

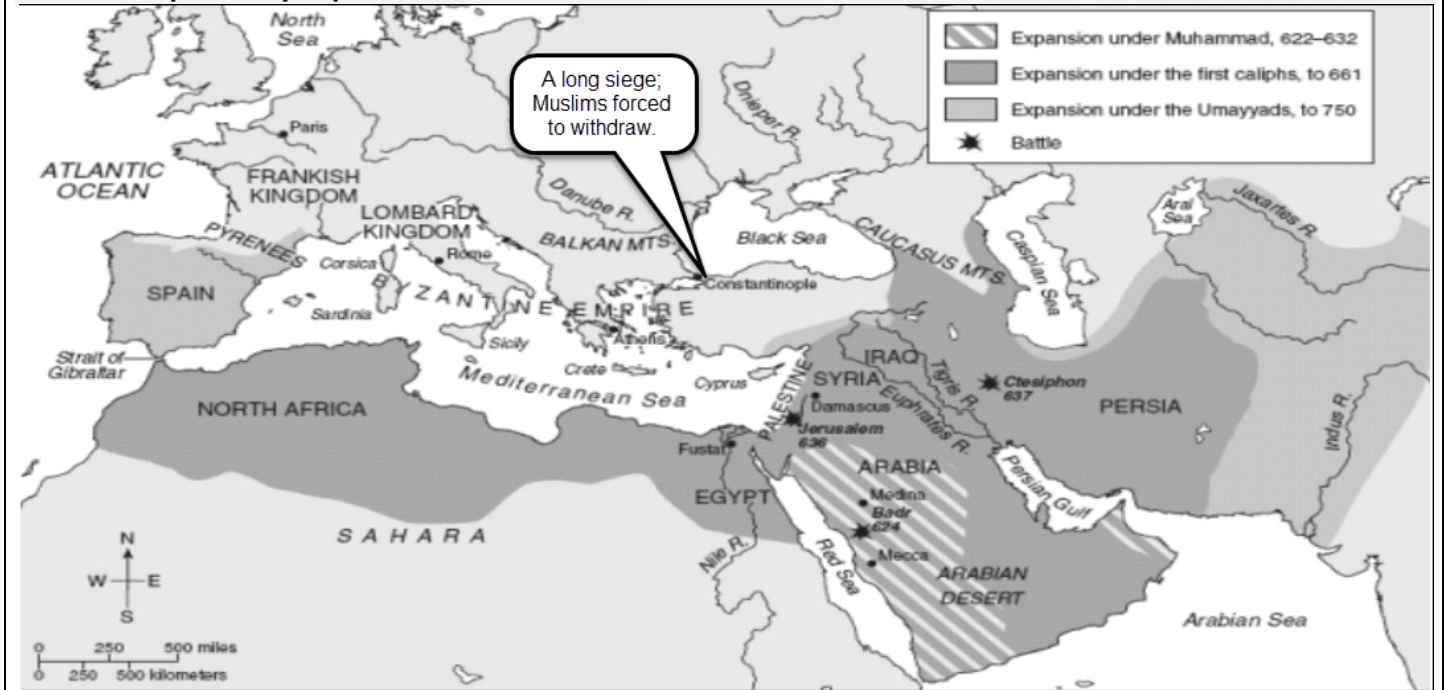
Spread of Islam DBQ

Instructions: Read and annotate the sources attached, then use them to answer the pieces of the prompt. To get full credit, you must use at least 6 of the sources, and answer in the space provided at the end.

Prompt: Identify the **causes** and evaluate the **reach** and **impact** of Islam's spread from its origins to 1450 CE.

Document 1

Source: Map of Early Expansion of Muslim Rule.



Document 2

Source: Form for Syrian Christians to accept for peace, attributed to Umar, second caliph following the Prophet Muhammad, circa 637 CE.

This is a writing to Umar from the Christians of *such and such a city*. We will not display the cross upon our churches or display our crosses or our sacred books in the streets of the Muslim or in their marketplaces; that we will strike the clappers in our churches lightly; that we will not recite our services in a loud voice when a Muslim is present; that we will not carry palm-branches or our images in procession in the streets; that at the burial of the dead we will no change loudly or carry lighted candles in the streets of the Muslims or the marketplaces; that we will not take any slaves who have already been in the possession of Muslims or into their houses; and that we will not strike any Muslim. All this we promise to observe, on behalf of ourselves and our co-religionists, and receive protection from you in exchange; and if we violate any of the conditions of this agreement, then we forfeit your protection and you are at liberty to treat us as enemies and rebels.

Document 3

Source: Tarik, a Muslim leader who led the conquest of Spain, addressing his troops, 711.

The Commander of True Believers, Alwalid, son of Abdalmelik, has chosen you for this attack from all his Arab warriors, and he promises that you shalt become his comrades, and shall hold the rank of kings in this country. Such is his confidence in your intrepidity. The one fruit which he desires to obtain from your bravery is that the word of God shall be exalted in this country, and that the true religion shall be established here. The spoils will belong to yourselves.

Document 4

Source: Travels in Asia and Africa by Ibn Battuta, 1325-1354 CE.

I arrived at length at Cairo, mother of cities and seat of Pharaoh the tyrant, mistress of broad regions and fruitful lands, boundless in multitude of buildings, peerless in beauty and splendor, the meeting place of comer and goer, the halting-place of feeble and mighty, whose throngs surge as the waves of the sea, and can scarce be contained in her for all her size and capacity. It is said that in Cairo there are twelve thousand water-carriers who transport water on camels, and thirty thousand hirers of mules and donkeys, and that on the Nile there are thirty-six thousand boats belonging to the Sultan and his subjects which sail upstream to Upper Egypt and downstream to Alexandria and Damietta, laden with goods and profitable merchandise of all kinds.

Document 5

Source: A report of the Battle of Tours, from the Chronicle of St. Denis, 732

The Muslims planned to go to Tours to destroy the Church of St. Martin, the city, and the whole country. Then come against them the glorious Prince Charles, at the head of his whole force. He drew up his host, and he fought as fiercely as the hungry world falls upon the stag. By the grace of Our Lord, he wrought a great slaughter upon the enemies of Christian faith, so that as history bears witness he slew in that battle 300,00 men, likewise their king by name Abdurrahman.

Document 6

Source: Map of the western Sudan drawn by a Jewish geographer showing a North Africa merchant approaching Mansa Kankan Musa, the Muslim ruler of Mali, 1375 CE.



Document 7

Source: Firuz Shah, Muslim sultan of Delhi in India, autobiographical account prepared toward the end of his life, circa 1380 CE.

The Hindus and idol-worshippers had agreed to pay the money for toleration, and had consented to the poll tax, in return for which they and their families enjoyed security. These people now erected new idol temples in the city and the environs in opposition to the Law of the Prophet which declares that such temples are not to be tolerated. Under Divine guidance I destroyed these edifices and I killed those leaders of infidelity who seduced others into error, and the lower orders I subjected to stripes and chastisements, until this abuse was entirely abolished.

Document 8

Source: Karen Armstrong, *Islam: A Short History*, Random House, 2000.

For centuries... Arabs had [added to] their inadequate resources by means of the ghazu [raids against other tribes], but Islam had put a stop to this because the ummah [Muslim community] was not permitted to attack one another. What would replace the ghazu, which had enabled Muslims to scratch out a meager livelihood? ... The obvious answer was a series of ghazu raids against the non-Muslim communities in the neighboring countries. The unit of the ummah would be preserved by an outwardly directed offensive [attack].

There was nothing religious about these campaigns. ... The objective ... was plunder and a common activity that would preserve the unity of the ummah. For centuries the Arabs had tried to raid the richer settled lands beyond the [Arabian] peninsula...

Document 9

Source: Fred Donner, *The Early Islamic Conquests*, 1981.

During the conquest period the granting of gifts, which had been practiced by Muhammad, became more regularized and eventually institutionalized. In the first place, there was established a system of stipends or direct salary payments ('ata-') to warriors serving in the Islamic armies. ... Tribesman in the Islamic armies who rebelled against the regime now did so at the cost of losing the stipends that the regime provided. Similarly, stipends were granted to some Persian or Aramean nobles (dihqans) who cooperated with the Muslims in Iraq. In most cases, it appears that these individuals were required to embrace Islam in order to receive their stipend.

Answer in complete sentences using the sources:

Causes:

Reach:

Impact: