

## Chapter 20 The Muslim Empires Answers

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Chapter 20: The Muslim Empires. Introduction. Muslim world essentially destroyed by those pesky Mongols. return of the Muslims. Ottoman Empire – the biggest. Safavid Empire – Afghanistan and Iran....

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Chapter 20: The Muslim Empires. Vocab for Chapter 20. STUDY. PLAY. Ottomans. Turkic people who advanced into Asia Minor during the 14th century; established an empire in the Middle East, North Africa, and eastern Europe that lasted until after World War I. Mehmed II.

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Chapter 20 : Muslim Empires. STUDY. Flashcards. Learn. Write. Spell. Test. PLAY. Match. Gravity. Created by. jadsaleh PLUS. Terms in this set (32) \*\*\*What was the status of the Turkic chiefs under the Safavid Shahs. Like the ottomans, the Turkish chiefs were gradally transformed into a warrior nobility with assigned villages and peasant labor

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Chapter 20: The Muslim Empires (pages 448-475) I. Introduction Muslim world essentially destroyed by those pesky Mongols Out of nowhere...came the return of the Muslims Ottoman Empire – the biggest Safavid Empire – Afghanistan and Iran Mughal – the northern part of India These "gunpowder empires" could be compared with Russia and the West All militarily important Interacted far less with west than Russia Maintained control over how much they wanted to deal w/ West II.

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Chapter 20 The Muslim Empires Vocab. STUDY. PLAY. Ottomans. Turkic people who advanced from strongholds of Asia Minor, conquered Balkans, captured Constantinople in 1453, established an empire from the Balkans that included most of the Arab world. Mehmed II.

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Chapter 21 The Muslim Empires . I. Introduction A. Muslim world essentially destroyed by those pesky Mongols ; B. But then...out of nowhere...came the return of the Muslims 1. Ottoman Empire – the biggest ; 2. Safavid Empire – Afghanistan and Iran ; 3. Mughal – the northern part of India ; C.

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The Muslim Empires. CHAPTER SUMMARY. The Mongol invasions of the 13th and 14th centuries destroyed theoretical Muslim unity. The Abbasid and many regional dynasties were crushed. Three new Muslim dynasties arose to bring a new flowering to Islamic civilization. The greatest, the Ottoman Empire, reached its peak in the 17th century; to the east, the Safavids ruled in Persia and Afghanistan, and the Mughals ruled much of India.

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As you read this chapter, look for the key events in the history of the Muslim empires. □ Muslim conquerors captured vast territory in Europe and Asia using firearms. □ Religion played a major role in the establishment of the Ottoman, Safavid, and Mogul Empires. □ Trade and the arts flourished under the Muslim empires. The Impact Today

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1350s: Sunni Ottomans began building an empire based in Anatolia, Turkey. Named after Osman Bey, leader. Rapidly expand territory into Balkans and surrounding area. 1453: Mehmed II leads the Ottomans to conquer Constantinople with 100,000 soldiers. Collapse of Byzantine Empire. Extended empire into Syria, Egypt, north Africa, Hungary, Black and Red Seas.

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Chapter 20 The Muslim Empires Vocab Flashcards. Son of Babur; and was forced to leave, but re-established Mughal rule in 1556. Died by falling down library steps while carrying books b/c he was late for prayers. Son of Humayan; he is compared to many of the great rulers of history.

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Ammar Piracha APWH Chapter 20 11C Q 1-3 Bubonic Plague 1. The Muslims thought that it was god helping them in his ways. They believed that it was a good thing and it happened for a reason. The Christians believed otherwise. They blamed it on the Jews and started killing them. However, before the plague the rapid population growth was causing food shortages and after the plague 1/3 of I think ...

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Chapter 20 Study Guide 1. What were the similarities and differences of the three Muslim Empires (Ottomans, Safavids, and Mughals)? The Ottomans, Safavids, and Mughals all had military power based on gunpowder, political absolutism, and a cultural renaissance taking place.

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AP World History Reading Guide Ch 20 The Muslim Empires 1) Which of the following was NOT one of the early modern Islamic empires? \* Ottoman \* Abbasid \* Gujarat \* Mughal \* Safavid 2) How were the three Muslim early modern empires similar? 3) What were the differences between the various Muslim early modern empires? 4) Prior to the Mongol invasions of their empire, the Abbasid dynasty was ...

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Three new Muslim dynasties arose to bring a new flowering to Islamic civilization. The greatest, the Ottoman Empire, reached its peak in the 17th century; to the east, the Safavids ruled in Persia and Afghanistan, and the Mughals ruled much of India.

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Formation of the Islamic empires. The Ottoman empire (1289-1923) Founded by Osman Bey in 1289, who led Muslim religious warriors ( ghazi) Ottoman expansion into Byzantine empire. Seized city of Bursa, then into the Balkans. Organized ghazi into formidable military machine.

[Chapter 20 The Muslim Empires](#)

Between 1453 and 1526 Muslims founded three major states in the Mediterranean, Iran and South Asia: respectively the Ottoman, Safavid, and Mughal empires. By the early seventeenth century their descendants controlled territories that encompassed much of the Muslim world, stretching from the Balkans and North Africa to the Bay of Bengal and including a combined population of between 130 and 160 million people. This book is the first comparative study of the politics, religion, and culture of these three empires between 1300 and 1923. At the heart of the analysis is Islam, and how it impacted on the political and military structures, the economy, language, literature and religious traditions of these great empires. This original and sophisticated study provides an antidote to the modern view of Muslim societies by illustrating the complexity, humanity and vitality of these empires, empires that cannot be reduced simply to religious doctrine.

First published in 1988, Ira Lapidus' A History of Islamic Societies has become a classic in the field, enlightening students, scholars, and others with a thirst for knowledge about one of the world's great civilizations. This book, based on fully revised and updated parts one and two of this monumental work,describes the transformations of Islamic societies from their beginning in the seventh century, through their diffusion across the globe, into the challenges of the nineteenth century. The story focuses on the organization of families and tribes, religious groups and states, showing how they were transformed by their interactions with other religious and political communities. The book concludes with the European commercial and imperial interventions that initiated a new set of transformations in the Islamic world, and the onset of the modern era. Organized in narrative sections for the history of each major region, with innovative, analytic summary introductions and conclusions, this book is a unique endeavour.

The prophet Muhammad and the early Islamic community radically redefined the concept of time that they had inherited from earlier religions' beliefs and practices. This new temporal system, based on a lunar calendar and era, was complex and required sophistication and accuracy. From the ninth to the sixteenth centuries, it was the Muslim astronomers of the Ottoman, Safavid and Mughal empires who were responsible for the major advances in mathematics, astronomy and astrology. This fascinating study compares the Islamic concept of time, and its historical and cultural significance, across these three great empires. Each empire, while mindful of earlier models, created a new temporal system, fashioning a new solar calendar and era and a new round of rituals and ceremonies from the cultural resources at hand. This book contributes to our understanding of the Muslim temporal system and our appreciation of the influence of Islamic science on the Western world.

'Outstanding, illuminating, compelling ... a riveting read' Peter Frankopan, Sunday Times Islamic civilization was once the envy of the world. From a succession of glittering, cosmopolitan capitals, Islamic empires lorded it over the Middle East, North Africa, Central Asia and swathes of the Indian subcontinent. For centuries the caliphate was both ascendant on the battlefield and triumphant in the battle of ideas, its cities unrivalled powerhouses of artistic grandeur, commercial power, spiritual sanctity and forward-looking thinking. Islamic Empires is a history of this rich and diverse civilization told through its greatest cities over fifteen centuries, from the beginnings of Islam in Mecca in the seventh century to the astonishing rise of Doha in the twenty-first. It dwells on the most remarkable dynasties ever to lead the Muslim world - the Abbasids of Baghdad, the Umayyads of Damascus and Cordoba, the Merinids of Fez, the Ottomans of Istanbul, the Mughals of India and the Safavids of Isfahan - and some of the most charismatic leaders in Muslim history, from Saladin in Cairo and mighty Tamerlane of Samarkand to the poet-prince Babur in his mountain kingdom of Kabul and the irrepressible Maktoum dynasty of Dubai. It focuses on these fifteen cities at some of the defining moments in Islamic history: from the Prophet Mohammed receiving his divine revelations in Mecca and the First Crusade of 1099 to the conquest of Constantinople in 1453 and the phenomenal creation of the merchant republic of Beirut in the nineteenth century.

Five hundred years ago the great walled city of Constantinople fell under the relentless siege of the Ottoman Turks led by Sultan Mehmed II, Mehmed the Conqueror. Kristovoulos, one of the vanquished Greeks, later entered into the service of the Conqueror and began to write a history of the Sultan's life, starting with the year 1451, the beginning of Mehmed's 31-year reign. Death apparently prevented Kristovoulos from completing his account, but the manuscript covering the first seventeen years has been preserved and this exciting chronicle is here translated into English for the first time. Charles T. Riggs, who died in February 1953 at Robert College in modern Istanbul, was a missionary in the Near East. Originally published in 1954. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Analyzes Muslim countries' contemporary problems, particularly violence, authoritarianism, and underdevelopment, comparing their historical levels of development with Western Europe.

Islamic Gunpowder Empires provides readers with a history of Islamic civilization in the early modern world through a comparative examination of Islam's three greatest empires: the Ottomans (centered in what is now Turkey), the Safavids (in modern Iran), and the Mughals (ruling the Indian subcontinent). Author Douglas Streusand explains the origins of the three empires; compares the ideological, institutional, military, and economic contributors to their success; and analyzes the causes of their rise, expansion, and ultimate transformation and decline. Streusand depicts the three empires as a part of an integrated international system extending from the Atlantic to the Straits of Malacca, emphasizing both the connections and the conflicts within that system. He presents the empires as complex polities in which Islam is one political and cultural component among many. The treatment of the Ottoman, Safavid, and Mughal empires incorporates contemporary scholarship, dispels common misconceptions, and provides an excellent platform for further study.

The Ottomans ruled much of the Arab World for four centuries. Bruce Masters's work surveys this period, emphasizing the cultural and social changes that occurred against the backdrop of the political realities that Arabs experienced as subjects of the Ottoman sultans. The persistence of Ottoman rule over a vast area for several centuries required that some Arabs collaborate in the imperial enterprise. Masters highlights the role of two social classes that made the empire successful: the Sunni Muslim religious scholars, the ulama, and the urban notables, the acyan. Both groups identified with the Ottoman sultanate and were its firmest backers, although for different reasons. The ulama legitimated the Ottoman state as a righteous Muslim sultanate, while the acyan emerged as the dominant political and economic class in most Arab cities due to their connections to the regime. Together, the two helped to maintain the empire.

The Safavid dynasty, which reigned from the late fifteenth to the eighteenth century, links medieval with modern Iran. The Safavids witnessed wide-ranging developments in politics, warfare, science, philosophy, religion, art and architecture. But how did this dynasty manage to produce the longest lasting and most glorious of Iran's Islamic-period eras? Andrew Newman offers a complete re-evaluation of the Safavid place in history as they presided over these extraordinary developments and the wondrous flowering of Iranian culture. In the process, he dissects the Safavid story, from before the 1501 capture of Tabriz by Shah Ismail (1488-1524), the point at which Shiism became the realm's established faith; on to the sixteenth and early seventeenth century dominated by Shah Abbas (1587-1629), whose patronage of art and architecture from his capital of Isfahan embodied the Safavid spirit; and culminating with the reign of Sultan Husayn (reg. 1694-1722). Based on meticulous scholarship, Newman offers a valuable new interpretation of the rise of the Safavids and their eventual demise in the eighteenth century. "Safavid Iran," with its fresh insights and new research, is the definitive single volume work on the subject.

Provides a new framework for reconceptualizing the historical and contemporary relationship between cultural diversity, political authority, and international order.

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