

## Module 8

# The Muslim World



### Essential Question

In what ways did Muslim societies encourage cultural blending?



**About the Painting:** This painting shows a shah from the Safavid Empire entertaining an emperor from a neighboring land. The gathering shows the Muslim empire's great diversity of people. The clothing, music, dance, and food reflect the customs of the empire's many cultures.

In this module you will follow the amazing rise and spread of Islam, whose followers conquered lands on three continents while also preserving and furthering learning in many areas.

### What You Will Learn ...

<b>Lesson 1: The Rise of Islam</b> . . . . .	<b>270</b>
<b>The Big Idea</b> Muhammad unified the Arab people both politically and through the religion of Islam.	
<b>Lesson 2: Islam Expands</b> . . . . .	<b>278</b>
<b>The Big Idea</b> In spite of internal conflicts, the Muslims created a huge empire that included lands on three continents.	
<b>Lesson 3: Muslim Culture</b> . . . . .	<b>284</b>
<b>The Big Idea</b> Muslims combined and preserved the traditions of many peoples and also advanced learning in a variety of areas.	
<b>Lesson 4: The Ottomans Build a Vast Empire.</b> . . . . .	<b>293</b>
<b>The Big Idea</b> The Ottomans established a Muslim empire that combined many cultures and lasted for more than 600 years.	
<b>Lesson 5: Cultural Blending</b> . . . . .	<b>301</b>
<b>The Big Idea</b> The Safavid Empire produced a rich and complex blended culture in Persia.	

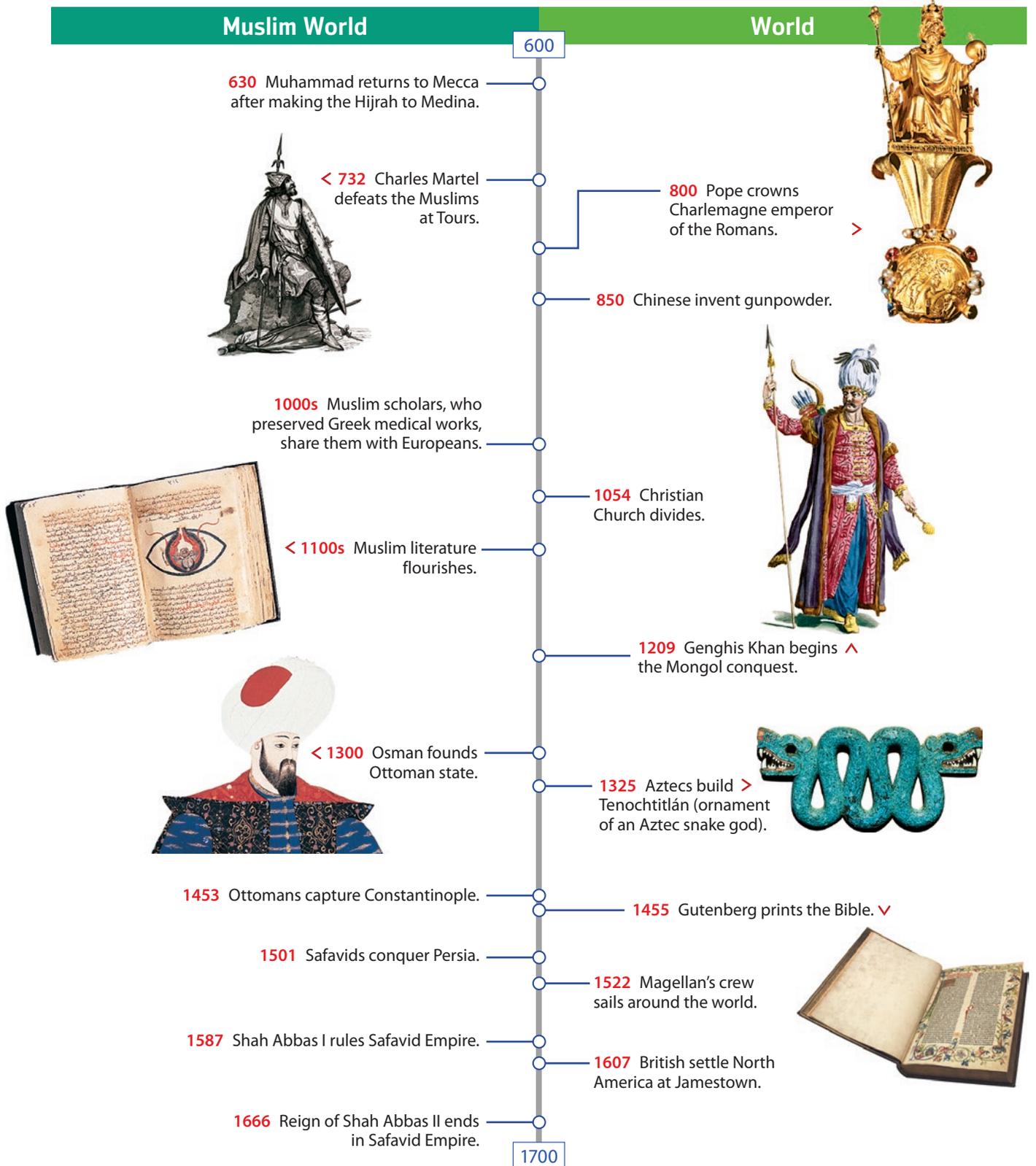
### Explore ONLINE!



#### VIDEOS, including...

- Machines of the East
- Abraham: One Man, One God
- Ottoman Empire: The War Machine

- ✓ Document-Based Investigations
- ✓ Graphic Organizers
- ✓ Interactive Games
- ✓ Carousel: Dome of the Rock
- ✓ Carousel: Muslim Art





# The Rise of Islam

## The Big Idea

Muhammad unified the Arab people both politically and through the religion of Islam.

## Why It Matters Now

As the world's fastest-growing major religion, Islam has a strong impact on the lives of millions today.

## Key Terms and People

Allah  
Muhammad  
Islam  
Muslim  
Hijrah  
mosque  
hajj  
Qur'an  
Sunna  
shari'a

## Setting the Stage

The cultures of the Arabian Peninsula were in constant contact with one another for centuries. Southwest Asia (often referred to as the Middle East) was a bridge between Africa, Asia, and Europe, where goods were traded and new ideas were shared. One set of shared ideas would become a powerful force for change in the world—the religion of Islam.

## Deserts, Towns, and Trade Routes

The Arabian Peninsula is a crossroads of three continents—Africa, Europe, and Asia. At its longest and widest points, the peninsula is about 1,200 miles from north to south and 1,300 miles from east to west. Only a tiny strip of fertile land in south Arabia and Oman and a few oases can support agriculture. The remainder of the land is desert, which in the past was inhabited by nomadic Arab herders.

**Desert and Town Life** On this desert, the Arab nomads, called Bedouins (BEHD•oo•ihnz), were organized into tribes and groups called clans. These clans provided security and support for a life made difficult by the extreme conditions of the desert. The Bedouin ideals of courage and loyalty to family, along with their warrior skills, would become part of the Islamic way of life.

The areas with more fertile soil and the larger oases had enough water to support farming communities. By the early AD 600s, many Arabs had chosen to settle in an oasis or in a market town. Larger towns near the western coast of Arabia became market towns for local, regional, and long-distance trade goods.

**Crossroads of Trade and Ideas** By the early AD 600s, trade routes connected Arabia to the major ocean and land trade routes, as you can see on the map on the next page. Trade routes through Arabia ran from the extreme south of the peninsula to the Byzantine and Sassanid (Persian)

empires to the north. Merchants from these two empires moved along the caravan routes, trading for goods from the Silk Roads of the east. They transported spices and incense from Yemen and other products to the west. They also carried information and ideas from the world outside Arabia.

**Mecca** During certain holy months, caravans stopped in Mecca, a city in western Arabia. They brought religious pilgrims who came to worship at an ancient shrine in the city called the Ka'aba (KAH•buh). Over the years, the Arabs had introduced the worship of many gods and spirits to this place. The Ka'aba contained over 360 idols brought by many tribes. This shrine was also associated with Abraham, a believer in one God and whom Muslims would later consider a prophet.

The concept of belief in one God, called **Allah** (AL•uh) in Arabic, was known on the Arabian Peninsula. Many Christians and Jews lived there and practiced monotheism. Into this mixed religious environment of Mecca, around AD 570, Muhammad was born.

**Reading Check**  
Summarize  
Why was Mecca an important city in western Arabia?

▶ Explore ONLINE!

### Trade Routes, AD 570



## Muhammad, Prophet of Islam

**Muhammad** (mu•HAM•id) was born into the clan of a powerful Meccan family. Orphaned at the age of six, Muhammad was raised by his grandfather and his uncle. He received little schooling and began working in the caravan trade as a very young man. At the age of 25, Muhammad became a trader and business manager for Khadijah (kah•DEE•juh), a wealthy businesswoman of about 40. Later, Muhammad and Khadijah married. Theirs was both a good marriage and a good business partnership.

**Revelations** Muhammad took great interest in religion and often spent time alone in prayer and meditation. When he was about 40, Muhammad's life was changed overnight when he believed a voice called to him while he meditated in a cave outside Mecca. According to Muslim belief, the voice was that of the angel Gabriel, who told Muhammad that he was a messenger of Allah. "What shall I proclaim?" asked Muhammad. The voice answered:

*"Proclaim! In the name of thy Lord and Cherisher, who created man out of a (mere) clot of congealed blood. Proclaim! And thy Lord is most bountiful. He who taught (the use of) the pen taught man that which he knew not."*

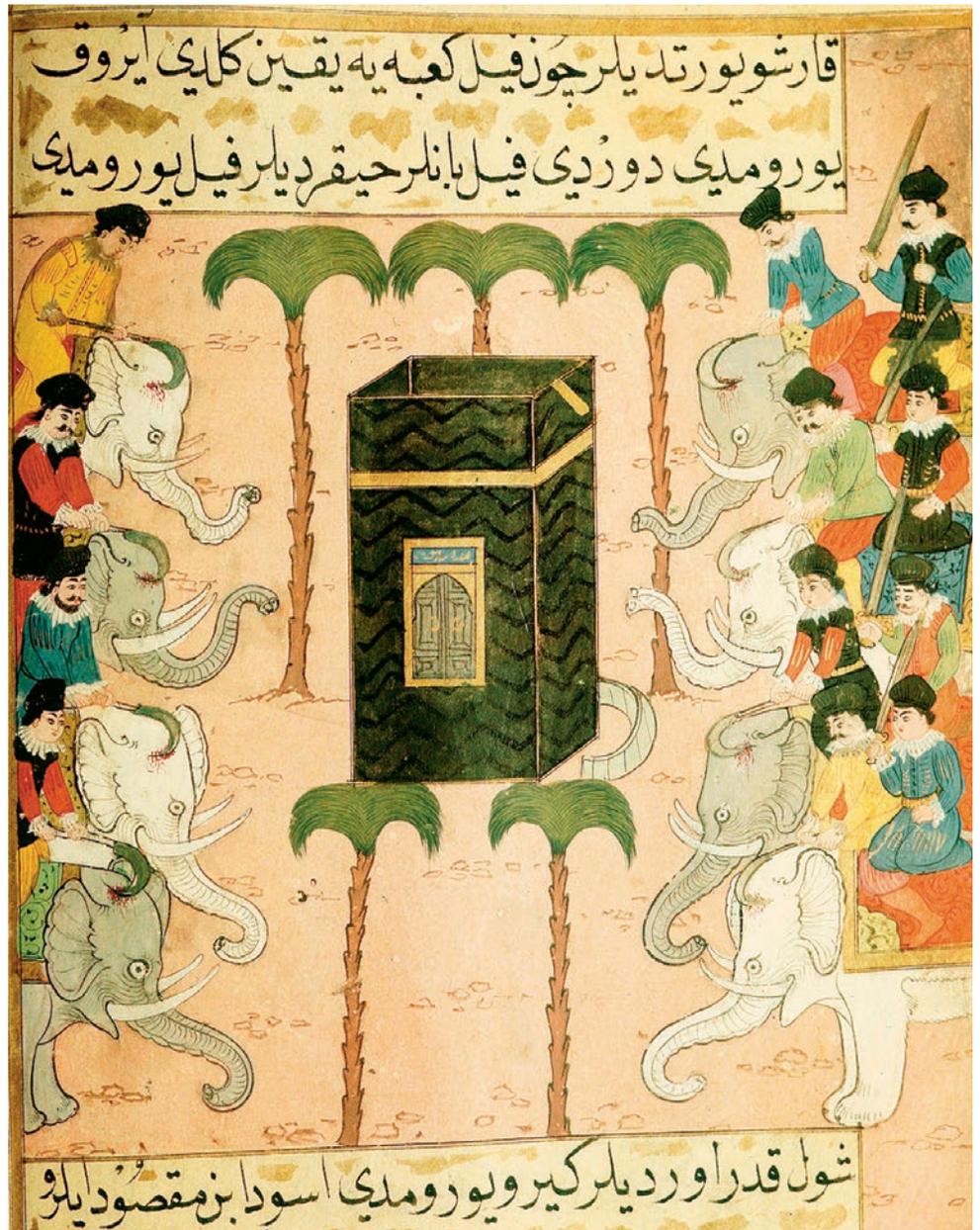
—Qur'an, sura 96:1-5

After much soul-searching, Muhammad came to believe that the Lord who spoke to him through Gabriel was Allah. Muhammad became convinced that he was the last of the prophets. He began to teach that Allah was the one and only God and that all other gods must be abandoned. People who agreed to this basic principle of Islam were called Muslims. In Arabic, **Islam** (ihs•LAHM) means "submission to the will of Allah." **Muslim** (MUHZ•lihm) means "one who has submitted." Muhammad's wife, Khadijah, and several close friends and relatives were his first followers.

By AD 613, Muhammad had begun to preach publicly in Mecca, but he met with some hostility. Many Meccans believed his revolutionary ideas would lead to neglect of the traditional Arab gods. They feared that Mecca would lose its position as a pilgrimage center if people accepted Muhammad's monotheistic beliefs.

**The Hijrah** After some of his followers had been attacked, Muhammad decided to leave Mecca in AD 622. Following a small band of supporters he sent ahead, Muhammad moved to the town of Yathrib, over 200 miles to the north of Mecca. This migration became known as the **Hijrah** (HIHJ•ruh). The Hijrah to Yathrib marked a turning point for Muhammad. He attracted many devoted followers. Later, Yathrib was renamed Medina.

In Medina, Muhammad displayed impressive leadership skills. He fashioned an agreement that joined his own people with the Arabs and Jews of Medina as a single community. These groups accepted Muhammad as a political leader. As a religious leader, he drew many more converts who found his message appealing. Finally, Muhammad also became a military leader in the growing hostilities between Mecca and Medina.



This illustration depicts an event from before the time of Muhammad. Muslim tradition holds that an Abyssinian army set out to destroy the Ka'aba (the black structure in the center) with elephants. However, the elephants refused to attack.

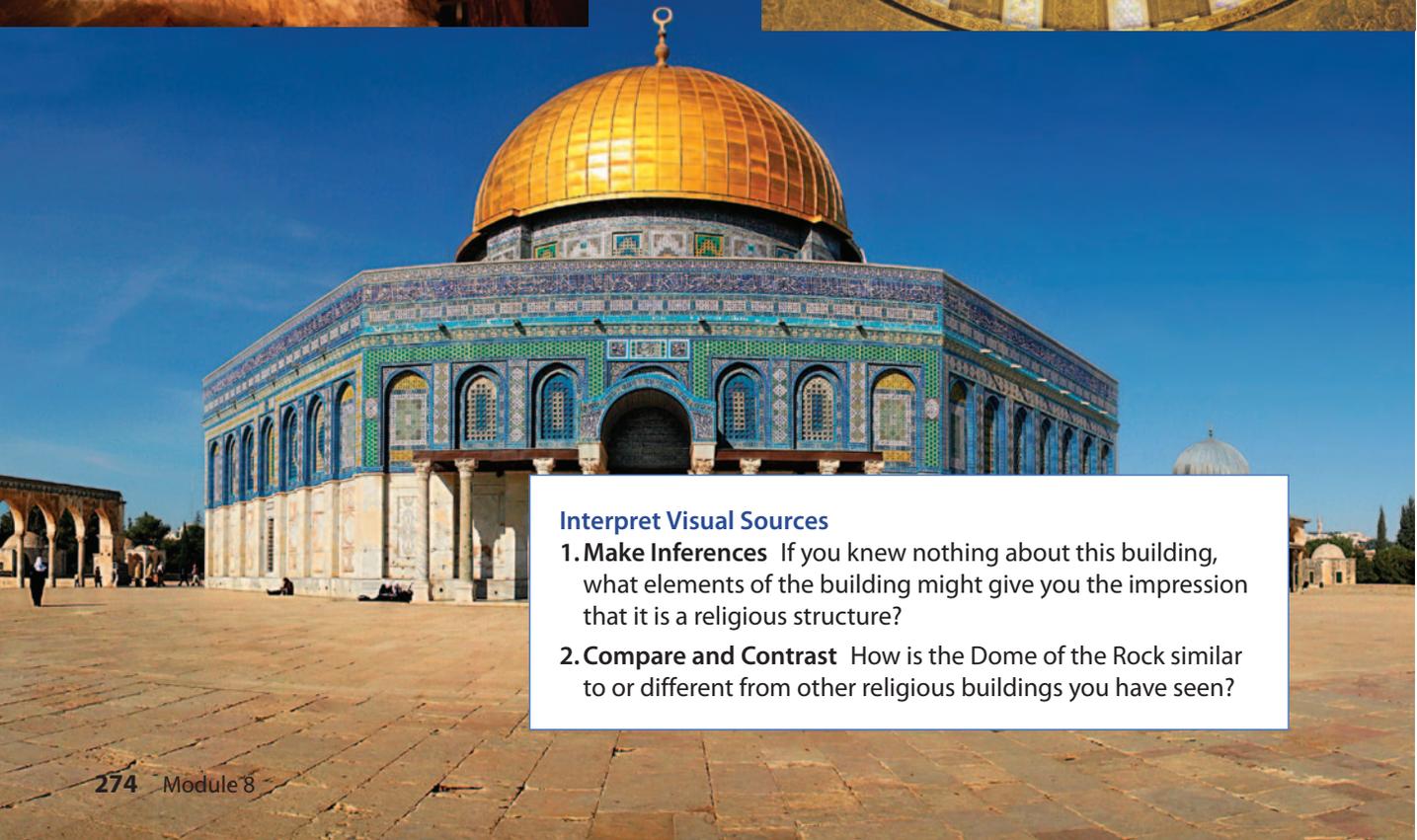
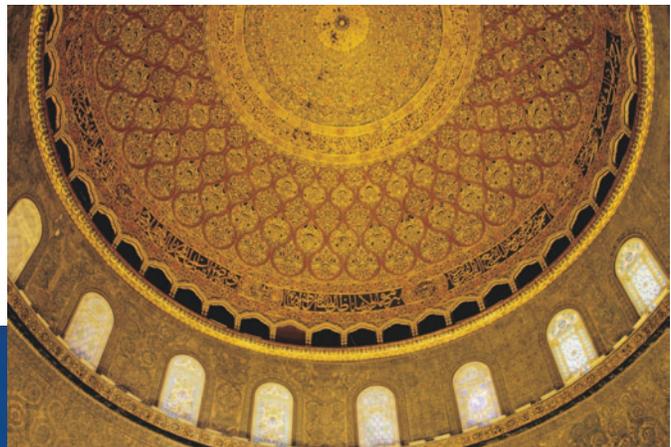
## The Dome of the Rock

The Dome of the Rock, located in Jerusalem, is the earliest surviving Islamic monument. It was completed in AD 691 and is part of a larger complex, which is the third most holy place in Islam. It is situated on Mount Moriah, the site of the Jewish Temple destroyed by the Romans in AD 70, Judaism's holiest place.

The rock on the site (see photograph below, left) is the spot from which Muslims say Muhammad ascended to heaven to learn of Allah's will. With Allah's blessing, Muslims believe Muhammad returned to earth to bring God's message to all people.

▼ The ornate decorations of the exterior are also found on the interior of the building. Notice the geometric designs, a feature often found in Muslim art.

▼ This interior view shows the point at which the dome meets the circular walls, or drum. The dome is about 100 feet tall and 60 feet in diameter. It is supported by 16 pillars and columns. The drum is covered with colored glass mosaics that date back to the seventh century. The dome was redecorated later.



### Interpret Visual Sources

- 1. Make Inferences** If you knew nothing about this building, what elements of the building might give you the impression that it is a religious structure?
- 2. Compare and Contrast** How is the Dome of the Rock similar to or different from other religious buildings you have seen?

**Reading Check**  
Analyze Causes  
Why were  
Muhammad's religious  
beliefs a source of  
conflict in Mecca?

**Returning to Mecca** In AD 630, Muhammad and 10,000 of his followers marched to the outskirts of Mecca. Facing sure defeat, Mecca's leaders surrendered. Muhammad entered the city in triumph. He destroyed the idols in the Ka'aba and had the call to prayer made from its roof.

Most Meccans pledged their loyalty to Muhammad, and many converted to Islam. By doing so, they joined the *umma*, or Muslim religious community. Muhammad died two years later, at about the age of 62. However, he had taken great strides toward unifying the entire Arabian Peninsula under Islam.

## Beliefs and Practices of Islam

The main teaching of Islam is that there is only one God, Allah. All other beliefs and practices follow from this teaching. Islam teaches that there is good and evil, and that each individual is responsible for the actions of his or her life.

**The Five Pillars** To be a Muslim, all believers have to carry out five duties. These duties are known as the Five Pillars of Islam.

- **Faith** To become a Muslim, a person has to testify to the following statement of faith: "There is no God but Allah, and Muhammad is the Messenger of Allah." This simple statement is heard again and again in Islamic rituals and in Muslim daily life.
- **Prayer** Five times a day, Muslims face toward Mecca to pray. They may assemble at a **mosque** (mahsk), an Islamic house of worship, or wherever they find themselves.
- **Alms** Muhammad taught that all Muslims have a responsibility to support the less fortunate. Muslims meet that social responsibility by giving alms, or money for the poor, through a special religious tax.
- **Fasting** During the Islamic holy month of Ramadan, Muslims fast between dawn and sunset. A simple meal is eaten at the end of the day. Fasting serves to remind Muslims that their spiritual needs are greater than their physical needs.
- **Pilgrimage** All Muslims who are physically and financially able perform the **hajj** (haj), or pilgrimage to Mecca, at least once. Pilgrims wear identical garments so that all stand as equals before Allah.

**A Way of Life** Carrying out the Five Pillars of Islam ensures that Muslims live their religion while serving in their community. Along with the Five Pillars, there are other customs, morals, and laws for Islamic society that affect Muslims' daily lives. Believers are forbidden to eat pork or to drink intoxicating beverages. Friday afternoons are set aside for communal worship. Unlike many other religions, Islam has no priests or central religious authority. Every Muslim is expected to worship Allah directly. Islam does, however, have a scholar class called the *ulama*. The *ulama* includes religious teachers who apply the words and deeds of Muhammad to everyday life.

**Sources of Authority** The original source of authority for Muslims is Allah. According to Islamic belief, Allah expressed his will through the angel Gabriel, who revealed it to Muhammad. While Muhammad lived, his followers memorized and recited the revelations he received from Gabriel. Soon after Muhammad's death, it was suggested that the revelations be collected in a book. This book is the **Qur'an** (kuh•RAN), the holy book of the Muslims.

The Qur'an is written in Arabic, and Muslims consider only the Arabic version to be the true word of Allah. Only Arabic can be used in worship. Wherever Muslims carried the Qur'an, Arabic became the language of worshipers and scholars. Thus, the Arabic language helped unite conquered peoples as Muslim control expanded.

Muslims believe that Muhammad's mission as a prophet was to receive the Qur'an and to demonstrate how to apply it in life. To them, the **Sunna** (SOON•uh), or Muhammad's example, is the best model for proper living. The guidance of the Qur'an and Sunna was assembled in a body of law known as **shari'a** (shah•REE•ah). This system of law regulates the family life, moral conduct, and business and community life of Muslims.



Artists decorate the Qur'an as a holy act. The geometric design often repeats to show the infinite quality of Allah.

## Social History

### MUSLIM PRAYER

Five times a day—dawn, noon, mid-afternoon, sunset, and evening—Muslims face toward Mecca to pray. Worshipers are called to prayer by a *muezzin*. The call to prayer sometimes is given from a minaret and even over public address systems or the radio in large cities.

Because they believe that standing before Allah places them on holy ground, Muslims perform a ritual cleansing before praying. They also remove their shoes.



**Links to Judaism and Christianity** To Muslims, Allah is the same God that is worshiped in Christianity and Judaism. However, Muslims view Jesus as a prophet, not as the Son of God. They regard the Qur'an as the word of Allah as revealed to Muhammad, in a similar way to the beliefs of Jews and Christians in their holy scriptures. Muslims believe that the Qur'an perfects the earlier revelations. To them, it is the final book, and Muhammad was the final prophet. All three religions believe in heaven and hell and a day of judgment. The Muslims trace their ancestry to Abraham, as do the Jews and Christians.

Muslims refer to Christians and Jews as “people of the book” because each religion has a holy book with teachings similar to those of the Qur'an. Shari'a law requires Muslim leaders to extend religious tolerance to Christians and Jews. A huge Muslim empire, as you will learn in Lesson 2, grew to include people of many different cultures and religions.

### Reading Check

#### Clarify

What are the sources of authority for Muslims?

## Lesson 1 Assessment

- 1. Organize Information** Create a cause-and-effect chart to show what events led to the beginning of Islam.

Causes	Effects

Write a paragraph that summarizes the events that led to the beginning of Islam.

- 2. Key Terms and People** For each key term or person in the lesson, write a sentence explaining its significance.
- 3. Recognize Effects** How did the beliefs and practices of Islam create unity and strength among Muslims in the 600s?
- 4. Compare** In what ways are the teachings of the Muslims similar to those of Christians and Jews?
- 5. Draw Conclusions** How did Islam help spread Arabic culture?



# Islam Expands

## The Big Idea

In spite of internal conflicts, the Muslims created a huge empire that included lands on three continents.

## Why It Matters Now

Muslims' influence on three continents produced cultural blending that has continued into the modern world.

## Key Terms and People

caliph  
Umayyads  
Shi'a  
Sunni  
Sufi  
Abbasids  
al-Andalus  
Fatimid

## Setting the Stage

When Muhammad died in AD 632, the community faced a crisis. Muslims, inspired by the message of Allah, believed they had a duty to carry his word to the world. However, they lacked a clear way to choose a new leader. Eventually, the issue of leadership would divide the Muslim world.

## Muhammad's Successors Spread Islam

Muhammad had not named a successor or instructed his followers how to choose one. Relying on ancient tribal custom, the Muslim community elected as their leader Abu-Bakr, a loyal friend of Muhammad. In AD 632, Abu-Bakr became the first **caliph** (KAY•lih•f), a title that means “successor” or “deputy.”

**“Rightly Guided” Caliphs** Abu-Bakr and the next three elected caliphs—Umar, Uthman, and Ali—all had known Muhammad. They used the Qur'an and Muhammad's actions as guides to leadership. For this, they are known as the “rightly guided” caliphs. Their rule was called a *caliphate* (KAY•lih•fayt).

Abu-Bakr had promised the Muslim community he would uphold what Muhammad stood for. Shortly after Muhammad's death, some tribes on the Arabian Peninsula abandoned Islam. Others refused to pay taxes, and a few individuals even declared themselves prophets. For the sake of Islam, Abu-Bakr invoked *jihad*. The word *jihad* means “striving” and can refer to the inner struggle against evil. However, the word is also used in the Qur'an to mean an armed struggle against unbelievers. For the next two years, Abu-Bakr applied this meaning of *jihad* to encourage and justify the expansion of Islam.

When Abu-Bakr died in AD 634, the Muslim state controlled all of Arabia. Under Umar, the second caliph, Muslim armies conquered Syria and lower Egypt, which were part of the Byzantine Empire. They also took parts of the Sassanid Empire. The next two caliphs, Uthman and Ali, continued to expand Muslim territory. By AD 750, the Muslim empire stretched 6,000 miles from the Atlantic Ocean to the Indus River.

**Reasons for Success** The four “rightly guided” caliphs made great progress in their quest to spread Islam. Before his death, Muhammad had expressed a desire to spread the faith to the peoples of the north. Muslims of the day saw their victories as a sign of Allah’s support and drew energy and inspiration from their faith. They fought to defend Islam and were willing to struggle to extend its word.



From AD 632 to 750, highly mobile troops mounted on camels were successful in conquering lands in the name of Allah.

The Muslim armies were well disciplined and expertly commanded. However, the success of the armies was also due to weakness in the two empires north of Arabia. The Byzantine and Sassanid empires had been in conflict for a long period of time and were exhausted militarily.

Another reason for Muslim success was the persecution suffered by people under Byzantine or Sassanid rule because they did not support the official state religions, Christianity or Zoroastrianism. The persecuted people often welcomed the invaders and their cause and chose to accept Islam. They were attracted by the appeal of the message of Islam, which offered equality and hope in this world. They were also attracted by the economic benefit for Muslims of not having to pay a poll tax.

**Interaction with Conquered Peoples** Muslims allowed conquered peoples to follow their own religion. Because the Qur'an forbade forced conversion of "people of the book," conquered Christians and Jews received special consideration. However, they were subject to certain restrictions. For example, they were not allowed to spread their religion. Also, they were required to pay a poll tax each year in exchange for exemption from military duties. Before entering the newly conquered city of Damascus in the northern Arabian province of Syria, Khalid ibn al-Walid, one of Abu-Bakr's chief generals, detailed the terms of surrender:

*"In the name of Allah, the compassionate, the merciful, this is what Khalid ibn al-Walid would grant to the inhabitants of Damascus. . . . He promises to give them security for their lives, property and churches. Their city wall shall not be demolished, neither shall any Muslim be quartered in their houses. Thereunto we give to them the pact of Allah and the protection of His Prophet, the Caliphs and the believers. So long as they pay the tax, nothing but good shall befall them."*

—Khalid ibn al-Walid, quoted in *Early Islam*

At first, tolerance like this was practiced in Muslim territories in Africa, Asia, and Europe. Some Muslim rulers who came later, however, treated nonbelievers more harshly. In North Africa, for example, the Almohads killed Jews and Christians who refused to accept Islam.

## Internal Conflict Creates a Crisis

Despite spectacular gains on the battlefield, the Muslim community had difficulty maintaining a unified rule. In AD 656, Uthman was murdered, starting a civil war in which various groups struggled for power. Ali, as Muhammad's cousin and son-in-law, was the natural choice as a successor to Uthman. However, his right to rule was challenged by Muawiya, a governor of Syria. Then, in AD 661, Ali, too, was assassinated. The elective system of choosing a caliph died with him.

**Reading Check**  
Analyze Causes  
Why were Muslims  
successful conquerors?

A family known as the **Umayyads** (oo•MY•adz) then came to power. The Umayyads moved the Muslim capital to Damascus. This location, away from Mecca, made controlling conquered territories easier. However, the Arab Muslims felt it was too far away from their lands. In addition, the Umayyads abandoned the simple life of previous caliphs and began to surround themselves with wealth and ceremony similar to that of non-Muslim rulers. These actions, along with the leadership issue, gave rise to a fundamental division in the Muslim community.

**Sunni–Shi’a Split** In the interest of peace, the majority of Muslims accepted the Umayyads’ rule. However, a minority continued to resist. This group developed an alternate view of the office of caliph. In this view, the caliph needed to be a descendant of Muhammad. This group was called **Shi’a**, meaning the “party” of Ali. Members of this group are called Shi’ites. Those who did not outwardly resist the rule of the Umayyads later became known as **Sunni**, meaning followers of Muhammad’s example. Another group, the **Sufi** (soo•fee), rejected the luxurious life of the Umayyads. They pursued a life of poverty and devotion to a spiritual path.

Vigorous religious and political opposition to the Umayyad caliphate led to its downfall. Rebel groups overthrew the Umayyads in the year AD 750. The most powerful of those groups, the **Abbasids** (uh•BAS•ihdz), took control of the empire.

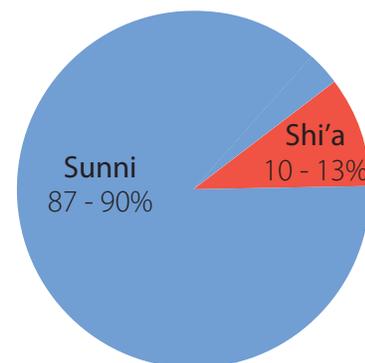
**Reading Check**

Summarize  
What are three groups  
within Islam and how  
do they differ?

**BASIC DIFFERENCES BETWEEN SUNNI AND SHI’A MUSLIMS**

Sunni	Shi’a
Believe that the first four caliphs were “rightly guided”	Believe that Ali, Muhammad’s son-in-law, should have succeeded him
Believe that Muslim rulers should follow the Sunna, or Muhammad’s example	Believe that all Muslim rulers should be descended from Muhammad; do not recognize the authority of the Sunna
Claim that the Shi’a have distorted the meaning of various passages in the Qur’an	Claim that the Sunni have distorted the meaning of various passages in the Qur’an

Percentage of Sunni and Shi’a Muslims Worldwide, 2009



Source: *Mapping the Global Muslim Population, 2009*, The Pew Forum on Religious & Public Life

## Control Extends over Three Continents

When the Abbasids came to power in AD 750, they ruthlessly murdered the remaining members of the Umayyad family. One prince named Abd al-Rahman escaped the slaughter and fled to Spain. There he set up an Umayyad caliphate. Spain had already been conquered and settled by Muslims from North Africa, who were known as Berbers. The Berber armies advanced north to within 200 miles of Paris before being halted at the Battle of Tours in AD 732. They then settled in southern Spain, where they helped form an extraordinary Muslim state in **al-Andalus** (al•an•duh•LUS).

**Abbasids Consolidate Power** To solidify power, the Abbasids moved the capital of the empire in AD 762 to a newly created city, Baghdad, in central Iraq. The location on key trade routes gave the caliph access to trade goods, gold, and information about the far-flung empire.

The Abbasids developed a strong bureaucracy to conduct the huge empire's affairs. A treasury kept track of the money flow. A special department managed the business of the army. Diplomats from the empire were sent to courts in Europe, Africa, and Asia to conduct imperial business. To support this bureaucracy, the Abbasids taxed land, imports and exports, and non-Muslims' wealth.

**Rival Groups Divide Muslim Lands** The Abbasid caliphate lasted from AD 750 to 1258. During that time, the Abbasids increased their authority by consulting religious leaders. But they failed to keep complete political control of the immense territory. Independent Muslim states sprang up, and local leaders dominated many smaller regions. The **Fatimid** (FAT•uh•mihd) caliphate was formed by Shi'a Muslims who claimed descent from Muhammad's daughter Fatima. The caliphate began in North Africa and spread across the Red Sea to western Arabia and Syria. However, the Fatimids and other smaller states were still connected to the Abbasid caliphate through religion, language, trade, and the economy.

**Muslim Trade Network** At this time, two major sea-trading networks existed—the Mediterranean Sea and the Indian Ocean. Through these networks, the Muslim empire could engage in sea trade with the rest of the world. The land network connected the Silk Roads of China and India with Europe and Africa. Muslim merchants needed only a single language, Arabic, and a single currency, the Abbasid dinar, to travel in the empire.

To encourage the flow of trade, Muslim money changers set up banks in cities throughout the empire. Banks offered letters of credit, called *sakks*, to merchants. A merchant with a *sakk* from a bank in Baghdad could exchange it for cash at a bank in any other city in the empire. In Europe, *sakk* was pronounced "check." Thus, using checks dates back to the Muslim empire.



This 13th-century miniature shows Arab traders navigating the Indian Ocean.

**Reading Check**  
**Recognize Effects**  
 Why would a single language and a single currency be such an advantage to a trader?

At one end of the Muslim empire was the city of Córdoba in al-Andalus. In the tenth century, this city had a population of 200,000; Paris, in contrast, had 38,000. The city attracted poets, philosophers, and scientists. Many non-Muslims adopted Muslim customs, and Córdoba became a dazzling center of Muslim culture.

In Córdoba, Damascus, Cairo, and Baghdad, a cultural blending of people fueled a period of immense achievements in the arts and the sciences.

### Lesson 2 Assessment

- Organize Information** Create a table in which you indicate the timespan of each period of Muslim rule and indicate the developments in Islam during each period.

Rulers	Period of Rule	Developments in Islam
"Rightly guided" caliphs		
Umayyads		
Abbasids		

Write a paragraph about which period of Muslim rule you think was most effective.

- Key Terms and People** For each key term or person in the lesson, write a sentence explaining its significance.
- Develop Historical Perspective** Do you think Muhammad should have appointed a successor? Why or why not?
- Draw Conclusions** What attracted non-Muslims to Islam and Islamic culture?
- Make Inferences** What does opposition to the luxurious life of the Umayyads suggest about what is important to most Muslims?



# Muslim Culture

## The Big Idea

Muslims combined and preserved the traditions of many peoples and also advanced learning in a variety of areas.

## Why It Matters Now

Many of the ideas developed during this time became the basis of today's scientific and academic disciplines.

## Key Terms and People

House of Wisdom  
calligraphy

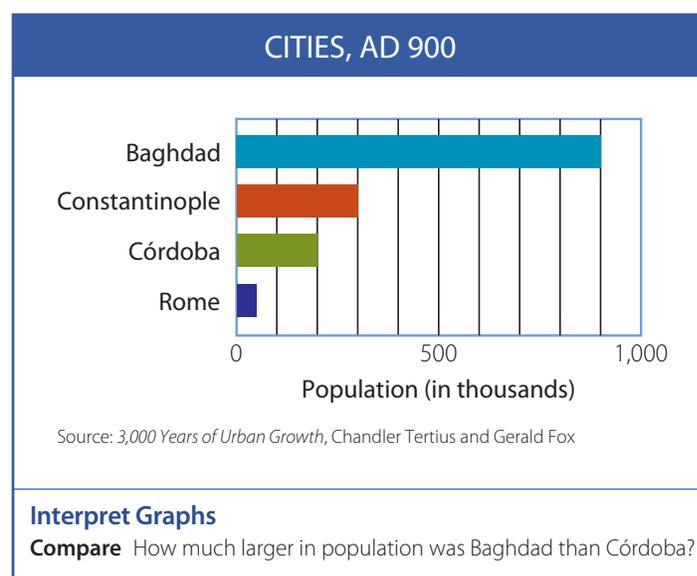
## Setting the Stage

The Abbasids governed during a prosperous period of Muslim history. Riches flowed into the empire from all over Europe, Asia, and Africa. Rulers could afford to build luxurious cities. They supported the scientists, mathematicians, and philosophers that those cities attracted. In the special atmosphere created by Islam, the scholars preserved existing knowledge and produced an enormous body of original learning.

## Muslim Society

Over time, the influence of Muslims grew as the empire attracted people from a variety of lands. The many cultural traditions combined with the Arabic culture to create an international flavor. Muslim society had a sophistication matched at that time only by the Tang Empire of China. That cosmopolitan character was most evident in urban centers.

**The Rise of Muslim Cities** Until the construction of Baghdad, Damascus was the leading city. It was also the



cultural center of Islamic learning. Other cities grew up around power centers, such as Córdoba (the Umayyad capital), Cairo (the Fatimid capital), and Jerusalem. Cities, which symbolized the strength of the caliphate, were very impressive.

The Abbasid capital city, Baghdad, impressed all who saw it. Caliph al-Mansur chose the site for his capital on the west bank of the Tigris River in AD 762. Extensive planning went into the city's distinctive circular design, formed by three circular protective walls. The caliph's palace of marble and stone sat in the innermost circle, along with the grand mosque. Originally, the main streets between the middle wall and the palace were lined with shops. Later, the marketplace moved to a district outside the walls. Baghdad's population approached one million at its peak.

**Four Social Classes** Baghdad's population, made up of different cultures and social classes, was typical for a large Muslim city in the eighth and

ninth centuries. Muslim society was made up of four classes. The upper class included those who were Muslims at birth. Converts to Islam were in the second class. The third class consisted of the "protected people" and included Christians, Jews, and Zoroastrians. The lowest class was composed of slaves. Many slaves were prisoners of war, and all were non-Muslim. Slaves most frequently performed household work or fought in the military.

**Role of Women** The Qur'an says, "Men are the managers of the affairs of women," and "Righteous women are therefore obedient." However, the Qur'an also declares that men and women, as believers, are equal. The shari'a gave Muslim women specific legal rights concerning marriage, family, and property. Thus, Muslim women had more economic and property rights than European, Indian, and Chinese women of the same time period. Nonetheless, Muslim women were still expected to submit to men. When a husband wanted to divorce his wife, all he had to do was repeat three times, "I dismiss thee." The divorce became final in three months.



In a miniature painting from Persia, women are shown having a picnic in a garden. Gardens were seen as earthly representations of paradise.

### Reading Check

Form

#### Generalizations

What was the role of women in Muslim society?

Responsibilities of Muslim women varied with the income of their husbands. The wife of a poor man would often work in the fields with her husband. Wealthier women supervised the household and its servants. They had access to education, and among them were poets and scholars. Rich or poor, women were responsible for the raising of the children. In the early days of Islam, women could also participate in public life and gain an education. However, over time, Muslim women were forced to live increasingly isolated lives. When they did go out in public, they were expected to be veiled.

## Muslim Scholarship Extends Knowledge

Muslims had several practical reasons for supporting the advancement of science. Rulers wanted qualified physicians treating their ill. The faithful throughout the empire relied on mathematicians and astronomers to calculate the times for prayer and the direction of Mecca. However, their attitude also reflected a deep-seated curiosity about the world and a quest for truth. Muhammad himself believed strongly in the power of learning:

*“Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteth the way to Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustaineth us in misery; it is an ornament amongst friends, and an armour against enemies.”*

—Muhammad, quoted in *The Sayings of Muhammad*

Muhammad’s emphasis on study and scholarship led to strong support of places of learning by Muslim leaders. After the fall of Rome in AD 476, Europe entered a period of upheaval and chaos, an era in which scholarship suffered. The scientific knowledge gained up to that time might have been lost. However, Muslim leaders and scholars preserved and expanded much of that knowledge. Both Umayyads and Abbasids encouraged scholars to collect and translate scientific and philosophical texts. In the early AD 800s, Caliph al-Ma’mun opened in Baghdad a combination library, academy, and translation center called the **House of Wisdom**. There, scholars of different cultures and beliefs worked side by side translating texts from Greece, India, Persia, and elsewhere into Arabic.

### Reading Check

Summarize

According to Muhammad, what are the nine valuable results of knowledge?



A book handwritten in Arabic.

## Astronomy

Muslim interest in astronomy developed from the need to fulfill three of the Five Pillars of Islam—fasting during Ramadan, performing the hajj, and praying toward Mecca. A correct lunar calendar was needed to mark religious periods such as the month of Ramadan and the month of the hajj. Studying the skies helped fix the locations of cities so that worshipers could face toward Mecca as they prayed. Extensive knowledge of the stars also helped guide Muslim traders to the many trading cities of the ancient world.

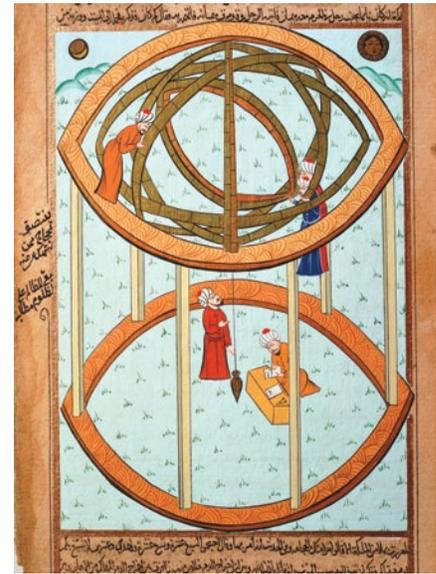


This is the plate. The plate was etched with a map of the sky for a certain latitude.

This is the rete—it rotated over the plate. The rete was mostly cut away so the map beneath was visible.

◀ **The astrolabe** was an early scientific instrument. It had a fixed “plate” and a rotating “rete.” The plate was a map of the sky and the rete simulated the daily movement of the earth in relation to the stars. Using this tool, one could calculate time, celestial events, and relative position. For Muslims, the astrolabe helped determine where they were in relation to Mecca.

These pointers on the rete represented different stars. At night, observers could look at the sky, position the pointers, and make their calculations.



▲ The device shown here is called an **armillary sphere**. The man standing in the center is aligning the sphere, while the seated man records the observations. Astronomers calculated the time of day or year by aligning the rings with various stars. This helped Muslims set their religious calendar.

◀ **Muslim observatories** were great centers of learning. This scene depicts astronomers working at the observatory in Istanbul. They are using many instruments including an astrolabe like the one shown on this page.

### Critical Thinking

- 1. Recognize Effects** How did fulfilling religious duties lead Muslims to astronomy and a better understanding of the physical world?
- 2. Compare and Contrast** Muslim astronomers developed instruments to improve their observations of the sky. We do the same thing today. Research how modern astronomers make their observations and compare their methods with early Muslim astronomers. Write two paragraphs on how their methods are similar to and different from each other.

## Art and Sciences Flourish

Scholars at the House of Wisdom included researchers, editors, linguists, and technical advisers. These scholars developed standards and techniques for research that are a part of the basic methods of today's research. Some Muslim scholars used Greek ideas in fresh new ways. Others created original work of the highest quality. In these ways, Muslims in the Abbasid lands, especially in Córdoba and Baghdad, set the stage for a later revival of European learning.

**Muslim Literature** Literature had been a strong tradition in Arabia even before Islam. Bedouin poets, reflecting the spirit of desert life, composed poems celebrating ideals such as bravery, love, generosity, and hospitality. Those themes continued to appear in poetry written after the rise of Islam.

The Qur'an is the standard for all Arabic literature and poetry. Early Muslim poets sang the praises of Muhammad and of Islam and, later, of the caliphs and other patrons who supported them. During the age of the Abbasid caliphate, literary tastes expanded to include poems about nature and the pleasures of life and love.

Popular literature included *The Thousand and One Nights*, a collection of fairy tales, parables, and legends. The core of the collection has been linked to India and Persia, but peoples of the Muslim empire added stories and arranged them beginning around the tenth century.

**Muslim Art and Architecture** As the Muslim empire expanded, the Arabs entered regions that had rich artistic traditions. Muslims continued these traditions but often adapted them to suit Islamic beliefs and practices. For example, since Muslims believed that only Allah can create life, images of living beings were discouraged. Thus, many artists turned to **calligraphy**, or the art of beautiful handwriting. Others expressed themselves through the decorative arts, such as woodwork, glass, ceramics, and textiles.

### Global Patterns

#### The Thousand and One Nights

*The Thousand and One Nights* is a collection of stories tied together using a frame story. The frame story tells of King Shahryar, who marries a new wife each day and has her killed the next. When Scheherezade marries the king, however, she tells him fascinating tales for a thousand and one nights, until the king realizes that he loves her.

The tradition of using a frame story dates back to at least 200 BC, when the ancient Indian fables of the *Panchatantra* were collected. Italian writer Giovanni Boccaccio also set his great work, *The Decameron*, within a frame story in 1335.



This illustration shows Scheherezade and King Shahryar.

## Muslim Art

Muslim art is intricate and colorful but often does not contain images of living beings. Muslim leaders feared that people might worship the images rather than Allah. Thus, Muslim artists found different ways to express their creativity, as shown on this page.

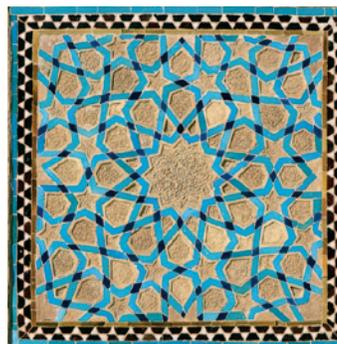


### ▲ ARABESQUE

Arabesque decoration is a complex, ornate design. It usually incorporates flowers, leaves, and geometric patterns. These arabesque tiles are from the Jami Masjid Mosque. Arabesque designs are also found in Muslim mosaics, textiles, and sculptures.

### ► CALLIGRAPHY

Calligraphy, or ornamental writing, is important to Muslims because it is considered a way to reflect the glory of Allah. In pictorial calligraphy, pictures are formed using the letters of the alphabet. This picture of a man praying is made up of the words of the Muslim declaration of faith.



### ▲ GEOMETRIC PATTERNS

Muslim artwork sometimes focuses on strictly geometric patterns. Geometric designs can be found in everything from pottery to architecture. This mosaic is from the Jami Masjid Mosque in India (shown below) and uses intricate patterns radiating out from the central shape.



### Interpret Visual Sources

**Draw Conclusions** What do these three artistic techniques suggest about Muslim art?

It is in architecture that the greatest cultural blending of the Muslim world can be seen. To some extent, a building reflected the culture of people of the area. For example, the Great Mosque of Damascus was built on the site of a Christian church. In many ways, the huge dome and vaulted ceiling of the mosque blended Byzantine architecture with Muslim ideas. In Syrian areas, the architecture included features that were very Roman, including baths using Roman heating systems. In Córdoba, the Great Mosque used two levels of arches in a style unknown before. The style was based on principles used in earlier mosques. These blended styles appeared in all the lands occupied by the Muslims.

**Medical Advances** Muslim contributions in the sciences were most recognizable in medicine, mathematics, and astronomy. A Persian scholar named al-Razi (Rhazes, according to the European pronunciation) was the greatest physician of the Muslim world and, more than likely, of world civilization between AD 500 and 1500. He wrote an encyclopedia called the *Comprehensive Book* that drew on knowledge from Greek, Syrian, Arabic, and Indian sources as well as on his own experience. Al-Razi also wrote *Treatise on Smallpox and Measles*, which was translated into several languages. He believed patients would recover more quickly if they breathed cleaner air.

**Math and Science Stretch Horizons** Among the ideas that Muslim scholars introduced to modern math and science, two especially stand out. They are the reliance on scientific observation and experimentation, and the ability to find mathematical solutions to old problems. As for science, Muslims translated and studied Greek texts. But they did not follow the Greek method of solving problems. Aristotle, Pythagoras, and other Greek thinkers preferred logical reasoning over uncovering facts through observation. Muslim scientists preferred to solve problems by conducting experiments in laboratory settings.

Muslim scholars believed that mathematics was the basis of all knowledge. Al-Khwarizmi, a mathematician born in Baghdad in the late AD 700s, studied Indian rather than Greek sources. He wrote a textbook explaining “the art of bringing together unknowns to match a known quantity.” He called this technique *al-jabr*—today called algebra.

Many of the advances in mathematics were related to the study of astronomy. Muslim observatories charted stars, comets, and planets. Ibn al-Haytham (Alhazen), a brilliant mathematician, produced a book called *Optics* that revolutionized ideas about vision. He showed that people see objects because rays pass from the objects to the eyes, not from the eyes to the objects as was commonly believed. His studies about optics were used in developing lenses for telescopes and microscopes.

**Muslim Agricultural Revolution** From the AD 700s to the 1200s a transformation in agriculture occurred throughout the Muslim world. This is known as the Muslim Agricultural Revolution. Muslim traders introduced a variety of new crops and farming techniques to Muslim lands.



This interior view of the Great Mosque of Córdoba showed a new architectural style. Two tiers of arches support the ceiling.

### Reading Check

#### Find Main Ideas

What were some of the Muslim contributions in medicine, mathematics, and astronomy?

They brought sorghum from Africa, citrus fruits from China, and mangos, sugarcane, and rice from India.

Over time, agriculture in the Muslim world became more mechanized which allowed farmers to produce more crops. Muslim engineers developed new irrigation techniques that allowed farmers to grow crops in areas once too dry for agriculture. New and greater sources of food caused the population to grow. This also transformed the economy and caused urban areas to expand.

## Philosophy and Religion Blend Views

In addition to scientific works, scholars at the House of Wisdom in Baghdad translated works of Greek philosophers like Aristotle and Plato into Arabic. In the 1100s, Muslim philosopher Ibn Rushd (also known as Averroës), who lived in Córdoba, was criticized for trying to blend Aristotle's and Plato's views with those of Islam. However, Ibn Rushd argued that Greek philosophy and Islam both had the same goal: to find the truth.

Moses Ben Maimon (Maimonides), a Jewish physician and philosopher, was born in Córdoba and lived in Egypt. Like Ibn Rushd, he faced strong opposition for his ideas, but he came to be recognized as the greatest Jewish philosopher in history. Writing during the same time as Ibn Rushd, Maimonides produced a book, *The Guide for the Perplexed*, that blended philosophy, religion, and science.

## Ibn Rushd

1126–1198

Today Ibn Rushd is considered by many to be the most important of all Muslim philosophers. Yet his views were so offensive to Islamic conservatives that he was once stoned in the Great Mosque of Córdoba. In 1184, the philosopher began serving as physician to Caliph al-Mansur in Marrakech. Under pressure by conservatives, however, the caliph accused Ibn Rushd of heresy and ordered some of his books to be burned.

Fortunately, all of his work was not lost. Ibn Rushd's writings had a great impact on Europe in the 13th century and played a major role in the revival of Christian scholarship. In the 16th century, Italian painter Raphael placed Ibn Rushd among the ancient Greek philosophers in *School of Athens*.



**The “Ideal Man”** The values of many cultures were recognized by the Muslims. A ninth-century Muslim philosophical society showed that it recognized the empire’s diverse nature when it described its “ideal man”:

*“The ideal and morally perfect man should be of East Persian derivation, Arabic in faith, of Iraqi education, a Hebrew in astuteness, a disciple of Christ in conduct, as pious as a Greek monk, a Greek in the individual sciences, an Indian in the interpretation of all mysteries, but lastly and especially a Sufi in his whole spiritual life.”*

—Ikhwan as-Safa, quoted in *The World of Islam*

Though the unified Muslim state broke up, Muslim culture continued. Three Muslim empires—the Ottoman, the Safavid, and the Mughal—would emerge that would reflect the blended nature of the culture of this time. The knowledge developed and preserved by the Muslim scholars would be drawn upon by European scholars in the Renaissance, beginning in the 14th century.

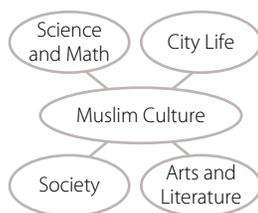
### Reading Check

#### Draw Conclusions

What is the advantage of blending various traditions within a culture?

### Lesson 3 Assessment

- Organize Information** Create an idea web that lists all of the major elements of Muslim culture.
- Key Terms and People** For each key term or person in the lesson, write a sentence explaining its significance.
- Evaluate** What do you consider to be the five most significant developments in scholarship and the arts during the reign of the Abbasids?
- Make Inferences** What united the scholars of different cultures who worked in the House of Wisdom?
- Synthesize** What role did cities play in the advancement of Muslim culture?



Write a paragraph describing which of these elements you think most strengthened the Abbasid rule.



# The Ottomans Build a Vast Empire

## The Big Idea

The Ottomans established a Muslim empire that combined many cultures and lasted for more than 600 years.

## Why It Matters Now

Many modern societies, from Algeria to Turkey, had their origins under Ottoman rule.

## Key Terms and People

ghazi  
 Ottoman  
 sultan  
 Timur the Lame  
 Mehmed II  
 Suleyman  
 the Lawgiver  
*devshirme*  
 janissary

## Setting the Stage

By 1300, the Byzantine Empire was declining, and the Mongols from central Asia had destroyed the Turkish Seljuk kingdom of Rum. Anatolia was inhabited mostly by the descendants of nomadic Turks. These militaristic people had a long history of invading other countries. Loyal to their own groups, they were not united by a strong central power. A small Turkish state occupied land between the Byzantine Empire and that of the Muslims. From this place, a strong leader would emerge to unite the Turks into what eventually would become an immense empire stretching across three continents.

## Turks Move into Byzantium

Many Anatolian Turks saw themselves as **ghazis** (GAH•zees), or warriors for Islam. They formed military societies under the leadership of an emir, a chief commander, and followed a strict Islamic code of conduct. They raided the territories of people who lived on the frontiers of the Byzantine Empire.

**Osman Establishes a State** The most successful ghazi was Osman. People in the West called him Othman and named his followers **Ottomans**. Osman built a small Muslim state in Anatolia between 1300 and 1326. His successors expanded it by buying land, forming alliances with some emirs, and conquering others.

The Ottomans' military success was largely based on the use of gunpowder. They replaced their archers on horseback with musket-carrying foot soldiers. They were also among the first people to use cannons as weapons of attack. Even heavily walled cities fell to an all-out attack by the Turks.

The second Ottoman leader, Orkhan I, was Osman's son. He felt strong enough to declare himself **sultan**, meaning "overlord" or "one with power." And in 1361, the Ottomans captured Adrianople (ay•dree•uh•NOH•puhl), the second most important city in the Byzantine Empire. A new Turkish empire was on the rise.

The Ottomans acted wisely toward the people they conquered. They ruled through local officials appointed by the sultan and often improved the lives of the peasants. Most Muslims had to serve in Turkish armies and make contributions required by their faith.

**Timur the Lame Halts Expansion** The rise of the Ottoman Empire was briefly interrupted in the early 1400s by a rebellious warrior and conqueror from Samarkand in Central Asia. Permanently injured by an arrow in the leg, he was called Timur-i-Lang, or **Timur the Lame**. Europeans called him Tamerlane. Timur burned the powerful city of Baghdad in present-day Iraq to the ground. He crushed the Ottoman forces at the Battle of Ankara in 1402. This defeat halted the expansion of their empire.

## Powerful Sultans Spur Dramatic Expansion

Soon Timur turned his attention to China. When he did, war broke out among the four sons of the Ottoman sultan. Mehmed I defeated his brothers and took the throne. His son, Murad II, defeated the Venetians, invaded Hungary, and overcame an army of Italian crusaders in the Balkans. He was the first of four powerful sultans who led the expansion of the Ottoman Empire through 1566.

**Mehmed II Conquers Constantinople** Murad's son **Mehmed II**, or Mehmed the Conqueror, achieved the most dramatic feat in Ottoman history. By the time Mehmed took power in 1451, the ancient city of Constantinople had shrunk from a population of a million to a mere 50,000. Although it controlled no territory outside its walls, it still dominated the Bosphorus Strait. Controlling this waterway meant that it could choke off traffic between the Ottomans' territories in Asia and in the Balkans.

Mehmed II decided to face this situation head-on. "Give me Constantinople!" he thundered, shortly after taking power at age 21. Then, in 1453, he launched his attack.

Mehmed's Turkish forces began firing on the city walls with mighty cannons. One of these was a 26-foot gun that fired 1,200-pound boulders. A chain across the Golden Horn between the Bosphorus Strait and the Sea of Marmara kept the Turkish fleet out of the city's harbor. Finally, one night Mehmed's army tried a daring tactic. They dragged 70 ships over a hill on greased runners from the Bosphorus to the harbor. Now Mehmed's army was attacking Constantinople from two sides. The city held out for over seven weeks, but the Turks finally found a break in the wall and entered the city.

**Reading Check**  
Summarize By what means did the early Ottomans expand their empire?

## The Conquest of Constantinople

Kritovoulos, a Greek who served in the Ottoman administration, recorded the following about the Ottoman takeover of Constantinople. The second source, the French miniature at the right, shows a view of the siege of Constantinople.

*“After this the Sultan entered the City and looked about to see its great size, its situation, its grandeur and beauty, its teeming population, its loveliness, and the costliness of its churches and public buildings and of the private houses and community houses and those of the officials. . . .*

*When he saw what a large number had been killed and the ruin of the buildings, and the wholesale ruin and destruction of the City, he was filled with compassion and repented not a little at the destruction and plundering. Tears fell from his eyes as he groaned deeply and passionately: ‘What a city we have given over to plunder and destruction.’”*

—Kritovoulos,  
*History of Mehmed  
the Conqueror*



### Document-Based Questions

1. Why do you think the sultan wept over the destruction?
2. In what details do the two sources agree? disagree?
3. Find a secondary source—an article from the Internet or a passage from a history book—that describes the Ottoman takeover of Constantinople. How does the perspective of the secondary source compare with that of the primary sources? Does the secondary source appear to have credible information based on what you have learned about the takeover?



Hagia Sophia was a Christian Orthodox church before it was converted into a mosque when the Ottomans took over Constantinople in 1453.

Mehmed the Conqueror, as he was now called, proved to be an able ruler as well as a magnificent warrior. He opened Constantinople to new citizens of many religions and backgrounds. Jews, Christians, and Muslims, Turks and non-Turks all flowed in. They helped rebuild the city, which was now called Istanbul.

**Ottomans Take Islam's Holy Cities** Mehmed's grandson, Selim the Grim, came to power in 1512. He was an effective sultan and a great general. In 1514, he defeated the Safavids (suh•FAH•vihdz) of Persia at the Battle of Chaldiran. Then he swept south through Syria and Palestine and into North Africa. At the same time that Cortez was toppling the Aztec Empire in the Americas, Selim's empire took responsibility for Mecca and Medina. Finally he took Cairo, the intellectual center of the Muslim world. The once-great civilization of Egypt had become just another province in the growing Ottoman Empire.

## Suleyman the Lawgiver

The Ottoman Empire didn't reach its peak size and grandeur until the reign of Selim's son, Suleyman I (soo•lay•mahn). Suleyman came to the throne in 1520 and ruled for 46 years. His own people called him **Suleyman the Lawgiver**. He was known in the West, though, as Suleyman the Magnificent. This title was a tribute to the splendor of his court and to his cultural achievements.

### Reading Check

#### Analyze Motives

Why was taking Constantinople so important to Mehmed II?

**The Empire Reaches Its Limits** Suleyman was a superb military leader. He conquered the important European city of Belgrade in 1521. The next year, Turkish forces captured the island of Rhodes in the Mediterranean and now dominated the whole eastern Mediterranean.

Applying their immense naval power, the Ottomans captured Tripoli on the coast of North Africa. They continued conquering peoples along the North African coastline. Although the Ottomans occupied only the coastal cities of North Africa, they managed to control trade routes to the interior of the continent.

In 1526, Suleyman advanced into Hungary and Austria throwing central Europe into a panic. Suleyman's armies then pushed to the outskirts of Vienna, Austria. Reigning from Istanbul, Suleyman had waged war with central Europeans, North Africans, and Central Asians. He had become the most powerful monarch on earth. Only Charles V, head of the Hapsburg Empire in Europe, came close to rivaling his power.

[▶ Explore ONLINE!](#)

### Ottoman Empire, 1451–1566



**Highly Structured Social Organization** Binding the Ottoman Empire together in a workable social structure was Suleyman's crowning achievement. The massive empire required an efficient government structure and social organization. Suleyman created a law code to handle both criminal and civil actions. He also simplified and limited taxes, and systematized and reduced government bureaucracy. These changes improved the lives of most citizens and helped earn Suleyman the title of Lawgiver.

The sultan's 20,000 personal slaves staffed the palace bureaucracy. The slaves were acquired as part of a policy called *devshirme* (dehv•SHEER•meh). Under the *devshirme* system, the sultan's army drafted boys from the peoples of conquered Christian territories. The army educated them, converted them to Islam, and trained them as soldiers. An elite force of 30,000 soldiers known as **janissaries** was trained to be loyal only to the sultan. Their superb discipline made them the heart of the Ottoman war machine. In fact, Christian families sometimes bribed officials to take their children into the sultan's service, because the brightest ones could rise to high government posts or military positions.

## BIOGRAPHY

### Suleyman the Lawgiver

(1494–1566)

In the halls of the U.S. Congress are images of some of the greatest lawgivers of all time. Included in that group are such persons as Thomas Jefferson, Moses, and Suleyman.

Suleyman's law code prescribed penalties for various criminal acts and for bureaucratic and financial corruption. He also sought to reduce bribes, did not allow imprisonment without a trial, and rejected promotions that were not based on merit. He also introduced the idea of a balanced budget for governments.





Sinan's Mosque of Suleyman in Istanbul is the largest mosque in the Ottoman Empire.

As a Muslim, Suleyman was required to follow Islamic law. In accordance with Islamic law, the Ottomans granted freedom of worship to other religious communities, particularly to Christians and Jews. They treated these communities as *millets*, or nations. They allowed each *millet* to follow its own religious laws and practices. The head of the *millets* reported to the sultan and his staff. This system kept conflict among people of the various religions to a minimum.

**Cultural Flowering** Suleyman had broad interests, which contributed to the cultural achievements of the empire. He found time to study poetry, history, geography, astronomy, mathematics, and architecture. He employed one of the world's finest architects, Sinan, who was probably from Albania. Sinan's masterpiece, the Mosque of Suleyman, is an immense complex topped with domes and half domes. It includes four schools, a library, a bath, and a hospital.

Art and literature also flourished under Suleyman's rule. This creative period was similar to the European Renaissance. Painters and poets looked to Persia and Arabia for models. The works that they produced used these foreign influences to express original Ottoman ideas in the Turkish style. They are excellent examples of cultural blending.

**Reading Check**  
Make Inferences  
What were the advantages of the *devshirme* system to the sultan?

## The Empire Declines Slowly

Despite Suleyman's magnificent social and cultural achievements, the Ottoman Empire was losing ground. Suleyman killed his ablest son and drove another into exile. His third son, the incompetent Selim II, inherited the throne.

Suleyman set the pattern for later sultans to gain and hold power. It became customary for each new sultan to have his brothers strangled. The sultan would then keep his sons prisoner in the harem, cutting them off from education or contact with the world. This practice produced a long line of weak sultans who eventually brought ruin on the empire. However, the Ottoman Empire continued to influence the world into the early 20th century.

### Reading Check

#### Evaluate

Why do you think the Ottoman Empire continued to influence the world in the early 20th century?

### Lesson 4 Assessment

- 1. Organize Information** Create a table in which you list the rulers discussed in this lesson and their accomplishments.

Rulers	Successes

Write a paragraph about which ruler's accomplishments you think were the most significant to the Ottoman Empire.

- 2. Key Terms and People** For each key term or person in the lesson, write a sentence explaining its significance.
- 3. Evaluate Decisions** Do you think that the Ottomans were wise in staffing their military and government with slaves? Explain.
- 4. Develop Historical Perspective** How did Suleyman's selection of a successor eventually spell disaster for the Ottoman Empire?
- 5. Analyze Motives** Do you think that Suleyman's religious tolerance helped or hurt the Ottoman Empire?



## Case Study

## The Safavid Empire

# Cultural Blending

## The Big Idea

The Safavid Empire produced a rich and complex blended culture in Persia.

## Why It Matters Now

Modern Iran, which plays a key role in global politics, descended from the culturally diverse Safavid Empire.

## Key Terms and People

Safavid

Isma'il

shah

Shah Abbas

Esfahan

## Setting the Stage

Throughout the course of world history, cultures have interacted with each other. Often such interaction has resulted in the mixing of different cultures in new and exciting ways. This process is referred to as cultural blending. The **Safavid** Empire, a Shi'a Muslim dynasty that ruled in Persia between the 16th and 18th centuries, provides a striking example of how interaction among peoples can produce a blending of cultures. This culturally diverse empire drew from the traditions of Persians, Ottomans, and Arabs.

## Patterns of Cultural Blending

Each time a culture interacts with another, it is exposed to ideas, technologies, foods, and ways of life not exactly like its own. Continental crossroads, trade routes, ports, and the borders of countries are places where cultural blending commonly begins. Societies that are able to benefit from cultural blending are those that are open to new ways and are willing to adapt and change. The blended ideas spread throughout the culture and produce a new pattern of behavior. Cultural blending has several basic causes.

**Causes of Cultural Blending** Cultural change is most often prompted by one or more of the following four activities:

- migration
- pursuit of religious freedom or conversion
- trade
- conquest

The blending that contributed to the culture of the Ottomans, which you read about in Lesson 3, depended on some of these activities. Surrounded by the peoples of Byzantium, the Turks were motivated to win territory for their empire. The Ottoman Empire's location on a major trading route created many opportunities for contact with

different cultures. Suleyman’s interest in learning and culture prompted him to bring the best foreign artists and scholars to his court. They brought new ideas about art, literature, and learning to the empire.

**Results of Cultural Blending** Cultural blending may lead to changes in language, religion, styles of government, the use of technology, and military tactics. These changes often reflect unique aspects of several cultures. For example:

- **Language** Sometimes the written characters of one language are used in another, as in the case of written Chinese characters used in the Japanese language. In the Safavid Empire, the language spoken was Persian. But after the area converted to Islam, a significant number of Arabic words appeared in the Persian language.
- **Religion and ethical systems** Buddhism spread throughout Asia. Yet the Buddhism practiced by Tibetans is different from Japanese Zen Buddhism.
- **Styles of government** The concept of a democratic government spread to many areas of the globe. Although the basic principles are similar, it is not practiced exactly the same way in each country.
- **Racial or ethnic blending** One example is the mestizo, people of mixed European and Indian ancestry who live in Mexico.
- **Arts and architecture** Cultural styles may be incorporated or adapted into art or architecture. For example, Chinese artistic elements are found in Safavid Empire tiles and carpets as well as in European paintings.

The chart below shows other examples of cultural blending that have occurred over time in various areas of the world.

**Reading Check**

**Analyze Effects**

Which of the effects of cultural blending do you think is the most significant? Explain.

Cultural Blending			
Location	Interacting Cultures	Reason for Interaction	Some Results of Interaction
India—1000 BC	Aryan and Dravidian Indian Arab, African, Indian	Migration	Vedic culture, forerunner of Hinduism
East Africa—AD 700	Islamic, Christian	Trade, religious conversion	New trade language, Swahili
Russia—AD 1000	Christian and Slavic	Religious conversion	Eastern Christianity, Russian identity
Mexico—AD 1500	Spanish and Aztec	Conquest	Mestizo culture, Mexican Catholicism
United States—AD 1900	European, Asian, Caribbean	Migration, religious freedom	Cultural diversity

**Interpret Charts**

1. **Determine Main Ideas** What are the reasons for interaction in the Americas?
2. **Hypothesize** What are some aspects of cultural diversity?



Grandson of Isma'il, Shah Abbas led the Safavid Empire during its golden age.

## The Safavids Build an Empire

Originally, the Safavids were members of an Islamic religious brotherhood named after their founder, Safi al-Din. In the 15th century, the Safavids aligned themselves with the Shi'a branch of Islam. The Safavids were squeezed geographically between the Ottomans and Uzbek tribespeople and the Mughal Empire. To protect themselves from these potential enemies, the Safavids built a powerful army.

**Isma'il Conquers Persia** The Safavid military became a force to reckon with. In 1499, a 12-year-old named **Isma'il** (ihs•MAH•eel) began to seize most of what is now Iran. Two years later he completed the task. To celebrate his achievement, he took the ancient Persian title of **shah**, or king. He also established Shi'a Islam as the state religion.

[Explore ONLINE!](#)

### Safavid Empire, 1683



#### Interpret Maps

- 1. Movement** What waterways might have enabled the Safavids to interact with other cultures?
- 2. Location** Why might the Safavids not have expanded further?

Isma'il became a religious tyrant. Any citizen who did not convert to Shi'ism was put to death. Isma'il destroyed the Sunni population of Baghdad in his confrontation with the Ottomans. Their leader, Selim the Grim, later ordered the execution of all Shi'a in the Ottoman Empire. As many as 40,000 died. Their final face-off took place at the Battle of Chaldiran in 1514. Using artillery, the Ottomans pounded the Safavids into defeat. Another outcome of the battle was to set the border between the two empires. It remains the border today between Iran and Iraq.

Isma'il's son Tahmasp learned from the Safavids' defeat at Chaldiran. He adopted the use of artillery with his military forces. He expanded the Safavid Empire up to the Caucasus Mountains, brought Christians under Safavid rule, and laid the groundwork for the golden age of the Safavids.

**A New Ruler** **Shah Abbas**, or Abbas the Great, took the throne in 1587. He helped create a Safavid culture and golden age that drew from the best of the Ottoman, Persian, and Arab worlds. Shah Abbas reformed aspects of both military and civilian life. He limited the power of the military and created two new armies that would be loyal to him alone. One of these was an army of Persians. The other was a force that Abbas recruited from the Christian north and modeled after the Ottoman janissaries. He equipped both of these armies with modern artillery.

Abbas also reformed his government. He punished corruption severely and promoted only officials who proved their competence and loyalty. He hired foreigners from neighboring countries to fill government positions.

To convince European merchants that his empire was tolerant of other religions, Abbas brought members of Christian religious orders into the empire. As a result, Europeans moved into the land. Then industry, trade, and art exchanges grew between the empire and European nations.

**A Flowering of Culture** The Shah built a new capital at **Esfahan**. With a design that covered four and a half miles, the city was considered one of the most beautiful in the world. It was a show place for the many artisans, both foreign and Safavid, who worked on the buildings and the objects in them. For example, 300 Chinese potters produced glazed building tiles for the buildings in the city, and Armenians wove carpets.

Shah Abbas brought hundreds of Chinese artisans to Esfahan. Working with Safavid artists, they produced intricate metalwork, miniature paintings, calligraphy, glasswork, tile work, and pottery. This collaboration gave rise to artwork that blended Chinese and Persian ideas. These decorations beautified the many mosques, palaces, and marketplaces.

The most important result of Western influence on the Safavids, however, may have been the demand for Persian carpets. This demand helped change carpet weaving from a local craft to a national industry. In the beginning, the carpets reflected traditional Persian themes. As the empire became more culturally blended, the designs incorporated new themes. In the 16th century, Shah Abbas sent artists to Italy to study under the Renaissance artist Raphael. Rugs then began to reflect European designs.

Persian carpet from the Safavid Empire



### Reading Check

#### Compare

In what ways were Shah Abbas and Suleyman the Lawgiver similar?

The Masjid-e-Imam mosque in Esfahan is a beautiful example of the flowering of the arts in the Safavid Empire.



## The Dynasty Declines Quickly

In finding a successor, Shah Abbas made the same mistake of the Ottoman monarch Suleyman. He killed or blinded his ablest sons. His incompetent grandson, Safi, succeeded Abbas. This pampered young prince led the Safavids down the same road to decline that the Ottomans had taken, only more quickly.

In 1736, however, Nadir Shah Afshar conquered land all the way to India and created an expanded empire. But Nadir Shah was so cruel that one of his own troops assassinated him. With Nadir Shah's death in 1747, the Safavid Empire fell apart.

At the same time that the Safavids flourished, cultural blending and conquest led to the growth of the Mughal Empire in India.

### Reading Check

Analyze Causes  
Why did the Safavid Empire decline so quickly?

### Lesson 5 Assessment

1. **Organize Information** Create a word web with the term *Cultural Blending* at its center. Fill in your word web with examples of cultural blending from the lesson.



2. **Key Terms and People** For each key term or person in the lesson, write a sentence explaining its significance.
3. **Form Opinions** Which of the results of cultural blending do you think has the most lasting effect on a country? Explain.
4. **Draw Conclusions** How did the location of the Safavid Empire contribute to the cultural blending in the empire?
5. **Analyze Motives** Why might Isma'il have become so intolerant of the Sunni Muslims?

# Module 8 Assessment

## Key Terms and People

For each term or name below, briefly explain its connection to the Muslim world between AD 600 and 1700.

1. Allah
2. Muhammad
3. Islam
4. Hijrah
5. hajj
6. Shi'a
7. Sufi
8. House of Wisdom
9. Suleyman the Lawgiver
10. janissary
11. shah
12. Shah Abbas

---

## Main Ideas

Use your notes and the information in the module to answer the following questions.

### The Rise of Islam

1. Describe the religious environment into which Muhammad was born.
2. Why did many people in Mecca reject Muhammad's ideas at first?
3. How did early Muslims view and treat Jews and Christians?

### Islam Expands

4. Why were the "rightly guided" caliphs so successful in spreading Islam?
5. What were the main reasons for the split between the Sunni and the Shi'a?
6. Why did trade flourish under the Abbasids?

### Muslim Culture

7. How was Muslim society structured?
8. What were some of the practical reasons Muslims had for supporting the advancement of science?
9. In which fields of learning did Muslims excel?
10. How did the art and architecture of the Muslims reflect cultural blending?

### The Ottomans Build a Vast Empire

11. Why were the Ottomans such successful conquerors?
12. How did Mehmed the Conqueror show his tolerance of other cultures?
13. Why was Selim's capture of Mecca, Medina, and Cairo so significant?

### Case Study: Cultural Blending

14. What were some of the causes of cultural blending in the Safavid Empire?
15. In what ways did the Safavids weave foreign ideas into their culture?

# Module 8 Assessment, continued

## Critical Thinking

1. **Analyze Events** In a timeline, list the five most important events in the development and expansion of Islam between AD 600 and 1700.
2. **Synthesize** How did the development of Islam influence the blending of cultures in the region where Europe, Africa, and Asia come together?
3. **Make Inferences** In what ways did the religious duties of Islam affect the everyday lives of Muslims?
4. **Summarize** How did the Abbasids keep the affairs of their empire under control?
5. **Compare and Contrast** In a chart, compare and contrast the Ottoman Empire under Suleyman I and the Safavid Empire under Shah Abbas.
6. **Evaluate Courses of Action** How did the use of artillery change the way empires and lands that bordered them reacted to each other?
7. **Recognize Effects** What impact did religion have on governing each of the empires in this chapter?
8. **Evaluate Decisions** What was the value of treating conquered peoples in a way that did not oppress them?
9. **Make Inferences** Why do you think the Ottoman Empire and the Safavid Empire did not unite into one huge empire? Give reasons for your answer.
10. **Make Inferences** Conquest of new territories contributed to the growth of the Muslim empires you read about in this module. How might it have also hindered this growth?

## Engage with History

In this module, you learned that a culture blooms by spreading ideas through trade, war, conquest, and through scholarly exchange. With a partner, make a list of at least five ways to spread an idea in today's world—ways that were not available to Muslims in AD 600–1700.

## Focus on Writing

Imagine that you are a newspaper reporter investigating the newly opened House of Wisdom. Write a brief newspaper article about the new center in Baghdad and the work being undertaken there. Read your article out loud to the class. In the article, be sure to

- describe the center and the scholars who work there.
- include quotations from the scholars.
- summarize some of the center's accomplishments and goals.

## Multimedia Activity

The empires discussed in this module governed many religious and ethnic groups. Gather information on the religious and ethnic makeup of the modern nations of the former Ottoman and Safavid empires. Organize the information in a population database.

- Create one table for each empire.
- Make row headings for each modern nation occupying the lands of that empire.
- Make column headings for each ethnic group and each religious group.
- Insert the most recent population figures or percentages for each group.
- Use the final column to record the population total for each modern nation.

Copyright © 2018 by Houghton Mifflin Harcourt Publishing Company

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying or recording, or by any information storage and retrieval system, without the prior written permission of the copyright owner unless such copying is expressly permitted by federal copyright law. Requests for permission to make copies of any part of the work should be submitted through our Permissions website at <https://customer-care.hmhco.com/permission/Permissions.html> or mailed to Houghton Mifflin Harcourt Publishing Company, Attn: Intellectual Property Licensing, 9400 Southpark Center Loop, Orlando, Florida 32819-8647.

Portions © 2010 A&E Television Networks, LLC. All rights reserved.

HISTORY® and the HISTORY® H Logo are trademarks of A&E Television Networks, LLC. All rights reserved.

Unless otherwise indicated, all maps © Maps.com LLC

Printed in the U.S.A.

If you have received these materials as examination copies free of charge, Houghton Mifflin Harcourt Publishing Company retains title to the materials and they may not be resold. Resale of examination copies is strictly prohibited.

Possession of this publication in print format does not entitle users to convert this publication, or any portion of it, into electronic format.

ISBN 978-0-544-66822-5

1 2 3 4 5 6 7 8 9 10 XXXX 25 24 23 22 21 20 19 18 17 16

4500000000 C D E F G