

Things You Need to Know: For each of the following terms/people/places describe (identify) each one as it relates to the Muslim world from 1300-1700

Please use **RED** or **BLUE** font color to answer each one. Please use complete sentences to respond to any questions included in the Study Guide. The font color guidelines still apply.

1. Ottomans **A Muslim empire based in Turkey that lasted from the 1300's to 1922.**
 - a. Osman **Most successful ghazi, established the Ottoman empire**
 - b. Orkhan I **Son of Osman, conquered Adrianople**
 - c. Timur the Lame **Slowed expansion and destroyed many cities**
 - d. Mehmed I **Won the throne from his brothers and unified Ottoman territories**
 - e. Murad **defeated the Venetians, invaded Hungary, and overcame an army of Italian crusaders in the Balkans.**
 - f. Mehmed II **Fall of Constantinople**
 - g. Selim the Grim **defeated the Safavids**
 - h. Suleyman the Magnificent (Lawgiver) **Promoted the expansion and conquered Baghdad**
 - i. Selim II **Marked decline of power through sultans**
 - j. Ghazi **Muslim religious warriors**
 - k. Sultan **Military and political leader with absolute authority over a Muslim country**
 - l. Devshirme **Ottoman policy of taking boys from Christian peoples to be trained as Muslim soldiers**
 - m. Janissary **Elite group of military soldiers**
2. Safavid **Shi'ite Muslim dynasty that ruled Persia between 16th and 18th centuries.**
 - a. Shah Ismail **conquered much of the territory that became the Safavid Empire and was a religious tyrant.**
 - b. Tahmasp **expanded the empire and laid groundwork the golden age for the empire**
 - c. Shah Abbas **took the empire into the golden age, reformed military and civilian life**
 - d. Safi **led to the decline of the empire**
 - e. Nadir Shah Afshar **conquered land all the way to India and expanded empire, his death led to the fall of the Safavid empire**
 - f. Shah **Persian word for king**
3. Mughal
 - a. Babur **founder of Mughal dynasty in India**
 - b. Akbar **expanded the empire and pursued a policy of conciliation**
 - c. Humayun **lost most territory Babur had gained**
 - d. Jahangir **left state affairs to his wife, promoted Islam but tolerated other religions**
 - e. Nur Jahan **wife of Jahangir, did most aspects of politics and understood power**
 - f. Shah Jahan **emperor of India during whose reign the finest monuments of Mughal architecture were built (Taj Mahal)**
 - g. Mumtaz Mahal **love of Shah Jahan, inspired Taj Mahal**
 - h. Aurangzeb **known for his religious zealotry**
 - i. Taj Mahal **Marble building built by Shah Jahan dedicated to Mumtaz Mahal**
 - j. Sikhs **member of a nonviolent religious group whose beliefs blend elements of Buddhism, Hinduism, and Sufism**

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A Bigger Table, Expanded Edition with Study Guide John Pavlovitz, 2020-10-20 A Bigger Table invites readers to envision a church that is big enough for everyone by holding up a mirror to the modern church and speaking clearly on issues at the heart of the Christian community LGBT inclusion gender equality racial tensions global concerns and theological shifts John Pavlovitz shares moving personal stories his careful observations as a pastor and his understanding of the ancient stories of Jesus to set the table for a new positive more loving conversation on these and other important matters of faith Though there are many who would remove chairs and whittle down the guest list we can build the bigger table Jesus imagined practicing radical hospitality total authenticity messy diversity and agenda free community This new edition includes a small group study guide complete with ideas for exploring A Bigger Table in a congregation wide sermon series and program along with a new foreword by Jacqui Lewis and new afterword by the author to explore the challenges of living out the bigger table when voices of hate and exclusion seem stronger and louder than ever

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that the doctrine of heaven is ripe for serious reconsideration He contends not only that the orthodox view of heaven can be defended from objections commonly raised against it but also that heaven is a powerful resource for addressing persistent philosophical problems not the least of which concern the ground of morality and the meaning of life Walls shows how heaven is integrally related to central Christian doctrines particularly those concerning salvation and tackles the difficult problem of why faith in Christ is necessary to save us from our sins In addition heaven is shown to illumine thorny problems of personal identity and to be an essential component of a satisfactory theodicy Walls goes on to examine data from near death experiences from the standpoint of some important recent work in epistemology and argues that they offer positive evidence for heaven He concludes that we profoundly need to recover the hope of heaven in order to recover our very humanity

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