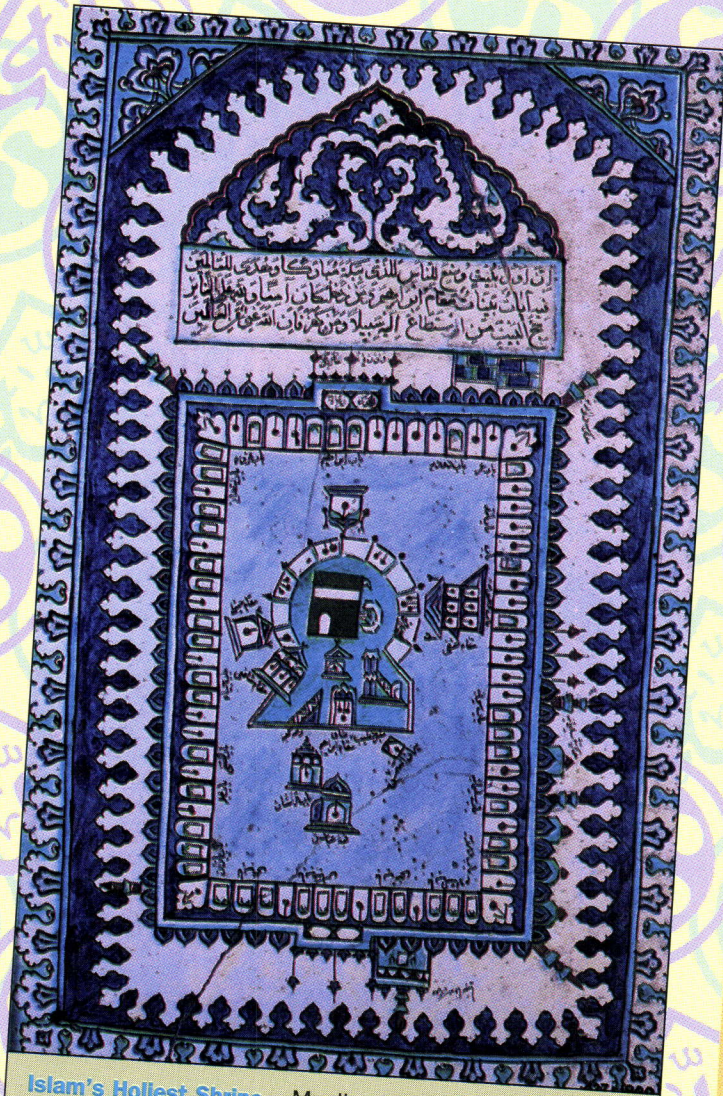


HERITAGE OF THE MIDDLE EAST



Islam's Holiest Shrine Muslim pilgrims from all over the world travel to Mecca in Saudi Arabia. This ceramic tile shows a plan for Mecca's holiest site, the Kaaba. A cubelike black structure, the Kaaba is in a courtyard that can hold 300,000 worshippers. **Diversity** Why is Mecca such an important center of Islam?

CHAPTER OUTLINE

- 1 The World of Islam
- 2 Centuries of Turmoil
- 3 Patterns of Life
- 4 Imperialism and Nationalism

“I left Tangier [Morocco], my birthplace, on Thursday, 2nd Rajab, 725 [June 14, 1325], being at that time 22 years of age, with the intention of making the Pilgrimage to the Holy House at Mecca and the Tomb of the Prophet at Medina.”

For almost 30 years, Ibn Battuta traveled around the world. During the course of his travels, he met at least 60 monarchs and hundreds of governors and other dignitaries. Traveling both on foot and by camel caravan, he covered more than 75,000 miles.

Alone or in the company of merchants and pilgrims, Ibn Battuta visited the Nile Valley, the Fertile Crescent, Asia Minor, India, China, and West Africa. Almost all the lands he visited were under Muslim rule. His colorful book, *Travels in Asia and Africa*, provides a fascinating record of his adventures. It is also an invaluable

CHAPTER 25 REVIEW

Understanding Vocabulary

Match each term at left with the correct definition at right.

- oasis
 - ziggurat
 - cuneiform
 - messiah
 - parable
- savior chosen by God
 - many-tiered temple of the Sumerians
 - short story with a simple moral lesson
 - fertile area in a desert
 - Sumerian writing

Reviewing the Main Ideas

- Why has the Middle East been called “the crossroads of the world”?
- (a) Compare the geography of the Fertile Crescent with that of the Iranian Plateau. (b) How did geography influence each region’s history?
- (a) Why are Arabs the majority group in most of the Middle East? (b) Which religion is observed by the majority of people?
- Why are the Phoenicians known as the “carriers of civilization”?
- (a) What were the basic beliefs of Zoroastrianism? (b) How did the teachings of Zoroaster influence Judaism?
- What is the Jewish diaspora?
- (a) Why did the Romans distrust Jesus? (b) How did they treat the early Christians? (c) How did the Eastern Orthodox Church come into being?

Reviewing Chapter Themes

- Geographic factors played an important role in the development of Middle Eastern cultures. Discuss two ways in which each of the following helped to shape the cultures of the Middle East: (a) location, (b) water resources.
- The Middle East was the home of several early civilizations, including Sumer, Persia, and Egypt, which you read about in Chapter 3. Select two civilizations and describe each in terms of the following: (a) government, (b) religion, (c) achievements, (d) cultural diffusion.

- Judaism and Christianity first arose in the Middle East. (a) Describe the basic beliefs of Judaism. (b) Explain how Christianity is rooted in Hebrew traditions. (c) Discuss two ways in which Christianity differs from Judaism.

Thinking Critically

- Synthesizing** Give three examples of cultural diffusion in the ancient Middle East.
- Linking Past and Present** King Hammurabi drew up his code of laws to provide justice in his empire. How does Hammurabi’s concept of justice compare with our concept of justice today? Give examples to illustrate your answer.
- Making Global Connections** Describe three achievements of Middle Eastern civilizations that play a role in your life today.

Applying Your Skills

- Reading a Map** Study the map on page 560. (a) What is the subject of the map? (b) How many miles did the Persian Empire extend from east to west? How many kilometers? (c) What were the capitals of the Persian Empire? (d) Why do you think the Persians created four separate capitals? (See Skill Lesson, page 48.)
- Understanding Causes and Effects** List two causes and two effects of the development of ancient civilizations in the Middle East. (See Skill Lesson, page 628.)

source of information about the diverse cultures and peoples of the Muslim world.

CHAPTER PERSPECTIVE

By the early 1300s, the religion of Islam had spread to many parts of the globe. Trade and travel flourished as Muslim pilgrims like Ibn Battuta made the pilgrimage to Mecca. Although the people of the region shared a common religion, the peoples and cultures of the Middle East remained as diverse as they had been in ancient times.

As you read, look for these chapter themes:

- ▶ Islam was the third major religion to emerge in the Middle East and to spread its message throughout the world.
- ▶ Islamic civilization preserved the cultures of the ancient world and also made important contributions of its own.
- ▶ The Arabs and later the Ottomans created vast empires that ruled diverse peoples in the Middle East and North Africa.
- ▶ European imperialism fueled nationalist movements among the peoples of the Middle East.

Literature Connections

In this chapter, you will encounter selections from the following works.

Ibn Battuta, *Travels in Asia and Africa*

Koran

Ibn al-Athir, *Sum of World History*

For other suggestions, see Connections With Literature, pages 804–808.

1

THE WORLD OF ISLAM

FIND OUT

- What are the basic teachings of Islam?
- Why did Islam spread rapidly?
- Why did Islam split into different branches?
- What were some achievements of Islamic civilization?

Vocabulary *hejira, hajj, caliph*

Muhammad grew up during an age of violence and lawlessness. Troubled by the evil and corruption he saw in the world, he often withdrew to a cave to fast and pray. According to Muslim belief, one day, while praying, Muhammad heard a voice call out, telling him to “Proclaim.” The voice was that of the angel Gabriel sent by God. Alarmed and puzzled, Muhammad asked, “What shall I proclaim?” The angel replied:

“ Proclaim—in the name of your God,
the Creator,
Who created man from a clot of
congealed blood.
Proclaim! Your God is most generous,
He who has taught man by the pen
Things he knew not. ”

Gabriel told Muhammad that he was to be a prophet of God. Deeply shaken, Muhammad returned home. Encouraged by his wife, Khadija, he began telling people about the religion of Islam. The words Gabriel spoke to Muhammad over the next 12 years became the Koran, the holy book of Islam.

During the 600s and 700s, Islam spread across the Middle East and beyond, into Africa, Asia, and Europe. Today, Islam remains a powerful influence in the world. Almost one fifth of the world’s people are Muslims.

The Rise of Islam

Islam emerged in the Arabian Peninsula. The region is largely a desert. Unlike the rich plains of the Fertile Crescent, the harsh environment of Arabia could not support large empires. The region was an important crossroads for trade, however.

The setting. At the time of Muhammad, some Arabs lived as nomadic herders. Others lived in towns located at some oases and along the coasts. The two leading towns were Mecca and Yathrib. Located on the busy caravan route that linked the southern tip of Arabia with the Mediterranean Sea, these towns prospered as centers of trade.

Mecca also benefited from a constant flow of pilgrims. They came to worship at the Kaaba, a sacred shrine that housed the images of

Muhammad Journeys to Paradise According to Islam, Muhammad ascended to heaven from a rock in the city of Jerusalem. In A.D. 691, a shrine known as the Dome of the Rock was built over the holy site. The inside of the shrine is decorated with mosaics that contain inscriptions from the Koran.

Change How is Islam similar to Judaism and Christianity?



the many Arab gods. Also in the Kaaba was the sacred Black Stone, a meteorite that Arabs believe was sent from heaven.

The prophet Muhammad. Muhammad was born in Mecca in about 570. His parents died when he was still a child, and he was raised by an uncle. As a young man, Muhammad worked for a wealthy widow named Khadija (kah DEE jah), leading trade caravans across the desert to Palestine and Syria. When he was about 25, he and Khadija married.

Khadija recognized that Muhammad had deep spiritual qualities. She encouraged him to spend time away from the world in prayer and fasting. During one of these retreats, when Muhammad was about 40 years old, he heard the voice of Gabriel ordering him to "proclaim," or preach, to all people.

The experience frightened Muhammad. When he returned home, he confided in Khadija. She urged him to accept the mission that God had entrusted to him. Determined to do his duty as God's prophet, Muhammad set out to spread the message of the one God.

At first, Muhammad won few converts. The Arabs of Mecca rejected the idea that there was only one God. Muhammad's message also angered the town's merchants and innkeepers. They were afraid that if they gave up their traditional gods, the profitable pilgrim traffic to Mecca would end.

In 622, after Khadija's death, Muhammad and his followers were forced to leave Mecca. They went to Yathrib, where Muhammad was welcomed as a respected leader. Later, the name Yathrib was changed to Medina, or "city of the prophet."

The hejira. The migration of Muhammad and his followers from Mecca to Medina became known as the **hejira** (hij jī ruh). The hejira was a turning point in Islam. It marked the beginning of the expansion of Islam. After Muhammad's death, his followers chose the year of the hejira as the first year of the Muslim calendar.

In Medina, Muhammad increased his following. In 630, he returned to Mecca with a strong army and captured the city. "Truth has come and falsehood has vanished," Muhammad declared as he smashed the images of

the gods in the Kaaba. He then dedicated the Black Stone to God. Before his death in 632, Muhammad had carried Islam across the Arabian Peninsula and brought most of the region under his control.

Teachings of Islam

The basic message of Islam is summed up in the Arabic expression *La ilaha illa Allah: Muhammadun rasulu Allah*—"No god but God: Muhammad is the prophet of God." The word Islam means "submission." A Muslim is someone who submits to God.

Five Pillars. In submitting to God, Muslims accept five duties, known as the Five Pillars of Islam. As their first duty, Muslims proclaim their belief in one God. Further, they accept that God revealed his message to Muhammad. Muslims honor many prophets, including Abraham, Moses, and Jesus. To Muslims, Muhammad is the last and most important prophet. Although Muslims honor Muhammad, they do not worship him as a god.

A Muslim's second duty is prayer. Five times a day, Muslims face the holy city of Mecca and pray. Charity to the poor and the aged is the third duty. The fourth duty is fasting during the holy month of Ramadan. Ramadan, the ninth month in the Muslim calendar, is the month when Gabriel spoke to Muhammad as well as the month of the hejira. During Ramadan, Muslims may neither eat nor drink from dawn to sunset. A Muslim's fifth duty is the **hajj**, or pilgrimage to Mecca. All Muslims who are able are required to make the journey at least once in their lives.


Some Muslims look on jihad, or struggle in God's service, as a sixth pillar. Jihad includes a person's inner struggle to achieve spiritual peace as well as any battle in defense of Islam.

The Koran. The sacred book of Islam is the Koran. Muslims believe that the Koran contains the exact word of God as revealed to Muhammad. For Muslims, it is the authority on all subjects, including religion, politics, and law as well as economic and social life.

For a long time, Muslims were forbidden to translate the Koran from Arabic. As a re-



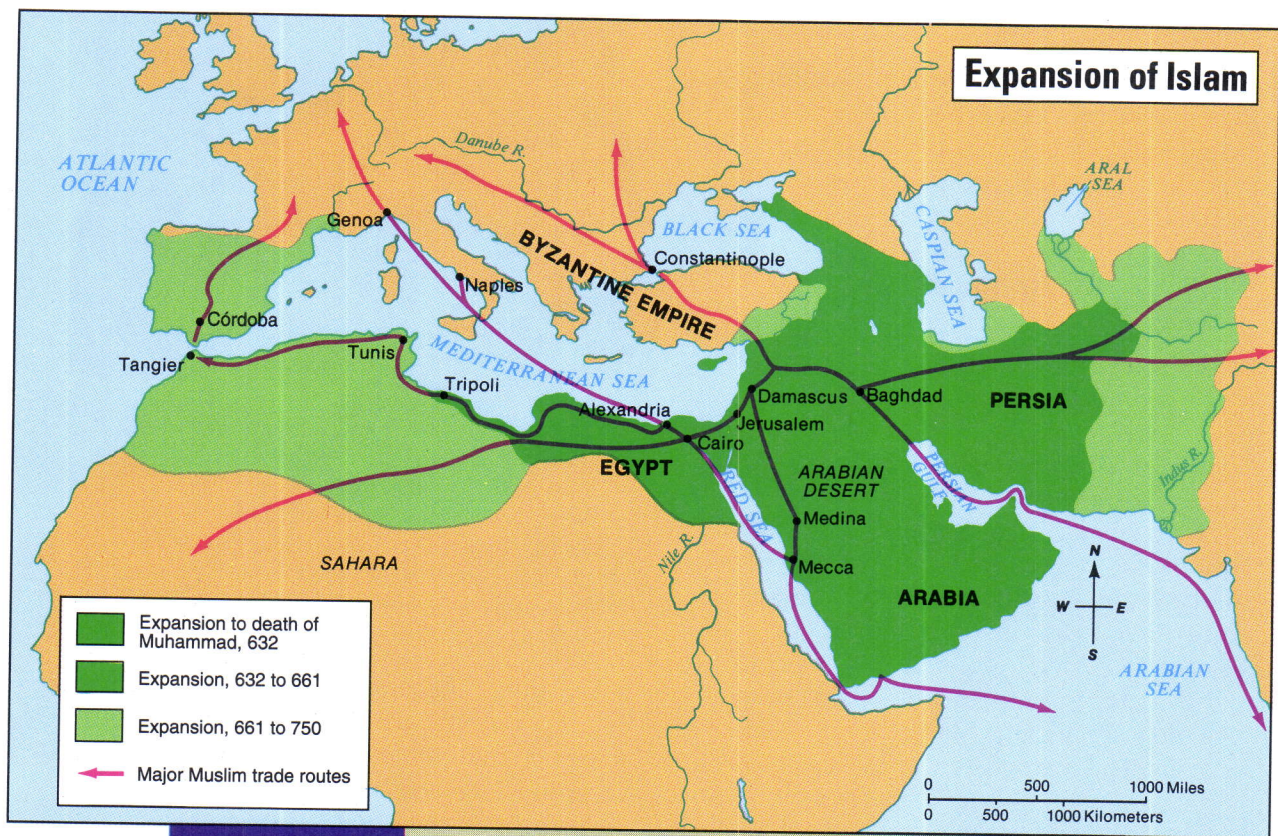
The Koran Borders of gold and decorative patterns called arabesques surround the Arabic script on this page of the Koran. Some devout Muslims memorize the entire Koran. **Fine Art** Why is religion the subject of art in many cultures?

sult, Arabic became a universal language, uniting Muslims around the world. ( See Connections With Literature, page 807, "The Opening," "Power," and "Daybreak.")

People of the Book. Muhammad had met many Jews and Christians on his travels. Their beliefs influenced Islam. All three religions are monotheistic. Muslims believe that Allah is the same God as the God of the Jews and Christians. Like Jews and Christians, Muslims also believe in a final day of judgment. On this day, it is believed, the wicked will be punished with suffering and the faithful will be rewarded with eternal life in heaven.

Muhammad accepted the original teachings of the Jewish and Christian scriptures as God's word. He called Jews and Christians "people of the Book" because they followed God's teachings in the Bible. The "people of the Book" had a special status as *ahl al-dhimma*, or protected people, and Muslims were required to treat them with tolerance.

Ethical conduct. Like Judaism and Christianity, Islam sets ethical, or moral, standards. Muslims must honor their parents, be honest and kind, and protect the weak and helpless. Islam also teaches that all people are equal. "Know that every Muslim is a brother to every other Muslim, and that you are now one brotherhood," declared Muhammad. This idea has helped unite Muslims throughout the world.



MAP STUDY

After Muhammad's death, Muslims spread the Islamic religion to the peoples of many lands. By 732, the Arab Empire extended from the Atlantic Ocean to the Indus River.

- 1. Location** (a) During which period did Egypt become part of the Arab Empire? (b) In which period was the Arab Empire largest?
- 2. Movement** (a) During Muhammad's lifetime, where did Islam spread? (b) When did Islam spread across North Africa?
- 3. Synthesizing Information** How might trade have helped spread Islam?

Expansion of Islam

Islam spread rapidly during the 100 years after Muhammad's death. By 732, the Muslim Arabs had conquered an empire that reached from the Indus River to the Atlantic Ocean. It included the peoples of Persia, Arabia, Palestine, Egypt, North Africa, and Spain. At its height, the Arab Empire was larger than any previous empire in the region.

Reasons for success. Why did Islam expand so swiftly? One reason is that the Arab armies were united by their beliefs. Islam taught that Muslim warriors who died in the service of Islam would win a place in paradise. The idea of jihad also motivated many Mus-

lim soldiers. The lure of riches to be won in the conquered lands was another powerful incentive.

In some places, people welcomed the Arabs. The Persian and Byzantine empires, for example, ruled diverse peoples who resented foreign control. Some of these peoples looked on the Arabs as liberators. Furthermore, many conquered peoples found the message of Islam appealing. They eagerly accepted its emphasis on human equality.

The Muslims were tolerant conquerors. They did not force "people of the Book" to convert to Islam. Jews and Christians were free to worship as they pleased, make money

in trade, own property, and hold government office. However, they had to pay a special “nonbeliever tax.” Treatment of nonbelievers differed across time and place.

Divisions within Islam. Within 30 years of Muhammad’s death, a serious dispute permanently split Islam into two separate branches: Sunni (soo nee) and Shiite (SHEE īt). The dispute concerned who should become **caliph**, or successor to the prophet.

After Muhammad’s death, several able caliphs led Islam. The fourth caliph was Ali, Muhammad’s cousin and son-in-law. In 661, Ali was murdered. A rival leader claimed the office of caliph and set up the Umayyad (oo mī ad) dynasty. When Ali’s son challenged the authority of the Umayyads, he, too, was murdered.

These murders caused the followers of Ali, the Shiites, to break away. They claimed that only descendants of Ali could become caliphs. However, the majority of Muslims, the Sunni, believed that any devout Muslim could become a caliph.

Over time, the two branches developed other differences. The split between Sunni and Shiite Muslims affects Islam to this day.

The Arab Empire

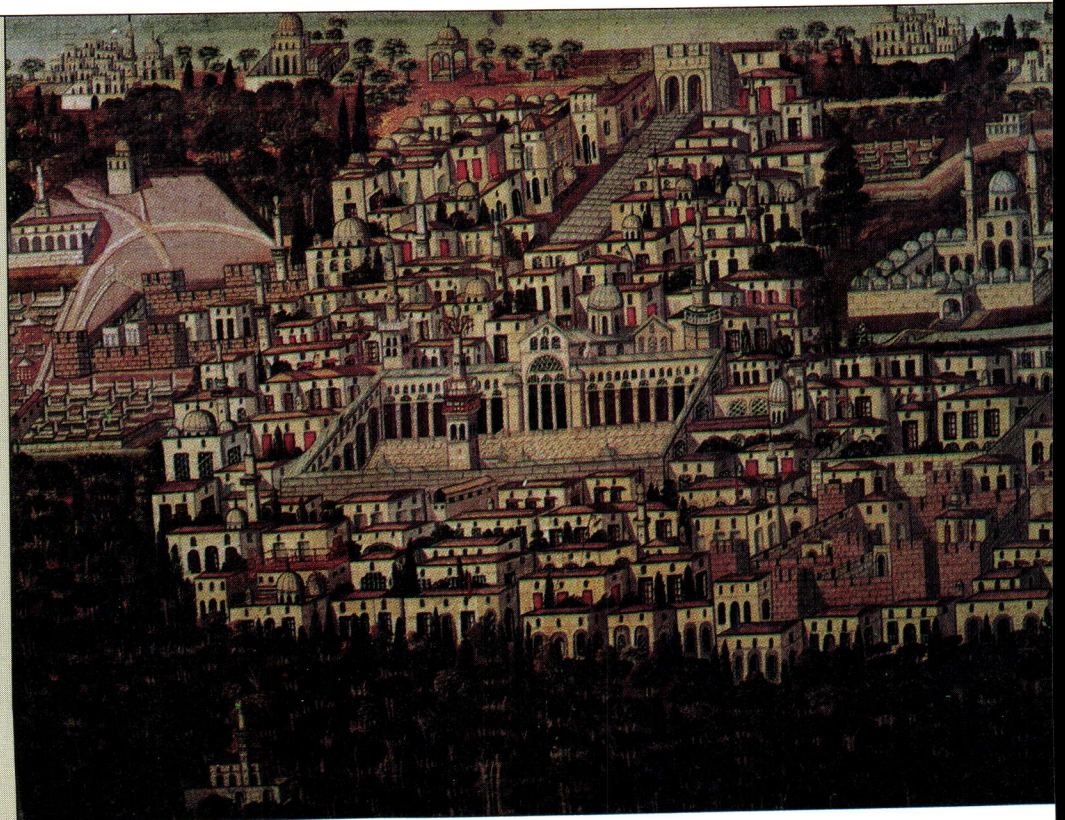
As Islam expanded, the Arabs had to organize their vast empire. Under the Umayyads and later the Abbassids (uh BAS ihdz), the Arab Empire enjoyed periods of stable, orderly government.

Umayyad dynasty. The Umayyads (661–750) made Damascus, Syria, the capital of their empire. Even though the Umayyads adapted ideas from the Byzantines and Persians, they emphasized Arab culture. Arabic was the language of the empire. Also, the highest jobs in government and the army went to Arabs.

Non-Arab Muslims, such as the Persians, resented this discrimination. They insisted that being a Muslim was more important than being an Arab. In 750, Shiites and other discontented groups overthrew the Umayyads and set up the Abbassid dynasty.

Abbassid dynasty. The Abbassids (750–1258) built a magnificent new capital city at Baghdad, on the banks of the Tigris River. Baghdad, which means “God-given,” flourished. At its height, the city was home to more than 1 million people.

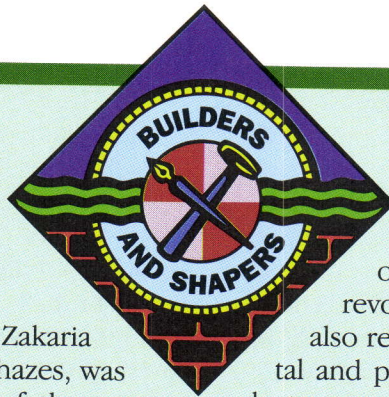
Damascus in the 1600s The Syrian capital is one of the oldest cities in the world. The open courtyard in the middle of this painting shows the Great Mosque of Damascus, built in the early 700s. The picture below shows a mosque lamp made of enameled and gilded glass. **Power** Why was Damascus an important city in the Arab Empire?



Muhammad al-Razi, Islamic Physician

Abu Bakr Muhammad ibn Zakaria al-Razi, known in the West as Rhazes, was a man of many talents. One of the most original thinkers and physicians of the Middle Ages, he studied philosophy, music, and medicine. His interest in all of these fields lasted his entire life.

Al-Razi was born in Persia in about 865. He received his medical training in Baghdad and later became head of that city's chief hospital. Patients knew Al-Razi as a kind and generous physician who cared for rich and poor alike. Under his leadership, the Baghdad hospital became one of the leading medical centers of the world.



A free thinker, Al-Razi challenged accepted medical practices. He encouraged patients to eat a balanced diet in order to maintain good health—a revolutionary idea at that time. He also recognized the link between mental and physical health and urged young doctors to treat the mind as well as the body. He set the example, making hopeful comments to his patients as he made his hospital rounds. If patients had a positive outlook, he believed, they would recover more rapidly.

Calling for high professional standards for physicians, Al-Razi urged doctors to continue their education by studying medical treatises, attending lectures, and training at hospitals. He himself taught at the Baghdad hospital, and his skill as a physician-educator attracted many students.

Al-Razi's devotion to medical education led him to write more than 50 books on medicine. His most important work was *al-Hawi*, "Comprehensive Work on Medicine," an encyclopedia that summed up the medical knowledge of the time. Translated into Latin in 1279, the book remained a standard medical textbook in Europe until the 1700s.

1. How did Al-Razi contribute to medical knowledge?
2. **Linking Past and Present** Do Al-Razi's ideas about the study and practice of medicine still apply today? Explain.

The Abbassids supported many building projects, including mosques, irrigation systems, libraries, hospitals, public baths, and schools. Under their rule, not only Arabs but Persians, Syrians, Egyptians, Turks, and Indians held high jobs in government and became religious leaders.

Although the Abbassid dynasty lasted for 500 years, many kingdoms broke away. Despite political divisions, religion and culture united the peoples of the Muslim world.

Golden Age of Muslim Civilization

Through trade and conquest, Muslim civilization spread across a large area. It blended Greek, Persian, and Indian influences and also built on the heritage of ancient Egypt and Mesopotamia. Over time, it adapted all of these traditions to its own needs.

Trade and commerce. Wealth from trade and commerce helped make Muslims' golden

SECTION 1 REVIEW

age possible. Muslim fleets controlled the Mediterranean and sailed the Indian Ocean. Caravans carried textiles, steel, and glazed tiles from Baghdad to China. They returned with silk, paper, and porcelain. From India and Southeast Asia, they brought spices. In the markets of Baghdad, Cairo, and Córdoba, buyers could purchase rubies from Central Asia, honey and furs from Scandinavia and Russia, and ivory and gold from East Africa.

As trade grew, Muslim merchants developed new business practices. They set up banks at different trading centers. They issued letters of credit, which were easier and safer to carry than coins. They wrote receipts for payment and used bills of lading that listed all of the goods included in a shipment. Europeans later adopted many of these practices, which are still used by businesses today.

Advances in learning. Respect for learning led to a flowering of Islamic civilization. Islamic scholars translated ancient works from Persian, Sanskrit, and Greek into Arabic. In 830, the caliph Al-Mamun set up the House of Wisdom in Baghdad. It served as a library, university, and translation center. At centers like this, Muslim scholars preserved the learning of earlier civilizations. They also made many contributions of their own.

Brilliant Muslim scholars boasted accomplishments in many fields. The astronomer Al-Khwarizimi, for example, made advances in the field of algebra. The mathematician and astronomer Omar Khayyám (OH mahr kī YAHM) developed an accurate calendar, but he is best known to the western world as the author of the poem *The Rubáiyát*. The physician Ibn Sina—known in the West as Avicenna—wrote more than 100 books on subjects ranging from astronomy, music, and philosophy to medicine and poetry. His medical textbook influenced Europeans for hundreds of years.

Today, western languages use many technical terms that are of Arabic origin. This lasting mark of Arab learning on the West includes terms like zenith in astronomy, alcohol and alkali in chemistry, and soda and syrup in medicine.

- 1. Locate:** (a) Mecca, (b) Medina, (c) Damascus, (d) Baghdad, (e) Córdoba.
- 2. Identify:** (a) Muhammad, (b) Khadija, (c) Kaaba, (d) “people of the Book,” (e) Umayyads, (f) Abbassids, (g) Ibn Sina.
- 3. Define:** (a) hejira, (b) hajj, (c) caliph.
- 4.** What are the Five Pillars of Islam?
- 5.** Give three reasons for the rapid spread of Islam.
- 6.** What issue divided Sunni and Shiite Muslims?
- 7. Analyzing Ideas** Muhammad taught that “the ink of the scholar is holier than the blood of the martyr.” (a) What do you think he meant? (b) How do you think this teaching contributed to Islamic civilization?
- 8. Writing Across Cultures** Consult a dictionary. Write a sentence using each of the following words of Arabic origin: *algebra, genius, henna, mohair, mufti, sandal, sherbet.*

2

CENTURIES OF TURMOIL

FIND OUT

What changes did foreign invaders bring to the Middle East?

What were the strengths of the Ottoman Empire?

Why were the Ottoman and Safavid empires rivals?

Vocabulary *crusade, millet, shah*

By 900, the great Arab Empire forged in the years after Muhammad’s death had broken up into many kingdoms. However, these kingdoms continued to develop as centers of Islamic civilization. Although foreign invaders set up their own kingdoms in the Middle

East, most of these invaders converted to Islam. Islamic civilization flourished despite the turmoil of war.

Foreign Invaders

Beginning in about 1000, waves of nomads from Central Asia overran the Middle East. Like earlier invaders, they sought to control the fertile lands of the Anatolian and Iranian plateaus and of Mesopotamia.

Seljuks. The Seljuks, a Turkish-speaking people, had converted to Islam in Central Asia before migrating to the Iranian Plateau. In 1055, the Seljuks seized Baghdad, but allowed the Abbasid caliph to remain on the throne as a figurehead. Moving west, they then captured Anatolia from the Byzantines. Their success weakened the Byzantine Empire and frightened the Christian rulers of Europe.

Mongols. During the 1200s, horse-riding Mongols charged out of Central Asia and swept westward into Russia and the Middle East. In 1258, Hulagu (hoo LAH GOO), a grandson of the great Mongol leader Genghiz Khan, captured Baghdad from the Seljuks. The Mongols looted and destroyed the city, burning its palaces, mosques, and libraries and killing the last of the Abbasid caliphs.

The Mongol invasions continued on and off for more than 100 years. Their armies destroyed many cities and irrigation systems.

Millions of people were killed. Some areas of the Middle East did not fully recover from the effects of the Mongol invasions until many centuries later.

Despite the terrible destruction, the Mongol conquests spurred international trade. Mongols controlled the major trade routes between China, India, and the Middle East. Eventually, the Mongols converted to Islam and were absorbed into the cultures of the Middle East.

Crusaders

A third group of outsiders invaded the Middle East from Europe. As the Seljuks advanced into Asia Minor, the Byzantine emperor called on the Christian states of Western Europe for help. Despite the differences within the Christian Church, Pope Urban II responded. In 1095, he called for a **crusade**, or holy war, against the Muslims. "It is the will of God," cried Christian warriors from France, England, Germany, and Italy as they advanced into the Middle East. Their goal was to capture Palestine. Christians called it the Holy Land because Jesus had lived and died there.

For almost 100 years, Christians poured into Palestine in a movement that became known as the Crusades. On the First Crusade in 1096, crusaders helped the Byzantine emperor recover much of Anatolia. They went on to conquer Jerusalem, slaughtering Mus-



Crusaders Attacking Jerusalem European rulers answered the pope's call for a crusade to reconquer the Holy Land. In 1099, crusaders finally reached Jerusalem, where they besieged the Muslims and Jews. In this painting, Christian armies storm the city. **Power** Why were the European soldiers unable to win a lasting victory in the Middle East?

lim, Eastern Christian, and Jewish residents. They then set up four small Christian kingdoms along the Mediterranean coast.

The Crusades had only a limited effect on the Middle East. At the time, the civilization of Western Europe was less advanced than that of the Islamic world. In 1187, a brilliant Muslim general, Salah-al-Din—better known in the West as Saladin—drove the Christians out of Jerusalem. Christian armies managed to hold on to a few coastal cities for another century, but they never again posed a serious threat to Muslim lands. The Crusades did, however, have a major impact on Europe. (See Chapter 29.)

Up Close

Saladin: A Noble Warrior

During the late 1100s, the Muslim world was united under a new leader, Saladin. Muslims and Christians alike came to respect Saladin as a noble knight. He was God-fearing, courteous, and generous to friends and enemies—traits admired by warriors of both religions.

For the Muslims, Saladin was a badly needed leader. He united Muslims from Syria and Egypt, surrounded the crusader kingdoms, and forced the foreigners to retreat. As he approached Jerusalem, the Christians were determined to stop him.

In July 1187, the crusaders gathered on the Horns of Hattin, a dry, rocky pass. The dust and intense summer heat choked both men and horses. Without water, they suffered terribly from thirst.

Under cover of darkness, Saladin moved his forces into the pass. At dawn, the Christians found themselves surrounded and greatly outnumbered. Saladin's forces set grass fires to smoke out the enemy. Then they attacked. The battle raged all day. Finally, exhausted by heat and thirst, the crusaders surrendered.

Saladin rejoiced, knowing that he had destroyed the crusaders' strength. Saladin's son, who was with him at Hattin, later recorded:



Saladin When this great Muslim military leader recaptured Jerusalem in 1187, he dealt fairly with Christians and Jews there. However, European rulers soon sent another army to recapture the holy city. This Third Crusade ended in failure. Saladin then ruled Palestine as well as Egypt and Syria.

Fine Art How has the artist suggested Saladin's character?

“ My father immediately got down from his horse, prostrated himself before God and gave thanks to Him, weeping tears of joy. ”

Saladin pressed forward. By October, he stood outside Jerusalem, a city as sacred to Muslims as it was to Jews and Christians. Christian forces knew that they could not hold out, so they surrendered.

Saladin's entrance into Jerusalem differed completely from the Christian conquest of the city 88 years earlier. A crusader who had witnessed the savage massacres in 1099 said that “men rode in blood up to their knees and bridle reins.” Saladin, by contrast, forbade his soldiers to kill the inhabitants of the city or steal from the defeated crusaders. He

also issued orders against burning Christian homes or churches.

In Muslim lands, as elsewhere, it was the custom for people who had been defeated in war to become the slaves of the victorious army. Yet, Saladin treated his former enemies well. He freed old people and allowed other Christians to buy their freedom. He even used money from his own treasury to help the widows and orphans of crusaders who had been killed in battle.

As Christians marched out of Jerusalem, Muslims raised the golden banner of Saladin above the city walls. They joyfully reclaimed the Dome of the Rock, the Muslim holy shrine that Christians had converted into a church. Ibn al-Athir, who witnessed the event, described the great rejoicing that occurred:

“There was on the dome . . . a great cross of gold. The day the town surrendered, many Muslims climbed up to pull it down. . . . When the cross fell, cries arose from everyone in the town and the surrounding districts. . . . The noise was such that one might have thought that the end of the world had come. ”

Thanks to Saladin, Muslims were once more masters of the holy city of Jerusalem. ■

Ottoman Empire

During the early 1300s, a powerful people, the Ottomans, emerged in Anatolia. Like the Seljuks, the Ottomans were a Turkish-speaking people from Central Asia who had converted to Islam. The Ottomans conquered an enormous empire that extended from central Europe across much of the Middle East and North Africa.

In 1453, the Ottomans stunned Christian Europe by capturing Constantinople, ending the 1,000-year-old Byzantine Empire. The Ottomans renamed the city Istanbul and made it the capital of their expanding empire.

The Ottoman Empire reached its height under Suleiman I (soo lay mahn), who ruled

from 1520 to 1566. Suleiman made Istanbul one of the world's most splendid cities, adorning it with large, beautiful mosques and filling it with art treasures. He also introduced many reforms to ensure justice and good government for the 50 million people under Ottoman rule. His reforms earned him the title the Lawgiver.

Government. The Ottoman Empire lasted for more than 500 years. During this time, the Ottomans held their diverse empire together with a strong but flexible government.

At the head of the government was the sultan, who ruled with absolute power. He relied on a large number of officials to supervise the government of the vast empire. These officials came from two groups, the “men of the pen” and the “men of the sword.” The first group included lawyers, judges, mathematicians, and poets. Some were experts in Islamic law who ruled on religious and legal matters. The second group were soldiers who guarded the sultan and fought in his armies. The men of the sword were made up of slaves.

Role of slaves. The Ottomans looked on the peoples they conquered as slaves. They took young Christian boys from their families to be trained for jobs in government and the military. When a slave converted to Islam, he gained his freedom.

When the training was over, those who had displayed a talent for book learning and mathematics were trained in the palace school as royal pages. The brightest moved up in the sultan's service and became provincial governors or even grand vizier, as the chief minister was called. Those who excelled in sports and the martial arts became cadets in the Janizary corps, elite military units that guarded the sultan and his palace.

The millets. Within the Ottoman Empire, each province had its own local government. Non-Muslim communities, called **millets**, owed loyalty to the sultan but were ruled by their own religious leaders. Jews, Armenian Christians, and Greek Orthodox Christians were among the many millets that made up the Ottoman Empire.

The Safavid Empire

By the 1500s, the chief rival of the Ottoman Empire in the Middle East was the Safavid Empire in what is today Iran. The two powers waged bloody battles for control of Mesopotamia. Religious disputes added to the conflict. The Safavids were fiercely loyal to Shiite traditions, while the Ottomans were Sunni Muslims.

Abbas the Great. The Safavid Empire reached its height under Abbas the Great, who ruled from 1587 to 1629. Earlier Safavid **shahs**, or kings, had despised non-Shiites. However, Abbas welcomed them to his court.

Safavid Court Musicians Playing a lute, panpipes, and a large tambourine, these musicians welcome a Mughal ruler from India. Foreigners admired the culture, prosperity, and toleration of the Safavid Empire under Abbas the Great. One French visitor later wrote, "When this great prince ceased to live, Persia [Iran] ceased to prosper." **Change** Was the French visitor's observation accurate? Explain.



European rulers were eager to make alliances with the shah against the Ottomans. For example, one group of English experts helped Abbas train an army to use muskets and also taught the Iranians how to make cannons.

Shah Abbas encouraged trade and commerce. Like the Ottoman rulers, he built a network of roads that had inns for travelers and rest stops for caravans. To take advantage of the growing demand for Chinese porcelain in Europe, he brought hundreds of Chinese potters to his capital at Isfahan (ih fuh HAHN). Under Abbas, Iranians produced fine-quality goods such as silk, woolen carpets, steel, porcelain, and glassware.

Decline. After Abbas, the empire declined. In 1736, the last of the Safavids was overthrown. Other dynasties gained power for short periods. Iran remained under the rule of a shah, however, until 1979. Today, it survives as a major Shiite state, the Islamic republic of Iran.

SECTION 2 REVIEW

- 1. Locate:** (a) Jerusalem, (b) Constantinople, (c) Iran.
- 2. Identify:** (a) Seljuk, (b) Holy Land, (c) Saladin, (d) Suleiman I, (e) Abbas.
- 3. Define:** (a) crusade, (b) millet, (c) shah.
- 4.** (a) List three groups of outsiders who invaded the Middle East. (b) Describe one change that was brought by each group.
- 5.** Describe how the Ottomans treated the diverse groups who made up their empire.
- 6.** What two issues led to war between the Ottoman and Safavid empires?
- 7. Drawing Conclusions** How do you think centuries of invasion by outsiders contributed to cultural diffusion in the Middle East?
- 8. Writing Across Cultures** Are officials of the United States government divided into "men of the pen" and "men of the sword"? Write a paragraph explaining your answer.

PATTERNS OF LIFE

FIND OUT

What were the main patterns of life in the Middle East?

What was the typical Middle Eastern city like?

What roles did women have in Islam?

Five times a day, from the top of mosques throughout the Muslim world, the muezzin (myoo EHZ ihn), or crier, calls the faithful to prayer:

“ God alone is great.
I testify that there is no god but God.
I testify that Muhammad is the
prophet of God.
Come to prayer.
Come to success.
God alone is great.
There is no god but God. ”

Since the 600s, Islam has been a major force in shaping the patterns of life in the Middle East. However, as everywhere in the

world, geography has played a role in shaping people's lives. Across the Middle East, people adapted to the resources available in the places where they lived. There were farmers in the villages, nomadic herders in the deserts, and merchants and traders in the towns and cities.

Village Life

Most people in the Middle East lived in small farming villages that grew up around sources of water. From one generation to the next, villagers cultivated the land and raised wheat, barley, and olives. In places with a good supply of water, they also grew vegetables and fruits. Some villagers tended herds of sheep and goats in nearby pasturelands.

Farm families divided their labor. Men and boys did the plowing, harvested the crops, and built the houses. Women drew water from the well, fed the animals, gathered wood for fuel, did the spinning and weaving, and cared for the children. Women also worked in the fields. For example, they walked behind the plow and broke up clods of dirt that the plow missed.

Villages included a mosque and a few stores that sold spices, sugar, and other goods that people did not produce themselves. Most houses were made of sun-dried mud, clay bricks, or timber and had only one or two rooms. A section of every house, no



Plowing Fields Middle Eastern farmers made important contributions to agriculture. For example, when the Arabs conquered Spain, they introduced sugar cane into Europe. Arabs also were the first to grow coffee as a crop. **Technology** Do you think this painting tries to show a real Arab farmer at work? Explain.

matter how small, was set aside as the women's quarters. When men outside the immediate family visited, the women remained secluded in their quarters.

Villagers distrusted outside authority. A story from Ottoman times tells what happened when the tax collector arrived in a village. When the tax collector summoned a resident, the village leader instructed the man's son:

“Go to your father, my lad, and tell him that the tax collector is waiting here for him. If your father isn't there, tell him to come all the same, for the tax collector knows that he is there.”

Nomadic Life

Lack of water made much of the Middle East unsuitable for farming. In the desert and dry plateaus, nomadic herders learned to live with scarce water resources. Nomads were constantly on the move with herds of camels, goats, and other livestock. Their movements were purposeful. They traveled to areas where seasonal rains caused plants to grow.

The Bedouins. In Arabia, desert nomads were called Bedouins (BEHD oo ihnz), or “people of the tent.” They lived in small, tightly knit tribal groups that competed for pastures and water holes. They spent the hot, dry summer at oases. During the winter, when there was some rainfall, they migrated in search of pastureland for their herds of sheep, goats, and camels.

Highland nomads. In the mountains and plateaus of the Northern Tier, nomads followed a different pattern. During the summer, they moved with their herds from the parched plains into cool upland pastures where they could find water and grass for their flocks. During the winter, when snows covered the uplands, they returned to the plains.

Conflicts with settled peoples. Many villagers and traders regarded the Bedouins and other nomadic herders as lawless warriors. Groups of nomads sometimes raided houses and shops in nearby towns. Their herds often grazed on villagers' crops or trampled them. Some nomads required trade

caravans to pay tribute before they could pass through certain territories.

Nomads also aroused the anger of powerful central governments. Officials found it difficult to collect taxes from people who were always on the move. At times, governments used harsh measures to force nomads to settle permanently in one place.

City Life

Many cities flourished in the powerful empires of the Middle East. These cities developed for different reasons. Jerusalem had been the capital of ancient Israel. Damascus was a trading center on a key caravan route. Powerful caliphs built Cairo and Baghdad as their capitals. Mecca remained the religious center of Islam. Beirut was a prosperous seaport.

Like most other cities of the time, Middle Eastern cities were protected by high walls. The city streets were dark, narrow, and winding, the houses densely packed together. Shuttered upper stories often jutted out over the streets, blocking sunlight. The ground floors of many houses served as shops. Owners painted pious Muslim phrases, such as “May God forgive the faithful of Islam,” above doorways.

Mosques were at the center of life in Muslim communities. The mosques served as meeting places, centers of study, and inns for travelers.

The commercial heart of the city was the *suq* (sook), or marketplace. It included a network of covered streets filled with shops. Often, each trade had its own section, and streets were named for the goods that were made and sold there. *Suq as suf*, for example, was the wool market, while *suq an nabas* was the copper market. On any day of the year, women, farmers from mountain villages, and nomadic Bedouins, as well as merchants and traders, flocked to the *suq*.

Family Life

As in many other cultures around the world, the family in the Middle East was patriarchal. The father had the final say on all



A Family Celebration A wealthy Muslim family is celebrating a special occasion—the birth of a child. At the top, women care for the new mother and her child. Below them are musicians, a servant with food, and a man handing out coins. At the bottom, a crowd gathers to receive alms. **Fine Art** What does this painting tell you about social classes in Muslim society?

matters. Women usually sought their husband's approval, and children were expected to obey their parents.

The Koran acknowledges the authority of parents. Only obedience to God is considered more important than the respect that children owe their parents.

Marriage. As elsewhere in the world at this time, marriages were arranged. They usually occurred between families that belonged to the same social class or between families that followed the same trade or profession. Although a Muslim man could marry a Christian or Jewish woman, tradition forbade a Muslim woman to marry a non-Muslim.

The Koran permits a man to have as many as four wives, as long as he treats each of them equally. This means that he must give them all the same material benefits, the same amount of love, and the same degree of respect. Since few men could afford to support several wives, most men had only a single wife.

Divorce. Divorce was easier for men than for women. To divorce his wife, a man had to recite on three separate occasions, "I divorce you." He also had to make a payment to her or to her family. By contrast, a woman who wanted a divorce had to take her case before a judge. Both divorced men and women could remarry, however.

Lives of Women

Among Muslims, tradition and customs made women subordinate to men. According to the Koran, "Men are the managers of the affairs of women." During childhood, a girl had to obey her father. After marriage, she had to obey her husband and her husband's father.

Muslims believed that women were more likely than men to bring dishonor on the family. Women were expected to be modest and to remain secluded within the home. They wore veils to conceal their faces from men who were not members of their family. In some Muslim homes, women used separate entrances and ate their meals only in the company of other women.

The system gave women security. Women in Islamic societies knew that their fathers, brothers, or husbands would protect and provide for them. Also, within their homes and with their children, many women exercised considerable influence. According to an Arab proverb,

“ If a woman loves you, she can open countless doors to you, but if she hates you, with a spider’s web she can build an iron wall across your path. ”

Rights. Islam gave women protections that they had not had in the past. During pre-Islamic times, for example, poor Arab families frequently killed unwanted girl babies. The Koran outlawed this practice. Under Islamic law, women also gained the right to an education and to own or inherit property. Finally, although the Koran made women subordinate to men, women, like all believers, were equal in the eyes of God.

In early Islamic societies, women had enjoyed greater freedom than they sometimes did at a later time. Customs such as wearing a veil, living in seclusion, and separating men and women in all activities came into practice gradually. In fact, some scholars think the Arabs adapted some of those practices from the Byzantines whose lands they conquered. In many Muslim lands outside the Middle East, women did not observe these customs.

SECTION 3 REVIEW

- 1. Identify:** (a) Bedouin, (b) suq.
- Describe three different ways of life that developed in the Middle East.
- (a) Why did nomads come into conflict with settled peoples? (b) With the central government?
- (a) Name three Middle Eastern cities and give the reasons they developed. (b) Describe a typical Middle Eastern city.
- (a) Identify two ways in which Islam expanded women’s rights. (b) Identify two ways in which it restricted them.
- 6. Defending a Position** Explain why you agree or disagree with the following statement: “By and large, women benefited from the rise of Islam.”
- 7. Writing Across Cultures** Compare the role of women in early Islam to the role of women in the United States today. Write a paragraph noting similarities or differences.

4

IMPERIALISM AND NATIONALISM

FIND OUT

What challenges did the Ottoman Empire face?

How did imperialism spur the growth of nationalism in the Middle East?

What reforms did nationalist leaders introduce?

Vocabulary mandate, anti-Semitism

Ismaïl, the ruler of Egypt, beamed with pleasure. The lavish spectacle was going exactly as planned. Cannons roared, bands played, and the crowd cheered. Dozens of ships bearing monarchs and diplomats steamed into the waterway. At 8 A.M. on November 17, 1869, the Suez Canal was officially opened.

In ancient times, Egyptian pharaohs began digging a canal that would link the Mediterranean with the Red Sea. More than 2,000 years later, a French company finally completed the task. Under the supervision of Ferdinand de Lesseps, Egyptian workers labored for nearly 11 years to dig the 100-mile (160-km) Suez Canal. Even more than Egyptians, Europeans welcomed the canal because it reduced the ocean voyage to Asia by thousands of miles.

By the late 1800s, European influence in the Middle East was growing. The Suez Canal was a symbol of that influence. During the Age of Imperialism, European interference in the Middle East would spur the growth of nationalist movements whose effects are still being felt today.

Challenges to Ottoman Power

During the 1700s and 1800s, European imperialism and growing nationalism posed

major challenges to the Ottoman Empire. Russia and Austria-Hungary nibbled away at Ottoman provinces in Europe. At the same time, national groups within the empire sought independence from Ottoman rule. The Greeks revolted and won freedom in 1832. Later, other ethnic groups, including the Serbs, Romanians, and Bulgarians, won independence or at least some degree of self-rule.

Russia encouraged these groups to revolt against their Ottoman rulers. It hoped to gain more lands from a weakened Ottoman Empire. France and Britain, however, became alarmed at Russia's ambitions. They tried to prevent the breakup of the Ottoman Empire. Noting the many troubles of the Ottoman Empire, Europeans began to call it the "sick man of Europe."

Reform efforts. During the 1800s, powerful sultans tried to strengthen the empire. They introduced reforms to modernize the government and the army along western lines. They also set up secular, or nonreligious, schools to teach students western ideas in science and technology.

Reform did not go smoothly, however. Some sultans refused reformers' demands for a constitution. Corrupt officials, religious leaders, and other groups opposed changes that threatened their power.

Turkish nationalism. In the late 1800s, a number of young army officers formed a revolutionary group known as the Young Turks. The Young Turks wanted to strengthen the Ottoman Empire and end western imperialism. In 1908, they overthrew the sultan. They placed a new sultan in power, and forced him to carry out their program.

The Young Turks supported a policy of Turkish nationalism. They abandoned traditional Ottoman tolerance of diverse cultures and religions. Instead, they persecuted non-Muslim communities. For example, the Young Turks greatly distrusted Armenian Christians, who had ties with Russia. The Young Turks followed a brutal policy of genocide that caused the death of hundreds of thousands of Armenians.

Despite their shared religion, the Young Turks stressed differences between Turks and Muslim Arabs within the empire. They tried to impose the Turkish language on Arabs and mistreated Arabs in many other ways. These actions fueled growing Arab nationalism.

World War I. During World War I, the Ottoman Empire sided with Germany against Russia, Britain, and France. Defeat brought disaster to the empire. In 1919, at the Versailles peace conference, the Allies stripped the Ottoman Empire of its Arab provinces. Britain received Iraq, Transjordan, and Palestine as mandates. A **mandate** was a territory that was administered but not owned by a member of the League of Nations. France gained a mandate in Syria and Lebanon.

Republic of Turkey

Shortly after World War I ended, Greece seized land that was ruled by the Turks in Anatolia. A brilliant general, Mustafa Kemal, rallied Turkish resistance to the Greek advance. After bloody clashes, the Turks succeeded in driving the Greeks out of Anatolia. By 1923, Kemal had become strong enough to overthrow the sultan, abolish the Ottoman Empire, and make Turkey a republic. He later took the name Kemal Atatürk, or "father of the Turks."

Atatürk's reforms. As president of Turkey, Atatürk continued the reforms begun under the Ottomans. He was determined to make Turkey a modern secular state. To encourage economic development, he used government funds to build industries. He also insisted on the separation of religion and the government. For example, he replaced Islamic law with a new law code based on western models. Under the new laws, women won the right to vote and hold public office. He also set up a system of public schools that were separate from religious schools.

To Atatürk, modernization meant adopting many features of western culture. Turkey began to use the western calendar and the metric system of weights and measures.

Atatürk replaced Arabic script with the western alphabet. As a symbol of change, he encouraged western-style clothing. Men were forbidden to wear the fez, their traditional brimless felt hat. Also, women were forbidden to veil their faces in public.

Atatürk's reforms brought many important changes. They were not always popular, however. He had the support of Turkish nationalists, but many Muslims opposed his policies. They feared that western ways would destroy their traditions and values.

Rise of Modern Egypt

During the Age of Imperialism, other parts of the Ottoman Empire came under European control. Egypt became the focus of imperialist rivalry between Britain and France. Both nations wanted to dominate Egypt and build a canal across the Isthmus of Suez. Whoever held the canal would control shipping and trade between Europe and Asia.

In 1798, the French general Napoleon Bonaparte invaded Egypt. Joining forces, the British and Ottomans forced the French to retreat. French influence, however, remained strong in Egyptian culture.

Muhammad Ali. In 1805, Muhammad Ali, an Albanian soldier who had fought against the French, became governor of Egypt. Officially, Egypt was still a part of the Ottoman Empire. In fact, Ali pursued his own policies.

Ali introduced many reforms to modernize Egypt. He invited French experts to train Egyptians in the latest European military and scientific techniques. He also introduced new farming methods, improved irrigation, and promoted the growing of cash crops such as cotton, sugar, and tobacco. Before long, cotton exports were booming, and Egypt itself was setting up textile mills.

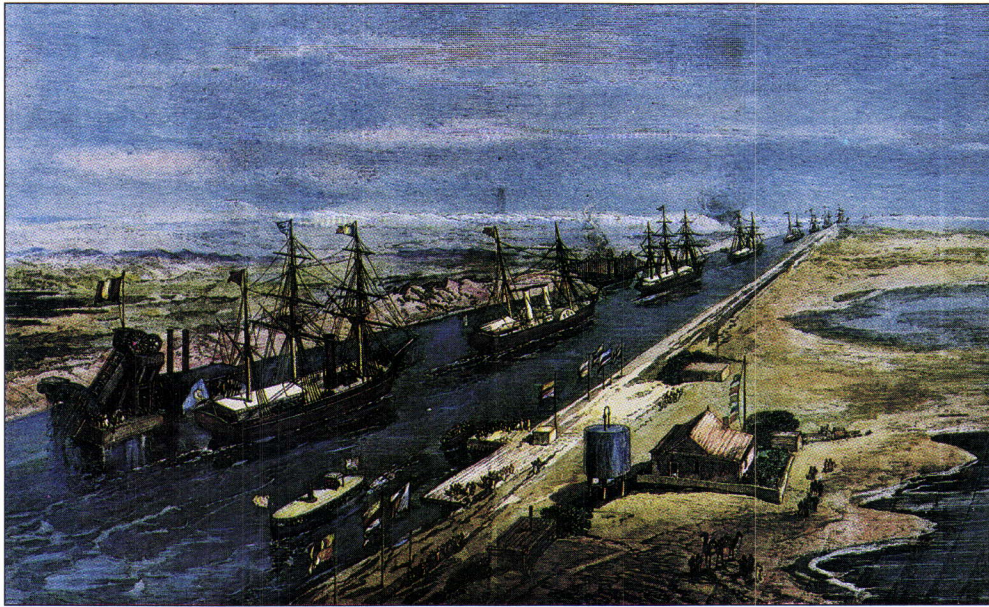
Growing foreign influence. Ali's successors continued his policies, but they had to borrow money from European banks in order to pay for them. The increasing debts gave France and Britain an excuse to interfere in Egypt's internal affairs.



Atatürk and His Wife Atatürk broke with the tradition of arranged marriages by choosing his wife himself. His wife, Latifah, accompanied him on many official trips in Turkey. Among the changes supported by Atatürk were new laws that discouraged the practice of segregating women in public places. **Change** Why did Atatürk's reforms stir controversy?

During this period, the French won the right to build the Suez Canal. Faced with huge debts, the Egyptian ruler, Ismail, sold his shares in the canal to the British. As Egypt's financial problems worsened, Britain and France took control of its economy.

Outraged at this foreign intervention, Egyptians rebelled. British forces crushed the rebels and occupied the country in 1882. Both Muslims and Egyptian Christians, known as Copts, supported efforts to end British



Opening Day of the Suez Canal The Egyptians celebrated the opening of the canal in 1869 as a symbol of progress. Yet, the canal led to British occupation of Egypt in 1882. **Power** How was the canal a symbol of European imperialism in the Middle East?

control. Although Egypt declared its independence from Britain in 1922, the Suez Canal remained in British hands until 1956. (See Chapter 27.)

Struggle for Iran

Like the Ottomans, the rulers of Iran faced the challenge of European imperialism. Both Russia and Britain acquired spheres of influence in Iran. Both nations were competing for influence elsewhere in Asia, and each sought access to the Persian Gulf.

During the Age of Imperialism, the shahs who ruled Iran were weak, and their governments lacked the power to resist European expansion. By the early 1900s, however, Iranian nationalists were demanding reform. In 1925, Reza Khan, an army officer supported by some nationalists, seized power. He set up the Pahlavi dynasty and made himself shah.

Like nationalist leaders elsewhere, Reza Khan set out to end foreign control and create a modern industrial state. He built roads and factories, modernized the army, and reduced the power of the Muslim clergy.

Under the Pahlavis, westernization increased. In the cities, men and women adopted western clothing. Women gained more freedom to move about in public. In addition, schools emphasized western courses of study,

and the government used western models for its law code.

Arab Nationalism

World War I fueled Arab nationalism in the lands controlled by the Ottomans. During the war, some Arabs helped the British fight the Ottomans. In return, they expected the British to help them set up independent kingdoms after the war.

The Arabs felt betrayed by the peace settlement that ended World War I. Britain and France gained control of many Arab lands that had been part of the Ottoman Empire. Only in Saudi Arabia did an Arab ruler gain independence.

Throughout the 1920s and 1930s, Arab nationalists continued their demands for self-rule. The growing importance of oil from the Middle East, however, made Britain and France unwilling to withdraw from the region. Still, in 1932, Iraq gained independence. Lebanon won its freedom in 1943, and Syria became independent in 1946.

Conflict Over Palestine

During the 1920s and 1930s, the British mandate of Palestine became the center of conflict between Jewish and Arab nationalists.

Zionism. During the late 1800s, persecution of Jews led to the modern form of Zionism. This movement sought to reestablish a Jewish state in Palestine. As you read in Chapter 25, the Romans had expelled the Jews from Palestine in A.D. 70. Since then, Jews had dreamed of returning. The desire for a Jewish homeland grew as **anti-Semitism**, or hatred and fear of Jews, increased. In Eastern Europe and Russia, thousands of Jews were killed in organized massacres. The violence led many European Jews to migrate to Palestine.

In 1897, Theodor Herzl (HER tsohl), a Hungarian Jew living in Austria, formed an organization to promote Zionism. With his

encouragement, Jews from Eastern Europe began migrating to Palestine. They set up communities there and called on Britain and other European powers to support them. In 1917, the British government issued the Balfour Declaration. The key paragraph declared:

“ His Majesty’s Government views with favour the establishment in Palestine of a national home for the Jewish people . . . it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine. . . . ”

MAP STUDY

After the Ottoman Empire was defeated in World War I, Britain and France gained control of lands in the Middle East.

- 1. Location** (a) Where were the British mandates? The French mandates? (b) Which Middle Eastern countries or territories did each nation rule?
- 2. Region** How did Palestine become a center of conflict between the Arabs and European Jews?
- 3. Applying Information** “During the early 1900s, Arab nationalism became a powerful force that reshaped the Middle East.” Explain the meaning of this statement.






Early Jewish Settlers in Palestine In 1922, two years after this photograph was taken, Palestine's first census recorded a Jewish population of 84,000—11 percent of the total. Many early immigrants set up cooperative farms, called *kibbutzim*, where people owned all property in common. **Human Rights** What were the roots of Zionism?

Arab response. The “existing non-Jewish communities” were those of the Palestinian Arabs. At the time, Arabs—both Christian and Muslim—greatly outnumbered Jewish settlers in Palestine. There, as elsewhere in the Arab world, nationalism was stirring. In time, nationalism would lead Palestinians to call for their own independent state.

During the 1930s, Jewish immigration increased as anti-Semitism worsened in Europe. As a result, tensions between Arabs and Jews in Palestine heightened. Zionist groups helped Jews to buy land from Arab landowners. Often, these Arab landowners lived in the cities. They did not farm the land and were happy to make a profit by selling it.

Arab tenant farmers on those lands were suddenly forced to leave. Many migrated to the cities. With no money and few skills beyond farming, they faced severe hardship.

Landless Arab peasants joined other Arabs in attacking Jewish settlements. Jewish settlers fought back. Eventually, the conflict in Palestine erupted into war, as you will read. ( See Connections With Literature, page 807, “The Diameter of the Bomb.”)

SECTION 4 REVIEW

- 1. Identify:** (a) Zionism, (b) Theodor Herzl, (c) Balfour Declaration.
- 2. Define:** (a) mandate, (b) anti-Semitism.
- 3.** (a) How did European imperialism affect the Ottoman Empire? (b) What happened to the Ottoman Empire after World War I?
- 4.** What developments encouraged the rise of nationalism in (a) Egypt, (b) Iran, (c) Arab lands?
- 5.** How did each of the following leaders try to modernize his country: (a) Atatürk, (b) Muhammad Ali, (c) Reza Khan?
- 6.** What two groups claimed the right to live in Palestine?
- 7. Understanding Causes and Effects** How did Turkish nationalism fuel the rise of Arab nationalism?
- 8. Writing Across Cultures** Imagine that you are a Panamanian. Write a letter to a friend in Egypt comparing the role of the United States in building and controlling the Panama Canal with that of European nations in building and controlling the Suez Canal.