

Unit Activities, cont'd.



Item #4087. Anonymous, SIMON BOLIVAR LEADING HIS TROOPS (n.d.). Image donated by Corbis-Bettmann.



Item #2402. Anonymous, SIMON BOLIVAR (1890). Courtesy of The Library of Congress.



Item #4218. Jose Gil de Castro, SIMON BOLIVAR (1825). Courtesy of The Library of Congress.

Activity 2: The Wahhabit Influence on the Sokoto Caliphate— ~~25 minutes~~

"B" work

Use the sections below to identify the Wahhabi influence on the Sokoto caliphate. Write a thesis paragraph that argues how the Wahhabi reformist ideas led to a revolution in West Africa.

In the Islamic world—from West Africa to Southeast Asia—Islamic revitalization movements were inspired by the ideals of such religious clerics and activists as Ibn 'Abd al-Wahhab in Arabia and Usman dan Fodio in West Africa. The idea of revitalizing Islam or renewing Islam ("techteed" means "to make something new" in Arabic) is interpreted differently by different people. For Ibn 'Abd al-Wahhab in eighteenth-century Arabia, it meant trying to remove from Islam various practices that he thought were detracting from the worship of the one true God. Ibn 'Abd al-Wahhab believed that Islam had fallen into a degraded state. He challenged the polytheistic beliefs and secular practices that had begun to take hold among the Arabian people. His message attracted many followers. Extensive education and travel shaped Ibn 'Abd al-Wahhab's views: He received a formal Islamic education in a literalist school of thought, which stressed adherence to every detail of Islamic law along with the omnipotence and inscrutability of the divine being. After his formal education, he followed in the footsteps of many other Muslim scholars, traveling to Mecca, Basrah, Baghdad, Kurdistan, Hamadhan, Isphahan, and Damascus in search of knowledge. It was 20 years before he returned home. His two decades of travel reinforced the literalist tendencies of his early academic training. According to one scholar, he had seen the "conditions of life among the majority of Muslim peoples and was moved to utter disgust by the laxity in worship among them." (M.S. Zaharaddin, "Wahhabism and Its Influence Outside Arabia," *Islamic Quarterly* 23, no. 3 [Great Britain, 1979]: 147.)

Ibn 'Abd al-Wahhab wrote a treatise called *Book of Unity*, in which he "insisted that the Qu'ran and the Prophet were the only valid Muslim authorities, and proposed to return to the fundamental principles embodied in Muslim scriptures. Ibn 'Abd al-Wahhab had dedicated himself to the establishment of an Islamic state in which he would be juridical advisor, or *shaykh*." (Ira Lapidus, *A History of Islamic Societies*, 2nd ed. [Cambridge University Press, 2002] 572.) By 1744, his dream began to come true: By the late eighteenth and early nineteenth centuries, pilgrims returning home from Mecca were transporting Wahhabi reformist ideals to their own parts of the world—to India, to Indonesia ... and to West Africa. There, one of the most powerful Islamic revitalization movements was led by the Fulani Muslim cleric Usman dan Fodio in what is today Nigeria: "It is well known in our time Islam ... is widespread among people other than the sultans. As for the sultans, they are undoubtedly unbelievers, even though

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they may profess the religion of Islam, because they practice polytheistic rituals and turn people away from the path of God and raise the flag of worldly kingdom above the banner of Islam.” (Alfred J. Andrea and James H. Overfield, *The Human Record: Sources of Global History*, 3rd ed., vol. 2, *Since 1500* [Houghton Mifflin: Boston, 1998] 229-30.) Dan Fodio’s mystical visions prompted him to challenge the ruling landlord class. His Fulani tribesmen had suffered under their rule, and they were ready to revolt. Under Dan Fodio’s leadership, they overthrew their oppressors and established a confederation of Islamic emirates in the early 1800s. Dan Fodio was first a cleric, and second a political and military man. After the rebellion, he retired to a life of scholarship—delegating the governmental functions of the new empire to his brother. Their state became known as the Sokoto Caliphate and promoted the spread of Islam.

~~Activity 3: The Enlightenment and Gender 35 minutes~~

~~Based on the following documents, examine the impact of the Enlightenment on gender roles for European men and women. Discuss some of the possible reasons why the European women were not automatically given the same rights that European men gained from the Enlightenment in terms of creating more representative political systems.~~

- ~~• Wollstonecraft, Mary. *A Vindication of the Rights of Women*. 1792.~~
- ~~• Leon, Pauline and others. *Petition to the National Assembly*. 1791. (Richard W. Bulliet, *The Earth and Its Peoples: A Global History*, [New York: Houghton Mifflin Company, 1997]: 696.)~~
- ~~• *English Women’s Petition*. 1649.~~
- ~~• de Gouge, Olympe. *Declaration of the Rights of Women*. 1791.~~

~~Activity 4: Legacies of Mary Wollstonecraft and Wahhabi Movement 30 minutes~~

~~Compare how Mary Wollstonecraft’s writings affected later efforts to gain rights for women with the impacts of the Wahhabi movement and the creation of the Sokoto caliphate.~~

~~In 1792, Mary Wollstonecraft published her most important work: *A Vindication of the Rights of Woman*, which called for women and men to be educated equally. She advocated a national system of co-educational day schools where boys and girls would learn together to become active, participatory citizens. Although Wollstonecraft’s calls for educational reform brought no immediate results during her lifetime, she inspired later feminists across the Atlantic, like Elizabeth Cady Stanton. By the end of the nineteenth century, universal public education for boys and girls had become the norm in both Europe and America.~~