

Postclassical World
Rise of Religions & their transfer (500 BCE – 900 CE)
Dar Islam

- ✘ Results of the fall of the classical civilizations of Han, Rome and Gupta**
- ✘ Impact of the nomads**
- ✘ Comparative Religions – Tenets and stages of development**
 - Christianity
 - Buddhism
 - Confucianism
 - Judaism
 - Daoism
 - Jainism
 - Hinduism
- ✘ Spread of ideas**
- ✘ Monasticism**
- ✘ Politics of Religion**
 - Byzantine
 - Kievan Rus
 - Sasanid
- ✘ Islam and Dar Islam (stages of development and spread of Islam and the new Islamic World)**
- ✘ Transitional Empires**
 - Sui to Tang
 - Carolingian to dynasties of Europe (primogeniture)
 - Gupta to Harsha
- ✘ Central European and Asia connections and satellite and tributary states**
- ✘ Connection between economics, religion, societal structure and culture**
 - Silk Road and Indian Ocean Trade Cultural and biological exchanges along the silk roads

Objectives Transition and Religion PostClassical World

1. Outline the basic features and locations of major world belief systems including Polytheism, Hinduism, Judaism, Confucianism, Daoism, Buddhism, and Christianity
2. Distinguish between Universal and Ethnic Religions.
3. Describe the development and distinctive features of Indian religion, as well as the influence of Indian religion on South Asian culture.
4. Compare major religious and philosophical systems including some underlying similarities in cementing a social hierarchy, e.g., Hinduism contrasted with Confucianism
5. Compare the role of women in different belief systems — Buddhism, Christianity, Confucianism, and Hinduism
6. Understand how and why the collapse of empire was more severe in western Europe than it was in the eastern Mediterranean or in China.
7. Analyze the rise and role of Dar al-Islam as a unifying cultural and economic force in Eurasia and Africa.
8. Describe the story of the life of Muhammad and the development of the religion of Islam, the umma, and the three branches of Islam (Sunni, Shiite, and Kharijite).
9. Identify and to analyze the rise and the decline of the Umayyad and the Abbasid Caliphates.
10. Identify the characteristics of Islamic civilization including the Shari'a, the role of cities in Islam, intellectual life, and the roles of women and slaves.
11. Identify the locations and to describe the participants and the major trade goods of the Silk Road, the Indian Ocean, and the trans-Saharan trade routes.
 - a. Analyze the relationship between environment, transportation technology, and trade along the Silk Road, Indian Ocean, and trans-Saharan trade routes.
12. Identify the emergence of the Sudanic states and their relationship to Islam. (Ghana, Mali, Songhay)
13. Define the term "Africanity" and explain the development of "Africanity" in terms of the Bantu migrations.
14. Discuss the causes and the patterns of the spread of Buddhism and Christianity.
15. Assess the missionary outreach of major religions and the contacts between major religions, especially Islam and Buddhism, and Christianity and Islam.

Abbasid dynasty	Franks	Mwene Mutapa
Abbasid empire	Frederick Barbarossa	Nok
Abbasids	GADI	Novgorod
Abu Bakr	Gathas	Ostrogoths
"Eightfold Path"	Great Zimbabwe	Otto of Saxony (Battle of Lechfield)
"Five pillars of faith"	Gregory I	Post Classical
"third Rome"	Gregory of Tours (historian)	purdah
Abbasids	griots	Push pull factors in migration
Abu Bakr	Hagia Sophia	Qanat (underground canals)
al-Biruni	Haj	Qurat
Álgebra	Harsha	Qutb-ud-din Aibak
al-Ghazali	Harun al-Rashid	Ridda
Ali	Hausa states	Rubiyat
al-Mahdi	Holy Roman Empire (HRE)	Russian Orthodoxy
Almohads	House of Wisdom	Sa'di
Almoravids	Huns	Sahel
al-Razi	Ibn Battuta	Saljuq Turks
animism	Ibn Khaldun	Sasanid empire
Arabic numerals	Ibn-Rushd (Averroës) or Aristotle	sati
Arabesque	Ibn - Sina (Avicenna)	savior.
Askia Muhammad	ibn Musa Al Khwarizmi	Seleucid empire
ayan	Iconoclasm	Seleucids
Battle of Lechfield	icons	Seljuk Turks
Battle of Tours	Ile-Ife	Shah-Nama
bedouin	Ishak al-Sahili	shaykhs
Benin	jihad	Shi'i
bhaktic cults	jizya	Shinto
Body of Civil Law	Justinian	Shrivijaya
Boyars	juula	Sidhartha Gautama/Buddha(560 - 483 BCE)
Buddhism	Ka'ba	Siffin (Battle of)
Bulgaria	Kabir	St. Cyril
Buyids	Kankan Musa	St. Methodius
Byzantine	Karbala	stateless societies
Byzantine Empire	Kiev	Sufis/Sufism
Byzantion	Kiev	Sunnis
Caesaropapism	Kongo Kingdom	Syncretic/Sycretism
Caliph	Lalibela	Tartars
Carolingian dynasty	Luba	Theme system
Charlemagne(Charles the Great, Carolman)	Maghrib	Theodora
Charles Martel	maji	Theodosius
Confucianism	Magyars	ulama
Cordoba	Magyars	Umayyad/Umayyad dynasty
Cyril and Methodius	Mahmud of Ghazni	umma
Cyrillic alphabet	Malacca	Uthman
Dao	Mali	vassals
Demak	mansa	Vladimir I
demographic transition	Manzikert	Vladimir, Prince
dharma	mawali	Wazir
dhimmi	Mecca	Yaweh
East African trading ports	Medina	Yoruba
Edict of Milan	mineret	zakat
feudalism	Mir Bai	Zanj
Ethiopia	Mu'awiya	zimbabwe
five pillars	Muhammad ibn Qasim	Zoroastrianism
fragmented Ali's party.	Muhammad of Ghur	

Rise of Religions & their transfer (500 BCE – 900 CE) Part 1 Post Classical World

I. Cultural and biological exchanges along the silk roads

- A. The spread of Buddhism and Hinduism
 - 1. Buddhism in central Asia and China
 - a. First present in oasis towns of central Asia along silk roads
 - b. Further spread to steppe lands
 - c. Foreign merchants as Buddhists in China, first century B.C.E.
 - d. Popularity of monasteries and missionaries, fifth century C.E.
 - 2. Buddhism and Hinduism in Southeast Asia
- B. The spread of Christianity
 - 1. Christianity in the Mediterranean basin
 - a. Missionaries, like Gregory the Wonderworker, attracted converts
 - b. Christian communities flourished in Mediterranean basin by late third century C.E.
 - 2. Christianity in Southwest Asia follows the trade routes
 - a. Sizable communities in Mesopotamia and Iran, second century C.E.
 - b. Sizable number of converts in southwest Asia until the seventh century C.E.
 - c. Their ascetic practices influenced Christian practices in the Roman empire
 - d. Nestorians emphasized human nature of Jesus, fifth century C.E.
 - e. Nestorian communities in central Asia, India, and China by seventh century C.E.
- C. The spread of Manichaeism; best example of religion spread on silk roads
 - 1. Mani and Manichaeism
 - a. Prophet Mani, a Zoroastrian, drew influence from Christianity and Buddhism
 - b. Dualism: perceived a cosmic struggle between light and darkness, good and evil
 - c. Offered means to achieve personal salvation
 - d. Ascetic lifestyle and high ethical standards
 - e. Differentiation between the "elect" and the "hearers"
 - 2. Spread of Manichaeism; appealed to merchants
 - a. Attracted converts first in Mesopotamia and east Mediterranean region
 - b. Appeared in all large cities of Roman empire, third century C.E.
 - 3. Persecuted by Sasanids and Romans but survived in central Asia
- D. The spread of epidemic disease
 - 1. Epidemic diseases
 - a. Common epidemics in Rome and China: smallpox, measles, bubonic plague
 - b. Roman empire: population dropped by a quarter from the first to tenth century C.E.
 - c. China: population dropped by a quarter from the first to seventh century C.E.
 - 2. Effects of epidemic diseases
 - a. Both Chinese and Roman economies contracted
 - b. Small regional economies emerged
 - c. Epidemics weakened Han and Roman empires

II. China after the Han dynasty

- A. Internal decay of the Han state
 - 1. Problems of factions and land distribution led to rebellions
 - 2. Generals usurped political authority; the emperor became a puppet
 - a. By 220 C.E., generals abolished the Han and divided the empire into three kingdoms
 - b. Nomadic peoples came in; China became even more divided for 350 years
- B. Cultural change in post-Han China
 - 1. Gradual sinicization of nomadic peoples
 - 2. Withering of Confucianism in light of political instability
 - 3. Popularity of Buddhism; nomadic rulers embraced it

III. The fall of the Roman empire

- A. Internal decay in the Roman empire
 - 1. The barracks emperors: series of generals seizing throne (235-284 C.E.)
 - 2. The emperor Diocletian (284-305 C.E.)
 - a. Divided the empire into two administrative districts
 - b. A co-emperor ruled each district with the aid of a powerful lieutenant
 - 3. The emperor Constantine and new capital Constantinople
- B. Germanic invasions and the fall of the western Roman empire
 - 1. Germanic migrations from northern Europe to eastern and northern part of Roman empire
 - a. Visigoths--settled agriculturalists; adopted Roman law and Christianity
 - b. Roman authorities kept Germanic peoples on the borders as a buffer
 - 2. The Huns under Attila attacked Europe mid-fifth century C.E.
 - 3. The collapse of the western Roman empire
 - a. Under the Huns' pressure, Germanic peoples streamed into the Roman empire
 - b. Established settlements in Italy, Gaul, Spain, Britain, and north Africa
 - c. Germanic general Odovacer deposed the Roman emperor, 476 C.E.
 - d. Imperial authority survived in the eastern half of the empire
- C. Cultural change in the late Roman empire

1. Christianity most prominent survivor of the collapse of the empire
 - a. With Constantine's Edict of Milan, Christianity became a legitimate religion, 313 C.E.
 - b. Emperor Theodosius proclaimed Christianity the official religion, 380 C.E.
 - c. St. Augustine harmonized Christianity with Platonic thought
2. The Church became increasingly institutionalized
 - a. Conflicting doctrines and practices among early Christians
 - b. Established standardized hierarchy of church officials
 - c. The bishop of Rome, known as the pope, became spiritual leader
 - d. As Roman empire collapsed, Christianity served as a cultural foundation

IV. The Western Church

A. The Structure of Christian Faith

1. The Christian faith and the Catholic Church, headed by the Pope, were sources of unity and order in the fragmented world of medieval Europe.
2. The church hierarchy tried to deal with challenges to unity by calling councils of bishops to discuss and settle questions of doctrine.

A. Politics and the Church

1. The popes sought to combine their religious power with political power by forging alliances with kings and finally by choosing (in 962) to crown a German king as "Holy Roman Emperor." The Holy Roman Empire was in fact no more than a loose coalition of German princes.
2. Even within the Holy Roman Empire, secular rulers argued that they should have the power to appoint bishops who held land in fief. Popes disagreed and this led to a conflict known as the investiture controversy. This issue was resolved through compromise in 1122. In England, conflict between secular power and the power of the church broke out when Henry II tried to bring the church under control as part of his general effort to strengthen his power vis-à-vis the regional nobility.
3. Western Europe was heir to three legal traditions: Germanic feudal law, canon (church law), and Roman law. The presence of conflicting legal theories and legal jurisdictions was a significant characteristic of Western Europe.

B. Monasticism (repeat)

1. Christian monasticism developed in Egypt in the fourth century on the basis of previous religious practices such as celibacy, devotion to prayer, and isolation from society.
2. In Western Europe, Benedict of Nursia (480–547) organized monasteries and supplied them with a set of written rules that governed all aspects of ritual and of everyday life. Thousands of men and women left society to devote themselves to monastic life.
3. Monasteries served a number of functions. They were centers of literacy and learning and refuges for widows and other vulnerable women. They also functioned as inns and orphanages and managed their own estates of agricultural land.
4. It was difficult for the Catholic hierarchy to exercise oversight over the monasteries. In the eleventh century a reform movement developed within the monastic establishment as the abbey of Cluny worked to improve the administration and discipline of monasteries.

V. East Asian Religions and their role in society

A. Confucianism

1. Confucianism was founded by Confucius and assumes that human nature is essentially good, has a hierarchical view of the universe, society, and the family, and is concerned with establishing the moral foundations of government.
2. Confucius was not influential in his own time, but Confucianism later became the dominant political philosophy of imperial China.

B. Daoism

1. Daoism is said to have been founded by Laozi.
2. Daoism assumes that the universe is in constant flux, that there are no absolute moral standards, and that people should take the world as they find it.
3. Daoism developed into a complex system of popular beliefs and magic and offered the Chinese an alternative to Legalism and Confucianism.
 - a. Legalism assumes that human nature is essentially wicked and selfish, and that people will only behave if they are ruled by strict laws and harsh punishments.
 - b. Legalism functioned as the ideological basis of the various independent states as they expanded their bureaucracies, strengthened the power of the state, and issued written codes of law.

C. Role in Chinese Society

1. In society, the Eastern Zhou period saw the development of the three-generation family and the development of the concept of private property, including privately owned land.
2. Women were more firmly subordinated to the patriarchal hierarchy as their subordinate position was justified by the concepts of yin and yang.

VI. Development of religions in South Asia

A. Vedic Era

1. The struggle between Aryas and Dasas led to the development of the system of varna, meaning "color" but equivalent to "class." Under this system, people were born into one of four varna: (1) Brahmin (priests/scholars); (2) Kshatriya (warriors); (3) Vaishya (merchants); and (4) Shudra (peasant/laborer). A fifth group, Untouchables, was

outside the system and consisted of persons who did demeaning or ritually polluting work such as work that involved contact with the dead bodies of animals or humans.

2. The four varna were subdivided into hereditary occupational groups called jati (also known by the Portuguese word caste). Jati were also arranged in order of hierarchy; complex rules governed the appropriate occupation, duties, and rituals of each jati and laid forth regulations concerning interaction between people of different jati.
3. The systems of varna and jati were rationalized by belief in reincarnation. According to this belief, each individual has an immortal spirit (atman) that will be reborn in another body after death. One's station in the next life depends on one's actions (karma) in this and previous lives.
4. Vedic religion emphasized the worship of male deities through sacrifice. Religious knowledge and practice was the monopoly of the Brahmin priestly varna who memorized the rituals, prayers, and hymns and may have opposed the introduction of writing in order to maintain their monopoly in religious knowledge.
5. We do not know much about the status or roles of women in the Vedic period. They could study lore and participate in rituals, they could own land, and they married in their middle or late teens.

B. Challenges to the Old Order: Jainism and Buddhism

1. During the Vedic period, people who reacted against the rigid social hierarchy and against the religious monopoly of the Brahmins would withdraw into the forests where they pursued salvation through yoga (spiritual and mental discipline), special diets, or meditation. Their goal was to achieve moksha—liberation from the cycle of birth, death, and rebirth. The ideas of these religious dissidents are reflected in the Upanishads.
2. Jainism was founded by Mahavira (540–468 B.C.E.). Jains practiced nonviolence and went to extremes in their attempts not to kill any living thing. The most extreme went naked and starved themselves to death. The less extreme devoted themselves to commerce and banking—occupations that, unlike agriculture, do not require one to kill.
3. Siddhartha Gautama founded Buddhism. His title, “Buddha,” means “Enlightened One.” Alienated by both the extremes of a wealthy youth and six years of asceticism, Siddhartha Gautama set forth his teaching of the “Four Noble Truths” and of the Eightfold Path that would lead the individual to enlightenment. Some of his followers took vows of celibacy, nonviolence, and poverty.
4. The original form of Buddhism centered on the individual's attempts to gain enlightenment through moderate living, self-discipline, and meditation. Their goal was to achieve nirvana—release from the cycle of birth, death, and rebirth. According to Buddhist teaching, all things are composite, including the individual. This stands in contrast to the Vedic belief in the existence of an eternal soul (atman).
5. After the death of the Buddha, some of his followers organized themselves into monasteries and nunneries and developed a complex, hierarchical religion, complete with worship of the Buddha, reverence for *bodhisattvas*, and artistic representations of the Buddha. The religion broke into two major schools: Mahayana and Theravada. Mahayana incorporated the new beliefs, while Theravada followed the original teaching of the Buddha more closely.

C. The Rise of Hinduism

1. Pressure from new religious movements like Jainism and Buddhism led to a reform of the old Vedic religion. As a result of this reform, the foundational elements of Vedic religion incorporated the intense personal religious devotion, fertility rituals, symbolism of the southern Dravidian cultures, and elements of Buddhism. Sacrifice became less important while the role of personal devotion to the gods increased.
2. As a part of the reform, two formerly minor Vedic deities took the places of honor in the Hindu pantheon. These deities were Vishnu, the preserver and Shiva, the destroyer. Also prominent in the new religious tradition was the goddess Devi. These and all the other countless gods and goddesses were understood to be manifestations of a single divine force.
3. Hindu worship centered on temples and shrines and included puja (service to a deity) and pilgrimage. The Ganges River became one of the most popular pilgrimage sites.
4. The religious duties of an individual varied according to gender, social status, and age.
5. The transformation from Vedic religion to Hinduism was so successful that Hinduism became the dominant religion of India. Hinduism appealed to common people's need for personal deities with whom they could have a direct connection. Theravada Buddhism was too austere to have popular appeal, and Mahayana Buddhism was so close to Hinduism that its beliefs could easily be absorbed by the larger religion.

VII. Southeast Asia, 50–1025 C.E.

A. Geography and Resources

1. Southeast Asia has three geographical zones: (1) the Indo-china mainland; (2) the Malay peninsula; and (3) the islands. The area stands between China and India, and has been influenced by both civilizations.
2. Natural resources include fertile agricultural lands, dependable monsoon rains, and several growing seasons a year. This enabled the area to support a large, dense population.

B. Early Civilization

1. Early inhabitants of Southeast Asia practiced swidden (slash and burn) agriculture and domesticated important crops and animals, including rice, soybeans, sugar cane, chickens, and pigs.
2. Southeast Asia received waves of migration of Malay peoples from southern China. Malay migrations subsequently continued into the Pacific islands and into the Indian Ocean. Early Malay groups in Southeast Asia lived in small villages, manufactured bronze tools, and were organized in small political units.
3. The first large states in Southeast Asia emerged in the early centuries C.E. in response to the position of Southeast Asia as a crossroads for trade and travel between India and China. Trade brought business; it also brought Hindu/Buddhist culture.
4. The first major state to appear in Southeast Asia was Funan (first through sixth centuries B.C.E.) in the Mekong delta area. Funan thrived due to its domination of the Isthmus of Kra. Funan's decline in the sixth century may be related to the opening of new trade routes that bypassed Funan.

C. The Srivijayan Kingdom

1. Srivijaya was located on Sumatra and dominated the new southern trade route through the Strait of Malacca as well as other shipping routes through the area of modern Malaysia and Indonesia.
2. The Srivijayan political system knit together four different ecological zones and their local rulers under the authority of the Srivijayan king. These four zones were: (1) the core area along the Musi River; (2) the upland Sumatran interior; (3) river ports; and (4) the fertile rice lands of central Java.
3. The Srivijayan kings maintained their control over this complex system through a combination of military power, diplomacy, control of trade, and the techniques of the “theater-state.” Kings used the splendor of their capital to attract resources and labor. The temporal power of the kings was enhanced by popular belief in their magical powers. Kings were associated with forces of fertility. They also patronized Buddhist monasteries and schools.
4. Indian culture exercised a powerful influence on Srivijayan concepts of kingship and government, while the Hindu and Buddhist religions became the dominant faiths of the region. Srivijayans did not, however, simply imitate India; they borrowed selectively from Indian civilization and adapted what they borrowed to their own culture and needs.
5. Changes in trade routes led to the decline of Srivijaya in the eleventh century. The capital was destroyed in 1025 by the Chola kingdom.

VIII. The Sasanid Empire, 224–651

A. Politics and Society

1. The Sasanid kingdom was established in 224 and controlled the areas of Iran and Mesopotamia. The Sasanids confronted Arab pastoralists on their Euphrates border and the Byzantine Empire on the west. Relations with the Byzantines alternated between war and peaceful trading relationships. In times of peace, the Byzantine cities of Syria and the Arab nomads who guided caravans between the Sasanid and Byzantine Empires all flourished on trade. Arabs also benefited from the invention of the camel saddle, which allowed them to take control of the caravan trade.
2. The Iranian hinterland was ruled by a largely autonomous local aristocracy that did not, however, pose a threat to the stability of the Sasanid Empire.
3. The Silk Road brought new products to the Sasanid Empire, including a number of crops from India and China.

B. Religion and Empire

1. The Sasanid Empire made Zoroastrianism its official religion. The Byzantine Empire made Christianity its official religion. Both Zoroastrianism and Christianity were intolerant of other religions. State sponsorship of Zoroastrianism and Christianity set a precedent for the link that developed between the Islamic religion and the Islamic state.
2. The Byzantine and Sasanid Empires were characterized by state involvement in theological struggles. The Byzantine Empire went to war with the Sasanids over the latter’s persecution of Christians, but the Byzantine emperors and bishops themselves purged Christianity of beliefs that they considered heretical, such as the Monophysite doctrine and Nestorianism. In the third century Mani of Mesopotamia founded a religion whose beliefs centered around the struggle between Good and Evil. Mani was killed by the Sasanid shah, but Manichaeism spread widely in Central Asia. Arabs had some awareness of these religious conflicts and knew about Christianity.
3. During this period, religion had replaced citizenship, language, and ethnicity as the paramount factor in people’s identity.

IX. The Origins of Islam

A. The Arabian Peninsula Before Muhammad

1. Most Arabs were settled people. Nomads were a minority, but they were important in the caravan trade that linked Yemen to Mesopotamia and the Mediterranean. This caravan trade gave rise to and supported the merchants of caravan cities such as Petra and Palmyra. It also brought Arabs into contact with the Byzantine and Sasanid civilizations.
2. The nomads were polytheists who worshiped natural forces and celestial bodies, but they were also familiar with other religions including Christianity.
3. Mecca was a caravan city between Yemen and Syria. Mecca was also a cult center that attracted nomads to worship the idols enshrined in a small cubical shrine called the Ka’ba.

B. Muhammad in Mecca

1. Muhammad was born in Mecca, grew up as an orphan, and then got involved in the caravan trade. In 610 he began receiving revelations that he concluded were the words of the one god, Allah. Others in his community believed that he might be possessed by a spirit.
2. The message of Muhammad’s revelations was that there is one god, Allah, and that all people ought to submit to him. At the final judgment, those who had submitted to Allah would go to paradise; those who had not, to hell. Muhammad’s revelations were considered to be the final revelations, following and superceding the earlier revelations of God to Noah, Moses, and Jesus.

C. The Formation of the Umma

1. Muhammad and his followers fled from Mecca to Medina in 622. In Medina, Muhammad’s Meccan followers and converts from Medina formed a single community of believers, the umma.
2. During the last decade of Muhammad’s life the umma in Medina developed into the core of the Islamic state that would later expand to include all of Arabia and lands beyond in Africa, Europe, the Middle East and Central Asia.
3. Muhammad’s father-in-law Abu Bakr took over leadership of the umma as the successor (caliph) of Muhammad. Abu Bakr faced two main tasks: standardization of the Islamic religion and consolidation of the Islamic state. Abu Bakr successfully re-established Muslim authority over the Arabs and oversaw the compilation and organization of the Quran in book form.
4. Disagreements over the question of succession to the caliphate emerged following the assassination of the third caliph, Uthman. A civil war was fought between those who supported keeping the caliphate in Uthman’s clan (the Umayyad) and those who supported the claim of Muhammad’s first cousin and son-in-law Ali. The Umayyad forces won and established the Umayyad Caliphate in 661.
5. These disagreements led to the development of three rival sects in the Muslim community. The Shi’ites supported Ali’s claim to the caliphate and believed that the position of caliph rightly belonged to the descendants of Ali. Those

known as the Sunnis believed that the first three caliphs had been correctly chosen and supported the Umayyad Caliphate. The most militant followers of Ali formed the Kharijite (rebel) sects. Most of the 800 million Muslims of today are either Sunnis or Shi'ites.

- X. The Rise and Fall of the Caliphate, 632–1258
- A. The Islamic Conquests, 634–711
1. The Islamic conquests of areas outside Arabia began in the seventh century. In the first wave of conquest, the Arabs took Syria, Egypt, and the Sasanid Empire. In the late seventh and early eighth centuries, Islamic forces took Tunisia, Spain, Algeria, Morocco, and Sind.
 2. Common explanations for the rapidity of the Muslim advance include lust for booty, religious fanaticism, and the weakness of the foes of Islam. None of these explanations has a strong basis in fact. The most convincing explanation finds the causes of Muslim expansion in the talent of the Muslim leaders and the structure of Arab society.
 3. During the period of expansion the Arab forces were organized into regular, paid armies and kept in military camps and garrison towns so that they did not overrun the countryside. The Arab Muslims became minority rulers, thinly spread over non-Muslim societies that they dominated and taxed, but did not try to convert.
- B. The Umayyad and Early Abbasid Caliphates, 661–850
1. The Umayyads ruled an Arab empire, not a Muslim empire. They administered their territory through the established Sasanid and Byzantine apparatus, gradually bringing in Muslim bureaucrats and the Arabic language. Rebellions overthrew the Umayyads in 750; one branch of the family, however, remained in power in Spain.
 2. Upon the fall of the Umayyads the family of Abbas—an uncle of Muhammad—took over and established the Abbasid Caliphate. The Abbasids, who held the caliphate until 1258, provided renewed religious leadership, which they combined with a style of rulership and royal ceremony derived from the Sasanids.
 3. Literature and learning, including the translation of Greek texts and secular Arab poetry, thrived under the Abbasids. Baghdad was a center of Abbasid culture; other areas shared in this culture to varying extents. The Abbasid period also saw an acceleration of the rate of conversion of non-Muslim subjects to Islam in the ninth century.
- C. Political Fragmentation, 850–1050
1. Abbasid power began to decline in the second half of the ninth century as the caliphs found it impossible to maintain control over their vast territory. One factor in the decline of Abbasid power was the difficulty of transportation and communications. Another factor was the dissatisfaction of the non-Muslim provincial populations with a political and economic system that was centered on Baghdad. In the ninth century local revolts carved the Abbasid realm into smaller Muslim states that did not pay taxes or homage to the caliphs in Baghdad.
 2. In Baghdad, the caliphs had come to rely on Turkish slave troops known as Mamluks. In the late ninth century, when they were not paid properly, the mamluks took control of the caliphate, choosing whomever they wanted to be caliph and dominating the government. Then in 945, the caliphate fell under the control of the Iranian Shi'ite Buyids. As the Abbasid Caliphate declined, various provincial regimes rose to power. These included the Samanids in Bukhara and the Fatimids in Egypt.
 3. In Spain, the Umayyads held power over a society in which Islamic, Roman, German, and Jewish cultures combined to form a unique Iberian variant of Islamic civilization. Muslim Spain saw substantial urbanization, the introduction of citrus crops, a diverse irrigated agricultural sector, and a florescence of Muslim and Jewish intellectual activity.
 4. Underlying the political diversity of the fragmented Muslim world was a strong sense of religious identity preserved by the religious scholars—the ulama.
- D. Assault From Within and Without, 1050–1258
1. In Central Asia and the Middle East another nomad group, the Seljuk Turks, took advantage of the decline of the Abbasids to establish the Seljuk Sultanate. The Seljuks ruled a territory stretching from Afghanistan to Baghdad and took Anatolia from the Byzantines in 1071.
 2. Turkish depredations, the deterioration of the Tigris-Euphrates irrigation system, insufficient revenue, and insufficient food resources led to the collapse of the city of Baghdad.
 3. The Crusades also put some pressure on the Islamic lands, but the Muslims were able to unite under Saladin and his descendants to drive the Christians out. However, Saladin's descendants were not able to restore unity and order to the Islamic world, which was hit by another Turkish invasion in 1250 and by the Mongol invasions of the thirteenth century.
- XI. Islamic Civilization
- A. Law and Dogma
1. Islamic law—Shari'a—evolved over time in response to the Muslim community's need for a legal system. The most important source of law was the traditions of the Prophet (sunna) as revealed in reports (hadith) about his words or deeds.
 2. Specialists on Islamic law collected and edited tens of thousands of hadith, discarding those that seemed to be spurious and publishing the others. The Shari'a, developed over a period of centuries, held that all Muslims are brothers and sisters and shared the same moral values.
- B. Converts and Cities
1. Conversion and urbanization were related. During the early period of Islamic expansion, converts to Islam needed to learn about their new religion and found that the best way to do so was to move to the wealthy, expanding urban areas where the Muslim population was concentrated. Discrimination in their native rural non-Muslim villages also spurred new converts to move to the cities.
 2. Urban social life and the practice of Islam itself were varied because the Muslims had no central authority to prescribe religious dogma. The growing cities provided an expanding market for agricultural and manufactured products and contributed to an increase in trade.
 3. In medicine and astronomy, Muslim scholars built on and surpassed the work of the Greek and Hellenistic civilizations and developed skills and theories far more sophisticated than those of Christian Europe.

- C. Islam, Women, and Slaves
 1. Muslim women were veiled and secluded as they had been previously in the Byzantine and the Sasanid Empires. Women could be influential in the family, but only slave women could have a public role or appear in public before men.
 2. Muslim women did have rights under Islamic law. These rights included the right to own property and to retain it in marriage, the right to divorce, to remarry, to testify in court, and to go on pilgrimage.
 3. Stories about Muhammad's young wife A'isha illustrate what Muslims feared most about women: sexual infidelity and meddling in politics. Muhammad's faithful first wife Khadija and his daughter Fatima are held up as models of female propriety.
 4. Islam did not permit homosexuality, but notable Muslims including rulers and poets advocated the practice of male homosexuality.
 5. Muslims were not permitted to enslave their fellow Muslims, Jews, Christians, or Zoroastrians except when taken as prisoners of war. Muslims could and did hold non-Muslim slaves, but the status of slave was not hereditary.
 - D. The Recentering of Islam
 1. The decline of the caliphate and factionalism within the ulama deprived Islam of a religious center. During the twelfth and thirteenth centuries two new sources of religious authority developed: the madrasas (religious colleges) and the Sufi brotherhoods.
 2. Sufi brotherhoods were mystic fraternities whose members sought union with God through rituals and training. The early Sufis were mystics who went into ecstasies and expressed their ideas in poetry; the Sufi brotherhoods developed into more prosaic organizations of Muslim men.
 3. Sufi brotherhoods provided their members with spiritual guidance and rules for everyday life. The brotherhoods originated in the urban areas and then spread to the countryside.
- XIII. The Byzantine Empire, 300–1200
- A. Church and State
 1. While Roman rule and the traditions of Rome died in the west, they were preserved in the Byzantine Empire and in its capital, Constantinople.
 2. While the popes in Rome were independent of secular power, the Byzantine emperor appointed the patriarch of Constantinople and intervened in doctrinal disputes. Religious differences and doctrinal disputes permeated the Byzantine Empire; nonetheless, polytheism was quickly eliminated.
 3. While the unity of political and religious power prevented the Byzantine Empire from breaking up, the Byzantines did face serious foreign threats. The Goths and Huns on the northern frontier were not difficult to deal with, but on the east the Sasanids harassed the Byzantine Empire for almost three hundred years.
 4. Following the Sasanids, the Muslim Arabs took the wealthy provinces of Syria, Egypt, and Tunisia from the Byzantine Empire and converted their people to Islam. These losses permanently reduced the power of the Byzantine Empire. On the religious and political fronts, the Byzantine Empire experienced declining relations with the popes and princes of Western Europe and the formal schism between the Latin and Orthodox Churches in 1054.
 - B. Society and Urban Life
 1. The Byzantine Empire experienced a decline of urbanism similar to that seen in the west, but not as severe. One result was the loss of the middle class so that Byzantine society was characterized by a tremendous gap between the wealth of the aristocrats and the poverty of the peasants.
 2. In the Byzantine period the family became more rigid; women were confined to their houses and wore veils if they went out. However, Byzantine women ruled alongside their husbands between 1028 and 1056, and women did not take refuge in nunneries.
 3. The Byzantine emperors intervened in the economy by setting prices, controlling provision of grain to the capital, and monopolizing trade on certain goods. As a result, Constantinople was well supplied, but the cities and rural areas of the rest of the empire lagged behind in terms of wealth and technology.
 4. Gradually, Western Europeans began to view the Byzantine Empire as a crumbling power. For their part, Byzantines thought that westerners were uncouth barbarians.
 - C. Cultural Achievements
 1. Legal scholars put together a collection of Roman laws and edicts under the title *Body of Civil Law*. This compilation became the basis of Western European civil law.
 2. Byzantine architects developed the technique of making domed buildings. The Italian Renaissance architects adopted the dome in the fifteenth and sixteenth centuries.
 3. In the ninth century the Byzantine missionaries Cyril and Methodius preached to the Slavs of Moravia and taught their followers to write in the Cyrillic script.
- XIII. Early Medieval Europe, 300–1000
- A. From Roman Empire to Germanic Kingdoms
 1. In the fifth century the Roman Empire broke down. Europe was politically fragmented, with Germanic kings ruling a number of different kingdoms.
 2. Western Europe continued to suffer invasions as Muslim Arabs and Berbers took the Iberian Peninsula and pushed into France.
 3. In the eighth century the Carolingians united various Frankish kingdoms into a larger empire. At its height, under Charlemagne, the empire included Gaul and parts of Germany and Italy. The empire was subdivided by Charlemagne's grandsons and never united again.
 4. Vikings attacked England, France, and Spain in the late eighth and ninth centuries. Vikings also settled Iceland and Normandy, from which the Norman William the Conqueror invaded England in 1066.
- XIV. Kievan Russia, 900–1200
- A. The Rise of the Kievan State

1. Russia includes territory from the Black and Caspian Seas in the south to the Baltic and White Seas in the north. The territory includes a series of ecological zones running from east to west and is crossed by several navigable rivers.
2. In its early history, Russia was inhabited by a number of peoples of different language and ethnic groups whose territory shifted from century to century. What emerged was a general pattern of Slavs in the east, Finns in the north, and Turkic tribes in the south.
3. Forest dwellers, steppe nomads, and farmers in the various ecological zones traded with each other. Long-distance caravan trade linked Russia to the Silk Road, while Varangians (relatives of Vikings) were active traders on the rivers and the Khazar Turks built a trading kingdom at the mouth of the Volga.
4. The Rus were societies of western Slav farmers ruled by Varangian nobles. Their most important cities were Kiev and Novgorod, both centers of trade.
5. In 980 Vladimir I became Grand Prince of Kiev. He chose Orthodox Christianity as the religion of his state and imitated the culture of the Byzantine Empire, building churches, adopting the Cyrillic alphabet, and orienting his trade toward the Byzantines.
6. Internal political struggles and conflict with external foes led to a decline of Kievan Russia after 1100.

B. Society and Culture

1. Kievan Russia had poor agricultural land, a short growing season, and primitive farming technology. Food production was low, and the political power of the Kievan state relied more on trade than it did on landholding.
2. The major cities of Kiev and Novgorod had populations of 30,000 to 50,000—much smaller than Constantinople or large Muslim cities. Kiev, Novgorod, and other much smaller urban areas were centers for craftsmen and artisans, whose social status was higher than that of peasants.
3. Christianity spread slowly in the Kievan state. Pagan customs and polygamy persisted until as late as the twelfth century. In the twelfth century Christianity triumphed and the church became more powerful, with some clergy functioning as tax collectors for the state.

XV. The Sui and Tang Empires, 581–755

C. Reunification Under the Sui (589-618 C.E.) and Tang

1. After the Han dynasty, turmoil lasted for more than 350 years. The Sui Empire reunified China and established a government based on Confucianism but heavily influenced by Buddhism. Reunification by Yang Jian in 589.
2. The rule of the Sui
 - a. Construction of palaces and granaries; repairing the Great Wall
 - b. Military expeditions in central Asia and Korea
 - c. High taxes and compulsory labor services
3. The Grand Canal integrated economies of north and south
4. The fall of the Sui
 - a. The Sui's rapid decline and fall may have been due to its having spent large amounts of resources on a number of ambitious construction, canal, irrigation, and military projects.
 - b. High taxes and forced labor generated hostility among the people
 - c. Military reverses in Korea
 - d. Rebellions broke out in north China beginning in 610
 - e. Sui Yangdi was assassinated in 618, the end of the dynasty
5. The Tang Empire was established in 618. The Tang state carried out a program of territorial expansion, avoided over-centralization, and combined Turkic influence with Chinese Confucian traditions.

XVI. Rivals for Power in Inner Asia and China, 600–907

A. The Uigur and Tibetan Empires

1. In the mid-eighth century, a Turkic group, the Uigurs, built an empire in Central Asia. The Uigurs were known as merchants and scribes, had strong ties to both Islam and China, and developed their own script. The Uigur Empire lasted for about fifty years.
2. Tibet was a large empire with access to Southeast Asia, China, South and Central Asia. Tibet was thus open to Indian, Chinese, Islamic, and even (via Iran) Greek culture.
3. In the early Tang, relations between China and Tibet were friendly. The Tibetan king received a Chinese princess and Mahayana Buddhism was brought to Tibet and combined with the local religion. But by the late 600s, friendly relations had given way to military rivalry in which Tibet allied with the southwestern kingdom of Nanchao against the Tang.
4. In the ninth century, a Tibetan king attempted to eliminate Buddhism, but failed. Tibet then entered a long period of monastic rule and isolation.

B. North India

1. Tension among regional kingdoms
2. Nomadic Turks became absorbed into Indian society
3. Harsha (reigned 606-648 C.E.) temporarily restored unified rule in north India

C. Temples and society in south India

1. Hindu temples served as economic and social centers
2. Possessed large tracts of land, hundreds of employees
3. Temple administrators were to maintain order, deliver taxes
4. Served as banks; engaged in business ventures

XVII. The Silk Road

A. Origins and Operations

1. The Silk Road was an overland route that linked China to the Mediterranean world via Mesopotamia, Iran, and Central Asia. There were two periods of heavy use of the Silk Road: (1) 150 B.C.E.–907 C.E. and (2) the thirteenth through seventeenth centuries C.E.

2. The origins of the Silk Road trade may be located in the occasional trading of Central Asian nomads. Regular, large-scale trade was fostered by the Chinese demand for western products (particularly horses) and by the Parthian state in northeastern Iran and its control of the markets in Mesopotamia.
3. In addition to horses, China imported alfalfa, grapes, and a variety of other new crops as well as medicinal products, metals, and precious stones. China exported peaches and apricots, spices, and manufactured goods including silk, pottery, and paper.

B. The Impact of the Silk Road Trade

1. Turkic nomads, who became the dominant pastoralist group in Central Asia, benefited from the trade. Their elites constructed houses, lived settled lives, and became interested in foreign religions including Christianity, Manicheism, Zoroastrianism, Buddhism, and (eventually) Islam.
2. Central Asian military technologies, particularly the stirrup, were exported both east and west, with significant consequences for the conduct of war.

C. The Indian Ocean Maritime System

1. The Indian Ocean maritime system linked the lands bordering the Indian Ocean basin and the South China Sea. Trade took place in three distinct regions: (1) the South China Sea, dominated by Chinese and Malays; (2) Southeast Asia to the east coast of India, dominated by Malays and Indians; and (3) the west coast of India to the Persian Gulf and East Africa, dominated by Persians and Arabs.
2. Trade in the Indian Ocean was made possible by and followed the patterns of the seasonal changes in the monsoon winds.
3. Sailing technology unique to the Indian Ocean system included the lateen sail and a shipbuilding technique that involved piercing the planks, tying them together, and caulking them.
4. Because the distances traveled were longer than in the Mediterranean, traders in the Indian Ocean system seldom retained political ties to their homelands, and war between the various lands participating in the trade was rare.

D. Origins of Contact and Trade

1. There is evidence of early trade between ancient Mesopotamia and the Indus Valley. This trade appears to have broken off as Mesopotamia turned more toward trade with East Africa.
2. Two thousand years ago, Malay sailors from Southeast Asia migrated to the islands of Madagascar. These migrants, however, did not retain communications or trade with their homeland.

E. The Impact of Indian Ocean Trade

1. What little we know about trade in the Indian Ocean system before Islam is gleaned largely from a single first century C.E. Greco-Egyptian text, *The Periplus of the Erythrean Sea*. This account describes a trading system that must have been well established and flourishing when the account was written. The goods traded included a wide variety of spices, aromatic resins, pearls, Chinese pottery, and other luxury goods. The volume of trade was probably not as high as in the Mediterranean.
2. The culture of the Indian Ocean ports was often isolated from that of their hinterlands. In the western part of the Indian Ocean, trading ports did not have access to large inland populations of potential consumers. Even in those eastern Indian and Malay peninsula ports that did have access to large inland populations, the civilizations did not become oriented toward the sea.
3. Traders and sailors in the Indian Ocean system often married local women in the ports that they frequented. These women thus became mediators between cultures.

XVIV. Routes Across the Sahara

A. Early Saharan Cultures

1. Undatable rock paintings in the highland areas that separate the southern from the northern Sahara indicate the existence of an early Saharan hunting culture that was later joined by cattle breeders who are portrayed as looking rather like contemporary West Africans.
2. The artwork indicates that the cattle breeders were later succeeded by horse herders who drove chariots. There is no evidence to support the earlier theory that these charioteers might have been Minoan or Mycenaean refugees. But there is also no evidence to show us either their origins or their fate.
3. The highland rock art indicates that camel riders followed the charioteers. The camel was introduced from Arabia and its introduction and domestication in the Sahara was probably related to the development of the trans-Saharan trade. Written evidence and the design of camel saddles and patterns of camel use indicate a south-to-north diffusion of camel riding.
4. The camel made it possible for people from the southern highlands of the Sahara to roam the desert and to establish contacts with the people of the northern Sahara.

B. Trade Across the Sahara

1. Trade across the Sahara developed slowly when two local trading systems, one in the southern Sahara and one in the north, were linked. Traders in the southern Sahara had access to desert salt deposits and exported salt to the sub-Saharan regions in return for kola nuts and palm oil. Traders in the north exported agricultural products and wild animals to Italy.
2. When Rome declined (3rd century C.E.) and the Arabs invaded North Africa (mid-7th century C.E.), the trade of Algeria and Morocco was cut off. The Berber people of these areas revolted against the Arabs in the 700s and established independent city-states including Sijilmasa and Tahert.
3. After 740 the Berbers found that the southern nomads were getting gold dust from the Niger and other areas of West Africa in exchange for their salt. This opened their eyes to a great business opportunity. A pattern of trade developed in which the Berbers of North Africa traded copper and manufactured goods to the nomads of the southern desert in return for gold. The nomads of the southern desert, for their part, exchanged their salt for the gold of the Niger and other West African river areas.

C. The Kingdom of Ghana

1. The kingdom of Ghana was one of the early sub-Saharan beneficiaries of this new trans-Saharan trade. The origins and early history of Ghana are obscure. The first description we have is the eleventh century account by al-Bakri, who described a city of two towns, one a Muslim merchant town and the other the capital of an animist king and his court.
2. After 1076 Ghana was weakened by the invasion of the Moroccan Almorovids. Even after the Almorovids retreated from the south, Ghana never recovered its former wealth and status.

XIX. Sub-Saharan Africa

A. A Challenging Geography

1. Sub-Saharan Africa is a large area with many different environmental zones and many geographical obstacles to movement.
2. Some of the significant geographical areas are the Sahel, the tropical savanna, the tropical rain forest of the lower Niger and Zaire, the savanna area south of the rain forest, steppe and desert below that, and the temperate highlands of South Africa.

B. The Development of Cultural Unity

1. Scholars draw a distinction between the “great traditions” of ruling elite culture in a civilization and the many “small traditions” of the common people.
2. In sub-Saharan Africa no overarching “great tradition” developed. Sub-Saharan Africa is a vast territory of many “small traditions.” Historians know very little about the prehistory of these many “small traditions” and their peoples.
3. African cultures are highly diverse. The estimated two thousand spoken languages of the continent and the numerous different food production systems reflect the diversity of the African ecology and the difficulty of communication and trade between different groups. Another reason for the long dominance of “small traditions” is that no foreign power was able to conquer Africa and thus impose a unified “great tradition.”

C. African Cultural Characteristics

1. Despite their diversity, African cultures display certain common features that attest to an underlying cultural unity that some scholars have called “Africinity.”
2. One of these common cultural features is a concept of kingship in which kings are ritually isolated and oversee societies in which the people are arranged in age groups and kinship divisions.
3. Other common features include cultivation with the hoe and digging stick, the use of rhythm in African music, and the functions of dancing and mask wearing in rituals.
4. One hypothesis offered to explain this cultural unity holds that the people of sub-Saharan Africa are descended from the people who occupied the southern Sahara during its “wet period” and migrated south the Sahel, where their cultural traditions developed.

D. The Advent of Iron and the Bantu Migrations

1. Sub-Saharan agriculture had its origins north of the equator and then spread southward. Iron working also began north of the equator and spread southward, reaching southern Africa by 800 C.E.
2. Linguistic evidence suggests that the spread of iron and other technology in sub-Saharan Africa was the result of a phenomenon known as the Bantu migrations.
3. The original homeland of the Bantu people was in the area on the border of modern Nigeria and Cameroon. Evidence suggests that the Bantu people spread out toward the east and the south through a series of migrations over the period of the first millennium C.E. By the eighth century, Bantu-speaking people had reached East Africa.

XX. The Spread of Ideas

A. Ideas and Material Evidence

1. It is extremely difficult, sometimes impossible, to trace the dissemination of ideas in preliterate societies. For example, eating pork was restricted or prohibited by religious belief in Southeast Asia, in ancient Egypt, and in eastern Iran. Because Southeast Asia was an early center of pig domestication, scholars hypothesize that the pig and the religious injunctions concerning eating the pig traveled together toward the west. This has not been proved.
2. Another difficult problem involves the invention of coins. In the Mediterranean world, the coins were invented in Anatolia and spread from there to Europe, North Africa, and India. Chinese made cast copper coins—was this inspired by the Anatolian example? There is no way of knowing.

B. The Spread of Buddhism

1. The spread of ideas in a deliberate and organized fashion such that we can trace it is a phenomenon of the first millennium C.E. This is particularly the case with the spread of Buddhism, Christianity, and Islam.
2. The spread of Buddhism was facilitated both by royal sponsorship and by the travels of ordinary pilgrims and missionaries. In India, the Mauryan king Ashoka and King Kanishka of the Kushans actively supported Buddhism. Two of the most well-known pilgrims who helped to transmit Buddhism to China were the Chinese monks Faxian and Xuanzang. Both have left reliable narrative accounts of their journeys.
3. Buddhist missionaries from India traveled to a variety of destinations: west to Syria, Egypt, and Mesopotamia, as well as to Sri Lanka, southeast Asia, and Tibet.
4. Buddhism was changed and further developed in the lands to which it spread. Theravada Buddhism became dominant in Sri Lanka, Mahayana in Tibet, and Chan (Zen) in East Asia.

C. The Spread of Christianity

1. Armenia was an important entrepot for the Silk Road trade. Mediterranean states spread Christianity to Armenia in order to bring that kingdom over to its side and thus deprive Iran of control of this area.
2. The transmission of Christianity to Ethiopia was similarly linked to a Mediterranean Christian attempt to deprive Iran of trade.