**GUIDED READING Islam Expands**

**A. Summarizing**  In the years following the death of Muhammad, the Muslims created a huge empire. Take notes to answer the questions about how Muhammad’s successors spread Islam during this period of expansion.

<table>
<thead>
<tr>
<th>The &quot;Rightly Guided&quot; Caliphs</th>
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<tbody>
<tr>
<td>1. What did the “Rightly Guided” caliphs use as guides to leadership?</td>
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<td>2. What changes did they make during their rule?</td>
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<td>3. Why were they successful in their quest to expand the empire and spread Islam?</td>
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<th>The Umayyads</th>
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<td>4. What ended the elective system of choosing a caliph?</td>
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<td>5. What changes did the Umayyads make during their rule?</td>
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<td>6. What led to the downfall of the Umayyads?</td>
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<td>7. How did the Abbasids come to power?</td>
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<td>8. What changes did they make during their rule?</td>
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<td>9. What major problem did the Abbasids face?</td>
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**B. Writing Expository Paragraphs**  On the back of this paper, write a paragraph explaining the differences in the views of the Sunni, Shi‘a, and Sufi.
GEOGRAPHY APPLICATION: PLACE

Rule and Taxation Under the Umayyads

Directions: Read the paragraphs below and study the charts carefully. Then answer the questions that follow.

After the assassination of the Muslim Empire’s fourth leader, or caliph, in 661, a family known as the Umayyads took control of the region. The Umayyad leader became the fifth caliph and undertook several changes.

As the borders of the Muslim Empire grew, conquered peoples included Jews, Christians, pagans (who believed in many different gods), and people who had no religion at all. While the Muslims were generally tolerant of these people, many coming under Muslim rule converted to Islam on their own. In this way they avoided the taxes that non-Muslims were required to pay. However, the Umayyads changed the system and began taxing everyone—Muslims and non-Muslims alike.

The Umayyads also made another significant change in the way the empire was ruled. Instead of the rule passing from caliph to caliph through election, the fifth caliph instituted a succession of leaders based on birth. He also instituted a bureaucracy, a system of rule consisting of many different departments managed by workers whom he had appointed. Provinces were ruled by emirs, or governors, with a line of authority eventually reaching down to the people. The caliph even kept some Christians in the same government posts they had formerly held.
Interpreting Text and Visuals

1. In the Muslim Empire, who is considered their leader—their authority—on earth?

____________________________________________________________________________

2. From whom did he directly receive taxes?

3. What person actually did the governing in each province of the Muslim Empire?

4. Which grouping was governed by both religious and government leaders at the same time?

____________________________________________________________________________

5. What do you call a departmental system of rule?

6. Which was the only group governed by the caliphs that did not pay taxes to someone?

____________________________________________________________________________

7. Which group paid the highest percentage of their income in taxes?

8. Did Muslim converts pay taxes in an amount closer to people born Muslims or to non-Muslims?

____________________________________________________________________________

9. Why were the shaykhs not involved in governing the non-Muslims?

____________________________________________________________________________
In 632 the first caliph—a leader of the Muslims—was elected to succeed Muhammad (Mohammed). In 1882 historian Wilfrid Blunt wrote that there were four distinct periods or phases in the history of the caliphs.

Orthodox Mussulman [Muslim] writers recognize four distinct phases which the office of Khalifeh [Caliph] has undergone, and four distinct periods of its history. The word Khalifeh, derived from the Arabic root khala‘af, to “leave behind,” signifies literally one left behind, and in the legal sense the relict or successor of the prophet [Muhammad] and heir to his temporal and spiritual power.

The first historical phase noticed is one of pure theocracy, in which the Caliph or successor of Mohammed was saint as well as priest and king, and was to a certain extent inspired. It lasted thirty years only, and is represented by the four great Caliphs—Abu Bekr, Omar, Othman, and Ali—who receive from the faithful when they speak of them the title of Seydna, or Our Lord.

The second phase, which lasted nearly six hundred years, is that of the Arabian monarchy, in which the Caliphate took the shape of hereditary temporal dominion. Its representatives are neither saints nor doctors of the law, and stand on a quite different footing from those who precede them. They begin with Mawiyeh ibn Ommiyah, founder of the Ommiad dynasty, and end with Mostasem Billah, the last Sultan of the Abbasides.

The third period is a phase of temporal interregnum during which for nearly three hundred years the Khalifeh exercised no sovereign rights, and resided as a spiritual chief only, or as we should now say Sheykh el Islam, at Cairo. The temporal authority of Islam, which is theoretically supposed to have been continued without break even during this period, was then in delegation with the Mamluk Sultans of Egypt and other Mussulman princes.

The last phase is that of the Ottoman Caliphate. As nearly all modern arguments respecting the Caliphate appeal to examples in the earliest period, it will be well to consider the origin of its institution and the political basis of Islam itself. Mohammedan doctors affirm that the Apostle of God, Mohammed (on whose name be peace), when he fled from Mecca, did so not as a rebellious citizen but as a pretender to authority. He was by birth a prince of the princely house of the Koreysh, itself the noblest tribe of Hejaz, and his grandfather had been supreme ruler in Mecca. He established himself, therefore, with his companions in exile as head of an independent political community, following in this the ancient custom of Arabia where sections constantly cut themselves off from the parent tribe and form new nations under the separate leadership of one or another member of their princely families. Islam, therefore, was from its commencement a political as well as a religious body, and while Mohammed preached to his disciples as a prophet, he also gave laws to them as their king and governor. He was their Imam, the leader of their prayer, and he was their Emir and Kadi, prince and magistrate. Thus the supreme temporal and spiritual authority became linked, and Islam was from its beginning a nation no less than a church.

Activity Options

1. **Summarizing** Create a two-column chart or a flow chart that summarizes the four phases of the caliphs. Share your chart with classmates.

2. **Using Aural Stimuli** Invite a religious leader in your community—such as a priest, a rabbi, or a minister—to speak to the class about his or her role within the religion. Then write a paragraph in which you compare the role of the guest speaker with that of a caliph in the first historical phase.
RETEACHING ACTIVITY  Islam Expands

Determining Main Ideas  Choose the word that most accurately completes each sentence below. Write that word in the blank provided.

Sufi  al-Andalus  Fatimid  Damascus
Shi'a  Sunni  Abbasi  sakk
caliph  Umayyads  jihad  caliphate

1. A Muslim title that means “successor” or “deputy” is _____________.
2. The word ____________ is used to refer to the inner struggle against evil or an armed struggle against unbelievers.
3. The Muslim family who came into power after 661 was the _____________.
4. The rule of the three “rightly guided” caliphs was called a _____________.
5. The ____________ caliphate, named after Muhammad’s daughter, was formed by Shi’a Muslims.
6. ____________ were letters of credit that could be exchanged for cash in Muslim banks.
7. Muslims who followed Muhammad’s example were known as _____________.
8. The ____________ believe that all Muslim rulers should be descended from Muhammad.
9. The Umayyads established the Muslim capital at _____________.
10. One rebel group that overthrew the Umayyads in 750 was the _____________.
11. A Muslim group who pursued poverty and devotion to a spiritual path were the _____________.
12. ____________ was a Muslim state in Spain settled by the Abbasids.