**Group 1:  Document 9-1: Read and answer the questions at the end of the document. (Ward & Gainty, source 9-1).**

**Posted:**

**Q#1: How is God (ALLAH) described in these passages? What Muslim religious practices do they reveal?**

**Answer:** In the passage, BISMILLAH is written which describes the praises of ALLAH Almighty (GOD). It is also said before the start of any good deed. ALLAH Almighty is described in the passage as THE COMPASSIONATE, THE MERCIFUL, WISE, MIGHTY, and the KING of the day of judgment (Ward and Gainty et al., 184). The praises of ALLAH almighty written in the passage have been taken from the Quran. ALLAH Almighty is also the CREATOR of the world.

The religious practices of Islam revealed in the passage are Shahadat (declaration of faith), Prayer (regularly five times a day) Sawn (fasting during the month of Ramadan), Zakat (almsgiving), and Hajj (the visit to Makkah) at least once in a lifetime. These practices are also known as the Five Pillars of Islam and are compulsory for Muslims to perform. Moreover, fear of ALLAH Almighty, Thanks to ALLAH Almighty for HIS blessings, and seeking HIS guidance is also practiced by Muslims with good deeds like speaking of truth, rejecting anything that is deceitful and unacceptable to ALLAH Almighty.

**Q#2: What is the fate for believers and unbelievers? In what ways does this contradict or support the idea of a compassionate, merciful God?**

**Answer:** The Qur’an states that the believers will be pleased with the supreme rewards of Jannah (paradise) while the unbelievers will be punished in Jahannam (hell) as they deprived of the existence of ALLAH Almighty. The Jannah (paradise) for the believers on the day of judgment is defined as “the people of the right hand – what people of good omen! Amid thornless lote-trees, and bananas laden with fruit, and shade outspread, and water flowing, and fruit abundant, never failing, nor forbidden…” (Ward and Gainty et al., 186). For unbelievers, the Jahannam (hell) is defined as “…the people of the left hand – what people of ill omen! – amid burning wind and scalding water, and a shade of black smoke, not cool or grateful!” (Ward and Gainty et al., 186).

ALLAH Almighty’s equity and benevolence are apparently incompatible. However, these two traits of ALLAH Almighty is actuality a structure of solidarity within HIS character. The thing that matters is extraordinary and the possibility of the discipline for unbelievers is somewhat conflicting to the picture of a sympathetic ALLAH Almighty that is portrayed in the passages because HE does not demonstrate benevolence or pity for the individuals who did not have believe in HIM until the day of judgment.

**Q#3: What does this selection say about religious violence? What about nonreligious violence?**

**Answer:** “Fight for the sake of God those that fight against you, but do not attack them first. God does not love aggressors… Fight against them until idolatry is no more and God’s religion reigns supreme” (Ward and Gainty et al., 187).

Religious brutality is not upheld by Islam. However, ALLAH Almighty gives you the privilege to shield yourself from sinful, yet just in the case that you should react back with violence. Nonetheless, if things could be settled with harmony, Muslims must perceive peaceable methods.

**Q#4: How does the Qur’an describe Jews and Christians? How does this selection criticize their beliefs? How is Islam connected to Judaism and Christianity?**

**Answer:** The Christian and Jews are described in the Qur’an as “people of the Book”. According to the passage, Jews and Christians trust, “ We are the children of God and His loved ones” (Ward and Gainty et al., 189). Like Judaism and Christianity, Islam is also a religion with a book that originated from ALLAH Almighty (GOD). However, they have faith in that ALLAH Almighty (GOD) will excuse them for their wrongdoings. The Qur'an condemns their convictions since have interfered with words out of their framework and overlooked quite a bit of what they were ordered.

Qur’an shows that these individuals (Jewish and Christians) strayed from their religions and developed practices. In the Qur’an, “they broke their covenant, denied the revelations of God, and killed the prophets unjustly” (Ward and Gainty et al., 188).

**Work Cited:**

Ward and Gainty*. Sources of World Societies*. Boston: Bedford, 2012.

**Group 2:  Document 9-3: Read and answer the questions at the end of the document. (Ward & Gainty, source 9-3).**

**Posted: Document 9-3: From Cairo Geniza: Letter to Joseph**

**Q#1: What does this document reveal about family life and personal relationship between merchants at this time?**

**Answer:** The passage discovers that the merchants would make their family travel for business. In addition, merchants have occasionally orchestrated weddings with relatives. The merchant has handled numerous difficulties that isolated their families. He is trying to exchange his little daughter for his brother's child and not an arbitrary person to rejoin the family and allow him to give in to the past detentions. He hopes that different merchants will not only consider cash but their families (Ward and Gainty et al., 193,194).

**Q#2: What information does the merchant mention about his trading activities?**

**Answer:** The Merchant has exchanged and lost endless kids. Their exchanged events lead to the expansion of money, but nothing could fill the loss of his kids. With the merchant last little girl learning his experience and speaking with superior power, he understood that his girl should not be exchanged or given to a person who lives in her home for three years, but that she should give it to her brother's son. With expectations, she will be appreciated if the proposal is recognized and the son of his brother will come to Salibiya and will declare his little daughter in marriage to be reunited with his family. In addition, an extraordinary case of the merchant who refers to his exchange events is the point at which he discusses sending surra "containing pepper and ginger, in a mixture, weighing precisely one qintar and fifteen ratl" (Ward and Gainty et al., 194).

**Q#3: What places are mentioned in the document? What can you infer about possibility of travel in this period?**

**Answer:** Some places mentioned in the passage are Fustat, Egypt, Aden, and India (Ward and Gainty et al., 194). I can conclude that the conceivable results of the trip were negligible and the long trips, on feet, through the sand, the lake and the streams. I accept that the fundamental basis of the trip for the merchants was on the water using a boat. This is a good omen in light of how a large part of the mentioned points is associated with a waterway. They may have used horses to shorten the trip. Most voyagers travel with items that were endowments or unforgettable things to other people they met for their purpose.

**Work Cited:**

Ward and Denis Gainty. *Sources of World Societies*. Boston: St. Martins, 2012.

**Group 4: Trace the development of Islam from its origins through 1258 CE. To what degree was Islam successful at creating a single religio-political people? (Wallech, pp. 229-245).**

**Posted:** Islam spread through military victory, trade, journey, and preachers. For a couple of hundred years, Islam spread from its starting point on the right side of the Middle East mass to present Spain in the west and north of India in the east. "The trip of Mohammed (PBUH) to Madinah, called Hegira, denotes the beginning of Islam" (Wallech et al. 2013, 231,235). The power of Arab Muslims overcame huge domains and made real structures after some time. A large part of the enormous extension occurred during the Rashidun rule from 632 to 661 CE, which was the rule of the four initial successors of Muhammad (PBUH). The caliphate, another Islamic political structure, advanced and proved to be increasingly refined during the Umayyad and Abbasid caliphates.

The trade contributed to the development of Islamic culture and provoked a growing feeling of internationalism. From the 9th century to the 12th century, Islamic culture prospered and consolidated in what we currently perceive as Islam. This expansion of Islamic culture was fostered by commerce, preachers and changes in the political structure of Islamic culture (Wallech et al. 2013, 244). The vast empire of the Abbasids that stretched for more than four thousand miles was impressive, the highly centralized Abbasid caliphate fragmented into multiple smaller independent political structures (Wallech et al. 2013, 244).

Islam is a noteworthy and perfect religion that has been effective in making solitary religiopolitical individuals even non-Muslims accept that as well. For example, "Islam isn't even a religion; it is a political framework that uses a deity to propel its plan of worldwide success," said John Bennett, a Republican legislator in the Oklahoma state assembly, in 2014 (Michael Schulson).

Work Cited

Steven Wallech, Daryaee Touraj, *World History: A Concise Thematic Analysis:* Wiley-Blackwell, 2013.

Schulson, Michael. The Washington Post. *Why do so many Americans believe that Islam is political ideology?* 2017.