The Worlds of Islam: Afro–Eurasian Connections

Learning Objectives

- To examine the causes behind the spread of Islam
- To explore the dynamism of the Islamic world as the most influential of the third-wave civilizations
- To consider the religious divisions within Islam, and how they affected political development
- To consider Islam as a source of cultural encounters with Christian, African, and Hindu cultures
The Worlds of Islam: Afro–Eurasian Connections (SPICES)

- Social Interactions:
  - Investigates Arabian social structures, and women and men in early Islamic society.

- Political: State Building, Expansion, and Conflict
  - Examines the military conquests of the Islamic world, and the various adaptation of Islamic rule in India, Anatolia, West Africa, and Spain.
The Worlds of Islam: (More SPICES)

- **Interactions Between Humans and the Environment**
  - Explores the migration of Arab people outside of Arabia

- **Cultural Development**
  - Addresses the religion of Islam and cultural developments within the Islamic world

- **Creation, Expansion, and Interaction of Economic Systems**
  - Discusses Arabian Economic Structures and trade connections within the Islamic world
The Worlds of Islam: Afro-Eurasian Connections

NOTE: Total adds up to more than 100% due to rounding and because upper bound estimates were used for each group.

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Chapter IX
The Worlds of Islam: Afro–Eurasian Connections

Facts:
- Founded in 610 C.E.
- Founded in Mecca, Saudi Arabia
- Founded by Muhammad
- Adherents = 1.3 billion
- Second largest religion (21%)
- Major sects; Sunni & Shiite
- Sacred text is the Qur’an
- Original language is Arabic
- Clerics are Sheikh and Imam
- House of worship is the mosque
The Worlds of Islam: Afro–Eurasian Connections
The AP World History Curriculum Framework uses the term “Dar al Islam” to describe the geographic extent of Islamic influence at its height, from West Africa and Spain, to Southeast Asia.
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- A typical AP World–Style Question on the material in this chapter might be the following:
  - 1.) Analyze the continuities and changes that occurred with the spread of Islam during the 600’s and 700’s
  - 2.) Compare the effects of Islamic rule on two of the following regions, from the 7th to the fifteenth centuries:
    - Africa
    - South Asia
    - Europe
I. Birth of a New Religion

A. The Homeland of Islam
1. Islam is unique b/c it started from small region
2. Arabian Peninsula was home of Arabs (Bedouins)
   a. multiple nomadic tribes and polytheistic (many gods)
   b. Arabia also had agricultural soc.
3. Arabia lay on East–West trade routes
   a. Mecca was a trade center
   b. Kaaba was most imp. religious shrine
   c. Quraysh tribe controlled trade
   d. people exposed to Jud. and Christ. thru merchants
THE KAABA
I. Birth of a New Religion

B. The Messenger and the Message

1. the prophet of Islam was Muhammad Ibn Abdullah (570–632)
   a. orphaned at an early age
   b. became a wealthy merchant b/c of his marriage to Khadija

2. beginning of revelations from Allah in 610 C.E.
   a. these were recorded in Quran
   b. when heard in its original Arabic, believed to convey the presence of the divine

3. radically new teachings
   a. Monotheistic and Muhammad was “seal of prophets”
I. Birth of a New Religion

c. cultural tenet: submission to Allah: Muslim=one who submits

d. need to create umma: equality and care for others

4. core message is FIVE PILLARS

a. No god but Allah and Muhammad is messenger

b. prayer 5 times a day

c. charity/helping the needy

d. fasting during Ramadan

e. pilgrimage to Mecca (hajj)

5. jihad (struggle) is sometimes called sixth pillar

a. greater jihad is inner struggle against greed
FIVE PILLARS OF ISLAM

Shahadah (Faith): To believe in no God but Allah and that Muhammad is his prophet and the messenger of Allah.

Salah (Prayer): To pray five times each day: Fajr - Before Sunrise, Zuhr - Early Afternoon, Asr - Late Afternoon, Maghrib - After Sunset, Isha - Night.

Sawm (Fasting): To give up food and drink during daylight hours in the month of Ramadan.

Zakah (Almsgiving): To give a share of personal wealth to help people in need and support the Muslim community.

Hajj (Pilgrimage): To perform a pilgrimage to Makkah at least once in a lifetime.
I. Birth of a New Religion

b. lesser struggle is sword: struggle against unbelief and evil (meaning of jihad has often changed over time)

C. Transformation of Arabia

1. Muhammad’s small following caused opposition by elites in Mecca
   a. moved to Medina in 622 (the hijra)
   b. broke from Judaism and created Umma (Islamic community)

2. conquest led to alliances in Arabia
   a. Arabia is Islamic by Muhammad’s death in 632
   b. Islam does not start as persecuted religion like Christ. and Islam did not separate church and state
Spread of Islam in Muhammad’s Life

The Spread of Islam to 632 AD

- **Green**: Areas under Islam
- **Pink**: Byzantine Empire
- **Blue**: Frankish Kingdom
- **Orange**: Sassanid Empire
- **Red**: Visigoth Kingdom

- **Major Cities**: Circled locations
- **Pagan Temples destroyed by Muhammad**: Small fire icon

Legend:

- **North**
- **South**
- **East**
- **West**

Important locations include:

- Mecca
- Medina
- Damascus
- Baghdad
- Cairo
- Constantinople

Map covers areas spanning from the Atlantic Ocean to the Indian Ocean, and from the Mediterranean Sea to the Black Sea, with major cities and geographical features labeled.
II. Making of an Arab Empire

A. Arab state grew to parts of Egyptian, Roman/Byzantine, Persian, Mesopot., and Indian civ.
   1. People in and out of Arab empire converted

B. War, Conquest, and Tolerance
   1. Pol. power meant larger armies could be raised
   2. Limits of Arab expansion
      a. in early 700’s conquered most of Spain
      b. reached the Indus River and beat a Chinese army at Talas River
Right Within 100 years of Muhammad’s death, Islam had swept through most of the Middle East, right along the North African coast and into Spain, where it conquered the Visigoths and encountered the Franks (see pages 54-55). It had reached its greatest extent by about AD 850.
II. Making of an Arab Empire

3. reasons for expansion
   a. econ: capture trade routes and agric. areas
   b. cult: conquest held Umma together and they felt they were spreading a superior relig.
   c. tolerance shown to Jews and Christians

C. Conversion
   1. at first was a social conversion for many but not spiritual
   2. it’s relation to Jud. and Christ. made it popular
   3. associated with a powerful emp.
   4. slaves and POW’s given freedom
II. Making of an Arab Empire

5. Egypt, N. Africa, and Iraq convert to Arabic cult. and lang.

D. What comes after Muhammad?
1. Caliph was title successors took
2. Sunnis wanted the community to choose the Caliph but Shia’s wanted the Caliph to be a relative of Muhammad
3. Led to Shia/Sunni split that still exists today
4. reaction against quest for wealth led to Sufism
5. Sufis were mystics that claimed to reach Allah directly thru dance and chants and they often clashed with Ulama (Islamic scholars)
6. They helped spread Islam in Turkey by becoming missionaries
SUFIS IN ISLAM
III. Islam and Cultural Encounters

A. Arab Empire started to decline in the 10th century
   1. last Abbasid caliph killed when Mongols sacked Baghdad in 1258.

B. Case of India: Turkic empire of Central Asia spread Islam to India and Turkey (Anatolia)
   1. About 1000 CE destruction of Hindu temples, but by 1206, Sultanate of Delhi spreads Islam by persuasion
   2. Buddhists and low caste Hindus liked equality of Islam
      a. subjects of Muslim rulers converted to pay less taxes
      b. 20 to 25 percent of Indian pop. converted to Islam
THE TURKIC EMPIRE
THE BYZANTINE EMPIRE: THE EASTERN ROMAN EMPIRE
Abbasid Caliphate
Islamic Architecture in India

Characteristics

- **Lotus decoration:** Lotus is the prominent Hindu symbol used in Taj Mahal
- **Chattri:** a domed and columned kiosk
- **Minarets:** 40 m tall cylindrical columns with beveled angles
- **Arch:** also called pishtaq
- **Base**
- **Lotus decoration:** ornamental terminating part
- **Onion dome**
- **Drum:** cylindrical base of the onion dome
- **Guldasta:** Tall decorative spire
- **Spandrel:** space between an arch and a rectangular enclosure
- **Calligraphy:** on large pishtaq
- **Dado:** decorated frames with pietra dura
III. Islam and Cultural Encounters

3. interaction of Hindus and Muslims leads to a combined Hindu/Islamic faith called Sikhism (1500’s)

C. The Case of Spain

1. Called al-Andalus by Muslims and defeated by Arab and Berbers/Moors (N. Africans) during 700’s.
2. Islam did not overwhelm Christ.
   a. Limits placed on Christ. worship in Muslim areas of Spain, and in Christ. areas, Muslims cannot pray in public. Christ. reconquest of Spain in 1492.
Islamic Influence in Spain
III. Islam and Cultural Encounters

D. The Case of W. Africa

1. Islam came peacefully with merchants
2. Spread to cities on desert routes
3. Islam helped W. African empires grow by providing literate officials and relig. legitimacy
4. Timbuktu had 150 Quranic schools (Madrassas) and tens of thousands of Islamic translations of scripture
5. Mosques paid for by the state and Arabic was lang. of trade, religion, educ. and gov.
IV. The New Civilization of Islam

A. Networks of Faith

1. Sufis become teachers of faith by 10th cent
   a. They become organized into orders that travel and teach, and their writings, and practices spread over Arab empire

2. Tens of thousands of Muslims take the hajj to Mecca each year by 10th cent.
Madrassa (Islamic College)
IV. The New Civilization of Islam

B. Networks of Exchange

1. Islamic emp. was a central location for trade of goods, tech, and ideas
   a. Quran spoke about commerce
   b. urbanization spurred trade
2. Muslim merchants were common on all Afro–Eurasian trade networks (silk, sand, sea)
3. diffusion of agricul. goods and tech.
   a. spread ancient Persian water–drilling techniques
   b. spread papermaking tech from China to other areas
4. exchange of ideas
IV. The New Civilization of Islam

a. Ideas about gov. and poetry from Persians
b. They translate and spread ancient Greek and Indian texts
c. developments in math, astronomy, optics, medicine, and pharmacology