

# CHAPTER 18

## Summary

### CHAPTERS IN BRIEF

## The Muslim World Expands, 1300–1700

**CHAPTER OVERVIEW** A group of Turks called Ottomans set up a new empire in what is now modern Turkey. Farther to the east, the Safavid Empire arose in modern Iran, where rulers embraced a special type of Islam that made them different from their neighbors. Meanwhile, India saw the rise of yet another empire as Muslims created a powerful state there.

### ● The Ottomans Build a Vast Empire

**KEY IDEA** The Ottomans established a Muslim Empire that combined many cultures and lasted for more than 600 years.

In 1300, the world of the eastern Mediterranean was seeing changes. The Byzantine Empire was fading. The Seljuk Turk state had been destroyed by the Mongols. Anatolia, the area of modern Turkey, was now inhabited by groups of nomadic Turks. They saw themselves as *ghazis*, or warriors for Islam. They formed military groups and raided the lands where non-Muslims lived.

The most successful *ghazi* was Osman. Western Europeans took his name to be Othman and called his followers Ottomans. Between 1300 and 1326, Osman built a strong but small kingdom in Anatolia. Leaders who came after Osman called themselves sultans, or “ones with power.” They extended the kingdom by buying land, forming alliances with other chieftains, and conquering everyone they could. The military success of the Ottomans was aided by gunpowder—especially as used in cannons.

The Ottomans ruled kindly through local officials appointed by the sultan. Muslims had to serve in the army but paid no taxes. Non-Muslims paid the tax but did not have to serve in the army. Many joined Islam simply to avoid the tax. Most people in their empire adjusted quickly to their easy rule.

One warrior did not. Timur the Lame, called Tamerlane in the west, arose in central Asia. He claimed to be descended from Genghis Khan. The claim probably is not true—but he was as fierce as the Mongol conqueror. He conquered Russia and Persia, where he burned the city of Baghdad to the ground. In 1402, he defeated the Ottomans in battle and captured the sultan. Timur died three years later on his way to conquer China.

Back in Anatolia, the four sons of the last sultan fought for control of the empire. Mehmed I won

control, and his son and the four following sultans brought the Ottoman Empire to its greatest power. One of them—Mehmed II—took power in 1451 and captured Constantinople. At first, his ships were unable to sail near the city because barriers blocked the way. So he had his soldiers drag the ships over hills so they could be launched on another side of Constantinople. After several weeks of fighting, the Ottoman force was simply too strong for the tiny army left in the city. In 1453, Constantinople finally fell to the Ottomans. Mehmed made the city his capital, which was renamed Istanbul. The famous and beautiful church of the Hagia Sophia became a mosque. The rebuilt city became home to people from all over the Ottoman Empire.

Other emperors used conquest to make the empire grow. After 1514, Selim the Grim took Persia, Syria, and Palestine. He then captured Arabia, took the Muslim holy cities of Medina and Mecca, and gained control of Egypt.

His son, Suleyman I, brought the Ottoman Empire to its greatest size and most impressive achievements. He conquered parts of southeastern Europe by 1525. He won control of the entire eastern Mediterranean Sea and took North Africa as far west as Tripoli. Although he was defeated in a battle for Vienna in 1529, his Ottoman Empire remained huge.

Suleyman ruled his empire with a highly structured government. Serving the royal family and the government were thousands of slaves. Among them was an elite group of soldiers called *janissaries*. They were Christians taken as children and made slaves with personal loyalty to the sultan. They were trained as soldiers and fought fiercely for the sultan. Other slaves held important government jobs. The empire allowed people to follow their own religion. Jews and Christians were not mistreated by the Ottomans. Suleyman revised the laws of the empire, which won him the name Suleyman the Lawgiver. Suleyman also oversaw an empire that

# Muslim World Expands Chapter Test Answer

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## **Muslim World Expands Chapter Test Answer:**

*World History*, 2000      Milton in the Arab-Muslim World Islam Issa, 2016-10-14 The first full length study of the reception of John Milton's 1608-74 writings in the Arab Muslim world this book examines the responses of Arab Muslim readers to Milton's works and in particular to his epic poem *Paradise Lost*. It contributes to knowledge of the history, development and ways in which early modern writings are read and understood by Muslims. By mapping the literary and more broadly cultural consequences of the censorship, translation and abridgement of Milton's works in the Arab Muslim world, this book analyses the diverse ways in which Arab Muslims read and understand a range of literary and religious aspects of Milton's writing in light of cultural, theological, socio-political, linguistic and translational issues. After providing an overview of the presence of Milton and his works in the Arab world, each chapter sheds light on how cultural and translational issues shape the ways in which Arab Muslim readers perceive and understand the characters and motifs of *Paradise Lost*. Chapters outline the ways in which the figures are currently understood in Milton scholarship, before exploring how they fit into the narrative, drama and theology of the poem and their position in Islamic creed and Arab Muslim culture. Concurrently, each chapter examines the poem's subject matter in detail, placing particular emphasis on matters of linguistic, theological and cultural translation and accommodation. Chapter conclusions not only summarise the patterns and potentialities of reception but point towards the practical functions of Arab Muslim responses to Milton's writing and their contribution to the formation of social ideas.

*Ate Wh* Holt Rinehart & Winston, 2000      **The World the Plague Made** James Belich, 2024-06-25 A groundbreaking history of how the Black Death unleashed revolutionary change across the medieval world and ushered in the modern age. In 1346 a catastrophic plague beset Europe and its neighbours. The Black Death was a human tragedy that abruptly halved entire populations and caused untold suffering, but it also brought about a cultural and economic renewal on a scale never before witnessed. *The World the Plague Made* is a panoramic history of how the bubonic plague revolutionized labour, trade and technology and set the stage for Europe's global expansion. James Belich takes readers across centuries and continents to shed new light on one of history's greatest paradoxes: Why did Europe's dramatic rise begin in the wake of the Black Death? Belich shows how plague doubled the per capita endowment of everything, even as it decimated the population. Many more people had disposable incomes. Demand grew for silks, sugar, spices, furs, gold and slaves. Europe expanded to satisfy that demand, and plague provided the means. Labour scarcity drove more use of waterpower, wind power and gunpowder. Technologies like water-powered blast furnaces, heavily gunned galleons and musketry were fast-tracked by plague. A new crew culture of disposable males emerged to man the guns and galleons. Setting the rise of Western Europe in global context, Belich demonstrates how the mighty empires of the Middle East and Russia also flourished after the plague, and how European expansion was deeply entangled with the Chinese and other peoples throughout the world.

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**Laidlaw World Geography : a Physical and Cultural Approach** James L. Swanson, 1987. **World Studies: Medieval Times to Today** Heidi Hayes Jacobs, Michal L. LeVasseur, 2005. **Decolonizing Constitutionalism** Boaventura de Sousa Santos, Sara Araújo, Orlando Aragón Andrade, 2023-07-31. The modern state law and constitution result from a legal canon that reproduces the abyssal lines dividing the world that is validated from the world whose humanity and epistemological validity are denied. This book aims to contribute to a post-abyssal reflection on law and constitutionalism by considering the structural axes of power that are constitutive of modern law, capitalism, colonialism and heteropatriarchy alongside the legal plurality of the world. Is it possible to decolonize, decommodify and depatriarchalize the constitution? The authors speak from multiple geographies, raise different questions, resort to differentiated theoretical approaches and reveal varying levels of optimism about the possibilities of transforming constitutions. The readers are confronted with critical perspectives on the Eurocentric legal canon as well as with the recognition of anti-capitalist, anti-colonial and anti-patriarchal legal experiences. The horizon of this publication is the expansion of the possibilities of legal and political imagination. *The Praxis Series Middle School Social Studies Study Guide (ebook)* Educational Testing Service, 2009-02-20. *American Foreign Policy Since World War II* Steven W. Hook, John Spanier, 2018-01-30. It is the best and most effectively presented history of US foreign policy available. It is extremely well written. Its accessibility is established by the book's clear writing.

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