**Chapter 11: Chapter Outline**

The following annotated chapter outline will help you review the major topics covered in this chapter.

**Instructions:** Review the outline to recall events and their relationships as presented in the chapter. Return to skim any sections that seem unfamiliar.

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| I. Opening Vignette |
| A.  By the start of the twenty-first century, Islam had acquired a significant presence in the United States . |
|   | 1.  more than 1,200 mosques |
|   | 2.  about 8 million Muslims (some 2 million are African Americans) |
| B.  The second half of the twentieth century saw the growing international influence of Islam. |
| C.  Islam had already been prominent in the world between 600 and 1600. |
|   | 1.  encompassed parts of Africa, Europe, Middle East, and Asia |
|   | 2.  enormously significant in world history |
|   | 3.  creation of a new and innovative civilization |
|   | 4.  was the largest and most influential of the third-wave civilizations |
|   | 5.  Islam’s reach generated major cultural encounters |
| D.  In the year 2000, there were perhaps 1.2 billion Muslims in the world (22 percent of the world’s population). |
|   |   |   |  |
| II. The Birth of a New Religion |
| A.  The Homeland of Islam |
|   | 1.  unlike most religious/cultural traditions, Islam emerged from a marginal region |
|   | 2.  Arabian Peninsula as home of nomadic Arabs (Bedouins) |
|   |   | a.  fiercely independent clans and tribes |
|   |   |   | b.  variety of gods |
|   | 3.  Arabia also had sedentary, agricultural areas |
|   | 4.  Arabia lay on important East–West trade routes |
|   |   |   | a.  Mecca became important as a trade center |
|   |   |   | b.  the Kaaba was the most prominent religious shrine |
|   |   |   | c.  the Quraysh tribe controlled local trade and pilgrimage |
|   | 5.  Arabia was on the edge of the Byzantine and Sassanid empires |
|   |   |   | a.  so Arabs knew some practices of these empires |
|   |   |   | b.  Judaism, Christianity, and Zoroastrianism had spread among Arabs |
| B.  The Messenger and the Message |
|   | 1.  the prophet of Islam was Muhammad Ibn Abdullah (570–632 c.e.) |
|   |   |   | a.  orphaned at a young age |
|   |   |   | b.  became a prosperous merchant thanks to marriage to Khadija |
|   |   |   | c.  took to withdrawal and meditation |
|   | 2.  beginning of revelations from Allah in 610 c.e. |
|   |   |   | a.  revelations recorded in the Quran |
|   |   |   | b.  when heard in its original Arabic, believed to convey the presence of the divine |
|   | 3.  radically new teachings |
|   |   |   | a.  monotheistic |
|   |   |   | b.  Muhammad as “the seal of the prophets” |
|   |   |   | c.  return to old, pure religion of Abraham |
|   |   |   | d.  central tenet: submission to Allah (Muslim = “one who submits”) |
|   |   |   | e.  need to create a new society of social justice, equality, and care for others (the *umma*) |
|   | 4.  core message summarized in the Five Pillars of Islam |
|   |   |   | a.  first pillar is simple profession: “There is no god but Allah, and Muhammad is the messenger of God.” |
|   |   |   | b.  prayer five times a day at prescribed times |
|   |   |   | c.  generous giving to help the community and the needy |
|   |   |   | d.  fasting during the month of Ramadan |
|   |   |   | e.  pilgrimage to Mecca (*hajj*) |
|   | 5.  *jihad* (“struggle”) is sometimes called the “sixth pillar” |
|   |   |   | a.  “greater jihad”: personal spiritual striving |
|   |   |   | b.  “lesser jihad”/“jihad of the sword”: armed struggle against unbelief and evil |
|   |   |   | c.  understanding of the concept has varied widely over time |
| C.  The Transformation of Arabia |
|   | 1.  Muhammad attracted a small following, aroused opposition from Meccan elites |
|   |   |   | a.  in 622, emigrated to Yathrib/Medina (the *hijra*) |
|   |   |   | b.  created Islamic community (umma) in Medina |
|   |   |   | c.  broke definitively from Judaism |
|   | 2.  rapid expansion throughout Arabia |
|   |   |   | a.  military successes led to alliances |
|   |   |   | b.  large-scale conversion |
|   |   |   | c.  consolidation of Islamic control throughout Arabia by time of Muhammad’s death in 632 |
|   | 3.  fundamental differences between births of Islam and Christianity |
|   |   |   | a.  Islam did not grow up as persecuted minority religion |
|   |   |   | b.  Islam didn’t separate “church” and state |
|   |   |   |   |
| III. The Making of an Arab Empire |
| A.  The Arab state grew to include all or part of Egyptian, Roman/Byzantine, Persian, Mesopotamian, and Indian civilizations. |
|   | 1.  many both in and out of Arab Empire converted to Islam |
|   | 2.  Arabic culture and language spread widely |
|   | 3.  Islam became a new third-wave civilization |
| B.  War and Conquest |
|   | 1.  Arabic conquests were a continuation of long-term raiding pattern |
|   | 2.  new level of political organization allowed greater mobilization |
|   | 3.  Byzantine and Persian empires were weakened by long wars and internal revolts |
|   | 4.  limits of Arab expansion: |
|   |   |   | a.  defeated Sassanid Empire in the 650s, took half of Byzantium |
|   |   |   | b.  in early 700s, conquered most of Spain , attacked France |
|   |   |   | c.  to the east, reached the Indus River |
|   |   |   | d.  in 751, Arabs crushed a Chinese army at the Battle of Talas River |
|   | 5.  reasons for expansion: |
|   |   |   | a.  economic: capture trade routes and agricultural regions |
|   |   |   | b.  individual Arabs sought wealth and social promotion |
|   |   |   | c.  communal: conquest helped hold the umma together |
|   |   |   | d.  religious: bring righteous government to the conquered |
|   | 6.  conquest was not too destructive |
|   |   |   | a.  Arab soldiers were restricted to garrison towns |
|   |   |   | b.  local elites and bureaucracies were incorporated into empire |
| C.  Conversion to Islam |
|   | 1.  initial conversion for many was “social conversion,” not deep spiritual change |
|   | 2.  Islam’s kinship to Judaism, Christianity, and Zoroastrianism made it attractive |
|   | 3.  Islam was associated from the beginning with a powerful state—suggested that Allah was a good god to have on your side |
|   | 4.  the state provided incentives for conversion |
|   |   |   | a.  earliest converts included slaves and prisoners of war |
|   |   |   | b.  converts didn’t have to pay the jizya |
|   |   |   | c.  Islam favored commerce |
|   |   |   | d.  social climbers were helped by conversion |
|   | 5.  resistance to conversion among Berbers of North Africa, some Spanish Christians, some Persian Zoroastrians |
|   | 6.  around 80 percent of the population of Persia converted between 750 and 900 |
|   | 7.  some areas ( Egypt , North Africa , Iraq ) also converted to Arabic culture and language |
| D.  Divisions in the Islamic World |
|   | 1.  a central problem: who should serve as successor to Muhammad (caliph)? |
|   | 2.  first four caliphs (the Rightly Guided Caliphs, 632–661) were companions of Muhammad |
|   |   |   | a.  had to put down Arab tribal rebellions and new prophets |
|   |   |   | b.  Uthman and Ali were both assassinated |
|   |   |   | c.  civil war by 656 |
|   | 3.  result was the Sunni/Shia split of Islam |
|   |   |   | a.  Sunni Muslims: caliphs were rightful political and military leaders, chosen by the Islamic community |
|   |   |   | b.  Shia Muslims: leaders should be blood relatives of Muhammad, descended from Ali and his son Husayn |
|   |   |   | c.  started as a political conflict but became religious |
|   |   |   | d.  Sunnis: religious authority derives from the larger community |
|   |   |   | e.  Shias: *imams* have religious authority |
|   |   |   | f.  Shias identified themselves as opponents of privilege |
|   | 4.  over time, caliphs became absolute monarchs |
|   |   |   | a.  Umayyad dynasty (661–750) was a time of great expansion |
|   |   |   | b.  Abbasid dynasty overthrew Umayyads in 750 |
|   | 5.  basic religious issue: what does it mean to be a Muslim? |
|   |   |   | a.  Islamic law (the *sharia*) helped answer the question |
|   |   |   | b.  reaction against the distraction of worldly success: *Sufis* |
|   |   |   | c.  the ulama and Sufism weren’t entirely incompatible—e.g., al-Ghazali (1058–1111) |
|   |   |   | d.  but there was often tension between the two approaches |
| E.  Women and Men in Early Islam |
|   | 1.  what rise of Islam meant for women remains highly controversial |
|   | 2.  spiritual level: Quran stated explicitly that women and men were equals |
|   | 3.  social level: Quran viewed women as subordinate, especially in marriage |
|   | 4.  | Quran helped women in some ways (banned female infanticide, gave women control over their own property, granted limited rights of inheritance, required woman’s consent to a marriage, recognized a woman’s right to sexual satisfaction) |
|   | 5.  social practices of lands where Islam spread were also important in defining women’s roles |
|   |   |   | a.  early Islam: some women played public roles; prayed in mosques, weren’t veiled or secluded |
|   |   |   | b.  growing restrictions on women (especially in upper classes) under Abbasids |
|   |   |   | c.  veiling and seclusion became standard among upper, ruling classes |
|   |   |   | d.  lower-class women didn’t have the “luxury” of seclusion |
|   |   |   | e.  practices were determined by Middle Eastern traditions much more than by Quran |
|   | 6.  *hadiths* (traditions about Muhammad) developed more negative images of women |
|   | 7.  Islam offered new religious outlets for women, especially as Sufis |
|   |   |   |   |
| IV. Islam and Cultural Encounter: A Four-Way Comparison |
| A.  The Arab Empire had all but disintegrated politically by the tenth century. |
|   | 1.  last Abbasid caliph killed when Mongols sacked Baghdad in 1258 |
|   | 2.  but Islamic civilization continued to flourish and expand |
| B.  The Case of India |
|   | 1.  Turkic-speaking invaders brought Islam to India |
|   | 2.  establishment of Turkic and Muslim regimes in India beginning ca. 1000 |
|   |   |   | a.  at first, violent destruction of Hindu and Buddhist temples |
|   |   |   | b.  Sultanate of Delhi (founded 1206) became more systematic |
|   | 3.  emergence of Muslim communities in India |
|   |   |   | a.  Buddhists and low-caste Hindus found Islam attractive |
|   |   |   | b.  newly agrarian people also liked Islam |
|   |   |   | c.  subjects of Muslim rulers converted to lighten tax burden |
|   |   |   | d.  Sufis fit mold of Indian holy men, encouraged conversion |
|   |   |   | e.  at height, 20–25 percent of Indian population converted to Islam |
|   |   |   | f.  | sharp cultural divide between Islam and Hinduism: monotheism vs. polytheism; equality of believers vs. caste system; sexual modesty vs. open eroticism |
|   | 4.  interaction of Hindus and Muslims |
|   |   |   | a.  many Hindus served Muslim rulers |
|   |   |   | b.  mystics blurred the line between the two religions |
|   |   |   | c.  Sikhism founded in early sixteenth century by Guru Nanak (1469–1539); syncretic religion with elements of both Islam and Hinduism |
|   |   |   | d.  Muslims remained as a distinctive minority |
| C.  The Case of Anatolia |
|   | 1.  Turks invaded Anatolia about the same time as India |
|   |   |   | a.  major destruction at early stages in both places |
|   |   |   | b.  Sufi missionaries were important in both places |
|   |   |   | c.  but in Anatolia by 1500, 90 percent of the population was Muslim, and most spoke Turkish |
|   | 2.  reasons for the different results in the two regions |
|   |   |   | a.  Anatolia had a much smaller population (8 million vs. 48 million) |
|   |   |   | b.  far more Turkic speakers settled in Anatolia |
|   |   |   | c.  much deeper destruction of Byzantine society in Anatolia |
|   |   |   | d.  active discrimination against Christians in Anatolia |
|   |   |   | e.  India ’s decentralized politics and religion could absorb the shock of invasion better |
|   |   |   | f.  Turkish rulers of Anatolia welcomed converts; fewer social barriers to conversion |
|   |   |   | g.  Sufis replaced Christian institutions in Anatolia |
|   | 3.  by 1500, the Ottoman Empire was the most powerful Islamic state |
|   | 4.  Turks of Anatolia retained much of their culture after conversion |
| D.  The Case of West Africa |
|   | 1.  Islam came peacefully with traders, not by conquest |
|   | 2.  in West Africa , Islam spread mostly in urban centers |
|   |   |   | a.  provided links to Muslim trading partners |
|   |   |   | b.  provided literate officials and religious legitimacy to state |
|   | 3.  by the sixteenth century, several West African cities were Islamic centers |
|   |   |   | a.  Timbuktu had over 150 Quranic schools and several centers of higher education |
|   |   |   | b.  libraries had tens of thousands of books |
|   |   |   | c.  rulers subsidized building of major mosques |
|   |   |   | d.  Arabic became a language of religion, education, administration, trade |
|   | 4.  did not have significant Arab immigration |
|   | 5.  Sufis played little role until the eighteenth century |
|   | 6.  no significant spread into countryside until nineteenth century |
| E.  The Case of Spain |
|   | 1.  Arab and Berber forces conquered most of Spain (called al-Andalus by Muslims) in the early eighth century |
|   | 2.  Islam did not overwhelm Christianity there |
|   | 3.  high degree of interaction between Muslims, Christians, and Jews |
|   |   |   | a.  some Christians converted to Islam |
|   |   |   | b.  Christian *Mozarabs* adopted Arabic culture but not religion |
|   | 4.  religious toleration started breaking down by late tenth century |
|   |   |   | a.  increasing war with Christian states of northern Spain |
|   |   |   | b.  more puritanical forms of Islam entered Spain from North Africa |
|   |   |   | c.  in Muslim-ruled regions, increasing limitations placed on Christians |
|   |   |   | d.  many Muslims were forced out of Christian-conquered regions or kept from public practice of their faith |
|   |   |   | e.  completion of Christian reconquest in 1492 |
|   |   |   |   |
| V. The World of Islam as a New Civilization |
| A.  By 1500, the Islamic world embraced at least parts of nearly every other Afro-Eurasian civilization. |
| B.  Networks of Faith |
|   | 1.  Islamic civilization was held together by Islamic practices and beliefs |
|   |   |   | a.  beliefs/practices transmitted by the ulama, who served as judges, interpreters, etc. |
|   |   |   | b.  starting in eleventh century: formal colleges (*madrassas*) taught religion, law, and sometimes secular subjects |
|   |   |   | c.  system of education with common texts, sharing of scholarship throughout Islamic world |
|   | 2.  Sufism: branches of Sufism gathered around particular teachers (*shaykhs*) by the tenth century |
|   |   |   | a.  development of great Sufi orders by the twelfth/thirteenth centuries |
|   |   |   | b.  Sufi devotional teachings, practices, writings spread widely |
|   | 3.  many thousands of Muslims made the hajj to Mecca each year |
| C.  Networks of Exchange |
|   | 1.  Islamic world was an immense arena for exchange of goods, technology, and ideas |
|   |   |   | a.  great central location for trade |
|   |   |   | b.  Islamic teaching valued commerce |
|   |   |   | c.  urbanization spurred commerce |
|   | 2.  Muslim merchants were prominent on all the major Afro-Eurasian trade routes |
|   | 3.  exchange of agricultural products and practices between regions |
|   | 4.  diffusion of technology |
|   |   |   | a.  spread ancient Persian water-drilling techniques |
|   |   |   | b.  improvement of Chinese rockets |
|   |   |   | c.  adoption of papermaking techniques from China in the eighth century |
|   | 5.  exchange of ideas |
|   |   |   | a.  Persian bureaucratic practice, court ritual, poetry |
|   |   |   | b.  ancient Greek, Hellenistic, and Indian texts |
|   |   |   | c.  developments in mathematics, astronomy, optics, medicine, pharmacology |
|   |   |   |   |
| VI. Reflections: Past and Present: Choosing Our History |
| A.  Since history provides us perspective on the present, how might some grasp of early Islamic civilization help us understand the world today? |
| B.  History reminds us that Islam played a central role in the Afro-Eurasian world from 600 c.e. to 1600 or later. |
|   | 1.  Muslim “fundamentalists” often view early Islamic community as model for present-day Islamic renewal |
|   | 2.  | Islamic modernizers see later achievements of Islamic science and technology as foundation for more open engagement with modern Western culture |
| C.  The great diversity and debate evident throughout the history of Islam reminds us that all Muslims cannot be tagged with a single label. |
|   | 1.  Sunni vs. Shia |
|   | 2.  advocates of the sharia vs. Sufism |
|   | 3.  political conflicts among groups and regions within larger Islamic world |
| D.  Study of the many cultural encounters spawned by the spread of Islam reveals considerable variation in the interaction of Muslims and others. |
|   | 1.  conflict and violence have sometimes accompanied such encounters (the Crusades, Turkic invasions of India and Anatolia ) |
|   | 2.  but at other times Muslims and non-Muslims have coexisted peacefully in Spain , West Africa , India , and the Ottoman Empire |