

Developments in Dar al-Islam from c.1200 to c.1450 CE

-Brent Ferguson
Canyon Lake HS

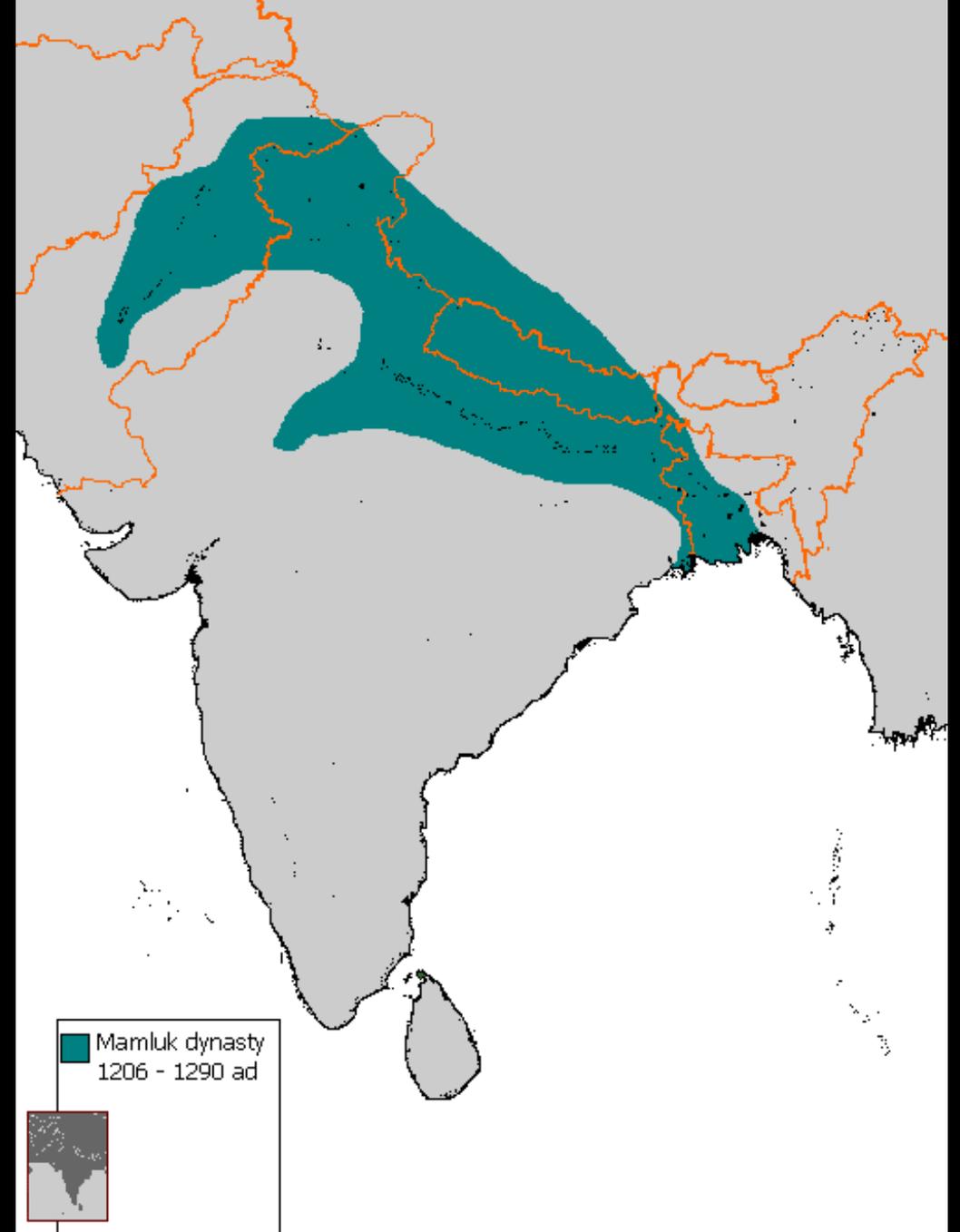
- The Arab Empire had all but disintegrated politically by the 10th c.
- Last Abbasid caliph killed when Mongols sacked Baghdad in 1258



Islamic civilization continues to
flourish and expand

INDIA

- Turkic-speaking invaders brought Islam to India.
- Turkic and Muslim regimes begin c.1000
 - Violent beginnings:
 - Destruction of Hindu and Buddhist temples.
 - Sultanate of Delhi founded 1206-stable.



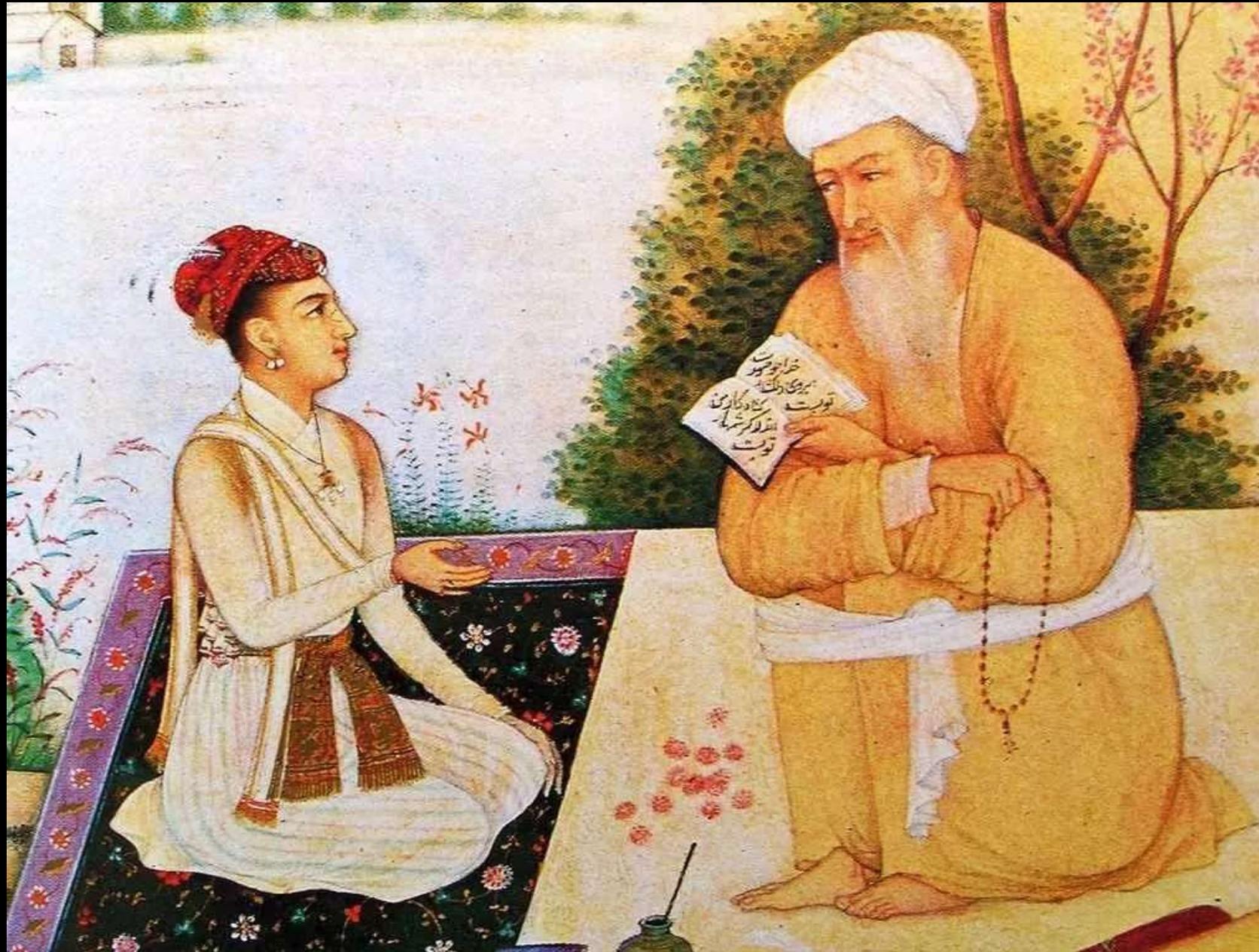
Muslim communities emerge in India



- Buddhists and Low-Caste Hindus find Islam attractive.
- Subjects of Muslim rules convert to lighten taxes
 - Jizya- tax on non-Muslims

Religious overlap

- Sufis – Holy mystics that embrace a “popular Islam” with Hindu overlap.
 - Syncretism-a blending of religious traditions

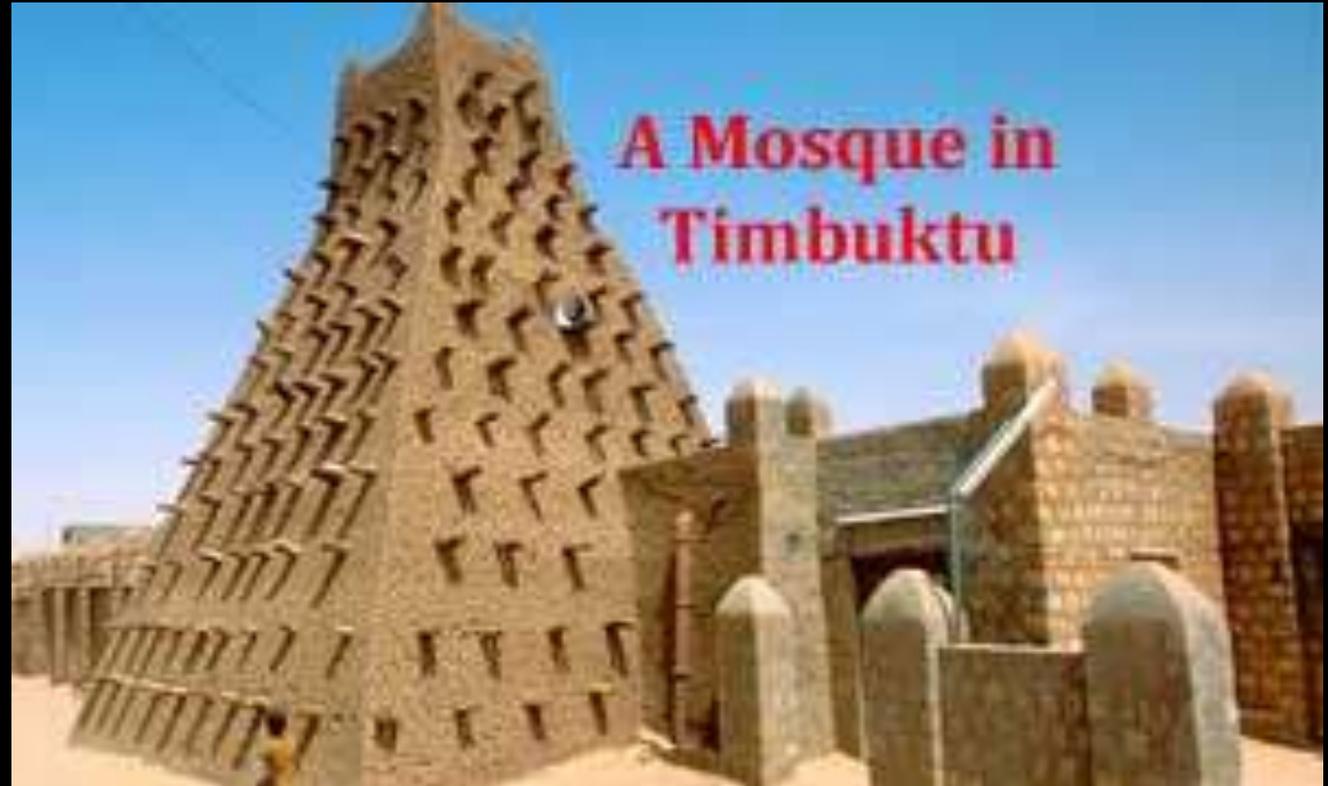




- Sikhism – founded by Guru Nanak 16th c.
 - Syncretic religion with elements of Hinduism and Islam.
 - “there is no Hindu and no Muslim. All are children of God”
- Muslims live separately forming distinctive minority communities.

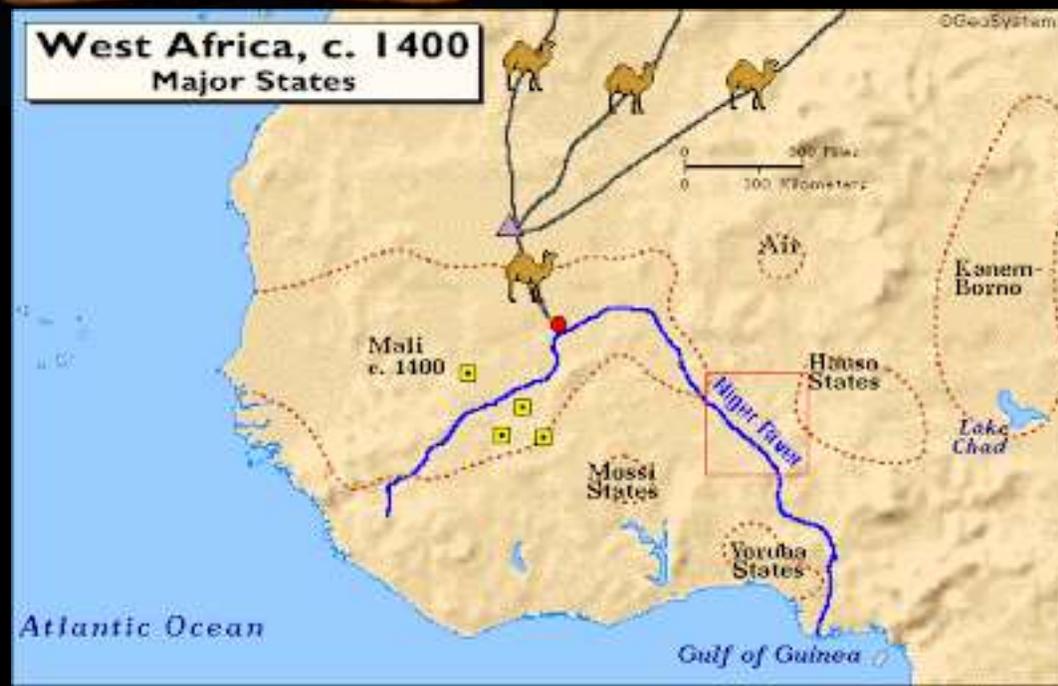
W. Africa

- Islam came peacefully by traders, not conquest
- Spread through urban centers.
 - Provided links to Muslim trading partners
 - Provided literate officials and religious legitimacy to the state





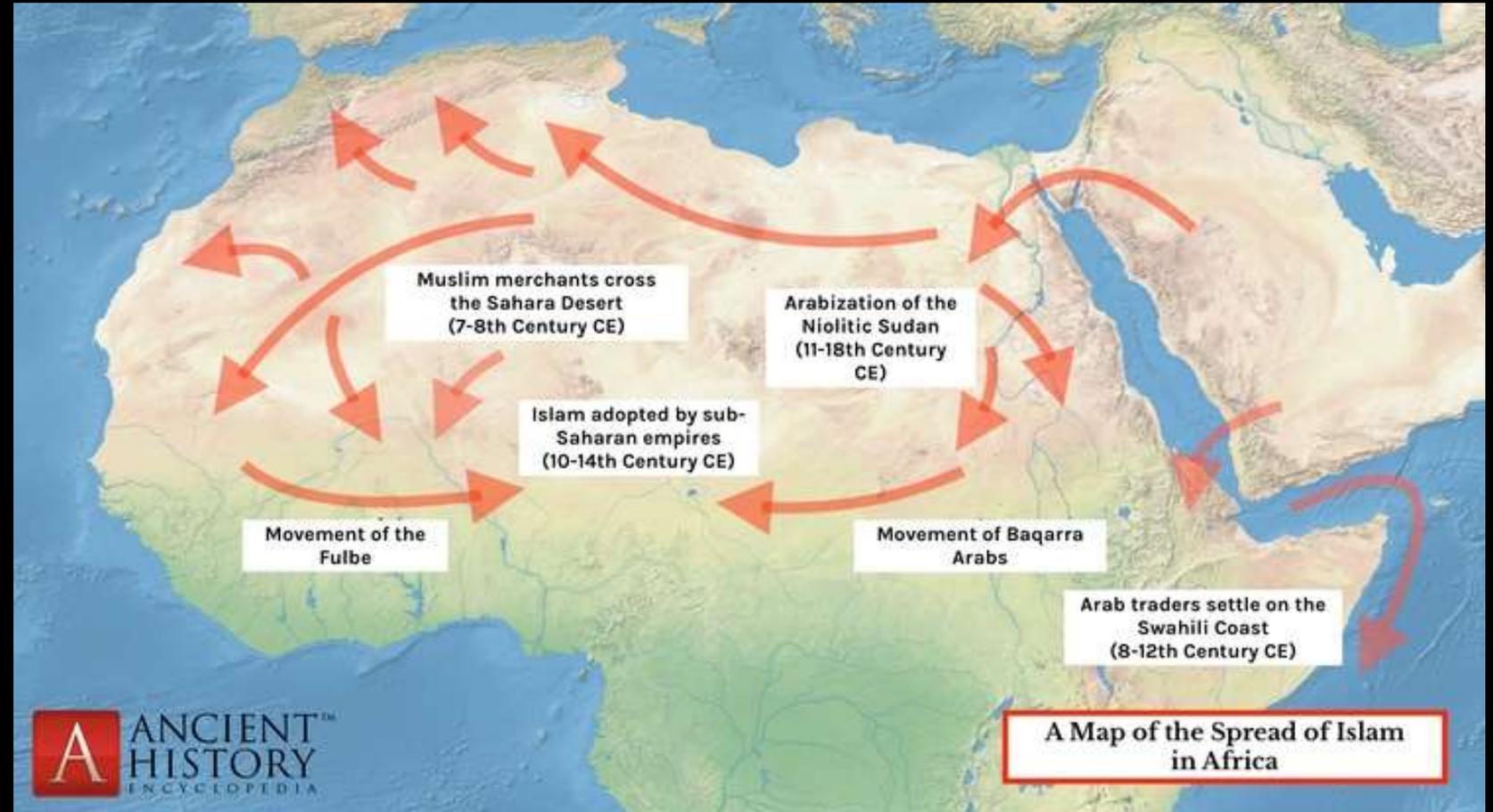
16th c. W. African cities were Islamic centers



- Timbuktu had over 150 Quranic schools.
- Libraries had 10s of 1000s of books
- Rulers built mosques
- Arabic becomes language of trade, religion, administration, education.



- No significant Arab Immigration
- Sufis play little role
- No significant spread into the countryside.
 - Rulers made little effort to impose Islam or rule by Islamic law.



Spain

- Arab forces conquer most of Spain in the early 8th c.



- Islam did not overwhelm Christianity there
- High degree of interaction between Muslims, Christians, Jews.
 - Some Christians convert to Islam
- Religious tolerance breaks down by late 10th c.



- Increasing war with N. Spain
- Reconquista of Spain
 - Christians conquered regions and force Muslims out.
 - Complete by 1492
 - 200k Jews expelled



Spread of Islam SAQ practice

The Spread of Islam - SAQ Practice

“By understanding that the expansion of Muslim rule was different from the spread of Islam, we can see an interesting trend. Ironically, Islam has spread most widely and rapidly among populations at times when Muslim rule was weaker and less unified. When Muslim political regimes were decentralized, disunited, or completely absent, Islam as a religion flourished and often spread to non-Muslims...On the other hand, [most Islamic empires] had little success in spreading Islam, though they did gain territory. Non-Muslim populations seem to have viewed these powerful, tax-gathering Muslim rulers negatively, and so they resisted conversion to Islam. Whoever did embrace Islam in such circumstances, if not for material gain, usually did so because of the efforts of [those] who were not part of the government.”

— Sharon Cohen and Susan Douglass. “Afroeurasia and the Rise of Islam 600 - 1000 CE.” *World History For Us All*.

“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.”

— Robert W. Strayer & Eric W. Nelson, *Ways of the World: A Global History with Sources*, 2016.

1. Using the excerpts, answer (a), (b), and (c).
 - a) Briefly describe ONE major difference between Cohen & Douglass’ and Strayer & Nelson’s historical interpretations of the spread of Islam.
 - b) Briefly describe how ONE historical event or development between 600 C.E. and 1250 C.E. not explicitly mentioned in the excerpts that could be used to support Cohen & Douglass’ interpretation.
 - c) Briefly describe how ONE historical event or development between 600 C.E. and 1250 C.E. not explicitly mentioned in the excerpts that could be used to support Strayer & Nelson’s interpretation.