

World Civilizations: The Global Experience, AP Edition, 6e (Stearns)
Chapter 7 Abbasid Decline and the Spread of Islamic Civilization to South and Southeast Asia

Multiple-Choice Questions

1) Which of the following is NOT a reason for the decline of the Abbasid dynasty by the ninth century C.E.?

- A) The collapse of the cities in the Islamic heartland
- B) The retention of regional identities by the population
- C) The difficulty of moving armies across the great distances of the empire
- D) The difficulty of compelling local administrators to obey

Answer: A

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Topic: Introduction

Skill: Conceptual

2) Which of the following groups did NOT revolt against Abbasid rule?

- A) Slaves
- B) Sunnis
- C) Shi'as
- D) Buyids

Answer: B

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Topic: Introduction

Skill: Conceptual

3) Which statement is TRUE regarding Caliph al-Mahdi and the problem of succession in the Abbasid dynasty?

- A) He specified the rule of primogeniture, the succession of the oldest son.
- B) He accepted the Shi'a doctrine that only the person with the most direct relationship to Muhammad should succeed.
- C) He accepted the radical proposition that only a man of demonstrable Islamic purity should succeed.
- D) He failed to resolve the problem of dynastic succession, with disastrous results.

Answer: D

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

4) What was al-Mahdi's attitude toward the Shi'as?

- A) He viewed them as opponents of his dynasty and attempted to eliminate them.
- B) He appealed to the moderate factions of the Shi'as to support the Abbasid dynasty.
- C) He accepted the fundamental doctrines of the Shi'as and abdicated.
- D) He instituted a program of conversion so they would become Sunni.

Answer: B

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

5) What was the fictional account of life at the court of the Caliph al-Rashid?

- A) *Shah-nama*
- B) *The Treasure of Ali Baba*
- C) *Analects*
- D) *The Thousand and One Nights*

Answer: D

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

6) How did the administration of al-Rashid set a trend for subsequent Abbasid rulers?

- A) He was at the outset of his reign heavily dependent on Persian advisors, a practice that became commonplace thereafter.
- B) He divided the empire into a series of states each of which elected representatives to a caliphal parliament at Baghdad.
- C) He removed all regional governors and established strict absolutism from the court at Baghdad.
- D) He made the position of caliph all-powerful by building a new capital complex in Cairo.

Answer: A

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

- 7) What was the result of the civil wars following the death of al-Rashid?
- A) The Abbasid dynasty came to an end with the defeat in the Battle of Zamzam.
 - B) Succession disputes led to the build up of personal armies, often of slave soldiers.
 - C) Private armies were abolished in an attempt to curtail future violence over the succession.
 - D) The practice of electing caliphs in Mecca was once again instituted.

Answer: B

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

- 8) Which of the following statements concerning the mercenary armies of the later Abbasid era is NOT accurate?
- A) Mercenary troops became a disruptive force in the life of Baghdad and other cities.
 - B) They were consistently a major player in the factional contests for control of the capital and the empire.
 - C) They often consisted largely of slave troops.
 - D) Despite their tendency toward random violence, they loyally defended the Abbasid caliphs.

Answer: D

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

- 9) What accounts for the disruption of the agricultural economy of the Abbasid Empire?
- A) The decline of the cities led to a fall in the demand for food supplies and consequent drops in agricultural prices.
 - B) Progressive desiccation of the region led to a diminution of the land available for agriculture.
 - C) Spiraling taxation, the destruction of the irrigation works, and pillaging by mercenary armies led to destruction and abandonment of many villages.
 - D) The ayan class began to import large numbers of slaves to work the land.

Answer: C

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

10) What changes occurred during the Abbasid period with respect to women?

- A) The establishment of the harem
- B) The legislation of multiple marriages for women
- C) The creation of Islamic nunneries
- D) Legislation against concubinage and prostitution

Answer: A

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

11) What was the attitude of the Abbasids toward the institution of slavery?

- A) The Abbasid dynasty forbade slavery in general.
- B) The dynasty permitted slavery of Muslims, but forbade the enslavement of members of other religions.
- C) The Abbasid elite demanded growing numbers of both male and female slaves for concubines and domestic service.
- D) The dynasty forbade all slavery except for the mercenary armies loyal to the Abbasids.

Answer: C

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

12) Which of the following statements concerning women during the Abbasid era is most accurate?

- A) No Islamic women engaged in labor.
- B) Women often married at puberty, set at age nine.
- C) Abbasid women had vastly greater freedom than did women in the first century of Islam.
- D) Women often practiced polygamy.

Answer: B

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

13) What was the regional splinter dynasty that captured Baghdad in 945?

- A) Buyids
- B) Seljuk Turks
- C) Ghazni
- D) Avars

Answer: A

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

14) What group successfully captured Baghdad in 1055?

- A) Mongols
- B) Buyids
- C) Seljuk Turks
- D) Ghazni

Answer: C

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

15) What was the religious affiliation of the Seljuk Turks?

- A) Christian
- B) Shi'a
- C) Sufi
- D) Sunni

Answer: D

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

16) In what year was Jerusalem captured by Christian crusaders?

- A) 985
- B) 1099
- C) 1142
- D) 1245

Answer: B

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

- 17) What was the impact of the Seljuk conquest of Baghdad on the Abbasid Empire?
- A) The empire continued to crumble as a result of the military successes of Fatimid Egypt and the Byzantine Empire.
 - B) The imposition of a Christian government in the name of the Abbasid caliphs temporarily restored order.
 - C) The Seljuks abandoned the Middle East for further conquests in the Indian subcontinent.
 - D) It restored the ability of the empire to defeat Egyptian and Byzantine attacks.

Answer: D

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

- 18) Who was the Muslim leader responsible for the reconquest of most of the territories belonging to the Christian crusaders?

- A) Firdawsi
- B) Muhammad ibn Qasim
- C) al-Ghazali
- D) Saladin

Answer: D

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

- 19) What accounts for the success of the First Crusade?

- A) The overwhelming military superiority of Western military technology
- B) The contemporary emergence of the Christian Seljuk Turks in Baghdad
- C) Muslim political fragmentation and the element of surprise
- D) The support and cooperation of the Jewish community of the Holy Land

Answer: C

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

20) The fall of Acre, the last crusader stronghold, occurred in what year?

- A) 1099
- B) 1135
- C) 1193
- D) 1291

Answer: D

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Factual

21) What was the impact of the Crusades on the Christian West?

- A) Christians adopted Muslim military techniques, words, scientific learning, and Arabic numerals among other things.
- B) Christians rejected most Muslim influence, although they did gain a taste for Muslim wines and liquors.
- C) There was no Muslim influence on the Christian West.
- D) The Crusades interrupted the trade of the Mediterranean and cut off the West from Islam until 1293.

Answer: A

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

22) What was the impact of the Crusades on Islam?

- A) The Muslims adopted Christian military technology, words, and scientific knowledge among other things.
- B) Although they resisted most influence, the Muslims did acquire a taste for Western cuisine.
- C) In the long run, there was little impact on Islamic culture and society.
- D) The Crusades temporarily cut off all exchange between the West and Islam.

Answer: C

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

23) What was the trend of urbanization during much of the Abbasid Empire?

A) Because the Abbasids abandoned Baghdad for other capitals, cities within the empire tended to wither and die.

B) Successive invasions led to a decline in urbanization with many city dwellers moving to the countryside.

C) Despite political disintegration and a declining agricultural sector, towns continued to grow rapidly.

D) Towns established in the early years of the dynasty were able to hold their own, but there was little growth.

Answer: C

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Topic: An Age of Learning and Artistic Achievement

Skill: Conceptual

24) What was the level of trade in the Abbasid Empire?

A) Long-distance trade with Africa, the Mediterranean, India, and China continued to flourish despite periodic interruption.

B) Trade with the East grew, but the Crusades eliminated the western trade routes.

C) Trade with Africa and the Mediterranean continued to expand, but the wars in India disrupted the eastern trade routes.

D) As a whole, long-distance trade along the traditional caravan routes virtually ceased during the Abbasid Empire.

Answer: A

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Topic: An Age of Learning and Artistic Achievement

Skill: Conceptual

25) What was the primary written language of the later Abbasid court?

A) Arabic

B) Persian

C) Latin

D) Greek

Answer: B

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Topic: An Age of Learning and Artistic Achievement

Skill: Factual

26) What was the *Shah-Nama*?

- A) The name given to the first wife of the caliph
- B) The title of the commander of the slave mercenaries
- C) The title given to the oldest son of the caliph
- D) A written history of Persia from creation to the Islamic conquests

Answer: D

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Topic: An Age of Learning and Artistic Achievement

Skill: Factual

27) Which of the following was NOT a literary figure during the Abbasid Empire?

- A) Firdawsi
- B) Sa'di
- C) Muhammad ibn Qasim
- D) Omar Khayyam

Answer: C

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Topic: An Age of Learning and Artistic Achievement

Skill: Factual

28) Which of the following statements concerning the *ulama* is most accurate?

- A) It stressed an increasingly restrictive conservatism within Islam, particularly with respect to scientific inquiry.
- B) It stressed withdrawal from the rest of the community of believers and the creation of Islamic monasteries.
- C) It brought mysticism into Islam and placed less emphasis on evangelism.
- D) It embraced the full consequences of fusing Greek and Quranic traditions willingly.

Answer: A

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Topic: An Age of Learning and Artistic Achievement

Skill: Conceptual

29) Which of the following statements concerning the Sufi movement within Islam is most accurate?

- A) The Sufi movement stressed an increasingly restrictive conservatism within Islam.
- B) The Sufi movement stressed withdrawal from life and into monastic communities.
- C) The Sufi movement incorporated mysticism with a trend toward evangelism.
- D) The Sufi questioned the Islamic interest in the Greek traditions in science.

Answer: C

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Topic: An Age of Learning and Artistic Achievement

Skill: Conceptual

30) What group captured Baghdad in 1258?

- A) Buyids
- B) Seljuk Turks
- C) Crusaders
- D) Mongols

Answer: D

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Topic: An Age of Learning and Artistic Achievement

Skill: Factual

31) How did the political center of Islam change after the Mongol invasions?

- A) Baghdad remained the capital of Islam, but under the control of successive Mongol dynasties.
- B) The center of Islam passed with the withdrawal of the invaders into the steppes of central Asia.
- C) Baghdad was supplanted by Cairo to the east and soon thereafter Istanbul to the north.
- D) The political center of Islam was removed to sub-Saharan Africa.

Answer: C

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Topic: An Age of Learning and Artistic Achievement

Skill: Conceptual

32) What was the difference between the Islamic invasions of India and previous incursions of the subcontinent?

- A) With the Muslims, the peoples of India encountered for the first time a large-scale influx of invaders with a civilization as sophisticated as their own.
- B) With the Muslims, the peoples of India encountered for the first time an invasion from the west rather than the east.
- C) The Muslims were rapidly able to unify all of India into a single empire.
- D) Islam proved to be a temporary setback to India but was quickly replaced by Buddhism.

Answer: A

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Topic: The Coming of Islam to South Asia

Skill: Conceptual

33) How did Islam and Hinduism differ?

- A) Hinduism stressed the egalitarianism of all believers, while Islam was more rigid in terms of orthodox belief.
- B) Islam stressed the egalitarianism of all believers, while Hinduism was more rigid in terms of orthodox belief.
- C) Islam stressed the egalitarianism of all believers, while Hinduism embraced a caste-based social system.
- D) Hinduism stressed the egalitarianism of all believers, while Islam embraced a caste-based social system.

Answer: C

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Topic: The Coming of Islam to South Asia

Skill: Conceptual

34) What was the date of the first Muslim raids into India?

- A) 650
- B) 711
- C) 750
- D) 732

Answer: B

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Topic: The Coming of Islam to South Asia

Skill: Factual

35) How did the Muslim conquerors of Sind treat the Hindu and Buddhist residents of the region?

- A) All non-Muslims were put to death but their children were allowed to convert.
- B) Hindus and Buddhists were treated as dhimmis or "peoples of the book."
- C) Most of the higher-caste Hindus were treated well, which led to mass conversions.
- D) Forced conversions of the native population followed the Muslim military successes.

Answer: B

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Topic: The Coming of Islam to South Asia

Skill: Conceptual

36) What was the most critical cultural advance as a result of the increased contact between Muslims and Indian civilization?

- A) Muslims adopted the Hindu pantheon of gods.
- B) Muslim commerce was increasingly dominated by the merchant caste of India.
- C) Muslims adopted the Indian system of mathematical notation.
- D) Muslims adopted the highly stratified social system common in Indian civilization.

Answer: C

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Topic: The Coming of Islam to South Asia

Skill: Conceptual

37) The commander of the first Islamic incursion into the Sind in 711 was

- A) Muhammad ibn Qasim.
- B) al-Ghazali.
- C) Mahmud of Ghazni.
- D) Husayn.

Answer: A

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Topic: The Coming of Islam to South Asia

Skill: Factual

38) What descendant of a Turkish slave dynasty in Afghanistan led a series of expeditions into India to seize booty in the eleventh century?

- A) Mahmud of Ghazni
- B) Muhammad ibn Qasim
- C) Hajjaj
- D) Muhammad of Ghur

Answer: A

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Topic: The Coming of Islam to South Asia

Skill: Factual

39) What ruler was associated with the transition from raiding to the establishment of an Islamic empire in the Indian subcontinent?

- A) Mahmud of Ghazni
- B) Muhammad ibn Qasim
- C) Hajjaj
- D) Muhammad of Ghur

Answer: D

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Topic: The Coming of Islam to South Asia

Skill: Factual

40) Where was the capital of the Islamic kingdom established after 1206 on the Gangetic plain?

- A) Bombay
- B) Kanauj
- C) Delhi
- D) Madras

Answer: C

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Topic: The Coming of Islam to South Asia

Skill: Factual

41) What groups were most responsible for the conversion of Indians to Islam?

- A) Traders and Sufi mystics
- B) *Ulama* and Sunni evangelists
- C) Soldiers and Shi'a exiles
- D) Delhi Sultans

Answer: A

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Topic: The Coming of Islam to South Asia

Skill: Factual

42) Why were the Sufis effective missionaries within the Indian subcontinent?

- A) They enjoyed the support of the Hindu princes because of their support for brahmin ritual.
- B) In both style and message they shared much with Indian mystics and wandering ascetics.
- C) They were supported by huge armies of Arabs who migrated to India in search of land.
- D) They rejected low-caste Hindus in preference for converts among the brahmin elite.

Answer: B

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Topic: The Coming of Islam to South Asia

Skill: Conceptual

43) What groups in India were most likely to convert to Islam?

- A) Brahmins and merchants
- B) Raja and warriors
- C) Members of the administrative machinery of the Islamic kingdoms
- D) Buddhists and low caste Hindus

Answer: D

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Topic: The Coming of Islam to South Asia

Skill: Factual

44) How did Hinduism respond to the challenge of Islam?

- A) Hindus abandoned their emphasis on many deities in favor of monotheism in the person of Shiva.
- B) Hindus placed greater emphasis on the devotional or bhaktic cults of gods and goddesses such as Shiva and Vishnu.
- C) Hindus converted to Islam in increasing numbers, until Muslims outnumbered Hindus in the subcontinent.
- D) The brahmins accepted Islam as a variety of orthodox Hindu belief, while anticipating the incorporation of the Muslim immigrants into the Indian caste system.

Answer: B

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Topic: The Coming of Islam to South Asia

Skill: Conceptual

45) The spread of Islam to southeast Asia was delayed until the fall of the Buddhist trade empire of

- A) Borneo.
- B) Sumatra.
- C) Kashmir.
- D) Shrivijaya.

Answer: D

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Topic: The Coming of Islam to South Asia

Skill: Factual

46) In general, how did Islam spread in southeast Asia?

- A) Port cities were points of dissemination to other links in trading networks.
- B) Most of southeast Asia was converted to Islam after the military victories of Qutb-ud-din Aibak.
- C) Islam was carried to southeast Asia from China.
- D) Trade to southeast Asia from Africa and Persia established Islamic centers on the mainland from which conversion took place.

Answer: A

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Topic: The Coming of Islam to South Asia

Skill: Conceptual

47) What was the nature of Islamic religion that developed in Southeast Asia?

A) Because most of the missionaries were *ulama* from Arabia, the religion most closely resembled Islam as practiced in the first generations after Muhammad.

B) Because Islam came to Southeast Asia from India and was spread by Sufi holy men, it developed a mystical nature that incorporated much of indigenous religion.

C) Because Islam was carried to Southeast Asia from China, it bore many of the characteristics of Buddhism.

D) Because Islam adopted many Buddhist ideas, a large number of native groups in the area rejected it.

Answer: B

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Topic: The Coming of Islam to South Asia

Skill: Conceptual

Essay Questions

1) Explain the reasons for the political disruption of the Abbasid Empire prior to the rise of the Buyids.

Answer: Difficulties of communication and moving armies over great distances of empire; tendency of populations to retain regional identities; failure to establish a principle of succession satisfactory to all parties; rise of mercenary armies that became virtually independent; failure of agricultural economy.

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

2) Describe the general economy of the later Abbasid Empire. Include a comparative evaluation of urban and rural economies.

Answer: Rural: failure of agricultural economy due to over-taxation; depredations of local rulers and mercenary armies; collapse of irrigation works. Urban: typified by rapid growth; demand led to expansion of artisan and professional classes; increased production of manufactured products; continued existence of trade to supply town populations; also continuation of long-distance trade on Africa-Eurasian axis; trade to Europe increased as result of Crusades.

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Topic: The Islamic Heartlands in the Middle and Late Abbasid Era

Skill: Conceptual

3) Discuss the religious trends of the Abbasid era and their impact on the expansion of Islam.

Answer: Sufi: development of Islamic mysticism; less emphasis on strict interpretation of traditional texts and laws; emphasis on emotional religious experience; served as healers; identified with wandering holy men of Buddhists and Hindus; key figures in expansion of Islam to south and southeastern Asia. *Ulama*: developed increasingly conservative and restrictive religious schools; questioned use of Greek philosophy in scientific schools of Islam; emphasized strict interpretation of laws and religious text.

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Topic: An Age of Learning and Artistic Achievement/The Coming of Islam to South Asia

Skill: Conceptual

4) In what sense did the Muslim incursions into the Indian subcontinent result in Islamic influences on Hindus? To what extent were Muslims affected by Indian culture?

Answer: Muslims established kingdom in Gangetic plain, but were unable to rule absolutely because of dependence on local Hindu administrators; able to convert some Indians, Buddhists and low-caste Hindus primarily in northwestern and northern India; Hindus responded by strengthening bhaktic cults; high-caste groups resisted conversion; Muslims adopted social stratification of Hindu castes, attitudes toward women, practices of Hindu rulers, taste for Indian food and games.

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Topic: An Age of Learning and Artistic Achievement/The Coming of Islam to South Asia

Skill: Conceptual

5) By what means did Islam spread to southeast Asia?

Answer: Incursion of Islam into southeast Asia was almost entirely as a result of establishment of trade routes from Muslim ports in India; Sufi mystics and traders carried Islam to port cities within southeast Asia; from port cities Islam disseminated to other regions; because of Indian and Sufi background, less rigorous emphasis on strict interpretation of texts and laws; more incorporation of indigenous religious beliefs.

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Topic: An Age of Learning and Artistic Achievement/The Coming of Islam to South Asia

Skill: Conceptual

Document-based Questions

1) The third generation of a dynasty has lost or forgotten all of the following EXCEPT

- A) period of toughness.
- C) sense of independence.
- D) love of luxury.
- D) courage.

Answer: D

Page Ref: 168

Topic: Ibn Kaldun on the Rise and Decline of Empires

Skill: Factual

2) According to the document, how long does a dynasty last?

- A) 50 years
- B) Ten generations
- C) Three generations
- D) 100 years

Answer: C

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Topic: Ibn Kaldun on the Rise and Decline of Empires

Skill: Factual