

Name: \_\_\_\_\_

Teacher: \_\_\_\_\_

Period: \_\_\_\_\_



## AP WORLD HISTORY SUMMER ASSIGNMENT

Welcome to AP World History! The purpose of the course is to investigate significant events, individuals, developments, and processes from 1200 to the present. Students develop and use the same skills, practices, and methods employed by historians: analyzing primary and secondary sources; developing historical arguments; making historical connections; and utilizing reasoning about comparison, causation, and continuity and change over time. The course provides six themes that students explore throughout cultural developments and interactions, governance, economic systems, social interactions and organization, and technology and innovation.

### MAJOR THEMES

#### THEME 1: HUMANS & THE ENVIRONMENT (ENV)

The environment shapes human societies, and as populations grow and change, these populations in turn shape their environments.

#### THEME 2: CULTURAL DEVELOPMENTS & INTERACTIONS (CDI)

The development of ideas, beliefs, and religions illustrates how groups in society view themselves, and the interactions of societies and their beliefs often have political, social, and cultural implications.

#### THEME 3: GOVERNANCE (GOV)

A variety of internal and external factors contribute to state formation, expansion, and decline. Governments maintain order through a variety of administrative institutions, policies, and procedures, and governments obtain, retain, and exercise power in different ways and for different purposes.

#### THEME 4: ECONOMIC SYSTEMS (ECN)

As societies develop, they affect and are affected by the ways that they produce, exchange, and consume goods and services.

#### THEME 5: SOCIAL INTERACTIONS AND ORGANIZATION (SIO)

The process by which societies group their members and the norms that govern the interactions between these groups and between individuals influence political, economic, and cultural institutions and organization.

#### THEME 6: TECHNOLOGY AND INNOVATION (TEC)

Human adaptation and innovation have resulted in increased efficiency, comfort, and security, and technological advances have shaped human development and interactions with both intended and unintended consequences.

### UNITS

#### UNIT 1

THE GLOBAL TAPESTRY  
1200-1450

#### UNIT 2

NETWORKS OF EXCHANGE  
1200-1450

#### UNIT 3

LAND-BASED EMPIRES  
1450-1750

#### UNIT 4

TRANSOCEANIC CONNECTIONS  
1450-1750

#### UNIT 5

REVOLUTIONS  
1750-1900

#### UNIT 6

CONSEQUENCES OF  
INDUSTRIALIZATION  
1750-1900

#### UNIT 7

GLOBAL CONFLICT  
1900-Present

#### UNIT 8

COLD WAR & DECOLONIZATION  
1900-Present

#### UNIT 9

GLOBALIZATION  
1900-Present

**DUE DATE: FRIDAY. AUGUST 12. 2022**

## PART I: MAPS

### PHYSICAL FEATURES MAP

**Directions:** Identify the location of the features listed in the chart below and create a key to denote the type of feature (i.e. mountains, plateau, river, desert, etc.). You may use colors OR symbols to represent them!



NILE RIVER TIGRIS AND EUPHRATES RIVERS INDUS RIVER AMAZON RIVER GANGES RIVER	MEDITERRANEAN SEA INDIAN OCEAN YANGTZE RIVER YELLOW RIVER (HUANG HE) DANUBE RIVER	SAHARA DESERT GOBI DESERT TAKLAMAKAN DESERT STRAIT OF GIBRALTAR BOSPORUS STRAIT	DECCAN PLATEAU TIBETAN PLATEAU RED SEA BLACK SEA PERSIAN GULF	HIMALAYA MOUNTAINS HINDU KUSH MOUNTAINS ANDES MOUNTAINS PYRENEES MOUNTAINS KUNLUN SHAN MOUNTAINS
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## AP WORLD HISTORY REGIONS MAP

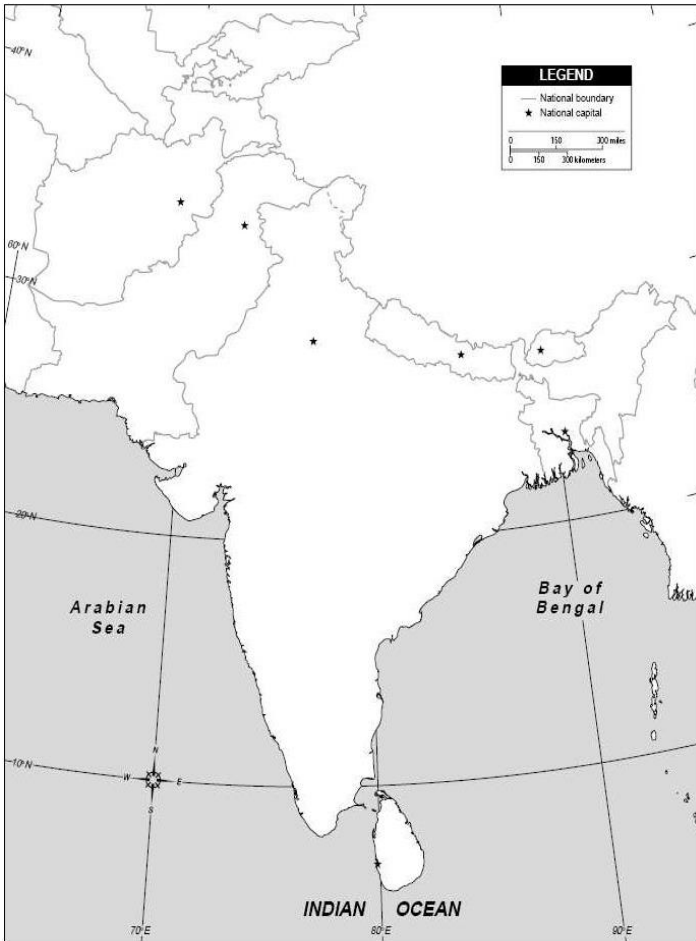
**Directions:** Label the identified regions on this map in the box below using the terms from the 'Regions Word Bank.' AP World History refers to regions rather than countries. You will be expected to know these regions in this class!



### YOUR LABELS

1	8	CARIBBEAN	MIDDLE EAST
2	9	CENTRAL AFRICA	NORTH AFRICA
3	10	CENTRAL ASIA	NORTH AMERICA
4	11	EAST AFRICA	SOUTHERN AFRICA
5	12	EAST ASIA	SOUTH ASIA
6	13	LATIN AMERICA & MESOAMERICA	SOUTHEAST ASIA
7	14	MEXICO	WEST AFRICA

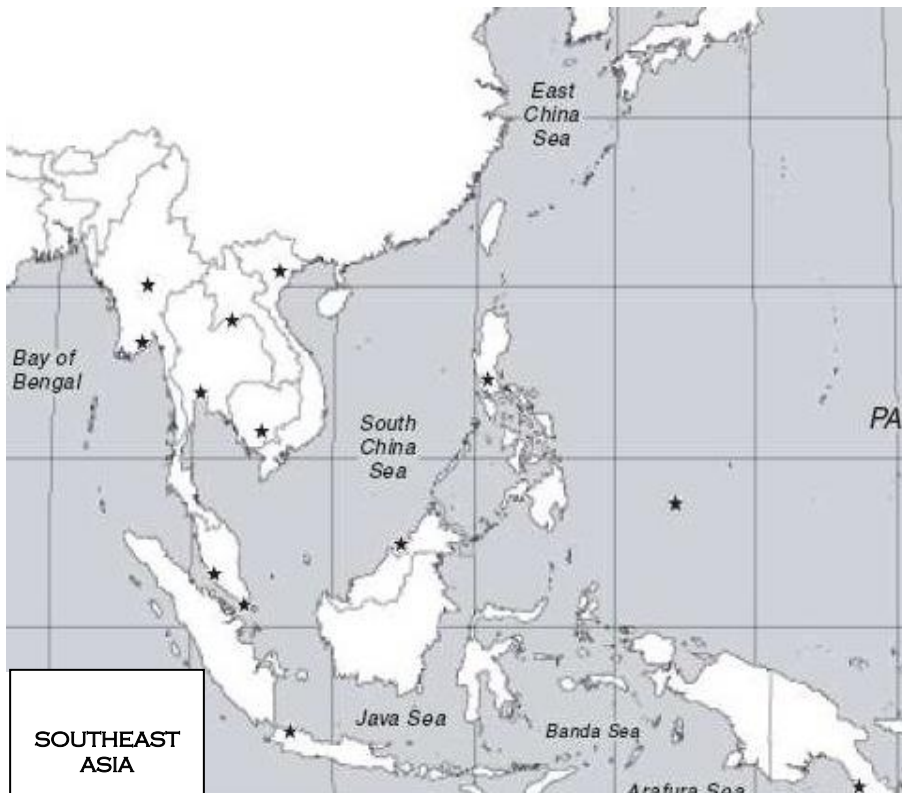
## SOUTH ASIA & SOUTHEAST ASIA



**Directions:** Outline/label the location of the following list of items below on the map to your left and then answer the question that follows!

INDUS RIVER  
GANGES RIVER  
HIMALAYAN MOUNTAINS  
HINDU KUSCH MOUNTAINS  
KHYBER PASS

**QUESTION:** Identify one geographic feature in South Asia and explain how it may have impacted the development of South Asia.

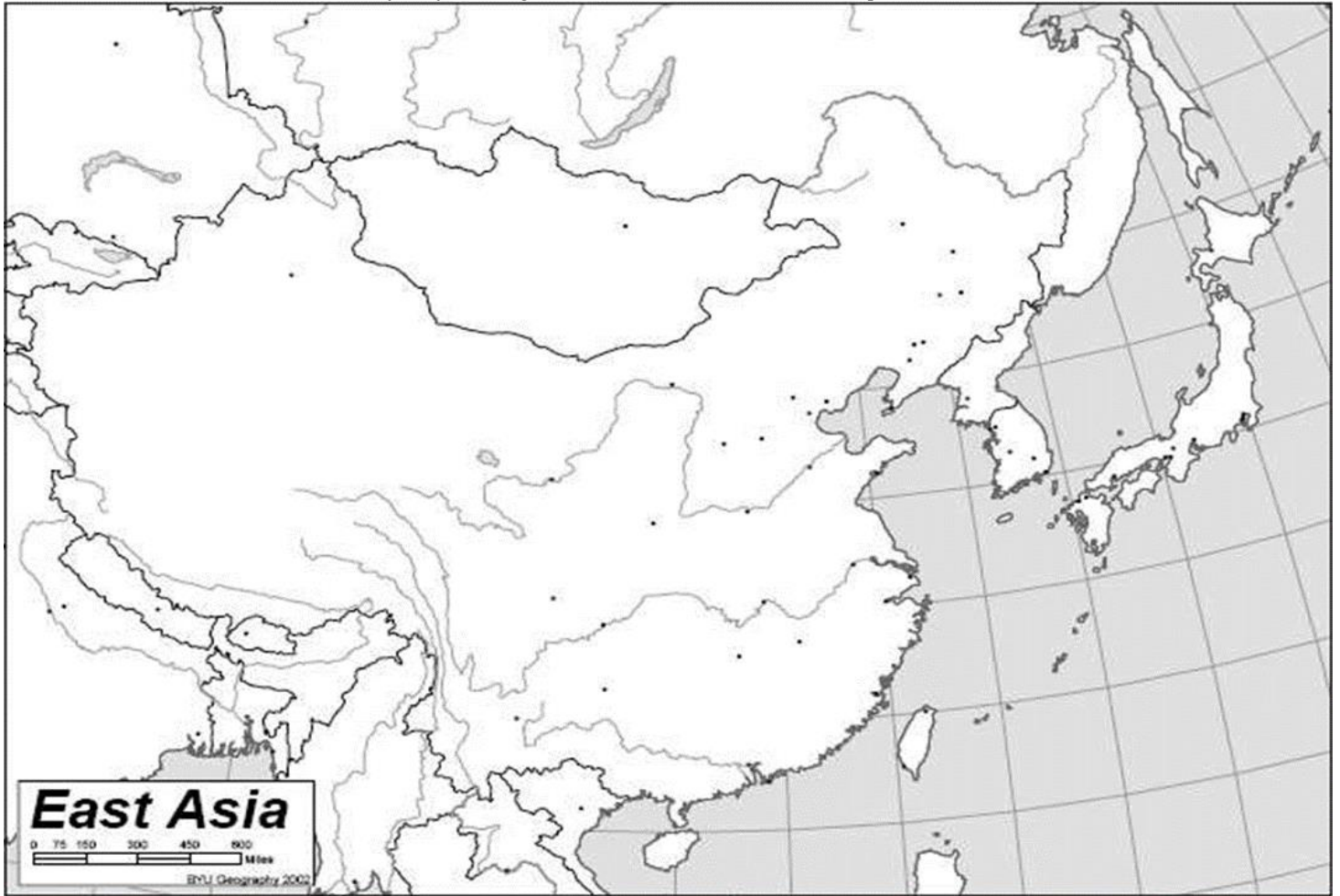


**Directions:** Label the map of Southeast Asia with the following Modern-Day countries outlined in map to the left.

THAILAND  
LAOS  
CAMBODIA  
MALAYSIA  
INDONESIA  
VIETNAM  
BURMA  
PHILIPPINES  
PAPUA NEW GUINEA

## EAST ASIA

*Directions: Outline/label the location of the following items listed in the chart on the map.*



HUANG HE RIVER  
YANGTZE RIVER  
PACIFIC OCEAN  
HIMALAYAN MOUNTAINS  
TIAN SHAN MOUNTAINS  
GOBI DESERT  
SONG DYNASTY



## PART II: READINGS

### SONG CHINA

**Directions:** Read and annotate (highlight, underline, pull out key information) the reading below and answer the questions that follow – handwritten answers ONLY.

#### THE EXAMINATION SYSTEM

*The Tang was the first dynasty in which examinations came to play an important role in selecting men for office. With this change in the system of recruitment also came a change in the life of those who aspired to office. Although most such men were still from well-connected families, they now had to devote more effort and energy to preparing for the examinations by studying the classics and practicing literary composition. Those who passed became jinshi (presented scholars) and were eligible for prestigious posts in the government.*

*Whatever the seriousness of the examinations, men could also laugh at their distortions and excesses. The following anecdotes, supposedly based on true incidents, were included in an anthology of gossip and vignettes compiled in the late Tang. Some of these anecdotes were intended to poke fun at the way men acted, others to record noble aspirations and deeds.*

Xiao Yingshi passed the imperial examination in 735. Proud of his talent, he was unequalled in conceit and arrogance. He often took a pot of wine and went out to visit rural scenic areas. Once during such an outing, he stayed at an inn, drinking and chanting poetry by himself. Suddenly a storm arose, and an old man dressed in a purple robe came in with a page boy to take shelter. Because of their informality, Xiao Ying treated them rather insolently. In a short while, the storm was over, the rain stopped, carriages and retainers came, and the old man was escorted away. Flustered, Xiao Yingshi inquired about the old man's identity, and the people around him said, "That was the minister of personnel."

Now, Xiao Yingshi had gone to see the minister many times, yet had not been received. When he heard that the old man was none other than the minister himself, he was flabbergasted.

The next day, Xiao brought a long letter with him and went to the minister's residence to apologize. The minister had him brought into the hallway and scolded him severely. "I regret that I am not related to you in any way, otherwise I would like to give you some good 'family discipline,'" said

the minister. "You are reputed to be a literary talent, yet your arrogance and poor manners are such that it is perhaps better for you to remain a mere *jinshi* (presented scholar)."

Xiao Yingshi never got anywhere in officialdom, dying as a chief clerk in Yang prefecture.

\* \* \*

Lu Zhao was from Yiqun of Yuanzhou. He and Huang Po, also from the same prefecture, were equally famous. When they were young, Huang Po was wealthy, but Lu Zhao was very poor. When they were ready for the imperial examination, the two of them decided to set out on the trip together. The prefect gave a farewell dinner at the Pavilion of Departure, but Huang Po alone was invited. When the party was at its peak, with lots of wine and music, Lu Zhao passed by the pavilion, riding on an old, weak horse. He traveled some ten *li* out of the city limits, then stopped to wait for Huang Po to join him.

The next year, Lu Zhao came back to his home town, having been awarded the title of "number one." All the officials from the regional commander on down came out to welcome him, and the prefect of Yuanzhou was greatly embarrassed.

Once when the prefect invited him to watch the dragon boat race, Lu Zhao composed a poem during the banquet which read:

"It is a dragon," I told you.  
But you had refused to believe.  
Now it returns with the trophy,  
Much in the way I predicted.

\* \* \*

Lu Hui's mother's brother was Zheng Yu. As his parents died when he was small, Lu Hui was brought up in his mother's family, and Zheng Yu often encouraged him to take the imperial

examination and become a *jinshi*. Lu Hui was recommended for the examinations for the “wildly brilliant” in the early part of 870, but in 880 bandits encroached on the capital, forcing him to flee south. At the same time Zheng Yu’s son Xu was stationed in Nanhai as a regional commander. Lu Hui and Zheng Xu had gone to school together, but when Xu was already a county official, Hui was still a commoner. The two of them, however, equally enjoyed the favor of Zheng Yu.

During the ten years in which Zheng Xu rose to become a governor-general, Lu Hui remained a destitute scholar. Once again he managed to escape an uprising and come to Zheng Xu, carrying but one sack of personal belongings. Zheng Xu still treated him kindly. At this time, the emperor was on the expedition to Shu, and the whole country was in turmoil. Zheng Xu encouraged Lu Hui to seize the opportunity to advance himself. “How long can a man live?” he said to Lu Hui. “If there is a shortcut to riches and fame, why insist on going through the examinations?”

But Lu Hui was adamant. Zheng Xu asked his friends and assistants to try to persuade Lu Hui to give up the exams; he even left the seat on his right-hand side vacant for Lu Hui to occupy. Lu Hui therefore said to him, “Our great nation has established the examination system for the outstanding and the talented. I do not have the ability and dare not dream of such honors. However, when he was alive, my uncle again and again encouraged me to take the examinations. Now with his study empty and quiet, I cannot bring myself to break our agreement. If I have to die as a mere student, it is my fate. But I will not change my mind for the sake of wealth. I would sooner die.”

When Zheng Xu saw Lu Hui's determination, he respected him even more than before. Another ten years passed before Lu Hui finally passed the examination under the Lord of Hongnong, and he died as one of the highest officials in the whole empire.

\* \* \*

Liu Xubo and Lord Pei of Taibing had once sat close to each other during the imperial examination. When Lord Pei became the administrator of the imperial examinations, Liu was

still only an examination candidate. On the day when the examinees were tested on their “miscellaneous essays,” Liu presented a poem to the chief examiner, his old classmate:

I remember evenings like this twenty years ago:  
The candles were the same, so was the breeze.  
How many more years will I have, I wonder,  
To wear this gunny robe,  
And to wait to reach you.

\* \* \*

The Chief Minister Wang Qi was appointed chief examiner in the ination. As he was approaching the capital, imperial examinations during the Changqing period (821-824). He had Bai Minzhong in mind as the candidate for the “number one” but was displeased with Minzhong’s close association with He Baji, a talented but eccentric man. Therefore, Wang Qi had a confidant reveal his displeasure to Minzhong, hinting to him to break off his friendship.

This messenger went to see Bai Minzhong and. told him the chief minister's intentions. “I will do as you say,” Minzhong readily agreed.

In a little while He Bahi came to visit, as usual, and the servants lied to him, saying that Minzhong was not home. He waited a little, then left without saying a word. A moment later, Bai Minzhong rushed out and ordered the servants to send for He. When he arrived, Minzhong told him everything, and then said, “I can be a *jinshi* under any examiner. I can’t, however, wrong my best friend for this reason.” The two of them then merrily drank wine and took a nap.

This whole sequence took place right before the eyes of the messenger from the chief minister, and he left in a fury. When he returned to the chief minister, he told the story and though this was the end of Bai Minzhong, But Wang Qi said instead, “I only thought of taking Bai Minzhong; now I should also consider He Baji.”

\* \* \*

Xu Tang was from Jing county of Xuanzhou and had been taking the examinations since he was young. In the same village there was a man named Wang Zun, who had served as a minor government clerk when young. After Xu Tang had taken the examination more than twenty times, Wang Zun was still but a lowly functionary in the government. Yet Wang Zun wrote good poetry, although no one knew about it because he kept it a secret.

One day, Wang Zun resigned from his post and set out for the capital to take the imperial examination. As he was approaching the capital, he met Xu Tang, who was seeing some friends off at the outskirts of the city. "Eh," Xu Tang asked him "what are you doing here in the capital?"

"I have come to take the imperial examination," answered the former functionary.

Upon hearing this, Xu Tang angrily declared, "How insolent you are, you lowly clerk!" Although they were now fellow candidates for the imperial examination; Xu Tang treated him with contempt. But in the end, Wang Zun passed the examination and became very famous. Xu Tang did not pass until five years later.

\* \* \*

Peng Kan and Zhan Bi were both from Yiqun in Yuanzhou, and their wives were sisters. Peng Kan passed the imperial examination and became a *jinshi*, whereas Zhan Bi remained a mere functionary in the county.

At the celebration banquet given by Peng Kan's in-laws, all the guests were either high officials or renowned scholars. Peng Kan was seated at the head of the table, and the whole company was enchanted by his exuberant character. When Zhan Bi arrived at the banquet, he was told to eat his food in the back room.

Seeing that Zhan Bi was not even disturbed by this, his wife scolded him severely: "You are a man, yet you cannot push yourself ahead. Now that you are so humiliated, where is your sense of shame?" These words stimulated Zhan Bi, and he began to study very hard. Within a few years, he also passed the imperial examination.

Previously, Peng Kan used to insult Zhan Bi. On the day when the results of the imperial examination were announced, Peng Kan was out in

the countryside, donkey riding for pleasure. Suddenly a servant boy came running and reported to him the good news about Zhan Bi. Peng Kan was so shocked that he fell off his saddle.

This is the origin of the lampoon that spread poetry, although no one knew about it because he throughout Yuanzhou:

When Zhan Bi the exams did pass,  
Peng Kan fell off his ass.

\* \* \*

Zhang Shu and Cui Zhaowei were both sent up from Xichuan to take the examinations in the early years of Zhonghe (881-884). While there the two of them went together to have their fortunes told.

At the time, Zhang Shu was reputed for his literary talent, and was generally known as the "number-one-to-be." Even Cui Zhaowei was regarded as inferior to him. However, the fortuneteller hardly paid any attention to Zhang Shu but looked Cui Zhaowei over and told him, "You will definitely pass the imperial examination and come out on top." Then, seeing that Zhang Shu was annoyed, the fortune-teller said to him, "As to you, sir, you will also pass, but not until Mr. Cui here becomes the minister and you pay homage to him."

When they were taking the examination that year, Zhang Shu had a death in the family and had to withdraw while Cui Zhaowei turned out to be the "number one." Frustrated, Zhang Shu vented his indignation in writing lines such as "I had followed you a thousand miles but only lost your tail during the morning's storm." Naturally, Cui Zhaowei was very disturbed. At a drinking party, Cui Zhaowei toasted Zhang Shu, asking him to drink a huge horn-shaped goblet of wine. When Zhang declined, Cui said to him, "Just drink it, and when I become the chief minister, I will let you be the number-one." Zhang walked out in a fury, and the two of them became foes.

Seven years later, Cui was appointed chief minister by the emperor, and Zhang Shu later passed the examination under the chief-examiner Lord Pei. As predicted, Zhang had to pay homage to Cui.

*Translated by Clara Yu*



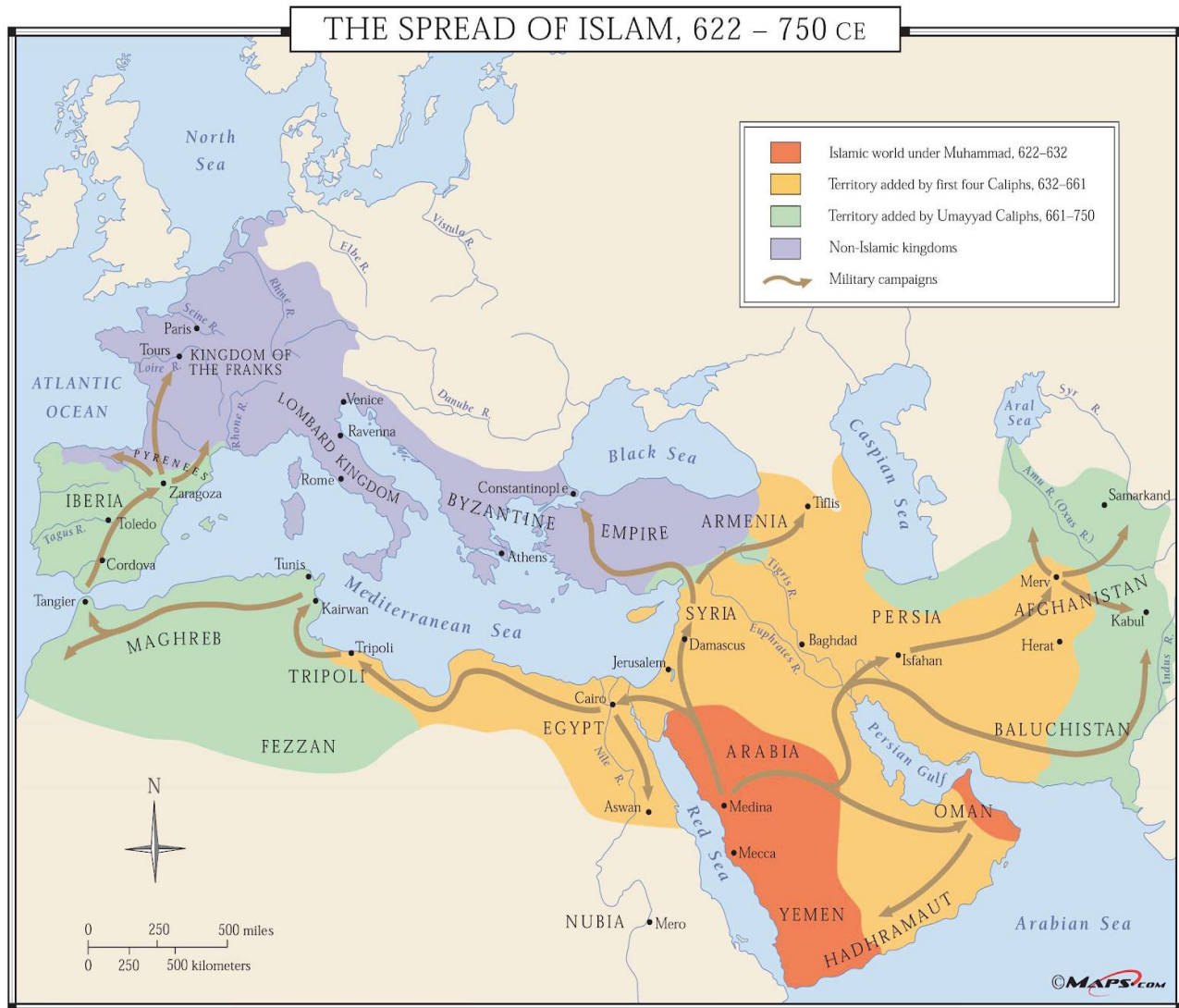
## THE EXAMINATION SYSTEM

**Directions:** Use the reading in the packet to answer the questions in complete sentences. Be sure you use evidence from the reading to support your answers.

1. Why was the examination system so “valued” by Chinese men?
2. What did passing the examination allow Chinese men to do?
3. Compare men who passed the examination to those who didn’t. How were they treated? What does this say about the examination and its place in Chinese culture?

**Directions:** Read and annotate (highlight, underline, pull out key information) the reading below and answer the questions that follow – handwritten answers ONLY.

# The Spread and Impact of Islam



# A Brief History of Islam—from *PBS Global Connections*

## History and Spread of Islam

Islam arose in the early seventh century C.E. in the settled desert community of Mecca (in present-day Saudi Arabia). It developed from both the Judeo-Christian tradition and the cultural values of the nomadic Bedouin tribes of Arabia.

Islam expanded into areas controlled by the Byzantine Empire (largely Greek-speaking and Orthodox Christian, but with a diverse population) and the Sassanian Empire (officially Zoroastrian and Persian-speaking, but also diverse). By the mid-eighth century, Islam had spread west into North Africa and Europe, and east into Central Asia. Over the centuries, Islam continued to grow in sub-Saharan Africa, South Asia, and Southeast Asia. As Islam expanded, the new Islamic societies adapted and synthesized many of the customs they encountered. As a result, Muslims (=people who practice Islam) in different areas of the world created for themselves a wide array of cultural traditions.

The culture of Islamic Spain, for example, was so cosmopolitan that some Christian and Jewish parents complained that their children were more interested in developing their knowledge of Arabic than in learning Latin or Hebrew, respectively. Many elements of Islamic society became integral parts of medieval and Renaissance European culture, like the notion of chivalry, and certain forms of music (the lute, the arabesque) and poetry.

## What Muslims believe

Muslims believe that Allah (the Arabic word for God) sent his revelation, the Quran, to the prophet Muhammad in the seventh century C.E. to proclaim it to mankind. The Quran contains verses in Arabic that tell Muslims to worship one god, and explains how they should treat others properly.

Another historical text, the Hadith, written by scholars after the death of Muhammad, describes Muhammad's life as an example of pious behavior, proscribes law for the community based on the Quran and the example of Muhammad, and explains how certain rituals should be performed.

Observant Muslims practice five principles (pillars) of Islam: orally declaring their faith (shahadah); praying five times a day (salat); fasting in the daylight hours during the month of Ramadan (sawm); giving a share of their income for charity (zakat); and making a pilgrimage to Mecca at least once in their lifetime if they can afford it (hajj). Many Muslims also observe dietary rules, in origin similar to those of Judaism, that forbid certain foods (like pork), outlaw alcohol, and dictate how animals should be slaughtered for food.

The Muslim calendar is lunar, and shifts in relation to the solar calendar. Just as Christians count years starting with the year of Jesus's birth, Muslims count years beginning with Muhammad's move from Mecca to Medina in 622 C.E. Muslim years are labeled as A.H., Anno Hegirae, or "year of the Hijra."

Major Muslim festivals include Eid al-Fitr (the Fast-Breaking Festival, celebrated at the end of Ramadan) and Eid al-Adha (the Festival of Sacrifice, the commemoration of Abraham's willingness to sacrifice Ishmail which takes place during the month of pilgrimage).

## Islam's views of Judaism and Christianity

Islam sees Judaism and Christianity as earlier versions of Islam, revelations given within the same tradition by Allah but misunderstood over time by their followers. Muslims see Islam as the final, complete, and correct revelation in the monotheistic tradition of the three faiths.

The Islamic tradition recognizes many of the Jewish and Christian prophets, including Abraham, Moses, and Jesus (although he is not considered to be the son of God). Many non-Muslims mistakenly believe that Muhammad is the equivalent of Jesus in the Islamic tradition; in fact, it is the Quran that stands in the same central position in Islam as Jesus does in Christianity. Muhammad himself is not divine, but a prophet chosen by God to deliver his message.

Jews and Christians are specifically protected in the Quran as Peoples of the Book, reinforcing their spiritual connection to Islam by virtue of having been given revelations from God. The Islamic legal tradition has upheld the rights of Jews and Christians to maintain their beliefs and practices within their communities in Islamic lands, and this policy of tolerance has generally been upheld.

### **Rise of Muhammad the Prophet, Founder of Islam**

Excerpted from "The Silk Roads" by Peter Frankopan

*In the 6th Century CE, Southern Arabia was a cultural and intellectual "backwater" of the Middle East. For centuries, it had been the domain of semi-nomadic desert clans and tribes who were generally polytheistic, but who were also heavily influenced by varied Christian, Jewish, and Zoroastrian sects. Despite its distance from cultural centers of Persia and Rome, who fought over the area, the Silk Roads passed through Arabia, and its ports linked overland trade to growing Indian Ocean trade. At the time of Muhammad's religious visions, Arabia was experiencing economic shock related to a recent outburst of Roman/Persian conflict. Professor Frankopan paints a vivid portrait the context in which Muhammad's ideas became formalized in the religion of Islam.*

[Muhammad's] radical and impassioned message [of monotheism] met with ferocious opposition from the conservative elite of [his city of] Mecca, who were enraged by its criticism of traditional polytheistic practices and beliefs. Muhammad was forced to flee to Yathrib (later renamed Medina) in 622 to escape persecution. This flight, known as the hijira, became the seminal moment in Islamic history, year zero in the Muslim calendar. As recently discovered papyri make clear, it was the point when Muhammad's preaching gave birth to a new religion and to a new identity.

Central to this new identity was a strong idea about unity. Muhammad actively sought to fuse the many tribes of southern Arabia into a single bloc. The Byzantine [Romans] and Persians had long manipulated local rivalries and played leaders off against one another. [War led to a decline in wealth for the Arabs, and resentment toward Romans and Persians alike.]

It was not for nothing then that the new faith was being preached in the local [Arab] language...The Arabs were being presented with their own religion, one that created a new identity. This was a faith designed for local populations, whether urban or nomad, whether members of one tribe or another, and regardless of ethnic or linguistic background. The many loan-words from Greek, Aramaic, Syriac, Hebrew and Persian in the Qu'ran, the text recorded revelations handed down to Muhammad point to a polyglot milieu ("environment") where emphasizing similarity, rather than difference, was important. Unity was a core tenet, and a major reason for Islam's imminent success.

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As the numbers of Muhammad's followers grew, so did their aspirations and ambitions. Crucial in this was the designation of a clear religious center. The faithful had previously been told to face [the holy city of] Jerusalem when they prayed. In 628, however, following further revelation, it was apparently announced that this instruction had been a test and should now be amended: the direction to face when praying was nowhere else but Mecca.

Not only that, but the Ka'ba, the old focal point of the polytheistic pagan religion in Arabia, was identified as the cornerstone for prayer and pilgrimage within the city. This was revealed as having been set up by Ishmael, son of Abraham and the putative ancestor of twelve Arab tribes. Visitors to the city were told to process around the sacred site, chanting God's name. By doing so, they would be fulfilling the order given to Ishmael that men should be told to come from Arabia and from faraway lands, on camel and on foot, to make a pilgrimage to the place where a black stone at the heart of the monument had been brought by an angel from heaven. By confirming the Ka'ba as sacred, continuity [between old polytheism and new Islam] was affirmed, generating a powerful sense of cultural familiarity. In addition to the spiritual benefits offered by the new faith, there were obvious advantages in establishing Mecca as a religious center par excellence -- politically, economically, and culturally. It defused antagonism with [Muhammad's local enemies in the Quraysh tribe] to the point that senior members of the tribe pledged their allegiance to Muhammad and to Islam.

Muhammad's genius as a leader did not end here. With barriers and opposition [to his increasing power] melting away in Arabia, expeditionary forces were dispatched to exploit opportunities opening up elsewhere that were too good to miss. The timing could not have been better, either; between 628 and 632, Persia's dramatic [internal] collapse worsened as anarchy took hold. During this short period, there were no fewer than six kings who claimed royal authority; one well-informed Arab historian later put the number at eight -- in addition to two queens.

Success attracted new supporters, whose numbers grew as cities, towns and villages on Persia's southern frontier were swallowed up. These were locations that were unused to defending themselves, and folded under the first sign of pressure. Typical was the town of al-Hira (located in what is now south-central Iraq), which capitulated immediately, agreeing to pay off attackers in return for guarantees of peace.

Securing greater resources was important, for it was not just the spiritual rewards on offer that won people over to Islamic teaching. Since the appearance of Muhammad, one Arab general is purported to have told his Sassanian [Persian] counterpart, "we are no longer seeking worldly gains"; the expeditions were now about spreading the word of God. Clearly, evangelical zeal was vital to the success of early Islam. But so too was the innovative way that finances [from conquest] were shared out. Muhammad declared that goods seized from non-believers were to be kept by the faithful.

Those who converted to Islam early were rewarded with a proportionately greater share of the prizes, in what was effectively a pyramid system. This was formalized in the early 630s with the creation of the *Diwan*, a formal office to oversee the distribution of treasure. A share of 20 per cent was to be presented to the leader of the faithful, the Caliph, but the bulk was to be shared by his supporters and those who participated in successful attacks. Early adopters benefited most from new conquests while new believers were keen to enjoy the fruits of success. The result [was a] drive [for] expansion.

As the newly formed armies continued to establish political and religious authority over the nomadic tribesmen known collectively as the "desert people," or Bedouin, they made enormous inroads, bringing huge swathes of territory under their control at great speed. Although the chronology of events is difficult to re-establish with certainty, recent scholarship has convincingly shown that the expansion into Persia took place several years earlier than previously thought -- at the moment Sassanian society was imploding between 628 and 632, rather than after it had done so.

Both Rome and Persia responded to [Muhammad's] threat too late. In the case of the latter, a crushing Muslim victory at Qadisiyyah in 636 was a huge boost for the surging Arab armies and for Islamic self-confidence. The fact that a swathe of Persian nobles fell in the course of the battle heavily compromised future resistance, and served to put an already teetering state on the canvas. The Roman response was no more effective. An army under the command of the Emperor's brother Theodore was heavily defeated in 636 [in Palestine], after he had seriously underestimated the size, capability and determination of the Arab force.

The heart of the world now gaped open. One city after another surrendered, as the attacking forces bore down on [Persia's capital] Ctesiphon itself. After a lengthy siege, the capital eventually fell, its treasury being captured by the Arabs. Persia had been broken by [wars with the Romans], but it had been swallowed up by Muhammad's followers. Momentum was gathering fast for a disparate group of believers who had accepted their prophet's teachings, alongside opportunists and chancers who had joined them in the hope of rewards to come. The only question was how far Islam would spread.



## Document A

“Merchants were carriers of Islam rather than agents of Islamization. They opened routes and exposed isolated societies to external influences, but they were not themselves engaged in the propagation [spread] of [the] Islam[ic religion], which was the work of religious leaders. The leaders became integrated into African societies by playing religious, social, and political roles similar to those of traditional priests. Like traditional priests, Muslim men of religion were peacemakers, who pleaded for those who broke the king’s laws. Mosques, like traditional shrines, were considered sanctuaries. Immunity of life and property was extended to men of religion only as long as they kept out of politics and posed no threat to the existing sociopolitical order. . . .”

*Source: John L. Esposito, ed., The Oxford History of Islam, Oxford University Press*

## Document B

“Wherever they went, the Moslems (=Muslims) brought with them their love of art, beauty, and learning. From about the eighth to the eleventh century, their culture was superior in many ways to that of western Christendom. Some of the finest centers of Moslem life were established in Spain. In Cordova, the streets were solidly paved, while at the same time in Paris people waded ankle-deep in mud after a rain. Cordovan public lamps lighted roads for as far as ten miles; yet seven hundred years later there was still not a single public lamp in London!

Some Spanish Moslems had homes with marble balconies and courts with lovely waterfalls. Bedrooms were vaulted with stained glass and speckled with gold. And metal pipes carried water into marble baths. Nearly every mosque had a public school in which the children of the poor were taught. Many Moslem libraries were excellent; the catalogue of one caliph’s library filled forty volumes. In addition, the followers of Mohammed achieved much in science, particularly in chemistry, astronomy, mathematics, and medicine. . . .”

*Source: Daniel Roselle, A World History: A Cultural Approach, Ginn and Company (adapted)*

## Document C

“Departing from the policy of Sunni Ali, Askia Mohammed sought to make all of the empire [of Songhai, a West African kingdom] one big Muslim community. Although he did not succeed in converting the entire Sudan [region bordering the southern Sahara] to Islam, he remodeled his empire along Islamic lines as far as possible. Legal and social reforms were introduced, Islamic judges were appointed in all the large districts of the empire, and justice was administered according to Muslim principles rather than traditional African laws. The court of Askia Mohammed was the highest court of the land, to which appeals from the lower courts could be brought. . . .”

*Source: Fred Burke, Africa, Houghton Mifflin (adapted)*

## Document D

“After fighting three battles with the Romans [in Egypt], the Muslims conquered them. When [the commander] Amr took full possession of the city of Alexandria...the governor of Alexandria, feared, he being both prefect and patriarch (=church leader) of the city under the Romans, that Amr would kill him; therefore he sucked a poisoned ring, and died on the spot...

Amr, son of Al-Asi, wrote to the provinces of Egypt a letter, in which he said: "There is protection and security for the place where Benjamin, the [true] patriarch of the Coptic Christians is, and peace from God; therefore let him come forth secure and tranquil, and administer the affairs of his Church, and the government of his nation."

Therefore when the holy Benjamin heard this, he returned to Alexandria with great joy...and the whole city rejoiced...

Amr, when he saw the patriarch, received him with respect...and said to him: "Resume the government of all your churches and of your people, and administer their affairs. And if you will pray for me, that I may go to the West and to Pentapolis, and take possession of them, as I have of Egypt, and return to you in safety and speedily, I will do for you all that you shall ask of me... Then the holy Benjamin prayed for Amr..."

*From: Sawirus ibn al-Muqaffa, History of the Patriarchs of the Coptic Church of Alexandria*

## Document E

Islamic Contributions to World Civilization (630s – 1300s)

*During a time when Europe was suffering through the stagnation and ignorance of the Dark Ages, Muslims in the Middle East were pioneering many advances that would help push the world toward greater civilization.*

#	Innovation	Description
1	Algebra	Arab scholars discover Algebra, a powerful math that is essential for complex calculations.
2	Germ Theory	Muslim scientists discover that diseases are transmitted invisibly through the air and can be slowed by quarantine.
3	Paper	By developing the technology of paper, Muslims were able to spread knowledge and information farther than ever before.
4	Astronomy	Muslim scientists modernize astronomy. They also invent the astrolabe and the quadrant: tools that allow long-range sea navigation.
5	Chess	Muslim traders bring Chess from India to Europe, making it the world's most popular and widespread game.
6	Trade Networks	Muslim trade networks link Europe to Asia and Africa along the "Silk Road", allowing resources and ideas to spread between all three places.
7	Tolerance	Most Muslims allow Christians and Jews to live peacefully and worship according to their own traditions.
8	Ancient Classics	Greek and Roman knowledge thought to be lost to barbarians in the Dark Ages are saved, translated, and spread by Arab Muslims.
9	Coffee	Muslim farmers grow and spread coffee throughout the world, resulting in its becoming one of the world's most popular drugs.
10	Gunpowder	Arab traders bring Chinese gunpowder and firearms to Europe along the Silk Road, where it is perfected and used to revolutionize warfare.
11	Women's Rights	By giving women property and divorce rights, among others, Islam becomes the world leader in advancing women's rights during the Early Middle Ages.
12	The Zero	Muslim scholars bring the number zero to Europe, where it transforms mathematics and greatly increases the efficiency of engineering.
13	Surgery	Islamic scholars study anatomy and pioneer procedures like cataract removal. For centuries, Arab medicine is the most advanced in the world.
14	Finances & Banking	By creating a system of banking, loans, and checking, Arab merchants are able to travel long distances across hostile lands without carrying gold & silver.

# The Spread and Impact of Islam

**Directions:** Use the two readings and the five documents in the packet to answer the questions in complete sentences. Be sure you use evidence from the readings and documents.

## READING I: A BRIEF HISTORY OF ISLAM

1. Where did the religion of Islam begin, and where did it spread?
2. How did the arrival of Islam change the regions that it spread into?
3. What are some of the main beliefs and principles of Islam?
4. What is the relationship between Islam, Judaism, & Christianity?

## READING II: RISE OF MUHAMMAD THE PROPHET, FOUNDER OF ISLAM

1. In what historical context did Islam first appear? (What was the world like at the time?)

### READING III: DOCUMENT QUESTIONS

*Directions: For each document, answer the questions and cite evidence from the document to support your answer.*

#### DOCUMENT A

1. What role did merchants play in the spread of Islam and Islamic culture?
2. How did Islamic traditions and organization fit into African societies?

#### DOCUMENT B

1. What advantages and innovations did Islamic society provide?
2. How did Islamic society compare to European society at this time?



### DOCUMENT C

1. How did Askia Mohammed remake the Songhai Empire?

2. How was this different from previous rulers?

### DOCUMENT D

1. How did Islam spread to Egypt?

2. How did the Muslims treat the rulers of the Christian community?

## DOCUMENT E

1. Which of the Islamic innovations did you think were *most* important? List three below and explain your choices.

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2. What impact did Islam have on history and civilization?

## SOUTH AND SOUTHEAST ASIA

**Directions:** Read and annotate (highlight, underline, pull out key information) the reading below and answer the questions that follow – handwritten answers *ONLY*.

### The Spread of Buddhism

DOCUMENT 1



Footprint image from NW India (c. 2<sup>nd</sup> century CE). Footprints indicated the Buddha's spiritual presence and served as a focus for devotion. They also reminded his followers that since he had passed into nirvana, he could not be physically present.

In the center of each footprint is a *dharmachakra*, a wheel that symbolizes the Buddha's teaching. Here, it surrounds a lotus flower, representing the Buddha's purity. It also includes in the bottom corners two *yakshis*, Indian female earth spirits suggesting fertility. The position of their hands conveys a respectful greeting.

DOCUMENT 2



Kannon Bodhisattva—Japan (c. 8<sup>th</sup> century)

Mahayana Buddhism offered a more accessible version of the faith where enlightenment was available to everyone; it was possible within the context of ordinary life and it might occur within a single lifetime.

Mahayana expressions of the faith in East Asia emphasized the ability to feel the sorrows of other people as if they were one's own. This compassionate religious ideal found expression in the notion of *bodhisattvas*, fully enlightened beings who postponed their own final liberation in order to assist a suffering humanity. They were spiritual beings, between mortal humans and the Buddhas, whose countless images in sculpture or painting became objects of worship and sources of comfort and assistance.

Kannon, the Bodhisattva of Compassion, often portrayed as a woman, was known as the “the one who hears the cries of the world.” Among the representations of this bodhisattva are those that portray him/her with numerous heads, with which to hear the many cries of a suffering humanity, and with multiple arms to aid them.

Maitreya Buddha and disciples—China (10<sup>th</sup>-14<sup>th</sup> centuries)

Beyond numerous bodhisattvas, Mahayana Buddhism also populated the spiritual universe with various Buddhas in addition to the historical Buddha. One of these is the Maitreya Buddha or the Buddha of the future, predicted to appear when the teachings of the historical Buddha have been lost or forgotten.

In China, this Buddha of the future was sometimes portrayed as the “laughing Buddha,” a fat, smiling, contented figure, said to be modeled on a tenth-century monk named Budai, who wandered the country merrily spreading happiness and good cheer, while suggesting contentment and abundance.

DOCUMENT 3



Visual Source 5.4 The Chinese Maitreya Buddha (Nazima Kowail/Corbis)

DOCUMENT 4





Visual Source 8.2 Buddhist Monks on the Silk Road (British Museum/The Bridgeman Art Library)

### Buddhist Monk—China (10<sup>th</sup> century)

Buddhism took hold in many of the Central Asian oasis cities along the Silk Road network, reaching China in the early centuries CE. In addition to merchants, Buddhist monks traversed the Silk Roads, some of them headed for India in search of holy texts and sacred relics, while others traveled from town to town teaching the message of the Buddha.

This painting shows a traveling monk on the Silk Road. It derives from the Magao Caves, located near Dunhuang, a major center of Buddhist art and an important stop on the Silk Roads.

A small Buddha floats in the upper left, and the monk carries sacred Buddhist texts. Notice that the monk is leading a tiger, long a symbol of protection and courage and a messenger between heaven and the human world. It also recalls a much-told story of the Buddha, in an earlier life, compassionately offering his blood and body to feed some starving tiger cubs and their mother.



### Garuda Emblem—Indonesia (20<sup>th</sup> century) and Indonesian poem Kakawin Sutasoma (14<sup>th</sup> century)

Buddhism and Hinduism arrived jointly in Indonesia in the 7<sup>th</sup> century CE through the Indian Ocean trade networks with the kingdom of Srivajaya. As a result, Srivajaya became a Buddhist kingdom but with strong Hindu influences.

The Indonesian national symbol, established in 1950, demonstrates this cultural blending. It features Garuda, the mount of the Hindu god Vishnu, holding the words *Bhinneka Tunggal Ika*= “Unity in Diversity.” These words come from the Old Javanese epic poem Kakawin Sutasoma and also reveals this syncretism.

*“It is said that the well-known Buddha and Shiva [Hindu god of Creation] are two different substances.*

*They are indeed different, yet how is it possible to recognize their difference in a glance, since the truth of Buddha and the truth of Shiva is one.*

*They are indeed different, but they are of the same kind, as there is no duality in Truth.”*



## DOCUMENT 6



### Garuda and Asura Guardians—Japan (12<sup>th</sup> century)

The Mahayana form of Buddhism arrived in Japan via contact with Korea. The figures on the left are found in Sanjusangendo Buddhist Temple in Kyoto, Japan. They make up 28 guardian deities that stand watch over 1000 statues of Kannon Bodhisattva. Most of these guardian deities are derived from Hindu mythology.

The figure in the upper left with the flute is Garuda, the mount of the Hindu god Vishnu, the same Hindu deity that is represented on the Indonesian National Emblem.

The figure on the lower left is Asura (Ahura Mazda), best known as the fire god from the Persian monotheistic religion Zoroastrianism. In the Japanese tradition, Asura is known as a wicked god with a passion for fighting and three faces.

## The Transformation of Buddhism across the Silk and Sea Roads

**Directions:** Use the documents and images in the packet to complete the chart below.

DOCUMENT NUMBER	WHERE/WHEN WAS THIS CREATED?	SYMBOLS OR REPRESENTATIONS OF BUDDHISM EVIDENT IN THIS SOURCE	EVIDENCE OF BLENDING WITH OTHER FAITHS AND CULTURES
1: FOOTPRINTS OF THE BUDDHA			
2: KANNON OF 1000 ARMS			
3: MAITREYA BUDDHA			

DOCUMENT NUMBER	WHERE/WHEN WAS THIS CREATED?	SYMBOLS OR REPRESENTATIONS OF BUDDHISM EVIDENT IN THIS SOURCE	EVIDENCE OF BLENDING WITH OTHER FAITHS AND CULTURES
4: BUDDHIST MONK ON THE SILK ROAD			
5 & 6: GARUDA EMBLEM AND JAVANESE POEM			
7: JAPANESE TEMPLE GUARDIANS			

## PART III: VOCABULARY

### AP WORLD HISTORY 2020 SUMMER VOCABULARY

**Directions:** The following list are vocabulary words and terms that you should know and be familiar with upon entering AP World History. Use whatever means necessary to properly define these words. There is no requirement for “length” of a definition, but know that this list will be used on your first quiz and test so your definition should be thorough and to your understanding.

VOCABULARY	DEFINITION
CONTEXTUALIZATION	
AFRO-EURASIA	
SONG DYNASTY	
BUREAUCRACY	
FILIAL PIETY	
CHAMPA RICE	
GRAND CANAL	
THERAVADA BUDDHISM	
MAHAYANA BUDDHISM	
TEXTILE	
DAR AL-ISLAM	
ABBASID CALIPHATE	
SUFIS	
HINDUISM	
VIJAYANAGARA EMPIRE	
CONTINUITY	
INCA	
MAYA CITY-STATE	
CHACO	

CAHOKIA	
GREAT ZIMBABWE	
DECENTRALIZATION	
FEUDALISM	
MANORIAL SYSTEM	