

# BRIDGING WORLD HISTORY

## EPISODE #7 The Spread of Early Religions

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AUDIO	TIME CODE
ANNENBERG/CPB LOGO	01:00:00:00
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<p><b>NARRATOR:</b>  <b>BUDDHISM, CHRISTIANITY AND ISLAM. WITH MILLIONS OF FOLLOWERS ACROSS THE GLOBE, THESE THREE FAITHS ARE TODAY COMMONLY CONSIDERED THE MAJOR WORLD RELIGIONS. THESE FAITHS ARE NOW PRACTICED IN LOCALES FAR DISTANT FROM WHERE THEY BEGAN – BUDDHISM IS PRACTICED IN EUROPE, CHRISTIANITY IN EAST ASIA AND ISLAM IN NORTH AMERICA.</b></p> <p><b>HOW DID THESE THREE WORLD RELIGIONS—THAT TRACE THEIR ORIGINS BACK MORE THAN A THOUSAND YEARS—SPREAD ACROSS THE GLOBE TO BECOME WHAT THEY ARE TODAY?</b></p>	01.00.44.00
<p><b>HOST:</b>  <b>THROUGHOUT THE FIRST MILLENNIUM OF THE COMMON ERA – ON THEIR PATH TO BECOMING MAJOR WORLD RELIGIONS – BUDDHISM, CHRISTIANITY AND ISLAM WERE DYNAMIC AND CONSTANTLY EVOLVING, NEVER FIXED. THEY WERE, AND STILL ARE TODAY, RELIGIONS IN MOTION.</b></p> <p><b>IN THE LATE 6TH CENTURY BCE, BUDDHISM BEGAN IN NORTHERN INDIA AND GRADUALLY EXPANDED ACROSS ASIA. SIX CENTURIES LATER ON THE EASTERN MEDITERRANEAN COAST, CHRISTIANITY BEGAN, AND THEN SPREAD THROUGHOUT THE ROMAN EMPIRE AND BEYOND. AND THEN, IN THE 7TH CENTURY CE, ISLAM BEGAN ITS REMARKABLY SWIFT EXPANSION FROM THE ARABIAN PENINSULA.</b></p>	01.01.41.00

<p><b>HOW DID THESE RELIGIONS SPREAD FROM THEIR PLACES OF ORIGIN? HOW DID THEY TRANSMIT THEIR BELIEFS ACROSS DIFFERENT CULTURES? AND HOW WERE THEY TRANSFORMED OVER TIME AS THEY MOVED FROM ONE CULTURE TO THE NEXT?</b></p>	
<p>JERRY BENTLEY: As different as all of these religions were, there were certain common elements that helped to explain why they spread so widely and so successfully as they did. So, all of them relied heavily on the services of missionaries and the work of pilgrims, for example. All of them made imaginative use of relics. All of them had the capacity to adopt elements of previously existing cultural and religious traditions and made them a part of a new faith.</p>	01.02.29.00
<p><b>HOST:</b> <b>AS BUDDHISM, CHRISTIANITY AND ISLAM EXPANDED ACROSS CULTURAL FRONTIERS, THEY CHANGED THE WORLD AROUND THEM. IN TURN, THE RELIGIONS WERE TRANSFORMED BY THE PEOPLES AND CULTURES THEY ENCOUNTERED.</b></p> <p><b>THEIR STORY IS TRULY ONE OF RELIGIONS IN MOTION. MISSIONARIES, PILGRIMS AND CONVERTS WERE THE HUMAN AGENTS OF THESE CHANGES, CARRYING THE MESSAGES OF THE THREE FAITHS TO NEW PLACES AND PEOPLES.</b></p>	01.03.06.00
<p>VOICE OF SRAMANA HUILI: <i>The Bodhi tree was a pipkala tree. Because the Buddha had sat under it and achieved Supreme Perfect Enlightenment, it was known as the Bodhi wisdom tree...</i></p>	01.03.42.00
<p><b>HOST:</b> <b>IN THESE WORDS THE MONK HUILI CHRONICLED THE PILGRIMAGE OF XUANZANG, A CHINESE PILGRIM. XUANZANG JOURNEYED TO INDIA IN THE SEVENTH CENTURY CE—OVER A THOUSAND YEARS AFTER THE DEATH OF BUDDHA.</b></p> <p><b>THE STORY OF HOW THE YOUNG PRINCE SIDDHARTHA BECAME BUDDHA IN THE 6<sup>TH</sup> CENTURY IS WELL KNOWN. THE NAME "BUDDHA" MEANS "ENLIGHTENED ONE", AND HIS TEACHINGS WERE THE RESULT OF HIS SEARCH FOR THE CAUSES OF HUMAN SUFFERING. BUDDHISM CHALLENGED A SOCIETY DOMINATED BY PRIESTS AND SHAPED BY THE CASTE SYSTEM.</b></p>	01.03.54.00
<p>EKO NOBLE ACARYA: Buddhist beliefs really came out of an Indian world view that saw life as a cycle. And so before Buddhism this cycle of birth and death called Samsara viewed to be endless, and that basically one was stuck in one's karmic position and it took an incredibly long time to kind of come up the ladder, if you will.</p> <p>And so what the Buddha discovered, or taught, was that one can be released from this bondage, which is thought to be a state of suffering, through spiritual realization.</p>	01.04.26.00
<p><b>HOST:</b> <b>NOT LONG AFTER BUDDHA'S DEATH, HIS FOLLOWERS BEGAN TO SPREAD HIS TEACHINGS, MOVING OUT FROM NORTHERN INDIA, BOTH WESTWARD AND EASTWARD ALONG MAJOR TRADE ROUTES.</b></p> <p><b>SPREADING BUDDHIST DOCTRINES OFTEN REQUIRED ASSIMILATING OR ADAPTING TO LOCAL RELIGIONS.</b></p>	01.05.07.00

<p><b>BY DECLARING THAT THE OLD GODS HAD SWITCHED TO BUDDHISM, AND BY ADOPTING AND ADAPTING TO OTHER BELIEFS, BUDDHISTS SKILLFULLY EASED THE WAY FOR PEOPLE TO CONVERT TO BUDDHISM WITHOUT HAVING TO FULLY RENOUNCE THEIR OLD PRACTICES.</b></p>	
<p>EKO NOBLE: It's easier to transmit something not in opposition but in support so the incorporation of local gods, belief systems, methods of worship was very important.</p>	01.05.34.00
<p><b>HOST: IN ADDITION TO ORAL TEACHINGS, BUDDHISM WAS SPREAD BY THE TRANSLATION OF TEXTS. BUDDHIST TEXTS WRITTEN IN SANSKRIT WERE TRANSLATED INTO CHINESE AND OTHER LANGUAGES. AND SCHOLARS HAVE LONG RECOGNIZED THAT THIS PROCESS OF TRANSLATION SOMETIMES RESULTED IN THE ALTERATION OF EVEN BASIC BUDDHIST CONCEPTS.</b></p>	01.05.51.00
<p>EKO NOBLE ACARYA: Buddhist texts had to be translated from one language into another. And so we'll see this particularly with the transmission from India to China. The Chinese chose to translate Sanskrit terms using terminology that was culturally appropriate for them.</p>	01.06.10.00
<p><b>HOST: THE DAOIST TERM WUWEI – THE IDEA OF LETTING THINGS FOLLOW THEIR OWN NATURAL COURSE – WAS USED TO CONVEY THE BUDDHIST CONCEPT OF NIRVANA OR ENLIGHTENMENT.</b></p> <p><b>THE LITERAL TRANSLATION OF NIRVANA WAS "TO EXTINGUISH SELFHOOD"—AN IDEA WHICH WAS SIMILAR TO THE WUWEI CONCEPT.</b></p> <p><b>SO THE FUNDAMENTAL BUDDHIST IDEA OF NIRVANA ACTUALLY UNDERWENT A TRANSMUTATION AS IT ENCOUNTERED CHINESE CULTURE.</b></p> <p><b>AFTER HIS DEATH, RELICS ASSOCIATED WITH THE BUDDHA WERE DIVIDED AMONG SEVERAL GROUPS AND HOUSED IN VARIOUS STUPAS.</b></p> <p><b>AS BUDDHISM BECAME FIRMLY ESTABLISHED ACROSS ASIA, THESE AND OTHER PLACES LINKED TO THE BUDDHA—ESPECIALLY THE SPOT IN NORTHERN INDIA WHERE HE ATTAINED ENLIGHTENMENT— BODH GAYA, ATTRACTED AN INCREASING NUMBER OF PILGRIMS.</b></p>	01.06.27.00
<p>EKO NOBLE ACARYA: As Buddhism was transmitted to many different countries and cultural context Buddhists in those countries wanted to come back to follow the instruction of the Buddha, to visit the holy sites, but also they came back on pilgrimage out of kind of longing; of wanting to experience or stand on the same ground that the Buddha stood.</p>	01.07.14.00
<p><b>HOST: BETWEEN THE 3RD AND 8TH CENTURIES, HUNDREDS OF CHINESE PILGRIMS TRAVELED TO INDIA. THE MOST FAMOUS OF THEM ALL WAS XUANZANG:</b></p>	01.07.43.00
<p><i>VOICE OF SRAMANA HUILI: Upon his arrival there, the Master worshipped the Bodhi tree and the image of the Buddha attaining enlightenment... He prostrated himself before it, and deplored sadly ... "I do not know where I was born in the course of transmigration at the time when the Buddha attained enlightenment..."</i></p>	01.07.54.00

<p><b>HOST:</b>  <b>AS A YOUNG MONK, XUANZANG QUICKLY EXHAUSTED THE BUDDHIST TEXTS THAT WERE AVAILABLE TO HIM, AND IN 627, SET OUT FOR INDIA IN ORDER TO MASTER THE FAITH. IMAGINE HIS JOURNEY:</b></p> <p><b>FOR TWO YEARS HE TRAVELED BY FOOT, HORSE AND ELEPHANT ALONG THE SILK ROADS TO REACH INDIA. HIS JOURNEY BEGAN IN THE CHINESE CAPITAL OF CHANGAN AND CONTINUED TO TURFAN, SAMARKAND, KANCHIPURAM AND NALANDA, WHERE, ACCORDING TO HIS WRITINGS, HE ENCOUNTERED HUNDREDS OF MONASTERIES AND THOUSANDS OF BRETHREN.</b></p> <p><b>IT WAS NEARLY TWENTY YEARS BEFORE XUANZANG RETURNED FROM INDIA TO CHINA, WHERE IN 645, HE ARRIVED WITH A GREAT COLLECTION OF TEXTS AND ARTIFACTS. THE EMPEROR OF THE TANG DYNASTY GAVE HIM A HERO'S WELCOME.</b></p> <p><b>HIS PILGRIMAGE HAD SUCH AN IMPACT ON CHINESE CULTURE, THAT HIS TRAVELS INSPIRED ONE OF THE GREAT CLASSICS OF CHINESE FICTION: JOURNEY TO THE WEST, WRITTEN IN THE 16<sup>TH</sup> CENTURY.</b></p> <p><b>DUE IN NO SMALL PART TO THE ACTIVITIES OF PILGRIMS LIKE XUANZANG, BUDDHISM BECAME FIRMLY ROOTED IN CHINA. THE PATRONAGE OF RULING DYNASTIES ENSURED THAT THE RELIGION BECAME A PERMANENT PART OF THE CULTURE.</b></p> <p><b>CHINA ITSELF BECAME A CENTER FOR DISPERSION OF THE FAITH TO OTHER PARTS OF EAST ASIA – INCLUDING KOREA AND JAPAN. SOON, KOREAN AND JAPANESE PILGRIMS WERE THEMSELVES MAKING PILGRIMAGES TO CHINA.</b></p> <p><b>ABOUT THE TIME THAT BUDDHISM WAS INTRODUCED TO CHINA, CHRISTIANITY WAS FLICKERING TO LIFE ON THE SHORES OF THE EASTERN MEDITERRANEAN.</b></p>	01.08.13.00
<p><i>VOICE OF VLADIMIR:</i>  <i>Behold... the Greeks appeared, criticizing all other faiths but commending their own... it was wondrous to listen.... They preach the existence of another world saying: "Whoever adopts our religion and then dies shall arise and live forever. But whosoever embraces another faith, shall be consumed with fire in the next world."</i></p>	01.09.47.00
<p><b>HOST:</b>  <b>THESE WORDS CAME FROM PRINCE VLADIMIR, OF KIEVAN RUS, A CONVERT TO GREEK ORTHODOXY. HE CONVERTED HIS ENTIRE KINGDOM TO THE FAITH IN 988 CE, AND HIS WORDS SPEAK TO THE LASTING APPEAL OF CHRISTIANITY'S PROMISE OF LIFE AFTER DEATH.</b></p> <p><b>NEARLY A THOUSAND YEARS BEFORE VLADIMIR, JESUS WAS BORN INTO A WORLD OF RELIGIOUS AND POLITICAL TURMOIL.</b></p>	01.10.12.00
<p><b>JERRY H. BENTLEY:</b>  Well, Palestine was a land where there were many religious traditions long established at the time that Christianity emerged. The best known today would be Judaism. And Christianity, early Christianity, shared certain elements with Judaism, including most importantly perhaps a vision of a cosmic order as a place where there is a contest between good and evil.</p>	01.10.36.00

<p><b>HOST:</b>  <b>JESUS CONVEYED A MESSAGE THAT SCHOLARS HAVE RECONSTRUCTED TO MEAN: "THE KINGDOM OF GOD IS AT HAND."</b></p> <p><b>THE KINGDOM OF GOD WAS A SPIRITUAL REALM, INHABITED BY THE FAITHFUL. JESUS TAUGHT HUMILITY, COMPASSION AND DEVOTION TO GOD, AND HE GAINED A FOLLOWING THROUGH HIS WISDOM AND HEALING POWERS. JESUS EXHORTED HIS DISCIPLES TO SPREAD THE MESSAGE OF HIS TEACHINGS.</b></p> <p><b>DURING ITS SPREAD, CHRISTIANITY BEGAN ITS OWN JOURNEY OF TRANSFORMATION. THE BIBLE DOCUMENTS THAT WITHIN IN A CENTURY AFTER JESUS' DEATH, THERE WERE SMALL COMMUNITIES OF CHRISTIANS SCATTERED THROUGHOUT EURASIA AND NORTH AFRICA.</b></p> <p><b>AND LIKE BUDDHISM, THE NEW RELIGION ADAPTED TO, OR ADOPTED OTHER RELIGIOUS TRADITIONS.</b></p> <p><b>FOR EXAMPLE, CHRISTIANS OFTEN ABSORBED SACRED PLACES OF OTHER RELIGIONS. ON THE SITE OF THE CRUCIFIXION AND THE HOLY SEPULCHRE IN JERUSALEM THERE ONCE HAD STOOD A SHRINE OF APHRODITE.</b></p> <p><b>CHRISTIANITY EXPERIENCED SIGNIFICANT RESISTANCE IN ITS EARLY STAGES BECAUSE THE KINGDOM OF GOD CHALLENGED ROMAN RULE.</b></p> <p><b>BUT BY THE EARLY 4TH CENTURY, IT WAS SUFFICIENTLY WIDESPREAD THAT IT HAD BEGUN TO INFLUENCE EVEN THE ROMAN EMPERORS.</b></p> <p><b>IN 312, ON THE EVE OF A CRITICAL BATTLE, EMPEROR CONSTANTINE I PROMISED TO DECLARE FOR THE CHRISTIAN GOD IF HE WAS VICTORIOUS. THE BATTLE WAS WON, AND HE GAVE CHRISTIANITY LEGAL STATUS WITHIN THE EMPIRE.</b></p> <p><b>JUST BEFORE HIS DEATH IN 337, CONSTANTINE BECAME THE FIRST GREAT RULER TO CONVERT TO CHRISTIANITY, GIVING THE RELIGION IMPERIAL SANCTION.</b></p>	01.11.02.00
<p><b>JERRY BENTLEY:</b>  Constantine probably had some very deep, sincere religious reasons for converting to Christianity. At the same time, there were some distinct political and economic advantages that came about because of his conversion to Christianity.</p>	01.12.34.00
<p><b>HOST:</b>  <b>WHETHER OR NOT CONSTANTINE'S CONTRIBUTION TO THE EXPANSION OF CHRISTIANITY WAS AN EXAGGERATION OF HIS INFLUENCE, IT WAS HIS MOTHER HELENA WHO DID MUCH TO SPREAD THE RELIGION ON A VERY REAL AND PRACTICAL LEVEL.</b></p> <p><b>AT AN ADVANCED AGE, INSPIRED BY HER FAITH, HELENA JOURNEYED TO PALESTINE AND HELPED TO IDENTIFY VARIOUS PLACES IN JERUSALEM MENTIONED IN THE NEW TESTAMENT. SHE RETURNED TO CONSTANTINOPLE WITH MANY HOLY ARTIFACTS – WHICH SPAWNED AN ENORMOUS TRAFFIC IN RELICS ASSOCIATED WITH CHRIST, THE SAINTS AND MARTYRS.</b></p>	01.12.49.00
<p><b>JERRY BENTLEY:</b>  Christianity was able to make tremendously effective use of relics. A relic basically is a part of a saint's body or sometimes an artifact associated with a saint, some object of peculiar holy significance. So, for example, the jawbone of John the Baptist or a piece of the cross</p>	01.13.22.00

<p>on which Jesus was crucified. These were very popular relics.</p>	
<p><b>HOST:</b>  <b>BY THE 6TH CENTURY, EUROPEAN DEMAND FOR RELICS WAS INSATIABLE. FOR THE PIOUS, THEY WERE MANIFESTATIONS OF HOLY PRESENCE, CREDITED WITH MIRACULOUS CURES, AND WERE OFTEN MAGNIFICENTLY ENSHRINED.</b></p> <p><b>ULTIMATELY, THIS WIDESPREAD DISTRIBUTION OF RELICS HELPED TO SPREAD CHRISTIANITY BEYOND THE ROMAN EMPIRE.</b></p> <p><b>MERCHANTS CARRIED IT FROM PORT TO PORT DOWN THE AFRICAN COAST OF THE RED SEA, TO AXUM, IN WHAT IS NOW NORTHERN ETHIOPIA. FRUMENTIUS, A CHRISTIAN FROM CONSTANTINOPLE IS CREDITED WITH CONVERTING EZANA, THE KING OF AXUM IN THE EARLY 4<sup>TH</sup> CENTURY.</b></p> <p><b>FRUMENTIUS—WHO LATER BECAME BISHOP OF AXUM—ASSISTED CHRISTIAN MERCHANTS, ARRANGED FOR THEM TO BUILD CHURCHES, AND TRANSLATED THE SCRIPTURES FROM GREEK INTO THE LOCAL LANGUAGE.</b></p> <p><b>SCHOLARS KNOW FROM MATERIAL EVIDENCE – INCLUDING STONE CARVINGS AND BRONZE COINAGE IMPRINTED WITH CROSSES – THAT CHRISTIANITY BECAME DEEPLY EMBEDDED IN ETHIOPIAN CULTURE.</b></p> <p><b>EVENTUALLY, THE STYLES AND SHAPES OF ETHIOPIAN CROSSES EVOLVED INTO A STUNNING VARIETY OF MOTIFS.</b></p> <p><b>AROUND THE SAME TIME THAT CHRISTIANITY BEGAN TO FLOURISH IN AFRICA, IT WAS ALSO EXPANDING FORCEFULLY TO THE NORTH, INTO EUROPE.</b></p> <p><b>IT WAS CHARLES THE GREAT, OR CHARLEMAGNE, WHO WAS PERHAPS MOST EMBLEMATIC OF CHRISTIANITY’S AGGRESSIVE PUSH IN THE WEST.</b></p> <p><b>AT THE END OF THE 8TH CENTURY, CHARLEMAGNE EXPANDED THE POLITICAL AND RELIGIOUS FRONTIERS OF HIS REALM BY CONQUEST. FOR EXAMPLE, HAVING VANQUISHED THE SAXONS, HE OFFERED THEM THE CHOICE BETWEEN DEATH OR CONVERSION TO CHRISTIANITY. MOST CHOSE THE LATTER.</b></p> <p><b>CHARLEMAGNE WAS REWARDED FOR HIS EFFORTS BY POPE LEO III. ON CHRISTMAS DAY, 800 CE, CHARLEMAGNE WAS CROWNED EMPEROR, LEGITIMIZING HIS RULE OVER THE FORMER ROMAN EMPIRE IN WESTERN EUROPE.</b></p> <p><b>BY THE END OF THE FIRST MILLENNIUM, MOST OF EUROPE HAD BEEN CONVERTED – AND CONSTANTINOPLE HAD ACHIEVED PERHAPS ITS GREATEST MISSIONARY SUCCESS TO THE NORTH – WITH THE CONVERSION OF PRINCE VLADIMIR IN KIEVAN RUSSIA.</b></p> <p><b>ACCORDING TO DOCUMENTS COMPILED BY RUSSIAN SCHOLARS IN THE 11TH AND 12TH CENTURIES: VLADIMIR HAD SENT OUT ENVOYS TO EXAMINE JUDAISM, ISLAM, AND CHRISTIANITY, INCLUDING BOTH THE CATHOLICISM OF ROME AND THE ORTHODOXY OF CONSTANTINOPLE.</b></p>	<p>01.13.48.00</p>
<p><i>VOICE OF VLADIMIR’S ENVOY:</i>  <i>Then we went on to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty....</i></p>	<p>01.16.08.00</p>

<p><b>HOST:</b>  <b>VLADIMIR'S ENVOYS WERE DESCRIBING THE SPLENDOR OF THE CATHEDRAL OF THE HOLY WISDOM IN CONSTANTINOPLE.</b></p> <p><b>PRINCE VLADIMIR WAS IMPRESSED BY BYZANTIUM'S WEALTH AND POWER. RECOGNIZING THE POLITICAL ADVANTAGES OF AN ALLIANCE, HE CONVERTED TO THE ORTHODOX CHURCH AND MARRIED A SISTER OF THE BYZANTINE EMPEROR BASIL II.</b></p> <p><b>THEN, IN A SINGLE DAY IN 988 CE, HE MARCHED THE ENTIRE POPULATION OF KIEV INTO THE DNIEPER RIVER TO BE BAPTIZED.</b></p>	01.16.26.00
<p>JERRY BENTLEY:  Missionaries and pilgrims and merchants, and sometimes even armies, played a role in the spread of Christianity. But no matter how it spread, there were ways in which Christianity appealed very strongly to populations throughout the Mediterranean Basin and Europe and even beyond. And it appealed strongly because it called for a very high standard of morality and it offered a prospect of immortality and eternal joy in paradise for those who were truly observant believers.</p>	01.16.55.00
<p><b>HOST:</b>  <b>MORE THAN A THOUSAND YEARS AFTER THE BEGINNING OF BUDDHISM—AND SIX CENTURIES AFTER THE BEGINNING OF CHRISTIANITY—EURASIA AND AFRICA WITNESSED THE RISE OF THE MOST RECENT OF THE WORLD RELIGIONS.</b></p>	01.17.31.00

<p><i>VOICE OF IBN JUBAYR:</i>  <i>We entered Mecca... the full moon had thrown its rays upon the earth... voices struck the ears with the Talbiyat from all sides, and tongues were loud in invocation, humbly beseeching God to grant them their requests.</i></p>	01.17.50.00
<p><b>HOST:</b>  <b>THAT IS HOW THE HOLY SITE OF MECCA APPEARED TO IBN JUBAYR, A MUSLIM PILGRIM IN THE LATE 12<sup>TH</sup> CENTURY CE.</b></p> <p><b>JUBAYR'S CHRONICLE OF HIS JOURNEY IS A COMPELLING TESTAMENT TO THE SIGNIFICANCE OF PILGRIMAGE FOR ALL MUSLIMS.</b></p> <p><b>WHILE CHINESE BUDDHIST MISSIONARIES WERE ON THEIR WAY TO JAPAN, AND CHRISTIAN MISSIONARIES WERE MOVING INTO NORTHERN EUROPE, THIS NEW FAITH WAS STIRRING IN THE REMOTE AND SPARSELY POPULATED ARABIAN PENINSULA.</b></p> <p><b>IN THE YEAR 610, A MERCHANT NAMED MUHAMMAD EXPERIENCED A VISITATION BY THE ANGEL GABRIEL, OUTSIDE THE CITY OF MECCA. GABRIEL COMMANDED HIM TO SPEAK GOD'S WORD, TO WARN HUMANITY OF THE IMMINENT DAY OF JUDGMENT, AND TO PREACH THE NEED TO LIVE A MORAL LIFE IN THIS WORLD.</b></p> <p><b>MUHAMMAD DEDICATED HIMSELF TO ESTABLISHING A GODLY COMMUNITY IN WHICH ALL MEMBERS SUBMITTED TO GOD'S PLAN AND LAWS. THE WORD ISLAM IS ARABIC FOR "SUBMISSION" AND SIGNIFIES OBEDIENCE TO THE WILL OF ALLAH.</b></p> <p><b>ISLAM SHARED COMMON ROOTS WITH JUDAISM AND CHRISTIANITY. FOR EXAMPLE, MUHAMMAD'S REVELATIONS REFER TO NOAH, MOSES AND JESUS AS EARLY "MESSENGERS" OF THE FAITH.</b></p> <p><b>BUT ISLAM OFFERED A PARTICULAR APPEAL; A WAY OF LIFE, GUIDED BY SOCIAL AND ETHICAL VALUES DERIVED FROM THE QURAN, THE HOLY BOOK OF ISLAM.</b></p> <p><b>IN ITS INITIAL STAGES, ISLAM SPREAD MORE RAPIDLY THAN BUDDHISM AND CHRISTIANITY – EXHIBITING A POWERFUL SYNERGY BETWEEN RELIGION AND EMPIRE.</b></p> <p><b>WITHIN A FEW YEARS OF THE DEATH OF MUHAMMAD IN 632, MUSLIM ARAB ARMIES BURST FROM ARABIA, CAPTURING VIRTUALLY ALL CHRISTIAN BYZANTINE TERRITORY IN ASIA AND NORTH AFRICA AND COMPLETELY OVERRUNNING ZOROASTRIAN PERSIA.</b></p> <p><b>THESE ARMIES SEEMED UNSTOPPABLE, AND IN JUST OVER A HUNDRED YEARS AFTER THE DEATH OF MUHAMMAD, AN ENORMOUS ISLAMIC EMPIRE OCCUPIED THE LANDS FROM THE IBERIAN PENINSULA TO THE BORDERS OF CHINA.</b></p>	01.18.09.00
<p><b>RICHARD BULLIET:</b>          Calling the state established in the wake of the Arab conquest an Islamic empire is correct in terms of the religious beliefs of the rulers. But most of the people who lived in that empire were not Muslims. Conversion to Islam came gradually. It really is perhaps 200 years before you have a majority Muslim population, perhaps longer.</p>	01.20.10.00



<p><b>HOST:</b>  <b>WHILE ISLAM’S RAPID EXPANSION DID NOT RESULT IN THE IMMEDIATE CONVERSION OF EVERYONE WITHIN ITS DOMAIN, IT DID ATTRACT CONVERTS IN INCREASING NUMBERS.</b></p> <p><b>MERCHANTS CARRIED ISLAM OVER A VAST TRADING NETWORK, ACROSS THE INDIAN OCEAN AND BEYOND.</b></p>	01.20.35.00
<p>RICHARD BULLIET:  Islam has always been friendly toward the idea of commerce. You have caravan trading mentioned in the Quran. Mohammad himself was involved in trade at a certain point in his life. Some of his close companions were as well. And the tribes of the Arabian Desert in certain locations played an active part on the caravan trading. So it’s hard to separate the rise of Islam as a political force from the economic vitality of the Arabian Peninsula at that time.</p>	01.20.49.00
<p><b>HOST:</b>  <b>PILGRIMAGE WAS ALSO A DRIVING FORCE WITHIN ISLAM. THE FOUNDATION OF ISLAMIC FAITH CONSISTS OF FIVE OBLIGATIONS KNOWN AS THE FIVE PILLARS OF ISLAM. THE LAST OF THESE OBLIGATIONS IS TO UNDERTAKE AT LEAST ONE PILGRIMAGE TO THE KAABA IN MECCA, THE BIRTHPLACE OF MUHAMMAD.</b></p>	01.21.21.00
<p><i>VOICE OF IBN JUBAYR:</i>  <i>The blessed town and its peoples have from ancient times profited from the prayers of the friend of God, Abraham.... The proof of this in Mecca is manifest, and will continue to the day of Resurrection, for the hearts of men yearn towards it from far countries and distant regions....</i></p>	01.21.41.00
<p><b>HOST:</b>  <b>WITHIN A FEW CENTURIES AFTER THE FOUNDING OF ISLAM, MUSLIMS ALSO BEGAN VISITING HOLY SITES ASSOCIATED WITH THE QURAN AS WELL AS THE TOMBS OF MUSLIM SAINTS.</b></p> <p><b>BEFORE LONG, GUIDEBOOKS APPEARED DESCRIBING SACRED SITES IN VARIOUS REGIONS. ONE OF THE MOST DETAILED WAS WRITTEN IN THE 13TH CENTURY BY THE ARAB MUSLIM PILGRIM AL-HARAWI. HIS GUIDE INCLUDED HOLY SITES IN EVERY SIGNIFICANT TOWN HE VISITED BETWEEN EGYPT AND IRAN.</b></p> <p><b>AS WITH BUDDHISM AND CHRISTIANITY, THE VENERATION OF ISLAMIC RELICS BECAME VERY POPULAR AND SERVED MUCH THE SAME PURPOSE.</b></p>	01.22.03.00
<p>RICHARD BULLIET:  Relics are important in Islam, as they are in a number of other religions. But they usually are not in the form of bones or pieces of bodies or something like that. They’re more likely to be items of clothing or weapons or Qurans that were used by the prophet or by members of his family.</p>	01.22.37.00
<p><b>HOST:</b>  <b>ISLAM HAD MISSIONARIES – AND SOME OF THE MOST EFFECTIVE WERE THE MYSTICS KNOWN AS SUFIS.</b></p> <p><b>SUFISM DEVELOPED OUT OF AN ASCETIC MOVEMENT THAT APPEARED IN THE SEVENTH CENTURY, AND WOULD BECOME A MAJOR FORCE IN THE SPREAD OF THE FAITH. BY THE 10TH CENTURY IT WAS THE MOST POPULAR FORM OF THE</b></p>	01.22.59.00

<b>RELIGION.</b>	
<p>RICHARD BULLIET: If you want to think of the special aspects of Sufism that made it easy for the Sufis to make contact with new people, one of them would be using the local language, whereas legalistic Islam was bound to Arabic. A second would be an ability to accommodate local traditions of piety with the forms of ritual that the Sufis used. And the third one would be the fact that they worked at a street level, they just met and operated among ordinary people, they were not agents of government or agents of a church or something of that sort.</p>	01.23.17.00
<p><b>HOST:</b> <b>BY THE END OF THE 12TH CENTURY, MOST PEOPLE LIVING IN THE ISLAMIC EMPIRE HAD BECOME MUSLIMS.</b></p> <p><b>AMONG THE MUSLIMS THEMSELVES, THERE WAS CONSIDERABLE VARIATION IN RITUAL AND PRACTICE, AS PERHAPS SHOULD BE EXPECTED FROM THE SYNTHESIS OF SO MANY DIFFERENT TRADITIONS.</b></p> <p><b>STILL, PILGRIMS, MERCHANTS AND SUFI MISSIONARIES WERE CONTINUOUSLY ON THE MOVE GAINING NEW CONVERTS FROM BEYOND THE BORDERS OF THE EMPIRE.</b></p> <p><b>IN BUDDHISM, CHRISTIANITY AND ISLAM, MISSIONARIES, PILGRIMS AND CONVERTS WERE THE HUMAN AGENTS OF TRANSMISSION ACROSS CULTURES. BUT ARE THERE OTHER WAYS THAT RELIGIONS CAN BE SPREAD AROUND THE WORLD?</b></p>	01.23.58.00
<p>LINDA WALTON: Religions also traveled with people who left their homelands to settle in new places. One of the earliest diasporas – or dispersals – of people who carried their religion with them was that of the Jews, who were forced to scatter throughout the Roman Empire after the destruction of the temple in the year 70. In later centuries, pushed and pulled by many different historical forces, Jews settled in communities from China to the Americas, spreading Judaism by building synagogues, schools, and practicing their faith.</p> <p>African religions moved with the African diaspora to the Americas, through the transport and enslavement of millions of Africans. Santeria in Cuba today is a popular Afro-Cuban religion that combines Spanish Catholicism with the Yoruba and other traditions of West Africa. Candomble, in Brazil, is an Afro-Brazilian religion born of slaves brought to Brazil to work the sugar plantations. Candomble fuses orishas, Yoruba gods, with Catholic saints. For example, in the modern Brazilian state of Bahia, the coastal city of Salvador looks to its patron saint, an orisha known as Yemanja, the goddess of the sea, who is also likened to the Virgin Mary.</p> <p>Religious syncretism – the combining of practices from previously distinct traditions – is one of the keys to understanding religions that move by diaspora as well as religions carried by missionaries and pilgrims.</p>	01.24.36.00
<p><b>HOST:</b> <b>BUDDHISTS, CHRISTIANS AND MUSLIMS HAVE KEPT THEIR RELIGIONS IN A DYNAMIC STATE OF MOTION.</b></p> <p><b>CONSTANTLY UNDERGOING MODIFICATION AS THEY ENCOUNTERED NEW CULTURES, THESE RELIGIONS CHANGED, TAKING UP INDIGENOUS BELIEFS AND PRACTICES ALONG THE WAY.</b></p>	01.26.18.00

<p><b>AS THEY EXPANDED AND CHANGED, THE WORLD WAS ALTERED IN DRAMATIC WAYS – POLITICALLY, SOCIALLY, ECONOMICALLY AND CULTURALLY.</b></p> <p><b>THE DYNAMIC STORY OF THESE RELIGIONS MOVING ACROSS THE GLOBE IS PART OF A SHARED WORLD HISTORY. A STORY OF ENCOUNTERS AND CONNECTIONS THAT HIGHLIGHTS BOTH THE DIFFERENCES AND THE COMMONALITIES OF RELIGIOUS EXPERIENCE.</b></p>	
<b>WEB TAG</b>	1:26:57
<b>PROGRAM CREDITS</b>	1:26:58
<b>SPECIAL THANKS</b>	1:27:33
<b>OPB LOGO</b>	1:27:48
<b>A/CPB LOGO</b>	1:27:55
<b>1-800 ORDER TAG</b>	1:28:10
<b>END</b>	1:28:25