

WORLD HISTORY SECTION II

Total Time—1 hour, 30 minutes

Question 1 (Document-Based Question)

Suggested reading and writing time: 55 minutes

It is suggested that you spend 15 minutes reading the documents and 40 minutes writing your response.

Note: You may begin writing your response before the reading period is over.

Directions: Question 1 is based on the accompanying documents. The documents have been edited for the purpose of this exercise.

In your response you should do the following.

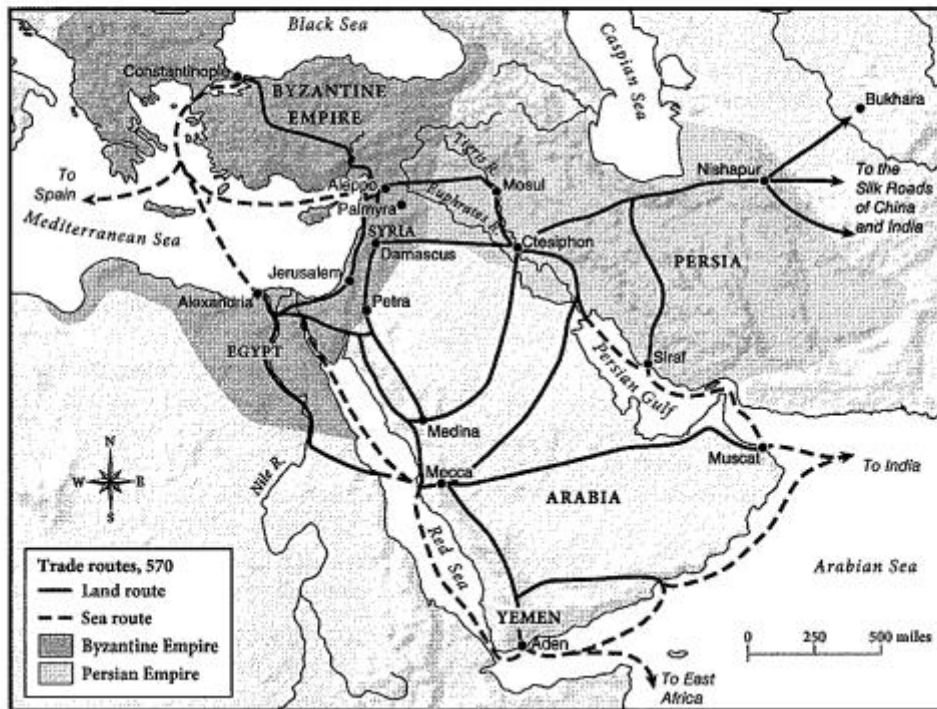
- **Thesis:** Present a thesis that makes a historically defensible claim and responds to all parts of the question. The thesis must consist of one or more sentences located in one place, either in the introduction or the conclusion.
- **Argument Development:** Develop and support a cohesive argument that recognizes and accounts for historical complexity by explicitly illustrating relationships among historical evidence such as contradiction, corroboration, and/or qualification.
- **Use of the Documents:** Utilize the content of at least six of the documents to support the stated thesis or a relevant argument.
- **Sourcing the Documents:** Explain the significance of the author's point of view, author's purpose, historical context, and/or audience for at least four documents.
- **Contextualization:** Situate the argument by explaining the broader historical events, developments, or processes immediately relevant to the question.
- **Outside Evidence:** Provide an example or additional piece of specific evidence beyond those found in the documents to support or qualify the argument.
- **Synthesis:** Extend the argument by explaining the connections between the argument and ONE of the following.
 - A development in a different historical period, situation, era, or geographical area
 - A course theme and/or approach to history that is not the focus of the essay (such as political, economic, social, cultural, or intellectual history)
 - A different discipline or field of inquiry (such as economics, government and politics, art history, or anthropology)

Prompt: Using the documents provided and your knowledge of world history analyze three reasons for the rapid spread of Islam

Document 1

Sources: Desmond Stewart and the Editors of Time-Life Books, *Great Ages of Man: Early Islam*, Time-Life Books, 1967. Map created from various sources.

By the middle of the sixth century ... Mecca was ... prosperous and important. First, it was at the crossroads of the lucrative caravan trade. Vast camel trains, bearing spices, perfumes, precious metals, ivory and silk, filed through the town, headed north on the way from Yemen ... to the markets of Syria, and headed east from the Red Sea across the desert to Iraq. Adding to the profits from caravans was a brisk pilgrimage trade, for Mecca was the site of Arabia's holiest pagan shrine [the Ka'ba].



Document 2

Source: Verses from the Qur'an.

Those who submit to God and accept the true Faith; who are devout, sincere, patient, humble, charitable, and chaste; who fast and are ever mindful of God – on these, both men and women, God will bestow forgiveness and rich recompense [reward]. (33:35)

... (W)hoever killed a human being, except as punishment for murder or other villainy..., shall be deemed as having killed all mankind; and ... whoever saved a human life shall be deemed as having saved all mankind.... (5:32)

But the believers who do good works, both men and women, shall enter Paradise. They shall not suffer the least injustice. (4:124)

Do not devour one another's property by unjust means, nor bribe the judges with it in order that you may wrongfully and knowingly usurp [take] other people's possessions.... (2:188)

Permission to take up arms is hereby given to those who are attacked, because they have been wronged. God has power to grant them victory. (22:39)

Document 3

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 unity 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: the difference was that this time they encountered a power vacuum. Persia and Byzantium had both been engaged for decades in a long ... series of wars with one another. Both were exhausted.

Document 4

Source: Marion Kaplan, "Twilight of the Dhow" Article written in a 1974 edition of National Geographic. Kaplan sailed on this boat and others along historical routes from Kuwait to Dubai and then to Mombasa on the east coast of Africa.



Document 5

Source: Abu al-Hasan Al-Mawardi, *The Ordinances of the Government*, circa 975 CE.

Note: In 632, following the death of Muhammad, the first caliph (a spiritual ruler, sometimes called an imam) was selected to lead the Muslim community. Over the next three centuries, the duties of the caliph were firmly established, with the understanding that the caliph would not delegate these duties to others. The excerpt below, from a book of Islamic law written by an Arab judge in the 10th century, outlines four of the ten public duties of the caliph.

The Ordinances of Government

1. To maintain the religion according to established principles and the consensus of the first generation of Muslims. If . . . some dubious person deviates from it, the Imam must clarify the proofs of religion to him, expound that which is correct, and apply to him the proper rules and penalties so that religion may be protected from injury and the community safeguarded from error.
2. To execute judgments between litigants [people involved in lawsuits] and to settle disputes between contestants so that justice may prevail and so that none commit or suffer injustice.
3. To defend the lands of Islam and to protect them from intrusion so that people may earn their livelihood and travel at will without danger to life or property.
4. To enforce the legal penalties for the protection of God's commandments from violation and for the preservation of the rights of his servants from injury or destruction. . . .
6. To wage . . . jihad [holy war] against those who, after having been invited to accept Islam, persist in rejecting it, until they either become Muslims or enter the Pact* so that God's truth may prevail over every religion.

* The Pact was an arrangement often made by Muslim rulers that permitted conquered Christians, Jews and other non-Muslims to continue to practice their religion if they paid a special tax called the *jizyah* and obeyed Islamic laws.

Document 6

Source: Ahmad ibn-Jabir al-Baladhuri, *The Origins of the Islamic State*, circa 850 CE.

Note: In the year 636, the Byzantine Emperor Heraclius ("hair-uh-kli-us") gathered an army at the Yarmuk River in Syria to resist the expansion of Islam. The people of Hims are the Syrians, non-Muslims who had been under Byzantine rule. This account was written by the Arabic Muslim historian al-Baladhuri about 200 years after the battle.

Heraclius gathered [a] large Byzantine army ... numbering about 200,000. This army he put under the command of one of his choice men.... The Moslems gathered together and the [Byzantine] army marched against them. The battle they fought at al-Yarmuk was of the fiercest and bloodiest kind.... In this battle 24,000 Moslems took part. The [Byzantines] and their followers in the battle tied themselves to each other by chains, so that no one might set his hope on flight. By Allah's help, some 70,000 of them were put to death....

When Heraclius massed his troops against the Moslems and the Moslems heard that they were coming to meet them at al-Yarmuk, the Moslems re-

funded to the inhabitants of Hims the [land tax] they had taken from them saying, "We are too busy to support and protect you. Take care of yourselves." But the people of Hims replied, "We like your rule and justice far better than the state of oppression and tyranny in which we were. The army of Heraclius we shall indeed . . . repulse from the city." . . . Saying this, they closed the gates of the city and guarded them... When by Allah's help the "unbelievers" were defeated and the Moslems won, they opened the gates of their cities, went out with the singers and music players who began to play, and paid the [land tax].

Document 7

Source: Ibn Abd-el-Hakem; Islamic historian and preserver of Islamic tradition who lived from 803-871.
(On the Muslim Conquest of Spain)

...Tarik said to him, deliver the table, and he delivered it to him. On this table were gold and silver, the like of which one had not seen. Tarik, then, took off one of its legs together with the pearls and the gold it contained, and fixed to it a similar leg. The table was valued at two hundred thousand dinars, on account of the pearls that were on it. He took up the pearls, the armour, the gold, the silver, and the vases which he had with him, and found that quantity of spoils, the like of which one had not seen. He collected all that. Afterwards he returned to Cordova, and having stopped there, he wrote to Musa Ibn Nossevr informing him of the conquest of Andalus, and of the spoils which he had found.