

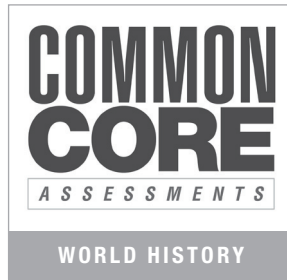
WORLD HISTORY

The Rise and Spread of
Islam

**COMMON
CORE**

A S S E S S M E N T S

MindSparks
CHALLENGING STUDENTS TO THINK HISTORICALLY



The Rise and Spread of Islam

BY JONATHAN BURACK



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Teacher Introduction

These Common Core History Assessments are designed to help your students develop key literacy and history thinking skills as they learn about the rise and spread of Islam. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Similar sets of assessments are available (or planned) for each unit in a typical world history class.

★ *Historical Thinking and the Challenge of the Common Core*

This set includes nine assessments aligned with the first nine Common Core History/Social Studies Reading Standards. We have left out the tenth Common Core History/Social Studies Reading Standard, which does not lend itself to assessments of the sort provided here. The set also includes two writing tasks aligned with two key Common Core History/Social Studies Writing Standards.

These Common Core standards challenge history teachers to develop in students the complex literacy skills they need in today's world and the ability to master the unique demands of working with historical primary and secondary source texts. The Common Core standards are supportive of the best practices in teaching historical thinking. Such practices include close reading, attending to a source's point of view and purpose, corroborating sources, and placing sources in their historical context. These are the skills needed to make history less about rote learning and more about an active effort to investigate and interpret the past.

These assessments are also useful in many ways for ELA teachers. They assess many of the skills specified in the College and Career Readiness Anchor Standards, which put a good deal of emphasis on the reading of informational texts. The Anchor Standards form the basis for all of the various Common Core standards for English Language Arts.

★ *What Are These Assessments Like?*

- **A group of nine reading skills assessments and two writing tasks for each major era of world history**

Each reading skills assessment is based on one of the key Common Core History/Social Studies Reading Standards—Assessment 1 addresses Common Core Reading Standard 1, Assessment 2 addresses Common Core Reading Standard 2, and so on. Two writing tasks are based on the first two College and Career Readiness Anchor Standards for Writing, which are the basis for the Common Core History/Social Studies Writing Standards. The two writing standards focus on writing arguments to support claims and writing informative/explanatory texts.

- **Based on primary or secondary sources**

In most cases, one primary source is used. In some cases, an assessment is based on more than one primary source or on a primary and a secondary source. The sources are brief. In most cases, texts have been slightly altered to improve readability, but without changing meaning or tone. Links to online versions of print media are available in the Bibliography. Please note that these links were valid at the time of production, but the websites may have since been discontinued.

- **Brief tasks promoting historical literacy**

For each assessment, students write brief answers to one or two questions. The questions are not tests of simple factual recall. They assess the students' mastery of the skills addressed by that assessment's Common Core History/Social Studies Standard.

- **Two versions of each of the nine reading standards assessments**

A *basic* and an *advanced* version of each assessment are provided. The *basic* assessment addresses the Common Core Standard for grades 6–8. The *advanced* assessment is based on the Common Core Standard for grades 9–10 and grades 11–12 combined. Each version uses the same source or sources. In some cases, sources have been somewhat shortened for the *basic* version.

- **Easy to use as both learning and assessment tools**

These assessments do not take valuable time away from instruction. The primary sources and background information on each source make them useful mini-lessons as well as tools to assess students' historical thinking skills. The sources all deal with themes and trends normally covered when teaching the relevant historical era.

- **Evaluating student responses**

Brief but specific suggestions are provided, defining acceptable and best responses to each question asked in the assessment. The suggestions are meant to aid in evaluating students, but even more importantly, they are a way for teachers to help students better understand and master the skills on which the assessment is focused.

Assessment 1 *Basic Level*

The Golden Age

★ Key Ideas and Details

- 1. (6–8)** Cite specific textual evidence to support analysis of primary and secondary sources.

★ Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their world history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 1 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 1 for grades 6–8. It asks students to cite specific textual evidence from two documents. It also challenges students to adapt that reading skill to the unique demands of thinking historically as they carefully interpret textual evidence in a primary source from a time in the past and a secondary source account of that same time in the past.

★ Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should see that the “golden age” concept refers mainly to the openness of Muslim societies to outside cultural influences, from Byzantium and Persia, from ancient Greek thinkers, etc. In addition, some of the caliphs made major efforts to incorporate this outside learning and build on it by fostering scholarship in the form of the “House of Wisdom” and in efforts to bring men of learning to Baghdad from many other parts of the world. Acceptable responses to the second assessment question should see that Avicenna was powerfully motivated to master the work of Aristotle, an ancient Greek philosopher. Avicenna’s encounter with the bookseller suggests the widespread nature of the commitment to learning in his society, as does the fact that it was a book by another Arab writer that finally helped him master Aristotle’s work.

The Golden Age

Directions: This exercise asks you to read a secondary source document and a primary source document carefully and answer questions about specific details in the documents. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the two assessment questions that follow.

CCS Standard 1: Cite specific textual evidence to support analysis of primary and secondary sources.

Document 1: A Secondary Source

Mamun was the caliph who was largely responsible for cultural expansion. An Arab historian states the following: “He looked for knowledge where it was evident, and thanks to the breadth of his conceptions and the power of his intelligence, he drew it from places where it was hidden. He entered into relations with the emperors of Byzantium, gave them rich gifts, and asked them to give him books of philosophy which they had in their possession. These emperors sent him those works of Plato, Aristotle, Hippocrates, Galen, Euclid, and Ptolemy which they had. Mamun then chose the most experienced translators and commissioned them to translate these works to the best of their ability.”

Mamun was responsible for the translation of Greek works into Arabic. He founded in Baghdad the Academy of Wisdom, which took over from the Persian university of Jundaisapur and soon became an active scientific center. The Academy’s large library was enriched by the translations that had been undertaken. Scholars of all races and religions were invited to work there. They were concerned with preserving a universal heritage, which was not specifically Moslem and was Arabic only in language. The sovereign had the best qualified specialists of the time come to the capital from all parts of his empire. There was no lack of talented men. The rush toward Baghdad was as impressive as the horsemen’s sweep through entire lands during the Arab conquest. The intellectuals of Baghdad eagerly set to work to discover the thoughts of antiquity.

Source Information: Between 750 and 1200 CE, Muslim societies experienced a cultural flowering often referred to as Islam’s “golden age.” Baghdad, the capital of the ruling Abbasid Caliphate, became a center of culture, philosophy, and science. Document 1 is a passage from a secondary source about that time in the history of Muslim societies. A secondary source is an account of past events written later by someone who did not experience or take part in those events. Mamun was caliph from 813 to 833. The document is a somewhat shortened excerpt from chapter 5 in Gaston Wiet’s *Baghdad: Metropolis of the Abbasid Caliphate*, translated by Seymour Feiler (Norman: University of Oklahoma Press, 1971).

Document 2: A Primary Source

I was now a master of Logic, natural sciences and mathematics. I therefore returned to metaphysics; I read Aristotle's *Metaphysica*, but did not understand its contents and was baffled by the author's intention; I read it over forty times until I had the text by heart. Even then I did not understand it or what the author meant, and I despaired within myself, saying, 'This is a book which there is no way of understanding.' But one day at noon I chanced to be in the booksellers' quarter, and a broker was there with a volume in his hand which he was calling for sale. He offered it to me, but I returned it to him impatiently, believing that there was no use in this particular science. However, he said to me: 'Buy this book from me; it is cheap, and I will sell it to you for four dirhams. The owner is in need of the money.' So I bought it, and found that it was a book by Abu Nasr al-Farabi *On the Objects of the Metaphysica*. I returned home and hastened to read it; and at once the objects of that book became clear to me, for I had it all by heart. I rejoiced at this, and upon the next day distributed much in alms to the poor in gratitude to Almighty God.

Source Information: Among the many scholars who were a part of Islam's "golden age" was Persian-born Ibn Sīnā, known in Europe as Avicenna. He lived from 980 to 1037. He wrote many books on philosophy, astronomy, mathematics, and medicine. This document is a short passage from his autobiography. In it, he recalls his efforts to master the works of the ancient Greek philosopher Aristotle. The passage from which this excerpt is taken can be found in *Western Civilization: Images and Interpretations*, edited by Dennis Sherman, vol. 1, 2nd ed. (New York: Alfred A. Knopf, 1987), pp. 165–67.

Assessment Questions

1. Based on Document 1 alone, explain what historians mean when they speak of Islam's golden age. Cite specific details from the document to support your answer.
2. How does Avicenna's account (Document 2) support the view of Islam's golden age as it is presented in Document 1? Cite details from Document 2 to support your answer.

Assessment 1 *Advanced Level*

The Golden Age

★ Key Ideas and Details

1. (9–10) Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
1. (11–12) Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

★ Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their world history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 1 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 1 for grades 9–10 and 11–12 combined. It asks students to cite specific textual evidence from two documents. It also challenges students to adapt that reading skill to the unique demands of thinking historically as they carefully interpret textual evidence in a primary source from a time in the past and a secondary source account of that same time in the past. As called for by the Common Core standard for grades 11–12, it also prompts students to relate the textual details to “an understanding of the text as a whole.”

★ Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should see first of all that Avicenna was powerfully motivated to master the work of Aristotle, an ancient Greek philosopher. The “golden age” concept refers to the efforts of Muslim societies to learn from and build on ancient Greek, Byzantine, and Persian learning. Avicenna’s encounter with the bookseller suggests the widespread nature of the commitment to learning in his society, as does the fact that it was a book by another Arab writer that finally helped him master Aristotle’s work. Acceptable responses to the second assessment question should note Mamun’s creation of the House of Wisdom and the eagerness with which many caliphs sought out scholars from other lands to help Muslims incorporate the achievements of other cultures into their own. Also Avicenna’s own determined eagerness to master the thinking of a non-Muslim, ancient Greek thinker suggests the powerful appeal of these outside influences and the fascination educated Muslims felt about them.

The Golden Age

Directions: This exercise asks you to read a secondary source document and a primary source document carefully and answer questions about specific details in the documents. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the two assessment questions that follow.

CCS Standard 1: (9–10) Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. **(11–12)** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

Document 1: A Secondary Source

Mamun was the caliph who was largely responsible for cultural expansion. An Arab historian states the following: “He looked for knowledge where it was evident, and thanks to the breadth of his conceptions and the power of his intelligence, he drew it from places where it was hidden. He entered into relations with the emperors of Byzantium, gave them rich gifts, and asked them to give him books of philosophy which they had in their possession. These emperors sent him those works of Plato, Aristotle, Hippocrates, Galen, Euclid, and Ptolemy which they had. Mamun then chose the most experienced translators and commissioned them to translate these works to the best of their ability.”

Mamun was responsible for the translation of Greek works into Arabic. He founded in Baghdad the Academy of Wisdom, which took over from the Persian university of Jundaisapur and soon became an active scientific center. The Academy’s large library was enriched by the translations that had been undertaken. Scholars of all races and religions were invited to work there. They were concerned with preserving a universal heritage, which was not specifically Moslem and was Arabic only in language. The sovereign had the best qualified specialists of the time come to the capital from all parts of his empire. There was no lack of talented men. The rush toward Baghdad was as impressive as the horsemen’s sweep through entire lands during the Arab conquest. The intellectuals of Baghdad eagerly set to work to discover the thoughts of antiquity.

Source Information: Between 750 and 1200 CE, Muslim societies experienced a cultural flowering often referred to as Islam’s “golden age.” Baghdad, the capital of the ruling Abbasid Caliphate, became a center of culture, philosophy, and science. Document 1 is a passage from a secondary source about that time in the history of Muslim societies. A secondary source is an account of past events written later by someone who did not experience or take part in those events. Mamun was caliph from 813 to 833. The document is a somewhat shortened excerpt from chapter 5 in Gaston Wiet’s *Baghdad: Metropolis of the Abbasid Caliphate*, translated by Seymour Feiler (Norman: University of Oklahoma Press, 1971).

Document 2: A Primary Source

I was now a master of Logic, natural sciences and mathematics. I therefore returned to metaphysics; I read Aristotle's *Metaphysica*, but did not understand its contents and was baffled by the author's intention; I read it over forty times until I had the text by heart. Even then I did not understand it or what the author meant, and I despaired within myself, saying, 'This is a book which there is no way of understanding.' But one day at noon I chanced to be in the booksellers' quarter, and a broker was there with a volume in his hand which he was calling for sale. He offered it to me, but I returned it to him impatiently, believing that there was no use in this particular science. However, he said to me: 'Buy this book from me; it is cheap, and I will sell it to you for four dirhams. The owner is in need of the money.' So I bought it, and found that it was a book by Abu Nasr al-Farabi *On the Objects of the Metaphysica*. I returned home and hastened to read it; and at once the objects of that book became clear to me, for I had it all by heart. I rejoiced at this, and upon the next day distributed much in alms to the poor in gratitude to Almighty God.

Source Information: Among the many scholars who were a part of Islam's "golden age" was Persian-born Ibn Sīnā, known in Europe as Avicenna. He lived from 980 to 1037. He wrote many books on philosophy, astronomy, mathematics, and medicine. This document is a short passage from his autobiography. In it, he recalls his efforts to master the works of the ancient Greek philosopher Aristotle. The passage from which this excerpt is taken can be found in *Western Civilization: Images and Interpretations*, edited by Dennis Sherman, vol. 1, 2nd ed. (New York: Alfred A. Knopf, 1987), pp. 165–67.

Assessment Questions

1. How does Avicenna's account (Document 2) confirm or back up the view of Islam's golden age as it is described in Document 1? Cite details from both documents to support your answer.
2. How do both documents illustrate the Muslim world's openness to, and even fascination with, the great achievements of other cultures? Cite details from both documents to support your answer.

Assessment 2 *Basic Level*

Moral Actions

★ *Key Ideas and Details*

- 2. (6–8)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

★ *Using This Assessment*

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Assessment 2 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 2 for grades 6–8. It asks students to summarize the central ideas in a source from the text itself without imposing ideas or attitudes external to the text. This is not easy to do. This activity assesses the ability to read closely in order to build an overall understanding of the source out of the text itself.

★ *Evaluating Student Responses to This Assessment*

Acceptable responses to the first assessment question should be able to see the central idea is the common moral failing of these three individuals—they have done good deeds but for selfish reasons. That is, each man claims to have done these deeds selflessly for Allah's sake, when in fact he did them to win favor and approval from other people around him. Answers to the second assessment question should be able to elaborate a bit on the answer to the first question by explaining that this hadith wants people to see why good deeds are not enough; unselfish motives are essential, along with a real, felt desire to act in order to honor God. Best answers will see that Islam, in this hadith, sets a very demanding goal for believers to reach.

Moral Actions

Directions: This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

CCS Standard 2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

A Primary Source Document

The first person to be judged on the Day of Judgment will be a man who was martyred. He will be brought forth, shown the favors he enjoyed, and he will recognize them. Allah will say, "What did you do concerning these?" He will say, "I fought for Your sake until I was martyred." He will say, "You have lied. Rather you fought so it would be said, 'He was bold,' and it was said." Then it will be commanded that he be dragged along on his face until he is thrown into Hell-fire. Then there will be a man who acquired and dispensed knowledge and recited the Qur'an. He will be brought forth, shown the favors he enjoyed, and he will recognize them. Allah will say: "What did you do concerning these?" He will say, "I acquired and dispensed knowledge and recited the Qur'an for Your sake." Allah will say, "You have lied. Rather, you acquired knowledge so that it would be said, 'He is learned,' and you recited the Qur'an so that it would be said, 'He is a reciter,' and it was said." Then it will be commanded that he be dragged along on his face until he is thrown into Hell-fire. Then there will be a man whom Allah enriched and gave all manner of wealth. He will be brought forth, shown the favors he enjoyed, and he will recognize them. Allah will say, "What did you do concerning these?" He will say, "I left no path upon which You ordered that a bestowal be made without giving something there for Your sake." Allah will say, "You have lied. You did that so that it will be said, 'He is generous,' and it was said." Then it will be commanded that he be dragged along on his face and then thrown into Hell-fire.

Source Information: The hadith are traditional accounts of what the Prophet Muhammad said or did. Muslims do not think hadith are divinely revealed, as they do the Koran. However, the hadith are seen as a source of wisdom about the Koran and about Muhammad's teachings. This particular hadith is from the collection *Sahih Muslim*, no. 5032, *Kitab al-Imarah*. It is included in a short book, *Forty Hadith on Divine Mercy* (Jordan: The Royal Aal al-Bayt Institute for Islamic Thought, 2009), pp. 11–12.

Assessment Questions

1. In this hadith, each of three people explains the good he did in his life. Allah agrees they all did these good deeds. Yet he still accuses them of lying. What is it that they have lied about?
2. What overall point about moral behavior does this hadith want people to understand?

Assessment 2 *Advanced Level*

Moral Actions

★ *Key Ideas and Details*

- 2. (9–10)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
- 2. (11–12)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their world history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 2 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 2 for grades 9–10 and 11–12 combined. It asks students to summarize the central ideas in a source from the text itself without imposing ideas or attitudes external to the text. This is not easy to do. Moreover, when it comes to the unique demands of thinking historically we do also want students to use knowledge of historical context to help them interpret sources. But that sort of contextualizing also demands that students suspend their own present-day ideas while studying a source. This activity assesses the ability to read closely in order to build an overall understanding of the source out of the text itself.

★ *Evaluating Student Responses to This Assessment*

Acceptable responses to the first assessment question should see that the central idea of this document is the common moral failing of these three individuals. They have done good deeds but for selfish reasons. Each man claims to have done these deeds selflessly for Allah's sake when in fact he did them to win favor and approval from other people around him. The hadith wants us to see that good deeds are not enough; unselfish motives are essential, along with a real, felt desire to act in order to honor god. Responses to the second assessment question may vary. Most should see that, in this hadith, Islam does set a very demanding goal for believers to reach. Some may say it is reasonable to require that people act mainly to please God, not merely to win selfish rewards. Others may feel the hadith sets an almost impossible standard of purity. A question that could be debated is this: Does this hadith condemn acts that have any selfish aspect at all, even when they are also done to please god? Or does it condemn only good deeds done for completely selfish reasons alone?

Moral Actions

Directions: This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

CCS Standard 2: (9–10) Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text. **(11–12)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

A Primary Source Document

The first person to be judged on the Day of Judgment will be a man who was martyred. He will be brought forth, shown the favors he enjoyed, and he will recognize them. Allah will say, “What did you do concerning these?” He will say, “I fought for Your sake until I was martyred.” He will say, “You have lied. Rather you fought so it would be said, ‘He was bold,’ and it was said.” Then it will be commanded that he be dragged along on his face until he is thrown into Hell-fire. Then there will be a man who acquired and dispensed knowledge and recited the Qur’an. He will be brought forth, shown the favors he enjoyed, and he will recognize them. Allah will say: “What did you do concerning these?” He will say, “I acquired and dispensed knowledge and recited the Qur’an for Your sake.” Allah will say, “You have lied. Rather, you acquired knowledge so that it would be said, ‘He is learned,’ and you recited the Qur’an so that it would be said, ‘He is a reciter,’ and it was said.” Then it will be commanded that he be dragged along on his face until he is thrown into Hell-fire. Then there will be a man whom Allah enriched and gave all manner of wealth. He will be brought forth, shown the favors he enjoyed, and he will recognize them. Allah will say, “What did you do concerning these?” He will say, “I left no path upon which You ordered that a bestowal be made without giving something there for Your sake.” Allah will say, “You have lied. You did that so that it will be said, ‘He is generous,’ and it was said.” Then it will be commanded that he be dragged along on his face and then thrown into Hell-fire.

Source Information: The hadith are traditional accounts of what the Prophet Muhammad said or did. Muslims do not think hadith are divinely revealed, as they do the Koran. However, the hadith are seen as a source of wisdom about the Koran and about Muhammad’s teachings. This particular hadith is from the collection *Sahih Muslim*, no. 5032, *Kitab al-Imarah*. It is included in a short book, *Forty Hadith on Divine Mercy* (Jordan: The Royal Aal al-Bayt Institute for Islamic Thought, 2009), pp. 11–12.

Assessment Questions

1. In this hadith, three people are told they have committed the same moral error. Explain briefly what that error is, according to the hadith.
2. Some might say this hadith sets too high a standard for moral behavior. Do you agree or disagree? Explain your answer.

Assessment 3 *Basic Level*

The Five Pillars of Islam

★ *Key Ideas and Details*

- 3. (6–8)** Identify key steps in a text’s description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their world history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 3 is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 3 for grades 6–8. It asks students to follow the way a set of ideas or sequence of events in a text interacts together to describe a process or develop a central idea. This activity assesses the students’ ability to read closely in order to understand various connections between each detail and the next in a text.

★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question should note the huge commitment in time, if nothing else, that these five practices entail. The ritual prayers five times daily call for careful planning of each day, every day. A demanding fast takes up one whole month. Also, the hajj could be an enormously difficult and costly journey for those living far from Mecca. This set of requirements entails much more than simply going to a church or a mosque once a week. Answers to the second assessment question should note that the ritual prayers five times a day are likely to be performed in public and in groups (doing so in mosques is preferred). The alms giving is clearly a way to unite rich and poor throughout the community. The long month of fasting brings the whole family and others together in an intense shared experience. The hajj brings Muslims from all over the world together to share in a very meaningful ritual experience.

The Five Pillars of Islam

Directions: This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

CCS Standard 3: Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

A Primary Source Document

The Pillars of Islam

Shahadah [Testimony of faith]: Testifying that “there is no god but God and Muhammad is the Prophet of God.”

Salat [Prayer]: Carrying out ritual prayer, five times daily.

Zakat [Charity]: Giving a portion of one's income to the poor, the needy, debtors, travelers, and slaves.

Sawm [Fasting]: Fasting in the daylight hours during the month of Ramadan.

Hajj [Pilgrimage]: Making a pilgrimage to Mecca at least once in a lifetime.

Source Information: The five Pillars of Islam define the practices that are central to living a moral life according to the Koran and the basic teachings of Islam. They require regular prayer, charitable giving, fasting, and a one-time pilgrimage to Mecca. This document is a primary source only in the sense that it is based on many similar primary sources that all state these five pillars more or less in this way.

Assessment Questions

1. Consider this statement: “Islam is not a simple matter of accepting certain beliefs. It is a very demanding religion.” Explain how all five of the Pillars of Islam together support this statement.
2. Islam is also a very communal religion, stressing the unity and well-being of the entire body of believers. Explain how the five pillars also support this statement.

Assessment 3 *Advanced Level*

The Five Pillars of Islam

★ *Key Ideas and Details*

- 3. (9–10)** Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.
- 3. (11–12)** Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

★ *Using This Assessment*

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Assessment 3 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 3 for grades 9–10 and 11–12 combined. It asks students to follow the way a set of ideas or sequence of events in a text interacts together to describe a process or develop a central idea. The activity assesses the students' ability to read closely in order to understand various connections between each detail and the next in a complex text. It also asks them to evaluate the explanation offered in the passage and consider how adequate it is.

★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question should note the huge commitment in time that, by itself, makes these practices very demanding. As for the private side of the faith, the first two pillars require a rigorous regimen of intensely personal daily prayer and ritual practice. At the same time, much of this ritual prayer is performed in public spaces and in groups. The alms giving also demands sacrifice and imposes responsibilities linking the entire community, rich and poor alike. The fast of Ramadan and the hajj mainly involve shared group experience that can promote a very strong sense of communal unity and solidarity. Answers to the second assessment question should note that these simple rules apply to all believers throughout the Muslim world. The ritual prayers five times daily give all believers a common sense of identity. The hajj in particular brings Muslims together from many diverse cultures all over the world in a common experience of great intensity. This experience seems likely to contribute greatly to a sense of worldwide unity.

The Five Pillars of Islam

Directions: This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

CCS Standard 3: (9–10) Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them. **(11–12)** Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

A Primary Source Document

The Pillars of Islam

Shahadah [Testimony of faith]: Testifying that “there is no god but God and Muhammad is the Prophet of God.”

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Source Information: The five Pillars of Islam define the practices that are central to living a moral life according to the Koran and the basic teachings of Islam. They require regular prayer, charitable giving, fasting, and a one-time pilgrimage to Mecca. This document is a primary source only in the sense that it is based on many similar primary sources that all state these five pillars more or less in this way.

Assessment Questions

1. Consider this statement: “Islam is demanding. It demands intense, private faith, but it also demands disciplined communal solidarity.” Explain how all five of the Pillars of Islam together support this statement.
2. Some historians say these rules helped Muslims sustain a sense of unity even as Islam spread throughout the world. How might the five pillars help to do that?

Assessment 4 *Basic Level*

Al-Fatiha

★ *Craft and Structure*

- 4. (6–8)** Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

★ *Using This Assessment*

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Assessment 4 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 4 for grades 6–8. It asks students to recognize that words and phrases must be understood in relation to the meaning of the text as a whole. In seeking to understand historical sources, this is an especially important challenge. Words and phrases need to be understood as they were used within their historical context. This activity assesses the students' ability to read closely in order to understand terms in these ways.

★ *Evaluating Student Responses to This Assessment*

Answers to the assessment question should note that the idea of there being only one god is summed up mainly in the phrase “Lord of all the worlds.” Beyond that, al-Fatiha stresses God’s infinite compassion and mercy, indicating his interest in all human beings. It also stresses his fundamental and ongoing concern with human moral behavior, as in his ability to guide believers on the “straight path” and aid them with his “grace.” Finally, it also indicates his disapproval of those who stray from that path and his role as a judge who will rule on each person on a day of “reckoning.”

Al-Fatiha

Directions: This exercise asks you to read one primary source document carefully and answer one question about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information just below the document itself. When you have studied the document and the source information, answer the assessment question that follows.

CCS Standard 4: Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

A Primary Source Document

Al-Fatiha [The Opening]

In the name of God, the infinitely Compassionate and Merciful.
Praise be to God, Lord of all the worlds.
The Compassionate, the Merciful. Ruler on the Day of Reckoning.
You alone do we worship, and You alone do we ask for help.
Guide us on the straight path,
the path of those who have received your grace;
not the path of those who have brought down wrath, nor of those who wander astray.
Amen.

Source Information: Any effort to understand Islam must begin with the Koran, Islam's holy book. Considered the very word of God, the book itself is seen as perfect. It is not to be touched by a believer without undergoing a ritual cleansing. This document is al-Fatiha, the opening sura (or chapter) of the Koran. This version of al-Fatiha is available from the website of The Threshold Society, a Sufi educational foundation.

Assessment Question

Islam is a monotheistic religion. However, monotheism in Islam means more than just the belief that there is only one god. What else can you infer from the details in al-Fatiha about the full meaning of “monotheism” in Islam?

Assessment 4 *Advanced Level*

Al-Fatiha

★ *Craft and Structure*

4. (9–10) Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.
4. (11–12) Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10).

★ *Using This Assessment*

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Assessment 4 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 4 for grades 9–10 and 11–12 combined. It asks students to recognize that words and phrases must be understood in relation to the meaning of the text as a whole. In seeking to understand historical sources, this is an especially important challenge. Words and phrases need to be understood as they were used within their historical context. This activity assesses the students' ability to read closely in order to understand terms in these ways.

★ *Evaluating Student Responses to This Assessment*

Answers to the assessment question should note that the core claim of "monotheism" is that there is only one god. Al-Fatiha sums this up mainly with the phrase "Lord of all the worlds." Beyond that, al-Fatiha stresses God's infinite compassion and mercy, indicating his interest in all human beings. It also stresses his fundamental and ongoing concern with human moral behavior, as in his ability to guide believers on the "straight path" and aid them with his "grace." Finally, it also indicates his disapproval of those who stray from that path and his role as a judge who will rule on each person on a day of "reckoning." Answers to the second assessment question may vary. Some could focus on the sharp distinction in al-Fatiha between those who follow the "straight path," and those who "have brought down wrath" by straying from that path. To some, this might seem to encourage intolerance toward those who reject Islam. However, nothing is said that encourages humans to act against such people or deny them their beliefs and customs. Monotheism, in other words, may or may not result in efforts to convert or punish non-believers. There is plenty to debate here.

Al-Fatiha

Directions: This exercise asks you to read one primary source document carefully and answer questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information just below the document itself. When you have studied the document and the source information, answer the two assessment questions that follow.

CCS Standard 4: (9–10) Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science. **(11–12)** Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10).

A Primary Source Document

Al-Fatiha [The Opening]

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Assessment Questions

1. Islam is a monotheistic religion. What can you infer from al-Fatiha about the full meaning of “monotheism” in Islam? Use all the details in al-Fatiha to produce a full definition of what monotheism entails for Muslims.
2. Some people say monotheistic religions are inherently intolerant. Others strongly disagree; they say a spirit of tolerance is perfectly compatible with monotheism. Do you think al-Fatiha offers support for either one or both of these views? Cite specific details in the document to support your answer.

Assessment 5 *Basic Level*

Al-Bīrūnī and the Deluge

★ *Craft and Structure*

- 5. (6–8)** Describe how a text presents information (e.g., sequentially, comparatively, causally).

★ *Using This Assessment*

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Assessment 5 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 5 for grades 6–8. It asks students to pay attention to a text's "structure"—that is, to the overall pattern or organizational arrangement of its headings, sentences, paragraphs, stanzas, chapters, as well as to its various stylistic features. These formal elements can contribute to a text's meanings in many ways. This activity assesses the students' ability to read closely in order to understand the impact of the way one historical primary source is structured to present its information.

★ *Evaluating Student Responses to This Assessment*

Acceptable responses to the assessment question should see that al-Bīrūnī makes a claim or offers a proposition, which he then supports with specifics in the rest of the passage. He claims that "there is such a difference of opinions and such confusion" about when and whether the Deluge took place that there is no way to decide the matter. What follows are many examples of views that contradict one another. In presenting these examples, the passage does also use a "compare/contrast" structure somewhat. That is, it compares and contrasts the views of many cultures and religious traditions regarding the Deluge. However, the "proposition/support" structure is the main one used.

Al-Bīrūnī and the Deluge

Directions: This exercise asks you to read one primary source document carefully and answer one question about specific details in it. In order to better understand the document as a historical primary source, read and make use of the source information located just below it. When you have studied the document and the source information, answer the assessment question that follows.

CCS Standard 5: Describe how a text presents information (e.g., sequentially, comparatively, causally).

A Primary Source Document

Era of the Deluge

The next following era is the era of the great deluge, in which everything perished at the time of Noah. Here, too, there is such a difference of opinions, and such a confusion, that you have no chance of deciding as to the correctness of the matter, and do not even feel inclined to investigate thoroughly its historical truth. The reason is, in the first instance, the difference regarding the period between the Era of Adam and the Deluge, which we have mentioned already; and secondly, that difference, which we shall have to mention, regarding the period between the Deluge and the Era of Alexander. For the Jews derive from the Torah, and the following books, for this latter period 1,792 years, whilst the Christians derive from their Torah for the same period 2,938 years.

The Persians, and the great mass of the Magians, deny the Deluge altogether. They believe that the rule of the world has remained with them without any interruption ever since the first man. In denying the Deluge, the Indians, Chinese, and the various nations of the East, concur with them.

However, some of the Persians admit the fact of the Deluge, but they describe it in a different way from what it is described in the books of the prophets. They say a partial deluge occurred in Syria and the West, but it did not extend over the whole of the then civilized world, only a few nations were drowned in it, and it did not reach the empires of the East. Further, they relate, that the inhabitants of the West, when they were warned by their sages, constructed buildings of the kind of the two pyramids that have been built in Egypt, saying: "If the disaster comes from heaven we shall go into them; if it comes from the earth, we shall ascend above them." People are of opinion that the traces of the water of the Deluge, and the efforts of the waves, are still visible on these two pyramids half-way up, above which the water did not rise. Another report says, that Joseph had made them a magazine where he deposited the bread and victuals for the years of drought.

It is related that Tahmurath [a mythic Persian Shah] on receiving the warning of the Deluge—231 years before the Deluge—ordered his people to select a place of good air and soil in his realm. Thereupon, he ordered all scientific books to be preserved for posterity and to be buried in a part of that place least exposed to obnoxious influences. In favor of this report we may state that in our time, in the Persian province of Ispahan, there have been discovered hills, which, on being excavated, disclosed houses, filled with many loads of that tree-bark with which arrows and shields are covered, bearing inscriptions, of which no one was able to say what they are and what they mean.

Source Information: The Persian Muslim writer al-Bīrūnī (973–1048) was one of the greatest scholars of Islam’s “golden age.” He mastered many languages, wrote about physics, astronomy, mathematics, and earth science. He was also famous as a historian, especially the history of religions. In this document, he discusses how various religions account for a great flood that supposedly took place in the distant past. The document is a shortened and adapted excerpt from Muḥammad Ibn Aḥmad al-Bīrūnī’s *The Chronology of Ancient Nations*, translated by Dr. C. Edward Sachau (London: William H. Allen and Co., 1879), pp. 27–28.

Assessment Question

“Text structure” refers to the way paragraphs and longer texts are organized, with different structures serving different purposes. Here are two types of text structure:

- *Proposition/Support:* A claim or thesis is made and arguments or examples are presented in support of it.
- *Compare and Contrast:* A pattern showing what is similar and what is different in two events, examples, processes, etc.

Some might say that, in some ways, Document 1 illustrates both of these text structures. Why do you think they see the document as using both kinds of text structure?

Assessment 5 *Advanced Level*

Al-Bīrūnī and the Deluge

★ *Craft and Structure*

- 5. (9–10)** Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.
- 5. (11–12)** Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

★ *Using This Assessment*

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Assessment 5 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 5 for grades 9–10 and 11–12 combined. It asks students to pay attention to a text's "structure"—that is, to the overall pattern or organizational arrangement of its headings, sentences, paragraphs, stanzas, chapters, as well as to its various stylistic features. Students should see how structure is deliberately used to enable the text to achieve certain goals. Such formal elements can contribute to a text's meanings in many ways. This activity assesses the students' ability to read closely in order to understand the impact of the way one historical primary source is structured to present its information.

★ *Evaluating Student Responses to This Assessment*

Acceptable responses to the first assessment question should see that al-Bīrūnī makes a claim or offers a proposition, which he then supports with specifics in the rest of the passage. He claims that "there is such a difference of opinions and such confusion" about when and whether the Deluge took place that there is no way to decide the matter. What follows are many examples of views that contradict one another. In offering these examples, the passage does also use a "compare/contrast" structure. That is, it compares and contrasts the views of many cultures and religious traditions regarding the Deluge. However, the "proposition/support" structure is the main one used. Answers to the second assessment question may vary, but they should all note that al-Bīrūnī does not arrive at a firm conclusion and certainly does not submit to any single religious authority on the topic. Instead, he assesses many varied accounts from a wide variety of other cultures and traditions. At a few points he also looks for physical evidence, such as reports he mentions of markings on the pyramids. Yet again, he reaches no conclusions. Best answers will recognize that al-Bīrūnī does adopt the attitude of an impartial investigator searching for geographic and historical evidence, rather than relying on tradition or religious authority only.

Al-Bīrūnī and the Deluge

Directions: This exercise asks you to read one primary source document carefully and answer questions about specific details in it. In order to better understand the document as a historical primary source, read and make use of the source information located just below it. When you have studied the document and the source information, answer the two assessment questions that follow.

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Assessment Questions

1. “Text structure” refers to the way paragraphs and longer texts are organized, with different structures serving different purposes. Here are two types of text structure:
 - *Proposition/Support*: A claim or thesis is made and arguments or examples are presented in support of it.
 - *Compare and Contrast*: A pattern showing what is similar and what is different in two events, examples, processes, etc.

Some might say that, in some ways, Document 1 illustrates both of these text structures. Why do you think they see the document as using both kinds of text structure?

2. In this passage, does al-Bīrūnī adopt a scientific approach to knowledge and a critical attitude toward traditional accounts of human history? Cite details from the text to support your answer.

Assessment 6 *Basic Level***Battle of Tours**★ *Craft and Structure*

- 6. (6–8)** Identify aspects of a text that reveal an author’s point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

★ *Using This Assessment*

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Assessment 6 is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 6 for grades 6–8. It asks students to note a text’s point of view as expressed by looking closely at details in the text itself. These details may take the form of emotional language, distorted or exaggerated descriptions, stereotyped labeling, etc. However, even a text with a neutral tone may express bias or point of view by selectively emphasizing some facts while omitting others. Therefore, students also need to go outside the text to interpret point of view by considering sourcing information such as the author’s background, purpose, and audience. In addition, students need to see that when sources express conflicting points of view they may still be reliable in certain ways—for example, by what they share in common or by backing up their claims with solid evidence.

★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the first assessment question should identify in the Christian/European account (Document 1), the lavish praise heaped on “the glorious Prince Charles,” who “fought as fiercely as the hungry wolf falls upon the stag” and earned the name “‘Martel,’ . . . a hammer of iron, of steel, and of every other metal.” Document 2, the Muslim/Arab account, praises Abdul Rahman and his “other prudent captains” and tells of how “all the nations of the Franks trembled at that terrible army.” It then describes the battle as a failure, but it blames the defeat mainly on temporary disorder among the troops, saying, “Such defect of discipline always is fatal to armies.” The tone is one of shock at what is seen as an unexpected failure of good order among the troops. Acceptable answers to the second assessment question will see Document 1 as selectively focused almost entirely on Charles Martel’s heroic leadership as the reason for the triumph over the Muslim army—and on the scale of what it sees as an enormous victory, claiming 300,000 slain. Document 2 says little about Abdul Rahman or the size or importance of the battle. Instead, it focuses almost entirely on a sudden lapse of discipline by soldiers who acted too cruelly and who worried too much about their captured spoils. The result, it says, was “that God’s chastisement was sure to follow such excesses; and fortune thereupon turned her back upon the Moslems.” In other words, this was not a major defeat, just a setback due to mistakes and poor judgment.

Battle of Tours

Directions: This exercise asks you to read two primary source documents carefully and answer questions about specific details in them. In order to better understand these documents as historical primary sources, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the two assessment questions that follow.

CCS Standard 6: Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

Document 1: A Primary Source

The Muslims planned to go to Tours to destroy the Church of St. Martin, the city, and the whole country. Then came against them the glorious Prince Charles, at the head of his whole force. He drew up his host, and he fought as fiercely as the hungry wolf falls upon the stag. By the grace of Our Lord, he wrought a great slaughter upon the enemies of Christian faith, so that—as history bears witness—he slew in that battle 300,000 men, likewise their king by name Abdul Rahman. Then was he [Charles] first called “Martel,” for as a hammer of iron, of steel, and of every other metal, even so he dashed and smote in the battle all his enemies. And what was the greatest marvel of all, he only lost in that battle 1,500 men. The tents and harness [of the enemy] were taken; and whatever else they possessed became a prey to him and his followers. Endes, Duke of Aquitaine, being now reconciled with Prince Charles Martel, later slew as many of the Saracens as he could find who had escaped from the battle.

Source Information: The Battle of Tours took place in 732 CE in north-central France. In it, Frankish and Burgundian forces led by Charles Martel defeated an army of the Umayyad Caliphate led by Abdul Rahman, then the Muslim ruler of what is now Spain. For a long time, Europeans saw the battle as a decisive turning point in that Muslims never again advanced so far into Western Europe. Other historians disagree as to how significant the battle really was. This document is an excerpt adapted from one European account of the battle. The excerpt is from the *Chronicle of Saint Denis*, a large body of historical works by the monks of the Abbey of Saint-Denis in France. The passage is included in vol. 2 of *Readings in Ancient History: Illustrative Extracts from the Sources*, edited by William Stearns Davis (Boston: Allyn and Bacon, 1912–13), p. 364.

Document 2: A Primary Source

All the nations of the Franks trembled at that terrible army, and . . . the havoc made by the Moslem horsemen, and how they rode at their will through all the land of Narbonne, Toulouse, and Bordeaux. . . . Then the king bade them be of good cheer, and offered to aid them . . . and he mounted his horse, and he took with him a host that could not be numbered, and went against the Moslems. And he came upon them at the great city of Tours. And Abdul Rahman and other prudent captains saw the disorder of the Moslem troops, who were loaded with spoil; but they did not venture to displease the soldiers by ordering them to abandon everything except their arms and war-horses. And Abdul Rahman trusted in the valor of his soldiers, and in the good fortune which had ever attended him. But such defect of discipline always is fatal to armies. So Abdul Rahman and his host attacked Tours to gain still more spoil, and they fought against it so fiercely that they stormed the city almost before the eyes of the army that came to save it. And the fury and the cruelty of the Moslems towards the inhabitants of the city were like the fury and cruelty of raging tigers. It was manifest that God's chastisement was sure to follow such excesses; and fortune thereupon turned her back upon the Moslems.

The two great hosts of the two languages and the two creeds were set in array against each other. The hearts of Abdul Rahman, his captains, and his men were filled with wrath and pride, and they were the first to begin the fight. The Moslem horseman dashed fierce and frequent forward against the battalions of the Franks, who resisted manfully, and many fell dead on either side, until the going down of the sun. Night parted the two armies: but in the grey of the morning the Moslems returned to the battle. Their cavaliers had soon hewn their way into the centre of the Christian host. But many of the Moslems were fearful for the safety of the spoil which they had stored in their tents, and a false cry arose in their ranks that some of the enemy were plundering the camp; whereupon several squadrons of the Moslem horsemen rode off to protect their tents. But it seemed as if they fled; and all the host was troubled. And while Abdul Rahman strove to check their tumult, and to lead them back to battle, the warriors of the Franks came around him, and he was pierced through with many spears, so that he died. Then all the host fled before the enemy, and many died in the flight.

Source Information: A brief Arab account of the Battle of Tours is quoted in Edward Shepherd Creasy's *The Fifteen Decisive Battles of the World from Marathon to Waterloo*, originally published in 1851. Creasy identifies the Arab writers only as "anonymous Arab chroniclers." In a footnote, he tells us that their chronicles were translated into Spanish by Don José Antonio Conde in 1820. He also says that Conde worked very hard to preserve their style and spirit so as to produce as accurate an Arab account of the Battle of Tours as possible. Document 2 is a somewhat shortened and adapted excerpt from these Arab chroniclers, as quoted in Creasy's *The Fifteen Decisive Battles of the World from Marathon to Waterloo* (London: Richard Bentley and Son, 1879), pp. 159–161.

Assessment Questions

1. Document 1 expresses a Christian and European point of view about the Battle of Tours. Document 2 offers a Muslim and Arab point of view. How does each document use emotional or colorful language to express its viewpoint?
2. "Selectivity" refers to the way an author emphasizes or leaves out information in order to stress a point of view. What does each document emphasize in explaining how this battle turned out?

Assessment 6 *Advanced Level*

Battle of Tours

★ *Craft and Structure*

- 6. (9–10)** Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.
- 6. (11–12)** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

★ *Using This Assessment*

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Assessment 6 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 6 for grades 9–10 and 11–12 combined. It asks students to note a text's point of view as expressed by looking closely at details in the text itself. These details may take the form of emotional language, distorted or exaggerated descriptions, stereotyped labeling, etc. However, even a text with a neutral tone may express bias or point of view by selectively emphasizing some facts while omitting others. Therefore, students also need to go outside the text to interpret point of view by considering sourcing information such as the author's background, purpose, and audience. In addition, students need to see that when sources express conflicting points of view they may still be reliable in certain ways—for example, by what they share in common or by backing up their claims with solid evidence.

★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the first assessment question should see that the documents use charged language and selective focus to depict the battle in different ways. The Christian/European account (Document 1) lavishes praise on “the glorious Prince Charles,” who “fought as fiercely as the hungry wolf falls upon the stag” and earned the name “‘Martel,’ . . . a hammer of iron, of steel, and of every other metal.” It focuses selectively on this leadership and the courage of the troops to explain what it characterizes as a huge and significant victory over the Muslim forces. Document 2, the Muslim/Arab account, also praises Abdul Rahman and his troops, saying, “All the nations of the Franks trembled at that terrible army.” It acknowledges that the battle was a failure but says little about whether it was important or not. Instead its selective focus is largely on a temporary lapse of discipline among the troops that caused the defeat, saying, “Such defect of discipline always is fatal to armies.” Acceptable answers to the second assessment question should note that Document 2's account is presented in a book published in 1851 in London by a European writer, Edward Shepherd Creasy. He says he has reproduced an anonymous Arab account first translated into Spanish in 1820. No record of the original account in Arabic is identified. It is possible the translations have lost some of the meaning or been distorted. The source is still useful, but best answers will see that conclusions based on it should be held tentatively and cautiously.

Battle of Tours

Directions: This exercise asks you to read two primary source documents carefully and answer questions about specific details in them. In order to better understand these documents as historical primary sources, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the two assessment questions that follow.

CCS Standard 6: (9–10) Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts. **(11–12)** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

Document 1: A Primary Source

The Muslims planned to go to Tours to destroy the Church of St. Martin, the city, and the whole country. Then came against them the glorious Prince Charles, at the head of his whole force. He drew up his host, and he fought as fiercely as the hungry wolf falls upon the stag. By the grace of Our Lord, he wrought a great slaughter upon the enemies of Christian faith, so that—as history bears witness—he slew in that battle 300,000 men, likewise their king by name Abdul Rahman. Then was he [Charles] first called “Martel,” for as a hammer of iron, of steel, and of every other metal, even so he dashed and smote in the battle all his enemies. And what was the greatest marvel of all, he only lost in that battle 1,500 men. The tents and harness [of the enemy] were taken; and whatever else they possessed became a prey to him and his followers. Endes, Duke of Aquitaine, being now reconciled with Prince Charles Martel, later slew as many of the Saracens as he could find who had escaped from the battle.

Source Information: The Battle of Tours took place in 732 CE in north-central France. In it, Frankish and Burgundian forces led by Charles Martel defeated an army of the Umayyad Caliphate led by Abdul Rahman, then the Muslim ruler of what is now Spain. For a long time, Europeans saw the battle as a decisive turning point in that Muslims never again advanced so far into Western Europe. Other historians disagree as to how significant the battle really was. This document is an excerpt adapted from one European account of the battle. The excerpt is from the *Chronicle of Saint Denis*, a large body of historical works by the monks of the Abbey of Saint-Denis in France. The passage is included in vol. 2 of *Readings in Ancient History: Illustrative Extracts from the Sources*, edited by William Stearns Davis (Boston: Allyn and Bacon, 1912–13), p. 364.

Document 2: A Primary Source

All the nations of the Franks trembled at that terrible army, and . . . the havoc made by the Moslem horsemen, and how they rode at their will through all the land of Narbonne, Toulouse, and Bordeaux. . . . Then the king bade them be of good cheer, and offered to aid them . . . and he mounted his horse, and he took with him a host that could not be numbered, and went against the Moslems. And he came upon them at the great city of Tours. And Abdul Rahman and other prudent captains saw the disorder of the Moslem troops, who were loaded with spoil; but they did not venture to displease the soldiers by ordering them to abandon everything except their arms and war-horses. And Abdul Rahman trusted in the valor of his soldiers, and in the good fortune which had ever attended him. But such defect of discipline always is fatal to armies. So Abdul Rahman and his host attacked Tours to gain still more spoil, and they fought against it so fiercely that they stormed the city almost before the eyes of the army that came to save it. And the fury and the cruelty of the Moslems towards the inhabitants of the city were like the fury and cruelty of raging tigers. It was manifest that God's chastisement was sure to follow such excesses; and fortune thereupon turned her back upon the Moslems.

The two great hosts of the two languages and the two creeds were set in array against each other. The hearts of Abdul Rahman, his captains, and his men were filled with wrath and pride, and they were the first to begin the fight. The Moslem horseman dashed fierce and frequent forward against the battalions of the Franks, who resisted manfully, and many fell dead on either side, until the going down of the sun. Night parted the two armies: but in the grey of the morning the Moslems returned to the battle. Their cavaliers had soon hewn their way into the centre of the Christian host. But many of the Moslems were fearful for the safety of the spoil which they had stored in their tents, and a false cry arose in their ranks that some of the enemy were plundering the camp; whereupon several squadrons of the Moslem horsemen rode off to protect their tents. But it seemed as if they fled; and all the host was troubled. And while Abdul Rahman strove to check their tumult, and to lead them back to battle, the warriors of the Franks came around him, and he was pierced through with many spears, so that he died. Then all the host fled before the enemy, and many died in the flight.

Source Information: A brief Arab account of the Battle of Tours is quoted in Edward Shepherd Creasy's *The Fifteen Decisive Battles of the World from Marathon to Waterloo*, originally published in 1851. Creasy identifies the Arab writers only as "anonymous Arab chroniclers." In a footnote, he tells us that their chronicles were translated into Spanish by Don José Antonio Conde in 1820. He also says that Conde worked very hard to preserve their style and spirit so as to produce as accurate an Arab account of the Battle of Tours as possible. Document 2 is a somewhat shortened and adapted excerpt from these Arab chroniclers, as quoted in Creasy's *The Fifteen Decisive Battles of the World from Marathon to Waterloo* (London: Richard Bentley and Son, 1879), pp. 159–161.

Assessment Questions

1. These documents offer two different points of view about the Battle of Tours. Explain how each document shapes its account so as to express a clear point of view about the battle and its outcome.
2. Document 2 presents an Arab account of the Battle of Tours. Using the document itself and the source information, explain why a historian might have concerns about its reliability.

Assessment 7 *Basic Level*

Islamic Art

★ *Integration of Knowledge and Ideas*

- 7. (6–8)** Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

★ *Using This Assessment*

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Assessment 7 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 7 for grades 6–8. It asks students to do something historians must do all the time—integrate evidence found in several primary sources presented in a variety of visual and textual formats.

★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the first assessment question should see that Documents 1 and 2 are highly artistic creations using no pictures of physical objects. Document 1 is a very graceful use of lettering, turning a religious statement into a work of art. Document 2 shows the surface of a building as consisting entirely of elaborate and graceful lettering and purely abstract, vegetative, or geometrical designs, but no figurative or pictorial imagery at all. Document 3 does express disapproval of “painting pictures,” though it does not specify images of Muhammad or of humans and animals in general. Document 4 is a secondary source that does note the stress in Islamic art on nonrepresentational decoration. However, it qualifies this by saying figurative art (images of actual objects) is allowed in private or secular settings but not in religious contexts.

Islamic Art

Directions: This exercise asks you to study four documents carefully and answer one question focused on what these sources have in common. In order to better understand the documents and their importance as historical evidence, read and make use of the source information located just below or next to each document itself. When you have studied the documents and the source information, answer the assessment question that follows.

CCS Standard 7: Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

Document 1: A Visual Primary Source



Photo by Abdelghani AZZI (Public domain, via Wikimedia Commons)

Source Information: Calligraphy is a highly artistic form of lettering and writing. This is an eighteenth century example from the Ottoman Empire of the forms of calligraphy common in Islamic art. This image depicts the phrase “In the name of God, Most Merciful, Most Gracious.”

Document 2: A Visual Primary Source



Photo by Wtclark (Public domain, via Wikimedia Commons)

Source Information: Much Islamic art combines calligraphy with elaborate mathematical and vegetative designs. An example of this in Islamic architecture is the Minaret at Qutb Minar in Delhi, India.

Document 3: A Written Primary Source

Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: Those who paint pictures would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created.

Source Information: At times, some Muslim societies have opposed the artistic use of visual images of Muhammad, or of humans and of other animals in general. This document is the hadith *Sahih Muslim* vol. 3 no. 5268. It is one of a very few hadiths that seem to condemn the use of visual images in art.

Document 4: A Secondary Source

Another characteristic of Islamic art is a preference for covering surfaces with patterns composed of geometric or vegetal elements. . . . This type of nonrepresentational decoration may have been developed to such a high degree in Islamic art because of the absence of figural imagery, at least within a religious context.

Contrary to a popular misconception, however, figural imagery is an important aspect of Islamic art. Such images occur primarily in secular and especially courtly arts and appear in a wide variety of media and in most periods and places in which Islam flourished. It is important to note, nevertheless, that representational imagery is almost invariably restricted to a private context. Figurative art is excluded from the decoration of religious monuments. This absence may be attributed to an Islamic antipathy toward anything that might be mistaken for idols or idolatry, which are explicitly forbidden by the Qur'an.

Source Information: This document is a brief excerpt on Islam and art from the "Introduction" on the website Islamic Art at the Los Angeles County Museum of Art.

Assessment Question

Using each of these documents, explain how Muslims' concerns about the use of pictorial images in art influenced Islamic art over the centuries. Refer to all four sources to support your answer.

Assessment 7 *Advanced Level*

Islamic Art

★ *Integration of Knowledge and Ideas*

- 7. (9–10)** Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.
- 7. (11–12)** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

★ *Using This Assessment*

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Assessment 7 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 7 for grades 9–10 and 11–12 combined. It asks students to do something historians must do all the time—integrate evidence found in a wide variety of primary sources presented in many visual and textual formats. It also asks them to judge the relative strengths and weaknesses of visual as compared with written sources.

★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the first assessment question should see that Documents 1 and 2 are highly artistic creations using no pictures of physical objects. Document 1 is a very graceful use of lettering, turning a religious statement into a work of art. Document 2 shows the surface of a building as consisting entirely of elaborate and graceful lettering and purely abstract, vegetative, or geometrical designs, but no pictorial imagery at all. Document 3 does express disapproval of “painting pictures,” though it does not specify images of Muhammad or of humans and animals in general. Document 4 is a secondary source that notes the emphasis in Islamic art on nonrepresentational decoration, but it qualifies that by saying figurative art (images of actual objects) is allowed in private or secular settings but not in religious contexts. Acceptable answers to the second assessment question may vary. Some may note the point in Document 4 regarding concerns about idolatry. Monotheistic religions that depict an invisible god over and above nature may see any visual representation as distorting God’s nature or replacing God with an idol to worship. Other explanations are possible, so this is a topic for debate.

Islamic Art

Directions: This exercise asks you to study four documents carefully and answer two questions focused on what these sources have in common. In order to better understand the documents and their importance as historical evidence, read and make use of the source information located just below or next to each document itself. When you have studied the documents and the source information, answer the assessment questions that follow.

CCS Standard 7: (9–10) Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text. **(11–12)** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

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Source Information: This document is a brief excerpt on Islam and art from the "Introduction" on the website Islamic Art at the Los Angeles County Museum of Art.

Assessment Questions

1. Using each of these four documents, explain how Muslims' concerns about the use of figurative or pictorial images in art influenced Islamic art over the centuries. Cite details from each source to support your answer.
2. There have been times in past centuries when various groups of Christians and Jews, as well as Muslims, had deep reservations about the use of images for religious purposes. Why do you think these three monotheistic faiths had such concerns?

Assessment 8 *Basic Level***Averroës (Ibn-Rushd)**★ *Integration of Knowledge and Ideas*

8. (6–8) Distinguish among fact, opinion, and reasoned judgment in a text.

★ *Using This Assessment*

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Assessment 8 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 8 for grades 6–8. It asks students to pay attention to the way a text reasons about its factual claims and to distinguish between these and expressions of opinion. This could mean paying close attention to the factual evidence offered or to the reasoning process and logic used to support a claim—as well as being able to distinguish these from the text's biases or expressions of opinion. This activity assesses the students' ability to read closely in order to understand a text in these ways.

★ *Evaluating Student Responses to This Assessment*

Responses to the first assessment question should see that Averroës's basic reasoning is presented in the first few sentences of the passage. He says that to know God (the "Creator"), one must know his creation—that is, one must understand the universe God made. The way to know the universe is to observe it and use reason to understand it. The implication is that without reason, faith in God alone does not lead to a full knowledge either of creation or its creator. Answers to the second assessment question should note that Averroës quotes many passages from the Koran that he says "encourage the use of observation of creation." In other words, his evidence is based on the authority of the Koran itself, not any other, secular source. Best answers will note that the passages from the Koran are not explicit, and do not mention the use of reason specifically. Averroës mostly has to infer his conclusions from these brief statements.

Averroës (Ibn-Rushd)

Directions: This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

CCS Standard 8: Distinguish among fact, opinion, and reasoned judgment in a text.

A Primary Source Document

We maintain that the business of philosophy is nothing other than to look into creation and to ponder over it in order to be guided to the Creator—in other words, to look into the meaning of existence. For the knowledge of creation leads to awareness of the Creator, through the knowledge of the created. The more perfect becomes the knowledge of creation, the more perfect becomes the knowledge of the Creator. The [Islamic] Law encourages and exhorts us to observe creation. Thus, it is clear that this is to be taken either as a religious injunction or as something approved by the Law. But the Law urges us to observe creation by means of reason and demands the knowledge thereof through reason. This is evident from different verses of the Qur'an. For example, the Qur'an says: "Wherefore take example from them, you who have eyes" [Qur'an 49:2]. That is a clear indication of the necessity of using the reasoning faculty, or rather both reason and religion, in the interpretation of things. Again it says: "Or do they not contemplate the kingdom of heaven and earth and the things which God has created" [Qur'an 7:184]. This is a plain exhortation to encourage the use of observation of creation. And remember that one whom God especially distinguishes in this respect, Abraham, the prophet. For He says: "And this did we show unto Abraham: the kingdom of heaven and earth" [Qur'an 6:75]. Further, He says: "Do they not consider the camels, how they are created; and the heaven, how it is raised" [Qur'an 88:17]. Or, still again: "And (who) meditate on the creation of heaven and earth, saying, O Lord you have not created this in vain" [Qur'an 3:176]. There are many other verses on this subject: too numerous to be enumerated.

Now, it being established that the Law makes the observation and consideration of creation by reason obligatory . . . this can only be done through reason. Thus we must look into creation with the reason. Moreover, it is obvious that the observation which the Law approves and encourages must be of the most perfect type, performed with the most perfect kind of reasoning.

Source Information: Ibn-Rushd (1126–1198 CE), known in Europe as Averroës, was a Muslim scholar and judge who mastered several areas of knowledge, including logic, medicine, and astronomy. He became known in Europe as the greatest Arab commentator on Aristotle. In this document, Averroës discusses a central question for Muslim scholars—the question of whether faith and reason can always work in harmony. This document is a slightly shortened excerpt from *The Philosophy and Theology of Averroës, Tractacta*, translated from Arabic by Mohammad Jamil-Ub-Behman Barod (Baroda: Manibhai Mathurbhal Gupta, 1921), pp. 14–16.

Assessment Questions

1. Averroës says scholars strengthen religious faith when they use reason to attain knowledge. Explain why he thinks reason and faith are compatible in that way?
2. In the second half of the passage, Averroës supports his claim with what he considers solid evidence. What is that evidence, and how solid do you think it is?

Assessment 8 *Advanced Level*

Averroës (Ibn-Rushd)

★ *Integration of Knowledge and Ideas*

- 8. (9–10)** Assess the extent to which the reasoning and evidence in a text support the author's claims.
- 8. (11–12)** Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.

★ *Using This Assessment*

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Assessment 8 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 8 for grades 9–10 and 11–12 combined. It asks students to pay attention to the way a text backs up or seeks to explain its factual claims. This could mean paying close attention to the factual evidence offered in the text as compared with expressions of opinion. Or it could mean attention to the reasoning process and logic used to support a claim. It may also require students to examine underlying assumptions and bias in order to see how they shape or distort the reasoning process presented by the text. This activity assesses the students' ability to read closely in order to understand a text in these ways.

★ *Evaluating Student Responses to This Assessment*

Responses to the first assessment question should see that Averroës defines philosophy as the use of reason to understand “creation” and the meaning of existence. In his view, knowledge of creation—the universe that God made—leads to a knowledge of God, the Creator. The way to know the universe is to observe it and use reason to understand it. An implication may be that faith in God alone, without reason, does not lead to a full knowledge either of creation or the Creator. As evidence in support of his views, Averroës quotes many passages in the Koran that in his view “encourage the use of observation of creation.” In other words, his evidence is based mainly on the authority of the Koran itself, not any other, secular source. Answers to the second assessment question may note that the passages Averroës quotes from the Koran are not explicit and not always clear. Averroës has to infer his conclusions from them. A critic could interpret these passages differently, pointing out that none explicitly call for the use of reason as a way to understand the world. For example, some might see the call to “contemplate . . . the things which God has created” as asking only that we adopt a sense of awe or respect about the creation, not a reasoned understanding of it.

Averroës (Ibn-Rushd)

Directions: This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

CCS Standard 8: (9–10) Assess the extent to which the reasoning and evidence in a text support the author’s claims. **(11–12)** Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information.

A Primary Source Document

We maintain that the business of philosophy is nothing other than to look into creation and to ponder over it in order to be guided to the Creator—in other words, to look into the meaning of existence. For the knowledge of creation leads to awareness of the Creator, through the knowledge of the created. The more perfect becomes the knowledge of creation, the more perfect becomes the knowledge of the Creator. The [Islamic] Law encourages and exhorts us to observe creation. Thus, it is clear that this is to be taken either as a religious injunction or as something approved by the Law. But the Law urges us to observe creation by means of reason and demands the knowledge thereof through reason. This is evident from different verses of the Qur’an. For example, the Qur’an says: “Wherefore take example from them, you who have eyes” [Qur’an 49:2]. That is a clear indication of the necessity of using the reasoning faculty, or rather both reason and religion, in the interpretation of things. Again it says: “Or do they not contemplate the kingdom of heaven and earth and the things which God has created” [Qur’an 7:184]. This is a plain exhortation to encourage the use of observation of creation. And remember that one whom God especially distinguishes in this respect, Abraham, the prophet. For He says: “And this did we show unto Abraham: the kingdom of heaven and earth” [Qur’an 6:75]. Further, He says: “Do they not consider the camels, how they are created; and the heaven, how it is raised” [Qur’an 88:17]. Or, still again: “And (who) meditate on the creation of heaven and earth, saying, O Lord you have not created this in vain” [Qur’an 3:176]. There are many other verses on this subject: too numerous to be enumerated.

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Source Information: Ibn-Rushd (1126–1198 CE), known in Europe as Averroës, was a Muslim scholar and judge who mastered several areas of knowledge, including logic, medicine, and astronomy. He became known in Europe as the greatest Arab commentator on Aristotle. In this document, Averroës discusses a central question for Muslim scholars—the question of whether faith and reason can always work in harmony. This document is a slightly shortened excerpt from *The Philosophy and Theology of Averroës, Tractata*, translated from Arabic by Mohammad Jamil-Ub-Behman Barod (Baroda: Manibhai Mathurbhal Gupta, 1921), pp. 14–16.

Assessment Questions

1. Some Muslim religious leaders saw Averroës's ideas as a threat to Islam. Averroës did not agree. Summarize his reasoning in this passage and the evidence he offers in support of his position.
2. How might his opponents have challenged his use of the verses he cites from the Koran in support of his view?

Assessment 9 *Basic Level*

Ordinance of ‘Umar

★ *Integration of Knowledge and Ideas*

9. (6–8) Analyze the relationship between a primary and secondary source on the same topic.

★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their world history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 9 is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 9 for grades 6–8. It asks students to understand the relationship between primary and secondary sources. This means students must know the difference between the two kinds of sources—that primary sources provide the evidence for secondary source claims and interpretations. This should lead them to adopt a critical approach to secondary sources themselves. That is, such secondary accounts should not be regarded as final and complete. They are interpretations of the past, not the past itself. Students should learn to weigh secondary source accounts against the relevant primary source evidence.

★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question may vary and should be debated. The regulations focus heavily on limiting public demonstrations of faith by these religions and on preventing them from showing, expanding, or promoting their churches or religious practices too openly. The regulations also seem designed to ensure displays of deference to Muslims in many ways. They may have encouraged some Christians and Jews to convert to Islam, but they do not force anyone to convert. Nor do they restrict other religious groups from maintaining their beliefs or worshipping in their own ways in private. Answers to the second assessment question also may vary. The passage indicates that there is a good deal of uncertainty among historians about when the Ordinance of ‘Umar was actually formulated and imposed. It suggests early caliphs like ‘Umar were more tolerant than the ordinance might seem, but that later ones were sometimes less tolerant. Overall, the passage assesses Islam positively in its dealings with other faiths. However, the passage also raises more questions than it answers, both about Islam in its relations with other religions and about the reliability of documentary evidence from that time in the past.

Ordinance of ‘Umar

Directions: This exercise asks you to read two documents carefully and answer questions about specific details in them. One document is a primary source and the other is a secondary source. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

CCS Standard 9: Analyze the relationship between a primary and secondary source on the same topic.

Document 1: A Primary Source

When you marched against us, we asked of you protection for ourselves, our families, our possessions, and our co-religionists; and we made this stipulation with you, that we will not erect in our city or the suburbs any new monastery, church, cell or hermitage; that we will not repair any of such buildings that may fall into ruins, or renew those that may be situated in the Muslim quarters of the town; that we will not refuse the Muslims entry into our churches either by night or by day; that we will open the gates wide to passengers and travelers; that we will receive any Muslim traveler into our houses and give him food and lodging for three nights; that we will not harbor any spy in our churches or houses, or conceal any enemy of the Muslims; that we will not teach our children the Qur’an; that we will not make a show of the Christian religion nor invite any one to embrace it; that we will not prevent any of our kinsmen from embracing Islam, if they so desire. That we will honor the Muslims and rise up in our assemblies when they wish to take their seats; that we will not imitate them in our dress, either in the cap, turban, sandals, or parting of the hair; that we will not make use of their expressions of speech, nor adopt their surnames; that we will not ride on saddles, or gird on swords, or take to ourselves arms or wear them, or engrave Arabic inscriptions on our rings; that we will not sell wine; that we will shave the front of our heads; that we will keep to our own style of dress, wherever we may be; . . . that we will not display the cross upon our churches or display our crosses or our sacred books in the streets of the Muslims, or in their market-places; that we will strike the bells in our churches lightly; that we will not recite our services in a loud voice when a Muslim is present; that we will not carry Palm branches [on Palm Sunday] or our images in processions in the streets; that at the burial of our dead we will not chant loudly or carry lighted candles in the streets of the Muslims or their market places; that we will not take any slaves that have already been in the possession of Muslims, nor spy into their houses; and that we will not strike any Muslim.

All this we promise to observe, on behalf of ourselves and our co-religionists, and receive protection from you in exchange; and if we violate any of the conditions of this agreement, then we forfeit your protection and you are at liberty to treat us as enemies and rebels.

Source Information: This document is a part of the Ordinance of ‘Umar. That ordinance was a set of rules regulating the behavior of Jews and Christians in the lands the Muslims conquered starting in the 600s CE. The ordinance is written as a statement by the regulated groups themselves in which they agree to certain restrictions. This ordinance was said to have been issued in 637 by Caliph ‘Umar I, after the Arab

conquest of Christian Syria and Palestine. There are different versions of it, and many historians now think it actually dates from about the ninth century. Document 1 is a slightly shortened and adapted excerpt of the Ordinance of 'Umar as quoted in T. W. Arnold's *The Preaching of Islam: A History of the Propagation of the Muslim Faith* (Westminster, UK: Archibald Constable and Co., 1896), pp. 52–53.

Document 2: A Secondary Source

A tribute was imposed upon [the Christians] of five dinars for the rich, four for the middle class and three for the poor. In company with the [Christian] Patriarch, [Islam's Caliph] 'Umar visited the holy places, and it is said while they were in the Church of the Resurrection, as it was the appointed hour of prayer, the Patriarch bade the Caliph offer his prayers there. But the Caliph thoughtfully refused, saying that if he were to do so, his followers might afterwards claim it as a place of Muslim worship.

For such thoughtfulness, it is hard to find parallels in the later history of the Christians under Muslim rule, or for the generosity of the Caliph Mu'āwiyah (661–680), who rebuilt the great Church of Edessa at the pleading of his Christian subjects. But, as a general rule, the behavior of the Caliphs towards their Christian subjects has been guided by principles of toleration, and (if we except particular periods of persecution, such as the reign of Al Mutawakkil), the only restrictions imposed were those found in the so-called Ordinance of 'Umar.

This formula is traditionally said to have been the one adopted by the Christian cities that submitted to the Muslim army. But none of the earliest Muslim historians give it, and Sir William Muir [a British historian] doubts its authenticity, and he considers that it contains oppressive terms that are more characteristic of later times than of the reign of the tolerant 'Umar.

Source Information: This document deals with the attitudes of Muslim caliphs toward Christians, Jews and other non-Muslims in their realm. The excerpt is adapted from T. W. Arnold's *The Preaching of Islam: A History of the Propagation of the Muslim Faith* (Westminster, UK: Archibald Constable and Co., 1896), pp. 51–52. The book is a secondary source, as is this excerpt. Although Document 1 is also from this book, it is a primary source reproduced in the book as a long quotation.

Assessment Questions

1. Based on Document 1, explain why you think Muslim rulers came up with the Ordinance of 'Umar. That is, what did they want its regulations to achieve?
2. What questions does Document 2 raise in your mind about the role of the Ordinance of 'Umar in Islam's early centuries?

Assessment 9 *Advanced Level*

Ordinance of ‘Umar

★ *Integration of Knowledge and Ideas*

- 9. (9–10)** Compare and contrast treatments of the same topic in several primary and secondary sources.
- 9. (11–12)** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

★ *Using This Assessment*

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Assessment 9 is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 9 for grades 9–10 and 11–12 combined. It asks students to understand the relationship between primary and secondary sources. This means students must know the difference between the two kinds of sources—that primary sources provide the evidence for secondary source claims and interpretations. This should lead them to adopt a critical approach to secondary sources themselves. That is, such secondary accounts should not be regarded as final and complete. They are interpretations of the past, not the past itself. Students should learn to weigh secondary source accounts against the relevant primary source evidence.

★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question may vary. The regulations focus heavily on limiting public demonstrations of faith by these religions and on preventing them from showing, expanding, or promoting their churches or religious practices too openly. Examples of this are limits on repairing churches or building new ones, dress restrictions, limits on displaying crosses or other religious symbols, restrictions on trying to win new converts, etc. The ordinance also demands forms of deference to Muslims, such as giving them food and shelter when they are traveling, honoring them in public, not imitating them in dress or appearance, etc. The ordinance does not demand conversion to Islam, however, nor does it restrict Christian or Jewish religious practices conducted in less visible ways. Answers to the second assessment question are likely to vary. The passage indicates a good deal of uncertainty among historians about when the Ordinance of ‘Umar was actually formulated and imposed. Overall, it assesses Islam positively in its dealings with other faiths. However, the passage raises many questions about Islam in its relations with other religions and about the reliability of the documentary evidence. Assessing the Ordinance of ‘Umar could depend on one’s judgment as to how burdensome its rules are and what their actual purpose is.

Ordinance of ‘Umar

Directions: This exercise asks you to read two documents carefully and answer two questions about specific details in them. One document is a primary source and the other is a secondary source. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

CCS Standard 9: (9–10) Compare and contrast treatments of the same topic in several primary and secondary sources. **(11–12)** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

Document 1: A Primary Source

When you marched against us, we asked of you protection for ourselves, our families, our possessions, and our co-religionists; and we made this stipulation with you, that we will not erect in our city or the suburbs any new monastery, church, cell or hermitage; that we will not repair any of such buildings that may fall into ruins, or renew those that may be situated in the Muslim quarters of the town; that we will not refuse the Muslims entry into our churches either by night or by day; that we will open the gates wide to passengers and travelers; that we will receive any Muslim traveler into our houses and give him food and lodging for three nights; that we will not harbor any spy in our churches or houses, or conceal any enemy of the Muslims; that we will not teach our children the Qur’an; that we will not make a show of the Christian religion nor invite any one to embrace it; that we will not prevent any of our kinsmen from embracing Islam, if they so desire. That we will honor the Muslims and rise up in our assemblies when they wish to take their seats; that we will not imitate them in our dress, either in the cap, turban, sandals, or parting of the hair; that we will not make use of their expressions of speech, nor adopt their surnames; that we will not ride on saddles, or gird on swords, or take to ourselves arms or wear them, or engrave Arabic inscriptions on our rings; that we will not sell wine; that we will shave the front of our heads; that we will keep to our own style of dress, wherever we may be; . . . that we will not display the cross upon our churches or display our crosses or our sacred books in the streets of the Muslims, or in their market-places; that we will strike the bells in our churches lightly; that we will not recite our services in a loud voice when a Muslim is present; that we will not carry Palm branches [on Palm Sunday] or our images in processions in the streets; that at the burial of our dead we will not chant loudly or carry lighted candles in the streets of the Muslims or their market places; that we will not take any slaves that have already been in the possession of Muslims, nor spy into their houses; and that we will not strike any Muslim.

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Source Information: This document is a part of the Ordinance of ‘Umar. That ordinance was a set of rules regulating the behavior of Jews and Christians in the lands the Muslims conquered starting in the 600s CE. The ordinance is written as a statement by the regulated groups themselves in which they agree

to certain restrictions. This ordinance was said to have been issued in 637 by Caliph ‘Umar I, after the Arab conquest of Christian Syria and Palestine. There are different versions of it, and many historians now think it actually dates from about the ninth century. Document 1 is a slightly shortened and adapted excerpt of the Ordinance of ‘Umar as quoted in T. W. Arnold’s *The Preaching of Islam: A History of the Propagation of the Muslim Faith* (Westminster, UK: Archibald Constable and Co., 1896), pp. 52–53.

Document 2: A Secondary Source

A tribute was imposed upon [the Christians] of five dinars for the rich, four for the middle class and three for the poor. In company with the [Christian] Patriarch, [Islam’s Caliph] ‘Umar visited the holy places, and it is said while they were in the Church of the Resurrection, as it was the appointed hour of prayer, the Patriarch bade the Caliph offer his prayers there. But the Caliph thoughtfully refused, saying that if he were to do so, his followers might afterwards claim it as a place of Muslim worship.

For such thoughtfulness, it is hard to find parallels in the later history of the Christians under Muslim rule, or for the generosity of the Caliph Mu’awiyah (661–680), who rebuilt the great Church of Edessa at the pleading of his Christian subjects. But, as a general rule, the behavior of the Caliphs towards their Christian subjects has been guided by principles of toleration, and (if we except particular periods of persecution, such as the reign of Al Mutawakkil), the only restrictions imposed were those found in the so-called Ordinance of ‘Umar.

This formula is traditionally said to have been the one adopted by the Christian cities that submitted to the Muslim army. But none of the earliest Muslim historians give it, and Sir William Muir [a British historian] doubts its authenticity, and he considers that it contains oppressive terms that are more characteristic of later times than of the reign of the tolerant ‘Umar.

Source Information: This document deals with the attitudes of Muslim caliphs toward Christians, Jews and other non-Muslims in their realm. The excerpt is adapted from T. W. Arnold’s *The Preaching of Islam: A History of the Propagation of the Muslim Faith* (Westminster, UK: Archibald Constable and Co., 1896), pp. 51–52. The book is a secondary source, as is this excerpt. Although Document 1 is also from this book, it is a primary source reproduced in the book as a long quotation.

Assessment Questions

1. Choose at least three details from Document 1 that you think best illustrate what Muslim rulers hoped the Ordinance of ‘Umar could achieve.
2. Do you agree with Document 2’s point of view regarding Muslim relations with other religions in Islam’s early centuries? Why or why not?

Writing Assessment 1

The Rise and Spread of Islam

★ The College and Career Readiness Anchor Standard for Writing

1. Write arguments to support claims in an analysis of substantive topics or texts using valid reasoning and relevant and sufficient evidence.

This standard is the basis for the corresponding No. 1 Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects.

★ Using This Assessment

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Writing Assessment 1 is designed to measure students' ability to master the skills described in the College and Career Readiness Anchor Standard for Writing 1. The Anchor Standards are the basis on which the various Common Core History/Social Studies Standards are based. This assessment asks students to write an essay that makes meaningful claims and that develops those claims using relevant evidence and sound reasoning. The essay should make clear the strengths and limitations of the claims it makes while also considering possible challenges or counter claims.

★ Evaluating Student Responses to Writing Assignment 1

Essays for this assignment should be scored according to these criteria.

- How well does the essay state a claim addressing all elements of the prompt?
- Does the essay use evidence from all or most of the documents assigned for this task?
- Is the evidence explained effectively using careful reasoning and a logical flow of one idea to the next?
- Does the essay defend the claim in relation to any relevant alternative claims?
- Are ideas presented using precise language, effective transitions, and domain-specific vocabulary?
- Does the essay include an effective conclusion supporting its claims?
- How well does the essay follow rules of usage, spelling, and punctuation?

The Rise and Spread of Islam

The Standard: Write a brief essay that presents a well-reasoned argument focused on historical content.

The Question

Using your background history knowledge and the primary source documents listed here, explain why you do or do not agree with the following statement:

"Islam's golden age was possible not because of its certainty about its own ideas but because of its openness to the ideas and achievements of others."

Documents: Base your essay on your general background knowledge and all of the primary and secondary source documents in *The Rise and Spread of Islam* Assessments.

Instructions

- Write a brief, well-organized essay that includes an introduction, one to three internal paragraphs, and a conclusion.
- Introduce a specific claim that you can defend in response to the question.
- Support your claim with an argument based on evidence from the documents and sound reasoning about that evidence.
- Consider other possible claims that may differ from your own.
- Include related outside information based on your background knowledge of history.
- Use transitions and a logical arrangement of ideas to connect all parts of your essay to the claim you are making.
- Write a conclusion that follows from the argument your essay has made.

Writing Assessment 2

The Rise and Spread of Islam

★ The College and Career Readiness Anchor Standard for Writing

2. Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

This standard is the basis for the corresponding No. 2 Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects.

★ Using This Assessment

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Writing Assessment 2 is designed to measure students' ability to master the skills described in the College and Career Readiness Anchor Standard for Writing 2. The Anchor Standards are the basis on which the various Common Core History/Social Studies Standards are based. This assessment asks students to write an essay that uses sources effectively to provide strong support and evidence clarifying and explaining a central idea or set of ideas and concepts.

★ Evaluating Student Responses to Writing Assignment 2

Essays for this assignment should be scored according to these criteria.

- How well does the introduction address the prompt with a clear, well-defined central idea and a preview of supporting ideas?
- Does the essay use evidence from many of the documents assigned for this task?
- Is the evidence used effectively to support the essay's key ideas and concepts?
- Does the essay engage in careful reasoning and a logical flow of one idea to the next?
- Are ideas presented using precise language, effective transitions, and domain-specific vocabulary?
- Does the essay include an effective conclusion supporting its key ideas?
- How well does the essay follow rules of usage, spelling, and punctuation?

The Rise and Spread of Islam

The Standard: Write an informative/explanatory essay clearly describing and explaining historical events and trends.

The Question

Islam spread as a part of a great empire built by conquering armies spreading out from Arabia. In time, it unified a region in much more than a military sense. That unity rested on Islam and its teachings. However, it also adapted to, absorbed, and built upon the accomplishments of the other great civilizations near it. Most of the primary source documents in this set of assessments illustrate this theme of unity and diversity in the rise of Islam. Your task in this assignment is to choose from among these sources the *five* that you think best illustrate this theme. Using these sources, write an essay explaining the way these Muslim societies achieved a dynamic cultural and intellectual diversity with the unity of Islamic belief and practice.

Documents: Base your essay on your general background knowledge and on your selection of sources from all the primary source documents in *The Rise and Spread of Islam* Assessments.

Instructions

- Write a brief, well-organized essay that includes an introduction, one to three internal paragraphs, and a conclusion.
- Introduce the topic with a clear, well-defined central idea, and preview in a general way other key ideas your essay will develop.
- Support each of your key ideas with evidence from many of the documents and with sound reasoning about that evidence.
- Include related outside information based on your background knowledge of history.
- Use transitions and a logical arrangement of ideas to connect the major parts of your essay.
- Write a conclusion that follows from and summarizes the main points your essay has made.

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