B: Essays  (Please answer the following two questions in essays [15 minutes/ 30 % each])

1. Describe in very broad fashion the spread of Islam (both as a political and religious reality) in the Middle East from the 7th century to the time of the crusades. What are some of the factors that contributed to the political and religious spread? What other factors might have inhibited the religious spread?

2. Describe the historical development of different religious minorities under the Ottoman Empire. What were some of the factors that influenced the growth or decline of these minorities?
The spread of Islam from Muhammad's time to 1095, the time of the 1st crusade, was one of rapid political expansion followed by a slow integration of the indigenous population, starting with the cities, into the Islamic culture.

Territorially by the end of Muhammad's life, most of the Arabian Peninsula had been united under Islam. This was the one place where religious uniformity was forcibly effected. The 3rd Caliph, Umar II, expelled most Christians and Jews. After Muhammad's death, 3 centuries of rapid political expansion took Egypt and the Levant. The Umayyads (the 1st Caliphate) moved their capital to Syria. The fall of Egypt was helped by what had been a crumbling Latin-Crusadized civilization for centuries in North Africa. Their re-expansion into the Levant and later Iran was greatly aided by the century-old conflict of Byzantium and Persia. Both Empires coveted the Levant and were in a weakened state. Also, the history of Byzantine oppression of non-Chalcedonians (mainly Nestorians, Jacobites, and Copts) made these people view their new conquerors as religious liberators with the new theological freedom they had.
The Muslim conquerors were also greatly aided by their efficient and tolerant administration of the new lands which gave the indigenous peoples a greatly desired stability. The most notable political event was the Abbasid succession in 750 and the moving of the Caliphate to Baghdad.

The religious spread was much slower, but no less effective than the political spread. Despite a general tolerance and good treatment of Christians and Jews (the 2 main religious encountered in their conquered lands), there were factors that led to their slow “Islamization.” The jizya, a poll tax, has been cited as the main reason. All Christians and Jews were taxed to afford this tax to convert. It also provided a constant incentive for the wealthy Christ and Jews to convert. Also, Muslim marriage laws prohibiting Christian males from marrying Muslim women and the strict practice of Muslim Men–Christian Women marriages by having Muslim children led to an overall decline in Christians. In about 1-2 centuries, the Syrian Jacobites, Naxurites, Nestorians, Chalcedonians, and Palestinian Christians
and all the other Christian groups had basically become minorities as the fell to the pressures of conversion. By 1095, the Christian portions of these lands was generally under 10%, with Jews being only 1-2%. The Iberian Peninsula was nearly homogeneously Muslim.
Essay 2

The time of Ottoman Rule saw the only time in history that Christian populations in Muslim lands grew from indigenous demographic strength. The Greek populations also fared well. The period of broad Ottoman Control was from the 16th century to the early 20th century. We will examine the four main factors that influenced the current state of Minorities in former Ottoman Territories and general trends in their rule.

Generally, the Ottoman practice of disassociating the individual with land color questions about one's status more allowed great confessional independence. By allowing institutions such as the Patriarch of Constantinople control of all Orthodox subjects, their treatment obviously improved. Also, the Ottomans needed allies in their multi-ethnic empire, and minorities were obvious choices for this. Minorities also had a general demographic edge from not serving Militarily, usually being wealthier (they had to afford it) and having advantages in birth and death rates. There was a general movement of the sea farmers to
The factors that shaped today's makeup were the Maronite movement which (Lebanon), confessional violence in Syria (Druze Christians vs Muslims), in Iraq (Nestorians slaughtered) and the establishment of the only Christian town in Lebanon. This made Lebanon unique for Christians in the Empire to allow for an explosive demographic growth of them there.

They declined in numbers here was a general migration to coast where Istanbul had greater control and contact with the west allowed for economic advantages.

Generally, religious minorities fared well and grew at Poles much higher than Muslims.