhile, nearly 2.8 million people now identify with dozens of new religious movements, calling themselves Wiccan, pagan or "Spiritualist," which the survey does not define.

Wicca, a contemporary form of paganism that includes goddess worship and reverence for nature, has even made its way to Arlington National Cemetery, where the Pentagon now allows Wiccans' five-pointed-star symbol to be used on veterans' gravestones.

**Religion as a hobby**

Since the first ARIS study was released, other major national surveys have offered snapshots of the USA's faith.

The Baylor University Religion Surveys in 2006 and 2008 -- based on 1,721 and 1,700 interviews, respectively -- were distinguished by a look at how people described and understood God. The Pew Forum on Religion & Public Life released its Religious Landscape Survey last year, based on 35,000 interviews, mapping Americans' beliefs state by state. It found that 41% of people had switched their religion at some point in life.

The initial ARIS report in 1990 set the table for those surveys.

It was based on 113,000 interviews, updated with 50,000 more in 2001 and now 54,000 in 2008. Because the U.S. Census does not ask about religion, the ARIS survey was the first comprehensive study of how people identify their spiritual expression.

Kosmin concluded from the 1990 data that many saw God as a "personal hobby," and that the USA is "a greenhouse for spiritual sprouts."

Today, he says, "religion has become more like a fashion statement, not a deep personal commitment for many."

Kosmin is now director of the Institute for the Study of Secularism in Society and Culture at Trinity College in Hartford, Conn.; ARIS co-researcher Ariela Keysar is associate director.

The ARIS research also led in quantifying and planting a label on the "Nones" — people who said "None" when asked the survey's basic question: "What is your religious identity?"

The survey itself may have contributed to a higher rate of reporting as sociologists began analyzing the newly identified Nones. "The Nones may have felt more free to step forward, less looked upon as outcasts" after the ARIS results were published, Keysar says.

Oregon once led the nation in Nones (18% in 1990), but in 2008 the leader, with 34%, was Vermont, where Nones significantly outnumber every other group.

Meabh Fitzpatrick, 49, of Rutland, Vt., says she is upfront about becoming an atheist 10 years ago because "it's important for us to be counted. I'm a taxpayer and a law-abiding citizen and an ethical person, and I don't think people assume this about atheists."

Not all Nones have made such a philosophical choice; most just unhook from religious ties.

Diane Mueller, 43, of Austin, who grew up Methodist, says she's simply "totally disengaged from the church and the Bible, too." Sunday mornings for her family mean playing in a park, not praying in a pew.

Ex-Catholic Dylan Rossi, 21, a philosophy student in Boston and a Massachusetts native, is part of the sharp fall in
the state’s percentage of Catholics — from 54% to 39% in his lifetime.

Rossi says he’s typical among his friends: "If religion comes up, everyone at the table will start mocking it. I don’t know anyone religious and hardly anyone 'spiritual.' "

Do you agree with the author’s perspective? Why/Why not?

Do you envision this trend changing in the future? Why/why not?
Spread of Islam – A Comparative Approach

**Background:** The conception of Islam has brought to the world a monotheistic religion, new ideas and innovations, and lasting impacts that are still seen today.

**Assessment:** Using the list below, please choose two areas you would like to research. Once you have your two areas (ex, Africa, and Asia), please begin to look at the spread of Islam into these particular areas.

- Using the graphic organizer, you will document changes that occurred once Islam spread into the area.
- Following the completion of the chart, you will then be asked to show these impacts by either:
  - Writing two authentic journal entries
  - Creating two authentic comparative drawings/political cartoons
  - Completing one journal entry and one drawing.
- Whichever combination of creativity you choose; it must convey how life changed in relation to PERSIA elements. All work must be original but computer graphics may be inserted to accompany hand drawing where appropriate. Please provide a copy of links used to complete your project.

- Research two of the following areas in respect to the Spread of Islam:
  - Africa (West Africa, East Africa, etc.)
  - Middle East (Arabia, Syria, Turkey, Palestine, Persia)
  - Asia (Southeast Asia, Central Asia, South Asia, or Inner Asia)
  - Europe (Eastern and Western Europe)

To become acquainted, you may use Wikipedia to **start** but please consult the following sources as well in addition to other credible resources dealing with the spread of Islam.

- [https://docs.google.com/file/d/0By5pvxijvbRIYTY1MGJkYjgtZmYyNC00ZDgyLTk2MjAtZTRiOWQ2ZTRmMGM3/edit?pli=1](https://docs.google.com/file/d/0By5pvxijvbRIYTY1MGJkYjgtZmYyNC00ZDgyLTk2MjAtZTRiOWQ2ZTRmMGM3/edit?pli=1)
- [http://exploringafrica.matrix.msu.edu/](http://exploringafrica.matrix.msu.edu/)
- [http://history-world.org/islam7.htm](http://history-world.org/islam7.htm)

Any databases offered by the high school

Credible websites ending with .org, .edu, and .gov
Part I: Note section (30 Points) – Concentrate on changes in regards to PERSIA elements.

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Part II: Authentic Assessment (64 Points)

Journal Entry

Overall writing and lens of the text is authentic (within reason) in setting reader back in the time period. POV is present. (5, 4, 3, 2, 1, 0)

Comment:

Categories of changes are appropriate and historically accurate when looking at area in question. (5, 4, 3, 2, 1, 0)

Comment:

Details of changes are informative, well-illustrated with words, and helps the reader to understand the importance regarding spread of Islam. (10, 8, 6, 4, 2, 0)

Comment:

Analysis of change including people impacted, areas impacted, and “things” impacted are documented and explained with great thought and reasoning (10, 8, 6, 4, 2, 0)

Comment:

Writing is free of grammatical errors and plan of organization in clear (2, 1, 0)

Comment:
**Comparative Drawing**

Overall drawing and lens is authentic (within reason) in setting the reader back in the time period. **POV is present.** (5, 4, 3, 2, 1, 0)

**Comment:**

Areas of change are appropriate and historically accurate when looking at area in question. (5, 4, 3, 2, 1, 0)

**Comment:**

Details of changes are informative, well-illustrated, and helps the viewer to understand the importance regarding the spread of Islam. (10, 8, 6, 4, 2, 0)

**Comment:**

Analysis of change including people impacted, areas impacted, and “things” impacted are exhibited and illustrated clearly with reason and great thought. (10, 8, 6, 4, 2, 0)

**Comment:**

Drawing is clearly easy to follow with a plan of organization and a method of making points. (2, 1, 0)

**Comment:**

**Part III: Comparative Question**

- Of the two areas you have researched, which area was impacted more and why? Provide comparative reasons and examples. Response can be no longer than one page, 12 font, double spaced. (6, 5, 4, 3, 2, 1, 0)

**Comment:**