A: Please identify the following in a few sentences / keywords, emphasizing their significance for religion. (4%/ 2 minutes each)
1. Kabah
2. 587 BCE
3. 632 CE
4. 1492 CE
5. Anselm of Canterbury
6. Sufism
7. crusades
8. 1453 CE
9. Sunnis
10. People of the Book

B: Essays  (Please answer two of the following three questions in essays [15 minutes/ 30 % each])
1. Discuss the early development of Islam from the 7th to the 10th century.
2. Outline the development of Judaism after the Roman Jewish war (66-70 CE) in broad strokes.
3. Discuss Jewish attitudes toward non-Jews, and Muslim attitudes toward non-Muslims.
1) **Kabah**: the cube-shaped shrine at the heart of Mecca. Muslims believe it was built by Abraham. At the time period right before Islam, it housed over 360 deities, but eventually it would be cleansed out. Now it is part of the focus of the Haji to Mecca (one of the 5 pillars of Islam).

2) **587 BCE**: The year Nebuchadnezzar conquered Jerusalem and destroyed the temple. He also exiled the Israelites to Babylon. Cyrus (Persian) would install the Israelites and rebuild the temple.

3) **632 CE**: This is the year of the farewell pilgrimage (the basis of the hajj). It is also the year Muhammad died and revelation ceased. Abu Bakr then became Muhammad's 1st successor (Caliph).

4) **1492 CE**: The year that the Spanish Jews and Moors were finally kicked out of Spain. This is after they had been mistreated and oppressed for years before 1492.

5) **Anselm of Canterbury**: He wrote *Why God Became Man* explaining humanity's need for atonement from both God and Man — Jesus. He also supported ontological proofs for God: God is that of which nothing greater can be thought of.
6) Sufism: A sect of Islam that focuses on obtaining closeness with God. Mysticism, anti-materialism, and anti-legalism are all an important part of Sufism. Sufis (like al-Ghazali) also believe in denying self (abolition of self-consciousness) and obtaining spiritual union with God (tawhid).

7) Crusades: The first Crusade from 1096-1099 was put forth in an attempt to gain control over the Holy Land. Crusaders were often vicious and brutal—killing Jews, Muslims, and at times, other Christians. The Crusades even stimulated a separation in Western Christianity.

8) 1453 CE: This is the year that the Ottomans conquered Constantinople (Christian city). This event caused the end of the Byzantine empire.

9) Sunnis: A division of Islam that looked to the caliph for authority. After Muhammad's death (632 BCE), there was tension over who should succeed him. One group thought Abu Bakr should succeed (Sunnis), but one group thought Ali should because he was of the household of Muhammad (Shiites). This division would continue to cause tension within Islam.

10) People of the Book: Muslims consider Jews and Christians to be People of the Book or Ahl al-Kitaab. They claim that both have scriptures from God, but that these scriptures contain some corruption (tawqif), while the Quran contains none. People of the Book (Jews and Christians) were granted minor status (dhimmis).
B. Essay

2) From the 7th to the 10th century, many developments occurred in Islam grew from a small group of followers of a 7th prophet to an large and influential "nation." The developments over those centuries were both historical and theological, but each contributed to what Islam became and is today. Some of the major developments include the state of Mecca before Muhammad, events during Muhammad's life, the period of the 4 rightly Guided Caliphs, and the Umayyad Caliphate and the Abbasid Dynasty.

First, before even before the beginning of Muhammad's revelations, Mecca was an important city. It was a center of trade, so many travelers and merchants would pass through the city. This was important because when Muhammad began to speak his revelations many would hear them—-including many who did not even live in the city. Moreover, Mecca was important because of the Ka'bah, the cubed-shaped shrine that at the time housed over 360 deities; therefore, many traveled to the city to visit the Ka'bah. Again, the more that many visitors would be in Mecca, and furthermore the Ka'bah would become significant within Islamic tradition. Finally, Mecca is important in the early development of Islam because of the monotheistic - proto - Monothelist that some say were the roots of Islam. These groups, that was neither affiliated to Jews or Christians, helped pave the way for another monotheistic religion.
Islam that occurred during Muhammad’s life, which are the basis for much of Islamic tradition, belief, and development. First, Muhammad received his first revelation in 610 CE. From that point on till 613 CE there was a period of silent Islam. Then in 613 Muhammad received the Message to “Arise and Warn,” so public announcement of the Revelations began. After a period of boycott of his tribe (c. 616–618), Muhammad and approximately 70 families moved to Yathrib (later to be called Medina). There they formed theummah (community), which originally included Jewish tribes. The development of the ummah helped establish the type of community Muhammad was looking for. Then in 632 the ummah went on a farewell Pilgrimage to Mecca - the Basis for the Hajj, one of the Five Pillars of Islam. In that same year Muhammad died, and revelations ceased.

The period after Muhammad’s death, during the 4 High Caliphs, also impacted the early development of Islam. It was during this time that divisions between those who supported his Califhs and those who supported the authority of the Ummah began to arise. This division would stimulate the conflict between Sunni, supporting Abu Bakr, and Shiites, supporting Ali. Also, during this period many battles occurred that challenged Islam; however, for the most part, Muslims were able to enter...
a long series of conflicts. This period, which ended with the death of Ali (the 4th Rightly Guided Caliph), was one of the most significant time periods for Islam.

After the 4 Rightly Guided Caliphs, the time of the Umayyad Caliphs began, which would then lead into the Abbasid dynasty. It was during this time that Islam really began to spread. In fact, it spread quite rapidly, even into areas of Spain.

Also during this period, the traditions and beliefs of Islam began to be firmly established. For example, the revelations of Muhammad and tradition of Muhammad were written down, preserved, ordered and followed. So, it seems that during these time periods, up to the 10th century, even dramatically influenced the early development of Islam.

The state of Medina was even before Muhammad, Muhammad's life and actions, the period of the 4 Rightly Guided Caliphs, and the Umayyad Caliphs and Abbasid dynasty all influenced the early development of Islam.

also: Islam / Sharia development.

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3) In many ways, Jewish attitudes towards Non-Jews are similar to Muslim attitudes toward non-Muslims. However, each group has important theological reasons for believing what they do about these outsiders their faith.

First, what are some Jewish attitudes towards Non-Jews? Much of their feelings concerning this issue can be explained through the tradition of the covenant of Noah. Jews tend to feel that they have been given many laws, by God, that they need to follow. However, they also seem to believe that further, Non-Jews, have their own laws that they must follow as well. Moreover, many Jews are of the belief that they should follow the laws that God has given them and allow Gentiles to follow theirs. Clearly, this attitude leads to a de-emphasis on conversion (especially in comparison to a faith like Christianity). Nevertheless, Jews do believe they have a special place in God’s kingdom—they are “God’s chosen people” whether that may seem a mistake. For example, they feel they have been given a special land by God. Thus, Jewish attitudes towards Non-Jews appears to be one that considers each group’s place in God’s kingdom (this can be seen in the example of the Muslims in Paradise).

Muslim attitudes towards Non-Muslim is similar. For example, Muslims believe that each group of people in history has been sent a
which Muslims consider people of the Book, or ahle al-kitab. Many Muslims would claim, for instance, that the scriptures of Jews and Christians is mostly right, except for some corruption (ta'awuf). Therefore, they would not necessarily need to convert or condemn these faiths. However, Muslims have a different attitude towards polytheists (idolaters). They consider this wrong (see the doctrine of tawafq: it is seen as three gods - a wrong within Islam, there is acceptance of Jews and Christians (and other groups/people of the Book), as seen in Muhammad's attempt to include the Jewish community of Medina within the community. Within Islam, there is acceptance of Jews and Christians (and other groups/people of the Book), as seen in Muhammad's attempt to include the Jewish community of Medina within the community. But this is some notion of conversion, and it is this idea that helped spread Islam throughout the 8th, 9th, and 10th centuries (and onwards). Jews and Muslims seem to place less of an emphasis on conversion than a religion like Christianity does; however, conversions did and do occur to other faiths. Moreover, for the most part, Jews and Muslims (at least theologically) appear to be fairly accepting of other faiths, especially Christian faith.