

The Spread of Islam

➤ Gathering the Facts

1. Turn to pages 44–45 in the Atlas. Read the introduction and the history question, “What’s Islam?” Then look at picture A and read its caption. Use the information to answer the following questions.
 - a. Where did Islam begin? _____
 - b. Who was the founder of Islam? _____
 - c. What are followers of Islam called? _____
 - d. How did the early leaders of Islam spread the religion?

 - e. What is the name of the holy book of Islam? _____
 - f. What does the Quran include? _____
 - g. How did Islam spread into regions that were not ruled by Islamic leaders?

 - h. What is the name for God in Arabic? _____

➤ Time and Change

2. Look at map B, “Spread of Islamic Empires.” Use the information to sequence the following events in chronological order. Write 1 next to the event that occurred first and 9 next to the event that occurred last.

Event

- | | |
|---|-------|
| a. Islam begins to spread. | _____ |
| b. Muslims defeat the Chinese. | _____ |
| c. Capital moves from Medina to Damascus. | _____ |
| d. Muslims win a battle and expand into Spain. | _____ |
| e. Muhammad rules the western half of Arabia. | _____ |
| f. Muslim armies win a battle at Alexandria. | _____ |
| g. Islamic rule expands to include lands from the Maghreb to the Indus River. | _____ |
| h. Franks stop Muslim advance. | _____ |
| i. Muslims expand farther northeast after the battle of Merv. | _____ |

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World Studies: Medieval Times to Today Heidi Hayes Jacobs, Michal L. LeVasseur, 2005 **Study Guide** James Schmiechen, 2004 World History ,2000 *Rethinking Islamic Politics in Tunisia* Fabio Merone, Francesco Cavatorta, 2025-10-30 The emergence of Islamist and Salafi movements the actors of Islamist Politics has been a critical area of scholarship on the Middle East and North Africa But there is no theoretical framework to understand political Islam as a phenomenon that includes both Islamic ideology and modern activism This book uses the Gramscian concept of political activism to provide this much needed perspective As Arab societies have had a similar historical development and trajectory to the society Gramsci was analyzing his ideas are shown to be particularly relevant for understanding the post 2011 democratization and politicization of Islamist and Salafi movements Based on the case study of the Tunisian Islamist movement al Nahda and the Tunisian Salafi movement Ansar al Sharia political Islam is given a useful explanatory framework to explain how the ideological theological side of Islamic activism realizes itself into practical political action The book establishes the term Islamic politics to describe this combination of socio religious mobilization commonly defined as dawa and political organization including party or revolutionary organizations Furthermore the authors show that Islamists and Salafists can be described as post Islamist in the same way communist parties became post communist and post ideological Written by two renowned experts on political Islam the innovative theoretical framework used here can explain the development and behaviour of Islamist groups in other contexts moving scholarship beyond traditional approaches

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