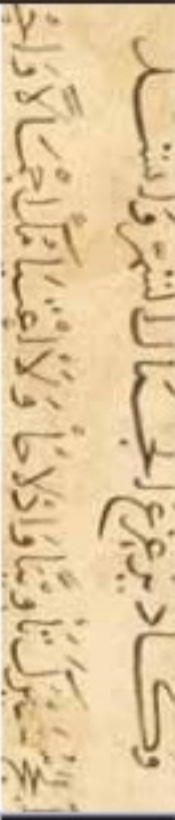


The Worlds of Islam

Afro-Eurasian Connections

600–1500



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“There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blondes to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and non-white. . . . I have never before seen sincere and true brotherhood practiced by all colors together, irrespective of their color.”¹ So said Malcolm X, the American black radical leader and convert to Islam, following his participation in the hajj, the Muslim pilgrimage to Mecca, in 1964. That experience persuaded him to abandon his earlier commitment to militant black separatism, for he was now convinced that racial barriers could indeed be overcome within the context of Islam.

As the twenty-first century dawned, Islam had acquired a noticeable presence in the United States, with more than 1,200 mosques and an estimated 8 million Muslims. Here was but one sign of the growing international significance of the Islamic world. Independence from colonial rule, the Iranian Revolution of 1979, repeated wars between Israel and its Arab neighbors, the rising price of oil—all of this focused global attention on the Islamic world in the second half of the twentieth century. Then in the new millennium, the 2001 attacks on the United States, American military action in Afghanistan and Iraq, and in 2011 the popular uprisings in the Middle East known as the Arab Spring as well as the killing of Osama bin Laden likewise signaled the growing role of Islamic civilization in world affairs.

The Hajj: The pilgrimage to Mecca, known as the hajj, has long been a central religious ritual in Islamic practice. It also embodies the cosmopolitan character of Islam as pilgrims from all over the vast Islamic realm assemble in the city where the faith was born. This painting shows a group of joyful pilgrims, led by a band, on their way to Mecca.

(Bibliothèque nationale de France)

AS IN CHINA, MUSLIM SOCIETIES OVER MUCH OF THE PAST CENTURY have been seeking to overcome several hundred years of humiliating European intrusion and to find their place in the modern world. In doing so, many Muslims have found inspiration and encouragement in the early history of their civilization and their faith. For a thousand years (roughly 600–1600), peoples claiming allegiance to Islam represented a highly successful, prosperous, and expansive civilization, encompassing parts of Africa, Europe, the Middle East, and Asia. While Chinese culture and Buddhism provided the cultural anchor for East Asia during the third-wave millennium and Christianity did the same for Europe, the realm of Islam touched on both of them and decisively shaped the history of the entire Afro-Eurasian world.

The significance of a burgeoning Islamic world during the third-wave era was enormous. It thrust the previously marginal and largely nomadic Arabs into a central role in world history, for it was among them and in their language that the newest of the world's major religions was born. The sudden emergence and rapid spread of that religion in the seventh century C.E. was accompanied by the creation of a huge empire that stretched from Spain to India. Both within that empire and beyond it, a new and innovative civilization took shape, drawing on Arab, Persian, Turkish, Greco-Roman, South Asian, and African cultures. It was clearly the largest and most influential of the new third-wave civilizations. Finally, the broad reach of Islam generated many of the great cultural encounters of this age of accelerating connections, as Islamic civilization challenged and provoked Christendom, penetrated and was transformed by African cultures, and also took root in India, Central Asia, and Southeast Asia. The spread of Islam continued in the modern era so that by the beginning of the twenty-first century, some 1.2 billion people, or 22 percent of the world's population, identified as Muslims. It was second only to Christianity as the world's most widely practiced religion, and it extended far beyond the Arab lands where it had originated.

SEEKING THE MAIN POINT

In what ways did the civilization of Islam draw on other civilizations in the Afro-Eurasian world? And in what respects did it shape or transform those civilizations?

The Birth of a New Religion

Most of the major religious or cultural traditions of the second-wave era had emerged from the core of established civilizations—Confucianism and Daoism from China, Hinduism and Buddhism from India, Greek philosophy from the Mediterranean world, and Zoroastrianism from Persia. Christianity and Islam, by contrast, emerged more from the margins of Mediterranean and Middle Eastern civilizations. Christianity, of course, appeared among a small Middle Eastern people, the Jews, in a remote province of the Roman Empire, while Islam took hold in the cities and deserts of the Arabian Peninsula.

The Homeland of Islam

The central region of the Arabian Peninsula had long been inhabited by nomadic Arabs, known as Bedouins, who herded their sheep and camels in seasonal migrations. These peoples lived in fiercely independent clans and tribes, which often engaged

A Map of Time

570–632	Life of Muhammad
632–661	Era of Rightly Guided Caliphs
633–644	Muslim conquest of Persia
650s	Quran compiled
656–661; 680–692	Civil war; emergence of Sunni/Shi'a split
661–750	Umayyad caliphate
750–900	High point of Abbasid caliphate
711–718	Conquest of Spain
751	Battle of Talas River
756	Baghdad established as capital of Abbasid Caliphate
800–1000	Emergence of Sufism
1099	Crusaders seize Jerusalem
1206	Delhi sultanate established in India
1258	Mongols sack Baghdad; formal end of Abbasid caliphate
1324	Mansa Musa pilgrimage to Mecca
1453	Ottoman Empire conquers Constantinople; end of Byzantine Empire
1492	Christian reconquest of Spain complete; end of Muslim Spain
1526	Mughal Empire established in India

in bitter blood feuds with one another. They recognized a variety of gods, ancestors, and nature spirits; valued personal bravery, group loyalty, and hospitality; and greatly treasured their highly expressive oral poetry. But there was more to Arabia than camel-herding nomads. In scattered oases, the highlands of Yemen, and interior mountain communities, sedentary village-based agriculture was practiced, and in the northern and southern regions of Arabia, small kingdoms had flourished in earlier times. Arabia also sat astride increasingly important trade routes that connected the Indian Ocean world with that of the Mediterranean Sea, a location that gave rise to cosmopolitan commercial cities, whose values and practices were often in conflict with those of traditional Arab tribes (see Map 9.1, p. 414).

One of those cities, Mecca, came to occupy a distinctive role in Arabia. Though somewhat off the major long-distance trade routes, Mecca was the site of the Kaaba, the most prominent religious shrine in Arabia, which housed representations of some 360 deities and was the destination for many pilgrims. Mecca's dominant tribe, the Quraysh (kooR-EYE'SH), had come to control access to the Kaaba and grew wealthy by taxing the local trade that accompanied the annual pilgrimage season. By the sixth century, Mecca was home to people from various tribes and clans as well as

■ Description

In what ways did the early history of Islam reflect its Arabian origins?



Map 9.1 Arabia at the Time of Muhammad
Located adjacent to the Byzantine and Persian empires, the eastern coast of Arabia was the site of a major trade route between the Indian Ocean and the Mediterranean Sea.

■ Description

What did the Quran expect from those who followed its teachings?

an assortment of individual outlaws, exiles, refugees, and foreign merchants, but much of its growing wealth was concentrated in the hands of a few ruling Quraysh families.

Furthermore, Arabia was located on the periphery of two established and rival civilizations of that time—the Byzantine Empire, heir to the Roman world, and the Sassanid Empire, heir to the imperial traditions of Persia. This location, coupled with long-distance trade, ensured some familiarity with the larger world, particularly in the cities and settled farming regions of the peninsula. Many Jews and Christians as well as some Zoroastrians lived among the Arabs, and their monotheistic ideas became widely known. By the time of Muhammad, most of the settled Arabs had acknowledged the preeminent position of Allah, the supreme god of the Arab pantheon, although they usually found the lesser gods, including the three daughters of Allah, far more accessible. Moreover, they increasingly identified

Allah with Yahweh, the Jewish High God, and regarded themselves too as “children of Abraham.” A few Arabs were beginning to explore the possibility that Allah/Yahweh was the only God and that the many others, residing in the Kaaba and in shrines across the peninsula, were nothing more than “helpless and harmless idols.”²

To an outside observer around 600, it might well have seemed that Arabs were moving toward Judaism religiously or that Christianity, the most rapidly growing religion in western Asia, would encompass Arabia as well. Any such expectations, however, were thoroughly confounded by the dramatic events of the seventh century.

The Messenger and the Message

The catalyst for those events and for the birth of this new religion was a single individual, Muhammad Ibn Abdullah (570–632 C.E.), who was born in Mecca to a Quraysh family. As a young boy, Muhammad lost his parents, came under the care of an uncle, and worked as a shepherd to pay his keep. Later he became a trader and traveled as far north as Syria. At the age of twenty-five, he married a wealthy widow, Khadija, herself a prosperous merchant, with whom he fathered six children. A highly reflective man deeply troubled by the religious corruption and social inequalities of Mecca, he often undertook periods of withdrawal and meditation in the arid mountains outside the city. There, like the Buddha and Jesus, Muhammad had a powerful, overwhelming religious experience that left him convinced, albeit reluctantly, that he was Allah’s messenger to the Arabs, commissioned to bring to them a scripture in their own language. (See Visual Sources: The Life of the Prophet, pp. 454–61, for images from the life of Muhammad.)

According to Muslim tradition, the revelations began in 610 and continued periodically over the next twenty-two years. Those revelations, recorded in the Quran, became the sacred scriptures of Islam, which to this day most Muslims regard as the very words of God and the core of their faith. Intended to be recited rather than simply read for information, the Quran, Muslims claim, when heard in its original Arabic, conveys nothing less than the very presence of the Divine. Its unmatched poetic beauty, miraculous to Muslims, convinced many that it was indeed a revelation from God. One of the earliest converts testified to its power: “When I heard the Quran, my heart was softened and I wept and Islam entered into me.”³ (See Document 9.1, pp. 445–46, for selections from the Quran.)

In its Arabian setting, the Quran’s message, delivered through Muhammad, was revolutionary. Religiously, it was radically monotheistic, presenting Allah as the only God, the all-powerful Creator, good, just, and merciful. Allah was the “Lord sustainer of the worlds, the Compassionate, the Caring, master of the day of reckoning” and known to human beings “on the farthest horizon and within their own selves.”⁴ Here was an exalted conception of Deity that drew heavily on traditions of Jewish and Christian monotheism. As “the Messenger of God,” Muhammad presented himself in the line of earlier prophets—Abraham, Moses, Jesus, and many others. He was the last, “the seal of the prophets,” bearing God’s final revelation to humankind. It was not so much a call to a new faith as an invitation to return to the old and pure religion of Abraham from which Jews, Christians, and Arabs alike had deviated. Jews had wrongly conceived of themselves as a uniquely “chosen people”; Christians had made their prophet into a god; and Arabs had become wildly polytheistic. To all of this, the message of the Quran was a corrective.

Submission to Allah (“Muslim” means “one who submits”) was the primary obligation of believers and the means of achieving a God-conscious life in this world and a place in paradise after death. According to the Quran, however, submission was not merely an individual or a spiritual act, for it involved the creation of a whole new society. Over and again, the Quran denounced the prevailing social practices of an increasingly prosperous Mecca: the hoarding of wealth, the exploitation of the poor, the charging of high rates of interest on loans, corrupt business deals, the abuse of women, and the neglect of widows and orphans. Like the Jewish prophets of the Old Testament, the Quran demanded social justice and laid out a prescription for its



Muslims, Jews, and Christians

The close relationship of three Middle Eastern monotheistic traditions is illustrated in this fifteenth-century Persian painting, which portrays Muhammad leading Moses, Abraham, and Jesus in prayer. The fire surrounding the Prophet’s head represents his religious fervor. The painting reflects the Islamic belief that the revelations granted to Muhammad built on and completed those given earlier to Jews and Christians. (Bibliothèque nationale de France)

implementation. It sought a return to the older values of Arab tribal life—solidarity, equality, concern for the poor—which had been undermined, particularly in Mecca, by growing wealth and commercialism.

The message of the Quran challenged not only the ancient polytheism of Arab religion and the social injustices of Mecca but also the entire tribal and clan structure of Arab society, which was so prone to war, feuding, and violence. The just and moral society of Islam was the *umma* (UMH-mah), the community of all believers, replacing tribal, ethnic, or racial identities. Such a society would be a “witness over the nations,” for according to the Quran, “You are the best community evolved for mankind, enjoining what is right and forbidding what is wrong.”⁵ In this community, women too had an honored and spiritually equal place. “The believers, men and women, are protectors of one another,” declared the Quran.⁶ The *umma*, then, was to be a new and just community, bound by a common belief rather than by territory, language, or tribe.

The core message of the Quran—the remembrance of God—was effectively summarized as a set of five requirements for believers, known as the Pillars of Islam. The first pillar expressed the heart of the Islamic message: “There is no god but Allah, and Muhammad is the messenger of God.” The second pillar was ritual prayer, performed five times a day. Accompanying practices, including cleansing, bowing, kneeling, and prostration, expressed believers’ submission to Allah and provided a frequent reminder, amid the busyness of daily life, that they were living in the presence of God. The third pillar, almsgiving, reflected the Quran’s repeated demands for social justice by requiring believers to give generously to support the poor and needy of the community. The fourth pillar established a month of fasting during Ramadan, which meant abstaining from food, drink, and sexual relations from the first light of dawn to sundown. It provided an occasion for self-purification and a reminder of the needs of the hungry. The fifth pillar encouraged a pilgrimage to Mecca, known as the hajj (HAJJ), during which believers from all over the Islamic world assembled once a year and put on identical simple white clothing as they reenacted key events in Islamic history. For at least the few days of the hajj, the many worlds of Islam must surely have seemed a single realm.

A further requirement for believers, sometimes called the sixth pillar, was “struggle,” or *jihad* in Arabic. Its more general meaning, which Muhammad referred to as the “greater jihad,” was an interior personal effort of each believer against greed and selfishness, a spiritual striving toward living a God-conscious life. In its “lesser” form, the “jihad of the sword,” the Quran authorized armed struggle against the forces of unbelief and evil as a means of establishing Muslim rule and of defending the *umma* from the threats of infidel aggressors. The understanding and use of the jihad concept has varied widely over the many centuries of Islamic history and remains a matter of much controversy among Muslims in the twenty-first century.

The Transformation of Arabia

As the revelations granted to Muhammad became known in Mecca, they attracted a small following of some close relatives, a few prominent Meccan leaders, and an assortment of lower-class dependents, freed slaves, and members of poorer clans. Those

teachings also soon attracted the vociferous opposition of Mecca's elite families, particularly those of Muhammad's own tribe, the Quraysh. Muhammad's claim to be a "messenger of Allah," his unyielding monotheism, his call for social reform, his condemnation of Mecca's business practices, and his apparent disloyalty to his own tribe enraged the wealthy and ruling families of Mecca. So great had this opposition become that in 622 Muhammad and his small band of followers emigrated to the more welcoming town of Yathrib, soon to be called Medina, the city of the Prophet. This agricultural settlement of mixed Arab and Jewish population had invited Muhammad to serve as an arbitrator of their intractable conflicts. The emigration to Yathrib, known in Arabic as the *hijra* (HIHJ-ruh) (the journey), was a momentous turning point in the early history of Islam and thereafter marked the beginning of a new Islamic calendar.

The new community, or *umma*, that took shape in Medina was a kind of "super-tribe," but very different from the traditional tribes of Arab society. Membership was a matter of belief rather than birth, allowing the community to expand rapidly. Furthermore, all authority, both political and religious, was concentrated in the hands of Muhammad, who proceeded to introduce radical changes. Usury was outlawed, tax-free marketplaces were established, and a mandatory payment to support the poor was imposed.

In Medina, Muhammad not only began to create a new society but also declared his movement's independence from its earlier affiliation with Judaism. In the early years, he had anticipated a warm response from Jews and Christians, based on a common monotheism and prophetic tradition, and had directed his followers to pray facing Jerusalem. But when some Jewish groups allied with his enemies, Muhammad acted harshly to suppress them, exiling some and enslaving or killing others. This was not, however, a general suppression of Jews since others among them remained loyal to Muhammad's new state. But the Prophet now redirected his followers' prayer toward Mecca, essentially declaring Islam an Arab religion, though one with a universal message.

From its base in Medina, the Islamic community rapidly extended its reach throughout Arabia. Early military successes against Muhammad's Meccan opponents convinced other Arab tribes that the Muslims and their God were on the rise, and they sought to negotiate alliances with the new power. Growing numbers converted. The religious appeal of the new faith, its promise of material gain, the end of incessant warfare among feuding tribes, periodic military actions skillfully led by Muhammad, and the Prophet's willingness to enter into marriage alliances with leading tribes—all of this contributed to the consolidation of Islamic control throughout Arabia. In 630, Muhammad triumphantly and peacefully entered Mecca itself, purging the Kaaba of its idols and declaring it a shrine to the one God, Allah. By the time Muhammad died in 632, most of Arabia had come under the control of this new Islamic state, and many had embraced the new faith.

Thus the birth of Islam differed sharply from that of Christianity. Jesus' teaching about "giving to Caesar what is Caesar's and to God what is God's" reflected the minority and subordinate status of the Jews within the Roman Empire. Early Christians found themselves periodically persecuted by Roman authorities for more than three

■ Change

How was Arabia transformed by the rise of Islam?

centuries, requiring them to work out some means of dealing with an often hostile state. The answer lay in the development of a separate church hierarchy and the concept of two coexisting authorities, one religious and one political, an arrangement that persisted even after the state became Christian.

The young Islamic community, by contrast, found itself constituted as a state, and soon a huge empire, at the very beginning of its history. Muhammad was not only a religious figure but also, unlike Jesus or the Buddha, a political and military leader able to implement his vision of an ideal Islamic society. Nor did Islam give rise to a separate religious organization, although tension between religious and political goals frequently generated conflict. No professional clergy mediating between God and humankind emerged within Islam. Teachers, religious scholars, prayer leaders, and judges within an Islamic legal system did not have the religious role that priests held within Christianity. No distinction between religious law and civil law, so important in the Christian world, existed within the realm of Islam. One law, known as the *sharia* (shah-REE-ah), regulated every aspect of life. The *sharia* (literally, “a path to water,” which is the source of life) evolved over the several centuries following the birth of this new religion and found expression in a number of separate schools of Islamic legal practice.

In little more than twenty years (610–632), a profound transformation had occurred in the Arabian Peninsula. What would subsequently become a new religion had been born, though it was one with roots in earlier Jewish, Christian, and Zoroastrian traditions. A new and vigorous state had emerged, bringing peace to the warring tribes of Arabia. Within that state, a distinctive society had begun to take shape, one that served ever after as a model for Islamic communities everywhere. In his farewell sermon, Muhammad described the outlines of this community:

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white—except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.⁷

The Making of an Arab Empire

It did not take long for the immense transformations occurring in Arabia to have an impact beyond the peninsula. In the centuries that followed, the energies born of those vast changes profoundly transformed much of the Afro-Eurasian world. The new Arab state became a huge empire, encompassing all or part of Egyptian, Roman/Byzantine, Persian, Mesopotamian, and Indian civilizations. The Islamic faith spread widely within and outside that empire. So too did the culture and language of Arabia, as many Arabs migrated far beyond their original homeland and many others found it advantageous to learn Arabic. From the mixing and blending of these many peoples emerged the new and distinctive third-wave civilization of Islam, bound by the ties of

a common faith but divided by differences of culture, class, politics, gender, and religious understanding. These enormously consequential processes—the making of a new religion, a new empire, and a new civilization—were central to world history during the third-wave millennium.

War, Conquest, and Tolerance

Within a few years of Muhammad's death in 632, Arab armies engaged the Byzantine and Persian Sassanid empires, the great powers of the region. It was the beginning of a process that rapidly gave rise to an Arab empire that stretched from Spain to India, penetrating both Europe and China and governing most of the lands between them (see Map 9.2). In creating that empire, Arabs were continuing a long pattern of tribal raids into surrounding civilizations, but now these Arabs were newly organized in a state of their own with a central command able to mobilize the military potential of the entire population. The Byzantine and Persian empires, weakened by decades of war with each other and by internal revolts, continued to view the Arabs as a mere nuisance rather than a serious threat. But by 644 the Sassanid Empire had been defeated by Arab forces, while Byzantium, the remaining eastern regions of the old Roman Empire, soon lost the southern half of its territories. Beyond these victories, Muslim forces, operating on both land and sea, swept westward across North Africa, conquered Spain in the early 700s, and attacked southern France. To the east, Arab armies reached the Indus River and seized some of the major oases towns of Central Asia. In 751, they inflicted a crushing defeat on Chinese forces in the Battle of Talas River, which had lasting consequences for the cultural evolution of Asia, for it checked the further expansion of China to the west and made possible the conversion to Islam of Central Asia's Turkic-speaking people. Most of the violence of conquest involved imperial armies, though on occasion civilians too were caught up in the fighting and suffered terribly. In 634, for example, a battle between Byzantine and Arab forces in Palestine resulted in the death of some 4,000 villagers.

The motives driving the creation of the Arab Empire were broadly similar to those of other empires. The merchant leaders of the new Islamic community wanted to capture profitable trade routes and wealthy agricultural regions. Individual Arabs found in military expansion a route to wealth and social promotion. The need to harness the immense energies of the Arabian transformation was also important. The fragile unity of the umma threatened to come apart after Muhammad's death, and external expansion provided a common task for the community.

While many among the new conquerors viewed the mission of empire in terms of jihad, bringing righteous government to the peoples they conquered, this did not mean imposing a new religion. In fact for the better part of a century after Muhammad's death, his followers usually referred to themselves as "believers," a term that appears in the Quran far more often than "Muslims" and one that included pious Jews and Christians as well as newly monotheistic Arabs. Such a posture eased the acceptance of the new political order, for many people recently incorporated in the emerging Arab

■ **Change**

Why were Arabs able to construct such a huge empire so quickly?



Map 9.2 The Arab Empire and the Initial Expansion of Islam, 622–900 C.E.

Far more so than with Buddhism or Christianity, the initial spread of Islam was both rapid and extensive. And unlike the other two world religions, Islam quickly gave rise to a huge empire, ruled by Muslim Arabs, which encompassed many of the older civilizations of the region.

Empire were already monotheists and familiar with the core ideas and practices of the Believers' Movement—prayer, fasting, pilgrimage, revelation, and prophets. Furthermore, the new rulers were remarkably tolerant of established Jewish and Christian faiths. The first governor of Arab-ruled Jerusalem was a Jew. Many old Christian churches continued to operate and new ones were constructed. A Nestorian Christian patriarch in Iraq wrote to one of his bishops around 647 C.E. observing that the new rulers “not only do not fight Christianity, they even commend our religion, show honor to the priests and monasteries and saints of the Lord, and make gifts to the monasteries and churches.”⁸ Formal agreements or treaties recognized Jews, Christians, and Zoroastrians as “people of the book,” giving them the status of *dhimmi* (*dihm-meess*), protected but second-class subjects. Such people were permitted to freely practice their own religion, so long as they paid a special tax known as the *jizya*. Theoretically the tax was a substitute for military service, supposedly forbidden to non-Muslims. In practice, many *dhimmi* served in the highest offices within Muslim kingdoms and in their armies as well.

In other ways too, the Arab rulers of an expanding empire sought to limit the disruptive impact of conquest. To prevent indiscriminate destruction and exploitation of conquered peoples, occupying Arab armies were restricted to garrison towns, segregated from the native population. Local elites and bureaucratic structures were incorporated into the new Arab Empire. Nonetheless, the empire worked many changes on its subjects, the most enduring of which was the mass conversion of Middle Eastern peoples to what became by the eighth century the new and separate religion of Islam.

Conversion

For some people, no doubt, converting to Islam was or subsequently became a matter of profound spiritual or psychological transformation, but far more often, at least initially, it was “social conversion,” defined as “movement from one religiously defined social community to another.”⁹ It happened at various rates and in different ways, but in the four centuries or so after the death of Muhammad, millions of individuals and many whole societies within the Arab Empire found their cultural identity bound up with a belief in Allah and the message of his prophet. They had become Muslims. How had this immense cultural change occurred?

In some ways, perhaps, the change was not so dramatic, as major elements of Islam—monotheism; ritual prayer and cleansing ceremonies; fasting; divine revelation; the ideas of heaven, hell, and final judgment—were quite familiar to Jews, Christians, and Zoroastrians. Furthermore, Islam was from the beginning associated with the sponsorship of a powerful state, quite unlike the experience of early Buddhism or Christianity. Conquest called into question the power of old gods, while the growing prestige of the Arab Empire attracted many to Allah. Although deliberately forced conversion was rare, living in an Islamic-governed state provided a variety of incentives for claiming Muslim identity.¹⁰ Slaves and prisoners of war were among the early converts, particularly in Persia. Converts could also avoid the *jizya*, the tax imposed on non-Muslims. In Islam, merchants found a religion friendly to commerce, and in the Arab Empire they enjoyed a huge and secure arena for trade. People aspiring to official positions found conversion to Islam an aid to social mobility.

Conversion was not an automatic or easy process. Vigorous resistance delayed conversion for centuries among the Berbers of North Africa; a small group of zealous Spanish Christians in the ninth century provoked their own martyrdom by publicly insulting the Prophet; and some Persian Zoroastrians fled to avoid Muslim rule. More generally, though, a remarkable and lasting religious transformation occurred throughout the Arab Empire.

In Persia, for example, between 750 and 900, about 80 percent of the population had made the transition to a Muslim religious identity. But they did so in a manner quite distinct from the people of Iraq, Syria, Egypt, and North Africa. In these regions, converts to Islam gradually abandoned their native languages, adopted Arabic, and

■ Explanation

What accounts for the widespread conversion to Islam?

came to see themselves as Arabs. In Iran or Persia, by contrast, Arab conquest did not involve cultural Arabization, despite some initial efforts to impose the Arabic language. By the tenth century, the vast majority of Persians had become Muslims, but the Persian language, Farsi (still spoken in modern Iran), flourished, enriched now by a number of Arabic loan words and written in an Arabic script. In 1010, that language received its classic literary expression when the Persian poet Ferdowsi completed his epic work, the *Shahnama* (*The Book of Kings*). A huge text of some 60,000 rhyming couplets, it recorded the mythical and pre-Islamic history of Iran and gave an enduring expression to a distinctly Persian cultural identity. Thus, in places where large-scale Arab migration had occurred, such as Egypt, North Africa, and Iraq, Arabic culture and language, as well as the religion of Islam, took hold. Such areas are today both Muslim and Arab, while the peoples of Iran, Turkey, and Pakistan, for example, have “Islamized” without “Arabizing.”

The preservation of Persian language and culture had enormous implications for the world of Islam. Many religious ideas of Persian Zoroastrianism—an evil satanic power, final judgment, heaven and hell, paradise—found their way into Islam, often indirectly via Jewish or Christian precedents. In Iran, Central Asia, India, and later in the Ottoman Empire, Islam was accompanied by pervasive Persian influences. Persian administrative and bureaucratic techniques; Persian court practices with their palaces, gardens, and splendid garments; Persian architecture, poetry, music, and painting—all of this decisively shaped the high culture of these eastern Islamic lands. One of the Abbasid caliphs, himself an Arab, observed: “The Persians ruled for a thousand years and did not need us Arabs even for a day. We have been ruling them for one or two centuries and cannot do without them for an hour.”¹¹

Divisions and Controversies

The ideal of a unified Muslim community, so important to Muhammad, proved difficult to realize as conquest and conversion vastly enlarged the Islamic umma. A central problem was that of leadership and authority in the absence of Muhammad’s towering presence. Who should hold the role of caliph (KAY-lihf), the successor to Muhammad as the political leader of the umma, the protector and defender of the faith? That issue crystallized a variety of emerging conflicts within the Islamic world—between early and later converts, among various Arab tribes and factions, between Arabs and non-Arabs, between privileged and wealthy rulers and their far less fortunate subjects. Many of these political and social conflicts found expression in religious terms as various understandings of the Quran and of Muhammad’s life and teachings took shape within the growing Islamic community.

The first four caliphs, known among most Muslims as the Rightly Guided Caliphs (632–661), were close “companions of the Prophet,” selected by the Muslim elders of Medina. Division surfaced almost immediately as a series of Arab tribal rebellions and new “prophets” persuaded the first caliph, Abu Bakr, to suppress them forcibly. The third and fourth caliphs, Uthman and Ali, were both assassinated, and

■ **Comparison**

What is the difference between Sunni and Shia Islam?

by 656, less than twenty-five years after Muhammad's death, civil war pitted Muslim against Muslim.

Out of that conflict emerged one of the deepest and most enduring rifts within the Islamic world. On one side were the Sunni Muslims (SOON-nee), who held that the caliphs were rightful political and military leaders, selected by the Islamic community. On the other side of this sharp divide was the Shia (SHEE-ah) (an Arabic word meaning "party" or "faction") branch of Islam. Its adherents felt strongly that leadership in the Islamic world should derive from the line of Ali and his son Husayn, blood relatives of Muhammad, both of whom died at the hands of their political or religious enemies.

In the beginning, therefore, this divide was simply a political conflict without serious theological or religious meaning, but over time the Sunni/Shia split acquired deeper significance. For Sunni Muslims, religious authority in general emerged from the larger community, particularly from the religious scholars known as *ulama* (oo-leh-MAH). Shia Muslims, on the other hand, invested their leaders, known as *imams*, with a religious authority that the caliphs lacked, allowing them to infallibly interpret divine revelation and law. For much of early Islamic history, Shia Muslims saw themselves as the minority opposition within Islam. They felt that history had taken a wrong turn and that they were "the defenders of the oppressed, the critics and opponents of privilege and power," while the Sunnis were the advocates of the established order.¹² Various armed revolts by Shias over the centuries, most of which failed, led to a distinctive conception of martyrdom and to the expectation that their defeated leaders were merely in hiding and not really dead and that they would return in the fullness of time. Thus a messianic element entered Shia Islam. The Sunni/Shia schism became a lasting division in the Islamic world, reflected in conflicts among various Islamic states, and was exacerbated by further splits among the Shia. Those divisions echo still in the twenty-first century.

As the Arab Empire grew, its caliphs were transformed from modest Arab chiefs into absolute monarchs of the Byzantine or Persian variety, complete with elaborate court rituals, a complex bureaucracy, a standing army, and centralized systems of taxation and coinage. They were also subject to the dynastic rivalries and succession disputes common to other empires. The first dynasty, following the era of the Rightly Guided Caliphs, came from the Umayyad (oo-MEYE-ahd) family (ruled 661–750).



The Kaaba

Located in Mecca, this stone structure covered with a black cloth and known as the Kaaba, was originally home to the numerous deities of pre-Islamic Arabia. Cleansed by Muhammad, it became the sacred shrine of Islam and the destination of countless pilgrims undertaking the hajj. Part of that ritual involves circling the Kaaba seven times, as shown here in a photograph from 2004. (Dan Mohiuddin/Visual Connection Archive)

Under its leadership, the Arab Empire expanded greatly, caliphs became hereditary rulers, and the capital moved from Medina to the cosmopolitan Roman/Byzantine city of Damascus in Syria. Its ruling class was an Arab military aristocracy, drawn from various tribes. But Umayyad rule provoked growing criticism and unrest. The Shia viewed the Umayyad caliphs as illegitimate usurpers, and non-Arab Muslims resented their second-class citizenship in the empire. Many Arabs protested the luxurious living and impiety of their rulers. The Umayyads, they charged, “made God’s servants slaves, God’s property something to be taken by turns among the rich, and God’s religion a cause of corruption.”¹³

Such grievances lay behind the overthrow of the Umayyads in 750 and their replacement by a new Arab dynasty, the Abbasids. With a splendid new capital in Baghdad, the Abbasid caliphs presided over a flourishing and prosperous Islamic civilization in which non-Arabs, especially Persians, now played a prominent role. But the political unity of the Abbasid Empire did not last long. Beginning in the mid-ninth century, many local governors or military commanders effectively asserted the autonomy of their regions, while still giving formal allegiance to the caliph in Baghdad. Long before Mongol conquest put an official end to the Abbasid Empire in 1258, the Islamic world had fractured politically into a series of “sultanates,” many ruled by Persian or Turkish military dynasties.

■ Comparison

In what ways were Sufi Muslims critical of mainstream Islam?

A further tension within the world of Islam, though one that seldom produced violent conflict, lay in different answers to the central question: What does it mean to be a Muslim, to submit wholly to Allah? That question took on added urgency as the expanding Arab Empire incorporated various peoples and cultures that had been unknown during Muhammad’s lifetime. One answer lay in the development of the sharia (see Document 9.3, pp. 448–50), the body of Islamic law developed by religious scholars, the ulama, primarily in the eighth and ninth centuries.

Based on the Quran, the life and teachings of Muhammad, deductive reasoning, and the consensus of scholars, the emerging sharia addressed in great detail practically every aspect of life. It was a blueprint for an authentic Islamic society, providing detailed guidance for prayer and ritual cleansing; marriage, divorce, and inheritance; business and commercial relationships; the treatment of slaves; political life; and much more. Debates among the ulama led to the creation of four schools of law among Sunni Muslims and still others in the lands of Shia Islam. To the ulama and their followers, living as a Muslim meant following the sharia and thus participating in the creation of an Islamic society.

A second and quite different understanding of the faith emerged among those who saw the worldly success of Islamic civilization as a distraction and deviation from the purer spirituality of Muhammad’s time. Known as Sufis (SOO-fee), they represented Islam’s mystical dimension, in that they sought a direct and personal experience of the Divine. Through renunciation of the material world, meditation on the words of the Quran, chanting the names of God, the use of music and dance, the veneration of Muhammad and various “saints,” Sufis pursued an interior life, seek-

ing to tame the ego and achieve spiritual union with Allah. To describe that inexpressible experience, they often resorted to metaphors of drunkenness or the embrace of lovers. “Stain your prayer rug with wine,” urged the famous Sufi poet Hafiz, referring to the intoxication of the believer with the divine presence. (See Document 9.4, pp. 451–52, for another expression of Sufi religious sensibility from the thirteenth-century poet Rumi.)

This mystical tendency in Islamic practice, which became widely popular by the ninth and tenth centuries, was sharply critical of the more scholarly and legalistic practitioners of the sharia. To Sufis, establishment teachings about the law and correct behavior, while useful for daily living, did little to bring the believer into the presence of God. For some, even the Quran had its limits. Why spend time reading a love letter (the Quran), asked one Sufi master, when one might be in the very presence of the Beloved who wrote it?¹⁴ Furthermore, they felt that many of the ulama had been compromised by their association with worldly and corrupt governments. Sufis therefore often charted their own course to God, implicitly challenging the religious authority of the ulama. For these orthodox religious scholars, Sufi ideas and practice verged on heresy, as Sufis on occasion claimed unity with God, received new revelations, or incorporated novel religious practices from outside the Islamic world.

Despite their differences, the legalistic emphasis of the ulama and Sufi spirituality never became irreconcilable versions of Islam. A major Islamic thinker, al-Ghazali (1058–1111), himself both a legal scholar and a Sufi practitioner, in fact worked out an intellectual accommodation among different strands of Islamic thought. Rational philosophy alone could never enable believers to know Allah, he argued. Nor were revelation and the law sufficient, for Muslims must know God in their hearts, through direct personal encounter with Allah. Thus Sufism entered mainstream Islamic thinking, and Sufi spiritual practices long served as an element of popular Islam. Nonetheless, differences in emphasis remained an element of tension and sometimes discord within the world of Islam.

Women and Men in Early Islam

What did the rise of Islam and the making of the Arab Empire mean for the daily lives of women and their relationship with men? Virtually every aspect of this question has been and remains highly controversial. The debates begin with the Quran itself. Did its teachings release women from earlier restrictions, or did they impose new limitations? At the level of spiritual life, the Quran was quite clear and explicit: men and women were equal.



Sufis and Worldly Power

This early seventeenth-century painting from India illustrates the tension between Sufis and worldly authorities. Here the Muslim Mughal Emperor Jahangir gives his attention to the white-bearded Sufi holy man rather than to the kings and artists shown in the bottom left. (Freer Gallery of Art, Smithsonian Institution, Washington, D.C. Purchase, F1942.15a)

Change

How did the rise of Islam change the lives of women?



Men and Women at Worship

This sixteenth-century Persian painting of a mosque service shows older men with beards toward the front, younger men behind them, and veiled women and children in a separate area. (Bodleian Library, University of Oxford, Ms. Ouseley, Add 24, fol. 55v)

Those who surrender themselves to Allah and accept the true faith; who are devout, sincere, patient, humble, charitable, and chaste; who fast and are ever mindful of Allah—on these, both men and women, Allah will bestow forgiveness and rich reward.¹⁵

But in social terms, and especially within marriage, the Quran, like the written texts of almost all civilizations, viewed women as inferior and subordinate: “Men have authority over women because Allah has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient.”¹⁶ More specifically, the Quran provided a mix of rights, restrictions, and protections for women. Female infanticide, for example, widely practiced in many cultures as a means of gender selection, was now forbidden for Muslims. Women were given control over their own property, particularly their dowries, and were granted rights of inheritance, but at half the rate of their male counterparts. Marriage was considered a contract between consenting parties, thus making marriage by capture illegitimate. Divorce was possible for both parties, although it was far more readily available for men. The practice of taking multiple husbands, which operated in some pre-Islamic Arab tribes, was prohibited, while polygyny (the practice of having multiple wives) was permitted,

though more clearly regulated than before. Men were limited to four wives and required to treat each of them equally. The difficulty of doing so has been interpreted by some as virtually requiring monogamy. Men were, however, permitted to have sexual relations with female slaves, but any children born of those unions were free, as was the mother once her owner died. Furthermore, men were strongly encouraged to marry orphans, widows, and slaves.

Such Quranic prescriptions were but one factor shaping the lives of women and men. At least as important were the long-established practices of the societies into which Islam spread and the growing sophistication, prosperity, and urbanization of Islamic civilization. As had been the case in Athens and China during their “golden ages,” Muslim women, particularly in the upper classes, experienced growing restrictions as Islamic civilization flourished culturally and economically in the Abbasid era. In early Islamic times, a number of women played visible public roles, particularly Muhammad’s youngest wife, Aisha. Women prayed in the mosques, although separately, standing beside the men. Nor were women generally veiled or secluded. As the Arab empire grew in size and splendor, however, the position of women became more limited. The second caliph, Umar, asked women to offer prayers at home. Now veiling and the seclusion of women became standard practice among the upper and ruling classes, removing them from public life. Separate quarters within the homes of the wealthy were the domain of women, from which they could emerge only com-

pletely veiled. The caliph Mansur (ruled 754–775) carried this separation of the sexes even further when he ordered a separate bridge for women to be built over the Euphrates River in the new capital of Baghdad. Such seclusion was less possible for lower-class women, who lacked the servants of the rich and had to leave the home for shopping or work.

Such practices derived far more from established traditions of Middle Eastern cultures than from the Quran itself, but they soon gained an Islamic rationale in the writings of Muslim thinkers. The famous philosopher and religious scholar al-Ghazali clearly saw a relationship between Muslim piety and the separation of the sexes:

It is not permissible for a stranger to hear the sound of a pestle being pounded by a woman he does not know. If he knocks at the door, it is not proper for the woman to answer him softly and easily because men's hearts can be drawn to [women] for the most trifling [reason]. . . . However, if the woman has to answer the knock, she should stick her finger in her mouth so that her voice sounds like that of an old woman.¹⁷

Other signs of a tightening patriarchy—such as “honor killing” of women by their male relatives for violating sexual taboos and, in some places, clitorrectomy (female genital cutting)—likewise derived from local cultures, with no sanction in the Quran or Islamic law. Where they were practiced, such customs often came to be seen as Islamic, but they were certainly not limited to the Islamic world. In many cultures, concern with family honor linked to women's sexuality dictated harsh punishments for women who violated sexual taboos.

Negative views of women, presenting them variously as weak, deficient, and a sexually charged threat to men and social stability, emerged in the *hadiths* (hah-DEETHS), traditions about the sayings or actions of Muhammad, which became an important source of Islamic law. (See Document 9.2, pp. 447–48, for examples of *hadiths*.) A changing interpretation of the Adam and Eve story illustrates the point. The Quran attaches equal blame to both Adam and Eve for yielding to the temptation of Satan, and both alike ask for and receive God's forgiveness. Nothing suggests that Eve tempted or seduced Adam into sin. In later centuries, however, several *hadiths* and other writings took up Judeo-Christian versions of the story that blamed Eve, and thus women in general, for Adam's sin and for the punishment that followed, including expulsion from the garden and pain in childbirth.¹⁸

Even as women faced growing restrictions in society generally, Islam, like Buddhism and Christianity, also offered new outlets for them in religious life. The Sufi practice of mystical union with Allah allowed a greater role for women than did mainstream Islam. Some Sufi orders had parallel groups for women, and a few welcomed women as equal members. Among the earliest of well-known Sufi practitioners was Rabia, an eighth-century woman from Basra, who renounced numerous proposals of marriage and engaged, apparently successfully, in repeated religious debates with men. The greatest of the Sufi scholars, Ibn al-Arabi (1165–1240), sang the praises of divine beauty in an explicitly feminine form. The spiritual equality that the Quran accorded

to male and female alike allowed women also to aspire to union with God. But for some male Sufi scholars, such as the twelfth-century mystical poet Attar, doing so meant that “she is a man and one cannot any more call her a woman.”¹⁹

Beyond Sufi practice, within the world of Shia Islam, women teachers of the faith were called mullahs, the same as their male counterparts. Islamic education, either in the home or in Quranic schools, allowed some to become literate and a few to achieve higher levels of learning. Visits to the tombs of major Islamic figures as well as the ritual of the public bath likewise provided some opportunity for women to interact with other women beyond their own family circle.

Islam and Cultural Encounter: A Four-Way Comparison

In its earliest centuries, the rapid spread of Islam had been accompanied by the creation of an immense Arab Empire, very much in the tradition of earlier Mediterranean and Middle Eastern empires. By the tenth century, however, little political unity remained, and in 1258 even the powerless symbol of that earlier unity vanished as Mongol forces sacked Baghdad and killed the last Abbasid caliph. But even as the empire disintegrated, the civilization that was born within it grew and flourished. Perhaps the most significant sign of a flourishing Islamic civilization was the continued spread of the religion both within and beyond the boundaries of a vanishing Arab Empire (see Map 9.3), although that process differed considerably from place to place. The examples of India, Anatolia, West Africa, and Spain illustrate the various ways that Islam penetrated these societies as well as the rather different outcomes of these epic cultural encounters.

The Case of India

In South Asia, Islam found a permanent place in a long-established civilization as invasions by Turkic-speaking warrior groups from Central Asia, recently converted to Islam, brought the faith to northern India. Thus the Turks became the third major carrier of Islam, after the Arabs and Persians, as their conquests initiated an enduring encounter between Islam and a Hindu-based Indian civilization. Beginning around 1000, those conquests gave rise to a series of Turkic and Muslim regimes that governed much of India until the British takeover in the eighteenth and nineteenth centuries. The early centuries of this encounter were violent indeed, as the invaders smashed Hindu and Buddhist temples and carried off vast quantities of Indian treasure. With the establishment of the Sultanate of Delhi in 1206 (see Map 9.4), Turkic rule became more systematic, although their small numbers and internal conflicts allowed only a very modest penetration of Indian society.

In the centuries that followed, substantial Muslim communities emerged in India, particularly in regions less tightly integrated into the dominant Hindu culture. Disillusioned Buddhists as well as low-caste Hindus and untouchables found the more egalitarian Islam attractive. So did peoples just beginning to make the transition to

■ Comparison

What similarities and differences can you identify in the spread of Islam to India, Anatolia, West Africa, and Spain?



Map 9.3 The Growing World of Islam, 900–1500
Islam as a religion, a civilization, and an arena of commerce continued to grow even as the Arab Empire fragmented.

settled agriculture. Others benefited from converting to Islam by avoiding the tax imposed on non-Muslims. Sufis were particularly important in facilitating conversion, for India had always valued “god-filled men” who were detached from worldly affairs. Sufi holy men, willing to accommodate local gods and religious festivals, helped to develop a “popular Islam” that was not always so sharply distinguished from the more devotional forms of Hinduism.

Unlike the earlier experience of Islam in the Middle East, North Africa, and Persia, where Islam rapidly became the dominant faith, in India it was never able to claim more than 20 to 25 percent of the total population. Furthermore, Muslim communities were especially concentrated in the Punjab and Sind regions of northwestern India and in Bengal to the east. The core regions of Hindu culture in the northern Indian plain were not seriously challenged by the new faith, despite centuries of Muslim rule. One reason perhaps lay in the sharpness of the cultural divide between Islam and Hinduism. Islam was the most radically monotheistic of the world’s religions, forbidding any representation of Allah, while Hinduism was surely among the most prolifically polytheistic, generating endless statues and images of the Divine in many forms. The Muslim notion



Map 9.4 The Sultanate of Delhi

Between 1206 and 1526 a number of Muslim dynasties ruled northern India as the Delhi sultanate, while an explicitly Hindu kingdom of Vijayanagar arose in the south after 1340. It drew on north Indian Muslim architectural features and made use of Muslim mercenaries for its military forces.

of the equality of all believers contrasted sharply with the hierarchical assumptions of the caste system. The sexual modesty of Muslims was deeply offended by the open eroticism of some Hindu religious art.

Although such differences may have limited the appeal of Islam in India, they also may have prevented it from being absorbed into the tolerant and inclusive embrace of Hinduism as had so many other religious ideas, practices, and communities. The religious exclusivity of Islam, born of its firm monotheistic belief and the idea of a unique revelation, set a boundary that the great sponge of Hinduism could not completely absorb.

Certainly not all was conflict across that boundary. Many prominent Hindus willingly served in the political and military structures of a Muslim-ruled India. Mystical seekers after the divine blurred the distinction between Hindu and Muslim, suggesting that God was to be found “neither in temple nor in mosque.” “Look within your heart,” wrote the great fifteenth-century mystic poet Kabir, “for there you will find both [Allah] and Ram [a famous Hindu deity].”²⁰ During the early sixteenth century, a new and distinct religious tradition emerged in India, known as Sikhism (SIHK-iz’m), which blended elements of Islam, such as devotion to one universal God, with Hindu concepts, such as karma and rebirth. “There is no Hindu and no Muslim. All are

children of God,” declared Guru Nanak (1469–1539), the founder of Sikhism.

Nonetheless, Muslims usually lived quite separately, remaining a distinctive minority within an ancient Indian civilization, which they now largely governed but which they proved unable to completely transform.

The Case of Anatolia

At the same time as India was being subjected to Turkic invasion, so too was Anatolia (now modern Turkey), where the largely Christian and Greek-speaking population was then governed by the Byzantine Empire (see Map 9.2, p. 420, and Map 9.5). Here, as in India, the invaders initially wreaked havoc as Byzantine authority melted away in the eleventh century. Sufi practitioners likewise played a major role in the process of conversion. The outcome, however, was a far more profound cultural transformation than in India. By 1500, the population was 90 percent Muslim and largely Turkic-speaking, and Anatolia was the heartland of the powerful Turkish Ottoman Empire that had overrun Christian Byzantium. Why did the Turkic intrusion into Anatolia generate a much more thorough Islamization than in India?

■ Change

In what ways was Anatolia changed by its incorporation into the Islamic world?

One factor clearly lies in a very different demographic balance. The population of Anatolia—perhaps 8 million—was far smaller than India’s roughly 48 million people, but far more Turkic-speaking peoples settled in Anatolia, giving them a much greater cultural weight than the smaller colonizing force in India. Furthermore, the disruption of Anatolian society was much more extensive. Massacres, enslavement, famine, and flight led to a sharp drop in the native population. The Byzantine state had been fatally weakened. Church properties were confiscated, and monasteries were destroyed or deserted. Priests and bishops were sometimes unable to serve their congregations. Christians, though seldom forced to convert, suffered many discriminations. They had to wear special clothing and pay special taxes, and they were forbidden to ride saddled horses or carry swords. Not a few Christians came to believe that these disasters represented proof that Islam was the true religion.²¹ Thus Byzantine civilization in Anatolia, previously focused on the centralized institutions of church and state, was rendered leaderless and dispirited, whereas India’s decentralized civilization, lacking a unified political or religious establishment, was better able to absorb the shock of external invasion while retaining its core values and identity.

The Turkish rulers of Anatolia built a new society that welcomed converts and granted them material rewards and opportunity for high office. Moreover, the cultural barriers to conversion were arguably less severe than in India. The common monotheism of Islam and Christianity, and Muslim respect for Jesus and the Christian scriptures, made conversion easier than crossing the great gulf between Islam and Hinduism. Such similarities lent support to the suggestion of some Sufi teachers that the two religions were but different versions of the same faith. Sufis also established schools, mills, orchards, hospices, and rest places for travelers and thus replaced the destroyed or decaying institutions of Christian Anatolia.²² All of this contributed to the thorough religious transformation of Anatolia and laid a foundation for the Ottoman Empire, which by 1500 became the most impressive and powerful state within the Islamic world.

But the Islamization of Anatolia occurred within a distinctly Turkish context. A Turkish language, not Arabic, predominated. Some Sufi religious practices, such as ecstatic turning dances, derived from Central Asian Turkic shamanism (see Visual Source 7.5, p. 362). And Turkic



Map 9.5 The Ottoman Empire by the Mid-fifteenth Century

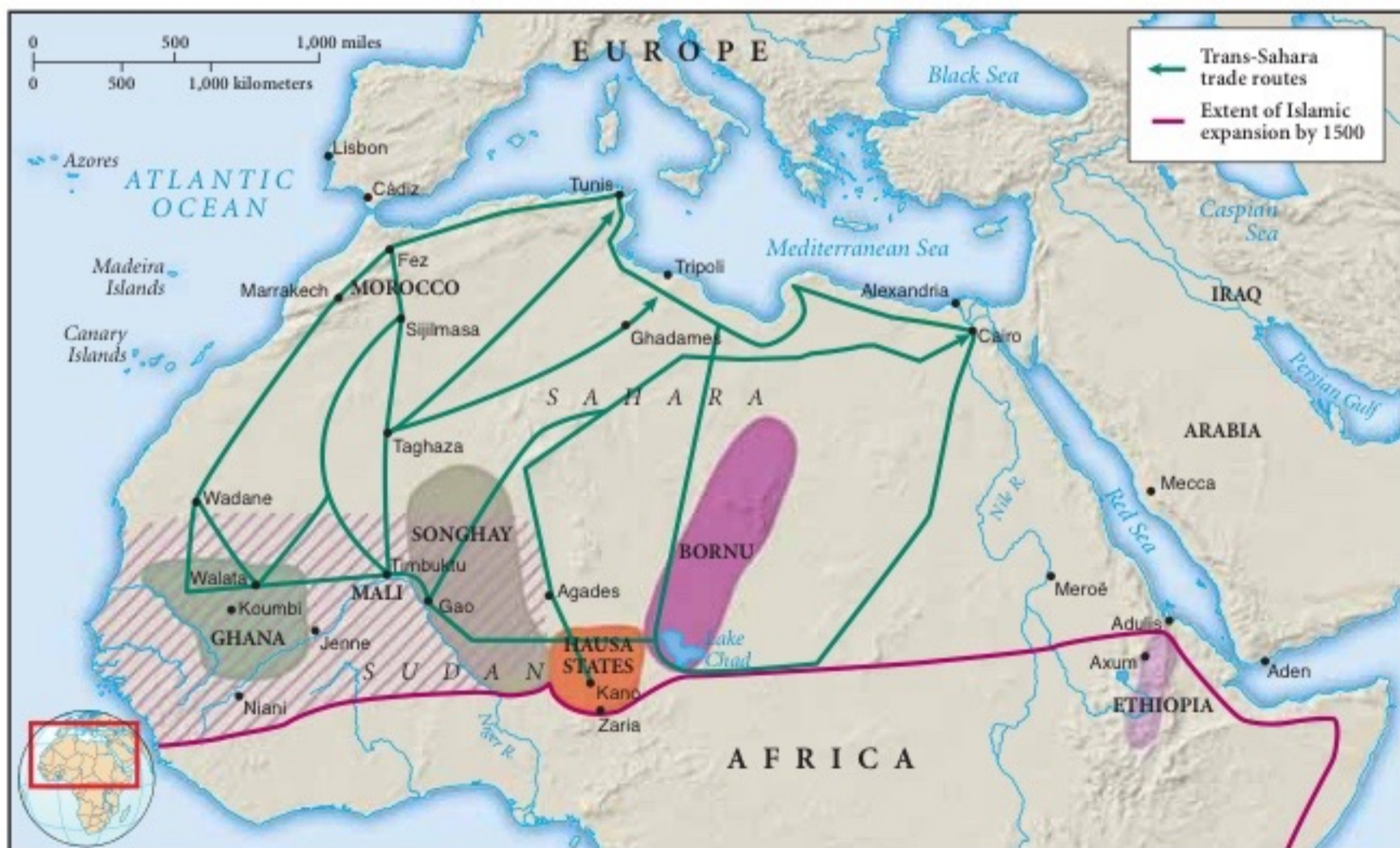
As Turkic-speaking migrants bearing the religion of Islam penetrated Anatolia, the Ottoman Empire took shape, reaching into southeastern Europe and finally displacing the Christian Byzantine Empire. Subsequently, it came to control much of the Middle East and North Africa as well.

traditions offering a freer, more gender-equal life for women, common among pastoral people, persisted well after conversion to Islam, much to the distress of the Arab Moroccan visitor Ibn Battuta during his travels among them in the fourteenth century: “A remarkable thing that I saw . . . was the respect shown to women by the Turks, for they hold a more dignified position than the men. . . . The windows of the tent are open and her face is visible, for the Turkish women do not veil themselves.”²³ He was not pleased.

The Case of West Africa

Still another pattern of Islamic expansion prevailed in West Africa. Here Islam accompanied Muslim traders across the Sahara rather than being brought by invading Arab or Turkic armies. Its gradual acceptance in the emerging civilization of West African states in the centuries after 1000 was largely peaceful and voluntary, lacking the incentives associated elsewhere with foreign conquest. Introduced by Muslim merchants from an already Islamized North Africa, the new faith was accepted primarily in the urban centers of the West African empires—Ghana, Mali, Songhay, Kanem-Bornu, and others (see Map 9.6 and the portrait of Mansa Musa, pp. 434–35). For African merchant communities, Islam provided an important link to Muslim trading partners, much as Buddhism had done in Southeast Asia. For the monarchs and their courts, it offered a source of literate officials to assist in state administration as well as religious legiti-

Map 9.6 West Africa and the World of Islam
Both trans-Saharan commerce and Islam linked the civilization of West Africa to the larger Muslim world.



macy, particularly for those who gained the prestige conferred by a pilgrimage to Mecca. Islam was a world religion with a single Creator-God, able to comfort and protect people whose political and economic horizons had expanded well beyond the local realm where ancestral spirits and traditional deities might be effective. It had a religious appeal for societies that were now participating in a wider world.

By the sixteenth century, a number of West African cities had become major centers of Islamic religious and intellectual life, attracting scholars from throughout the Muslim world. Timbuktu boasted more than 150 lower-level Quranic schools and several major centers of higher education with thousands of students from all over West Africa and beyond. Libraries held tens of thousands of books and scholarly manuscripts (see the image on p. 439). Monarchs subsidized the construction of mosques as West Africa became an integral part of a larger Islamic world. Arabic became an important language of religion, education, administration, and trade, but it did not become the dominant language of daily life. Nor did West Africa experience the massive migration of Arab peoples that had promoted the Arabization of North Africa and the Middle East. Moreover, in contrast to India and Anatolia, Sufi holy men played a far more modest role until at least the eighteenth century. Scholars, merchants, and rulers, rather than mystic preachers, initially established Islam in West Africa.

Islam remained the culture of urban elites and spread little into the rural areas of West Africa until the nineteenth century. No thorough religious transformation occurred in West Africa as it had in Anatolia. Although many rulers adopted Islam, they governed people who steadfastly practiced African religions and whose sensibilities they had to respect if social peace were to prevail. Thus they made few efforts to impose the new religion on their rural subjects or to govern in strict accordance with Islamic law. The fourteenth-century Arab visitor Ibn Battuta was appalled that practicing Muslims in Mali permitted their women to appear in public almost naked and to mingle freely with unrelated men. “The association of women with men is agreeable to us,” he was told, “and a part of good conduct to which no suspicion attaches. They are not like the women of your country.”²⁴ Ibn Battuta also noted with disapproval a “dance of the masks” on the occasion of an Islamic festival and the traditional practice of sprinkling dust on their heads as a sign of respect for the king. (See Document 7.3, pp. 350–53, for a fuller account of Ibn Battuta’s travels in West Africa.) Sonni Ali, a fifteenth-century ruler of Songhay, observed Ramadan and built mosques, but he also consulted traditional diviners and performed customary sacrifices. In such ways, Islam became Africanized even as parts of West Africa became Islamized.



The Great Mosque at Jenne

This mosque in the city of Jenne, initially constructed in the thirteenth century, illustrates the assimilation of Islam into West African civilization. (Antonello Lanzellotto/age fotostock)

PORTRAIT

Mansa Musa, West African Monarch and Muslim Pilgrim

In 1324, Mansa Musa, the ruler or *mansa* of the Kingdom of Mali, set out on an arduous journey from his West African homeland to the holy city of Mecca. His kingdom stretched from the Atlantic coast a thousand miles or more to the fabled inland city of Timbuktu and beyond, even as his pilgrimage to Mecca reflected the growing penetration of Islam in this emerging West African civilization. Mansa Musa was a pious Muslim, fluent in Arabic, inclined on occasion to free a few slaves, and an avid builder of mosques.

In the fourteenth century, Mali was an expanding empire. According to Musa, one of his immediate predecessors had launched a substantial maritime expedition “to discover the furthest limits of the Atlantic Ocean.”²⁵ The voyagers never returned, and no other record of it exists, but it is intriguing to consider that Africans and Europeans alike may have been exploring the Atlantic at roughly the same time. Mansa Musa, however, was more inclined to expand on land as he sought access to the gold fields to the south and the trans-Saharan trade network to the north.



Mansa Musa (Bibliothèque nationale de France)

Control of this lucrative commercial complex enriched Mansa Musa's empire, enabled a major building program of mosques and palaces, and turned the city of Timbuktu into a thriving center of trade, religion, and intellectual life. Merchants and scholars from across West and North Africa flocked to the city.

Mansa Musa's journey to Mecca has fascinated observers then and now. Such a pilgrimage has long been one of the duties—and privileges—

of all Muslims. It also added the prestigious title of *hajji* to their names. For rulers in particular it conveyed a spiritual power known as *baraka*, which helped legitimate their rule.

When Mansa Musa began his journey in 1324, he was accompanied by an enormous entourage, with thousands of fellow pilgrims, some 500 slaves, his wife and other women, hundreds of camels, and a huge quantity of gold. It was the gold that attracted the most attention, as he distributed it lavishly along his journey. Egyptian sources reported that the value of gold in their country was depressed for years after his visit. On his return trip, Mansa

The Case of Spain

The chief site of Islamic encounter with Christian Europe occurred in Spain, called al-Andalus by Muslims, which was conquered by Arab and Berber forces in the early eighth century during the first wave of Islamic expansion. By the tenth century, Muslim Spain was a vibrant civilization, often portrayed as a place of harmony and tolerance between its Muslim rulers and its Christian and Jewish subjects.

Certainly Spain's agricultural economy was the most prosperous in Europe during this time and its capital of Córdoba was among the largest and most splendid cities in the world. Muslims, Christians, and Jews alike contributed to a brilliant high culture in which astronomy, medicine, the arts, architecture, and literature flourished. Furthermore, social relationships among upper-class members of different faiths were easy and frequent. By 1000, perhaps 75 percent of the population had converted to Islam. Many of the remaining Christians learned Arabic, veiled their women, stopped eating pork, appreciated Arabic music and poetry, and sometimes married Muslims. One Chris-

Musa apparently had exhausted his supply and had to borrow money from Egyptian merchants at high interest rates. Those merchants also made a killing on Musa's pilgrims, who, unsophisticated in big-city shopping, were made to pay far more than their purchases were worth. Europeans too now became aware of Mansa Musa, featuring him holding a large nugget of gold in a famous map from 1375 with a caption reading: "This Negro lord is called Musa Mali. . . . So abundant is the gold found in his country that he is the richest and most noble king in all the land."²⁶

In Cairo, Mansa Musa displayed both his pride and his ignorance of Islamic law. Invited to see the sultan of Egypt, he was initially reluctant because of a protocol requirement to kiss the ground and the sultan's hand. He consented only when he was persuaded that he was really prostrating before God, not the sultan. And in conversation with learned clerics, Mansa Musa was surprised to learn that Muslim rulers were not allowed to take the beautiful unmarried women of their realm as concubines. "By God, I did not know that," he replied. "I hereby leave it and abandon it utterly."²⁷

In Mecca, Mansa Musa completed the requirements of the hajj, dressing in the common garb of all pilgrims, repeatedly circling the Kaaba, performing ritual prayers, and

visiting various sites associated with Muhammad's life, including a side trip to the Prophet's tomb in Medina. He also sought to recruit a number of sharifs, prestigious descendants of Muhammad's family, to add Islamic luster to his kingdom. After considerable difficulty and expense, he found four men who were willing to return with him to what Arabs understood to be the remote frontier of the Islamic world. Some reports suggested that they were simply freed slaves, hoping for better lives.

In the end, perhaps Mansa Musa's goals for the pilgrimage were achieved. On a personal level, one source reported that he was so moved by the pilgrimage that he actually considered abandoning his throne altogether and returning to Mecca where he might live as "a dweller near the sanctuary [the Kaaba]."²⁸ His visit certainly elevated Mali's status in the Islamic world. Some 200 years after that visit, one account of his pilgrimage placed the Sultan of Mali as one of four major rulers in the Islamic world, equal to those of Baghdad and Egypt. Mansa Musa would have been pleased.

Question: What significance did Mansa Musa likely attach to his pilgrimage? How might Egyptians, Arabians, and Europeans have viewed it?

tian bishop complained that Spanish Christians knew the rules of Arabic grammar better than those of Latin. During the reign of Abd al-Rahman III (ruled 912–961), freedom of worship was declared as well as the opportunity for all to rise in the bureaucracy of the state.

But this so-called golden age of Muslim Spain was both limited and brief. Even assimilated or Arabized Christians remained religious infidels and second-class citizens in the eyes of their Muslim counterparts, and by the late tenth century toleration began to erode. The Córdoba-based regime fragmented into numerous rival states. Warfare with the remaining Christian kingdoms in northern Spain picked up in the tenth and eleventh centuries, and more puritanical and rigid forms of Islam entered Spain from North Africa. Under the rule of al-Mansur (ruled 981–1002), an official policy of tolerance turned to one of overt persecution against Christians, which now included the plundering of churches and the seizure of their wealth, although he employed many Christian mercenaries in his armies. Social life also changed. Devout Muslims avoided contact with Christians; Christian homes had to be built

lower than those of Muslims; priests were forbidden to carry a cross or a Bible, lest they offend Muslim sensibilities; and Arabized Christians were permitted to live only in particular places. Thus, writes one scholar, “the era of harmonious interaction between Muslim and Christian in Spain came to an end, replaced by intolerance, prejudice, and mutual suspicion.”²⁹

That intolerance intensified as the Christian reconquest of Spain gained ground after 1200. The end came in 1492, when Ferdinand and Isabella, the Catholic monarchs of a unified Spain, took Granada, the last Muslim stronghold on the Iberian Peninsula. To Christopher Columbus, who witnessed the event before leaving on his first trans-Atlantic voyage, it was a grand Christian triumph. “I saw the royal banners of your Highnesses planted by force of arms upon the towers of the Alhambra,” he wrote. To Muslims, it was a catastrophe. Tradition has it that Boabdil, the final ruler of Muslim Granada, wept as he left his beloved city for the last time. Observing his grief, Boabdil’s mother famously said to him: “Thou dost weep like a woman for what thou couldst not defend as a man.”

After the conquest, many Muslims were forced to emigrate, replaced by Christian settlers. While those who remained under Christian rule were legally guaranteed freedom of worship, they were forbidden to make converts, to give the call to prayer, or to go on pilgrimage. And all Jews, some 200,000 of them, were expelled from the country. In the early seventeenth century, even Muslim converts to Christianity were likewise banished from Spain. And yet cultural interchange persisted for a time. The translation of Arab texts into Latin continued under Christian rule, while Christian churches and palaces were constructed on the sites of older mosques and incorporated Islamic artistic and architectural features.

Thus Spain, unlike most other regions incorporated into the Islamic world, experienced a religious reversal as Christian rule was reestablished and Islam painfully eradicated from the Iberian Peninsula. In world historical terms, perhaps the chief significance of Muslim Spain was its role in making the rich heritage of Islamic learning available to Christian Europe. As a cross-cultural encounter, it was largely a one-way street. European scholars wanted the secular knowledge—Greek as well as Arab—that had accumulated in the Islamic world, and they flocked to Spain to acquire it. That knowledge of philosophy, mathematics, medicine, optics, astronomy, botany, and more played a major role in the making of a new European civilization in the thirteenth century and beyond. Muslim Spain remained only as a memory.

SUMMING UP SO FAR

“Islam had a revolutionary impact on every society that it touched.” What evidence might support this statement, and what might challenge it?

The World of Islam as a New Civilization

As the religion spread and the Abbasid dynasty declined, the civilization of Islam, unlike that of China but similar to Western Christendom, operated without a dominant political center, bound more by a shared religious culture than by a shared state. Twice that civilization was threatened from outside. The most serious intrusion came during the thirteenth century from the Mongols, whose conquest of Central Asia

and Persia proved devastating while incorporating many Muslims within the huge Mongol domains (see Chapter 11). Less serious but more well known, at least in the West, were the Christian crusaders who established in the twelfth and thirteenth centuries several small and temporary outposts along the eastern Mediterranean (see Chapter 10).

Despite these external threats and its various internal conflicts, Islamic civilization flourished and often prospered, embracing at least parts of virtually every other civilization in the Afro-Eurasian hemisphere. It was in that sense “history’s first truly global civilization,” although the Americas, of course, were not involved.³⁰ What held the Islamic world together? What enabled many people to feel themselves part of a single civilization despite its political fragmentation, religious controversies, and cultural and regional diversity?

Networks of Faith

At the core of that vast civilization was a common commitment to Islam. No group was more important in the transmission of those beliefs and practices than the ulama. These learned scholars were not “priests” in the Christian sense, for in Islam, at least theoretically, no person could stand between the believer and Allah. Rather they served as judges, interpreters, administrators, prayer leaders, and reciters of the Quran, but especially as preservers and teachers of the sharia. Supported mostly by their local communities, some also received the patronage of sultans, or rulers, and were therefore subject to criticism for corruption and undue submission to state authority. In their homes, mosques, shrines, and Quranic schools, the ulama passed on the core teachings of the faith. Beginning in the eleventh century, formal colleges called *madrassas* offered more advanced instruction in the Quran and the sayings of Muhammad; grammar and rhetoric; sometimes philosophy, theology, mathematics, and medicine; and, above all else, law. Teaching was informal, mostly oral, and involved much memorization of texts. It was also largely conservative, seeking to preserve an established body of Islamic learning.

The ulama were an “international elite,” and the system of education they created served to bind together an immense and diverse civilization. Common texts were shared widely across the world of Islam. Students and teachers alike traveled great distances in search of the most learned scholars. From Indonesia to West Africa, educated Muslims inhabited a “shared world of debate and reference.”³¹

Paralleling the educational network of the ulama were the emerging religious orders of the Sufis. By the tenth century, particular Sufi *shaykhs* (shakes), or teachers, began to attract groups of disciples who were eager to learn their unique devotional practices and techniques of personal transformation. The disciples usually swore allegiance to their teacher and valued highly the chain of transmission by which those teachings and practices had come down from earlier masters. In the twelfth and thirteenth centuries, Sufis began to organize in a variety of larger associations, some limited to particular regions and others with chapters throughout the Islamic world. The

■ Description

What makes it possible to speak of the Islamic world as a distinct and coherent civilization?

Qadiriya order, for example, began in Baghdad but spread widely throughout the Arab world and into sub-Saharan Africa.

Sufi orders were especially significant in the frontier regions of Islam because they followed conquering armies or traders into Central and Southeast Asia, India, Anatolia, parts of Africa, and elsewhere. Their devotional teachings, modest ways of living, and reputation for supernatural powers gained a hearing for the new faith. Their emphasis on personal experience of the Divine, rather than on the law, allowed the Sufis to accommodate elements of local belief and practice and encouraged the growth of a popular or blended Islam. The veneration of deceased Sufi “saints,” or “friends of God,” particularly at their tombs, created sacred spaces that enabled Islam to take root in many places despite its foreign origins. But that flexibility also often earned Sufi practitioners the enmity of the ulama, who were sharply critical of any deviations from the sharia.

Like the madrassas and the sharia, Sufi religious ideas and institutions spanned the Islamic world and were yet another thread in the cosmopolitan web of Islamic civilization. Particular devotional teachings and practices spread widely, as did the writings of such famous Sufi poets as Hafiz and Rumi. (For the poetry of Rumi, see Document 9.4, pp. 451–52.) Devotees made pilgrimages to the distant tombs of famous teachers, who, they often believed, might intercede with God on their behalf. Wandering Sufis, in search of the wisdom of renowned shaykhs, found fellow seekers and welcome shelter in the compounds of these religious orders.

In addition to the networks of the Sufis and the ulama, many thousands of people, from kings to peasants, made the grand pilgrimage to Mecca—the hajj—no doubt gaining some sense of the umma. There men and women together, hailing from all over the Islamic world, joined as one people to rehearse the central elements of their faith. The claims of local identities based on family, clan, tribe, ethnicity, or state never disappeared, but now overarching them all was the inclusive unity of the Muslim community.

Networks of Exchange

■ Connection

In what ways was the world of Islam a “cosmopolitan civilization”?

The world of Islamic civilization cohered not only as a network of faith but also as an immense arena of exchange in which goods, technologies, food products, and ideas circulated widely. It rapidly became a vast trading zone of hemispheric dimensions. In part, this was due to its central location in the Afro-Eurasian world and the breaking down of earlier political barriers between the Byzantine and Persian empires. Furthermore, commerce was valued positively within Islamic teaching, for Muhammad himself had been a trader. The pilgrimage to Mecca, as well as the urbanization that accompanied the growth of Islamic civilization, likewise fostered commerce. Baghdad, established in 756 as the capital of the Abbasid Empire, soon grew into a magnificent city of half a million people. The appetite of urban elites for luxury goods stimulated both craft production and the desire for foreign products.

Thus Muslim merchants, Arabs and Persians in particular, quickly became prominent and sometimes dominant players in all of the major Afro-Eurasian trade routes

of the third-wave era—in the Mediterranean Sea, along the revived Silk Roads, across the Sahara, and throughout the Indian Ocean basin (see Chapter 7). By the eighth century, Arab and Persian traders had established a commercial colony in Canton in southern China, thus linking the Islamic heartland with Asia's other giant and flourishing economy. Various forms of banking, partnerships, business contracts, and instruments for granting credit facilitated these long-distance economic relationships and generated a prosperous, sophisticated, and highly commercialized economy that spanned the Old World.³²

The vast expanses of Islamic civilization also contributed to ecological change as agricultural products and practices spread from one region to another, a process already under way in the earlier Roman and Persian empires. The Muslim conquest of northwestern India opened the Middle East to a veritable treasure trove of crops that had been domesticated long before in South and Southeast Asia, including rice, sugarcane, new strains of sorghum, hard wheat, bananas, lemons, limes, watermelons, coconut palms, spinach, artichokes, and cotton. Some of these subsequently found their way into the Middle East and Africa and by the thirteenth century to Europe as well.³³ Both cotton and sugarcane, associated with complex production processes and slave labor, came to play central roles in the formation of the modern global system after 1500. These new crops, together with the diffusion of Middle Eastern and Indian irrigation systems, contributed to an “Islamic Green Revolution” of increased food production as well as to population growth, urbanization, and industrial development across the Islamic world.

Technology too diffused widely within the realm of Islam. Ancient Persian techniques for obtaining water by drilling into the sides of hills now spread across North Africa as far west as Morocco. Muslim technicians made improvements on rockets, first developed in China, by developing one that carried a small warhead and another used to attack ships.³⁴ Papermaking techniques entered the Abbasid Empire from China in the eighth century, with paper mills soon operating in Persia, Iraq, and Egypt. This revolutionary technology, which everywhere served to strengthen bureaucratic governments, passed from the Middle East into India and Europe over the following centuries.

Ideas likewise circulated across the Islamic world. The religion itself drew heavily and quite openly on Jewish and Christian precedents. Persia also contributed much in the way of bureaucratic practice, court ritual, and poetry, with Persian becoming a major literary language in elite circles. Scientific, medical, and philosophical texts, especially from ancient Greece, the Hellenistic world, and India, were systematically



A Muslim Astronomical Observatory

Drawing initially on Greek, Indian, and Persian astronomy, the Islamic world after 1000 developed its own distinctive tradition of astronomical observation and prediction, reflected in this Turkish observatory constructed in 1557. Muslim astronomy subsequently exercised considerable influence in both China and Europe. (University Library, Istanbul, Turkey/The Bridgeman Art Library)

Snapshot Key Achievements in Islamic Science and Scholarship

Person/Dates	Achievement
al-Khwarazim (790–840)	Mathematician; spread use of Arabic numerals in Islamic world; wrote first book on algebra
al-Razi (865–925)	Discovered sulfuric acid; wrote a vast encyclopedia of medicine drawing on Greek, Syrian, Indian, and Persian work and his own clinical observation
al-Biruni (973–1048)	Mathematician, astronomer, cartographer; calculated the radius of the earth with great accuracy; worked out numerous mathematical innovations; developed a technique for displaying a hemisphere on a plane
Ibn Sina (Avicenna) (980–1037)	Prolific writer in almost all fields of science and philosophy; especially known for <i>Canon of Medicine</i> , a fourteen-volume work that set standards for medical practice in Islamic and Christian worlds for centuries
Omar Khayyam (1048–1131)	Mathematician; critic of Euclid's geometry; measured the solar year with great accuracy; Sufi poet; author of <i>The Rubaiyat</i>
Ibn Rushd (Averroës) (1126–1198)	Translated and commented widely on Aristotle; rationalist philosopher; made major contributions in law, mathematics, and medicine
Nasir al-Din Tusi (1201–1274)	Founder of the famous Maragha observatory in Persia (data from Maragha probably influenced Copernicus); mapped the motion of stars and planets
Ibn Khaldun (1332–1406)	Greatest Arab historian; identified trends and structures in world history over long periods of time

translated into Arabic, for several centuries providing an enormous boost to Islamic scholarship and science. In 830, the Abbasid caliph al-Mamun, himself a poet and scholar with a passion for foreign learning, established the House of Wisdom in Baghdad as an academic center for this research and translation. Stimulated by Greek texts, a school of Islamic thinkers known as Mutazalites (“those who stand apart”) argued that reason, rather than revelation, was the “surest way to truth.”³⁵ In the long run, however, the philosophers’ emphasis on logic, rationality, and the laws of nature was subject to increasing criticism by those who held that only the Quran, the sayings of the Prophet, or mystical experience represented a genuine path to God.

But the realm of Islam was much more than a museum of ancient achievements from the civilizations that it encompassed. Those traditions mixed and blended to generate a distinctive Islamic civilization with many new contributions to the world of learning.³⁶ (See the Snapshot on p. 440.) Using Indian numerical notation, for example, Arab scholars developed algebra as a novel mathematical discipline. They also undertook much original work in astronomy and optics. They built on earlier Greek and Indian practice to create a remarkable tradition in medicine and pharmacology. Arab physicians such as al-Razi and Ibn Sina accurately diagnosed many diseases, such as hay fever, measles, smallpox, diphtheria, rabies, and diabetes. In addition, treatments such as using a mercury ointment for scabies, cataract and hernia operations, and filling teeth with gold emerged from Arab doctors. The first hospitals, traveling clinics, and examinations for physicians and pharmacologists also were developed within the Islamic world. In the eleventh and twelfth centuries, this enormous body of Arab medical scholarship entered Europe via Spain, and it remained at the core of European medical practice for many centuries.³⁷

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Reflections: Past and Present: Choosing Our History

Prominent among the many uses of history is the perspective it provides on the present. Although historians sometimes worry that an excessive “present-mindedness” may distort our perception of the past, all of us look to history, almost instinctively, to comprehend the world we now inhabit. Given the obvious importance of the Islamic world in the international arena of the twenty-first century, how might some grasp of the early development of Islamic civilization assist us in understanding our present circumstances?

Certainly that history reminds us of the central role that Islam played in the Afro-Eurasian world for a thousand years or more. From 600 to 1600 or later, it was a proud, cosmopolitan, often prosperous, and frequently powerful civilization that spanned Africa, Europe, the Middle East, and Asia. What followed were several centuries of European or Western imperialism that many Muslims found humiliating, even if some were attracted by elements of modern Western culture. In their recent efforts to overcome those centuries of subordination and exploitation, Muslims have found encouragement and inspiration in reflecting on the more distant and perhaps more glorious past. But they have not all chosen to emphasize the same past. Those labeled as “fundamentalists” have often viewed the early Islamic community associated with Medina, Mecca, and Muhammad as a model for Islamic renewal in the present. Others, often known as Islamic modernizers, have looked to the somewhat later achievements of Islamic science and scholarship as a foundation for a more open engagement with the West and the modern world.

The history of Islam also reveals to us a world of great diversity and debate. Sharp religious differences between Sunni and Shia understandings of the faith; differences in emphasis between advocates of the sharia and of Sufi spirituality; political conflicts

among various groups and regions within the larger Islamic world; different postures toward women in Arab lands and in West Africa—all of this and more divided the umma and divide it still. Recalling that diversity is a useful reminder for any who would tag all Muslims with a single label.

A further dimension of that diversity lies in the many cultural encounters that the spread of Islam has spawned. Sometimes great conflict and violence have accompanied those encounters as in the Crusades and in Turkic invasions of India and Anatolia. At other times and places, Muslims and non-Muslims have lived together in relative tranquility and tolerance—in Spain, in West Africa, in India, and in the Ottoman Empire. Some commentaries on the current interaction of Islam and the West seem to assume an eternal hostility or an inevitable clash of civilizations. The record of the past, however, shows considerable variation in the interaction of Muslims and others. While the past certainly shapes and conditions what happens next, the future, as always, remains open. Within limits, we can choose the history on which we seek to build.

Second Thoughts

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Big Picture Questions

1. How might you account for the immense religious and political/military success of Islam in its early centuries?
2. In what ways might Islamic civilization be described as cosmopolitan, international, or global?
3. "Islam was simultaneously a single world of shared meaning and interaction and a series of separate, distinct, and conflicting communities." What evidence could you provide to support both sides of this argument?
4. What changes did Islamic expansion generate in those societies that encountered it, and how was Islam itself transformed by those encounters?
5. **Looking Back:** What distinguished the early centuries of Islamic history from a similar phase in the history of Christianity and Buddhism?

Next Steps: For Further Study

Reza Aslan, *No God but God* (2005). A well-written and popular history of Islam by an Iranian immigrant to the United States.

Fred M. Donner, *Muhammad and the Believers* (2010). An innovative account of the first century of Islam by a leading scholar of that era.

Richard Eaton, *Islamic History as Global History* (1990). A short account by a major scholar that examines Islam in a global framework.

John Esposito, ed., *The Oxford History of Islam* (1999). Up-to-date essays on various periods and themes in Islamic history. Beautifully illustrated.

Francis Robinson, ed., *Cambridge Illustrated History of the Islamic World* (1996). A series of essays by major scholars, with lovely pictures and maps.

Judith Tucker, *Gender and Islamic History* (1994). A brief overview of the changing lives of Islamic women.

"The Travels of Ibn Battuta: A Virtual Tour with the Fourteenth Century Traveler," <http://fms-sfusd-ca.schoolloop.com/Battuta>. A beautifully illustrated journey across the Islamic world in the early 1300s.

For Web sites and additional documents related to this chapter, see **Make History** at bedfordstmartins.com/highschool/strayer.

3. **Considering gender and Islam:** How do these documents represent the roles of men and women in Islamic society? Pay particular attention to differences in emphasis.
 4. **Seeking additional sources:** Notice that all of these documents derive from literate elites, and each of them suggests or prescribes appropriate behavior. What additional documents would you need if you were to assess the impact of these prescriptions on the lives of ordinary people? What specific questions might you want to pose to such documents?
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