Chapter A.D. 600–1300

Islamic Civilization

The Storyteller

“I was in Makkah at last,” writes a devout Muslim woman about her pilgrimage to Makkah, the holiest city of the religion of Islam. She continues, “Before me was the Kaaba, a great black cube partly submerged in a torrent of white-robed pilgrims circling round and round. Around us, like a great dam containing the torrent, stood the massive walls and the seven slim minarets of the Sacred Mosque. High above, the muezzin began the evening call to prayer: ‘Allahu Akbar! … God is Most Great!’…”

“Around the Kaaba … repeating the customary prayers, swirled men and women of every race and nation, from every corner of the earth……”

All believers of Islam hope to share in this event at least once in their lives. Since the a.d. 600s, it has been one of the unifying celebrations for all Muslims.

Historical Significance

What are the basic beliefs and principles of Islam? What contributions has Islamic civilization made to world knowledge and culture?

Chapter Themes

- Innovation  The faith and principles of Islam become the basis of a new civilization.  Section 1
- Movement  Armies and merchants spread Islam through the Middle East and North Africa, and into Spain and Asia.  Section 2
- Cultural Diffusion  Contributions from many cultures and peoples enrich the Islamic state.  Section 3

A.D. 500
Muhammad is born.

A.D. 661
Umayyads establish Islamic Empire.

A.D. 830
Ma’mun founds House of Wisdom in Baghdad.

A.D. 1258
Mongols attack Baghdad.
Chapter 11
Islamic Civilization

Chapter Overview
Visit the World History: The Human Experience Web site at worldhistory.ea.glencoe.com and click on Chapter 11—Chapter Overview to preview the chapter.

Your History Journal
Choose a topic from the text headings on astronomy and geography, chemistry and medicine, or art and architecture in the Muslim world. Research the subject in a library and write a short report.

Apocryphal Life of Ali, from the Kharar-nama, late A.D. 1400s
South of Asia Minor lies the Arabian Peninsula, home of the Arabs. This location placed the Arabs at the margins of the great Middle Eastern civilizations. Like the ancient Israelites, Phoenicians, and Chaldeans, the Arabs were descended from Semitic tribes. Archaeologists have traced Arab civilizations in the Arabian Peninsula to at least 3000 B.C.

**Arab Life**

The relative geographic remoteness of the Arabian Peninsula kept the empires in the northern part of the region from invading Arab lands. Their isolation allowed the Arabs to create their own civilization.

**The Setting**

The Arabian Peninsula is a wedge of land of about 1 million square miles (2.6 million sq. km) between the Red Sea and the Persian Gulf. It is made up of two distinct regions. The southwestern area, across from the northeast coast of Africa, has well-watered valleys nestled between mountains. The rest of the peninsula, however, consists of arid plains and deserts.

Yet the peninsula is not entirely forbidding. Grass grows quickly during the showers of the rainy season, and oases, the fertile areas around springs and water holes, provide a permanent source of water for farmers, herders, and travelers. For centuries, nomadic herders and caravans have crisscrossed the desert, traveling from oasis to oasis.

**Lives of the Bedouin**

In ancient times many of the Arabs were bedouin (BEH•duh•wuhn), nomads who herded sheep, camels, and goats and lived in tents made of felt from camel or goat hair. They ate mainly fresh or dried dates, and they drank milk from their herds; on special occasions they also ate mutton.
The bedouin lived in tribes, each made up of related families. Arabs valued family ties because they ensured protection and survival in the harsh desert environment. Leading each tribe was a sheikh (SHAYK), or chief, appointed by the heads of the families. A council of elders advised the sheikh, who ruled as long as he had the tribe’s consent. Warfare was part of bedouin life. The Arab tribes went on raids to gain camels and horses and battled one another over pastures and water holes, the most precious resources in the desert. To protect their honor and their possessions, the bedouin believed in retaliation—“an eye for an eye, and a tooth for a tooth.”

For entertainment the bedouin enjoyed many activities. Camel and horse races and other games sharpened the men’s abilities as warriors, and then everyone enjoyed an evening of storytelling around the campfires. Poets composed and recited poems about battles, deserts, camels and horses, and love. In these lines an Arab sheikh states his view of war:

> “From the cup of peace
> drink your fill;
> but from the cup of war
> a sip will suffice.”

**Growth of Towns**

By the A.D. 500s, many tribes had settled around oases or in fertile valleys to pursue either farming or trade. Groups of merchants soon founded prosperous market towns. The most important of these towns was Makkah, a crossroads of commerce about 50 miles (80 km) inland from the Red Sea.

People from all over the Arabian Peninsula traveled to Makkah to trade animal products for weapons, dates, grain, spices, jewels, ivory, silk, and perfumes. Enormous caravans from the fertile southwest passed through Makkah en route to Syria, Iraq, and as far away as China. Arabs also visited Makkah to worship at the peninsula’s holiest shrine, the Kaaba, which contained statues of the many Arab deities. The business the pilgrims brought to Makkah made its merchants wealthy.

**Signs of Change**

As business ties replaced tribal ties in the trading towns, the old tribal rules were no longer adequate. At the same time, the Byzantine and Persian Empires were threatening to take over Arab lands. The Arabs had a common language, but they lacked a sense of unity and had no central government to solve these new problems.

Religious ideas were also changing. Contacts with the Byzantines, the Persians, and the Ethiopians introduced the teachings of the monotheistic religions of Judaism and Christianity. Moreover, a number of Christian and Jewish Arabs lived in the peninsula. Dissatisfied with their old beliefs, many idol-worshiping Arabs searched for a new religion. Holy men known as hanifs (hah•NEEFS) denounced the worship of idols and believed in one god. They rejected Judaism and Christianity, however, preferring to find a uniquely Arab form of monotheism.

This ferment in Arab religious life contributed to the emergence of the religion known as Islam, which means “submission to the will of Allah (God).” This faith would bring the Arabs into contact with other civilizations and change Arab history.

**Muhammad and His Message**

The prophet of Islam, Muhammad, was born in the bustling city of Makkah around A.D. 570. Muslim traditions state that Muhammad was orphaned at an early age and raised by an uncle.

**Life of Muhammad**

During his teens, Muhammad worked as a caravan leader on a trade route. His reputation as an exceptionally honest and able person prompted his employer, a wealthy widow of 40 named Khadija (kuh•DEE•juh), to put him in charge of her business affairs. When Muhammad was about 25 years old, Khadija proposed marriage to him.

Muhammad’s marriage to Khadija relieved
him of financial worries and gave him time to reflect on the meaning of life. Muhammad was troubled by the greed of Makkah’s wealthy citizens, the worship of idols, and the mistreatment of the poor. Seeking guidance, Muhammad spent time alone praying and fasting in a cave outside the city.

Revelation

Islamic tradition holds that, in A.D. 610, Muhammad experienced a revelation, or vision. He heard a voice calling him to be the apostle of the one true deity—Allah, the Arabic word for God. Three times the voice proclaimed, “Recite!” When Muhammad asked what he should recite, the voice replied:

“Recite in the name of your Lord, the Creator,
Who created man from clots of blood.
Recite! Your Lord is the most bountiful One
Who by the pen has taught mankind things they did not know.”

A second revelation commanded Muhammad to “rise and warn” the people about divine judgment. Although Muhammad had doubts about the revelations, he finally accepted his mission and returned to Makkah to preach.

In A.D. 613 Muhammad began sharing his revelations with his family and friends. He preached to the people of Makkah that there was only one God and that people everywhere must worship and obey him. He also declared that all who believed in God were equal. Therefore the rich should share their wealth with the poor. Muhammad also preached that God measured the worth of people by their devotion and good deeds. He told the people of Makkah to live their lives in preparation for the day of judgment, when God would punish evildoers and reward the just.

Muhammad made slow progress in winning converts. Khadija and members of Muhammad’s family became the first Muslims, or followers of Islam. Many of the other converts came from Makkah’s poor, who were attracted by Muhammad’s call for social justice.

Opposition to Islam

Most Makkans rejected Muhammad’s message. Wealthy merchants and religious leaders were upset by the prophet’s attacks on the images at the Kaaba. They feared that monotheistic worship would end the pilgrimages to Makkah. Wealthy Makkans believed that this development would ruin the city’s economy and lead to the loss of their prestige and wealth. Driven by these fears, the merchants persecuted Muhammad and the Muslims.

Muhammad persisted in his preaching until threats against his life forced him to seek help outside the city. He found it in Yathrib, a small town north of Makkah. In A.D. 622 Muhammad sent about 60 Muslim families from Makkah to Yathrib; soon after, he followed them in secret. His departure to Yathrib is known in Muslim history as the Hijrah (HIH•jruh), or emigration. The year in which the Hijrah

Visualizing History

Nineteenth-century Turkish decorative tile with inscription “Allah is Great.” The Ottoman Turks built an Islamic state that lasted until 1918. What was the command Muhammad received in the second revelation?
took place, A.D. 622, marks the beginning of the Islamic era and is recognized as the first year of the Muslim calendar.

**The Islamic Community**

Yathrib accepted Muhammad as God’s prophet and their ruler. As the center of Islam, it became known as Madinat al-Nabi, “the city of the prophet,” or Madinah (muh•DEE•nuh).

**Origin of the Islamic State**

Muhammad was a skilled political as well as religious leader. In the Madinah Compact of A.D. 624, Muhammad laid the foundation of an Islamic state. He decreed that all Muslims were to place loyalty to the Islamic community above loyalty to their tribe. Disputes were to be settled by Muhammad, who was declared the community’s judge and commander in chief. All areas of life were placed under the divine law given to Muhammad and recorded in the Quran (kuh• RAHN), the holy scriptures of Islam. Muhammad also extended protection to Jews and Christians who accepted Islam’s political authority.

**Acceptance of Islam**

Eventually the Makkans invaded Yathrib, forcing the Muslims to retaliate in self-defense. In the resulting battles, the Muslims defeated the Makkans, and the Muslims won the support of many Arab groups outside Madinah.

When Muhammad and his followers entered Makkah in A.D. 630, they faced little resistance. The Makkans accepted Islam and acknowledged Muhammad as God’s prophet. The Muslims destroyed the idols in the Kaaba and turned the shrine into a place of worship believed to have been built by the prophet Abraham. Makkah became the spiritual capital of Islam, and Madinah remained its political capital.

The Muslims also expanded into new areas. By A.D. 631 their state included the entire Arabian Peninsula and was supported by a strong army representing each of the Arab tribes.

After a brief illness, Muhammad died at Madinah in A.D. 632. He left behind two major achievements. The first achievement was the formation of a religious community based on carefully preserved sacred writings. The second was the example of his life as an interpretive guide for Muslims to follow.

**Beliefs and Practices of Islam**

Muhammad established beliefs and practices for his followers based on his revelations. In spite of social and political changes, these Islamic beliefs and practices have remained remarkably stable through the centuries.

**The Quran**

According to Muslim tradition, the angel Gabriel revealed divine messages to Muhammad over a 22-year period. Faithful Muslims wrote down or memorized these messages, but they were not compiled into one written collection until after Muhammad died. Then his successor, Abu Bakr, ordered Muslims to retrieve these messages from wherever they could be found, from the “ribs of palm-leaves and tablets of white stone and from the breasts of men.” It took 20 years before the messages were compiled into the Quran, whose name means “recital.” For all Muslims, the Quran is the final authority in matters of faith and lifestyle.

Written in Arabic, the Quran is believed to contain God’s message as revealed to Muhammad. This message is expressed in stories, teachings, and exhortations. Some of the stories—such as Noah’s
In Samarra, Iraq, modern Muslim worshippers make their way up the spiral of a mosque built in the A.D. 800s. Some of the women, clothed from head to foot in black, are in purdah, or fully veiled from the public eye.

After Muhammad’s death in A.D. 632, Islam spread through the Middle East, into Africa and Europe, and to the borders of India and China. This mosque was built during Islam’s golden age, after the Abbasid caliphs assumed power over the Muslim Empire in A.D. 750. The new rulers shifted the capital of the still expanding Muslim Empire to the brand-new city of Baghdad and ended the legal distinctions between Arab Muslims and non-Arab Muslims, a division that had long deprived the non-Arabs of many legal rights. The peoples of the empire were now given greater freedom, and the Abbasids ruled over a period of great cultural flowering, peace, and order.
ark and Jonah in the belly of the whale—are variations of those found in the Bible.

**Values**

The Quran presents the basic moral values of Islam, which are similar to those of Judaism and Christianity. Muslims are commanded to honor their parents, show kindness to their neighbors, protect orphans and widows, and give generously to the poor. Murder, stealing, lying, and adultery are condemned.

The Quran also lays down specific rules to guide Muslims in their daily activities. It forbids gambling, eating pork, or drinking alcoholic beverages. It also contains rules governing marriage, divorce, family life, property inheritance, and business practices.

**Law**

Law cannot be separated from religion in Islamic society. Islam has no ranked order of clergy. Instead, generations of legal scholars have organized Islamic moral principles into a body of law known as the *shari'ah* (shuh•REE•uh). Based on the Quran and the Hadith (huh •DEETH), or sayings of Muhammad, the *shari'ah* covers all aspects of Muslim private and public life.

**Five Pillars of Islam**

The Quran presents the Five Pillars of Islam, or the five essential duties that all Muslims are to fulfill. They are the confession of faith, prayer, almsgiving, fasting, and the pilgrimage to Makkah.

**Faith**

The first pillar is the confession of faith: “There is no god but God, Muhammad is the messenger of God.” It affirms the oneness of an all-powerful, just, and merciful God. All Muslims are required to submit to God’s will as given in the Quran.

The confession stresses Muhammad’s role as a prophet; he is not considered divine. Believing that at no time are humans without knowledge of God’s will, Muslims view Muhammad as the last and greatest of several prophets whom God has sent to different peoples. Taking their lead from Muhammad, devout Muslims see their lives as a preparation for the Day of Judgement, when people will rise from death and be judged according to their actions. If they were faithful, they will be rewarded with eternal happiness in paradise. If they were not faithful, they will be condemned forever in hell.

To Muslims, Allah is the same god as the God of the Jews and the Christians. Adam, Abraham, Moses, and Jesus are considered prophets in the divine chain of messengers ending with Muhammad. As a result, Muslims have a great respect for the Bible, Judaism, and Christianity. They call Jews and Christians “People of the Book.” Muslims believe the Arabs are descendants of Abraham through his son Ishmael and the Jews are descendants of Abraham through his son Isaac. The Quran also states that Jesus transmitted God’s message and performed miracles.

**Prayer**

Muslims express their devotion in prayers offered five times each day—sunrise, noon, afternoon, sunset, and evening. Worshipers pray while facing Makkah, always using the same set of words and motions—kneeling, bowing, and
touching one’s forehead to the ground as a sign of submission to God.

Muslims can offer their daily prayers outside or inside, at work or at home. At noon on Fridays, many Muslims pray together in a mosque, a building that may serve as a place of worship, a school, a court of law, and a shelter.

An imam (ih•MAHM), or prayer leader, guides believers in prayer, and a sermon sometimes follows. Any male Muslim with the proper religious education can serve as an imam.

**Alms**

The third pillar of Islam is the giving of alms, or charity. It reflects the Islamic view that the wealthy should assist the poor and weak. Almsgiving is practiced privately through contributions to the needy and publicly through a state tax that supports schools and aids the poor.

**Fasting**

The fourth pillar of Islam, fasting, occurs in the month of Ramadan (RAH•muh•DAHN), the ninth month in the Muslim calendar. During Ramadan, Muhammad received the first revelation. From sunrise to sunset Muslims neither eat nor drink, although they work as usual. Children, pregnant women, travelers, and the sick are exempt from fasting. At sunset the call for prayer—and in large cities the sound of a cannon—announces the end of the fast. Muslims then sit down to eat their “evening breakfast.” At the end of Ramadan, there is a three-day celebration for the end of the fast.

**Pilgrimage**

The fifth pillar of Islam is the annual pilgrimage, or hajj, to Makkah. Every able-bodied Muslim who can afford the trip is expected to make the pilgrimage at least once in his or her lifetime. Those who perform the hajj are especially honored in the community.

The hajj takes place two months and ten days after the Ramadan fast and involves three days of ceremony, prayer, and sacrifice. Today, hundreds of thousands of Muslims come together to worship at the Kaaba and other shrines of Islam in Makkah and Madinah. The hajj is more than a religious pilgrimage. A visible expression of Muslim unity, the hajj allows a continuing exchange of ideas among the peoples of Africa, Europe, Asia, and the Americas who follow Islam.
From the far reaches of the Mediterranean to the Indus River valley, the faithful approached the holy city. All had the same objective—to worship together at the holiest shrine of Islam, the Kaaba in Makkah. One such traveler was Mansa Musa, king of Mali in western Africa. Musa had prepared carefully for the long journey he and his attendants would take. He was determined to go, not only for his own religious fulfillment, but also for recruiting teachers and leaders, so that his land could learn more of the Prophet’s teachings.

—adapted from The Chronicle of the Seeker, Mahmud Kati, reprinted in The Human Record, Alfred J. Andrea and James H. Overfield, 1990

Terms to Define

- caliph, jihad

People to Meet

Abu Bakr, Ali, Mu`awiyah, Husayn, the Sunni, the Shiite, Harun al-Rashid

Places to Locate

Damascus, Baghdad

When Muhammad died in A.D. 632, he had left no clear instructions about who was to succeed him as the leader of Islam. Muslims knew that no one could take Muhammad’s place as the messenger of God. They realized, however, that the Islamic community needed a strong leader who could preserve its unity and guide its daily affairs. A group of prominent Muslims met and chose a new type of leader, whom they called khalifah (kuh•LEE•fuh) or caliph (KAY•luh•fuh), meaning “successor.”

“The Rightly Guided Caliphs”

The first four caliphs were chosen for life. All were close friends or relatives of Muhammad. The first caliph was Muhammad’s father-in-law and close friend, Abu Bakr (uh•BOO BA•kuhr). The last, his son-in-law Ali, was married to Muhammad’s daughter Fatimah (FAH•tuh•muh). The first four caliphs followed Muhammad’s example, kept in close touch with the people, and asked the advice of other Muslim leaders. For these reasons, Muslims have called them “the Rightly Guided Caliphs.”

Early Conquests

The Rightly Guided Caliphs sought to protect and spread Islam. Their military forces carried Islam beyond the Arabian Peninsula. In addition to religious motives, the Arabs were eager to acquire the agricultural wealth of the Byzantine and Persian Empires to meet the needs of their growing population.

Arab armies swept forth against the weakened Byzantine and Persian Empires. By A.D. 650, these armies had acquired Palestine, Syria, Iraq, Persia, and Egypt. The conquests reduced the Asian part of the Byzantine Empire to Asia Minor and the Constantinople area and brought the Persian Empire completely under Muslim control.
The Arab armies were successful for several reasons. First, they were united in the belief that they had a religious duty to spread Islam. The Islamic state, therefore, saw the conquests as a jihad (jih•HÁHD), or holy struggle to bring Islam to other lands. In addition, continual warfare between the Byzantines and the Persians had weakened both of their empires and made them open to Arab attacks. Still another factor was the attempt of Byzantine and Persian rulers to impose religious unity on their peoples. Because of persecution, members of unofficial religions in both empires readily accepted Muslim rule.

Divisions Within Islam

While Muslim armies were achieving military success, rival groups fought for the caliphate, or the office of caliph. The struggle began when Ali, Muhammad’s son-in-law, became the fourth caliph in A.D. 656. One of Ali’s powerful rivals was Mu’awiyah (moo•UH•wee•uh), the governor of Syria. Mu’awiyah carried out conquests in Egypt and Iraq, steadily weakening Ali’s hold on the caliphate. In A.D. 661, Ali was murdered by a disillusioned follower, and Mu’awiyah became the first caliph of the powerful Umayyad (oo•MY•uhd) dynasty. Ali’s son Husayn (hoo•SAYN), however, refused to accept Umayyad rule and continued the struggle. In A.D. 680, Husayn and many of his followers were massacred by Umayyad troops in a battle at Karbala in present-day Iraq.

The murders of Ali and Husayn led to a significant division in the Islamic world. The majority of Muslims, known as the Sunni (SU•nee), or “followers of the way,” believed that the caliph was primarily a leader, not a religious authority. They also claimed that any devout Muslim could serve in the office with the acceptance of the people. However, the Shiite, the smaller group of Muslims who followed Ali and Husayn, believed that the caliphate should be held only by descendants of Muhammad through his daughter Fatimah and her husband Ali. Shiite Muslims stressed the spiritual, rather than political, aspects of Islamic leadership. Because of

Images of the Times

Islamic Art and Architecture

Inspired by their faith, artists and architects of Islam created unequaled geometric designs, floral patterns, and calligraphy.

Carpets and other textiles were turned into fine art pieces by the skilled hands of Islamic weavers.

Ornate bookbinding reflected the importance of the book in Islamic civilization.
their conflicts with Sunni leaders, the Shiite also came to regard suffering and martyrdom as signs of their devotion to Islam.

The split between Sunni and Shiite Muslims had a profound impact on Islam and has lasted into modern times. Today, about 90 percent of Muslims are Sunnis; the minority Shiites live primarily in Iran, Iraq, and Lebanon. The Shiite movement itself has divided into several groups. In spite of differences, all Sunni and Shiite Muslims believe in the oneness of God, regard the Quran as sacred scripture, and make the hajj, or the yearly sacred pilgrimage to Makkah.

During the struggle for the caliphate, other Muslims, dissatisfied with the worldliness of the Umayyads, developed a mystical form of Islam known as Sufism. The Sufis, as the followers of this movement were called, sought direct contact with God through prayer, meditation, fasting, and spiritual writing. In addition to their devotional activities, many Sufis carried out missionary work that helped in spreading Islam to remote areas of India, Central Asia, Turkey, and North Africa.

The Islamic State

The Umayyad dynasty, which was founded by Mu‘awiya, ruled from A.D. 661 to A.D. 750. The Umayyads moved the capital from Madinah to Damascus, Syria, which was more centrally located in the expanding state.

Umayyad Conquests

In the next century, Umayyad warriors carried Islam east, to the borders of India and China. In the west, they swept across North Africa and into Spain, the southernmost area of Christian western Europe.

By A.D. 716 the Muslims ruled almost all of Spain. They advanced halfway into France before the Frankish leader Charles Martel stopped them at the Battle of Tours in A.D. 732. This battle halted the spread of Islam into western Europe.

Life in the Umayyad State

The Umayyads built a powerful Islamic state that stressed the political, rather than the religious,
aspect of their office. As time went by, they ruled more like kings and less like the earlier caliphs.

The Umayyads did, however, help to unite the lands they ruled. They made Arabic the official language, minted the first Arabic currency, built roads, and established postal routes. Their administration depended on a civil service made up of well-trained bureaucrats who had served as officials in the Byzantine and Persian Empires.

Umayyad rule also improved conditions for many, particularly Jews and non-Greek Christians, who had often suffered under Byzantine rule. They had to pay a special tax, but they were tolerated because they believed in one God. The great Arab commander Khalid ibn al-Walid, who had led the conquest of Syria and Persia, described Muslim policy:

“In the name of Allah, the compassionate, the merciful, this is what Khalid ibn al-Walid would grant to the inhabitants of Damascus…. He promises to give them security for their lives, property and churches. Their city wall shall not be demolished, neither shall any Muslim be quartered in their houses. Thereunto we give to them the pact of Allah and the protection of His Prophet, the Caliphs and the believers. So long as they pay the tax, nothing but good shall befall them.”

Opposition to Umayyad Rule

Despite this enlightened outlook, Umayyad rule caused dissatisfaction among non-Arab Muslims. They paid higher taxes, received lower wages in the army and government, and were discriminated against socially. Discontent was particularly strong in Iraq and Persia, the center of the Shiite opposition to Umayyad rule.

The Abbasids

In the year A.D. 747, the anti-Umayyad Arabs and the non-Arab Muslims in Iraq and Persia joined forces, built an army, and, in three years of fighting, overwhelmed the Umayyads. The new caliph, Abu’l-‘Abbas, was a descendant of one of Muhammad’s uncles. He established the Abbadid (uh•BA•suhd) dynasty, and his successor, al-Mansur, had a new city, Baghdad, built on the banks of the Tigris River. By the A.D. 900s, about 1.5 million people lived in Baghdad.

Baghdad lay at the crossroads of the land and
water trade routes that stretched from the Mediterranean Sea to East Asia. The circular city was surrounded by walls. Highways led from Baghdad’s center to different parts of the empire and divided the city into districts. At its heart stood the great mosque and the caliph’s magnificent palace, where he ruled in splendor like the Persian rulers. Surrounding areas contained the luxurious homes of court members and army officials. Outer districts of the city were made up of the homes of the common people.

**Abbasid Diversity**

The Abbasid Empire reached its height under Caliph Harun al-Rashid (ha•ROON ahl•rah •SHEED), who ruled from A.D. 786 to A.D. 809. During this time, the Abbasids developed a sophisticated urban civilization based on the diversity of the empire’s peoples. Harun and his successors worked to ensure equality among all Muslims, Arab and non-Arab. They set up a new ruling group that included Muslims of many nationalities. Persians became the dominant group in the government bureaucracy, while the Turks became the leading group in the army. Arabs, however, continued to control religious life and administration of law.

**Breakup of the Islamic State**

The Abbasids ruled the Islamic state from A.D. 750 to A.D. 1258; during this time, however, many of the lands that had been won by the Umayyads broke free from Baghdad. In central Asia, during the A.D. 800s, Persian Muslims set up the Samanid dynasty in the city of Bukhara (boo•KAHR•uh). Under Samanid rule, Bukhara and other central Asian cities, such as Samarkand and Tashkent, became major commercial, religious, and educational centers. Their wealth was based on caravans that traveled through the region, bringing silk, spices, and animal products from East Asia to European areas as far north as the Baltic Sea.

Independent states also emerged in other parts of the crumbling Abbasid Empire. One of the last Umayyad princes fled to Spain and continued Umayyad rule there. The Egyptian dynasty, the Fatimids, gained control over areas in North Africa and the Middle East, rivaling Baghdad for power. Much of Persia also came under the control of rival rulers. By the A.D. 1000s, the Abbasids ruled little more than the area around Baghdad.

During the next 200 years, Baghdad and its Abbasid rulers came under the control of the Seljuk Turks and later, the Mongols. In their ferocious assault on the city in A.D. 1258, the Mongols burned buildings and slaughtered 50,000 inhabitants, among them the last Abbasid caliph.
In the Abbasid state, the arts and learning flourished despite political disunity. The time of conquest had ended, and the people had enough leisure to enjoy cultural activities. Because Arabic was the language of the Quran, it became the common language. Its widespread use enabled scientists, rulers, and writers from different lands to communicate with one another. This blend of people and ideas gave the Islamic state a new multicultural character and created a golden age.

Family Life

Islam set the guidelines for the way people lived. It laid down rules for family life and business as well as for religious practices.

Role of Women

Early Islam stressed the equality of all believers before God; however, as in the case of contemporary Christian and Jewish communities, in Islamic communities men and women had distinct roles and rights. The Quran told Muslims that “men are responsible for women.” A woman’s social position was therefore largely defined by her relationship as wife, mother, daughter, or sister to the male members of her family.

Islam did, however, improve the position of women. It forbade the tribal custom of killing female infants and also limited polygamy (puh•LIH•guh •mee), or the practice that allowed a man to have more than one wife. A Muslim could have as many as four wives, but all were to be treated as equals and with kindness. Also, a woman had complete control over her own property. If she were divorced, she could keep the property she had brought with her when she married. A woman could also inherit property from her father and remarry.
Most women’s lives revolved around family and household. Other roles, however, were available to Muslim women, especially among the upper classes. Scholarship was a prominent way for women to win recognition, and many important teachers of Islamic knowledge were women. Women often used their control over property for investment in trade and in financing charitable institutions. The lists of Muslim rulers include a number of prominent women, both as members of the court and as leaders in their own right.

Many Muslim women made contributions in the arts, and several women in the caliph’s court were renowned for their poetry. Some of them were not always happy with their lives, though, as indicated by this poem written by Maisuna, the bedouin wife of Mu’awiyah. Her comments made Mu’awiyah so furious that he sent her back to the desert:

The coarse cloth worn in the serenity
of the desert
Is more precious to me than the luxurious
robes of a queen;
I love the bedouin’s tent, caressed by the
murmuring breeze, and standing amid
boundless horizons,
More than the gilded halls of marble in
all their royal splendor.
I feel more at ease with my simple crust,
Than with the delicacies of the court;
I prefer to rise early with the caravan,
Rather than be in the golden glare of
the sumptuous escort.
The barking of a watchdog keeping away
strangers
Pleases me more than the sounds of the
tambourine played by the court
singers;
I prefer a desert cavalier, generous and
poor,
To a fat lout in purple living behind
closed doors.

—Najib Ullah, Islamic Literature

City and Country

Most Arabs lived in rural or desert places. The leadership of the Islamic state, however, came from the cities.

Many cities, such as Damascus, in Syria, developed as trading centers even before the rise of Islam. Others, such as Kufa, in Iraq, developed from military towns set up during the early conquests. Muslim cities were divided into distinct business and residential districts. A maze of narrow streets, often covered to protect pedestrians from the scorching sun, separated the closely packed buildings.

Urban Centers

City homes were designed to provide maximum privacy and to keep the occupants cool in the blazing heat. Houses were centered around courtyards; in wealthy homes, these courtyards had fountains and gardens. Thick walls of dried mud or brick and few windows kept the interior dim and cool.

The interiors of most Muslim homes were plain with few pieces of furniture. They were decorated with beautiful carpets and small art objects. Most people sat on carpets or leaned on cushions or pillows. At mealtime, household members sat in a circle and ate from large trays of breads, meats, and fruits.

Role of Men

In addition to politics and the army, Muslim men worked at a variety of businesses or in the fields. For leisure they visited public baths and meeting places where they relaxed and talked. Men also played chess and practiced gymnastics.

When Muslim boys reached age seven, they entered mosque schools, which cost little and were open to all boys. Wealthier families paid tuition, but many poor children were admitted without charge. Being able to speak Arabic fluently and to write with grace and ease were skills that Muslims valued. For all but the sons of the wealthy, however, schooling ended with learning to read and write. Some young men continued their studies at madrasas, or theological schools. Those who were to become leaders in Muslim society studied the classical literature of Islam, memorized poetry, and learned to compose original verses.

Magic Carpets

The magic carpet gliding through the air is a familiar form of transportation in The Arabian Nights. The real magic of Islamic carpets, however, is their glowing colors and intricate designs. During the Islamic Empire, carpets adorned both caliphs’ palaces and shepherds’ tents. Today, carpets from the Islamic world still give their magic to modern walls and floors.
The main religious, government, and business buildings were at the center of the city. Dominating the skyline were graceful mosques and their slender minarets, or towers from which people were called to prayer. Mosques usually included a prayer hall where worshipers gathered on Fridays. At one end of this hall a mihrab, or niche, marked the direction of Makkah. Often mosques included schools and shelters for travelers.

**Trade and the Bazaar**

Muslim merchants dominated trade throughout the Middle East and North Africa until the A.D. 1400s. Caravans traveled overland from Baghdad to China. Muslim traders crossed the Indian Ocean gathering cargoes of rubies from India, silk from China, and spices from Southeast Asia. Gold, ivory, and enslaved people were brought from Africa, Asia, and Europe. From the Islamic world came spices, textiles, glass, and carpets.

The destination of these goods were the city bazaars, or marketplaces. In major cities, such as Baghdad, Damascus, and Cairo, the bazaars consisted of mazes of shops and stalls, often enclosed to shut out the glare of the sun. Buyers at the major bazaars included Europeans who purchased Asian goods, shipped them across the Mediterranean Sea to Italy and then on to other parts of Europe. Men also met at the bazaars for conversation as well as business. Nearby were large warehouses and lodging houses that served traveling merchants.

**Rural Areas**

Because of the dry climate and the scarcity of water, growing food was difficult in many areas of the Islamic state. Farmers, however, made efficient use of the few arable areas. They produced good yields by irrigating their fields, rotating crops, and fertilizing the land. Most productive land was held by large landowners who received grants from the government. They had large estates and employed farmers from nearby villages to work the land. Muslim farms produced wheat, rice, beans, cucumbers, celery, and mint. Orchards provided almonds, blackberries, melons, apricots, figs, and olives. Farmers also cultivated flowers for perfume.

After Arab irrigation methods were introduced into Spain, Muslims there could cultivate valuable new crops, including cherries, apples, pears, and bananas. Seville, Córdoba, and other Spanish Islamic cities grew rich from the produce they sold in international trade.
Islamic Achievements

The use of Arabic not only promoted trade but also encouraged communication among the different peoples in the Islamic state. From these peoples the Islamic state built a rich storehouse of knowledge and scientific discovery. Between the A.D. 800s and A.D. 1300s, Islamic scientists made important contributions in several scientific areas, such as mathematics, astronomy, chemistry, and medicine. They based their work on two main intellectual traditions. The first, and most important, was that of Greece. The second was that of India, which came to the Arabs by way of Persia.

The House of Wisdom

The Islamic world experienced a scientific awakening under the Abbasids. During the A.D. 800s, Baghdad became a leading intellectual center. According to Muslim tradition, the Abbasid caliph Ma’mun (mah•MOON) founded the House of Wisdom at Baghdad in A.D. 830. This research center specialized in the translation into Arabic of Greek, Persian, and Indian scientific texts. Ma’mun staffed the institute with Christian, Jewish, and Muslim scholars who shared ideas from different intellectual traditions. They performed scientific experiments, made mathematical calculations, and built upon the ideas of the ancients. The House of Wisdom sparked many of the mathematical and scientific achievements in the Islamic world.

Mathematics

As you read in Chapter 8, Gupta mathematicians in India devised the numerals we know as Arabic numerals and the concept of zero. Muslim mathematicians adopted these numerals and used them in a place-value system. In this system, today used worldwide, a number’s value is determined by the position of its digits. The place-value system made possible great achievements in mathematics. Muslim mathematicians invented algebra and expressed equations to define curves and lines. Their work in geometry led to the development of trigonometry, which was used to calculate the distance to a star and the speed of a falling object. Mathematicians also were interested in practical applications, such as devising pumps and fountains and applying their skills to building and surveying.

Astronomy and Geography

At Ma’mun’s observatory in Baghdad, astronomers checked the findings of the ancient Greeks, made observations of the skies, and produced physical and mathematical models of the universe. They accurately described solar eclipses and proved that the moon affects the oceans.

Muslim astronomers improved on the Greek astrolabe, with which they determined the positions of stars, the movements of planets, and the time. The astrolabe made navigation easier and safer. It was also useful in religious practices, enabling Muslims to ascertain the direction of Makkah, the beginning of Ramadan, and the hours of prayer.

Using the astrolabe, Muslim geographers measured the size and circumference of the earth with accuracy unmatched until the 1900s. From such studies, geographers concluded that the earth was round, although most continued to accept the Greek theory that heavenly bodies revolve around the earth.

By the A.D. 1100s, Muslim geographers had determined the basic outlines of Asia, Europe, and North Africa and had produced the first accurate maps of the Eastern Hemisphere. They also traveled widely to gain firsthand knowledge of the earth’s surface, its climates, and its peoples.

Chemistry and Medicine

Muslims developed alchemy, the branch of chemistry that attempted to change lead into gold. Although alchemists never succeeded in their goal, they did develop the equipment and methods that are still used in modern chemistry.

The renowned chemist and physician al-Razi (ahl•RAH•zee), who lived from A.D. 865 to A.D. 925, classified chemical substances as animal, mineral, or vegetable, a classification system that remains in use today. Al-Razi also made invaluable contributions to medicine. Among his nearly 200 works are a medical encyclopedia that describes the origin of disease and a handbook identifying the differences between smallpox and measles.

In the A.D. 900s, the doctor Ibn Sina (IH•buhn SEE•nuh) produced the Canon of Medicine, a monumental volume that attempted to summarize all the medical knowledge of that time. It described the functions of organs and offered diagnosis and treatment for many diseases.

Muslim physicians founded the science of optics, or the study of light and its effect on sight. Ibn al-Haytham, the founder of optics, discovered

Student Web Activity 11

Visit the World History: The Human Experience Web site at worldhistory.ea.glencoe.com and click on Chapter 11—Student Web Activities for an activity relating to Islamic achievements.
that the eye sees because it receives light from the object seen. Earlier physicians had believed the opposite: that the eye sees because it produces rays that give light to the object seen. Muslim medicine, in fact, was centuries ahead of the medicine practiced in the West.

Art and Architecture

Like mathematics and science, Islamic art and architecture benefited from the cultural diversity of the Islamic Empire. Opposed to idol worship, Muslim scholars discouraged artists from making images or pictures of living creatures. Instead, artists used calligraphy (kuh•LIH•gruh•fee), or the art of elegant handwriting, to decorate the walls of mosques and other public buildings with passages from the Quran. Often the beautiful script of written Arabic was accompanied by geometric designs entwined with plant stems, leaves, flowers, and stars. These arabesques (AR•uh•BEHSKS) decorated books, carpets, swords, and entire walls.

Islamic architects and artists did their best work in architecture, particularly in building and decorating mosques. Gardens and water, both precious in the arid Islamic lands, became artistic objects. Sun-drenched courtyards in mosques, palaces, and wealthy homes had trees to provide cool shade and flowers to delight the eye and nose; splashing fountains and running water refreshed both eye and ear.

Literature

Until the A.D. 600s, Arabic literature consisted mostly of poetry passed orally from one generation to the next. After the rise of Islam, religion had much influence in the creation of Arabic literature. The Quran, the first and greatest work in Arabic prose, was familiar to every Muslim, and its style influenced Islamic writing.

During the A.D. 700s, nonreligious prose appeared that both taught and entertained. The most famous of these writings was Kalila and Dimna, a collection of animal fables that presented moral lessons.

During the Abbasid period, Islamic literature blossomed as a result of contact with Greek thought, Hindu legends, and Persian court epics.

At the Doctor’s

Today we take it for granted that the doctor can make us better when we get sick. In A.D. 765, however, the caliph al-Mansur was not so fortunate. His personal physicians—the best in Baghdad—could find no remedy for his chronic indigestion.

The caliph had heard that physicians in a Persian medical school based their practices on rational Greek methods of treatment. Traditional Arab medicine was based mainly on magic or superstition.

When the caliph asked the medical school for help, the chief physician, a Christian named Jurjis ibn Bakhtishu, cured al-Mansur. This encouraged other Muslim doctors to practice medicine based on the methods of the Greeks and Persians. Muslim doctors were the first to discover the functions of internal organs and to diagnose illnesses such as meningitis. They also advanced surgery, carrying out head and stomach operations with the aid of anesthetics such as opium.

Believing that medicine required long training, Muslim doctors studied in hospitals and medical schools. Doctors based their treatments upon careful observation of their patients rather than superstition. They also diagnosed diseases such as measles and smallpox, prescribed treatments, and performed surgery. Such practices were unknown in the West until the A.D. 1100s and A.D. 1200s, when Islamic knowledge reached western Europe.

Linking Past and Present

Explain why Islamic medicine was far ahead of Western medicine during the Middle Ages. Then, research sources and list five new methods of treatment developed by doctors in the past 50 years.
The upper classes valued elegant speech and the ability to handle words cleverly. Reading and appreciating literature became the sign of a good upbringing; every wealthy person took pride in having a well-stocked library. Córdoba, the Umayyad capital in Spain, had 70 libraries and more than half a million books. In contrast, the largest library in the Christian monasteries, at that time the center of European learning, held only a few hundred volumes.

In the A.D. 1000s, Persian became a second literary language in the Muslim world. Persian authors wrote epics about warrior-heroes, religious poetry, and verses about love. One of the best-known works of this period is the *Rubaiyat* of Omar Khayyám (OH•MAH•RY•Y•AHM), a Persian mathematician and poet. You may also have heard some of the stories found in *A Thousand and One Nights*, also known as *The Arabian Nights*—stories such as “Sinbad the Sailor,” “Aladdin and His Lamp,” and “Ali Baba and the Forty Thieves.” Originating in Arabia, India, Persia, Egypt, and other lands, the tales reflect the multinational character of the Islamic state.

**Philosophy and History**

Muslim philosophers tried to reconcile the Quran with Greek philosophy. They believed that religious truths could be analyzed and defended using logic. Many of their works were translated into Latin and later brought a new understanding of philosophy to western Europe. Ibn Sina, known in Europe as Avicenna, wrote numerous books on logic and theology as well as medicine. Ibn-Rushd, a judge in Córdoba, was the most noted Islamic philosopher. Christian scholars in western Europe called him Averroës and used his commentaries on Aristotle.

Moses Maimonides (my•MAH•nuh•DEEZ), a Spanish Jew born in A.D. 1135, fled to North Africa to escape persecution from Spanish Christians. Maimonides became a leader in the Jewish community and a doctor to the Egyptian ruler. Like several Muslim scholars, Maimonides attempted to reconcile his faith with the teachings of Aristotle.

One of Maimonides’ major contributions was the *Mishne Torah*, a 14-volume work on Jewish law.
and tradition, written in Hebrew. His other major religious work, The Guide of the Perplexed, was written in Arabic and later translated into Hebrew and Latin. After his death in A.D. 1204, Maimonides was recognized as one of the world’s great philosophers.

Like Judaism and Christianity, Islam traces its origins to historical events. Therefore, Islamic scholars were interested in writing history. At first they wrote chronicles, or accounts in which events are arranged in the order in which they occurred. The most famous of the Islamic chroniclers were al-Tabari (al tah•BAH•ree), who in the early A.D. 900s wrote a multivolume history of the world, and Ibn al-Athir (IH•buhn ahl•ah•THER), who wrote an extensive history during the early A.D. 1200s.

Later, historians began to organize their accounts around events in the lives of rulers and others. The first Muslim historian to examine history scientifically was a North African diplomat named Ibn-Khaldun (IH•buhn KAL•DOON). He looked for laws and cause-and-effect relationships to explain historical events. Ibn-Khaldun believed that history was a process in which human affairs were shaped by geography, climate, and economics, as well as by moral and spiritual forces. His work later influenced European historical writing.
Demographic data are statistics about a population, or group of people. Demographic data can tell us a great deal about where and how people live.

Learning the Skill

Demographers measure populations in different ways. Sometimes they simply count the number of people living in a country or region. By comparing these numbers, we can determine which countries have more people than others.

Suppose, however, that country A and country B each has five million people, but country A has five times more land area than country B. Country B would be more crowded, or more densely populated, than country A. Population density measures the number of people living within a certain area. Population distribution measures the pattern of settlement within a country.

Demographic data also describe population growth. Zero population growth occurs when births equal deaths. If births exceed deaths, the population is growing; if deaths exceed births, the population is shrinking. Population growth is expressed as a percentage rate. Demographers use growth rates to predict the future size of a population. A population pyramid is a graph showing the age distribution of a population. If the pyramid is wider at the bottom than at the top, the population is growing. If a pyramid is smaller at the bottom, the population is shrinking.

Practicing the Skill

The graphs on this page show demographic data for seven countries in the modern Islamic world. Use the graphs to answer these questions.

1. What kind of demographic data is shown?
2. Which four populations are the largest?
3. Which four countries are growing fastest?
4. How is population size related to growth rates in the graphs of these countries?

Applying the Skill

At the library, find demographic data about your city or county and illustrate it in a table, graph, or map. You could show population increase or decrease, population distribution, population growth rates, or age distribution. Write a short paragraph or pose questions that can help in interpreting your data.

For More Practice

Turn to the Skill Practice in the Chapter Assessment on page 291 for more practice in interpreting demographic data.

### Selected Middle East Populations, 1996*

<table>
<thead>
<tr>
<th>Country</th>
<th>Population (in thousands)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran</td>
<td>66,094</td>
</tr>
<tr>
<td>Egypt</td>
<td>63,575</td>
</tr>
<tr>
<td>Turkey</td>
<td>62,484</td>
</tr>
<tr>
<td>Iraq</td>
<td>21,422</td>
</tr>
<tr>
<td>Saudi Arabia</td>
<td>19,409</td>
</tr>
<tr>
<td>Syria</td>
<td>15,608</td>
</tr>
<tr>
<td>Jordan</td>
<td>4,212</td>
</tr>
</tbody>
</table>

*Source: Information Please Almanac, 1997*

### Middle East Population Growth*

- **Iraq**: 3.7%
- **Syria**: 3.4%
- **Jordan**: 3.3%
- **Saudi Arabia**: 3.3%
- **Iran**: 2.7%
- **Turkey**: 1.9%
- **Egypt**: 1.7%

*average annual population growth rate in percent*
Using Key Terms

Write the key term that completes each sentence. Then write a sentence for each term not chosen.

a. arabesques  h. bazaars
b. caliph  i. revelations
c. chronicle  j. calligraphy
d. hajj  k. shari’ah
e. imam  l. sheikh
f. jihad  m. mosque
g. madrasa

1. Islamic scholars and theologians organized Islamic moral rules into the ________, or code of law.
2. Islamic artists used the beautiful script of Arabic in __________ , or the art of elegant handwriting.
3. After Muhammad’s death in A.D. 632, a group of prominent Muslims chose a _______ to head the Muslim community.
4. Muslims believed they had a religious duty to struggle for their faith through conquests known as _______.
5. Islamic geometric designs entwined with plant stems, leaves, flowers, and stars that decorate walls, books, and various objects are known as _______.

Reviewing Facts

1. History Use a time line like the one below to identify key events in the spread and decline of the Islamic state.

| A.D. 600 | | | A.D. 1300 |

2. History Identify the changes in the Arabian Peninsula during the A.D. 600s.
3. Government Explain how the Madinah Compact formed the basis for the Islamic state.
4. Government Discuss how disputes were resolved in the early Islamic community.
5. Citizenship Explain why some Muslims revolted against the Umayyads.
6. Culture Describe the role of women in the Islamic Empire.
7. Science Discuss some Islamic achievements in science and the changes they produced.
8. Culture Describe the career of Moses Maimonides. In what ways did he reflect the multicultural character of the Islamic Empire?
9. Culture Name the work in which a person would find tales such as “Sinbad the Sailor” and “Ali Baba and the Forty Thieves.”
10. History Describe the change in writing history that was introduced by Ibn-Khaldun.

Critical Thinking

1. Contrast How did bedouin society differ from the society that formed under Islam?
2. **Apply** Would there have been a struggle for the caliphate if Muhammad had named a successor before his death?

3. **Analyze** Why do you think Abu Bakr wanted to compile Muhammad’s revelations into one written collection?

4. **Synthesize** If the hajj was not among the Five Pillars of Islam, how might its omission have affected the Islamic state?

5. **Evaluate** How did Muslim scholars contribute to the world’s knowledge?

6. **Contrast** How did the Islamic Empire under the Abbasids differ from the early Islamic community under Muhammad?

**Geography in History**

1. **Movement** Refer to the map below. Identify how far the Abbasid Empire had spread by A.D. 800 by naming the areas that it encompassed.

2. **Place** What was the capital city of the Abbasid Empire, and where was it located?

3. **Location** How did the city of Baghdad fortify itself against invasion?

**Abbasid Empire A.D. 800**

**Understanding Themes**

1. **Innovation** What changes did the religion of Islam bring to the peoples of the Arabian Peninsula and the rest of the Middle East?

2. **Movement** How was the Umayyads’ decision to move the nation’s capital from Madinah to Damascus a result of Islamic expansion?

3. **Cultural Diffusion** How did the failure of the Umayyad government to embrace non-Arab Muslims destroy Umayyad rule?

**Linking Past and Present**

1. What evidence can you find in today’s world of the split between the Sunni and the Shiite?

2. How have students today benefited from the work done at the House of Wisdom?

3. What words in the English language have their origins in the Arabic language?

**Skill Practice**

Study the population pyramid below and then answer these questions.

1. What is the general shape of the graph?

2. What percentage of the female population is between 10 and 19 years old?

3. Are there equal numbers of males and females in this population? How can you tell?

4. What conclusion can you draw about the growth rate in this population? On what data do you base this conclusion?

**Age Distribution in Jordan**

<table>
<thead>
<tr>
<th>Age</th>
<th>% of Pop’n</th>
<th>Male</th>
<th>Female</th>
<th>% of Pop’n</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>70+</td>
<td>0.8%</td>
<td></td>
<td></td>
<td>0.8%</td>
<td>70+</td>
</tr>
<tr>
<td>60-69</td>
<td>1.2%</td>
<td></td>
<td></td>
<td>1.1%</td>
<td>60-69</td>
</tr>
<tr>
<td>50-59</td>
<td>2.4%</td>
<td></td>
<td></td>
<td>2.2%</td>
<td>50-59</td>
</tr>
<tr>
<td>40-49</td>
<td>3.8%</td>
<td></td>
<td></td>
<td>3.4%</td>
<td>40-49</td>
</tr>
<tr>
<td>30-39</td>
<td>4.5%</td>
<td></td>
<td></td>
<td>4.2%</td>
<td>30-39</td>
</tr>
<tr>
<td>20-29</td>
<td>8.1%</td>
<td></td>
<td></td>
<td>7.3%</td>
<td>20-29</td>
</tr>
<tr>
<td>10-19</td>
<td>13.9%</td>
<td></td>
<td></td>
<td>12.4%</td>
<td>10-19</td>
</tr>
<tr>
<td>0-9</td>
<td>17.6%</td>
<td></td>
<td></td>
<td>16.3%</td>
<td>0-9</td>
</tr>
</tbody>
</table>

**Total Population: 4,212,000**
**Total Male Population: 2,161,000**
**Total Female Population: 2,051,000**
**Life Expectancy (Male): 71 years**
**Life Expectancy (Female): 74 years**