

TEACHING HISTORY THROUGH INQUIRY

DBQ: Using the definition of a golden age as, “a time of great happiness, success, and achievement,” do you agree that under the Abbasid Dynasty, Islam experienced a “golden age?” Explain in your paper using at least four sources why or why not this era was a “golden age.”

Skills

- ▣ - Analyze how two or more authors writing about the same topic shape their presentations of key information.
- ▣ - Cite several pieces of textual evidence to support analysis
- ▣ - Determine an author's point of view or purpose in a text and analyze how the author distinguishes his or her position from that of others.

Context

- ▣ Second unit of the year
- ▣ Follows unit on rise and fall of Rome
- ▣ Compare and contrast the successes of the Roman Empire to the success of the Abbasid Empire
- ▣ Compare and contrast the “fall” of the two empires
 - What made them vulnerable?

Key Ideas

- ▣ Subjectivity versus objectivity
- ▣ Bias
- ▣ Power: Who holds it? Who does not? What are the dynamics between these groups?

Document 1: Map

What does this map reveal about the Abbasid Caliphate?



Document 2: Poetry

To the Caliph Haroun Al-Rashid (~766-803, the 5th
Abbasid Caliphate)

Religion's gems can ne'er adorn
The flimsy robe by pleasure worn;
Its feeble texture soon would tear,
And give those jewels to the air.
Thrice happy they who seek th' abode
Of peace and pleasure in their God!
Who spurn the world, its joys despise, And grasp at
bliss beyond the skies.

---Prince Ibrahim Ben Adham

- ▣ What is the central message of this poem?
- ▣ To whom is this poem written? Why might this be important to consider?
- ▣ What questions does this poem raise?

Document 3 “Baghdad under the Abbasids”, from his Geographical Encyclopedia, c. AD 1000 by Yakut

- ▣ “Baghdad was a veritable City of Palaces, not made of stucco and mortar, but of marble. The buildings were usually of several stories. The palaces and mansions were lavishly gilded and decorated, and hung with beautiful tapestry and hangings of brocade or silk. “

Questions about Document 3

- ▣ Who wrote this passage?
- ▣ Why do you think he wrote this?
- ▣ How reliable do you think the author is?
Why?
- ▣ Explain at least three pieces of evidence from the passage that reveal what life was like in Baghdad during Abbasid reign.

Document 8



- ▣ **“Preparing Medicine from Honey:** from a dispersed manuscript of an Arabic translation of the *Materia Medica* of Dioscorides Dated A.H. 621 / A.D. 1224. Calligrapher: ‘Abdullah ibn al-Fadl. Iraq, Baghdad or northern Jazira” (Metropolitan Museum of Art, New York, USA)

Document 9: Slavery

“Slaves in the Islamic world were not always at the bottom of the social hierarchy. Slaves in Muslim societies had a greater range of work, and took on a wider range of responsibilities, than those enslaved in the Atlantic trade.

Some slaves earned respectable incomes and achieved considerable power, although even such elite slaves still remained in the power of their owners.”

Document 10: Women and Gender

- ▣ In some eras of Islamic history, women's positions appear quite subordinate to men's. For instance, the Abbasid period saw the disappearance of women from public records and events, as the ideal of secluding women became more fashionable for men who wanted to demonstrate their power.
- ▣ *Women in World History, "Islamic Empire", Center for History and New Media with support from the National Endowment for the Humanities*

- ▣ Question

- ▣ Were men and women equal during the Abbasid period, according to this article? Why or why not?
- ▣ How does the depiction of women in this excerpt compare to the role of women under the Roman Empire (from our previous unit)?

DBQ Essay Scoring Rubric

Name: _____

Date: _____ Period: _____

CATEGORY	5 - Excellent	4 - Very Good	3 - Average	2 - Below Standards	1 - Serious Improvement Needed
Introduction	Includes a strong introduction, with 4-6 sentences that goes beyond a simple restatement of the historical context. Provides a clear thesis statement that states an argument for why this matters.	Includes a good introduction, with 4-6 sentences that goes beyond a simple restatement of the historical context. Provides a thesis statement that states an argument for why this matters.	Includes an introduction, with 4-6 sentences that restates the theme or historical context. Thesis statement is missing or vague.	Has a vague or missing introduction with less than 4 sentences. Thesis statement is missing or vague.	Has a vague or missing introduction.
Task and Documents	Thoroughly addresses all aspects of the task by accurately analyzing and interpreting at least xxx documents. Documents numbers used are cited at the end of each body paragraph.	Thoroughly addresses all aspects of the task by accurately analyzing and interpreting at least xxx documents. Documents numbers used are cited at the end of each body paragraph.	Addresses most aspects of the task or all aspects in a limited way. Incorporates some relevant information from the documents. Documents numbers used are cited at the end of each body paragraph.	Attempts to address some aspects of the task. Uses some information from the documents. Documents numbers used are cited at the end of each body paragraph or not at all.	Shows limited understanding of the task with vague, unclear references. Uses few or no documents. Documents numbers used are cited at the end of each body paragraph or not at all.
Outside information	Incorporates substantial relevant outside information.	Incorporates relevant outside information.	Incorporates limited outside information.	Incorporates limited or no outside information.	Presents no relevant outside information.
Content	Richly supports thesis with relevant facts, examples, and details – is more analytical than descriptive.	Supports thesis with relevant facts, examples, and details - may be more descriptive than analytical.	Uses some facts, examples, and details to support thesis - but is more descriptive than analytical.	Uses few facts, examples, and details - simply restates the contents of documents.	Uses few facts, examples, and details - simply restates the contents of documents. Information included may be incorrect.
Organization	Essay is well organized and appropriate to the task, purpose, and audience.	Essay is well organized and appropriate to the task, purpose, and audience.	Writes a satisfactorily developed essay, demonstrating a general plan of organization.	Writes a poorly organized essay, lacking focus.	Attempts to complete the task, but demonstrates a major weakness in organization.
Conclusion	Includes a strong conclusion with 4-6 sentences that shows how the points you made and the details and examples you used were not random, but fit together.	Includes a conclusion with 4-6 sentences that shows how the points you made and the details and examples you used were not random, but fit together.	Includes conclusion with 4-6 sentences that simply summarizes the information from the essay.	Has a vague or missing conclusion with less than 4 sentences that simply summarizes the information from the essay.	Has a vague or missing introduction.

Transition Words and Phrases

Below are some examples of transitional words and phrases and the relationships they establish:

Addition: in addition, as a result, furthermore, consequently, otherwise, therefore

Sequence: to begin with, at first, first, first of all, finally, meanwhile

Illustration: for example, for instance, for one, for another, in illustration

Consequence: as a result, consequently, otherwise

Summary: all things considered, briefly, in any case, finally, all things said, in summary, to sum up, by and large, in any event, in final consideration

Generalization: for the most part, generally speaking, as a rule, more often than not, rarely

Contrast and comparison: conversely, on the one hand, on the other hand, likewise, similarly, instead, on the contrary, yet, by the same token, to the contrary

Concession: be that as it may, however, in any event, nevertheless

Restatement: in essence, in other words, namely, that is to say

Essay Expectations Checklist

Student		Teacher
_____	Has an MLA heading	_____
_____	Has a meaningful title	_____
_____	Has a thesis	_____
_____	Written in black or blue ink, or pencil	_____
_____	Did not make grammatical or spelling errors	_____
_____	Did not copy the historical context or theme	_____
_____	Did not use phrases like, "This essay will," or "In conclusion,"	_____
_____	Did not use first person or second person (I, me, my, we, us, you, etc)	_____
_____	Has sentence fluency (Do not list, avoid repetitious words and sentence structures)	_____
_____	DID NOT PLAGARIZE	_____

DBQ Grade:

Ms. Brand
Form VII Humanities
2016-2017

Document Based Question: The Abbasid Caliphate and a “Golden Age”

Skills: Students will be able to:

(From *Common Core*)

- Analyze how two or more authors writing about the same topic shape their presentations of key information by emphasizing different evidence or advancing different interpretations of facts.
- Cite several pieces of textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- Determine an author's point of view or purpose in a text and analyze how the author distinguishes his or her position from that of others.

Directions:

1. First read the documents below and answer the questions.
2. Based on your analyses of the documents, write a response that:
 - Has a relevant thesis that answers the question. Make sure it is concise, specific, and arguable.
 - Supports that thesis with at least four different documents as evidence in the body paragraphs and cites evidence from the documents accurately
 - Analyzes the documents by grouping them in appropriate body paragraphs. Do not simply summarize the documents individually.
 - Takes into account both the sources of the documents and the author's points of view.
 - Your essay should have an introduction, conclusion, and at least 2-3 body paragraphs.

Prompt:

- **According to many historians, including the passage below, the Abbasid Dynasty was a “golden age” for Islam.**
- **Using the definition of a golden age as, “a time of great happiness, success, and achievement,” do you agree that under the Abbasid Dynasty, Islam experienced a**

“golden age?” Explain in your paper using at least four sources why or why not this era was a “golden age.”

Background information:

(From University of Chicago, Teaching the Middle

East) <http://teachmiddleeast.lib.uchicago.edu/foundations/golden-age-islam/essay/essay-01.html>

Islam as a religion began with the message which was spread by Islam’s Prophet and God’s Messenger Muhammad ibn Abdallah in the Arabian Peninsula in 610 CE and which was contained in the *Qur’an*, God’s revelation to Muhammad. After Muhammad’s death in 632, his followers, the Muslims, embarked on successive waves of conquest of the Middle East and beyond; within less than a century, they had political and military control of virtually all the lands between India and Spain. The exercise of this control came from a state that was called the caliphate, its ruler being viewed as the caliph, or “successor,” to the Prophet Muhammad. In the first few decades, the state, based in Arabia, was simple and its ruler elected on the basis of merit. However, following the expansion, it soon turned into a complex, multi-national empire ruled by dynasties based in Syria first (the Umayyads, 661-750 CE) and then in Iraq (the Abbasids, 750-1258 CE). The caliphal system became weakened in the later ninth century, and by the tenth century, real power had moved to several local dynasties although the caliph remained the nominal head of the empire. The Abbasid Empire and most of the local dynasties were overrun and practically destroyed by the Mongol invasion of the Middle East in 1258. That invasion ended not only the early phase of Islamic history, but also the “Golden Age” of Islamic civilization, which had been developing slowly from the beginning of this period. The “Golden Age” refers to the period when the varied contributions of Islamic civilization reached their peak in both the indigenous Islamic disciplines (such as Islamic law) and the newly imported disciplines of late antiquity (such as philosophy).

Document 1: Map of the Abbasid Caliphate (750-1258)



(<https://www.britannica.com/topic/Abbasid-dynasty/images-videos/The-Abbasid-Caliphate-in-the-9th-century/187259>)

Question:

What does this map reveal about the Abbasid Caliphate?

Document 2: Islamic Poetry

Context: “*Hārūn al-Rashīd... (born February 766/March 763, Rayy, Iran—died March 24, 809, Ṭūs) fifth caliph of the ‘Abbāsīd dynasty (786–809), who ruled Islam at the zenith of its empire with a luxury in Baghdad memorialized in The Thousand and One Nights (The Arabian Nights Entertainment).*”

“Hārūn al-Rashīd was the son of al-Mahdī, the third ‘Abbāsīd caliph (ruled 775–785), and al-Khayzurān, a former slave girl from Yemen and a woman of strong personality who greatly influenced affairs of state in the reigns of her husband and sons.”

(<https://www.britannica.com/biography/Harun-al-Rashid>)

To the Caliph Haroun Al-Rashid (~ 766-803, the 5th Abbasid Caliphate)

Religion's gems can ne'er adorn
The flimsy robe by pleasure worn;
Its feeble texture soon would tear,
And give those jewels to the air.

Thrice happy they who seek th' abode
Of peace and pleasure in their God!
Who spurn the world, its joys despise,
And grasp at bliss beyond the skies.

---Prince Ibrahim Ben Adham

Questions:

What is the central message of this poem?

To whom is this poem written? Why might this be important to consider?

What questions does this poem raise?

Document 3 “Baghdad under the Abbasids”, from his *Geographical Encyclopedia*, c. AD 1000 by Yakut

“Yaqut ibn-'Abdullah al-Rumi al-Hamawi (1179 - 1229) was born a Greek in Asia Minor; captured in war and enslaved; but the Baghdad merchant who bought him gave him a good education, and then freed him [1]. The merchant in fact engaged Yāqūt as his secretary and sent him on commercial tours on Qeys island, which was one of the main storehouses between India and Europe [2]. Yāqūt, then, left the services of the merchant, to turn to scholarly activities, copying and selling manuscripts, whilst studying Arabic and grammar.”
 (<http://www.muslimheritage.com/article/yaqut-al-hamawi>)

Yakut: *Geographical Encyclopedia*:

The city of Baghdad formed two vast semi-circles on the right and left banks of the Tigris, twelve miles in diameter. The numerous suburbs, covered with parks, gardens, villas and beautiful promenades, and plentifully supplied with rich bazaars, and finely built mosques and baths, stretched for a considerable distance on both sides of the river. In the days of its prosperity the population of Baghdad and its suburbs amounted to over two millions! The palace of the Caliph stood in the midst of a vast park several hours in circumference which beside a menagerie and aviary comprised an inclosure for wild animals reserved for the chase. The palace grounds were laid out with gardens, and adorned with exquisite taste with plants, flowers, and trees, reservoirs and fountains, surrounded by sculptured figures. On this side of the river stood the palaces of the great nobles. Immense streets, none less than forty cubits wide, traversed the city from one end to the other, dividing it into blocks or quarters, each under the control of an overseer or supervisor, who looked after the cleanliness, sanitation and the comfort of the inhabitants.

The water exits both on the north and the south were like the city gates, guarded night and day by relays of soldiers stationed on the watch towers on both sides of the river. Every household was plentifully supplied with water at all seasons by the numerous aqueducts which intersected the town; and the streets, gardens and parks were regularly swept and watered, and no refuse was allowed to remain within the walls. An immense square in front of the imperial palace was used for reviews, military inspections, tournaments and races; at night the square and the streets were lighted by lamps.

There was also a vast open space where the troops whose barracks lay on the left bank of the river were paraded daily. The long wide estrades at the different gates of the city were used by the citizens for gossip and recreation or for watching the flow of travelers and country folk into the capital. The different nationalities in the capital had each a head officer to represent their interests with the government, and to whom the stranger could appeal for counsel or help.

Baghdad was a veritable City of Palaces, not made of stucco and mortar, but of marble. The buildings were usually of several stories. The palaces and mansions were lavishly gilded and

decorated, and hung with beautiful tapestry and hangings of brocade or silk. The rooms were lightly and tastefully furnished with luxurious divans, costly tables, unique Chinese vases and gold and silver ornaments.

Both sides of the river were for miles fronted by the palaces, kiosks, gardens and parks of the grandees and nobles, marble steps led down to the water's edge, and the scene on the river was animated by thousands of gondolas, decked with little flags, dancing like sunbeams on the water, and carrying the pleasure-seeking Baghdad citizens from one part of the city to the other. Along the wide-stretching quays lay whole fleets at anchor, sea and river craft of all kinds, from the Chinese junk to the old Assyrian raft resting on inflated skins.

The mosques of the city were at once vast in size and remarkably beautiful. There were also in Baghdad numerous colleges of learning, hospitals, infirmaries for both sexes, and lunatic asylums.

Questions:

Who wrote this passage?

Why do you think he wrote this?

How reliable do you think the author is? Why?

Explain at least three pieces of evidence from the passage that reveal what life was like in Baghdad during Abbasid reign.

Document 4: Life in Cordova

Source: Philip Hitti, *Capital Cities of Arab Islam*, University of Minnesota Press, 1973 (adapted)

Context: Hitti explains what life was like in Cordova (in present day Spain) under Arab rule in the book Capital Cities of Arab Islam.

Besides the university library, Arab statistics assure [that the] city boasted 37 libraries, numberless bookstores, 800 public schools...and a total population of 300,000. Its people enjoyed a high standard of living and refinement and walked on paved streets...all this at a time when hardly a town in Europe, Constantinople excepted, counted more than a few thousand inhabitants. Parisians and Londoners were still trudging on muddy, dark alleys.

Question:

What conditions in Cordova did this author cite as evidence of the high level of Islamic civilization and scholarship?

Document 5: Jews, Christians, and Muslims

Source: J.J. Saunders, "The Caliph Omar: Arab Imperialist," in *History Today*, March 1961, pp. 180-181.

"This excerpt suggests that there are options to conversion depending on the religion of the people facing conversion."

(http://www.asd5.org/cms/lib4/WA01001311/Centricity/Domain/764/spread_of_islamic_civilization_dbq.pdf)

Koranic revelation commanded them to "Fight in the cause of God against those who fight you, but do not be the aggressors." The early Muslims thus fought their heathen enemies... war against unbelievers was sanctioned by divine revelation and the example of the Prophet. But many Arabs were Jews or Christians: What was to be done with them? Mohammad respected the older monotheistic faiths... he called them "People of the Book"... they were not forced into Islam but were allowed to retain their ancestral religion on payment of tribute.

Questions

How were Jews and Christians treated under Islam according to this account?

How do you think the treatment of Jews and Christians affected the success of the Abbasid Empire?

What questions still remain?

Where would you go to answer these questions?

Document 6: Medical Reference Books

Physician al-Razi (854 CE – 925 CE) wrote a medical reference encyclopedia, The Comprehensive Book and Treatise on Smallpox and Measles. Ibn Sina wrote The Canon of Medicine. European doctors were greatly influenced by these texts and used them after they were translated into Latin and other languages.

Source: Bech, Black, Naylor, Shabaka, Work History: Patterns of Interactions, McDougal Littell, 1999 (adapted)

When Europeans learned that Muslims had preserved important medical texts, they wanted to translate the texts into Latin. In the 11th century, scholars traveled to libraries in places such as Toledo, Spain, where they began translating-but only after they learned to read Arabic.

Through the process, European medical schools gained access to vital reference sources such as al-Razi's *Comprehensive Book* and Ibn Sina's *The Canon of Medicine*. Ibn-Sina's five-volume encyclopedia guided doctors of Europe and Southwest Asia for six centuries. For nearly 500 years, al-Qasim's work, *The Method*, which contained original drawings of some 200 medical tools, was the foremost textbook on surgery in Europe.

Question

What does this document tell you about Muslim medical knowledge at this time in history?

Document 7: Islamic Medicine

Source: Hajar, Rachel. "The Air of History Part III: The Golden Age in Arab Islamic Medicine An Introduction." Heart Views : The Official Journal of the Gulf Heart Association 14.1 (2013): 43–46. PMC. Web. 26 July 2016.

Some historians of science refer to the period from the 8th to the 16th centuries as the Islamic golden age. While the rest of Europe was plunged in darkness and learning stagnated, scientific activity in the Muslim world during this period was phenomenal. Some scholars prefer the term "Arab science" because most of the documents were written in Arabic, which was the lingua franca of the region. However, not all the scientists were Arabs and not all were Muslims.

The significant centers of learning at that time were Baghdad, Damascus, Cairo, and later Cordoba, Spain. Scholarly institutions and schools developed in these cities and were staffed with scholars of the highest caliber who were dedicated in gathering information and developing new schools of thought. Ancient dogma was avidly and voraciously read, digested, tested, and questioned. There were also academic hospitals, libraries, and observatories.[6,7]

Questions

What does the author reveal is a drawback in using the term "Arab science?"

Why does this author say that some historians refer to the period between 8th-16th century as a golden age?

Document 8: Medical Primary Sources



“Preparing Medicine from Honey: from a dispersed manuscript of an Arabic translation of the *Materia Medica* of Dioscorides Dated A.H. 621 / A.D. 1224. Calligrapher: 'Abdullah ibn al-Fadl. Iraq, Baghdad or northern Jazira” (Metropolitan Museum of Art, New York, USA)



“Copy of Avicenna's “Canon of Medicine”, written in Arabic and completed in 1025 A.D. It was translated into several languages and became the standard textbook in medicine in Europe until the 18th century”



“**Hindiba (Chicorium)**, cultured and uncultivated, illustrated in a schematic way in Dioscorides’ *Materia Medica*. The plant (used as an anti-cancer herb) was known to Muslim pharmacologists and herbalists and its therapeutic values were studied in Islamic medicine.” (Topkapi Museum Library)

Question

What do these artifacts reveal about Islamic medical knowledge during the Abbasid reign?

Document 9: Slavery and Islam

Source: BBC Slavery in Islam, Last updated 2009-09-07

How Islam moderated slavery

Islam's approach to slavery added the idea that freedom was the natural state of affairs for human beings and in line with this it limited the opportunities to enslave people, commended the freeing of slaves and regulated the way slaves were treated:

- Islam greatly limited those who could be enslaved and under what circumstances (although these restrictions were often evaded)
- Islam treated slaves as human beings as well as property
- Islam banned the mistreatment of slaves - indeed the tradition repeatedly stresses the importance of treating slaves with kindness and compassion
- Islam allowed slaves to achieve their freedom and made freeing slaves a virtuous act
- Islam barred Muslims from enslaving other Muslims

But the essential nature of slavery remained the same under Islam, as elsewhere. It involved serious breaches of human rights and however well they were treated, the slaves still had restricted freedom; and, when the law was not obeyed, their lives could be very unpleasant.

The paradox

A poignant paradox of Islamic slavery is that the humanity of the various rules and customs that led to the freeing of slaves created a demand for new slaves that could only be supplied by war, forcing people into slavery or trading slaves.

Muslim slavery continued for centuries

The legality of slavery in Islam, together with the example of the Prophet **Muhammad**, who himself bought, sold, captured, and owned slaves, may explain why slavery persisted until the 19th century in many places (and later still in some countries). The impetus for the abolition of slavery came largely from colonial powers, although some Muslim thinkers argued strongly for abolition.

Slaves came from many places

Unlike the Atlantic slave traders, Muslims enslaved people from many cultures as well as Africa. Other sources included the Balkans, Central Asia and Mediterranean Europe.

Slaves could be assimilated into Muslim society

Muhammad's teaching that slaves were to be regarded as human beings with dignity and rights and not just as property, and that freeing slaves was a virtuous thing to do, may have helped to

create a culture in which slaves became much more assimilated into the community than they were in the West.

Muslim slaves could achieve status

Slaves in the Islamic world were not always at the bottom of the social hierarchy. Slaves in Muslim societies had a greater range of work, and took on a wider range of responsibilities, than those enslaved in the Atlantic trade.

Some slaves earned respectable incomes and achieved considerable power, although even such elite slaves still remained in the power of their owners.

Muslim slavery was not just economic

Unlike the Western slave trade, slavery in Islam was not wholly motivated by economics.

Although some Muslim slaves were used as productive labour it was not generally on the same mass scale as in the West but in smaller agricultural enterprises, workshops, building, mining and transport.

Slaves were also taken for military service, some serving in elite corps essential to the ruler's control of the state, while others joined the equivalent of the civil service.

Questions

What were some of the ways medieval Islamic societies used slaves?

How does this source shape your understanding of life under the Abbasid caliphate?

Document 10: Women under the Abbasid Dynasty

Source: Women in World History, “Islamic Empire”, Center for History and New Media with support from the National Endowment for the Humanities

In some eras of Islamic history, women’s positions appear quite subordinate to men’s. For instance, the Abbasid period saw the disappearance of women from public records and events, as the ideal of secluding women became more fashionable for men who wanted to demonstrate their power. Concubinage and expansive harems became the rule for political leaders, and women’s social value was viewed as lower than that of men by many in power. Women were largely excluded from religious authority, despite the Qur’anic declaration that men and women were equal in the eyes of God and the role of the female Companions in transmitting the hadith. Patriarchal values became increasingly codified in the sharia, or Islamic law, as well as in the daily life of Muslim women.

Although they became less apparent in the historical record as the Islamic conquests spread, women in the Islamic empires continued to be vital members of society. Their responsibilities of bearing and raising children, providing food and clothing for their families, and instilling religious and social values within their households made them fundamental partners with men in the development of Islamic civilizations.

Question

Were men and women equal during the Abbasid period, according to this article? Why or why not?

How does the depiction of women in this excerpt compare to the role of women under the Roman Empire (from our previous unit)?

Summary/ Wrap Up

Are there any contradictions between any of the documents? If so, what are they?

What are some limitations to these documents?

Where would you go next to find out more information? What kinds of documents would be useful and why?

Based on these documents, do you have enough information to determine if life under the Abbasid Empire was a “Golden Age”? Why or why not?

Connection to today: Is America in a Golden Age now? Why or why not?

References/ Resources Used

University of Chicago, Teaching the Middle

East) <http://teachmiddleeast.lib.uchicago.edu/foundations/golden-age-islam/essay/essay-01.html>

(<https://www.britannica.com/topic/Abbasid-dynasty/images-videos/The-Abbasid-Caliphate-in-the-9th-century/187259>)

(<https://www.britannica.com/biography/Harun-al-Rashid>)

(<http://www.muslimheritage.com/article/yaqut-al-hamawi>)

http://www.asd5.org/cms/lib4/WA01001311/Centricity/Domain/764/spread_of_islamic_civilization_dbq.pdf)

BBC Slavery in Islam, Last updated 2009-09-

07, http://www.bbc.co.uk/religion/religions/islam/history/slavery_1.shtml

Fordham University <http://legacy.fordham.edu/Halsall/sbook.asp>

Further Resources

Lessons created from University of Chicago on Islamic history:

<http://teachmiddleeast.lib.uchicago.edu/foundations/golden-age-islam/classroom-connections/index.html>

Women in Islamic

History <http://chnm.gmu.edu/wwh/modules/lesson3/lesson3.php?menu=1&s=0>

Archnet: Timelines, summaries of Islamic Dynasties, and images of art and architecture <http://archnet.org/timelines/48/period/Umayyad/year/691>

The Metropolitan Museum, “The Nature of Islamic Art,”

http://www.metmuseum.org/toah/hd/orna/hd_orna.htm