

GUIDED READING The Rise of Islam

A. Analyzing Causes and Recognizing Effects As you read about Muhammad's life and the rise of Islam, fill out the charts below to help you understand causes and effects. There can be one or several answers to each question.

The Prophet Muhammad

	CAUSE
1.	What were Muhammad's revelations?
	EFFECTS
2.	Why were Muhammad's ideas unpopular in Mecca?
3.	In what way(s) was the Hijrah a turning point?
4.	Why was Muhammad's return to Mecca important?
- 7.	Willy was Mulliamida Stocam to Wooda important.

Beliefs and Practices of Islam

What does Islam te	ach its followers?
	EFFECTS
How does carrying	out the Five Pillars and other laws of Islam affect the daily lives of Muslims?
· · -	
· , -	
	Islamic teachings create unity among Muslims?
How did observing	

B. Clarifying On the back of this paper, explain the relationship of each term to the religion of Islam.

Allah

Qur'an

mosque

hajj

Sunna

shari'a



guided reading $\ Islam\ Expands$

810000	All Expression	
A.	Summarizing	In the years following the death of Muhammad, the Muslims cre-
		oire. Take notes to answer the questions about how Muhammad's
	successors sprea	d Islam during this period of expansion.

The "	Rightly Guided" Caliphs	
What did the "Rightly Guided" caliphs use as guides to leadership?		
2. What changes did they make during their rule?		
3. Why were they successful in their quest to expand the empire and spread Islam?		

	The	Umayy	ads .				
4. What ended the elective system of choosing a caliph?				-			
5. What changes did the Umayyads make during their rule?		-					
6. What led to the downfall of the Umayyads?	,			.•		,	

	The Ab	basids			
7. How did the Abbasids come to power?					
8. What changes did they make during their rule?					
9. What major problem did the Abbasids face?			<u>.</u>	,	

B. Writing Expository Paragraphs On the back of this paper, write a paragraph explaining the differences in the views of the Sunni, Shi'a, and Sufi.

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Name	Date	



GUIDED READING Muslim Culture

A. Summarizing As you read about Muslim culture, write notes to help you summarize Muslim achievements in each area.

1. Muslim society	2. Medicine, math, and science
	·
	,
3. Philosophy	4. Literature and the arts

B. *Drawing Conclusions* On the back of this paper, define **calligraphy** and explain why it was a particularly appropriate form of art for Muslims.



BUILDING VOCABULARY

The Muslim World

	e description in the second column with the term or name in the appropriate letter next to the word.
1. Islam	a. Muslim title meaning "successor" or "deputy"
2. Muslim	b. family of Muslim rulers who caused a fundamental division in the Muslim community
3. Hijrah	 religion based on the teachings of the prophet Muhammad
4. caliph	d. Muhammad's migration from Mecca to Yathrib
5. Umayyads	e. group of Muslims who believed that the caliph should be descended from Muhammad
6. Shi'a	f. group of Muslims who believed that the caliph should follow Muhammad's example
7. Sunni	g. a follower of Islam
8. Sufi	 h. group of Muslims who pursued a life of poverty and devotion to a spiritual path
. Completion Select tl	he term or name that best completes the sentence.
Fatimid	hajj Abbasids calligraphy mosque Al-Andalus Qur'an
shari'a	mosque / minutus Qui an
	the Muslims is called the
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SKILLBUILDER PRACTICE Making Predictions

When you make a prediction, you evaluate actions that leaders or groups have taken in the past, and then suggest what course of action they might take in the future. As you read the passages below, think about what they suggest about how Muslims view nonbelievers. Then answer the questions that follow. (See Skillbuilder Handbook)

Passage 1: Letter from Muhammad to the princes of Yemen

He who... bears witness to his Islam and helps the believers against the polytheists, he is a believer with a believer's rights and obligations... If a Jew or Christian becomes a Muslim, he is a believer with his rights and obligations. He who holds fast to his religion, Jew or Christian, is not to be turned from it. He must pay the poll tax—for every adult, male or female, free or slave.... He who pays that to God's apostle has the guarantee of God and His apostle, and he who withholds it is the enemy of God and His apostle.

from Ibn Ishāq, Life of Muhammad, translated by A. Guillaume (Oxford University Press, 1955), 643.

Passage 2: From the Qur'an, Sura V

Of old did God accept the covenant of the children of Israel . . . But for their breaking their covenant we have cursed them and hardened their hearts. They shift the words of the Scripture from

their places, and have forgotten part of what they were taught. . . And of those who say, "We are Christians," have we accepted the covenant.

But they too have forgotten a part of what they were taught. . . .

O people of the Scriptures! now is our Apostle come to you to clear up to you much that ye concealed of the Scriptures, and to pass over many things. Now hath a light and a clear Book come to you from God. . . .

Passage 3: From the Qur'an, Sura II

And fight for the cause of God against those who fight against you . . . And kill them wherever ye shall find them, and eject them from whatever place they have ejected you; for civil discord is worse than carnage [massacre]: yet attack them not at the sacred Mosque, unless they attack you therein; but if they attack you, slay them. Such is the reward of infidels. . . .

2 0	ruggest about how Muslims viewed	
converts to their faith?	,	
xxv . I . I . I . I . I . X	And the second of the second o	
	nen princes suggest about how Muhammad	
viewed religious tolerance?		



GEOGRAPHY APPLICATION: PLACE

Rule and Taxation Under the Umayyads

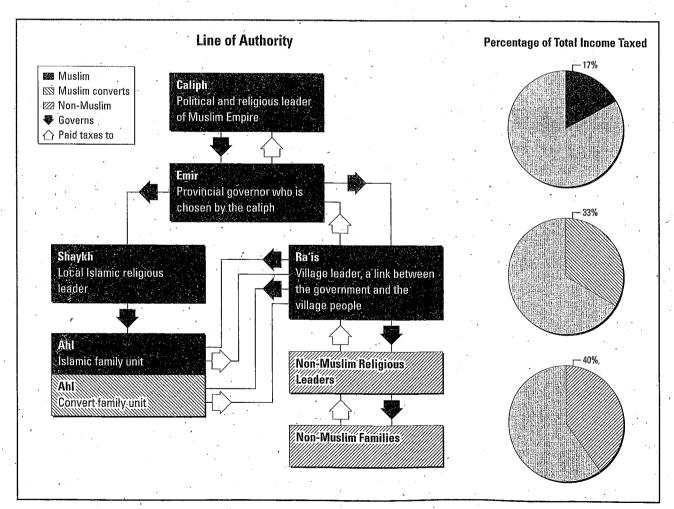
Directions: Read the paragraphs below and study the charts carefully. Then answer the questions that follow.

After the assassination of the Muslim Empire's fourth leader, or caliph, in 661, a family known as the Umayyads took control of the region. The Umayyad leader became the fifth caliph and undertook several changes.

As the borders of the Muslim Empire grew, conquered peoples included Jews, Christians, pagans (who believed in many different gods), and people who had no religion at all. While the Muslims were generally tolerant of these people, many coming under Muslim rule converted to Islam on their own. In this way they avoided the taxes that non-Muslims were required to pay. However, the Umayyads

changed the system and began taxing everyone— Muslims and non-Muslims alike.

The Umayyads also made another significant change in the way the empire was ruled. Instead of the rule passing from caliph to caliph through election, the fifth caliph instituted a succession of leaders based on birth. He also instituted a bureaucracy, a system of rule consisting of many different departments managed by workers whom he had appointed. Provinces were ruled by emirs, or governors, with a line of authority eventually reaching down to the people. The caliph even kept some Christians in the same government posts they had formerly held.



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Interpreting Text and Visuals

- 1. In the Muslim Empire, who is considered their leader—their authority—on earth?
- 2. From whom did he directly receive taxes?
- 3. What person actually did the governing in each province of the Muslim Empire?
- 4. Which grouping was governed by both religious and government leaders at the same time?
- 5. What do you call a departmental system of rule?
- 6. Which was the only group governed by the caliphs that did not pay taxes to someone?
- 7. Which group paid the highest percentage of their income in taxes?
- 8. Did Muslim converts pay taxes in an amount closer to people born Muslims or to non-Muslims?
- 9. Why were the shaykhs not involved in governing the non-Muslims?



PRIMARY SOURCE from the Qur'an

The Qur'an is the holy book of the Muslims. Written in classical Arabic, it is divided into 114 suras, or chapters. According to Muslim tradition, the Qur'an contains revelations from Allah that were transmitted through the angel Gabriel to Muhammad. What does the following passage from sura 4 of the Qur'an tell you about Islamic views on the rights of men and women?

In the Name of God, the Merciful, the Compassionate

Give the orphans their property, and do not exchange the corrupt for the good; and devour not their property with your property; surely that is a great crime. . . .

But do not give to fools their property that God has assigned to you to manage; provide for them and clothe them out of it, and speak to them honorable words.

Test well orphans, until they reach the age of marrying; then, if you perceive in them right judgment, deliver to them their property; consume it not wastefully and hastily

ere they are grown. If any man is rich, let him be abstinent; if poor, let him consume in reason.

And when you deliver to them their property, take witnesses over them; God suffices for a reckoner.

To the men a share of what parents and kinsmen leave, and to the women a share of what parents and kinsmen leave, whether it be little or much, a share apportioned; and when the division is attended by kinsmen and orphans and the poor, make provision for them out of it, and speak to them honorable words. . . .

Do not covet that whereby God in bounty has preferred one of you above another.

To the men a share from what they have earned, and to the women a share from what they have earned. And ask God of His bounty; God knows everything. . . .

Men are the managers of the affairs of women for that God has preferred in bounty one of them over another, and for that they have expended of their property. Righteous women are therefore obedient, guarding the secret for God's guarding. . . .

If a woman fear rebelliousness or aversion in her husband, there is no fault in them if the couple set things right between them; right settlement is better; and souls are very prone to avarice. If you do good and are godfearing, surely God is aware of the things you do.

You will not be able to be equitable between your wives, be you ever so eager; yet do not be altogether partial so that you leave her as it were suspended. If you set things right, and are godfearing, God is All-forgiving, All-compassionate. But if they separate, God will enrich each of them of His plenty; God is All-embracing, All-wise.

from Arthur J. Arberry, The Koran Interpreted, Vol. 1 (London: George Allen and Unwin, Ltd., 1955), 100–106, 119–120. Reprinted in Peter N. Stearns, ed., Documents in World History, Vol. 1 (New York: HarperCollins, 1988), 101–106.

Discussion Questions

- 1. Clarifying Imagine you have to raise three orphans and manage their property according to the Qur'an.
 - a. When should you give them their property?
 - b. What should you do if one of them is mentally incompetent—a "fool"?
- 2. **Making Inferences** What can you infer from this passage about the rights of men and women? Explain your answer.





PRIMARY SOURCE The Duties of the Caliph

by Al-Mawardi

In 632 the first caliph or imam—a leader of the Muslims—was elected to succeed Muhammad. Under the Abbasid caliphate in Baghdad in the 1000s, a legal scholar named Al-Mawardi wrote Ordinance of Government to describe the powers and duties of the caliph. What were the caliph's ten duties in the conduct of public affairs?

The duties of the Imam in the conduct of public affairs are ten:

- 1. To maintain the religion according to established principles and the consensus of the first generation of Muslims. If an innovator appears or if some dubious person deviates from it, the Imam must clarify the proofs of religion to him, expound that which is correct, and apply to him the proper rules and penalties so that religion may be protected from injury and the community safeguarded from error.
- 2. To execute judgments given between litigants and to settle disputes between contestants so that justice may prevail and so that none commit or suffer injustice.
- To defend the lands of Islam and to protect them from intrusion so that people may earn their livelihood and travel at will without danger to life or property.
- 4. To enforce the legal penalties for the protection of God's commandments from violation and for the preservation of the rights of his servants from injury or destruction.
- 5. To maintain the frontier fortresses with adequate supplies and effective force for their defense so that the enemy may not take them by surprise, commit profanation there, or shed the blood, either of a Muslim or an ally.
- 6. To wage holy war [jiha[m]d] against those who, after having been invited to accept Islam, persist in rejecting it, until they either become Muslims or enter the Pact so that God's truth may prevail over every religion.
- 7. To collect the booty and the alms in conformity with the prescriptions of the Holy Law, as defined by explicit texts and by independent judgment, and this without terror or oppression.

- 8. To determine the salaries and other sums due from the treasury, without extravagance and without parsimony, and to make payment at the proper time, neither in advance nor in arrears.
- 9. To employ capable and trustworthy men and appoint sincere men for the tasks which he delegates to them and for the money which he entrusts to them so that the tasks may be competently discharged and the money honestly safeguarded.
- 10. To concern himself directly with the supervision of affairs and the scrutiny of conditions so that he may personally govern the community, safeguard the faith, and not resort to delegation in order to free himself either for pleasure or for worship, for even the trustworthy may betray and the sincere may deceive. God said, "O David, we have made you our vicegerent on earth; therefore, judge justly among men and do not follow your caprice, which will lead you astray from God's path."

from Bernard Lewis, ed., Islam from the Prophet Muhammed to the Capture of Constantinople (New York: Harper and Row, 1974), Vol. 1, 150–51, 171–79. Reprinted in Peter N. Stearns, ed., Documents in World History, Vol. 1 (New York: HarperCollins Publishers, 1988), 114–115.

Activity Options

- 1. Summarizing Create a two-column chart. In one column, list the caliph's religious duties. In the other column, list his nonreligious duties. Share your chart with classmates.
- 2. Using Aural Stimuli Invite a religious leader in your community—such as a priest, a rabbi, or a minister—to speak to the class about his or her duties in the conduct of public affairs. Then write a paragraph in which you compare the duties of the guest speaker with those of the caliph.



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PRIMARY SOURCE On Mental Discipline

by Moses Ben Maimon

Moses Ben Maimon, who was also known as Maimonides, was a Jewish philosopher and physician who lived in Islamic Spain and Egypt in the 12th century. Maimonides tried to reconcile philosophy and religion with scientific studies. He wrote Rules of Health, a health regimen for Saladin's son, Sultan al-Malik al-Afdal, in about 1198. As you read this passage, think about the medical, religious, and philosophical ideas Maimonides expresses.

t is well known to our master—may God grant Lhim a long life—that emotions of the soul affect the body and produce great, significant and wideranging changes in the state of health. Physicians therefore advise that the emotions of the soul be watched, regularly examined, and kept well balanced. The physician should see to it that the sick and healthy alike be of cheerful disposition; emotions that cause upset and disorders should be smoothed out. This is essential for the cure of every patient, and especially for the care of mental cases like hypochondria, depressed and melancholy persons. Likewise, in the case of a patient who is afflicted by hallucinations or nervous anxiety in matters that should not cause distress, or by lack of cheerfulness in matters that usually cause joy, the physician should apply no treatment before he removes the irritating condition.

The physician should not consider the treatment of upset emotions a medical skill. It is rather a problem of practical philosophy and religious ethics. Philosophers who have written books on many branches of science have also dealt in numerous works with the training of character, with spiritual education, and with the matters of acquiring virtues. They show the ways by which to remove character-faults so that the disposition to wrong action may disappear

action may disappear.

We find emotional affections of great intensity only in persons who have no notion of philosophical principles, of religious ethics, and of ethical teachings in general. Such persons are unbalanced, timid and unenergetic. Distress and misfortune aggravate their trouble so that they scream and cry and strike their cheeks and chest; some persons are so completely unnerved by misfortune that they die suddenly or after a short time as a result of it. And, likewise, if persons of this kind meet with good

luck, they become overexcited. Those lacking psychical balance exaggerate the importance of the lucky circumstance to such an extent that they die in excess of joy.

Those, however, who are trained in philosophy and in religious and general ethics gain strength thereby. Their souls are only slightly exposed to extraneous influences. The more mental training man has, the less affected he will be by luck or misfortune. He will not get excited over a very fortunate event and will not exaggerate its value. Likewise, if one meets disaster, he will not be disturbed and aggrieved, but will bear it valiantly. This discourse does not intend to demonstrate the truth of this thesis. Much has already been written on it at various times and among civilized nations that cultivate the sciences. Your servant only desired to set forth a few simple remarks on mental discipline and on the usefulness of ethical literature and the teachings of the wise. They teach how to strengthen the soul that it may regard the truth as true and the false as false. Then the emotions will calm down, and the nervous anxiety disappear; the disposition will be cheerful, regardless of the situation in which a person may find himself.

from Moses Maimonides, Rules of Health (1198). Reprinted in Jacob S. Minkin, The World of Moses Maimonides (New York: Thomas Yoseloff, 1957), 388–389.

Research Option

Using Research in Writing Sultan al-Malik al-Afdal, the patient for whom Maimonides wrote Rules of Health, suffered from depression. Use print and on-line resources to find out what causes depression, what its symptoms are, and how it is treated today. Then write a brief summary based on your findings.



PRIMARY SOURCE from The Life of Ibn Sina

Ibn Sina (980–1037), known in Europe as Avicenna, was a Persian physician and philosopher noted for his Canon of Medicine, a standard medical textbook used in Europe until the 17th century. As you read this excerpt from his autobiography, think about his accomplishments in different fields of scholarship.

I was born [in the village of Afshanah], as was my brother, and then we moved to Bukhara. A teacher of the Qur'an and a teacher of literature were provided for me, and when I reached the age of ten I had finished the Qur'an and many works of literature, so that people were greatly amazed at me. . . .

I devoted myself to studying the texts—the original and commentaries—in the natural sciences and metaphysics, and the gates of knowledge began opening for me. Next I sought to know medicine, and so I read the books written on it. Medicine is not one of the difficult sciences, and therefore I excelled in it in a very short time, to the point that distinguished physicians began to read the science of medicine under me. I cared for the sick and there opened to me some of the doors of medical treatment that are indescribable and can be learned only from practice. In addition I devoted myself to jurisprudence and used to engage in legal disputations, at that time being sixteen years old.

Then, for the next year and a half, I dedicated myself to learning and reading; I returned to reading logic and all the parts of philosophy. During this time I did not sleep completely through a single night nor devote myself to anything else by day. . . .

I used to visit the mosque frequently and worship, praying humbly to the All-Creating until He opened the mystery of it to me and made the difficult seem easy. At night I would return home, set out a lamp before me, and devote myself to reading and writing. Whenever sleep overcame me or I became conscious of weakening, I would turn aside to drink a cup of wine, so that my strength would return to me. Then I would return to reading. And whenever sleep seized me I would see those very problems in my dream; and many questions became clear to me in my sleep. . . .

It happened that the Sultan of that time in Bukhara, Nuh ibn Mansur, had an illness which baffled the doctors. Since my name had become well-known-among them as a result of my zeal-for learning and reading, they brought me to his attention and asked him to summon me. Thus I presented myself and joined with them in treating him, and so became enrolled in his service. One day I asked him to permit me to go into their library, to get to know it and to read its books. He gave me permission and I was admitted to a building which had many rooms; in each room there were chests of books piled one on top of the other. In one of the rooms were books on the Arabic language and poetry, in another, on jurisprudence, and likewise in each room [were books on] a single science. So I looked through the catalogue of books by the ancients and asked for whichever one I needed. . . .

So when I had reached the age of eighteen I was finished with all of these sciences; at that time I had a better memory for learning, but today my knowledge is more mature; otherwise it is the same; nothing new has come to me since. . . .

from William E. Gohlman, *The Life of Ibn Sina* (Albany, New York: State University of New York Press, 1974), 17–39.

Activity Options

- 1. Following Chronological Order Using information in this excerpt, create a time line listing important milestones in Ibn Sina's life in the order in which these events occurred.
- 2. **Developing Historical Perspective** Write a diary entry from Ibn Sina's point of view. Record your thoughts about the pursuit of knowledge in general or your scholarly achievements in particular.



LITERATURE SELECTION from The Arabian Nights

The Arabian Nights, also known as The Thousand and One Nights, is a collection of stories from Arabia, India, and Persia. Some of the stories date back to the eighth century, others to as late as the sixteenth. Believing that women cannot be trusted, King Shahrayar (Shahryar) swears to marry for one night only. Each morning, he has his new wife killed. In order to save the people from this cruelty, a clever woman named Shahrazad (Scheherezade) offers to marry the king. Each night she tells part of a story; the king is so curious to find out how each story ends that he delays having her put to death. As you read the following excerpt from "The Third Dervish's Tale," consider what it reveals about Islamic cultural values.

The Fifty-Third Night

The following night Dinarzad said, "Please, sister, if you are not sleepy, tell us a tale to while away the night." The king added, "Finish the dervishes' tale." Shahrazad replied, "Very well":

It is related, O King, that the third dervish said:

[The Third Dervish's Tale]

O great lady, the story behind the shaving off of my beard and the loss of my eye is stranger and more amazing than theirs, yet it is unlike theirs, for their misfortune took them by surprise. whereas I knowingly brought misfortune and sorrow upon myself. My father was a great and powerful king, and when he died, I inherited the kingdom. My name is 'Ajib ibn-Khasib, and my city stood on the shore of a vast sea that contained many islands. My fleet numbered fifty merchantmen, fifty small pleasure boats, and one hundred and fifty ships fitted for battle and holy war. One day I decided to go on an excursion to the islands, and I carried with me a month's supply and went there, enjoyed myself, and came back. A while later, driven by a desire to give myself to the sea, I fitted ten ships, carried two months' supply, and set out on my voyage. We sailed for forty days, but on the night of the forty-first, the wind blew from all directions, the sea raged with fury, buffeting our ships with huge waves, and a dense darkness descended upon us. We gave ourselves up for lost and said, "Even if he escapes, the foolhardy deserves no praise." We prayed to the Almighty God and implored and supplicated, but the blasts continued to blow and the sea continued to rage till dawn. Then the wind died down, the waves subsided, and the sea became calm and peaceful, and when the sun shone on us, the sea lay before us like a smooth sheet.

Soon we came to an island, where we landed and cooked and ate some food. We rested for two days and we set out again and sailed for ten days, but as we sailed, the sea kept expanding before us and the land kept receding behind us. The captain was puzzled and said to the lookout man, "Climb to the masthead and look," The lookout man climbed, and after he looked for a while, came down and said, "I looked to my right and saw nothing but sky and water, and I looked to my left and saw something black looming before me. That is all I saw." When the captain heard what the lookout man said, he threw his turban to the deck, plucked out his beard, beat his face, and said, "O King, I tell you that we are all going to perish. There is no power and no strength save in God, the Almighty, the Magnificent," and he began to weep and made us weep with him. Then we said to him, "Captain, explain the matter," He replied, "My lord, we lost our course on the night of the storm, and we can no longer go back. By midday tomorrow, forced by the currents, we will reach a black mountain of a metal called the magnetic stone. As soon as we sail below the mountain, the ship's sides will come apart and every nail will fly out and stick to the mountain, for the Almighty God has endowed the magnetic stone with a mysterious virtue that makes the iron love it. For this reason and because of the many ships that have been passing by for a long time, the mountain has attracted so much iron that most of it is already covered with it. On the summit facing the sea, there is a dome of Andalusian brass, supported by ten brass pillars, and on top of the dome

there is a brass horse with a brass horseman, bearing on his breast a lead tablet inscribed with talismans. O King, it is none but this rider who destroys the people, and they will not be safe from him until he falls from his horse." Then, O my lady, the captain wept bitterly, and certain that we would perish, we too wept for ourselves with him. We bade each other goodbye, and each of us charged his friend with his instructions, in case he was saved.

We never slept a wink that night, and in the morning we began to approach the magnetic mountain, so that by midday, forced by the currents, we stood below the mountain. As soon as we arrived there, the planks of the ship came apart, and the nails and every iron part flew out toward the mountain and stuck together there. Some of us drowned and some escaped, but those who did escape knew nothing about the fate of the others. As for me, O my lady, God spared me that I might suffer what He had willed for me of hardship and misery. I climbed on one of the planks of the ship, and it was thrown immediately by the wind at the foot of the mountain. There I found a path leading to the summit, with steps carved out of the rock.

But morning overtook Shahrazad, and she lapsed into silence. Then Dinarzad said, "Sister, what a strange and entertaining story!" Shahrazad replied, "What is this compared with what I shall tell you tomorrow night if I stay alive!"

The Fifty-Fourth Night

The following night Dinarzad said to her sister Shahrazad, "Please, sister, if you are not sleepy, tell us the rest of the story of the third dervish." Shahrazad replied, "Very well":

O my lord, I heard that the third dervish said to the girl:

When I saw the path on the side of the mountain, I invoked the name of the Almighty God, hung against the rock, and began to climb little by little. And the Almighty God bade the wind be still and helped me with the ascent, so that I reached the summit safely and went directly to the dome. Glad at my safe escape, I entered the dome, performed my ablutions, and prayed, kneeling down several times in thanks-

giving to the Almighty God for my safety. Then I fell asleep under the dome overlooking the sea and heard in a dream a voice saying, "O'Ajib, when you wake from your sleep, dig under your feet, and you will find a brass bow and three lead arrows inscribed with talismans. Take the bow and arrows and shoot at the horseman to throw him off the horse and rid mankind of this great calamity. When you shoot at him, he will fall into the sea, and the horse will drop at your feet. Take the horse and bury it in the place of the bow. When you do this, the sea will swell and rise until it reaches the level of the dome, and there will come to you a skiff carrying a man of brass (a man other than the man you will have thrown), holding in his hands a pair of paddles. Ride with him, but do not invoke the name of God. He will row you for ten days until he brings you to the Sea of Safety. Once there, you will find those who will convey you to your native land. All this will be fulfilled, providing that you do not invoke the name of God."

Then I awoke and eagerly sprang up to do the voice's bidding. I shot at the horseman, and he fell from the horse into the sea, while the horse dropped at my feet, and when I buried the horse in the place of the bow, the sea swelled and rose until it came up to me. Soon I saw a skiff in the offing, coming toward me, and I praised and thanked the Almighty God. When the skiff came up to me, I saw there a man of brass, bearing on his breast a lead tablet inscribed with names and talismans. I climbed into the skiff without uttering a word, and the boatman rowed with me through the first day and the second and on to the ninth, when I happily caught sight of islands, hills, and other signs of safety. But in my excess of joy, I praised and glorified the Almighty God, crying, "There is no god but God." No sooner had I done that than the skiff turned upside down and sank, throwing me into the sea. I swam all day until my shoulders were numb with fatigue and my arms began to fail me, and when night fell and I was in the middle of nowhere, I became resigned to drown. Suddenly there was a violent gust of wind, which made the sea surge, and a great wave as tall as a mountain swept me and with one surge cast me on dry land; for God had willed to preserve my life. I walked ashore, wrung out my clothes, and spread them to dry.

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Then I slept the whole night.

In the morning I put on my clothes and went to scout and see where I was. I came to a cluster of trees, circled around them, and as I walked further, I found out that I was on a small island in the middle of the sea. I said, "There is no power and no strength save in God, the Almighty, the Magnificent," and while I was thinking about my situation, wishing that I was dead, I suddenly saw in the distance a ship with human beings on board, making for the island. I climbed a tree and hid among the branches. Soon the ship touched land, and there came ashore ten black men, carrying shovels and baskets. They walked on until they reached the middle of the island. Then they began to dig into the ground and to shovel the earth away until they uncovered a slab. Then they returned to the ship and began to haul out sacks of bread and flour, vessels of cooking butter and honey, preserved meat, utensils, carpets, straw mats, couches, and other pieces of furniture—in short, all one needs for setting up house. The black men kept going back and forth and descending through the trapdoor with the articles until they had transported everything that was in the ship. When they came out of the ship again, there was a very old man in their middle. Of this man nothing much was left, for time had ravaged him, reducing him to a bone wrapped in a blue rag through which the winds whistled east and west. He was like one of whom the poet said:

Time made me tremble; ah! how sore that was For with his might does time all mortals stalk. I used to walk without becoming tired; Today I tire although I never walk.

The old man held by the hand a young man who was so splendidly handsome that he seemed to be cast in beauty's mold. He was like the green bough or the tender young of the roe, ravishing every heart with his loveliness and captivating every mind with his perfection. Faultless in body and face, he surpassed everyone in looks and inner grace, as if it was of him that the poet said:

With him to make compare Beauty they brought,

But Beauty hung his head in abject shame. They said, "O Beauty, have you seen his like?" Beauty replied, "I have ne'er seen the same."

My lady, they walked until they reached the trapdoor, went down, and were gone for a long time. Then the old man and the black men came out without the young man and shoveled the earth back as it was before. Then they boarded the ship, set sail, and disappeared.

I came down from the tree and, going to the spot they had covered, began to dig and shovel away. Having patiently cleared the earth away, I uncovered a single millstone, and when I lifted it up, I was surprised to find a winding stone staircase. I descended the steps, and when I came to the end, I found myself in a clean, whitewashed hall, spread with various kinds of carpets, beddings, and silk stuffs. There I saw the young man sitting on a high couch, leaning back on a round cushion, with a fan in his hand. A banquet was set before him, with fruits, flowers, and scented herbs, as he sat there all alone. When he saw me, he started and turned pale, but I greeted him and said, "My lord, set your mind at ease, for there is nothing to fear. I am a human being like you, my dear friend, and like you, the son of a king. God has brought me to you to keep you company in your loneliness. But tell me, what is your story, and what causes you to dwell under the ground?"

But morning overtook Shahrazad, and she lapsed into silence. Then Dinarzad said, "Sister, what a strange and entertaining story!" Shahrazad replied, "What is this compared with what I shall tell you tomorrow night if I stay alive!"

Activity Options

- 1. **Using Aural Stimuli** With a small group of classmates, take turns reading this excerpt from *The Arabian Nights* aloud. Then discuss why you think this collection of stories has enchanted audiences for centuries.
- 2. **Using Visual Stimuli** Visualize a scene from this tale. Then draw a sketch for an illustrated version of the story. Display your sketch in the classroom.





HISTORYMAKERS Muhammad

The Messenger of Allah

"Believers, if you help Allah, Allah will help you and make you strong. But the unbelievers shall be [sent to eternal damnation]. He will bring their deeds to nothing. Because they have opposed His revelations, He will frustrate their works."—Qur'an, Sura 47

Muhammad loved spending afternoons meditating in the caves around his hometown of Mecca, which is located in modern Saudi Arabia. In A.D. 610, his normal routine was interrupted when he saw a vision of the archangel Gabriel. Gabriel told Muhammad to preach the word of Allah, the one God, to the world. As a result, Muhammad formed the beginnings of a unified state for his people and founded one of the great religions of the world.

Muhammad had had a difficult childhood. His father passed away around the time he was born, and six years later his mother died. He was then raised by a grandfather and later by an uncle. Muhammad suffered financially from these personal tragedies and was left to make his own way in the world.

However, Muhammad possessed both an intelligent mind and leadership ability. When he was in his twenties, a wealthy widow named Khadijah hired him to conduct some business for her in Syria. Pleased with his work, she married Muhammad. From then on, he was comfortable materially.

Muhammad had a deeply spiritual nature. It was about this time, at the age of 40, when he saw the vision of Gabriel, the messenger for Allah. This experience led to a profound turning point for Muhammad and the world. These visions recurred intermittently for the rest of his life.

For two or three years, Muhammad told only his wife and closest friends of these visitations and the message. They became the first followers of the new religion of Islam. In 612 or 613, Muhammad began to spread his message in public. He quickly won converts from among the young men of Mecca—and opponents from among the wealthy merchants of the town. These merchants thought Muhammad was crazy and disliked his call to end differences in status between rich and poor. The merchants and others harassed Muhammad and his followers, now called Muslims. The merchants threw stones and thorns at Muhammad as he walked through the town and boycotted Islamic businesses.

Two factors protected the Muslims in these difficult times. One was the support of Abu Bakr, a

local merchant who was a believer. The other was the protection given Muhammad by Abu-Talib, his uncle and the head of their clan. In 619, though, his uncle died, and the new head of the clan was unwilling to continue this protection.

The situation grew worse for the small Islamic community. Muhammad carried on secret talks with the people of a nearby town where some of his followers had settled. That place was Yathrib, which was later renamed Medina. In 622, Muhammad moved to the town, whose people agreed to accept him as their political leader. Many of them also converted to Islam.

Muslims soon began to raid trading caravans from Mecca—a common practice at the time. In 624, Muhammad led an attack on Meccan soldiers. The Meccans tried to punish Muhammad with an assault the next year, but the Muslims retained control of Yathrib. Two years later, the Meccans sent 10,000 soldiers to attack. Muhammad arranged a strong defense and the Meccans eventually withdrew. Within three years, the tide had turned completely. This time Muhammad led a force of 10,000 into Mecca and took control of the city.

Muhammad lived only two more years. During that time, he consolidated his power. He forged alliances with leaders of local nomadic peoples and sometimes arranged political marriages. When he died, he had created a strong political structure that was ready to expand in power. He had also founded one of the world's major religions.

Questions

- 1. **Determining Main Ideas** Why was Muhammad's early life difficult?
- 2. **Making Inferences** What evidence is there that Muhammad was a good businessman and a shrewd leader?
- 3. **Drawing Conclusions** Why did the Meccan merchants object to Muhammad's message?



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HISTORYMAKERS Al-Razi

Compassionate Physician

"Medicine is a philosophy. . . . "---al-Razi, Doubts Concerning Galen

Al-Razi brought intelligence and a deep compassion for people to philosophy and to the practice of medicine. A bold thinker, he challenged authority and sought the truth regardless of where it led him. One of the leading physicians of his time, he influenced many future generations.

Al-Razi was born around 854 in the town of Rayy, located in present-day Iran. As a philosopher, he often challenged traditional thinking, He strongly believed that humans were capable of rational thought and could use it to gain knowledge and better themselves. He rejected the idea that people could be grouped as better or worse according to inborn qualities. He did not believe in a society with a social hierarchy.

Al-Razi also renounced religious leadership. Though a Muslim, he argued that religious leaders used tricks to fool people. Scientists, he said, were better for humanity than prophets, because science was based on reason while religion led to hatred and violence.

Though al-Razi held scientists in high esteem, this did not prevent him from disputing their theories. He wrote *Doubts Concerning Galen*, which challenged the findings of this famous Greek physician. Specifically, he questioned Galen's writings about fevers. Al-Razi wrote that he had seen as many patients who did not show the symptoms that Galen described as those who did.

Al-Razi also remained open to new ideas. In one book, he criticized those people who reject new concepts simply because they do not know how to prove them. He used an analogy to make his point. If someone were to write that a stone had been found that could attract copper or glass, that person would be dismissed. Yet, al-Razi notes, everyone accepts the fact that a magnet can attract iron.

Al-Razi believed that science could move forward by building on the foundation of past work. As a result, he began an encyclopedia of medicine that his students completed after his death. It eventually filled 24 volumes. This work later found its way into western Europe, where it shaped medical practice.

It was in medicine that al-Razi's sharp scientific mind was most evident. He made careful observations of his patients, noting how one case differed from another. He traveled widely, from Persia to as far west as Spain, learning as much as he could about disease and possible cures. He wrote the first scientific study of smallpox, carefully describing who is most prone to the disease and how and when it affects the body. His suggestions for treatment were based on the age and condition of the patient. He also studied powders, oils, and other substances that could be used as drugs and collected information about possible medicines. As a result, he became one of the leading figures of early pharmacology, which is the science of drugs.

Al-Razi became so well-known as a skilled and compassionate physician that his ruler asked him to start a new hospital in Baghdad. Al-Razi tried to make his patients feel comfortable. During their stay in the hospital, they could hear music, story-tellers, and people who recited passages from the Qur'an. Furthermore, he did not charge poor people when he treated them. In fact, he often paid their hospital bills out of his own pocket. As a result, when he died, either in 925 or 935, he was a poor man.

Al-Razi believed that medicine could do much to end suffering, but he did not think that physicians could cure every disease. He warned doctors to avoid making false promises to patients. His view of medicine seemed to be to use knowledge to help those who could be cured and to relieve the suffering of those who could not.

Questions

- 1. **Determining Main Ideas**. What accepted authorities did al-Razi question?
- 2. **Drawing Conclusions** What views did al-Razi have that could have put him in conflict with political and religious authorities?
- 3. **Synthesizing** Give two examples of al-Razi's compassion.

Name		Date	
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connections across time and cultures Advancing Knowledge and Culture



As you learned in this chapter, Muslims advanced learning and knowledge in many fields. In Chapter 7, you read about the flowering of Indian culture and learning under the Mauryan and Gupta empires. The influence of both cultures is reflected in modern-day societies worldwide. Compare the cultural legacy of the Muslim Empire with those of the early Indian empires by filling in the chart and answering the questions that follow.

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	Field	Muslim Legacy	Indian Legacy
1.	Astronomy		
2.	Mathematics		
3.	Medicine/Science		
4.	Religion/Philosophy		
5.	Literature/Drama		
6.	a. How did Muslim cu	ulture and knowledge spread to new lands	rs?
7.		eaders and scholars do to preserve and exp	•
		aders and scholars do to preserve knowled	0
8.	·	the greatest legacy of each culture? Give	

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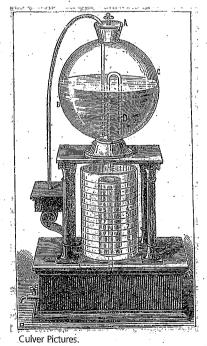
SCIENCE & TECHNOLOGY Water Clocks Advance Mechanical Design

Islamic astronomical observations provided the Muslims with a monthly calendar for religious observances. Similarly, the need to know the times for daily prayers spurred the construction of accurate clocks.

I uman beings have attempted to measure the daily passing of time since the early days of civilization. Sundials, developed over 4,000 years ago, were the first devices that people used to divide the day into periods and to track its length.

Early clocks using water appeared in Egypt around 1500 B.C. This type of mechanism was called an outflow clepsydra, a cone-shaped bowl with a small hole in the bottom. The sides of the vessel had evenly-spaced lines marked on them. Water then dripped out of the cylinder at a constant rate. The passage of time was measured by the dropping water level in the bowl.

The Muslims, building on water engineering principles developed by the Greeks, took the construction of water clocks well beyond anything previously built. One clock, called the Universal Balance and built for 24-hour operation, was described in a physics book written around 1121.



Pictured above is an early Egyptian water clock. Water would drip from the clepsydra into the numbered cylinder to measure time.

This instrument had an iron beam that rested on a balance point, or fulcrum. The fulcrum was placed off-center in order to have a long side and a short side of the beam. An outflow clepsydra, with a siphon to keep it full of water, hung at the end of the short arm. Two movable weights, a large one and a small one, were placed at the end of the long arm. The beam had lines evenly marked on it. As water dripped out of the clepsydra, the weights were moved to keep the arm balanced. Hours were indicated from the position of the large weight and minutes from that of the small weight.

Another water clock, built at the beginning of the 1200s, consisted of a series of chambers and floats with a clepsydra at the end. It measured the amount of light and dark by dividing the times of day and night into 12 periods each. Since the amount of light and dark changed daily, the length of each period was different every day. This meant that the flow of water out of the clepsydra had to be altered to match those changes. The outflow was controlled by a plate inside the clepsydra with a series of holes in it. Each day, the plate was moved so that the opening in the clepsydra would release the right amount of water.

Water clocks built by the Muslims pioneered many ideas in mechanical design. Floats and chambers kept water at a constant level using the new principle of feedback control. This is the same design idea that keeps a flush toilet tank from overflowing. Other advances include the use of complex gears, one-way hinges, and laminated wood to reduce warping.

Questions

Clarifying

- 1. What is the name of the bowl on a water clock?
- 2. What told the hours and minutes on the Universal Balance clock?
- 3. **Drawing Conclusions** In the clock built in the 1200s, how was the flow of water changed to match the changes in daylight and darkness?





Muslims

RETEACHING ACTIVITY

The Rise of Islam

Reading Comprehension Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

1.	the Arabic name for God	mosque
2.	spiritual leader of the Islamic faith	Qur'an
3.	a monotheistic religion whose founder was Muhammad	Sunna
4.	a follower of the religion of Islam	Muhammad
5.	the migration of Muhammad from Mecca to Yathrib in 622	Muslim Hijrah
6.	an Islamic house of worship	Allah
7.	pilgrimage to Mecca by followers of the Islamic faith	Islam
8.	the holy book of the Islamic faith	Shari'a
9.	the practice of the Islamic faith by following closely to Muhammad's teachings	hajj
10.	the Islamic system of law that regulates the family life, moral conduct, and business and community life of	





RETEACHING ACTIVITY

Islam Expands

Determining Main Ideas Choose the word that most accurately completes each sentence below. Write that word in the blank provided.

•	Sufi al-Andalus Fatimid Damascus	
	Shi'a Sunni Abbasid sakks	
	caliph Umayyads jihad caliphate	
	A Muslim title that means "successor" or "deputy" is	
2.	The wordis used to refer to the inner struggle against evil or an armed st	ruggle
	against unbelievers.	
3.	The Muslim family who came into power after 661 was the	
4.	The rule of the three "rightly guided" caliphs was called a	
5.	The caliphate, named after Muhammad's daughter, was formed by	
	Shi'a Muslims.	•
6.	were letters of credit that could be exchanged for cash in Muslim banks	
7.	Muslims who followed Muhammad's example were known as	
8.	The believe that all Muslim rulers should be descended from Muhamma	ad.
9.	The Umayyads established the Muslim capital at	•
10.	One rebel group that overthrew the Umayyads in 750 was the	
11.	A Muslim group who pursued poverty and devotion to a spiritual path were the	
ļ2.	was a Muslim state in Spain settled by the Abbasids.	

Name	Date	



RETEACHING ACTIVITY

Muslim Culture

Determining Main Ideas Complete the chart below by listing details for each aspect of Muslim culture.

Muslim Culture	Details
Muslim Cities	1.
,	2.
Social Classes	3.
	4.
Role of Women	5.
	6.
Muslim Literature	77
Muslim Literature	7.
	8.
	-
Muslim Medicine and Science	9.
	10.