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**OBJECTIVES  
FOR THIS LESSON:**

1. To understand the value of a concise and effective conclusion to your essay.
  2. To learn to avoid repeating points or adding new ones when concluding your essay.
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## Writing a Strong Conclusion

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*The primary source documents for this lesson are displayed on the next three pages. All of the exercises for this lesson are based on these primary sources and the background information provided here.*

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**THE PRIMARY SOURCES  
AND THE EXERCISES**

**INTRODUCING THE LESSON**

The eleven primary source documents for this lesson include photos, cartoons, speeches and proclamations. All of these sources deal with changing attitudes toward the West held by Muslims throughout the Islamic world. The documents range from the time of the Ottoman Empire's greatest extent and power in the 1500s to the troubled conditions of the Islamic world today.

**PUTTING TOGETHER  
A COMPLETE ESSAY**

As you know, the final four lessons in this workbook focus on the key tasks in organizing and writing an entire essay. This is the last of these lessons, which have introduced the following key tasks:

- Lesson 5 Taking notes and creating a clear essay organization.
- Lesson 6 Writing an effective introductory paragraph based on your thesis statement.
- Lesson 7 Writing the internal paragraphs of your essay and using transitions to link them together effectively.
- Lesson 8 Writing a strong conclusion.

**KEY CONCEPTS  
AND LEARNING STRATEGIES**

The primary sources and the exercises for this lesson will help you see the importance of an effective conclusion to your DBQ essay.

1. Look back at your introductory paragraph. Your conclusion should **refocus on the DBQ topic and on your thesis** about it.
2. Reword key points in both the DBQ and your thesis and **sum up the way the evidence backs up your thesis**.
3. **Do NOT simply restate points** you have already made. Also, **do NOT add new evidence or specifics** at this point.
4. Try to find a simple and forceful way to call attention to your overall thesis and its significance.

## Lesson 8 — Writing a Strong Conclusion

# The Documents

## Islam and the West: 1500-the Present

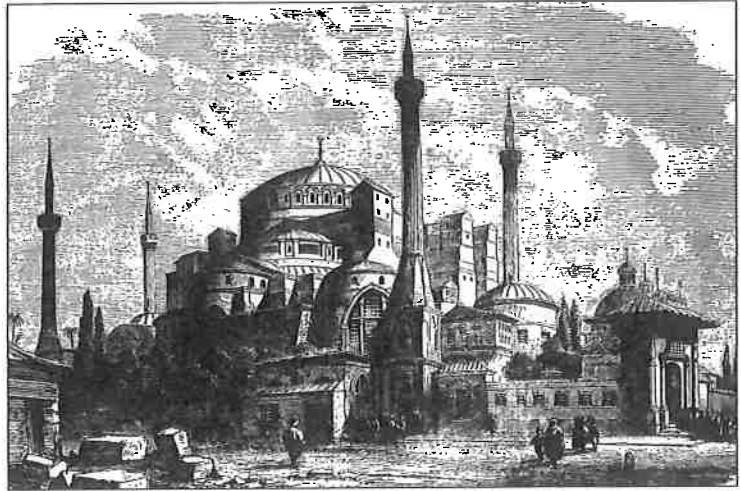
### Document 1

#### “The Propagator of Sultanic Laws”

Slave of God, powerful with the power of God, deputy of God on earth, obeying the commands of the Qur'an and enforcing them throughout the world, master of all lands, the shadow of God over all nations, Sultan of Sultans in all the lands of Persians and Arabs, the propagator of Sultanic laws, the tenth Sultan of the Ottoman Khans, Sultan, son of Sultan, Suleyman Khan

Slave of God, master of the world, I am Suleyman and my name is read in all the prayers in all the cities of Islam. I am the Shah of Baghdad and Iraq, Caesar of all the lands of Rome, and the Sultan of Egypt. I seized the Hungarian crown and gave it to the least of my slaves.

*Inscription with the words of Ottoman Sultan Suleyman I (1494-1566), also known as “Suleyman the Lawgiver,” and in the West as “Suleyman the Magnificent.”*



### Document 2

Under the Ottomans, the famous Byzantine church known as Hagia Sophia built in 532-37 A.D., was redesigned as one of the most magnificent mosques in all of Islam. The four tall minarets were added later.

*Stock Montage, Inc.*

### Document 3

Under Suleyman I, the Ottoman Empire was at the height of its power. It reached far into Europe, almost capturing Vienna in 1529. By the time of a second siege of Vienna in 1683, however, its power was already in decline. The defeat of Ottoman forces in that siege is shown here.

*Stock Montage, Inc.*



### Document 4

“In the Name of God, the Merciful and Compassionate.”

“O you who believe in the unity of God, community of Muslims, know that the French nation (may God devastate their dwellings and abase their banners, for they are tyrannical infidels and dissident evildoers) do not believe in the unity of the Lord of Heaven and Earth, nor in the mission of the intercessor on the Day of Judgment, but have abandoned all religions and denied the afterworld and its penalties ... so that they have pillaged their churches and the adornments of their crucifixes and attacked their priests and monks. They assert that the books which the prophets brought are clear error, and that the Koran, the Torah and the Gospels are nothing but fakes and idle talk ... that all men are equal in humanity, and alike in being men, none has any superiority of merit over any other, and everyone himself disposes of his soul and arranges his own livelihood in this life ...”

*From a proclamation distributed throughout various Ottoman lands in the early 1800s warning against the radical ideas spread by France under the influence of the French Revolution. As quoted in *The Emergence of Modern Turkey*, Bernard Lewis (Oxford University Press, 1968).*

## Lesson 8 — Writing a Strong Conclusion

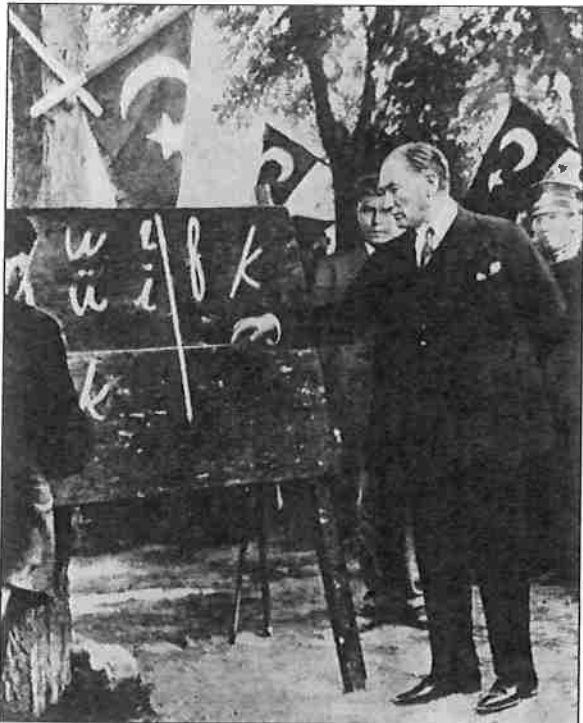
### The Documents



#### Document 5

By the 1800s, as Europe surged ahead economically, a weaker Ottoman Empire came to be seen as the "Sick Man of Europe." This cartoon is about one of the many crises in which Russia threatened to seize Ottoman land. In it, Great Britain and France protect the Ottoman sultan from a huge Russian soldier. The cartoon suggests how much Ottoman survival depended on the help of other European powers.

*Cartoons from "Punch"*



#### Document 6

The Ottoman Empire collapsed during World War I. In its place, the new nation of Turkey appeared. Its leader, Kemal Ataturk sought to transform his country totally. He established a republic. Religion and government were strictly separated. And many aspects of Western culture were adopted, including a Western alphabet. This alphabet, it was believed, would be easier to use to spread literacy to the masses. Here, Kemal himself is seen teaching his new alphabet in a park in Istanbul.

*Stock Montage Inc.*

#### Document 7

"We can conceive of modern civilization as an entirety. That is to say, we cannot put on Western civilization as a whole the label English, or French, or Italian. Therefore, even a nation that is a late-comer to this civilization is not simply their follower, but is also part of Western civilization. Total and slavish imitation of a model is the very opposite of the spirit of Western civilization. This point needs special attention from late-comers to this civilization."

*Halide Edib Adivar (1885-1964), a leader of the women's emancipation movement in Turkey writing in the 1940s in support of Kemal Ataturk's efforts to introduce Western ideas and culture to Turkey after World War I.*

## Lesson 8 — Writing a Strong Conclusion

### The Documents

#### Document 8

"In this Tradition, there is a clear indication of the obligation to fight the People of the Book [Christians and Jews], and of the fact that God doubles the reward of those who fight them. Jihad is not against polytheists alone, but against all who do not embrace Islam... Today the Muslims, as you know, are compelled to humble themselves before non-Muslims, and are ruled by unbelievers. Their lands have been trampled over, and their honor besmirched. Their adversaries are in charge of their affairs, and the rites of their religion have fallen into abeyance within their own domains ... Hence it has become an individual obligation, which there is no evading, on every Muslim to prepare his equipment, to make up his mind to engage in jihad, and to get ready for it until the opportunity is ripe and God decrees a matter which is sure to be accomplished.... Know then that death is inevitable, and that it can only happen once. If you suffer it in the way of God, it will be your profit in this world, and your reward in the next."

*Hasan al-Banna (1906-49). Egyptian religious and political leader; founder of the Muslim Brotherhood, which sought a return to what it regarded as the original religious precepts of Islam. Hassan al-Banna was assassinated in 1949.*



#### Document 9

Ayatollah Khomeini's brand of Islamic radicalism terrified the West, especially when he issued a "fatwa," or religious ruling, calling for the death of author Salman Rushdie for a novel some said insulted the Prophet Mohammed.

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#### Document 10

##### Two Islamic Moderates

###### 1.

"I have condemned Khomeini's fatwa to kill Salman Rushdie as a breach of international relations and as an assault on Islam as we know it in the area of apostasy. I believe that the wrong done by Khomeini towards Islam and the Muslims is no less than that done by the author himself. As regards freedom of expression, I have said that it must be considered sacred and that thought can only be corrected by counter thought."

*Naguib Mahfouz, Egyptian novelist and winner of the 1988 Nobel Prize for Literature.*

###### 2.

"Since language develops with the development of society and culture, ... then it is necessary and only natural to re-interpret texts in their original historical and social context, replacing them with more contemporary interpretations that are more humanistic and developed, while keeping the content of the verses stable."

*Dr. Nasr Hamed Abu Zeid, a professor of Islamic studies. Orthodox Muslims believe the Qur'an is the eternal word of God, and is to be read literally. Abu Zeid fled Egypt in 1995 after a court convicted him of apostasy for the views he expresses here.*

#### Document 11

A strict form of Islamic rule still exists in Saudi Arabia along with its modern technology and its huge, oil-based material wealth.

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