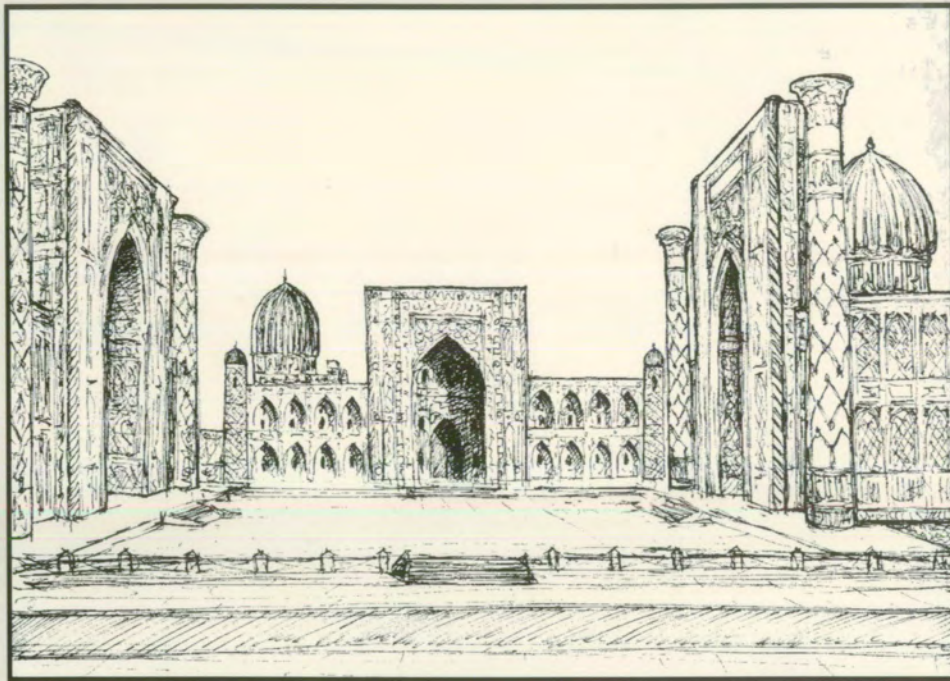


THE INTERNATIONAL INSTITUTE
OF ISLAMIC THOUGHT



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MUSLIM CITIES THEN AND NOW



Susan Douglass

Grade 3

Muslim Cities Then and Now

A Supplementary Social Studies Unit
for Grade Three



Written by Susan Douglass
Illustrated by Abdelmuttalib Fahema



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May Allah reward the efforts of sincere workers and of the teachers and students for whom this unit was written.

Susan Douglass
Falls Church, Virginia
April 1995

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Part I

Introductory Notes for the Teacher





INTRODUCTION

This unit is the fourth in a series of supplementary units for use in Muslim school social studies programs. The underlying assumption is that most such schools will use mainstream curricula as a starting point. While it is certainly desirable and necessary to produce a complete Islamic social studies curriculum, it is a task best taken on step by step. In the meantime, it seems most productive to design supplements that are integrated into topics typically studied at a given grade level, while introducing content vital to the development of Muslim identity, values and world view. At the same time, it is hoped that the issues covered in these units are of such importance that they might become integrated into a complete Islamic curriculum.

An important requirement in the design of this supplementary series is that each unit feature skills and concepts typical for the scope and sequence of the social studies curriculum in its grade level. In this way, the teacher can introduce information about the Islamic heritage using material that is well integrated into the existing social studies program. This feature of the design also makes it possible to substitute this material for unsatisfactory or unnecessary material from standard textbooks, to avoid overburdening the students.

PURPOSE AND PLACEMENT OF THE UNIT

This supplementary unit describes five cities in the Muslim world of the past or present. It is designed to complement typical community studies offered at the conclusion of the primary social studies sequence. While it is listed as the third grade unit in this series, and the scope and concepts are focussed at that level, the depth of content offered make it useful for higher elementary grades as well. Whereas younger students will require more guidance from the teacher, older students may use the city studies for research, independent study and enrichment reading.

The objective in preparing this unit is to provide students with a sampling of Muslim communities in the world, past and present, their geographic and cultural diversity within the context of their Islamic unity. The cities were selected according to several criteria:

- **Makkah** was selected first for its importance as a sacred city, and second for the way in which historical and modern preparations for the Hajj provide insights into infrastructure development and civic organization. Enrichment activities suggest methods for studying **Madinah** and **Jerusalem**.
- **Baghdad** was selected for its historical, cultural and intellectual significance to Muslims, and to showcase the planning and growth of a capital city.
- **Timbuktu** and **Samarkand** were selected as trade and cultural centers at opposite geographic extremes of the historic lands of Islam, and for the way in which they showcase trade, the spread of Islam, learning and leadership. Themes of emergence and longevity of cities are also explored.

- The Nile Delta city of Mehalla al-Kobra and a nearby village called al-Amreia are featured to show the interdependence and contrast between rural and urban settlements in a modern Muslim country. In addition, the focus on development and change provides an antidote to often stereotypical treatments of the interaction between modern and traditional ways of life in developing countries.

Among the overall goals is to present a first introduction to Muslim history on a small scale, including information on the sources of historical study and transmission of knowledge about the past. Also, presentation of contemporary aspects of Muslim cities is intended to provide material for comparison and contrast with typical textbook accounts of modern and historic communities. Themes such as development and planning, transportation and public works, leadership and decision-making, continuity and change are pursued against a background of geographic knowledge. Finally, the unit shows how Muslim communities share universal characteristics of urban formations everywhere. At the same time, each unique community exhibits common qualities proceeding from shared Islamic values.

Each of the five city studies is designed to stand alone or be used in conjunction with the other four. Accordingly, each booklet has its own teacher's guide with comprehension and enrichment activities. The unit is designed for maximum flexibility in use. Teachers may implement all or some of the segments. They may be taught in any sequence, either consecutively or in alternation with other curriculum materials. One possibility is to group them for comparison with units from textbooks or other sources having a similar theme. For example, the segment on Baghdad might be taught in conjunction with the study of another capital city, such as Washington, D.C. The segment "City and Village in Egypt Today" would nicely complement any material on urban/rural relationships. Those segments that emphasize history complement community studies on the history of famous cities in North America or elsewhere.

At the end of the five segments, a packet of review activities may be used for combining, comparing and contrasting segments of the unit as a whole, or for pulling together similar material from other sources. These activities focus on common map and geography skills, and on discovering the characteristics of urban areas in general and Muslim communities in particular.



The student text and teaching suggestions comprise six segments of 11 to 17 pages, each divided into five or six reading sections. A seventh teacher's section offers ample ideas and activities for pulling together the segments of this unit for review and comparison activities. It includes several models and methods for a culminating project.

What Is This Book About? provides an introduction to the topic. It explores definitions and characteristics of various types of settlements and factors that help a city to become established and grow, and it introduces the cities that will be studied in this supplementary unit.

Makkah During the Hajj explores the geographic setting of the city and briefly surveys its history and the history of the Hajj. The rest of the segment discusses how the city hosts its many guests, and how the masjid, surrounding city and its infrastructure (public works) have expanded and developed to take care of two million pilgrims today.

Sindbad's Baghdad begins with a brief survey of Madinah and Damascus as the two previous capital cities of the Muslim state. The geographic setting, planning, building and growth of Baghdad are described, followed by scenes from its streets, homes and palaces. The segment ends with a sampling of its contributions to science, arts and literature.

Timbuktu: Muslim City of Scholars begins by describing the geographic setting of Timbuktu and the context in which it developed as an important trade center. The process by which traders spread Islam and the Arabic language to West Africa is explained in simple terms. The multiple roles of learning and scholars in the city are described, and the appearance, features and life of the city are sketched in. The final section describes how the city became famous.

Samarkand: City on the Silk Road describes the geographic setting as well as explaining how nomadic and settled ways of life interacted in the region. Trade along the Silk Road is explained, as well as how it helped Samarkand to grow and endure. The introduction to a historical sketch of Samarkand from Alexander to Timur (Tamerlane) defines the history of a place and how it gets written. The city is described as it looked after Timur, when the architectural monuments that we see today were built. The importance of scholars and sciences is highlighted. The final two sections discuss how Samarkand changed under Russian rule, and how Muslims kept their Islamic heritage alive, focussing on a real-life family of masjid-restorers. The segment closes with a look to the future.

City and Village in Egypt Today describes the geographic setting of Egypt and the Nile, and how farming and cities began there. The city of Mehalla al-Kobra and a neighboring village called al-Amreia are introduced with some of their residents. The description focusses upon family life, housing, important buildings, transportation and jobs in each place. Several examples are given of complementary activities in city and village, such as markets, factories, schools and transportation. The changing relationship between city and village is discussed, as is the role of Islam in the lives of city and village people.



GENERAL OBJECTIVES:

The student will

- locate the city on a world and continent map
- describe the geographic setting of the region
- name and locate on a map significant geographic features
- tell why the city was founded at that location
- name important groups in the city's population
- list activities that make up the city's livelihood, such as farming, trade, manufacture and services
- describe how specific resources are used in the city
- describe past or present challenges the city has met
- list factors that helped the the city to endure
- describe unique aspects of the city's appearance
- identify characteristics that the city shares with other Muslim cities
- identify characteristics that the city shares with all other urban communities
- list sources of information about the city and its history

SPECIFIC OBJECTIVES FOR EACH SEGMENT:

MAKKAH DURING THE HAJJ

The student will

- describe the origins of the *Hajj*
- list important rituals of the *Hajj*
- contrast travel to Makkah long ago with travel nowadays
- tell how the Masjid Al-Haram changed from early to modern times
- list problems and modern solutions to hosting the hajj (and 'umra)

BAGHDAD

The student will

- list the two earlier capitals of the Muslim state
- tell how and why the Abbasid rulers planned a new capital
- describe important buildings and areas of Baghdad
- list reasons why Baghdad grew, and tell who came to live there
- describe several activities and contrast ways of life in Baghdad
- list important contributions of Baghdad to Muslim science
- list famous works of literature featuring Baghdad

TIMBUKTU

The student will

- explain how Islam spread to West Africa
- describe how travelers and traders came to Timbuktu
- tell why salt and gold were important trade goods
- describe how trade and Muslim learning supported each other
- describe groups that served as leaders in the city
- tell how Islamic principles guide the city's government
- explain why Timbuktu was famous in the Muslim world and Europe

SAMARKAND

The student will

- trace the Silk Road and explain its importance
- explain how Islam spread to Central Asia
- describe groups that served as leaders in the city
- identify threats to Islam in Central Asia and tell how people kept their faith
- describe efforts to restore Samarkand's famous buildings
- tell how the city's living has changed in modern times

CITY AND VILLAGE IN EGYPT TODAY

The student will

- define "delta" and trace its shape on a map
- explain how a "dam" works to control water and make electricity
- explain how irrigation works and why it is needed.
- describe family life and work
- list ways in which the city needs the village
- list ways in which the village needs the city
- identify relationships that are changing between city and village
- describe how Islam plays a role in Egyptian city and village life



The teaching suggestions and activities are an integral part of the unit before you. The text and illustrations for young students completing primary level cannot convey all the information necessary to a well-integrated and comprehensive learning experience. Students of this age level need guidance in organizing and retaining information from their reading. Above all, the students need help relating new learning to things they already know, enabling them to build up a store of factual information and conceptual understanding, and acquiring the skills to apply it. In the Muslim classroom, the teacher helps the students to see things from a Muslim perspective, and may need to fill in background information too bulky and complex to provide in the student text. The activities in this unit have been designed to meet these needs and fill in these gaps. It is the author's hope that they are not overlooked and neglected as "optional" or burdensome to navigate. Planning time spent reviewing the discussion guide and selecting appropriate activities for comprehension and enrichment will make the learning experience rewarding for any setting in which it occurs.

The activities described here are recommended for use with the individual student text segments of *Muslim Cities Then and Now*. The student text for each city-study segment is to be reproduced for individual students and taken home as a reminder of their study. **The illustrations and maps are intended as coloring pages**, so that detailed viewing and careful coloration may be assigned as classroom or homework. Teachers may have students make more permanent individual student booklets using binders or self-made covers decorated with Islamic calligraphy and/or designs. This activity may embrace one or all of the unit segments.

The teaching suggestions provide comprehension exercises, development and reinforcement of skills and concepts introduced in the text, and enrichment activities for social studies with springboards to other disciplines. They are designed to offer maximum flexibility in expanding or compressing the unit to fit variable time frames. The suggestions are organized according to sections of the text, and are labeled by type of activity.

- **PRE-READING:** These activities are done before classroom or individual reading in the student text. They provide background information, define unfamiliar words and establish a receptive frame of mind in the students.
- **COMPREHENSION:** These activities are completed after each section is read. They include questions for classroom discussion and individual work, explanatory background material to be provided by the teacher, and exercises related to understanding content. They include the section questions at the end of each text segment.
- **LEARNING NEW CONCEPTS:** The focus is on comprehension and manipulation of a concept from the social studies disciplines. The concept is explained, put to use and reinforced in these activities.
- **ACQUIRING SKILLS:** These activities feature social studies skills such as interpreting maps, diagrams and pictures, reading, writing, speaking, thinking and study skills, as well as citizenship.

- **ENRICHMENT:** Activities are offered that build upon the basic lessons, adding depth and enjoyment to the learning experience. They may include art, science or math projects, literature for additional reading, dramatic or role play, Islamic studies or Arabic.

This supplementary unit is designed for flexibility. Each city-study segment may be implemented within a one- to two-week time frame. Teachers might select some segments for light coverage, using more activities for depth in other segments. The teacher might also utilize the unit for broader purposes over a longer time period. A wide variety of social studies concepts for the third grade year are touched upon and covered in the concept and skills activities.

A skillful teacher will integrate these lessons into the annual curriculum as a whole. In this way, opportunities for comparison with standard textbook chapters will not be missed. Having the whole year's curriculum in view will also avoid wasting precious learning time by identifying opportunities to substitute unnecessary or marginally useful materials with these studies of Muslim cities. Planning across the curriculum will enable the teacher to co-ordinate math, science, literature and Islamic studies with interdisciplinary learning activities from *Muslim Cities Then and Now*.



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NOTE: An important source of information for this segment in addition to academic studies was the author's two-year residence with a rural family in the village named. Specific information for this unit was gathered through interviews, photographic studies and visits to sites in Mehalla and Amreia that are mentioned in the text.

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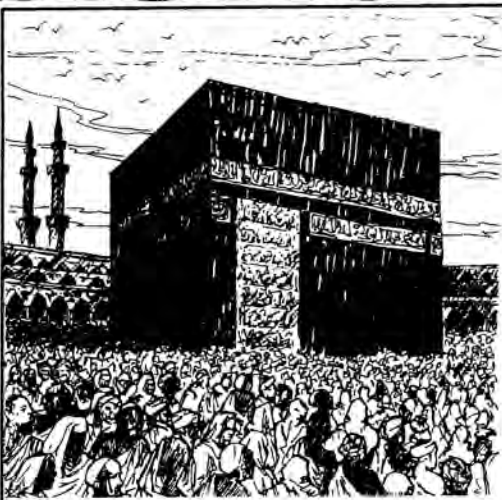
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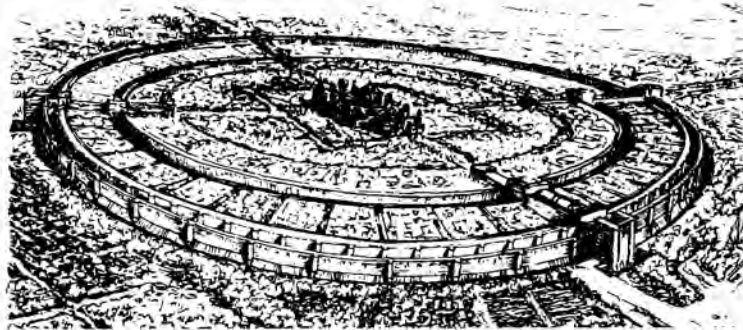
Part IIA

Introduction





What is This Book About?



What is a City?



ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصُهُ عَلَيْكَ
مِنْهَا قَائِمٌ وَحَصِيدٌ



These are some of the stories
Of communities that we relate to you:
Of them some are standing and some
Have been mown down
(By the sickle of time).

(Qur'an 11:100)

WHAT IS THIS BOOK ABOUT?

Where do you live? Do you have many neighbors, or just a few? Are there mountains outside your window, or flat land? Do you live on an ocean or a river? Do you look out on busy streets or quiet fields? Do you meet more birds and animals, or people? What kind of place is your home?

People Living Together

People everywhere live in groups. They cooperate to meet their needs. They have different jobs. They help each other in many ways.

Farmers grow food and raise animals to feed people. Farm families work together to do the farm chores. In many parts of the world, farmers live together in **villages**. Farm land is all around the village.

Families in the village share the hard work. They share water supplies. They share tools and large machines. People in the village make things to sell or trade. They share joy and fun at harvest time. They share worries in hard times.

A **town** is larger than a village. A town has houses, shops and other buildings. It might have a factory. It might have good roads and lights. Towns often have large markets. People from nearby villages come to sell their crops and animals. Villagers buy what they need in the town. The town has many different jobs.

What is a City?

Sometimes, a town grows very large. It becomes a popular place to sell things. The markets are large and busy. There may be different markets for different kinds of products. Craftpersons and workers make products to sell. More workers come to find jobs. Streets, houses and other buildings multiply. The town is becoming a **city**.

A city has more than houses and streets, markets and factories. It needs a government to keep laws and make plans for the city. City leaders need to organize the many parts of the city. They talk to people and make decisions. They organize ways to get water, to collect garbage and other necessary things. They raise money to do this work. People pay some money to the city government. They pay taxes.

A **village** might have just a few families. A few hundred or a few thousand people might live in one **town**. A **city** has thousands, or even millions of people living and working in it.

Why Does a City Grow?

Not every town grows into a city. Cities become *centers of activity*. Some cities are centers of trade. Some are important for making products. Some cities are centers of government. They are *capital cities*. Others are centers of religious activity. *Pilgrims*, or religious visitors come to worship there each year.

Good *location* helps a city grow. A city might have important resources nearby. A city might be a stop on a river. It might be a place on the ocean where ships come in. It might be located where important roads or railroads cross. Today, airports are important to any city.

Good *climate*, or weather during the year, makes people want to live there. Rainfall gives people enough water all year. Rainfall and sunshine help grow food for all the city's people. Good farmlands are often near large cities. People in the city do not grow their own food. Farmers sell their crops to city people, or traders bring in food.

Being *famous* helps a city grow. People like to live in famous places. They have many beautiful buildings and parks. Famous people have lived and died there. Walking around a famous city, you can learn many stories from long ago. You can see many interesting things today. The world has many famous cities. Their names are written on maps in large letters. You might find their names in stories and tall tales.

Some cities in the world are less than 100 years old. Other cities have lasted thousands of years. They have been built and rebuilt many times. They grew many times larger and changed the land around them.

Cities in this Book

In this unit, you can study five different cities in Muslim lands. You will learn how Muslim cities are different and similar to other cities.

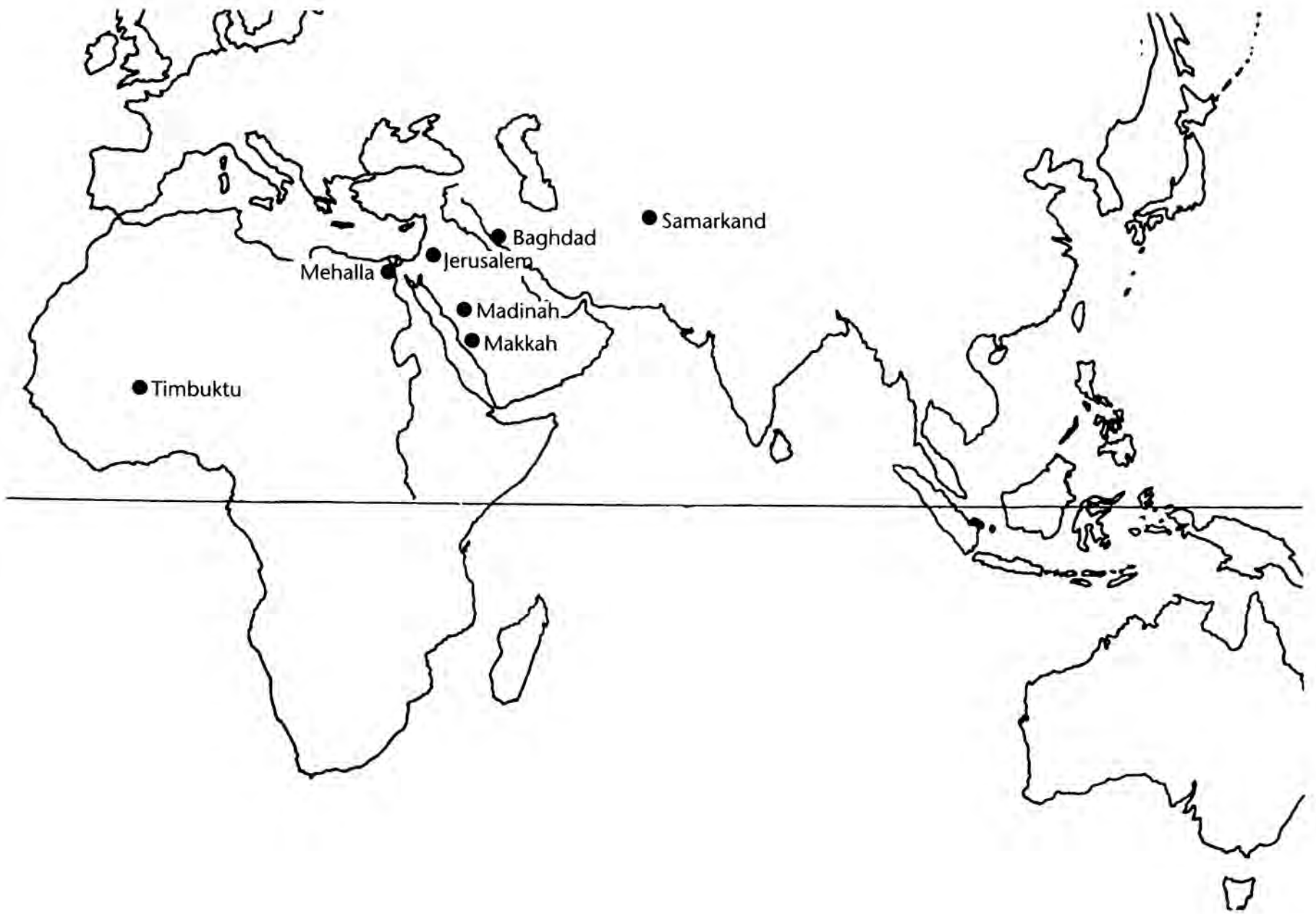
You can learn how **Makkah** began. You will learn why people came to worship Allah at the Kaaba. You will find out how Makkah hosts two million pilgrims each year. You can study about **Madinah** and **Jerusalem (al-Quds)**, too. Makkah, Madinah and al-Quds are the most important cities for Muslims. Muslims go there to worship Allah. Muslims remember prophets of Islam who walked in these cities.

Baghdad was the capital of the Muslim lands long ago. The city began as a round fortress. Muslim rulers governed the Muslim lands from the Round City. Baghdad is also important for learning and trade. Today, Baghdad is the capital of a country, Iraq.

Timbuktu and **Samarkand** are cities far apart. Timbuktu is on the edge of a desert in Africa. Samarkand is on the edge of a desert in Asia. They were on the far edges of the Muslim lands long ago. Timbuktu and Samarkand lay on important roads. Muslim traders helped spread Islam to these cities.

You can learn about life in **a city and a village in Egypt**. You will learn how the city and the village work together. See what jobs people do, and how their neighborhoods look. See how they sell and buy the things they need. See their schools, factories and masajid. See how Islam is part of their lives. Learn how life is changing today in Egypt.

Come and visit these places. Walk around and meet the people. Imagine that you live there. Discover how you can learn even more with books, films and activities. You can even build a city of your own!



Worksheet #1

DIFFERENT KINDS OF PLACES TO LIVE

Fill in the spaces on the chart to describe each kind of place where people live. Can you name some villages, towns or cities that you know?

	VILLAGE	TOWN	CITY
size			
activities			
markets			
jobs			
trade			
population			



TEACHING SUGGESTIONS FOR INTRODUCTION "WHAT IS THIS BOOK ABOUT?"

This section is a pre-reading activity for the unit as a whole. The themes introduced here will be carried throughout the five studies. It provides simple definitions and characteristics of a city that will be useful. Particular emphasis is placed upon the dynamics of a city, i.e., those features that cause it to grow and endure. Finally, the unit introduces the five city studies and provides some rationale for their selection.

PRE-READING:

—Ask students to describe what they see from their own window at home. From these descriptions, build a composite picture of the setting. Is it rural or urban (city or countryside)?

COMPREHENSION/LEARNING NEW CONCEPTS:

—VILLAGE, TOWN, CITY: Make a simple chart on the board, or use Worksheet #1 to aid comprehension and help explain the difference between types of communities. Under each word, list the characteristics of the place described in the corresponding paragraph. It may be useful to make a transparency from the worksheet for the overhead projector. Elicit examples from students' knowledge of each type, naming them and locating them on a map or globe, if possible.

	VILLAGE	TOWN	CITY
size			
activities			
markets			
jobs			
trade			
population			

—**GROWTH FACTORS:** Under the subheading “Why Does a City Grow?” introduce kinds of cities, such as centers of trade or religious activity and capital cities. Three factors are selected that can cause dynamic growth in a city: **location**, **climate** and **fame**.

- **LOCATION** includes proximity to important transport routes or resources. An important concept that is too complex for this introduction is the idea of good defensive location.
- **CLIMATE** includes both sufficient rainfall for water and farming needs and the general pleasantness of the location.
- **FAME** includes the “bright-lights” effect recognized by sociologists as an important pull factor in demographic growth. Once a city is established, its reputation and glory help attract visitors, migrants, trade and other businesses and activities (like scholarship, in the most of the cities in the unit).

—**DURATION:** the idea that some cities are very old, having long histories with many “ups and downs” is another theme that carries throughout the unit. Along with this theme is the concept of **CHANGE**, both within the city and in the surrounding region. Makkah’s history is briefly traced from its Abrahamic beginnings, with major focus on the infrastructure needed for the modern hajj. Baghdad and Timbuktu are presented from their founding to the height of their glory, with mere mention of later times. The story of Samarkand is the most complete historically, from Alexander the Great to modern post-Soviet Uzbekistan. The Nile Delta city of Mehalla al-Kobra and a nearby village are contemporary studies, but the city dates back to medieval times, appearing on maps around 1200 C.E.

PREVIEWING THE CITIES IN THIS UNIT:

—The introduction gives students an idea why cities are important in Islam. Draw attention to the verse cited from the Qur’an, and note that the Qur’an mentions numerous towns and cities from long ago, and tells people that their stories are important. (See, for example, Qur’an 6:6, 30:42, 40:21, *Surat al-Balad* and numerous other examples, indexed under *qura* [qaf—ra’—ya’] in computer searches.)

The introduction lists the three most important cities for Muslims, although only one of those is featured in this unit (the others may be studied through enrichment materials or research in connection with Makkah). In the course of the unit, common characteristics unique to Muslim cities will emerge (see Unit Review Activities.).

- The study of **Makkah** itself focuses on the religious significance of the city and features **MODERN INFRASTRUCTURE** used to fulfill an important religious and traditional purpose. That is the rationale behind this focus on Makkah during the Hajj, as opposed to focusing on the city of Makkah as a whole.
- **Baghdad** is featured as a capital city, inviting comparison with modern capital cities. The study shows how the city was planned and developed as a cultural and commercial center in addition to its administrative role.

- **Timbuktu** and **Samarkand** are featured as two similar cities at opposite ends of the vast Muslim lands. Their development from a base of agriculture and trade, the significance of their location and their endurance are featured aspects of the story. The role of Muslim scholarship is another common characteristic. Comparison and contrast in architecture provides another interesting learning opportunity.
- Study of **a city and a village in Egypt today** provides the opportunity to look at the rural/urban relationship in an unusual way. This inside look at a developing country with a Muslim way of life provides an interesting contrast to the usual stereotypical presentation of insurmountable problems. The study shows how life in city and village is interdependent, and how that relationship is changing. The mix between traditional and modern ways of life and the interweaving of religious values, are presented.

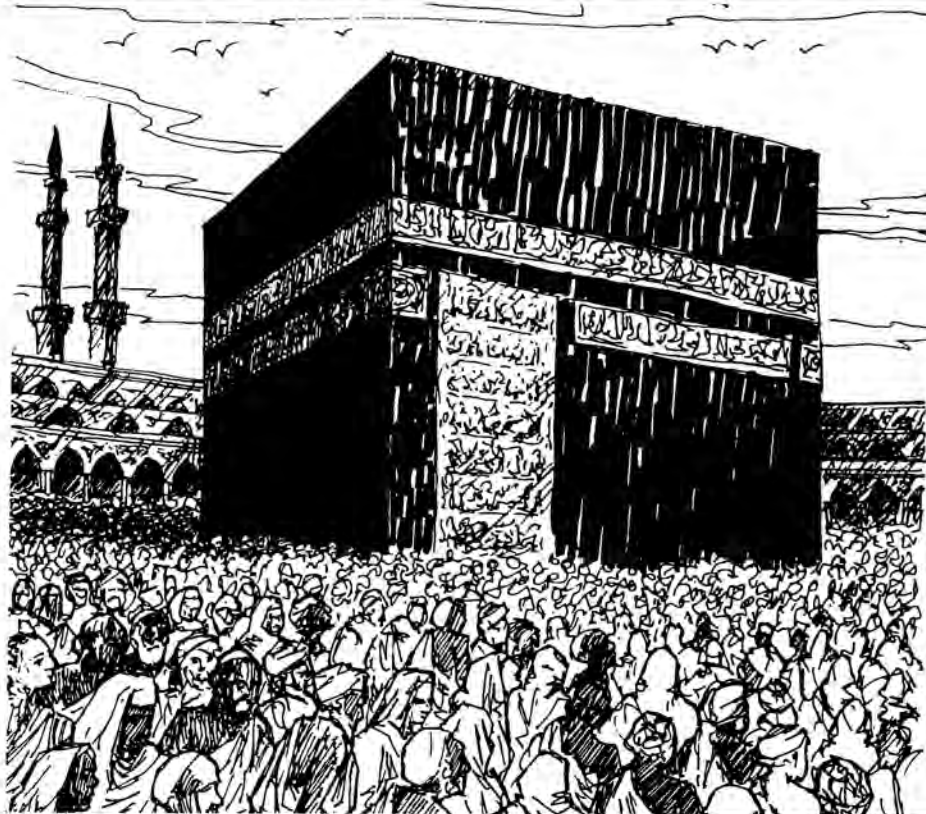
Part IIB

Makkah



Makkah During the Hajj

Written by Susan Douglass
Illustrated by Abdelmuttalib Fahema





Makkah is Islam's most important city. Five times a day, Muslims pray while facing Makkah. Muslims try to visit Makkah at least once. Muslims make the lesser pilgrimage, called *'umrah*. They make the greater pilgrimage, called *hajj*. Makkah contains the Ka'aba, the house built by Prophet Abraham. Masjid al-Haram holds the Ka'aba. It is one of the world's largest buildings.

In this book, you will learn how Makkah began. You will learn how Muslims long ago traveled to Makkah. You will learn how Makkah grew in modern times. You will learn how Makkah hosts millions of visitors each year.

GEOGRAPHY

Makkah is on the Arabian Peninsula. A **peninsula** is land surrounded by water on three sides. On one side, it is attached to the land. The Arabian Peninsula is attached to Asia and Africa.

West of the Arabian Peninsula is the Red Sea. Along the Red Sea coast is a chain of mountains. Makkah is in a mountain valley near the coast.

Much of the Arabian Peninsula is desert land. Makkah's climate is very hot and dry. Only a little rain falls. Few plants grow there. Makkah has no farmland. Water comes from wells and springs in the mountains.

Living in the Arabian Desert

Some parts of the peninsula are good for farming. In those places, there is enough rain. People can also farm on **oases**. On an **oasis**, wells or springs give plants enough water to grow. People grow dates, wheat and other crops. They keep sheep, goats and cattle.

Long ago, people in the desert learned to raise camels. Camels can store water in their bodies. They eat very tough desert plants. They live

well in the desert. People can live from camels' milk and meat. They use camels' wool and leather for tents. They ride camels and use them for transport. Desert people used camels before trucks, trains and airplanes were invented. Camels are still useful today.

New Resources Change Life

Today, desert life has changed. People found huge amounts of oil under the ground. The oil is pumped from the ground. People use oil to run motors and make electricity. Plastic is made from oil. Oil has many other uses. Oil is traded all over the world. It is a very important resource, a gift from Allah.

People have also found new sources of water. They drill deep into the ground. Machines pump the water to the surface. Dams help to make **reservoirs** that collect rainfall. A reservoir is a man-made lake that holds water. People can now use sea water for drinking and farming. They take out the salt with modern machines. Pipes carry water to farms and cities.

New resources helped countries in the Arabian Peninsula. People built new cities. They increased farming. They brought goods from all over the world. They use machines and new ideas to build their countries. The largest country on the peninsula today is Saudi Arabia. It is the country where Makkah is located.



Thinking About Section 1:

1. Why is it difficult to live in the desert?

2. Name two important resources in the Arabian Peninsula.



Driest parts of Arabian desert

The Arabian Peninsula



MAKKAH'S BEGINNING

Makkah is a very old city. Prophet Abraham's family helped found Makkah. Abraham brought his wife Hajar and their baby son Ismael there. Allah guided him to leave them in the desert. Abraham trusted that Allah would provide for them. Allah provided water from the well of Zamzam. People came to Makkah because of its water. They joined Abraham's family to stay there. Abraham and Ismael built the Ka'aba as a place to worship Allah. The city of Makkah became a very important place.

The Hajj

After Prophet Abraham, others worshipped Allah at the Ka'aba. The tradition of visiting the Ka'aba spread. People from Arab tribes came to Makkah. They performed special **rites**. Rites are acts that people perform to worship God. People repeat these acts always in the same way. People perform rites to help them think about and thank God. They remind people to be better. Abraham's worship was the beginning of Makkah and the hajj.

Later, people changed the rites. They began to use the place to worship **idols**. Idols are false gods made into statues. They brought many idols there. People visited the Ka'aba every year. They danced, sang and made poems. The hajj was important in Arabia.

Trade Helps Makkah Grow

People have kept camels for thousands of years. Camels were an important resource for food and transport. Camels carried trade goods across deserts in Arabia, Asia and Africa. Several **trade routes**, or ways, crossed the Arabian Desert. A route ran beside the Red Sea. Makkah

was an important stop on the trade route. Makkah was already important for the hajj. Trade made it a rich city.

Prophet Muhammad ﷺ and Islam Change Makkah

Prophet Muhammad ﷺ was born in Makkah. Allah sent the Qur'an to all people through Prophet Muhammad ﷺ.

The Qur'an and Prophet Muhammad's example teach about Islam. They teach people how to be Muslim and do good works. Muslims try to act according to five pillars:

1. Believe in Allah and Prophet Muhammad ﷺ.
2. Keep the five Islamic prayers.
3. Fast during Ramadan.
4. Give zakat to help people in need.
5. Make hajj once in a lifetime.

Prophet Muhammad ﷺ taught Muslims how to do these things. He taught how to live a good life. His teaching changed Makkah forever. Idol worship at the Kaaba ended with Islam.

Prophet Muhammad ﷺ Struggled

Most people at Makkah did not believe in Prophet Muhammad ﷺ at first. He struggled with hardship for many years. Then, he and the Muslims left Makkah to go to Madinah. This move is called the **hijra**. Prophet Muhammad ﷺ and the early Muslims founded a community at Madinah. Madinah is another city north of Makkah. It is an **oasis** city. Madinah became the first Muslim city.

The Muslims struggled to make Makkah a Muslim city, too. After 9 years, they succeeded. Muslims removed idols from the Ka'aba. Only Muslims made hajj from then on. Makkah became a city of peace and worship.



After the victory in Makkah, Muhammad ﷺ removed the idols from the Ka'aba and forgave his tribe. Since then, Makkah and the Ka'aba have been used for worshipping Allah.

Prophet Muhammad's Last Hajj

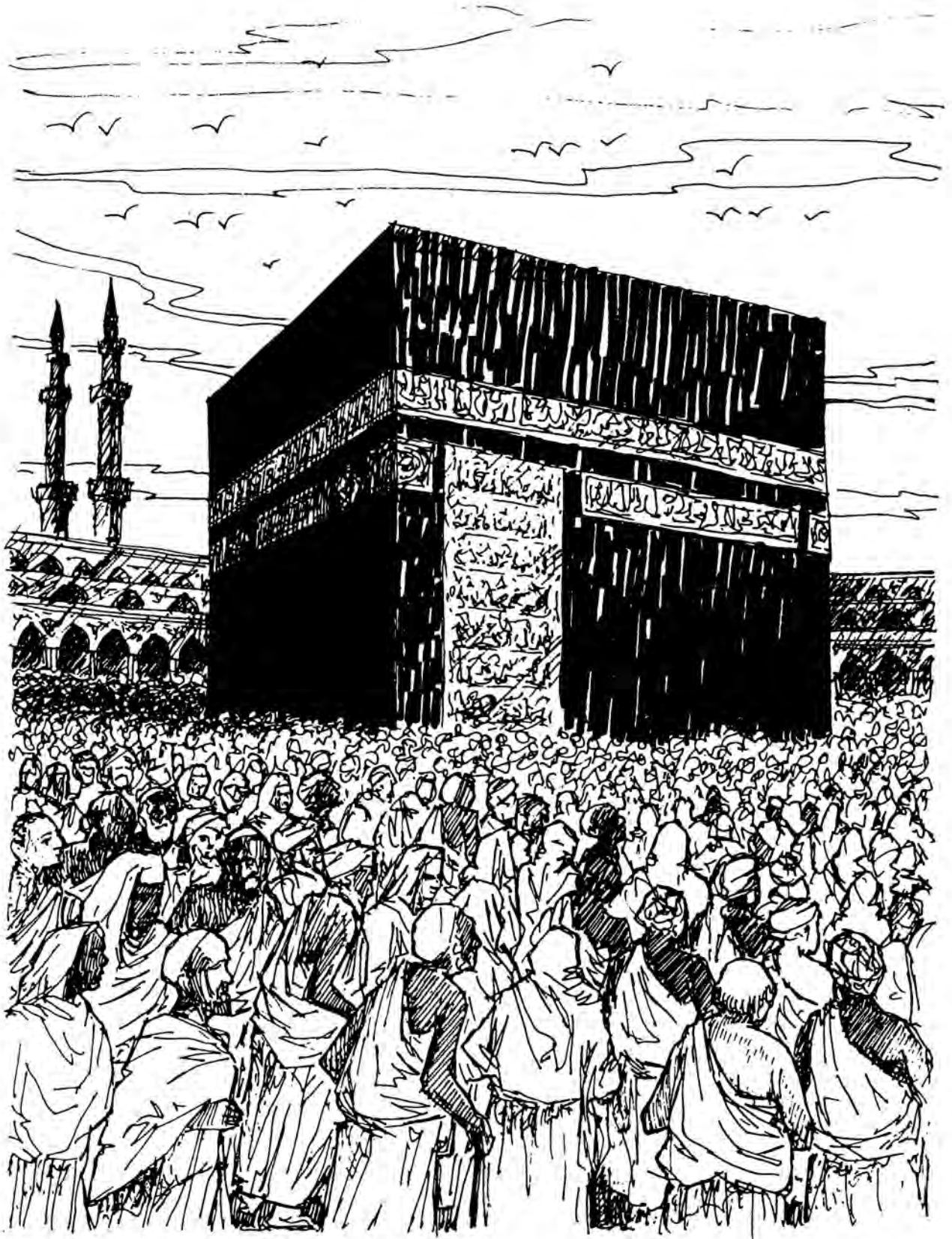
In 632, ten years after Hijra, Prophet Muhammad ﷺ made hajj. He showed Muslims how to perform the Islamic rites of hajj. He stood at the Mountain of Arafat near Makkah. There, he gave an important speech. He told Muslims to give his message to people everywhere. He died shortly after that.

Since then, Muslims have made hajj just as Prophet Muhammad ﷺ did. These events happened over 1400 years ago.



Thinking About Section 2:

1. Tell the story of Makkah's beginning in your own words.
2. What helped Makkah to grow?
3. What other city is important to Muslims?



Every Muslim hopes to make Hajj once in his or her life. In simple dress, or Ihram, and a state of purity, Muslims from every land and race, rich and poor, worship Allah as equals.



THE HAJJ IN ISLAM

After Prophet Muhammad ﷺ, Islam spread to many other lands. The small Muslim community became a huge Islamic state. Muslims brought Islam into Africa, Asia and Europe. People of many climates and cultures came to share Islamic faith.

Makkah is the Center of the Muslim World

The Muslims' capital city moved from Madinah to Kufa (Iraq) to Damascus (Syria). It moved again to Baghdad. Makkah continued as the **qiblah**, or direction of prayer all along.

Five times a day, Muslims pray to Allah. All over the world, masajid have a **mihrab** (niche) that points toward the Ka'aba, in Makkah. After prayer, Muslims say, "*As-salaamu 'alaikum wa rahmat Allahi wa barakatuhu . . .*" This is a greeting to the angels, and to Muslims all over the world.

Hajj Links the Muslim World Together

Muslims try to make hajj once in their lives. Not all can do so. For many, the journey is too difficult. Some people are not in good health. Some lack enough money. These Muslims can only wish to go in their hearts.

The hajj joins Muslims from many places. It keeps them in touch with one another. Hajj encourages Muslims to travel. Travelers learn about different places. The hajj has helped Muslims organize roads, ships and rest stops for pilgrims. It has encouraged trade and learning.

Hujjaj (pilgrims) put on **ihram** near Makkah. Ihram is the first rite of hajj. Ihram dress for men is very simple. They wrap two white cloths around their bodies. They wear sandals on their feet. They wear no

head cover or perfume. Women's dress is different, but most wear simple clothing. Hujjaj must not argue, fight or kill any living thing.

During hajj and 'umrah, all Muslims look the same. Rich and poor people wear the same dress. People of all sizes, shapes and colors meet together. All pray to Allah in the same way. All go around the Ka'aba 7 times. All hope that Allah will accept their hajj. Hajj reminds Muslims that they are all brothers and sisters. It reminds them that everyone is equal before Allah.

Scholars and Traders Met on the Way to Hajj

Long ago, hajj helped link Muslims from many places. On the roads to Makkah, hujjaj met many people. They saw new things. They crossed forests, seas and deserts. They stopped at towns and cities. They traded goods from many places. They learned about others' ways of life. Many hujjaj studied with **scholars** on their way to Makkah. They studied in Makkah with scholars from other countries. They bought books and goods from all over the world. Hujjaj brought many new ideas home to their countries. These ideas brought progress to Muslim lands.

Many famous Muslim travelers wrote books about hajj. Ibn Battuta is the most famous. He visited Makkah several times. Ibn Jubayr also wrote a famous book. We learn about Muslim history and geography from these writers.

Even a few non-Muslims went to Makkah long ago. They pretended to be Muslims just to see Makkah. After their adventure, they wrote books. Makkah and the Ka'aba are famous all over the world.



Hujjaj often stayed at Makkah after the Hajj to study with scholars. Famous scholars sat at a certain pillar to lecture. The pillar sometimes came to be known by the scholar's name.



Thinking About Section 3:

1. Why is Makkah important to Muslims?
2. How does the hajj help Muslims to learn about each other?
3. How is *ihram* different from everyday life?



HAJJ BEFORE MODERN TIMES

Long ago, people traveled on foot or on animals. Ships used oars or wind power. Sun, stars and landmarks helped travelers find their way.

It was very hard to travel far from home. Some places were unsafe. Travelers might die of illness, thirst or hunger. There were no radios or telephones in an emergency. Letters home took weeks, months or years to arrive. The hajj trip might take several years.

Who Made Hajj Long Ago?

Still, many Muslims set out to make hajj. Before leaving for hajj, a Muslim had to prepare. He had to save money for himself and his family. They must have a home and enough money for their needs. Neighbors and relatives often helped. The whole town or village celebrated for the hujjaj. Long ago, more men made hajj than women. The journey was too long and too dangerous, especially with young children.

Hajj Caravans

Some travelers set out alone on foot. Some traveled by ship or wagon. They joined groups of hujjaj in towns and cities. Rich people, kings and leaders took servants and others. Hujjaj formed **caravans** for travel. Caravans are large groups of people and animals for transport. Hundreds of people and animals journeyed together. They carried supplies. They had guards, guides and leaders. The caravans were like moving towns. At important Muslim cities, hajj caravans formed. Some famous cities were Cairo, Damascus and Baghdad. The caravans crossed the desert into Arabia.

How Makkah Received Her Guests

Even before Islam, Makkans cared for visitors to the Ka'aba. Makkans have always fed and housed them. In Islamic times, the duty continued. Muslim governments have helped, but Makkans play important roles.

Makkah is far from farm lands and trading centers. Food, water and other supplies must be brought in. Even after Islam, Makkah was a small town most of the year. At the time of Hajj, it turned into a busy place. When Ibn Battuta visited Makkah, he saw people from every land. He saw all kinds of food and goods in the markets.

Masjid al-Haram

In Prophet Muhammad's time, the Ka'aba stood by itself. People walked in the open circle around it (*tawaf*). Zamzam well and Abraham's place (*maqam Ibrahim*) were beside the Ka'aba. Houses crowded close by.

Early Muslim leaders built the masjid around it. Khalifah Omar bought up the houses. He had them torn down to make room. Omar built a wall, and added lights and gates. Khalifah Uthman put a roof over part of the masjid. He had it made larger. Over the next 1000 years, other Muslim leaders improved Masjid al-Haram. They made it even larger and more beautiful. They laid marble stone for pillars, walls and floor. They added carpets and Islamic decorations and writing. They repaired damage from fires, floods and age.

The Kiswa

The Ka'aba had been covered since before Islam. Muslims kept the tradition. The Ka'aba's covering is the **kiswa**. The cloth, design and color changed over time. Skilled workers in Cairo used to make the kiswa. They sewed designs and Qur'an verses onto it. The kiswa was brought to Makkah by caravan.

Today, there is a factory in Makkah for making the kiswa. All year, 100 people work by hand and with machines. They use black silk and wool. They use silver and gold thread. They weave and sew Qur'an verses into the new kiswa.

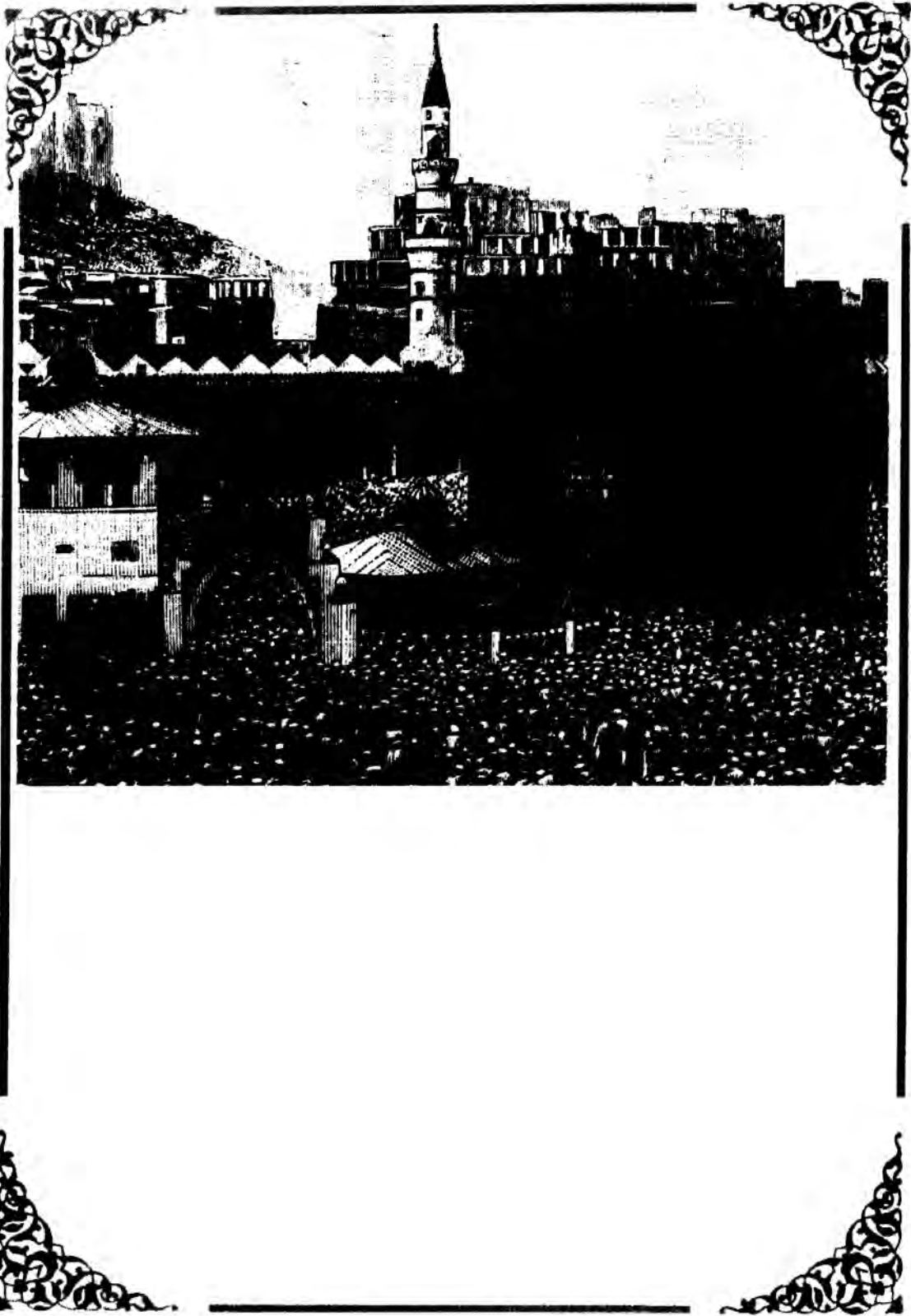


Thinking About Section 4:

1. You are a hajji from long ago. Write a letter home that tells about your trip.

2. Trace caravan routes to Makkah from Cairo, Baghdad and Damascus on a map.

3. Draw a picture of the Ka'aba and Masjid al-Haram, showing how it changed.



This picture was made 100 years ago. It shows the buildings that used to be near the Kaaba. They were the Zamzam well, the Maqam Ibrahim, the pulpit, and the Shaibah Gate. These were recently taken away or made much smaller. Now it is easier for many people to make tawaf, or "going around the Kaaba."



CHANGES IN MODERN TIMES

Since 1900, many more Muslims make hajj than long ago. Muslims live in all countries of the world. Their numbers have increased. Today, one fifth of the world's people are Muslim. That is about one billion Muslims.

Travel is now much easier. Modern transport easily covers long distances. People cross the world in a few days or less. Medicines, passports, roads and ports make travel safer.

Transport to Makkah became easier around 1900. The Suez Canal joined the Red Sea with the Mediterranean Sea. Now, more hujjaj could come by ship. They sailed to the port of Jiddah. Find the Suez Canal and Jiddah on the map, p. 31. A railroad linked Damascus with Makkah. Roads also improved.

Many more people can afford hajj. Many people have good jobs and live in cities. They have money and education. They see ads for hajj tickets on television. They are used to travel. Knowledge about Islam has increased in Muslim countries, too. Now, it is easier for women to make hajj. Today, about two million Muslims make hajj each year.

Building and Planning for Hajj

Since 1925, Makkah has been part of Saudi Arabia. The Saudi government has made many changes in Makkah and Madinah. They have built many **public works** for hujjaj. At the Hajj Research Center, people study problems. They plan how to improve the city and its services. The government helps carry out the plans.

Masjid al-Haram Grew

In 1955, the government planned to expand Masjid al-Haram. It had not grown for over 1000 years. Planners decided to build for the future. They paid for workers and building materials.



This drawing was made from a photograph taken in an airplane. It shows how Masjid al-Haram has been expanded. The long, straight part is the way between Safa and Marwa hills.

First, they covered the way (*masa'a*) between Safa and Marwa hills. Hujjaj walk seven times there as Hajar did. This way used to run through a market street. Now it is indoors. It has two lanes and two levels, with gates and bridges. The *masa'a* is now joined to the masjid. It makes the masjid look like a huge key from the air. Look at the shape on page 46.

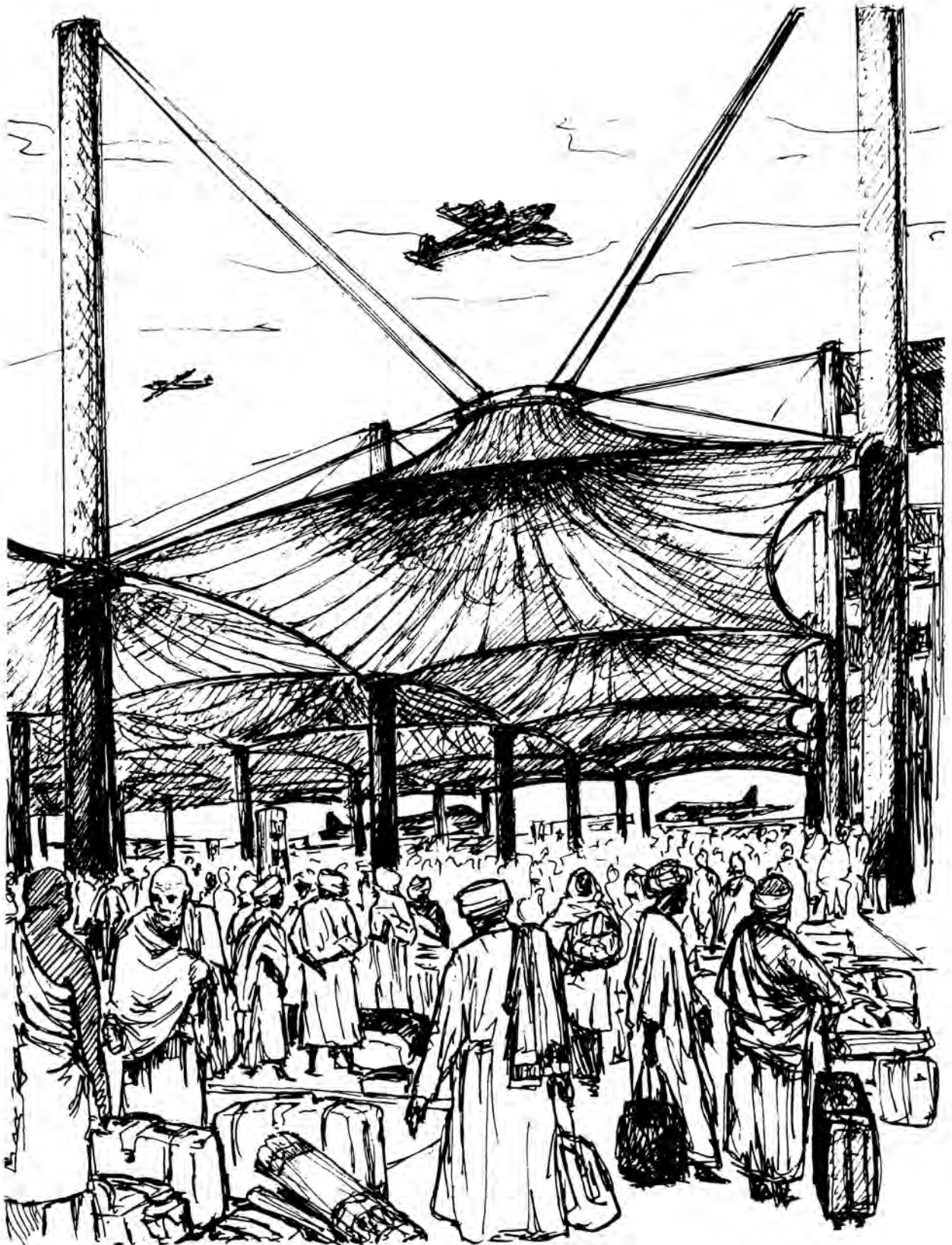
Builders made many other changes. They repaired cracks in the Ka'aba. It has a new door with gold and silver. Buildings near the *tawaf* circle came down to make room. They moved Zamzam well underground. Marble from the mountains near Makkah decorates the masjid.

Around the old roofs and pillars, they built a huge addition. The new masjid has a deep basement. Above, it has two levels and a roof. The masjid has nine minarets and 46 gates. It can hold about 730,000 Muslims at one time. Outside the masjid, open squares hold many more people.

They used modern methods to make the masjid safe and comfortable. Underground pipes keep away flood water. It has many new wash-rooms. Pipes carry Zamzam water through the masjid and outside. Moving stairs can carry 15,000 people each hour. Sprinklers wash outside floors and protect against fire. Fans and filters move and clean the air. Radios and speakers help worshippers hear. Electric wires and computers control all these systems. Wires are hidden inside domes on the roof.

Transportation

Most visitors to Makkah arrive by air. A normal airport couldn't handle hajj visitors. A special terminal at Jiddah handles 50,000 hujjaj every day. It looks like a huge tent. The roof is made of space-age cloth. It stands on 440 steel poles. Miles of steel "ropes" hold up over 500,000 square meters of cloth. Natural light and air fill the tent. There, pilgrims can stay for a day or two. They put on *ihram* and wait for transport to Makkah. People sleep, cook, shop and wash in the terminal.



The airport at Jeddah has a special section for the Hujjaj. Like a huge tent, it has a roof of special cloth hung from poles. It has plenty of room, fresh air, and stations where people can rest, cook, eat, wash and sleep while waiting.

Other big airports receive hujjaj, too. Many also come by ship to Jiddah. The port of Jiddah is very old. Now it has modern docks and public works for visitors.

New Roads and Streets

Cars and trucks help during the hajj. Air-cooled buses bring hujjaj from Jiddah and other places. Trucks bring in supplies for everyone. New freeways, tunnels and bridges make it easy to move. People are forgetting the hot, dangerous treks with animals in the past.

Most changes help ease traffic and move people quickly. The hajj lasts only a few days. Two million people must complete all the rites.

Flyovers help people walk above crowds. Signs show the way. The city of Makkah must be organized for safety, speed and comfort.

Cars and trucks also cause traffic jams. Neighborhoods around the Ka'aba needed clearing to handle traffic. Ring roads and subways, parking and gardens are being built.

Hotels and Modern Buildings

In old Makkah, most houses were large enough for family and hajj guests. Houses were close to the Ka'aba and on the mountain sides. Many old parts of the city were cleared. Old made way for new.

Makkah now has many apartments. It has many big hotels for visitors. It has offices, schools and a university, shopping malls and parks.

Lighted streets, traffic lights, and electronic links are as modern as any in the world. Only a little of the old remains.

The city must meet both citizens' and visitors' needs. But the markets, power, water and streets must serve extra millions for a few days.

Imagine cleaning house for so many guests! In Makkah, 7000 workers scrub the city's face for hajj.

Tent City at Mina

Most of the hajj takes place outside Makkah. Hujjaj move to the valley of Mina. Many camp over night, praying. Then they go to Arafat for the main hajj rite. They stand near the place where Prophet Muhammad ﷺ spoke. They pray and ask Allah to forgive them. After sunset, they go to Muzdalifah. Many stay there until dawn prayer. Returning to Mina, they throw small stones at three pillars as Abraham threw stones at *Shaitan*.

Mina is a tiny town during the year. During the hajj, it becomes a huge tent city. Food, water and emergency supplies are brought in for masses of people.

The hujjaj need lots of room to camp. They need roads where masses can move safely and quickly. Planners decided to flatten the valley. They moved rocks and earth with huge machines. They blasted tunnels through the mountains. They enlarged the masjid at Mina so many can pray at once. They built roads and walkways. For safety, cars and trucks stay out of camping areas.

For a few days each year, Mina is packed with people. For the rest of the year, it is empty.

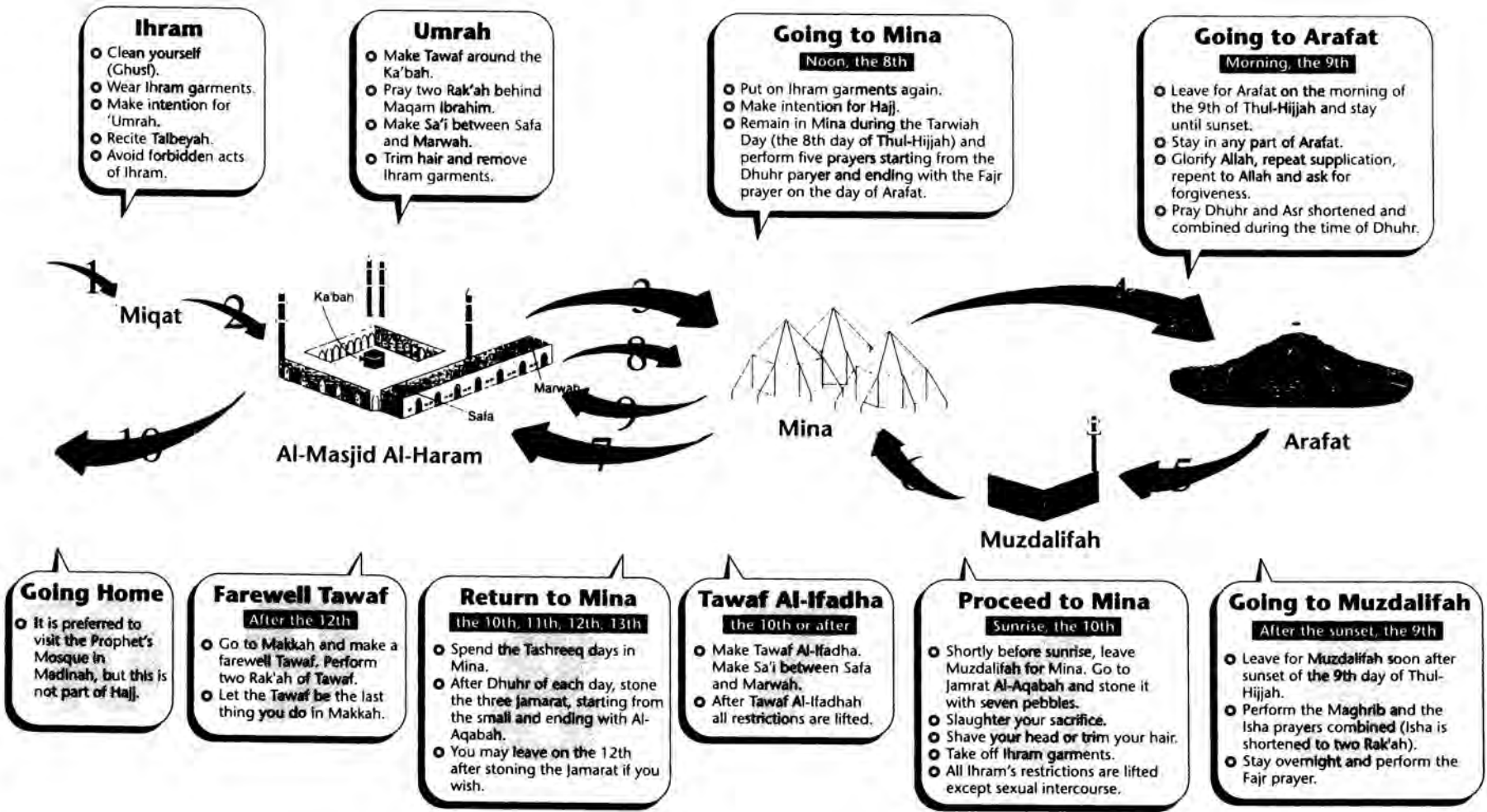
Meat from the Sacrifice

One of the last hajj rites is sacrifice. Muslims all over the world join those in Makkah. They slaughter an animal in memory of Abraham and Ismael. They share the meat with others.

Long ago, the sacrifice was not a problem. Hujjaj gave some meat to the poor. They dried the rest to use on the journey home. When hujjaj increased in number, much meat was wasted. The Saudi government built a slaughterhouse at Mina. Hujjaj pay butchers to do the work for them. Extra meat is frozen, canned and dried. It is shipped to poor people all over the world. Not as much is wasted now. Hujjaj must also be careful not to waste meat.

The Hajj Journey

Graphical representation of the Hajj journey prepared by the Friday Report. The numbers in the circles describe the sequence of the process for Hajj Al-Tamatt'u.



Taking Care of Millions of People

Visitors far from home have many needs. In the Prophets' time, families in Makkah took care of hujjaj. They worked to bring in water and food. Prophet Muhammad's family was proud to have this duty.

Today, the job is easier because of airplanes, trucks and other machines. The job is harder because the visitors are so many. It is difficult to organize so many people. Muslim countries can help, too. They can teach hujjaj about hajj before they go. Some countries give a test. Muslims must learn the hajj rites. They must be careful of themselves and others.

Water and food are still the most important. The climate makes water a special problem. The Saudi government built modern **reservoirs**. Some reservoirs are like covered lakes. Others are metal tanks. Some reservoirs are tall towers shaped like a funnel or balloon. Faucets and trucks bring Zamzam water to the hujjaj. Machines cool the water. They fill plastic bottles for use outside the masjid. Everyone needs enough water in the hot climate. Water for washing and toilets is also important.

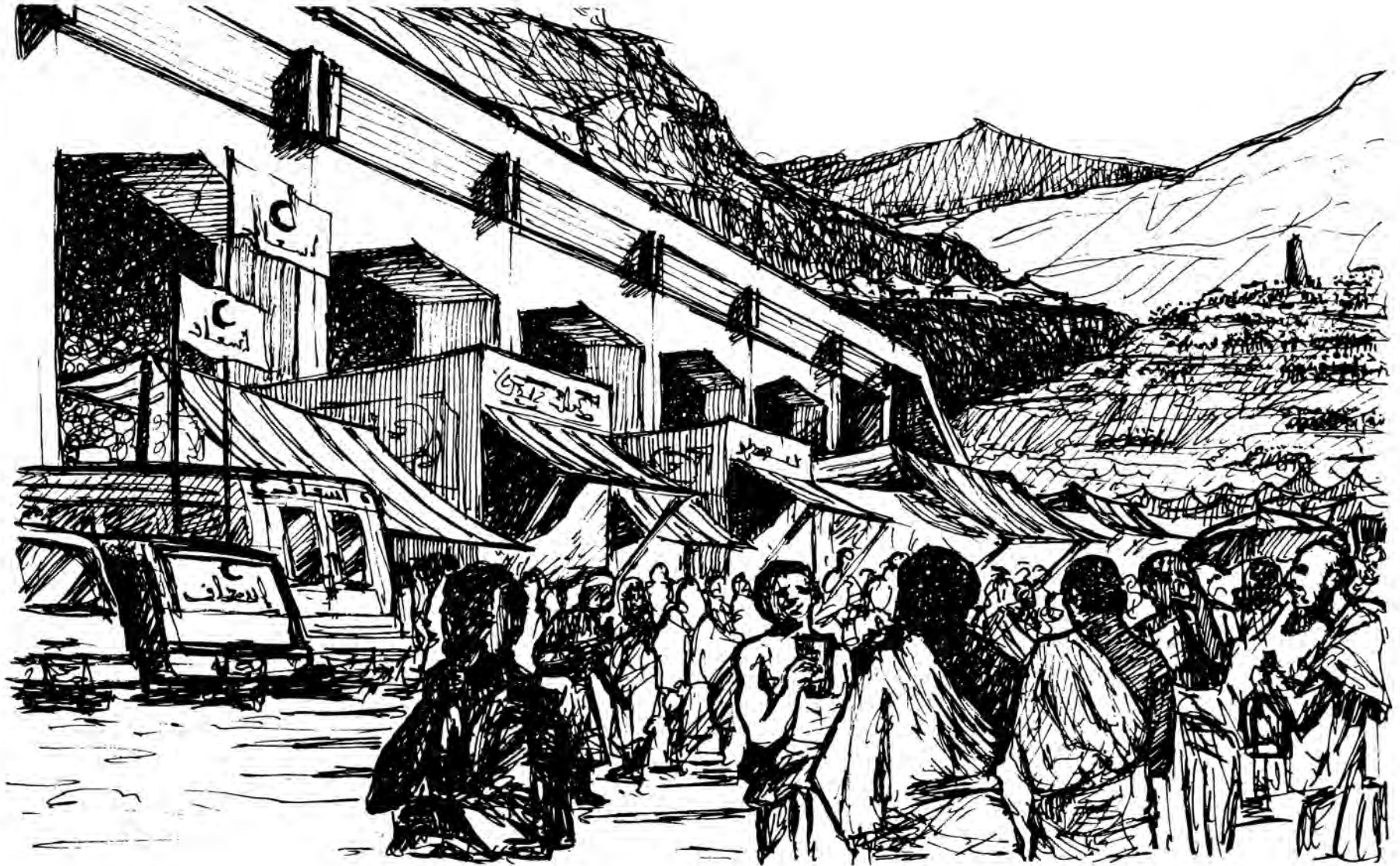
Most hujjaj buy food at hotels, stores and markets. At Mina's camps, trucks and stands have food and drink. People often share food with poor hujjaj. Some Muslims donate food at special places.

Places for rest and shade from the sun are important. People can get ill from the hot sun. Planting trees and building tents and shelters helps make the hajj safer. In shelters, lost people get help finding their group.

Medical care is very important. Makkah has many hospitals and clinics. They are very busy during hajj. Mobile first aid stations take care of small problems. Ambulances and helicopters are nearby for serious problems. These centers are near the masjid in Makkah. They are also along roads and at camp near Mina.

Leaving Makkah

To complete the rites, the hujjaj return to Makkah. They visit the Ka'aba again and make **tawaf**. Then, they take off **ihram**. They return to their countries by air, ship or land.



Places where people stay at Mina and Arafat must have enough food, water, shelter and emergency stations for almost two million people. Much organization and planning are necessary.

Many hujjaj go to Madinah to visit the Prophet's Masjid. The Prophet's Masjid at Madinah is now larger and more beautiful, too. Madinat al-Nabi has also grown to prepare for visitors in modern times.

Finally, hujjaj arrive at home. Friends and family are excited to see them. They want to hear stories of the journey. Hujjaj have completed an important pillar of Islam. They pray that Allah will accept their hajj. Allah promises Muslims to forgive all their mistakes. A hajji can start a new life.

After the hajj season, Makkah settles down to normal city life. Many visitors still come for *'umrah*, but this is easy compared to hajj. People in the city begin to plan for the next year.

The center of the Muslim world has changed its face. The hajj is still the same as in Prophet Muhammad's day.



Thinking About Section 5:

1. Why do more people make hajj today than long ago?
2. Make a list of public works built for the hajj.
3. What should the hujjaj do to make the hajj safe for everyone?
4. Why is the hajj important for a Muslim's life?



Words

caravans = large groups of people and animals for transport

flyovers = raised sidewalks

hajji (plural: hujjaj) = person who performs the hajj

hijra = Prophet Muhammad's move from Makkah to Madinah. The hijra marks the first year of the Islamic calendar.

idol = false gods made into statues

ihram = pilgrim's dress; men wrap two white cloths around their bodies, with bare heads and sandals on their feet. Women wear simple clothing, too. A hajji must not argue, fight or kill any living thing.

kiswa = the cloth covering of the Ka'aba

mihrab = niche that points toward the Ka'aba in Makkah

oasis (oases) = place in the desert having underground water

public works = roads and buildings that many people will use

qiblah = direction of prayer in Islam

reservoir = a place to store water, like a lake, tank or tower

rites = acts that people perform to worship God

scholars = see definition in "Timbuktu" segment

trade routes = paths that traders use

Places

Arabian Peninsula

Makkah

Jiddah

Madinah

Ka'aba

Masjid al-Haram

Masa'a

Mina

Damascus, Cairo, Baghdad

Red Sea

Mediterranean Sea

People

Abraham

Hajar

Ismael

Prophet Muhammad ﷺ

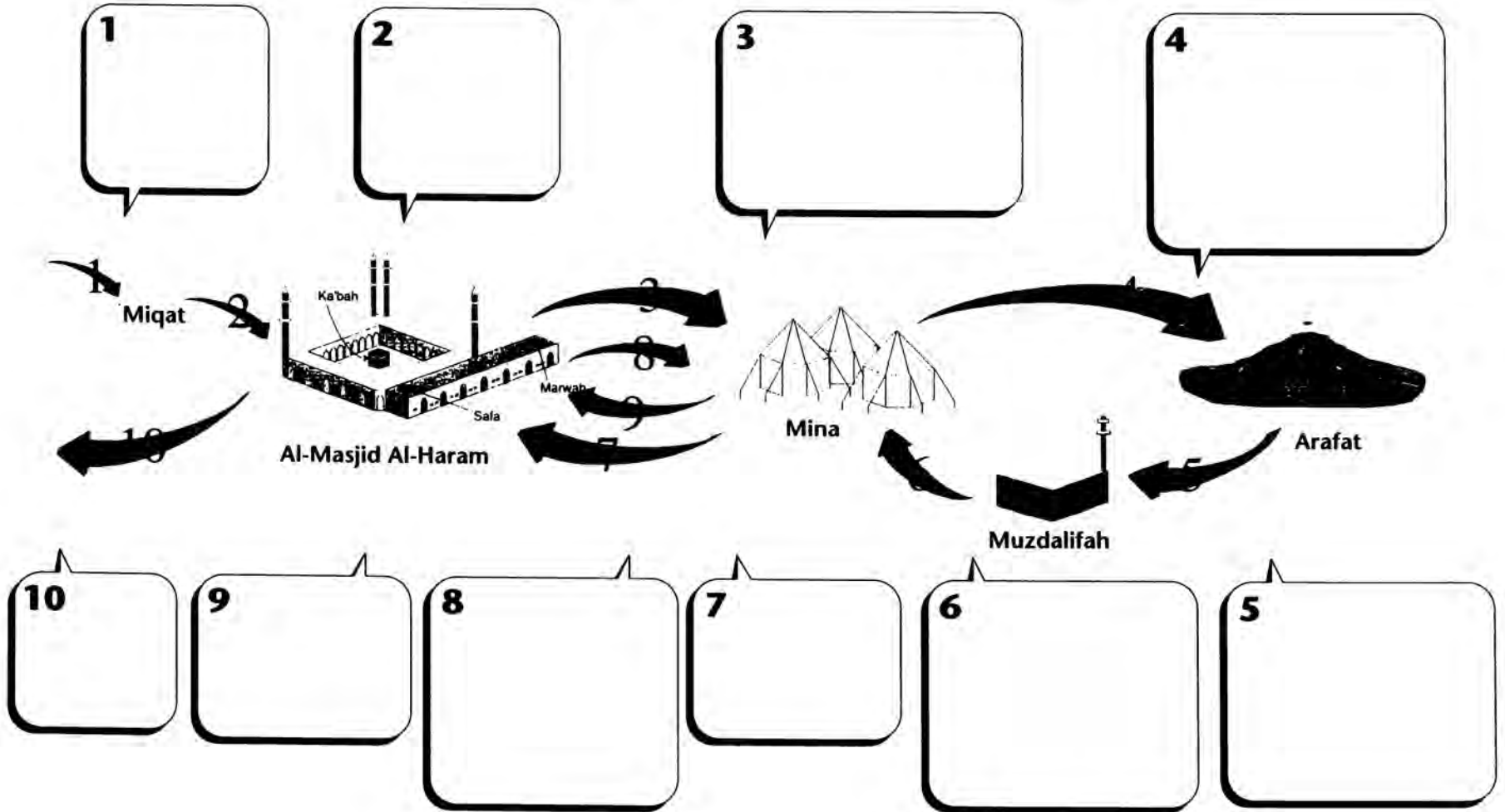
Khalifah Omar

Khalifah Uthman

Worksheet #2a

The Hajj Journey

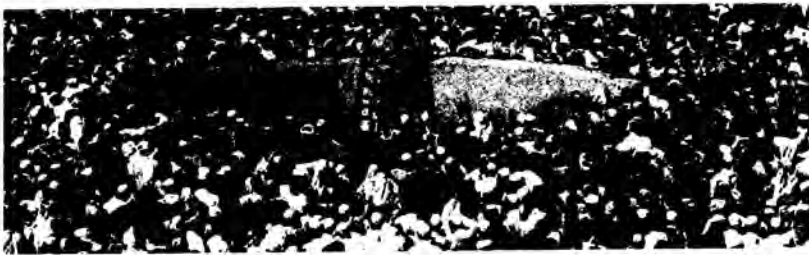
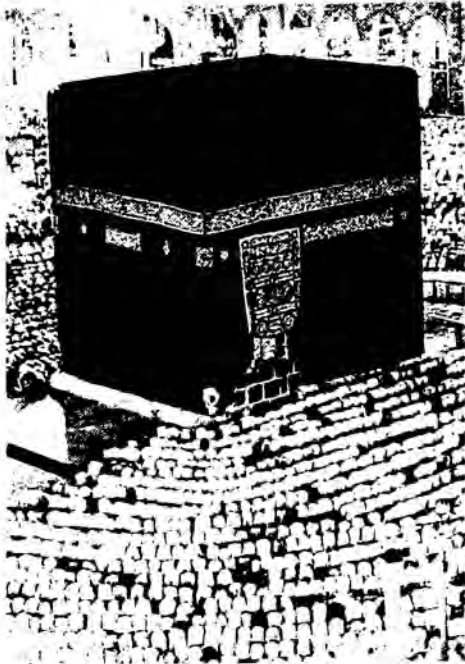
Graphical representation of the Hajj journey prepared by the Friday Report. The numbers in the circles describe the sequence of the process for Hajj Al-Tamatt'u.



Worksheet #2b

THE HAJJ RITUALS

Match the words with what the pilgrims are doing in each picture.

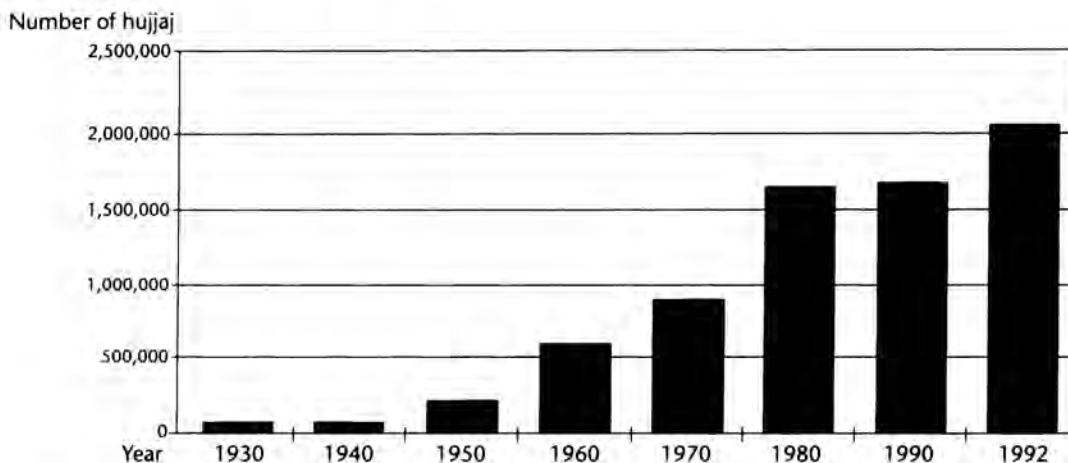


1. Wearing *ihram*, pilgrim's clothes
2. Standing at Arafat
3. Throwing stones at Shaitan
4. Going around the Ka'aba 7 times
5. Going from hill to hill like Hajar

Worksheet #3

THE GROWING NUMBER OF MUSLIMS MAKING HAJJ

This bar graph shows how many Muslims have gone to hajj. Each bar shows the number of people that went each of the years listed at the bottom of the graph. For each year, the number of hujjaj from Saudi Arabia was about equal to the number who came from other countries. Look how the number has grown!



1. What kind of a graph is this?
2. What is the smallest number of hujjaj shown on the graph?
Estimate.
3. In which year did the largest number of Muslims go on hajj?
How many went?
4. In which year did the number of hujjaj reach over 1 million for the first time?
How many went?
5. In 1960, about how many Muslims came from other countries to make hajj?
6. How many times greater is the number of hujjaj in 1990 than in 1970?
How many times greater is the number of hujjaj in 1992 than in 1960?



PRE-READING:

- Ask what city is the center of the Muslim world. Ask why Makkah is important. It may be useful to list replies on the board. In the Muslim classroom, this process should yield a list of attributes of Makkah such as those listed in the introduction.
- Distinguish between the terms "*hajj*" and "*umrah*" and explain the translation "pilgrimage." Discuss what a pilgrim is and does, and why. These concepts will be discussed in the unit in some detail. In Muslim full-time or supplementary schools, it would be most productive to teach this unit in conjunction with an Islamic studies unit on the Hajj. Since this is a social studies unit, points of *fiqh* and spiritual aspects of the hajj are merely touched upon here. Exhaustive treatment may be accomplished through multi-disciplinary study.
- Show students a dictionary definition of Makkah, usually listed as "Mecca." Discuss how this center of Islamic pilgrimage has come to mean a center for anything much sought after. The idea that this word has entered common vocabulary is valuable in discussing the concept famous. All the cities discussed in this unit are famous, with the exception of those in modern Egypt.
- Read introductory paragraph of student text.

SECTION 1: CLIMATE AND GEOGRAPHY

PRE-READING:

- Discuss any unfamiliar terms. Knowledge of basic geographic terms and map use is assumed. Familiarity with the concept resource is also assumed. If there is a need to introduce or reteach this material, it should be done before embarking upon this unit of study.
- Locate Makkah and the Arabian Peninsula on a globe, then a map.

COMPREHENSION:

- Acquire a relief map or globe. Define **peninsula**, using dictionary or text. Identify the Arabian Peninsula and the bodies of water surrounding it. Locate the points at which it is joined to Asia and Africa. You may wish to explain that the peninsula was probably joined to Africa long ago, before the Red Sea formed, and/or that the narrow connection with Africa is now cut by the Suez Canal [mentioned later in the text, p. 45]. Note unusual characteristics of the Arabian Peninsula:
 1. It is the largest peninsula in the world.
 2. It connects 2, and almost 3 continents (Asia, Africa and Europe).
 3. It is nearly rectangular in shape.
 4. It is surrounded by 4 bodies of water (Mediterranean Sea, Red Sea, Arabian Sea, Persian [or Arabian] Gulf).
- Allow students to trace the Arabian Peninsula with fingers. Identify the bodies of water and feel the mountain chain, called the Hijaz Mountains.

ACQUIRING SKILLS:

- Color the map on page 31, using different colors for each feature identified in “Comprehension” 1–4. Use different shades of blue for each body of water. Color farming areas in green, desert areas in beige or yellow. Place a star or crescent at Makkah’s location. Use a different shape for Madinah.

LEARNING CONCEPTS:

- Explain that a desert is not all sand. Use nature books about deserts to show that they are sandy or rocky in some places, full of animal and plant life in others, and have varied landscapes in many colors and forms.
- Explain **oasis** according to the text description, explaining that water under the ground comes up in some places, or people have made wells. Explain that oases have made it possible for people to live in and cross the world’s deserts. Use books or magazines to describe the kind of life found on an oasis. As a concluding activity, draw pictures of oases and surrounding desert.
- Discuss ways of living in the desert. What resources are available? Use of the camel may be compared with material on the buffalo in the American West in other social studies teaching materials. Like the buffalo, the camel provided nearly everything people needed to survive. In contrast, however, camels were also useful for transport, and especially for travel across dry lands. This was very important in the growth of cities. (A fascinating book on the subject is Richard Bulliet’s *The Camel and the Wheel*, listed in the bibliography.)
- Define and discuss sources of water mentioned in the text (wells, springs, sea water, reservoirs for rainwater, deep-drilled wells, pipelines). Why is water necessary for life? List the uses of water. How does water come to your town or city? What is its source? What about water for your school or home? Discuss ways of getting water and purifying it for recycled use.
- Discuss how new resources found in the Arabian Peninsula (oil and new sources of water) have led to development. In comparing with the other cities in this unit, it will be found that originally, trade and religion combined to make Makkah important. In Islamic history, the religious importance of the city ensured its survival and prosperity. In modern times, its religious importance is stronger than ever, but the trade that supports the city today is outside the city, in contrast with other cities in the unit. However, the oil trade and its wealth have made modernization of Makkah possible today. This is a good opportunity to explain the concept of the “ripple effect” of prosperity and development from trade, in the sense that the resource brings money, with which things can be bought and workers paid, stimulating in turn more trade and growth of cities, farming and factories.

ENRICHMENT:

- Use an atlas, globe or map to find examples of peninsulas. Compare them in shape and size.
- Find Qur’anic verses that mention water. Discuss the importance of water in Islam (for purification and cleanliness, health, etc.) Discuss ways that water is used to make life more pleasant (swimming, fountains, pools, etc.). How is water portrayed and used in the arts?
- Find out more about the uses of oil (crude oil or petroleum). How is oil made into plastics and other things? Use library books for research. They may want to find out what are major sources for oil around the world, and how it is transported.

SECTION 2: MAKKAH'S BEGINNING

PRE-READING:

—Tell students that we know something about the very early history of Makkah, several thousand years ago. One source of information is the Qur'an. There, in several *ayat* and *suras*, we learn about Abraham and his family. Tell students to use a Qur'an index or concordance to look up Abraham (Ibrahim) and Ismael. From Hadith books, we also learn what Prophet Muhammad ﷺ told his companions about Makkah. In his time, the Arabs also knew stories that had been passed down by word of mouth. The Arabs knew that Abraham's son Ismael was one of their forefathers. Another source of information about Makkah is the Ka'aba building itself, and traditions about the well of Zamzam and the places visited by Abraham and his family. This information may help to provide some context for the section. In addition, students may be interested in how we know about events and persons from Prophet Muhammad's time. It may interest them to know how early Muslims carefully kept the record by writing and memorizing the Prophet's words (both Qur'an and his sayings and deeds) and passing them on to the next generations. One important goal of this unit is to introduce the study of history, not only "what we know," but "how we know."

COMPREHENSION:

- The story of Abraham and his family is related in very abbreviated form in the text. For additional information, retold versions of the stories based on Qur'an and Hadith are provided at the end of these notes. A group activity may be employed to share the stories with the class. Each group may read and tell or act out the story to the rest of the class. The stories are: "Hajar and Her Baby," "Abraham's Son" and "Building the Ka'aba." Other stories from Abraham's early life can be found in Unit 1 ("Eid Mubarak!") of this series. Other childrens' literature on Prophet Abraham includes *Nabi Ibrahim, the Friend of Allah* (Abul Hassan Ali Nadwi, South African Institute for Isl. Educ. Research, 1992), *The Prophets' Stories*, Nos. 5 and 6, *Ibrahim, the Friend of Allah* and *Ismail, the Sacrifice* (Amina Ibrahim Ali).
- Discuss how Makkah became a center of worship. Guide the students toward an understanding of how traditions catch hold in people's imaginations. Stories associated with Prophet Abraham were told and retold; the Arabs were proud of having played a role in these miracles. They were proud to be related to Abraham. They hoped for blessings from the place he had built. The second point in the story is how traditions can change. Instead of staying true to worship of Allah, people forgot. They added new things; they brought in idols. Abraham's simple worship and obedience to Allah became a fancy celebration.

ACQUIRING SKILLS:

- Comparison with modern-day holidays might be made, in which the true importance of the event is covered over and hidden with loud celebration, commercialism and selfishness. Stress that among Muslims, days of celebration should be happy days, but simple and always full of meaning.
- Ask students to name some events which bring crowds of people together nowadays. Sports events like the Olympics, World Cup Soccer and the Superbowl are some. Students may name others, like parades, etc. Show how such events can make a city grow and become rich and famous. Things are sold during the event (food, souvenirs, etc.). Explain

that trade also takes place during the Hajj, but should not distract from worship, especially for a first-time hajji.

- Using the map on page 31, have students trace the trade route from Yemen in the south to the Mediterranean in the north, marking a dotted line in red. Tell or show the students some trade goods that were carried along the route, particularly incense crystals (frankincense from the sap of trees in South Arabia). Silk and cotton cloth and spices were others. If available, burn some incense and explain some of its uses. During pagan times in Rome and Greece, incense was used in huge amounts in the temples, and less so in Byzantine churches. Various types of incense have also been used in India.
- If students are familiar with using the **HIJRA** calendar, the teacher can bring to their attention the correspondence of the present Hijra calendar date to the final sentence of the section: “These events happened over 1400 years ago.” Explain that the events were so important that the Muslims started a new calendar from the time that the community moved to Madinah.

LEARNING CONCEPTS:

- Discuss why trade makes a city wealthy. While the concept is introduced here, it will recur in most of the other city studies, where more concrete evidence and explanation are given. Here, it may be simply introduced and passed over.
- The word **rites** will be used throughout the text to refer to specific acts required in the hajj. Discuss and list the hajj rites as Prophet Muhammad ﷺ taught them to the Muslims. **Use Worksheets #2a, 2b.** The sequence will be discussed in more detail in Section 5.
- The five pillars of Islam are listed in the text for review. If the lesson is being taught as a multidisciplinary unit, the Islamic studies component may expand upon the significance of each of the pillars, and how Muslims should apply them comprehensively in their lives. Here, the information is given as background for the changes which came to Makkah with Prophet Muhammad’s message. (See enrichment activities, below, for expansion on the history of Sirah.)

ENRICHMENT:

- Have a parent or guest speaker present information about Prophet Muhammad’s farewell hajj and his sermon to the Muslims at Arafat. The fact that the regular teacher is not the presenter will add impact to the story. The imam of the local masjid or an Islamic studies teacher are possibilities.
- To accompany the sketchy information given here on the life and struggle of Prophet Muhammad ﷺ, the teacher may add information or provide some of the many books for children published by Muslim organizations. A few of these include the series on the *sahaba* by the Islamic Foundation in Leicester, England, and the 11-part *Stories of the Sirah* (Tasneemah Ghazi, IQRA Foundation). Islamic book catalogues like those put out by Sound Vision, IQRA Foundation and the Islamic Book Service offer many more titles.

SECTION 3: THE HAJJ IN ISLAM

PRE-READING:

- Explain that this section will discuss the importance of Makkah and the hajj in Islamic history.

COMPREHENSION:

- Locate the direction of the **QIBLAH** in the classroom or other setting. Show pictures of **MIHRABS** in books. Have the students use butcher paper to make a large poster decorated like a mihrab to place on the classroom wall starting at the baseboard. Use it for prayer and to demonstrate the greeting said at the end of the prayer. Some students may not be conscious of why this is done.
- Explain the **TAWAF**, or circumambulation of the Kaabah seven times, using the illustration on page 36. Panel member Hamida Amanat penned this verse that may be taught to the children to explain the significance of the Kaabah and tawaf:

We go in circles, round and round,
In worship, prayer, peace is found.
Ka'aba is the heart and soul,
Yet Allah's pleasure is our goal.

Photographs and posters of prayers and *tawaf* at the Ka'aba are also helpful and easy to obtain.

ACQUIRING SKILLS:

- Use a map of the Muslim world to show the extent of the Muslim lands (Islamic Foundation, Leicester, England publishes a good one. Identify continents where many Muslims live. Locate cities mentioned in the text (Makkah, Madinah, Damascus and Baghdad). The teacher may use a relief map to discuss different kinds of land and peoples found in those lands. Point out mountainous regions, other deserts, forest, rivers, etc.

LEARNING CONCEPTS:

- Use the text to make a list of who can and should make hajj according to principles of *fiqh*. The person must be:

1. Muslim
2. Adult (if children go on hajj with parents, they should go again as adults)
3. Sane
4. Must be healthy and wealthy enough to afford the journey, and it is safe to travel (some people are in prison or their government prevents them from going on hajj).

These ideas are further discussed in Section 4, "Who Made Hajj Long Ago."

- The central concept in the section is the idea of **LINKS** among Muslims around the world that are strengthened by the hajj. Make a chart of these links on a poster or bulletin board. Have students work in groups using each paragraph of the text to make a list. It might read as follows:

1. Keeping Muslims in touch with one another.
2. Encouraging travel, mapmaking, roads, ports and resting places.
3. Encouraging trade.

4. Encouraging learning about other places, people, and sharing ideas and inventions.
5. Helping scholars and merchants meet together.
6. Helping Muslims at Makkah to feel like brothers and sisters, equal before Allah.

ENRICHMENT:

—Find out more about some famous Muslim travelers like Ibn Battuta, Cheng Ho, Ibn Jubayr. *Travellers and Explorers* (IQRA Trust) is a beautifully illustrated book for young people on this topic.

SECTION 4: HAJJ BEFORE MODERN TIMES**PRE-READING:**

—Have students imagine what it was like to travel before motorized transport. Let them use a globe to choose various pairs of points and decide how people could travel between them. Encourage them to consider both terrain and climate in their choice of transportation.

COMPREHENSION:

- See previous section for discussion of the conditions for hajj. The teacher may wish to discuss in more detail why fewer women made hajj. Introduce the idea that women should not travel alone, but with a husband or *mahram* (a male relative whom they could not marry—father, brother, son, etc.). In addition to the danger, women could not have left their children for a long period, or risk the danger of taking them along.
- Continue discussion of the hardships of travel, bringing out points such as how many miles a day a person or animal might travel, or how long it takes a ship to go a certain distance using wind power. The lesson can become a science or math project to explore early transportation and solve word problems about miles per day or per hour by finding out the distance between two points and discovering how long it would take to get there by camel, mule, horse or on foot. Stress that letters and messages also traveled at the same speed, unless carrier pigeons were used. Encyclopedias and children's nonfiction selections are helpful for research.

ACQUIRING SKILLS:

- Students may make a model of the Ka'aba with Masjid al-Haram with removable parts to show how it changed and expanded as described in the text. A series of drawings on a poster would provide a simple graphic representation of the history and allow students to use their imagination and increase reading comprehension skills.
- See math and science crossover activity listed above.

LEARNING CONCEPTS:

- Show pictures of caravans from books, magazines, childrens' stories or encyclopedias. Ask why people traveled in large groups (for safety, companionship and practical reasons like sharing supplies, guides, etc.). Explain that caravans are associated with desert crossings and camels, but other places and animals are found with travel in groups also. Imagine what people might have done to pass the time, like singing songs, telling stories and discussing things, looking at the scenery. What aspects of travel would have been most uncomfortable? (Heat, dust, boredom, getting lost, getting sick, etc.) Explain that in hot

countries, caravans often traveled at night and camped all day. Imagine or read stories about camp life, such as Ibn Jubayr's 12th century account of the hajj.

The pilgrim caravans were a very big event in the Muslim world. They left from the major cities. A leader, or *amir* was chosen by the governor or other rulers, and was an office that held great prestige among local families. The caravans were armed and provided at the city, and brought wealth to the city at that time of year. The wealthy traveled with many servants and rode in covered palanquins on their camels. Wealthy women also traveled this way, so they were not seen by others. Many Muslim rulers and their wives made hajj in this way, and many Muslim leaders donated money to improve roads and wells and to build caravanserais (camel motels) along the pilgrim routes. Harun Al-Rasheed's mother, Zubaidah, was famous for her contributions in this area. Note that all food, trade goods and other supplies for hujjaj in Makkah would have come in by caravan, which was the truck transport of long ago.

Excellent background reading for the teacher is F.E. Peters, *The Hajj: the Muslim Pilgrimage to Mecca and the Holy Places* (Princeton University Press, 1994), a detailed study of the hajj from pre-Islamic times to the early 20th century. An interesting study of transport in Southwest Asia and Africa is Richard Bulliet's book, *The Camel and the Wheel*, which discusses different types of saddles and camels, and the amount that various loaded animals could carry on their backs or on carts. Using various breeds and saddles, each camel could carry between 600 and 900 pounds of goods over terrain without roads. This compared very favorably with horses and oxen yoked to wagons, and donkeys as pack animals. Bulliet uses this information to explain why use of wheeled vehicles almost disappeared from many regions where camels were used.

ENRICHMENT:

- Further discuss the idea of caravans using Zeba Siddiqui's book *Karavan*.
- Look at the historical photographs of the Hajj in the 1950's in "From America to Mecca on Airborne Pilgrimage," *National Geographic Magazine*, July 1953. Abdul Ghafur Sheikh, a Washington, D.C. university student, took the photographs and wrote the text. These pictures were taken before any of the modern renovations of Makkah were made that are visible today. The pictures offer a rare glimpse at what hajj might have been like long ago. Many libraries have back issues of *National Geographic Magazine*. SEE BIBLIOGRAPHY FOR FULL REFERENCE. The society has done several articles on the hajj, one by a former Imam of the Islamic Center of Washington, D.C., photographed by Mehmet Biber, in the 1980s.

SECTION 5: CHANGES IN MODERN TIMES

PRE-READING/COMPREHENSION:

- Introduce the section by asking why the number of hujjaj has increased so much in recent times. List reasons on the board. Elicit the students' own experiences with conversations in their home. Have any of their parents or close relatives made hajj? Have they heard adults discussing the intent or making plans to go on hajj? Have they seen ads on TV or in Muslim magazines for hajj tickets, or attended Islamic meetings and conventions where they saw ads or heard about it?
- On the map, p. 31, trace the route of the Hijaz railway from Damascus to Madinah and Makkah. Point out the Suez Canal and have students trace how a ship could travel to Jiddah from the Mediterranean before and after the canal was built.

ACQUIRING SKILLS:

- Do Worksheet #3, a bar graph activity on the increasing number of hujjaj in this century. Have students answer the questions and color in the bars accordingly.
- Use the illustration on page 51 and Worksheet #2a to explain the steps and rites of the hajj. Trace the steps and locate the corresponding text which discusses that part of the hajj in this section. Use the “Hajj Diary” (In *I Am a Muslim: A Modern Storybook*, Unit K of this series, Lesson 4B) to explain how one young girl experienced hajj with her parents. In a multidisciplinary unit with Islamic studies, teach the meaning behind each step of the hajj and how it is performed, explaining what words hujjaj recite with each rite, and their meaning.
- Have students share thoughts about events they have attended or heard about involving large groups of people (Olympic games, sports events, Muslim conferences and conventions, parades, outdoor shows, political or social demonstrations, etc.) What was it like to be part of a crowd? How are food and drink, shade from the sun and sleeping places provided? Would these ways work for the hajj? Why or why not? (Length of event, distance from home, larger number of people, etc.)

LEARNING CONCEPTS:

- The central theme of this segment is modern infrastructure in the service of ancient rites. Students are introduced to the concept of how cities and governments meet people’s physical needs by building **public works** (which is used here as a simplified term for **infrastructure**). Several aspects of the concept are important:
 1. Large numbers of people at one time in one place REQUIRE certain facilities, not just for comfort, but for safety. Modern numbers of hujjaj would precipitate a disaster without planning and spending to accommodate them. Students should understand that large crowds can be very dangerous if not given enough room and adequate supplies. **Identify the needs of individuals, then have the students imagine how to care for hundreds of thousands of people at one time. Point out how these needs are cared for in Makkah during the hajj.**
 2. In order to ensure that everyone can perform the rites of hajj at the same time, the places where these rites take place must be well organized and large enough. Contrast this situation with a pilgrimage place where the rites can be performed at any time of the year. This is the case with Islamic *‘umrah*, but the hajj takes place during a few days. Emphasize that Allah has presented the Muslims with a big challenge to their ability to organize and plan, and to test individual Muslims’ endurance and patience and will to obey Allah. The hajj is not easy for individuals or Muslim leaders, but it is a great accomplishment. Allah has given the Muslims many such challenges to bring out the best of our community and to test us.
 3. **Public works** are projects that are too big for individuals, so they must be carried out by governments. In Section 4, students learned that improvement and expansion of Masjid Al-Haram were undertaken by the Khulafa’ and later Muslim leaders. The hajj caravans were also organized by governments, and so were roads, wells and caravanserais (charitable foundations, or *awqaf* [sing., *waqf*], are an Islamic institution also used for this purpose). Gather students’ ideas about why private individuals cannot build this type of project (not enough money; they can’t get the land to build roads; they can’t make laws about traffic and rules about how

people should act; public works are things that everyone uses for free most of the time, so private companies couldn't sell tickets, or otherwise collect payment for such things) In the case of the hajj, the Muslim community has a duty to provide for the needs of hujjaj and to carry out the hajj every year. Leaders must carry out this duty before Allah in the service of all Muslims everywhere.

4. The concept of **old things being pushed aside to make room for new** is another important concept related to **public works**. A closely related point is the idea that **individual rights sometimes have to make way for the rights of the whole community**. This concept appears in the text in several places. First, on page 42 it is stated that Khalifah Umar Ibn Al-Khattab bought up houses around the Ka'aba to make room for hujjaj. Ask students to imagine what happened then. What if 10 people sold their houses and 1 or 2 refused? Whose rights are more important—the people who want to be close to the Ka'aba, or the many Muslims who want enough room to worship there? Elsewhere, the text refers to clearing the neighborhood around Masjid al-Haram to help traffic and make room for expansion, and taking the market away from the *masa'a* in order to put it indoors. Finally, under "Hotels and Modern Buildings," the idea of old houses and other structures being replaced by new is mentioned. Note also that the modern expansion of Masjid al-Haram was built around the old columns of the original masjid. There is a 6-inch gap between the new and the old parts. The very idea of Masjid al-Haram is in fact to preserve something very old, namely the Ka'aba (*Bayt Allah*), for Muslims of every generation.

Discuss the pros and cons of keeping old and building new, and the process of moving people because of public projects. The activity below gives a suggestion how:

- Compare this issue with modern times near to home. Ask students to imagine that the government wants to build a road, hospital or school and needs to take part of their front yard or even their whole house? Should they be able to do it? Whom will it help? Whom will it hurt? What should the government do for people when it has to take their land or their homes? Is it right or wrong? Think also about saving some old buildings and similar things to help people remember the past and to save beautiful things made long ago. What projects are there in your community to preserve the past? How do museums and historic neighborhoods help a city?

ENRICHMENT:

- Discuss the visit made by many hujjaj to **Madinat al-Nabi**. Show pictures and tell about its significance as the birthplace of the Muslim community and the place of Prophet Muhammad's burial. The text notes that many of the changes made in Makkah to accommodate visitors have also been made in Madinah, such as expansion of the masjid, provision of hotels, roads, etc.
- The subject of **Jerusalem as the third holy city in Islam** was unfortunately too large for the scope of this unit. It is highly recommended to mention both Madinah al-Munawara and al-Quds as the two other cities to which Muslims owe respect, reverence and support, and why. Al-Quds was not selected as a topic for one of these city-studies primarily because of the complexity of its history. It would have required more background in the history of monotheistic religion, as well as modern history surrounding the Crusades and the conflict with the Israeli state than third grade students can absorb. (These topics are

covered in the secondary units for 9th, *Golden Thread in the Tapestry* and 11th grades *History of U.S. Relations with the Muslim World* in this series.) It is left to the teacher's discretion to provide this additional information and stimulate students' curiosity about these places. References include *Marvellous Stories from the Life of Muhammad*, "The Night Journey," (Mardijah Aldrich Tarantino, The Islamic Foundation, 1982), various coloring books on Islamic Architecture showing Masjid Al-Aqsa (The MSA, Sahibzada Khan, *Zeenat's Mosques of the World*), *The Book of Mosques* (Luqman Nagy) and a book produced in Jerusalem, *The Holy Land in Color* (Sami Awwad, Golden Printing Press, 1993).

- Look up photographs of the hajj in magazines and books. Use the bibliography in the teachers' guide for specific articles. (See previous section notes for *National Geographic* and *Aramco World* references.)
- Invite as a guest speaker a hajji to tell his or her experiences. Let the students ask questions. The speaker may have photos from the trip to share as well.
- Students may dress dolls in hajj costume or model it in person.
- Read the hajj diary included in the notes to this segment.
- Make a diagram, picture or model of Masjid al-Haram, or a diorama of the stations of the hajj in the entire area as group or individual projects.

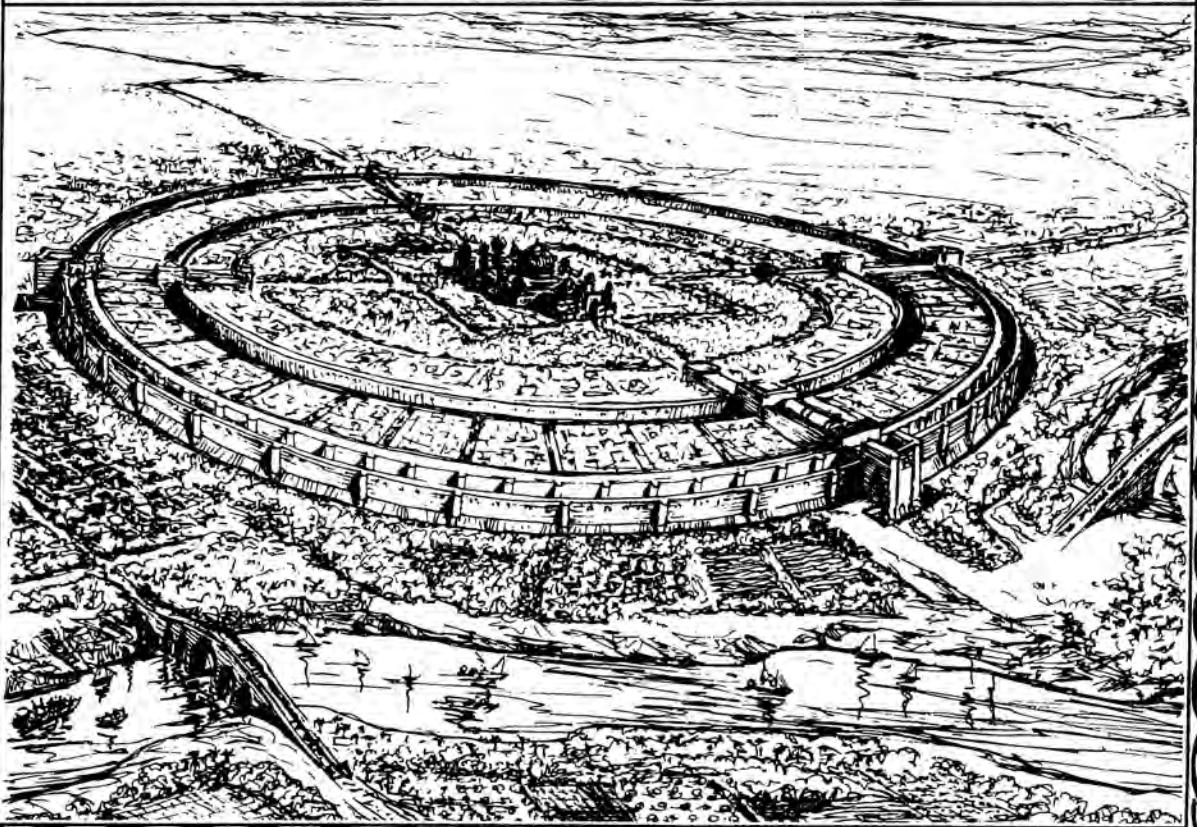
Part IIC

Baghdad



Sinbad's Baghdad

Written by Susan Douglass
Illustrated by Abdelmuttalib Fahema





Who has not heard about Aladdin, his wonderful lamp and magic carpet? Who could forget Sinbad the Sailor and his adventures? Famous tales about Sindbad and Aladdin (or, Ala' ad-Din) were set in a city called Baghdad long ago. Sindbad and Ala' ad-Din were not real people. They are imaginary characters. Today, their stories are told all over the world in books, cartoons and video. The stories are part of *The Thousand and One Nights*.

In this book, you will learn about Baghdad in Sindbad's and Aladdin's time. You will find out how the city was built and how it grew. You will learn about real people and places in Baghdad long ago. You will learn part of the history of the city.

CAPITAL CITIES OF THE MUSLIM STATE

Baghdad was founded in 762. It was the capital city of the Muslim government for about 500 years. Before Baghdad, two other cities served as the capital.

Madinat al-Nabi Was the First Capital City

The first capital of the Muslim government was Madinat al-Nabi. Prophet Muhammad ﷺ moved there from Makkah. His journey is called the Hijra. It begins the Muslim calendar. The Muslim community grew at Madinah, and spread Islam to other lands.

Prophet Muhammad ﷺ was not just a teacher. He was the leader of the Muslim government. The Qur'an and the Prophet's ways became laws of a state. After he died, the Muslims chose a new leader. They called the leader **Khalifah**. His job was to follow the Qur'an and the Prophet's example.

The first Khalifah was Abu Bakr al-Siddiq. Omar Ibn al-Khattab was the next. Uthman Ibn Affan was the third Khalifah. Ali Ibn Abi Talib was the fourth. These four Khalifahs ruled for 30 years. They are called the “Rightly Guided” Khalifahs. They worked to follow Qur’an and Sunnah.

Islam Spread Quickly North, East and West

The early Muslims brought Islam to people in other lands. Many leaders of those lands did not want to hear about Islam. They did not believe Muhammad ﷺ was Prophet of Allah. They believed in other religions. They did not want the Muslims to spread Islam. Muslim soldiers fought against these leaders. They won many battles. The Muslim state grew larger. Islam began to spread among the people.

Under Muslim rule, people of other religions mixed together. They had different ways of life. New problems and new troubles faced the Muslims. It was hard to govern from Madinah. The desert separated Madinah from important lands. Messages could take a week or more. Conflicts spoiled the peace. Khalifahs Uthman and Ali were killed.

The Muslim Capital Moved to Damascus

A new leader, Muawiyya Ibn Abi Sufyan, took over the government. People disagreed about his rule. Most followed him to keep the peace. When Muawiyya died, his son took over as leader. Other leaders from the same family ruled after him. The family’s name was the Umayyads.

The Umayyads moved the capital city to Damascus. Damascus is far north of Madinah. It is near the Mediterranean Sea. Damascus was closer to the center of the Muslim lands. Look at the map on page 78.

During Umayyad rule, the Muslim state grew very large. Muslims ruled in North Africa. They crossed the sea to Spain, in Europe. Muslim armies crossed Asia to China and India.

People in these lands heard about Islam. They lived and worked with Muslims. Many began to accept Islam. In time, people with many ways of life shared one faith—Islam.



Jihad means "to make an effort." Anything a Muslim does requires an effort to overcome difficulties. The main difficulty in spreading Islam was that some rulers did not want their people to hear about Islam. These rulers wanted to decide the faith of their subjects. Those who disagreed suffered persecution. Muslim soldiers fought to open these lands to Islam by making treaties or defeating these rulers.

The Muslim Capital Moved Again

The growing state changed. New Muslims began to play important roles. Another group of leaders took over the government. This family's name was the Abbasids. The new leaders wanted a new capital city. They moved it toward the East.



Thinking About Section 1:

1. What is the Khalifah's job?

2. Name the first two capital cities of the Muslims.

3. Why did Muslim leaders move the capital city?



BUILDING A NEW CAPITAL CITY

The Abbasid ruler Al-Mansour founded Baghdad in 762. He wanted a new capital at the center of Muslim lands. He wanted it near main roads, rivers and seas. He wanted the city to link all parts of the Muslim lands.

Baghdad's Location

The new Abbasid ruler looked for a place to build. He went east to Iraq. Iraq was a very old land of cities. Two rivers ran from north to south. They are called the Tigris and Euphrates. Rivers gave the city a water supply. They protected it from armies.

The land is flat. Mountains are nearby to the north. The two rivers led to the Persian Gulf and then to the Indian Ocean. Roads led west to the Mediterranean Sea and the Red Sea. Makkah lay across the desert. Other roads led east to China and India.

The climate was mild. It had long summers and short winters. It did not rain much there, but the rivers brought enough water for farming. They often flooded, and the river soil made rich farmland. Wheat, date palms and many other things grew close by. In the nearby desert, nomads raised animals for meat and transport.

Building the Round City

Mansour planned the new city. He wanted to control the government from there. He would live there with his staff and his family. Government workers would organize important state business. Soldiers would protect the ruler and the government. Other workers would supply people's needs.



Southwest Asia and the Arabian Peninsula

He wanted these important people to live in one large place. He needed a fort to protect them. He and his engineers chose a round plan for the city. They would build it near the Tigris River.

They traced the plan on the ground with cotton rags soaked in oil. When the cotton was burned, it left marks where the workers would dig. Al-Mansour watched from a nearby hill.

The Round City had thick, double walls. Each layer of the walls needed 162,000 bricks to complete it. Abu Hanifa, the famous scholar of Islamic law, was in charge of the brick-making. He found a new way to count bricks. He did not count each one. He measured large piles of bricks with a cane. Then he multiplied.

A moat filled with water ran between the walls. Soldiers could walk on the tops of the walls. Four gates led to different lands. The gates were tall. A horseman could ride through them carrying a flag.

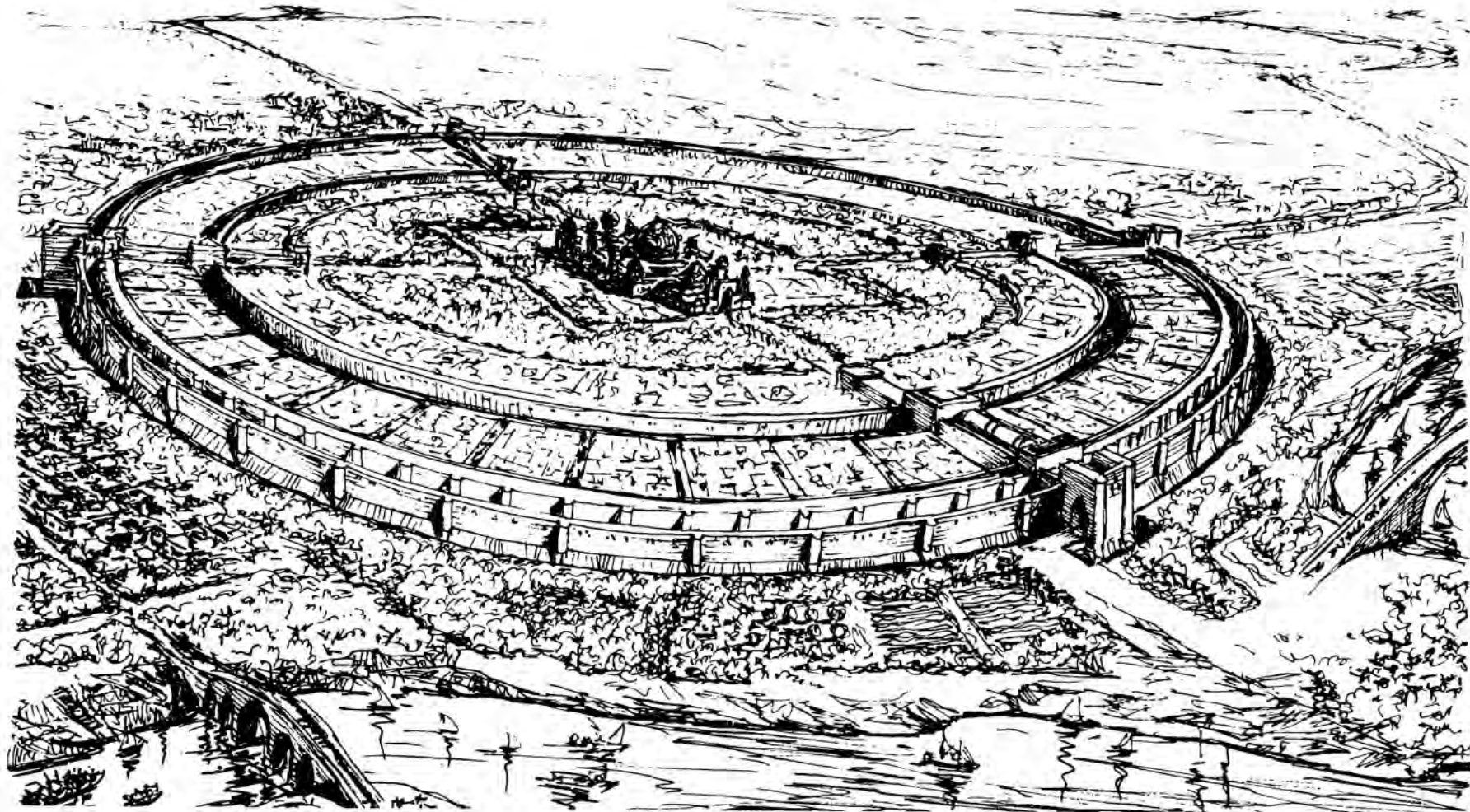
Inside the walls were two rings of halls and rooms. Palace officials and family members lived and worked there. The state treasury was there. There was a police station and a guard house. On the streets of each gate were markets and shops. They supplied the Round City. About 4,000 families probably lived there.

In the center of the Round City was the ruler's palace. It had a green dome on top. Beside it was a large masjid. People gathered there for Friday prayer. All around the palace and the masjid were gardens and open space. Later, other buildings were added to the center.

Homes for Soldiers, Officials and Others

Baghdad spread out from the Round City's gates. Many canals joined the two rivers and brought water to the city. The canals served for transport, too. There were three bridges.

Mansour gave land to his family and his army. They built their own houses. Other parts of the city were for gardens, markets, workers and trades.



This is how an artist thinks the Round City, the Abbasid rulers' capital at Baghdad may have looked. The city-within-a-city held the entire government. In the center was the Khalifah's palace and masjid. The inner ring of buildings housed his family and high officials. The outer ring held government offices, libraries, housing and markets (the shops were later moved out). Around the outside were double walls, and four gates leading to important lands of the Muslim state. The Tigris River flows by, and the busy city of Baghdad, with its many canals, spread out around the Round City. It was the only round-shaped city in the world. To draw this picture, the artist had to study descriptions of the place by Muslim writers from long ago and modern historians.



BAGHDAD GREW QUICKLY

Al-Mansour built Baghdad as a center for the government. After only 10 years, Baghdad had become a large town. After 50 years, it was the largest city in the world. Over 1 million people lived in Baghdad by the year 800. Other famous cities had far fewer people then.

How the City Grew

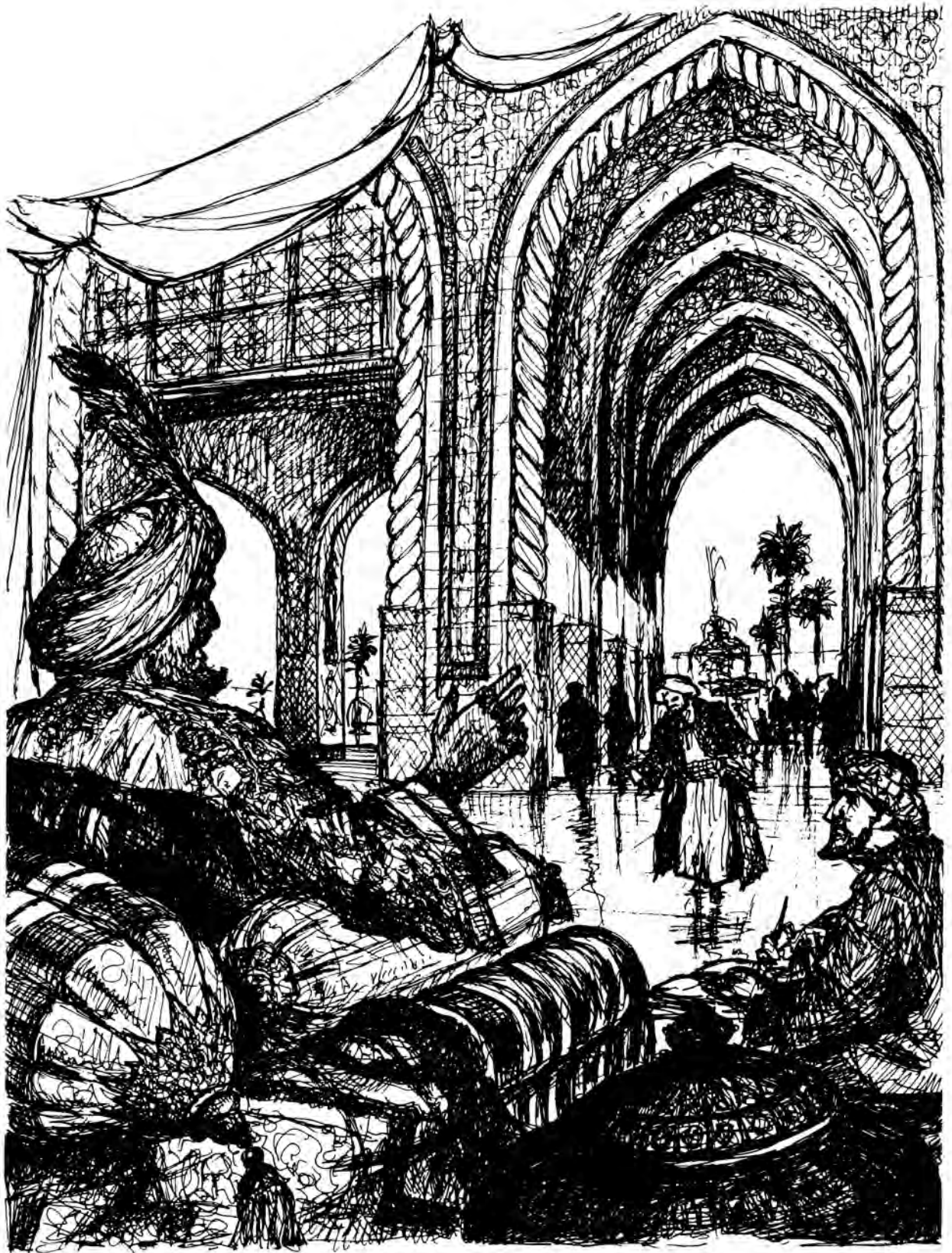
As the Round City went up, Baghdad quickly grew up around it. Soon after the Round City was finished, it began to change. The markets moved out of the Round City to Karkh, a nearby meadow. Traders from near and far began to meet there. A **bazaar**, or covered market, was built. Each craft and kind of goods had its own place. Warehouses were built to store goods. Public baths went up. Some looked like black marble, because the brick was coated with tar. High officials and rich people built palaces. Gardens, fountains and masajid multiplied.

People kept small and large boats on the many canals. The Abbasid rulers had fancy boats. Some were shaped like a dolphin, elephant, lion or horse.

The city grew across the Tigris River. At first, mostly soldiers lived there. Abbasid rulers built great palaces there. Other rich people followed. Schools, masajid and libraries were built. A big cemetery was laid out.

Who Came to Live in Baghdad?

Many new residents were soldiers. Thousands of them protected the new rulers. Soldiers from different lands lived in different neighborhoods. Government workers were another large group. The new government needed many scholars. Traders supplied the palaces with **luxuries**. Artists decorated the city.



There were many palaces in Baghdad. The most splendid was for the Khalifah and his court. Here, the Muslim ruler receives an official visitor. The visitor passed through gardens with fountains, flowers and trees. He went through halls with rich decorations. A secretary sits at the ruler's side to take notes.

Many craft workers found jobs in the new city. It took 100,000 builders 4 years to finish the Round City. Canals, palaces and homes were built at the same time. Many of these workers stayed in Baghdad. There was always plenty of work in a growing town.

New Muslims and People of Other Religions

Baghdad was home to all sorts of people. Many Arabs lived there. The Arabs mixed with people from other lands. Most of the early Muslims were Arab. Many **convert**, or new Muslim, families had helped the Abbasid rulers. Many of them were not Arabs.

After Baghdad was built, many convert Muslims flocked to the city. They left places where people were not Muslim. They left farms, families and jobs. The new city of Baghdad offered many opportunities. They became scholars, traders and workers. Many new Muslims were from lands east of Baghdad.

Workers and servants came from Europe, Asia and Africa. Traders came from everywhere. Rulers sent **diplomats** from many lands. People of many groups lived, mixed and married together.

Most people in Baghdad were Muslims. Many Christians and Jews lived in the city, too. They had churches and synagogues for worship. Their scholars discussed religion with Muslims. They lived by their own laws. Jews and Christians worked in trade, government and other jobs. Several famous doctors and scientists were Christians. They treated the Khalifah himself. One family of doctors helped found a medical school. Over time, some Christians and Jews accepted Islam. Others did not. The Muslim state protected them.

Life in the Palaces and the Streets

People in Baghdad had many ways of life. The richest lived in fairy-tale palaces. Their homes were large, with gardens and fountains. They had fine rugs and silk curtains. They used things made of silver, gold, ceramic and glass. These things came to Baghdad's markets from all over the world. The richest people were close to the ruler.

Many people in Baghdad were neither rich nor poor. They belonged to a middle group. They might be traders, soldiers and government workers. They might be writers, poets or scholars. Many people in the city liked to invest money in trade and business. They might become rich like Sindbad did.

Small traders, craft workers and shop keepers lived in houses made of earth or brick. Wood was not used much. It was very expensive. Some houses had small gardens, too. Neighbors in nearby streets shared a masjid, shops and water wells.

The poor did many jobs. They carried goods, fuel and water. They loaded and unloaded boats. They cleaned streets and homes. Servants lived with people for whom they worked. A poor person might rent a room in a big house. Some lived outside the city. The poorest slept in doorways, under bridges, or in the masjid. Beggars also came to the rich city. Kitchens fed some of the poor. Hospitals treated the poor for free.

Farmers lived in villages near Baghdad. Their homes were made of mud brick. They had roofs of reed or palm leaves. Farmers grew food for people in the city. They grew crops like cotton and dates. Farmers paid taxes with their crops. Nomads raised sheep and camels for wool, meat and leather. They moved with their animals far away from town.

The Silk Road and the Sea

Gates in the Round City led to great roads. From the Kufa Gate, the road led to Makkah. Here, the great pilgrim caravan started. Resting places and wells were all along the way. The Syria gate led to the Mediterranean Sea. The Khorrasan Gate opened on the Silk Road.*

The Silk Road led through Persia to Samarkand and China. The Basra Gate led down the Tigris River. Boats took goods from there to the Persian Gulf. From there the ships went back and forth to India and

* To learn more about the Silk Road, read the booklet on Samarkand in this unit.



Craftsmen make useful and beautiful things from metal. Men and women worked in shops in the bazaars. Goods from Baghdad and all over the world were sold there.

China. They went south to Arabia and East Africa. Baghdad was an important stop on many trade routes.

Baghdad had buildings like hotels where traders stayed. At the edge of the city were **khans** and **caravansary**. Traders and their animals rested and ate there. They stored goods and prepared to trade. Traders met with people from the city and far away. They heard about news and prices. They heard storytellers and talked about books. Khan and caravansary were interesting places and social centers.

Trade and Crafts in Baghdad

Trade made Baghdad grow rich. The city had a good location. People in Baghdad wanted many things. They had money to buy luxuries. Money brought more money. Goods brought more goods. People brought more people.

One of the most important crafts was cloth making. Cotton, linen and wool were most common. People used a lot of cloth. They used it at home for curtains and pillows. They wore underclothes, long sashes and coats. People covered their heads with turbans, caps and veils.

The Abbasid rulers had tons of clothes. They had coats of gold and silver cloth. They were covered with pearls and colored jewels. The rulers kept stores of clothes to give as presents. Fashions from Baghdad became famous in other places.

Spinners and weavers made fine cloth. Dyes like indigo blue* made it colorful. Tailors made clothes in workshops and homes. Velvet, brocade and other fine fabrics were made from silk. Baghdad's fabrics were famous.

People wore lots of perfume. Scents and oils kept skin and hair soft and sweet. Medicines and spices filled many shops, too. Ingredients came from all over the known world.

* Indigo is the dye used for denim jeans. It was made into small cakes and sold in Baghdad long ago.

Stone carvers, brick layers and carpenters worked on buildings. Colored tiles often decorated buildings. Rope and sail makers used hemp and cotton for sails and rigging. Boat makers used wood and skins. Metal workers made iron chains and gates, trays, armor and weapons. They made gold and silver jewelry.

Potters made dishes and lamps of clay. They made pots for cooking. They made water jars. They painted the clay with glaze in beautiful colors. They made tiles for palace walls and floors. They made things to trade.

These are only a few of the crafts and trades. Baghdad's streets were always busy.



Thinking About Section 3:

1. List important buildings in Baghdad. What was the purpose of each? What kind of workers helped to build them?
2. Draw a picture of a palace, fountain or boat that might have been in Baghdad.
3. Why was Baghdad a good place for trade?
4. What kind of people could you meet at a khan or caravansaray?
5. How did people of different religions live together?



BAGHDAD WAS A WORLD CENTER OF LEARNING

Scholars flocked to Baghdad like birds. They were the “brains” of the government. Rulers and rich people paid these scholars well. Their rewards were gold, robes, land and good jobs.

Scientists and engineers had skills that the government needed. The Abbasid rulers wanted scientists and writers. They needed doctors of medicine and Islamic law. They needed poets and teachers. They needed scholars of Arabic language.

The House of Wisdom Helped Increase Knowledge

Muslim rulers needed knowledge from other lands. People in the Muslim lands had many old books. Some writings were 1000 years old or more. Studies of science and math were in those books. Scientists from long ago had much knowledge about the world. Books from Greece, India and Persia held the keys to many ideas.

The Abbasid rulers paid people who knew how to read them. They paid people to write those books in Arabic so Muslims could read them. They had an office for this work. It was called the House of Wisdom. Scientists and writers of many religions worked there. The House of Wisdom was also a library.

Scholars in Baghdad eagerly read books from the House of Wisdom. They began to write about many subjects. Scientists brought new discoveries. Medicine and math were two important subjects. Muslim scholars introduced the numbers we use today. They introduced the number “zero,” an important idea. Doctors wrote medical books that help us even today. They wrote about plants to make medicines. Cough syrup is one of their medicines that you have surely taken.

Paper, Books and Libraries

The House of Wisdom helped increase knowledge. An invention helped, too. Paper first came from China. The first paper factories in the west were in Samarkand and Baghdad. The paper they made helped many people learn.

Paper is easy to make and use. It is cheap. Before paper, people wrote on skins, bones, clay and wood. Imagine that each page of this book was clay! You would need a big book-bag for school!

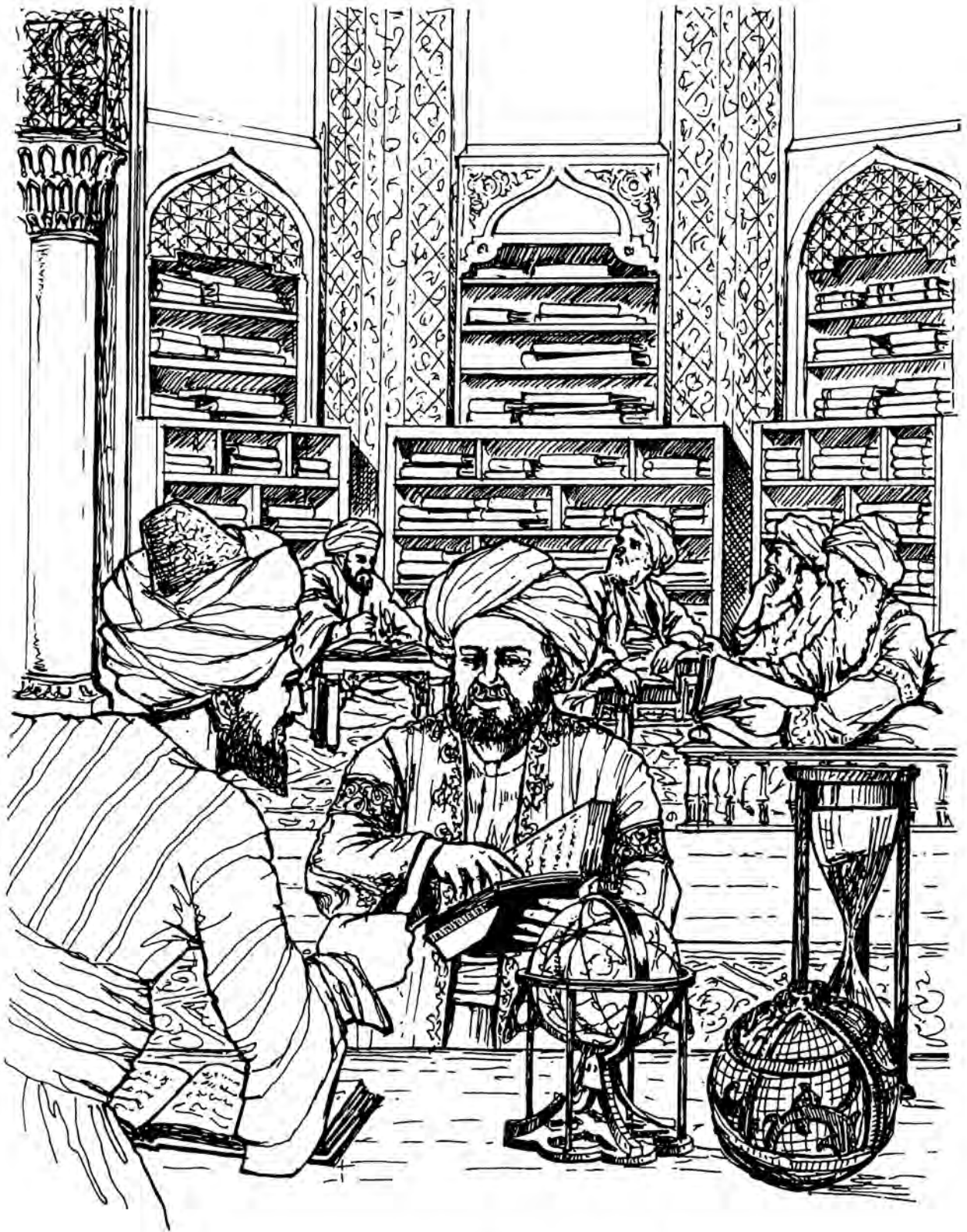
With paper, people could write more. They made many books. More people could own them. Books carried ideas easily from place to place. Libraries grew in Baghdad. Some libraries held thousands of books. Scholars went there to read and talk about ideas. There was also a market for books, ink, pens and paper. It became a place where writers gathered to talk about ideas.

Learning Spread to Other Lands

All this knowledge did not stay in Baghdad. It traveled to other lands. Scholars moved from city to city. They taught and studied. Scholars shared books across thousands of miles. Traders helped to spread knowledge, too. Many scholars worked in trade. They came to Baghdad and learned about new ideas. They taught people in other lands.

The area ruled by Muslims was very large. These lands stretched from the Atlantic Ocean to China. They stretched north and south from Europe to Africa. All over these lands were cities. Each Muslim city had schools, masajid and libraries. Scholars and traders shared ideas and traveled. Ideas and fashions moved quickly along the peaceful roads and water ways.

Knowledge went to other lands, too. In Spain, Muslims lived with Christians and Jews. They sometimes fought, but they also lived and worked together. People of other religions wanted Muslims' books



Scholars in Muslim lands gathered knowledge from many civilizations. They read and translated ancient and newer books into Arabic. Men and women wrote about those subjects and developed new knowledge, science and literature. Libraries with thousands of books were places where scholars met to share ideas.

and knowledge. They learned Arabic to read them. They wrote the books in their own language. Many others read these books. They carried the books to faraway places.



Thinking About Section 4:

1. Name a kind of scholar or scientist. How does his or her work help people?

2. Why was Arabic an important language for learning?

3. Make a list of uses for paper. In the Muslim lands, books were very important for learning. Are they still important? What other tools are important for learning today?



STORIES ABOUT LIFE IN BAGHDAD

We know about life in Baghdad long ago from books, poems, stories and songs. People wrote and read and sang. They wrote history. Their words passed into other lands and hands.

Long ago, people copied books by hand. Later, printing made reading easier and cheaper. New and old books tell about life in Baghdad. They tell about people and events there. They tell us what people wore and used and ate. Books tell what they said and sang and wrote. They tell us what made them happy and sad.

Sindbad, Ala' ad-Din and *The Thousand and One Nights*

People have always loved stories. It is fun to listen to tall tales about impossible things. We like the excitement of scary stories. It is easy to learn a lesson told as a story. The story of the mouse who helped the lion is one example. The lesson and the story are hard to forget.

The rich brought storytellers into their homes. In Baghdad, storytellers and poets worked in markets, streets and cafes. People gave gifts and money to hear the stories. All over Muslim lands, storytellers worked and traveled. The stories passed from parent to child.

The stories called *The Thousand and One Nights* came about this way. They come from many places, like India, China and Africa. Some tell about Baghdad, like Sindbad and Ala' ad-Din. Some tell about other Muslim cities. Some are about traders and dangerous journeys. The stories tell about imaginary people and places.

They were told, but not written down, for many years. About 200 hundred years ago, the stories were gathered into books. Writers put them into French and English, too. Today, *The Thousand and One Nights* are told in many languages. They are in children's books, plays, cartoons and movies. You can enjoy stories that are thousands of years old.

Poets and Tricksters

People in Baghdad spoke Arabic. Writers and poets wrote in Arabic. The Arabs love poems now, as in Prophet Muhammad's time. The rulers brought poets to the palace. They paid poets to put feelings into words. Sometimes they gave poets jewels, gold and fancy clothes. Imagine getting rich for a few words!

Traders and rich people copied the rulers. They read and bought books. They had artists decorate them. A book called *Maqamat* tells a lot about Baghdad long ago. It is the story of a clever trickster. In Arabic, the story is full of tricks with words. Al-Hamadhani wrote the first one. Another one became a picture book. Al-Hariri wrote it. Al-Wasiti painted pictures for the *Maqamat*. The picture on page 95 was made from one of his paintings.

History and Geography

Many Muslims wrote about Baghdad in books. Al-Tabari wrote a huge book of history. He mentioned some events in Baghdad. Yaqut, al-Masudi and al-Biruni visited near and faraway places. They described land and people. Al-Khatib al-Baghdadi wrote a famous history of the city. Hajji Ibn Jubayr and Ibn Battuta described the city when they saw it.

From books written at different times, we can tell how Baghdad changed. Not much is left of old Baghdad now. Books let us "see" how it must have looked.

What happened to Baghdad?

In time, Baghdad lost much of its wealth and power. The Muslim state divided into smaller parts. Mongol soldiers destroyed Baghdad in 1258. In the 1990s, Baghdad was bombed. The rivers have flooded from time to time. People have rebuilt parts of the city. Today, Baghdad is still an important and beautiful city. It is the capital of Iraq.

لِلأَوَّلِ التَّمَامِ وَشِئْنِ الْبَتَائِي الزَّامِ وَمَا وَصَفَ إِذَا رَدَّ بِالنُّونِ تَقَعُصًا جِبُهُ
فِي الْعَيْوُنِ وَقَوْمًا لِلنُّونِ وَخَرَجَ مِنَ النُّونِ وَتَعَرَّضَ لِلْقَوْمِ فَمِنْهُ نَاعِسَةٌ مُسَلَّةٌ



وَقَفَّ عَدَدَكُمْ وَزَنَّهُ لَدَيْكُمْ وَلَوْ زِدْتُمْ زِدْنَا وَأَنْعَدْتُمْ عَدْنَا قَالَ الْمُخْبِرُ
هَذِهِ الْحِكَايَةُ فَوَرَدَ عَلَيَّ مِنْ أَحِبَّائِي مَا لَمْ يَهْلِكْ لَمَّا انْهَلَتْ مَا جَارَتْ

This picture was copied from a famous book by al-Hariri. The illustrator was al-Wasiti, who made many paintings that tell us about life in Baghdad long ago. Here, people sit in a cool garden of fruit trees and flowers. The animals turn a wheel that pumps water. The people enjoy listening to music, poems and stories.



Thinking About Section 5:

1. What are your favorite kinds of stories?
2. Name some other stories from *The Thousand and One Nights*.
3. Think of a story that teaches a lesson. Write it down or tell it to the class.
4. Write a paragraph about the history of your life, your family or your school.
5. Find a news story about Baghdad today.



Words

khalifah = leader of the Muslim government after Prophet Muhammad. ﷺ His job was to follow the Qur'an and the Prophet's example.

bazaar = covered market

luxuries = things that people want beyond their needs

convert = a new Muslim, a person who accepts Islam

diplomat = person sent by a government to talk to another government

invest = to put money into a business. An **investor** hopes that the amount of money will grow.

khans and **caravansaray** = building where traders and their animals rested, ate and stored goods

ceramics = fired clay made into pots, dishes and tiles (glaze is the shiny, melted coating that gives color to the clay)

People

Sindbad and Ala' ad-Din (from *The Thousand and One Nights*)

Prophet Muhammad ﷺ

Abu Bakr al-Siddiq

Omar Ibn al-Khattab

Uthman Ibn Affan

Ali Ibn Abi Talib

} the "Rightly-Guided" Khalifahs

Muawiyya Ibn Abi Sufyan—Umayyad leaders

Al Mansour—Abbasid leaders

(Use the text to make a list of writers and scholars)

Places

Makkah

Madinat al-Nabi

Damascus

Madinat as-Salaam (City of Peace)

The Round City

House of Wisdom

Tigris and Euphrates Rivers

Persian Gulf

Indian Ocean

Mediterranean Sea

Silk Road

Worksheet #4

MOVING THE CAPITAL OF THE MUSLIM STATE

In what order did the Muslim capital city move, from first to last? Write the correct number in the space in front of each name.



Questions:

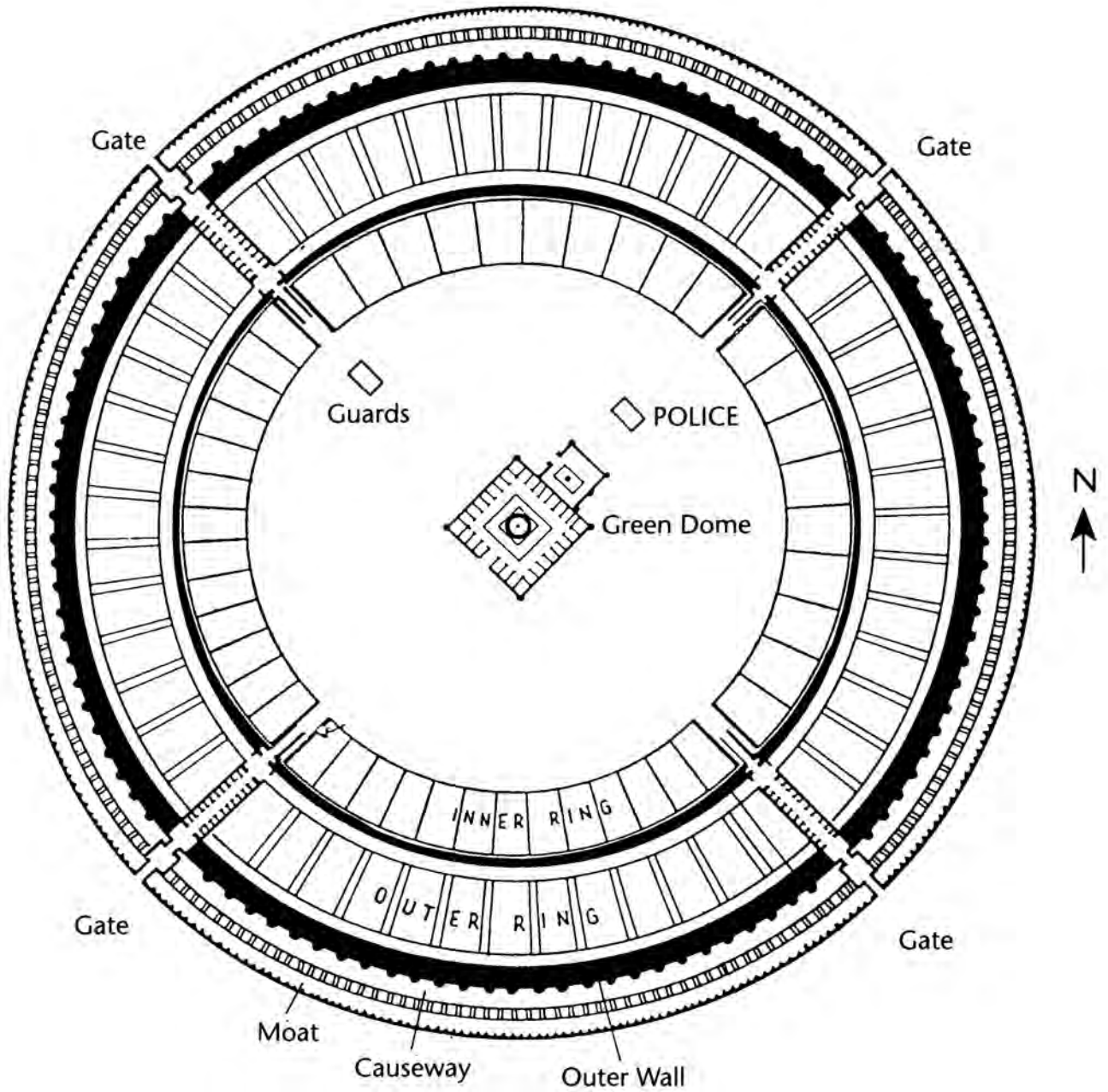
1. What was the name of the city where Muhammad ﷺ was born?

2. What city was the first capital for the Muslim community?

3. Where did the Umayyad leaders move the capital city?

4. What capital city did the Abbasid leader Mansour found?

PLAN OF THE ROUND CITY



Reread pages 77–79, “Building the Round City,” and “Silk Road and the Sea” to answer these questions:

1. The Round City had two walls around the outside. Between them was a **moat**. What is a moat and why do you think they built it?

2. A **causeway** is a wall on which people can walk. What kind of people might have used it? How did it protect the Round City?

3. What building was in the center of the Round City? Who used it?

4. What building was next to #3, above?

5. What were the two rings used for?

6. Label the gates, using the compass rose and the text. Where did each gate lead?



PRE-READING:

- Read an episode from the Sindbad stories or Ala'ad-din. Discuss clues in the story that might tell about people, homes and life in the city.
- Locate Baghdad on a world map or globe.

SECTION 1: HOW ISLAM AND THE MUSLIM STATE GREW

PRE-READING:

- Explain that in order to know why Baghdad became a great city, you need to learn how Prophet Muhammad's small Muslim community grew into a large state. Point out on the map, p. 277, how large the Muslim state was at the time Baghdad was founded, after 750 C.E.

COMPREHENSION:

- Review Muhammad's early prophethood and the spread of Islam. Discuss Makkah and the capital cities using the map in Worksheet #4.
- Emphasize the concept of the Qur'an and the Prophet's example as law for the Muslim community. Allah wanted Muslims to live together with fair laws and government, so he **revealed** them in the Qur'an. Prophet Muhammad ﷺ lived and demonstrated how to carry out this way of life. Bridge to a discussion of governing the Muslim lands, below.

LEARNING CONCEPTS:

- STATE:** Students may be familiar with the word "state" in the context of the United States. Here, the term is used to mean "lands under a single government." The term "empire" is avoided in this series. Having shown students the extent of Muslim lands on a map, emphasize that they were made up of several regions and peoples with differing languages, cultures and religions. To transfer the concept to the modern period, show students a political map with countries shown in different colors. Explain that each is called a country, but might also be called a state. Have students practice identifying countries by name on the map, and locating the capital city of each.

ACQUIRING SKILLS:

- Locate Madinah on a map of the Middle East or the world, preferably a physical relief map. Have students identify Arabia by circling it with a finger. Markable maps are useful in this exercise. Having identified Arabia, have students identify the directions in which Islam spread from the text (N,E,W). Help the students identify lands mentioned in the text. Locate Damascus.

ENRICHMENT:

- Read stories about the expansion of Islam and the Rightly-Guided Khulafa' from accounts for children, such as Kurram Murad and M. Salim Kayani, *Stories of the Caliphs* (Islamic Foundation, 1982), and Kurram Murad, *The Kingdom of Justice: Stories from the Life of Umar* (Islamic Foundation, 1983), and Abidullah Ghazi, *The Salary of the Khalifah* (IQRA Foundation, 1993).

SECTION 2: BUILDING A NEW CAPITAL CITY

PRE-READING:

—Locate Baghdad on a map. Mention that it is still a large city today. Identify the country of Iraq. Locate it relative to Damascus and the rest of the Muslim lands. To prove that Baghdad had a central location, use a string or tape measure on a map of the Muslim lands at that time to measure from it to outer points. Discuss what other things make a place “central” (ease of access, location on roads and waterways, distance from other important places, etc.) Gather students’ ideas. Ask them to identify “central places” in their school building, city or town, and country. Tell why.

COMPREHENSION:

—The subsection entitled “Planning the New City” contains the information on climate and geography that is listed under that specific section name in the other segments of this unit. The need for historical background made this approach more practical. Use the map on page 78 to locate Baghdad. Mark it with a star. Identify the Tigris and Euphrates Rivers. Trace the rivers southward to the Persian Gulf in blue. Color the Gulf in light blue and trace it to the Arabian Sea (Indian Ocean). Color in blue or turquoise. Locate the Mediterranean Sea due west of Baghdad. Color it blue. Locate the mountains north of Baghdad, and the desert around it. Draw arrows from Madinah to Damascus to Baghdad to show how the capital moved.

LEARNING CONCEPTS:

—Use Worksheet #5, a diagram of the Round City, and the illustration on page 80 to do the following exercises. Identify the features mentioned in the text (double walls, moat, gates, roads, offices and homes, central court, palace, masjid.) Answer these questions: The gates were placed at NE/SE/SW/SE on the circle. Using the compass rose, identify the names of the gates, using ordinal directions. Label them. Which building was closest to the Khalifah’s palace?

—**MATH ACTIVITY** (*measuring distance and estimating*): To give students an idea of the fort’s true size, try the following: The Round City was about 3000 yards (less than 3000 meters) in diameter. Explain and trace the diameter of the Round City. Mark one yard (meter) on the classroom floor. Find out how many steps are in a yard, or use units of 5 yards to get a whole number estimate. How many steps would you have to take to get from the Syria Gate to the Basra Gate? How many from the Khorrasan Gate to the masjid (in the center)?

ACQUIRING SKILLS:

—Abu Hanifa was one of the people in charge of building the Round City. He was already trusted and respected as a man of honor and intelligence. Later, he founded one of the four main schools of Islamic law. He is buried in Baghdad. People can still visit his grave there, which lasted longer than the Round City that he built. Abu Hanifa introduced a new way of counting the bricks that were ready for construction. Instead of counting each one separately, he stacked them and measured the stack, calculating the number of bricks in each stack. Demonstrate, using math manipulatives (cubes or blocks), or use sugar cubes or other items. Have the students stack the “bricks” and decide how they can figure out how many are in a given pile by measuring. Stress the importance of measuring first in two dimensions (height and width) then in three (depth). Multiply. It is easiest to comprehend if 1-cm or 1-inch cubes are used.

ENRICHMENT:

- Find out about ancient Mesopotamia, the first civilization in the area near Baghdad, and one of the first civilizations in the world. Tell students that some stones and bricks from these ancient cities were used to build Baghdad along with new bricks made for the job. Libraries contain many children’s fact books on Mesopotamia for various reading levels.

SECTION 3: BAGHDAD GREW QUICKLY**PRE-READING:**

- Ask what makes a city grow. They may refer to other cities in this unit, such as Makkah, Timbuktu and Samarkand, if applicable. The students may make a list of reasons, such as **TRADE, NEW PEOPLE COMING, MANY JOBS, ENOUGH FOOD TO FEED MORE PEOPLE, BEING A RICH AND FAMOUS PLACE.** In the course of the section, these ideas will be tested on the description of Baghdad’s growth.

COMPREHENSION/LEARNING CONCEPTS:

- Make a list of buildings in the new city. What is the purpose of each? Imagine what kinds of transportation were used in the city (Donkeys, horses, camels, boats and people carrying loads.) Mention also places for soldiers to practice marching, riding and fighting. There was a race track for horses. [Note that Muslims are not allowed to bet money in races.]
- List jobs mentioned in the text. Expand the list by imagining what other jobs a big city would offer. This exercise will provide a sense of what it takes to make a city function and thrive. Decide which of these jobs still exist today, and which have been eliminated or taken on a different form (i.e., porter to fork-lift driver, donkey driver to truck driver; water carrier to water company employee).
- Paraphrase the description of houses from Andre Clot’s book *Harun Al-Rashid and the World of the Thousand and One Nights* (see bibliography for full reference). Note particularly the kinds of furniture, indoor bathrooms, air conditioning devices, fountains, and the splendor of the palaces described. [Clot, pp. 165–167 (Houses); 169–174 (Dress and Eating)]
- List items that were used and traded in Baghdad. Apart from paper and scholarship (mentioned in the next section), textiles were a major product. The text describes why Muslims used a lot of fabric in their dress. The following quotation shows the excesses to which the Abbasid rulers and their rich imitators carried the practice:

“Textiles were the great industry of the Muslim world. They were the most evolved product of the Middle East, the most refined and diverse: heavy, thick woolen stuffs from north Africa; light fabrics from Iran; gauze, voile and linen from the Nile delta; luxurious foulards from Khorasan and Kabul . . . silk hangings from Antioch and Baghdad; lush Armenian carpets. . . the Muslim empire made everything imaginable to clothe human beings. . . . So great was the demand that spinning and weaving were carried on almost everywhere, first, for the benefit of palaces . . . then . . . imitated (to the extent of their means) by other classes of society, particularly the [merchants].

. . . We know the contents of the wardrobe left by Harun Al-Rashid: 4000 gold-embroidered silk robes; 4000 silk robes edged with sable, mink or other furs; 10,000 shirts; 10,000 caftans; 2000 pairs of trousers; 4000 turbans; 1000 robes of different fabrics; 1000 robes with hoods; 5000 handkerchiefs; 1000 gilded sashes; 4000 pairs of shoes, mostly edged with mink or sable; and 4000 pairs of hose.” (Clot, pp. 188–189)

Ceramics were another important product, for water jars, cooking pots, storage and also luxury wares. Mention the use of perfumes and oils as cosmetics among Muslim peoples. For women, they are used much at home; men use them as Sunnah in public. Hygiene is of course very important in Islam; soap was made from olive oil and scented, and commonly used when this was not yet the case in Europe. Pharmaceuticals were also very important, many ointments, syrups and tinctures being developed as bases for herbs and drugs. Several important encyclopedias of medicinal substances were translated and elaborated in and near Baghdad. The druggist was an important occupation. Hospitals had their own gardens for medicinal substances, which were mixed up fresh in the hospital pharmacy.

Early use of petroleum products: Note also the mention of tar, or asphalt, for coating bricks, especially bath houses. This was an early use of petroleum-related products that goes back to Mesopotamian times.

ACQUIRING SKILLS:

—Use the map on page 78 to trace the Silk Road and show how each of the Round City's gates led to a different road. Show how ships got to India and China from Baghdad, the Tigris and the Persian Gulf. Show how the Red Sea parallels the Persian Gulf. Extensive study of this unit will show that many trade routes criss-crossed the Muslim lands. (See also Timbuktu and Samarkand.)

ENRICHMENT:

- Show samples of fine velvets, brocades and sheer materials. Have them imagine the kinds of clothing each would be used for. Such samples can be acquired free from home decorating departments, or taken as sample swatches and remnants from fabric stores and sewers' scrap boxes. Anything that makes the abstract ideas concrete is of great value. Some students may enjoy researching how velvet, satin and brocades are made.
- Have students draw pictures of the houses and clothing described in teacher's paraphrase of the Appendix.
- A parent or the teacher might cook up a recipe from a Middle Eastern cookbook or one mentioned in Clot's segment on eating. Share with the class. An Iraqi family might have similar recipes to share.

SECTION 4: BAGHDAD WAS A WORLD CENTER OF LEARNING

PRE-READING:

- Show a picture book of inventions that describes the origins of common things in older civilizations. Choose an invention that was invented in or transmitted through the Muslim world (the compass, paper, Arabic numerals, the zero, boats with triangular sails, etc.). Explain that many of the inventions we use every day were developed over a long period of time, by people from several different lands. Each group improved upon the last invention a little more. Each group gave their ideas. In this section the students will learn about scholars and ideas in Baghdad.
- Show the class some modern editions of famous books written and read in Baghdad, such as works of Fiqh, history (al-Tabari), hadith (Sahih al-Bukhari), poetry and literature (Maqamat al-Hariri, for example, with its rich illustrations). Explain that in this section, we will learn about the people who wrote these books that we still learn from and enjoy today.

COMPREHENSION:

- Explain that as a large city, Baghdad offered many opportunities for learning, reading and writing. Baghdad was like a supermarket for ideas. People of many different lands and languages and shared ideas. Islam encouraged learning, and helped people judge good ideas from bad. The Qur'an and Prophet Muhammad ﷺ told Muslims to travel, look at Allah's creation to understand it, and write in order to learn. Even the practice of Islam required the Muslims to learn astronomy and math, so they can know the prayer times and the calendar correctly, as well as the accurate direction of the *qiblah*. Arabic language was another subject needed for understanding laws from Qur'an and hadith. Many scholars studied these things to help the Muslim community. What kinds of knowledge are needed to be a good Muslim?
- Explain the concept of TRANSLATION to make use of knowledge gathered by people who lived long ago and in other lands. Islam and the Muslim leaders encouraged this collection of useful knowledge.

LEARNING CONCEPTS:

- HOW IDEAS SPREAD—an introduction to the concept of cultural transmission may be achieved here, using simple examples from the students' lives. Ask students to name a favorite toy. Ask how they heard about the toy. (Many will reply "on television.") Ask for other means of discovery, like catalogues in the mail, seen at a friend's house, or purchased in another city or country. Give examples of games like "mancala" the West African bean game that traveled around the world, and chess, badminton, soccer, etc. These are all examples of ideas that spread around the world through travel and communications media. Explain that long ago, ideas that you find in your math and science books traveled the same way. They were collected from the work of many people at many times and places. To continue the discussion of inventions, bring more examples. Unfortunately, many books on inventions do not acknowledge the Arab contribution for political and cultural reasons. Some additional teacher research may be necessary. *Aramco World Magazine* has contributed greatly in this area, producing colorful, well-researched articles for the popular audience. Many of these are useful in the classroom.

In discussing the example of fashion given in the text, students can be introduced to the wearing of durable, comfortable denim jeans that started as work pants for cowboys and miners in the American West, and went around the world. (Indigo dye was pressed into cakes at Baghdad and sold for dye. Indigo is the dye for jeans, now synthetic.) Many fashions from Baghdad traveled to Muslim and non-Muslim countries. The habit of different clothes for different seasons came from Baghdad and Spain to Europe, for example. Many types of head covering went from the Mediterranean to Italy and northward during Medieval times. The use of spices and some kinds of food (spinach was one) traveled by the same route.

- TRADE ROUTES: Using the map on page 278, point out the routes through Spain, Italy and the Mediterranean through which ideas spread along trade and travel routes. Review the role of Makkah and the hajj as a means for spreading ideas among Muslims, too. Other segments of this unit follow similar themes.

ACQUIRING SKILLS/ENRICHMENT:

- MAKING PAPER—Students always enjoy making paper. The project can be as plain or fancy as time and expense permit. There are many good books on making paper as a craft, but I will outline a general method and its elaboration. To combine the project with

recycling awareness, the class could collect paper used in the classroom as raw material. Colored, white, newsprint, or brown paper can be used. The paper should be shredded and soaked over night in a large tub to soak and loosen the fibers. Stir and work the mass with wooden sticks and hands until the pulp is blended and floating in the water. Prepare shallow frames of wood with fine nylon or metal screening. Dip the frame into the tub of stirred pulp near the surface. Move it up and down, from side to side until the screen is evenly coated. Lift the screen out of the water. Let water drain through. When sheet is sufficiently drained, place between layers of newspaper, brown paper or felt. Use a rolling pin or other weight to press out excess water. Invert newspaper onto table covered with blanket or newspapers and let dry. Interesting effects can be achieved by pressing into the paper dried flowers, bits of yarn in designs, or by arranging different colors of wet pulp onto the screen to make designs.

- VIDEO: More advanced students would benefit from a video on Islamic science such as the video that accompanies the Unit for Grade Six of this series, *Islam and Muslim Civilization, Part 2* (ca. 15 min.), or *The Wonders of Islamic Science* (Sound Vision).

SECTION 5: STORIES ABOUT LIFE IN BAGHDAD

PRE-READING:

- The segment closes with information on “how we know what we know” about Baghdad long ago. Review similar information from other segments in the unit.

COMPREHENSION:

- Show students pictures of books copied by hand. Draw their attention to the illumination of the letters and illustrations in books. Show examples of Arabic calligraphy in the Qur’an and other kinds of books, like medical works, stories like *Kalila and Dimna*, etc. Two good sources for these pictures, which include large-scale illustrations are *The Genius of Arab Civilization: Source of Renaissance* (John R. Hayes, ed., London: Eurabia Publishing, 1983), and *Islam and the Arab World* (See General Bibliography).

LEARNING CONCEPTS:

- ORAL AND WRITTEN TRADITIONS: Build on information in the text about how oral traditions get passed down and put into writing. In contrast to the fictional examples given here, discuss hadith known to the children and explain how precious information about the Prophet’s life and sayings was collected, verified and passed down through a recorded chain of transmitters. Contrast the way in which stories become tall tales, and the care that was taken to preserve the authentic words of the Prophet and the Sahaba. Examples at the appropriate reading level are found in *Stories of the Sirah* (Tasneemah Ghazi, IQRA Foundation).

ACQUIRING SKILLS/ENRICHMENT:

- INVITE A STORYTELLER to come into the classroom. Many libraries have persons who do children’s presentations regularly. The Muslim community may also offer resources from its many cultural groups.
- RECITE SELECTED POEMS appropriate to the age group in Arabic and English or other languages represented among the students.
- SAMPLE HISTORICAL WORK by one of the historians mentioned. Select an interesting passage from one of them (anecdotes work well) and read it to the students to give them

a feel for these sources. Al-Tabari and Mas'udi are often quoted in secondary sources. An excellent source is Jacob Lassner, *The Topography of Baghdad in the Early Middle Ages: Text and Studies*, Wayne State University, 1970, which is a translation of the 11th century historian's authoritative description of Baghdad, "The Topography of Baghdad according to the Khatib al-Baghdadi." The account is quite lively and realistic.

—READ EPISODES from Sindbad, Ala'ad-Din or other stories from *The Thousand and One Nights*. Discuss clues in the story that might tell about people, homes and life in the city. This activity is a continuation of the pre-reading activity at the beginning of this segment. Having read about Baghdad, the students might now be better able to pick up the clues. This is a good evaluation activity. Preselect stories carefully, as some contain improper content. Check the library for multiple versions. Some are rendered in age-appropriate language.

—ARCHAEOLOGY is another way to find out about a city from long ago. Elicit students' prior knowledge of archaeology for a definition. Explain that not much of Baghdad has been dug up, because people have lived in the city continuously since that time. Houses, shops, streets and factories are built on top of older buildings and features. When projects like subways, water pipes or foundations for big buildings are undertaken, archaeologists are often invited to investigate the site. This kind of information is gathered over a long period. Archaeological digs take place in many cities, probably in your local area. This would make an interesting field trip.

NOTE ON "WHAT HAPPENED TO BAGHDAD?"

This student text, unlike, for example, the text for "Samarkand," contains only a brief note on the city's later history. The teacher may fill in somewhat, but the author chose to omit this information because it involved very complex historical background. Historically, Baghdad did not remain the capital even of the Abbasid dynasty for long. A later Khalifah moved his operations to Samarra, farther north, for a time. Numerous invasions and takeovers occurred. The Abbasid state itself suffered fragmentation and dissolution almost from its inception. The city remained vital as an intellectual and trade center. In the 12th century, before the Mongol invasion, Ibn Jubayr visited, but was not very impressed with many aspects of the city. Ibn Battuta visited a city that had been ravaged by the Mongols, but not as badly as some cities, and it had become a provincial capital. Baghdad was no longer as important as an intellectual center, but it retained some schools. Because of its location, the city remained important for trade, and retained historical interest for Muslims. Natural disasters like plague and flood have been features of the city right down to pre-modern times. The fortunes of the city seem to have been closely linked to the overall governmental stability and prosperity of Iraq at any given time. The book by Richard Coke, listed in the bibliography, is a good source to the end of the 19th century.

As a final note, teachers may find it important to speak about the city nowadays, particularly in light of the recent Persian Gulf War, and the bombing and aftermath of suffering that the Iraqi people have had to endure. This and the remainder of the city's past may be filled in by using additional resources like encyclopedias, almanacs and news clippings and articles.

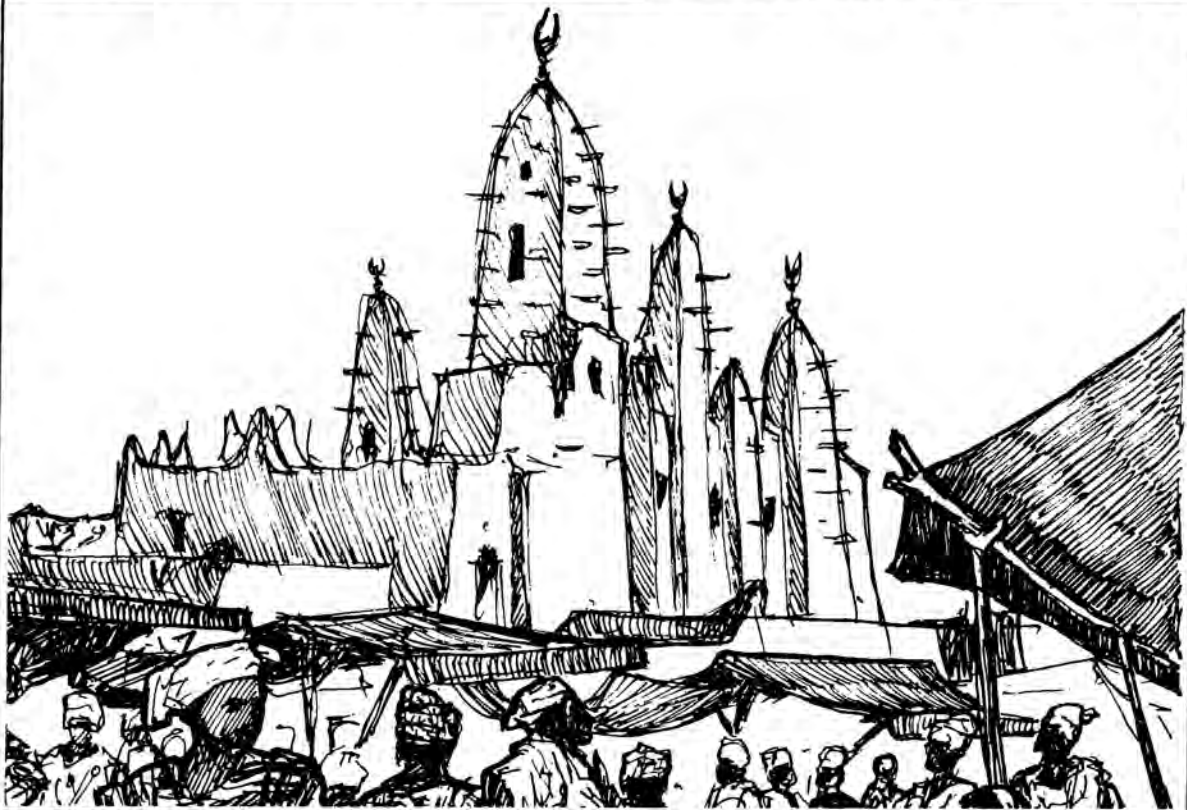
Part IID

Timbuktu



Timbuktu: Muslim City of Scholars

Written by Susan Douglass
Illustrated by Abdelmuttalib Fahema





Timbuktu is a Muslim city. Timbuktu is a famous place. Some people mention Timbuktu when they think of a place far away. "I'll go to Timbuktu and back if I have to!" You can learn about this city. Learn how the city grew about a thousand years ago.

GEOGRAPHY

The city of Timbuktu is in West Africa. Timbuktu is just north of the Niger River. It is just south of the Sahara Desert.

The weather in Timbuktu is dry. Little rain falls there. Timbuktu is in part of Africa called the Sahel. The Sahel is near the desert. Few trees can grow there. Few plants can grow in the Sahel.

The Niger River and the Sahel

The Niger River flows past Timbuktu. The Niger is a long river in West Africa. It flows like a giant arch from west to east. Then the river flows south into the Atlantic Ocean.

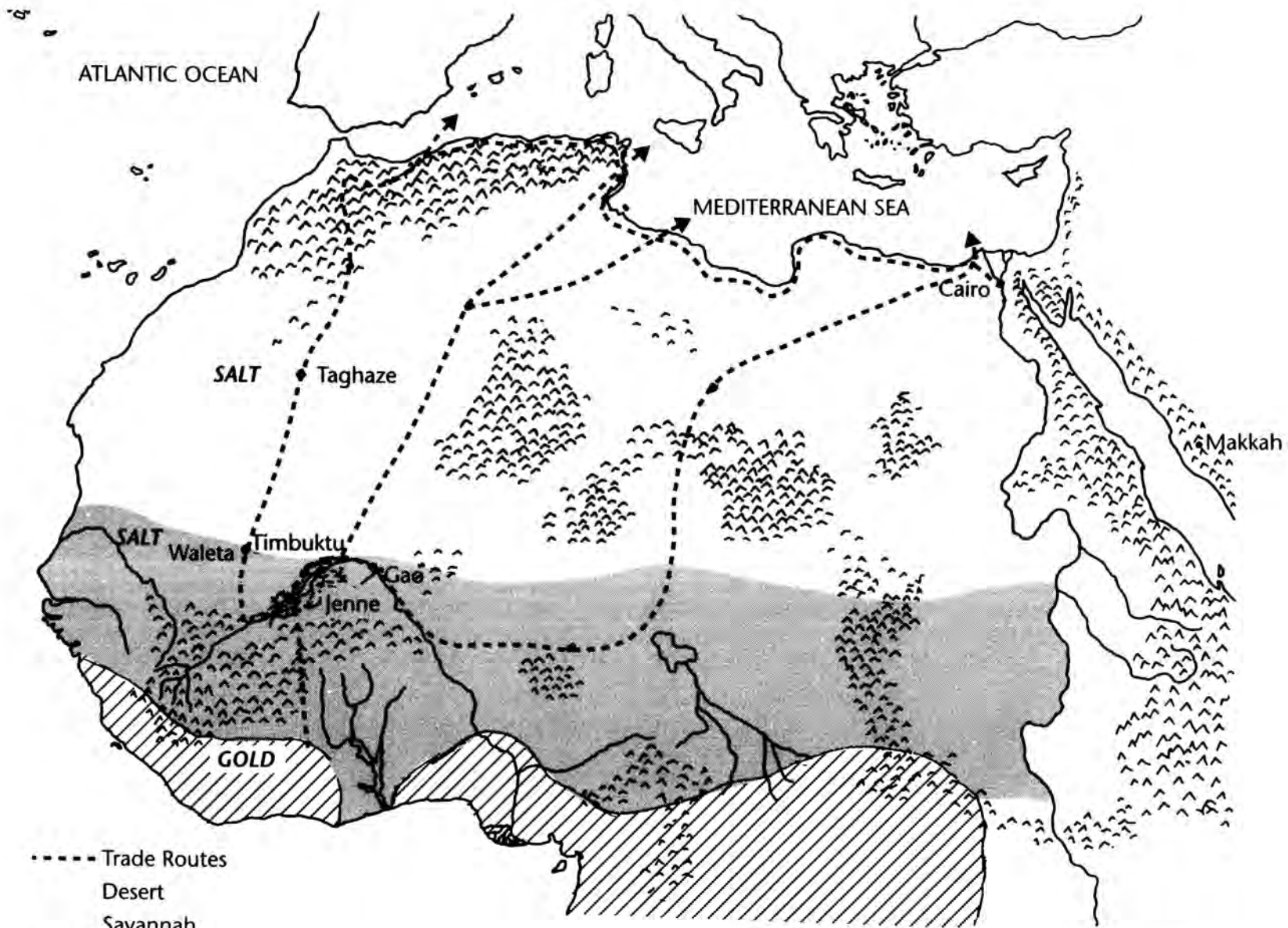
Near Timbuktu, the Niger River slows down. It divides into many small rivers that twist together like ropes. The Niger floods there each year. The small rivers turn into a big lake. The flood brings good fishing. It brings rich soil for farming. It brings grass to feed animals.

West African people built villages along the Niger. They fished, farmed and herded animals. They had enough to eat. They had extra food to trade. They traded for other goods they needed. Some villages grew into cities.



Thinking About Section 1:

1. Why is Timbuktu's location good for building a city?



- Trade Routes
- Desert
- Savannah
- ▨ Forest

West Africa and the Sahara Desert



TIMBUKTU GREW LARGER AND RICHER

People on the Niger traded goods for salt. People need salt to stay healthy. Traders brought salt from mines in the Sahara Desert. Salt trade helped the city grow.

Gold also helped the city grow. Coins and jewelry are made of gold. It lasts a long time. People all over the world want gold. Traders brought gold from mines in the forest. The forest is south of Timbuktu. Gold helped make Timbuktu famous.

Almost 1000 years ago, cities in West Africa began to grow. People of the Sahara came to trade. They traded for food from Niger villages. Others brought gold to trade for salt. Gold came by river boat.

The Sahara Desert lies north of Timbuktu. Travel across the Sahara is very hard. It is easy to get lost in the desert. It is easy to die of thirst.

North African people called the Tuareg are very good desert travelers. They keep herds of camels. A camel can go without water for a long time. It can walk on hot sand. It can carry heavy loads. The Tuareg led caravans with salt through the desert. They returned north with gold.

Timbuktu grew with other cities on the Niger. On the map, you can see Gao, Jenne, Tindirma and Dia. These were all trading towns. Timbuktu's location helped it grow faster.

The map shows Timbuktu on the edge of the desert. It is the farthest city north of the Niger. Just beside Timbuktu is Kabara, a **port** on the river. A **port** is a place where boats stop. Mules carried goods from Kabara to Timbuktu's markets. Timbuktu was a good stop for river traders. It was a good stop for desert traders, too.

A Tuareg camel caravan crosses the Sahara Desert. It is one of the widest and driest places on earth. The Tuareg traded salt, paper, cloth and other goods for gold. They also bought grain and other foods from West Africa's farms and rivers.



Trade Goods

Caravans brought salt to Timbuktu each year. They brought cloth, books and paper from other Muslim lands. Boats brought gold down the river from the forest. They brought goods up the river from other cities. Mules carried goods from Kabara's port to Timbuktu.

Gold and salt were the most important goods. Farmers sold food in Timbuktu's markets. **Grain** was an important trade crop. Dried fish, vegetables, and fruits fed people in the city. Herders brought cattle and hides to trade. Wool from sheep, goats and camels was sold to make cloth.



Thinking About Section 2:

1. Name three kinds of goods traded at Timbuktu. Why was each kind important to people?

2. What kinds of transportation would you see in Timbuktu?



ISLAM CAME TO WEST AFRICA

Traders brought more than goods to West Africa. North African traders brought their religion, Islam. Since about 1100, when the city began, Timbuktu has been a Muslim city.

Muslim traders spread Islam by example. Islam taught them to pray. The first traders prayed outside near the markets. They prayed five times a day. Later, they built *masajid* in towns they visited.

The Qur'an and Prophet Muhammad ﷺ teach Muslims fair and honest trade. They must weigh and measure goods correctly. They must be honest in counting money. They often write a contract between traders. It begins, "*Bismillah ar-rahman ar-rahim.*" Muslim witnesses make sure the contract is carried out.

People trading with Muslims began to like Islam. They began to follow a Muslim way of life. Many traders and leaders in West Africa accepted Islam. Farmers, herders and others followed their example. In time, parts of West Africa were mostly Muslim.

Muslim Scholars in Timbuktu

As traders settled, they brought Muslim **scholars** to help them.

Scholars are people who study for a long time. Muslim scholars learn the Qur'an. They learn about Prophet Muhammad's life. They teach others to follow the Prophet's example. They learn and teach about the *Shari'ah*, or Islamic law. They learn many other subjects, too.

Muslim scholars were imams. Imams lead the prayers. They help Muslims to know exact prayer times. They recite Qur'an.

People often asked questions of Muslim scholars. They asked about family problems. Traders and tribesmen came to scholars when they argued. The scholars knew Islamic laws on many subjects.

The scholars served as judges. They helped solve arguments. They made sure that trade was fair. They wrote contracts for land and goods. Muslim scholars governed the city. They kept order among the people. Timbuktu's leaders and rulers were scholars. The head judge and the imams were the best scholars. They met with other scholars to decide on rules and laws. They decided if the laws were Islamic.

Learning and Teaching in Timbuktu

Where Islam spread, a tradition of learning followed. A **tradition** is something people keep doing over time. Learning and teaching, reading and writing are very important. Every Muslim learns Qur'an in order to pray. Muslims learn what Allah allows and forbids. They need to learn about Islamic law. The Qur'an teaches Muslims to obey Allah. Muslims must learn how to obey.

Arabic language reached West Africa with Islam. West African tribes spoke many African languages. Islam brought them together in faith. Arabic gave them one language to speak. Arabic was the language of learning. Timbuktu's scholars spoke and wrote Arabic. They understood Muslims from other lands. Muslims everywhere understood them.

Timbuktu's children learned to recite Qur'an. They went to a teacher's home or to the masjid. They learned Arabic letters—*alif, ba, ta*—from the Qur'an. They copied the Qur'an onto wooden boards covered with clay. Paper was very rare. First, the teacher scratched writing onto the board. Students filled in the letters with ink. They memorized the letters and words. They recited for the teacher. They held the boards out of sight on their heads. Students of all ages studied together. Older students helped the younger ones.

Nearly every Muslim in Timbuktu learned to read and write. Learning was important to all the Muslim tribes. Rich families had money for more schooling. Poor families paid the teacher with food or other goods. They worked in exchange for lessons. Poorer children did not learn as much as richer ones.



Learning the Qur'an was very important for West African Muslims. Young boys practiced writing Arabic with ink on wooden boards. The boards were covered with smooth clay. When finished, the ink and clay was washed off into a special pot. The board then got a new coating of clay.

Some students found other ways to learn. Some learned a craft to earn money. In Timbuktu, most **tailors** were also scholars. **Tailors** cut, sewed and sold clothes. Tailors traded cloth. During part of the day, they studied. Timbuktu's tailors were important people in the city. They also served as **scribes**. Scribes write and read for people who cannot. Other poor scholars earned money as teachers. Women learned and worked in trade, too.

Timbuktu had many circles of scholars. More knowledge meant more respect. Every family had some scholars. The highest scholars came from a few families. These families passed down knowledge to their children. The judges and imams came from the best families. The best scholars governed the city.

The largest masajid were Islamic colleges. Scholars studied Qur'an, Arabic, law and science. Other masajid had schools. Students also studied at scholars' homes. Teachers and students were everywhere in Timbuktu. Scholars bought books for their libraries. Books from far across the desert were very expensive. Scholars shared the rare books. Timbuktu was a city of scholars.

Islam and Trade Kept Timbuktu Safe

Islam and trade kept the city safe. Kings and leaders in West Africa felt proud of Timbuktu. They hoped people would think, "A land with great cities has a great leader." Muslim visitors came to Timbuktu. They wrote that Timbuktu was a fine Muslim city. They told about the scholars. They told about the fine masajid. They brought books written by Timbuktu's scholars.

Timbuktu's trade grew wider, too. Traders came from far away to buy and sell. They sent new kinds of goods. They heard that the city was safe. They heard that Timbuktu's markets were fair.

All kinds of people in Timbuktu became rich. Scholars and crafts people made money in trade. Big traders and small shared the busy markets. Some traders did business with money from other people, who stayed home.

A rich city made the kingdom rich. A proud city made the kingdom proud. Muslim scholars led the city with their knowledge. They led the city according to Islamic law (*Shari'ah*).

Trade and traders need peace to do business. The scholars kept the peace in Timbuktu. For a long time, kings sent no armies to the city. They left Timbuktu to grow rich.



Thinking About Section 3:

1. Who brought Islam to West Africa?
2. What important work did scholars do in Timbuktu?
3. Why are learning and teaching important to Muslims?
4. Why were West African leaders proud of Timbuktu? What kept the city safe for a long time?



HOW THE CITY OF TIMBUKTU LOOKED

Timbuktu lay between the Niger delta and the Sahara Desert. The color of Timbuktu was the color of the land. In the sunshine, it might look like gold. The houses were built from earth, since wood was scarce.

Where it doesn't rain much, mud is good for building. Mud houses stay cool in summer. They are warm at night, when the dry air is cool. Wood was used only for roofs, doors and windows.

Brick makers mixed chopped, dry grass with river mud. They put the mud in molds and dried it in the sun. The bricks dried in a few days.

Masons are workers who lay bricks. Masons were important workers in Timbuktu. Masons make bricks into walls. They join the bricks with mud. Then the walls are plastered smooth inside and out. After each rainy season, masons repaired any cracks. They made the walls smooth again.

Building Warehouses

Markets were held outdoors or under roofs for shade. The first large buildings in Timbuktu were warehouses. A **warehouse** is a building used to store goods. Tuareg traders made few trips a year across the desert. Before leaving again, they stored goods in Timbuktu. They kept goods with people of another tribe in Timbuktu. The people kept their goods safe until the Tuaregs' return.

As the city grew, markets and warehouses grew larger. The main market in Timbuktu moved several times. There were markets for different goods. New settlers built houses in new parts of the city. On the edge of the city, caravans camped with tents and animals.



Masons were very important workers in West African towns and cities. Masons here build the masjid at Sankore. They use ladders to reach the top of walls. Towers, or minarets have wooden beams built into them, making them look like porcupines. That way, workers can reach every part of the walls. That is important, since the building needs a new coat of mud plaster each year after the rainy season.

Building Masjid

The biggest buildings in Timbuktu were *masajid*. Their minarets rose high above the city. There were four large *masajid*. They were Jingerebir and Sankore, Sidi Yahya and the Market Masjid. There were five other *masajid*. The masjid was the most important building in its neighborhood. For Friday prayers, people went to the largest *masajid*.

Traders built the first *masjid* in Timbuktu. They prayed there when the caravans came. New Muslims from Timbuktu built *masajid*, too. People gave money to pay the masons. Rich traders, scholars and judges gave money. Poor people helped with work on the masjid.

Kings gave money for *masajid* in Timbuktu. Mansa Musa, king of Mali, brought an architect from Spain. He built a masjid in Timbuktu.

Different People Live and Work Together

Cities are places where people meet and live together. People from different groups, or tribes came to Timbuktu. Tuaregs from North Africa settled in the city. Traders from the Malinke tribe joined them. Fulani, Soninke, Songhai, Bella and Berber were other groups. They lived in Timbuktu. They spoke different languages.

These groups mixed together in the markets. They sat together in Islamic schools. They married into each other's families. Leaders met to talk about the city's needs. Judges from different tribes governed the city. Many different groups built and made things in the city. Their work made the city grow.

The Shape of the City

Timbuktu was shaped like a triangle. It had several neighborhoods. In each part of the city, different groups lived. People from the same tribes and families like to live together. They speak the same language. They share a way of life. Each neighborhood had its own masjid, large or small. Each neighborhood had different crafts.



The open space in front of the masjid becomes a market. Women sell baskets, fish, vegetables, cloth, meat and other goods. Awnings shade buyers and sellers from the hot sun. Markets were one place where people from many parts of the city met. Muslim judges helped settle disputes and keep Islamic laws of fair trade.

People came from all parts of the city for the Juma' prayer. They left their neighborhoods to work, study and visit. They learned to know people from other tribes. They married into other families.

Some leaders had very large homes. They had many visitors each day. They had more money for building. Most people lived in medium and small homes. The poorest had huts at the edge of the city. Caravans camped at the city's edge, too.

Timbuktu grew most in the years 1100 to 1600. It may have held from 30,000 to 50,000 people then. Today, Timbuktu is still a city. It is much smaller than it was long ago. Its trade is no longer so important, but its proud tradition still lives among Muslims everywhere.



Thinking About Section 4:

1. You are a master mason. Tell someone how to build a large house with mud and straw. (Use the pictures to help you.)

2. What were the most important buildings in the city? What helped groups mix together in city life? What kept them apart?



TIMBUKTU BECAME WORLD-FAMOUS

Long ago, Muslims knew about Timbuktu. News travels quickly among traders. Traders in North Africa heard that Islam had come to West Africa. They told people in other places. People heard about Africa's gold and other goods. News about Muslim scholars and kings came to other lands.

The Hajj of Mansa Musa

Mansa Musa was a Muslim king of Mali. He ruled lands around the Niger River. In 1324, he made hajj in Makkah. Thousands of people went with his caravan. They carried much gold. They stopped in Egypt. Musa gave rich gifts to Egypt's ruler. Musa spent gold all the way.

Mansa Musa came back with a plan. He wanted Islam to be stronger in Mali. He brought back scholars and an architect. He spent money for masajid. He gave money to African scholars.

Mansa Musa's journey became famous far beyond Africa. The story spread to Europe and through the Muslim lands. Other West African kings made hajj, too. The journeys brought more trade and learning to Timbuktu.

Muslim Scholars from Africa

Some of Timbuktu's scholars went to other Muslim lands. Some studied with famous teachers. Some wrote books. Traders took their books to other lands. Muslims in many lands heard about scholars in Timbuktu.

Scholars in Timbuktu wrote about their city. They wrote about its families of scholars. They wrote about its trade and leaders. They wrote about Timbuktu's history. In the 1600's, Abd Al-Rahman Al-Sa'di wrote a history of Muslim West Africa. Ahmad Baba wrote about Arabic

language, law and history. Another scholar wrote a history of West Africa. We don't know his name, but his book is important.

These books tell us about West Africa long ago. They tell about its rulers, its troubles and its people. They tell us what its people thought and did. We use these books to write history now.

Geographers and Travelers Spread Knowledge

Famous Muslim travelers visited Timbuktu and other West African cities. In the 1300s, a world traveler named Ibn Battuta wrote about it. His book is very famous.

Two Muslim geographers wrote about West Africa. Their names are Al-Zuhri and Al-Bakri. They lived and wrote almost 1000 years ago. Ibn Khaldun wrote history. His famous book tells about events in West Africa.

Western People Imagined "Golden" Timbuktu

In Europe, Timbuktu became famous long ago. People in Europe knew about African gold. They bought it from North African traders. Europeans made the gold into coins. The story of Mansa Musa's hajj to Makkah came to Europe. People thought Timbuktu was a "city of gold." They did not know if it was real or make-believe.

Looking for Timbuktu

Long ago, few people from Europe traveled to Africa. They hardly traveled at all. They did not know the shape of the land or rivers. They did not know much about Africa. They knew only stories about "golden" Timbuktu.

Leo Africanus was a Muslim from Spain. His Arabic name was Hassan al-Wazzan. In the 1500s, he visited Timbuktu. He later told some people in Europe about the city. They were curious about the city because of its gold.

For the next 300 years, travelers from Europe tried to reach Timbuktu. Many lost their lives on the journey. In the 1800s, explorers reached the city and wrote about it. They found that Timbuktu was not made of gold.

Today, you can read about Timbuktu in books and magazines. You can learn about it from television. Tourists and other visitors can see the city. Many people have seen pictures of Timbuktu's *masjid*.



Thinking About Section 5:

1. How did people in other lands learn about Timbuktu long ago?

2. How can we find out about Timbuktu's past and present?



Words

port = a place where boats stop

grain = important crops like wheat, corn, rice, oats, etc., used to make bread and feed animals

scholar = person who studies for a long time

Shari'ah = Islamic law, from the Qur'an and Sunnah of Prophet Muhammad ﷺ

tradition = something people keep doing over time

tailor = person who cuts, sews and sells clothing

scribe = person who reads and writes for people who cannot

trader = person who buys and sells goods

warehouse = a building used to store goods

masjid = a building where Muslims pray, sometimes called a mosque
(plural: *masajid*)

judge = person who hears arguments between people and decides who is right

mason = person who builds with bricks

People

Tuareg

Other tribes and groups: Malinke, Fulani, Berber, Soninke, Songhai, Bella

Mansa Musa

Ibn Battuta

Leo Africanus

Ahmad Baba

Abd al-Rahman al-Sa'di

Places

Sahara Desert

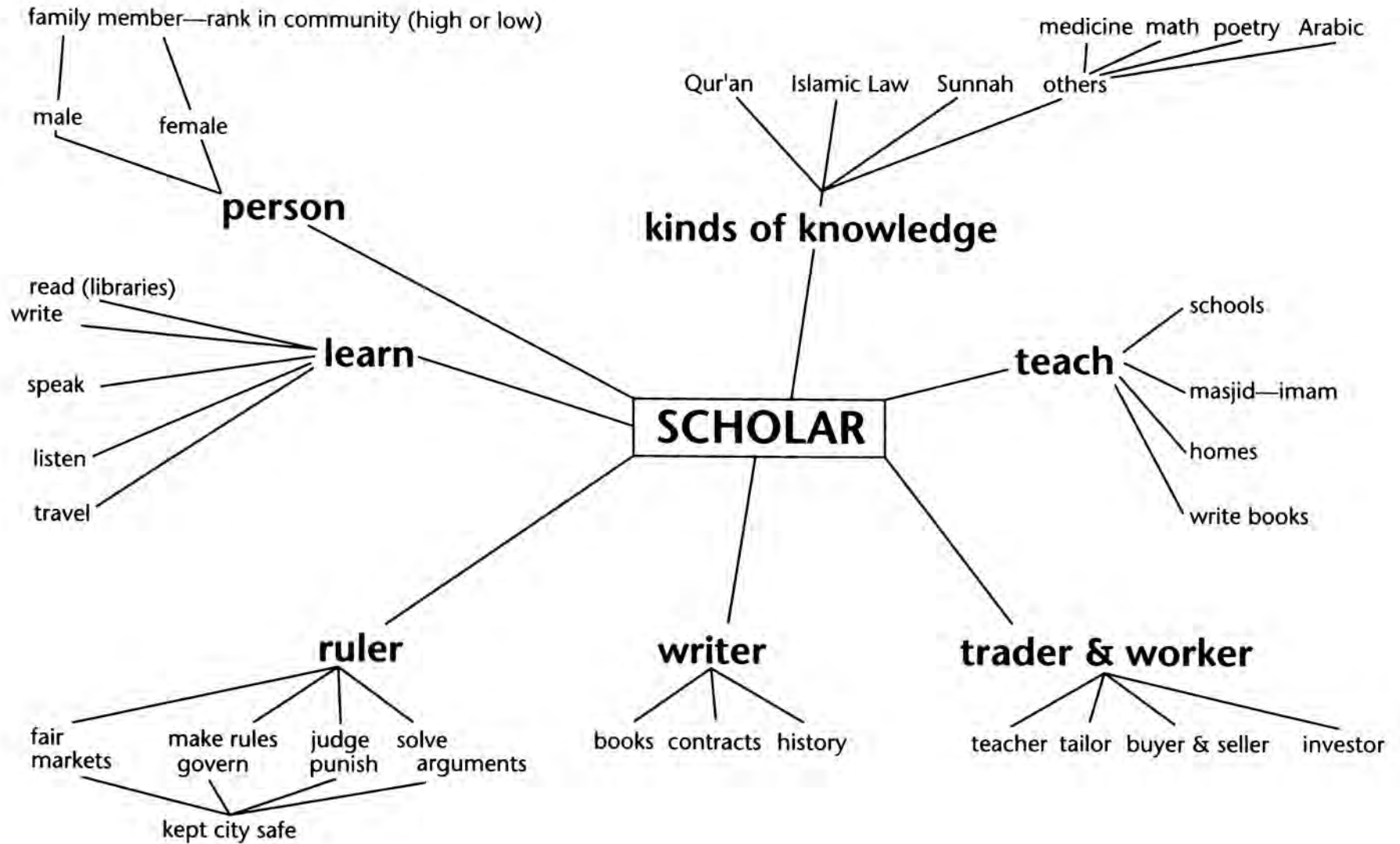
Sahel

Niger River

Mali

Other cities near Timbuktu: Kabara, Jenne, Gao, Tindirma, Dia

Worksheet #6





NOTE: *As students read the text, they may use the illustrations as coloring pages to enhance their perception of details in the drawings, and to provide color to the booklet. Comprehension questions for each section are collected at the end of the text. They may be answered as a comprehension exercise after each section or as a review activity at the end. Answers are listed in the key at the end of this segment of the unit.*

PRE-READING:

1. Show students the continent of Africa on a globe.
2. Orient the students to Africa as a rich continent with many peoples and important products. Note that for a long time people in other parts of the world did not know much about Africa. Point (among other causes) to the oceans around Africa, and describe the belt of the Sahara Desert that isolated Africa from other parts of the world.
3. Locate the Arabian Peninsula from which Islam spread. Trace the path of Islam from Arabia across North Africa, then south of the Sahara to West Africa.
4. Locate Timbuktu on a map or globe. Tell students that it was at the far southwest limit of the Muslim lands. (If study of Timbuktu and Samarkand will be paired, locate also Samarkand near the far northeast limit of the Muslim lands.) Note that Timbuktu is still there, but it is much smaller today than long ago.
5. Finally, note that Timbuktu was only one important city in Africa long ago. Point out others that thrived in East Africa, North Africa, and West Africa at the same time.

SECTION 1: GEOGRAPHY

PRE-READING:

—See above.

COMPREHENSION:

- Give examples of how Timbuktu is used to mean the farthest place imaginable to elaborate on the brief note in the text. Discuss what is meant by the word "famous," encouraging students to make up their own definition and giving examples of famous things, people and places.
- Make a simple diagram on the board, using the terms North, South, and West as described in the text. Start by placing Timbuktu as a dot in the center. Ask which direction is NORTH, then ask what is north of the dot (the Sahara); ask where SOUTH is, then ask what is south of Timbuktu (the Niger River). Finally, ask which direction is WEST, and determine with the students that Timbuktu is in the western part of Africa. Most of the rest of Africa is to the EAST.

ACQUIRING SKILLS:

—Working with the section map—Locate Timbuktu on the map, p. 114. Mark it with a star. Have the students color in the geographic features on the map in text, p. 113, using the key to identify the desert, the Niger River, the forests, and the grassland. Have them circle the area where the Niger flooded, which is called the Pondo. The Niger River is unique among the world's great rivers, both because it flows in an arc, and for its inland delta, rich alluvial farming area, called the Pondo. (See *Aramco World* article, "Fishing in the Pondo," listed in the bibliography.)

LEARNING CONCEPTS:

- FLOODS AND FARMING:** refer to description of Niger River flooding in the text. Ask if students have heard news reports about floods. What happens during a flood? How can people, their homes and businesses be harmed by too much water? Explain that all rivers flood at times, and some each year. Can students think of any good that might come from floods, as suggested in the text? Since long ago, farmers have depended upon floods for good crops, bringing water, good fishing and fresh, rich soil. Students will need a simple explanation of how the river brings new, rich soil with the flood from upstream, leaving soil behind when it recedes. You might mention dams built to control floods on major rivers. This topic will be discussed fully in the segment "City and Village in Egypt Today."
- HOW SURPLUS LEADS TO TRADE:** Discuss the idea that when farmers produce a lot, they have extra food to sell or trade after feeding their families. People come from far away to trade for food, bringing goods that the farmers need or want. Where there is much trade, cities often grow up. These will be key concepts in the unit as a whole.

ENRICHMENT:

- Use a globe or atlas to locate and describe other important rivers in Africa. Use a relief map to guess in which direction these rivers flow, and to locate where they empty into seas or oceans. Locate and name important cities on these rivers.

SECTION 2: TIMBUKTU GROWS LARGER AND RICHER

PRE-READING:

Write key words from the section on the board. What kind of words are these? What kind of activity do they tell about? Introduce the story of Timbuktu's growth by saying that people came to Timbuktu to trade things. They helped the city to grow.

COMPREHENSION:

- Discuss the importance of salt in our diet. [Combine with a science lesson on salt, an essential mineral for health, in moderate amounts.] Explain that people and animals have to get salt and do so by evaporating it from the sea, finding supplies of it in rocks and even certain plants. We get some salt from meat and milk. Explain that salt has been an important item of trade from earliest times, because it is so important. People have even used salt as money. [As enrichment, if the students are familiar with the word "salary," it might be mentioned that workers were sometimes paid in salt. We sometimes use the expression "earn your salt" to mean "work hard."]

- Discuss the importance of gold as an item that often traveled far for trade, like salt. Show a sample or pictures of gold jewelry or coin. Discuss its qualities:
- does not rust, lasts thousands of years without changing, keeps its value
 - a small amount of gold is valuable (an animal's load of gold is very valuable!)
 - gold is soft and easy to work
 - gold is often found in rivers and streams, as well as mines
 - gold can be used to buy other things, since everyone wants it
- TRANSPORT TO TIMBUKTU: Discuss transportation before cars, trucks and airplanes. Boats and animal power were used to carry heavy loads. Explain **port**. Discuss types of boat that might be used on the Niger, such as a large dugout made from a log (since gold came from forest regions, logs were available). Explain that different kinds of road and different climates require different animals. In the desert, horses or mules cannot be used. Deserts require an animal to carry heavy loads, go long distances without water, walk on hot rocks and sand and survive on sparse food. Using picture books or magazines, describe the way of life of the Tuareg, who learned to live in the desert and travel long distances. (See juvenile book, Jan Reynolds, *Sahara: Vanishing Cultures*, Harcourt Brace Jovanovich, 1991.) Note the size of the Sahara Desert, covering most of the wide, northern part of Africa, on a map. Ask students to imagine some problems people might have living in the desert. What resources would they use? (Animals for transport, meat and milk, their wool used for tents. Water is found at wells and **oases**.) Discuss how they conserve resources, not wasting water or food.
- CITIES AS MARKETPLACES: Discuss how cities grow at certain locations. They might start as meeting places for traders of a few goods. As other traders hear about them, they grow into places where many kinds of goods are found. List the goods mentioned in the text. Why did each group need or want the things found at Timbuktu? (They lacked these things in their own home lands.)
- Discuss why Timbuktu grew more than other cities. Use an analogy to impress upon students the importance of location. Imagine this scene: two children want to sell lemonade on a hot day. They each set up a table on the street in front of their home. One child lives beside the playground. The other child lives two streets away from the playground. Who probably sells more lemonade? Timbuktu was close to the river and the desert.
- Ask students to list trade goods mentioned in the text. Discuss the origins of these goods and their uses in West Africa. Gold and salt are discussed above. Early trade at Timbuktu and other cities concerned nomadic herders who exchanged cattle and hides for the **grain** of the rich inland Niger delta area. Wool was also important, and later cotton. Define grain as seed crops like corn, wheat, sorghum, millet, etc., that are used to make bread or as animal fodder. How important are foods like bread, rice, pasta in our diet? Classes familiar with the new Food Pyramid (nutrition lessons) will know that we should eat starches more than other foods. How does climate play a part in trade? People who can't grow grain for lack of rain or poor soil can raise animals in the grasslands. People with grain want meat, and the opposite, so everyone has variety. In this case, the trade is between people of the Sahel and savannah, and the delta farmers. Ask about trade in fresh fruits and vegetables, fish and meat. Could these be traded over long distances?

Why not? How can they be traded? Meat and fish keep if dried or salted, which tells another important use for salt. Which fruits and vegetables can be dried? (Dates, raisins, bananas, etc.) Note that dried foods are much lighter than fresh, and easier to transport.

Cloth, books and paper originated in other parts of the Muslim lands. By the time Timbuktu arose after 1100 C.E., the European cloth trade in wool and linen was already underway with the Muslim lands, while cotton and silk came from Eastern Muslim and other lands. The sources mention that Muslim scholars in Timbuktu spent large sums of money for books from the Maghrib and Egypt, as well as paper for their own works. (See Elias Saad, *Social History of Timbuktu*.)

ACQUIRING SKILLS:

—“TRACING TRADE ROUTES”: Use the map on page 114 to show where salt and gold came from and how each traveled to Timbuktu across desert and river. Show other trade routes leading to North Africa and back, where the gold was taken. Explain that these routes have arrows at the end, because goods did not stop there; they went on to other places by water and land routes. Color in routes and draw icons for trade goods, adding icons for modes of transport if desired.

LEARNING CONCEPTS:

—“TRADE SIMULATION”: Have the class imagine planning a lunch. This lunch will consist of numerous items, each of which will be brought in bulk by several students. To get all the items, students must trade with each other until everyone has all the menu items on his/her plate

Teacher/student preparation:

1. Make up a menu for the lunch. Choose 5–10 items. [SAMPLE: bread, meat, cheese, lettuce, tomato, catsup, mustard, potato chips, juice, fruit, cake or cookies]
2. Either use real food items, or make line drawings of each item or fill a page of paper with several duplicate drawings to save paper. Photocopy the items to supply one of each item for every student in the class. If necessary, cut individual drawings apart.
3. Divide the drawings into smaller groups and place in brown lunch bags, each bag containing several of only one item. Each student receives one lunch bag with one item.
4. For the simulation, give each student a paper plate. Write the menu on the blackboard or give each a copy of the lunch menu as a check list with the paper plate.
5. The object of the game is for each student to get all the items on his/her plate by “trading” with the other students. First, students must find out who has what item; then, they must always give an item in order to get an item in exchange. That way, they will discover that not every student wants what he has. Bread will not trade for bread. If a student tries to trade bread for meat, but the first “meat-trader” she finds already has bread, she will have to find another trader. Many interesting combinations of trade may arise. The teacher may want to set a limited time to accomplish assembling the whole lunch. If more time is available, wait until everyone has completed the task.

6. Conclusion of the activity is evaluation: the teacher will glean reactions from the participants. Questions might run as follows:
- Did everyone get all the items on his or her plate?
 - Was the task easy or difficult?
 - How does trade help people to get what they need or want? How does trade help people to have more resources?
 - What problems were encountered in completing the task?
 - How might the class have organized the trade to make it easier? [Here, the class might repeat the simulation, but assign a corner of the room or a table as “bread market,” “meat market,” “chip market,” etc., so that students know where to go to trade the needed items, in contrast to the first time, where no one knew who had what item.]
 - Question following above: How do marketplaces help trade?
 - Pose the hypothetical question, “What if we put the ‘markets’ for each item in different places, like in different classrooms, or in the gym, the office, the playground, the halls, etc. What if we put them so far apart that you had to take a bus, a car, and airplane or a ship to reach them? Would many people be able to get most of the items they wanted? How could that problem be solved?” [A: Send one “trader” to get each item for the whole class.]
 - Follow-up to above: How do markets and cities help traders find each other and find needed goods?
 - How was this trade like trade at Timbuktu?

NOTE: *This simulation may be expanded upon in combination with an economics/math lesson about money, in which a variable is added to the game: some students have no food item in their lunch bag, but rather money to substitute for trade. This adds interesting implications, as in questions (g) and (h) above.*

—A CITY AS A MARKETPLACE WHERE TRADERS CAN MEET: Building on the simulation above, introduce the concept of cities as convenient places where traders with many different goods meet regularly. Markets might be held at certain seasons (like after the rainy season, or at the time when crops are ready for harvest), or all year round.

ENRICHMENT:

- Find out from an encyclopedia or other source how gold and/or salt are obtained from natural sources.
- Use a picture atlas (Rand McNally or other) to find out what other African goods might have been traded at Timbuktu. (The teacher will need to tell students that some crops raised in West Africa now were brought there from other countries not long ago, like coffee and cacao.) Imagine uses for various goods (EXAMPLES: ostrich feathers, cotton, wood, diamonds, dates, bananas, snake skins, elephant tusks, alligator and leopard skins, etc.).

SECTION 3: ISLAM COMES TO WEST AFRICA

PRE-READING:

Expanding on the idea of cities and trade, imagine a market with traders from faraway places. What happens when they meet? What if they speak different languages? Imagine traders who meet year after year, each time coming from far away on dangerous routes. How do they feel when they meet? What other activities might take place near markets? (Entertainment, news, religious talks, marriages, etc.)

COMPREHENSION:

—Introducing the idea that Islam came to Africa along trade routes involves two steps. First, students must understand that the Tuareg traders were Muslim, and that Islam first came to them from Arabia. This provides an opportunity to briefly introduce the concept of the spread of Islam from the time of Prophet Muhammad ﷺ. Second, students must understand that Islam spread through trade. This involves comprehending how people communicate ideas when they trade. The following two activities suggest an approach.

1. Discuss questions from the pre-reading activity. How do people learn by example? If they see something good, they like to do it, too. If they see something they like (clothing, food, inventions), they want to have it, too. If they see a good person, they might want to follow the way he acts (seeing a good Muslim, they want to follow his religion).
2. To reinforce the idea of cultural sharing, select some students to **do a skit (role play) about two or more traders meeting**. One of them could wear a fine coat which the other likes; another might have a book that he gives to the other; one of them goes to pray and the other one asks him or her about it. There are many possibilities.

—Explain how people in cities found out about Islam, and later, the information spread to people in villages and beyond. Why would people like to become Muslim? The teacher might mention how Allah (SWT) told us in the Qur'an that many people would accept Islam (Sura Al-Nasr, 110:2).

ACQUIRING SKILLS:

—Discuss the concept of fair and honest trade. Have students interview parents, an older student, or their Islamic studies teacher to find out what the Qur'an and the Sunnah of Prophet Muhammad ﷺ say about trading. Have them use the interview to make a list of "do's and don'ts" about trading, buying and selling. Compile the results in class discussion.

LEARNING CONCEPTS:

For the following two terms, the class might use **SEMANTIC MAPPING**, sometimes called **MAKING A WORD WEB** as a technique for organizing complex information about a concept. The technique is particularly well suited to the first term, because the text supplies much information which expands the original definition, and serves to explain one of the central characters in the Timbuktu story. See diagram, Worksheet #6 for semantic map. This is for the teacher's reference, however, and it is preferable to develop the map with the class so that they learn the technique for organizing information.

—“**SCHOLAR**”: Begin developing the definition of **scholar** from its first occurrence in the text., p. 118. Place the word, in capital letters, in a box at the center of the board or paper. Draw attention to the similarity between the word SCHOOL and SCHOLAR. Students might know the word from the Mother Goose rhyme “A diller, a dollar, a five o’clock scholar . . .” The map describes attributes and functions of a scholar, and these keywords will be arranged around the box with lines leading to them. With the entry of each keyword, discuss all the possibilities and add branches in turn. For example:

- a scholar is a person: man, woman, or even girl or boy, old or young. Introduce the idea that older age may mean more knowledge. The idea of wealth as an aid to scholarship may be added here, as mentioned in the text, p. 119. In addition, to the attribute of personhood should be added the concept of membership in a family. Scholars were educated to represent their families and gain respect for the group. This concept is Islamic as well as typically African.
- a scholar learns: by writing, reading, listening, speaking and traveling . . .
- a scholar teaches: in schools, masajid, homes and by writing books for others . . .
- what kinds of knowledge do Muslim scholars have: Qur’an Hadith, Shari’ah, other subjects . . .
- what jobs did they do in Timbuktu: rulers, workers & traders, teachers, writers,
- scholars helped the city: kept it safe, kept it fair, made kings proud of Timbuktu, spread Islam
- etc. [each class or group may structure its map differently]

Explain that scholars had many jobs in Timbuktu. There were scholars of high, middle and low ranks, according to how much knowledge they had. Discuss the text’s description of how scholars first came to Timbuktu. This is a similar process to many lands where Islam came with traders. Explain that scholars were among the most important people in Timbuktu, and everywhere in the Muslim world. Refer to the Qur’an, Sura Al-Alaq, 96:1-5, the first Sura revealed, which tells Muslims about the importance of learning, reading and writing. In addition to the many ahadith about learning, an entire Sura is named after the pen (Al-Qalam, 68:1) and the Qur’an mentions writing contracts (2:282). Explain that Muslim scholars were more important leaders than kings, presidents or military generals, because they taught people how to act as Muslims, and they kept Islam pure. The first leaders of the Muslims, who learned from Prophet Muhammad ﷺ, were also scholars.

The idea of scholarly ranks in Timbuktu is an important one, because Islamic learning was spread by teachers. Students may be introduced to the rather novel idea that teachers were also students, and students were often teachers in Timbuktu.

—“**TRADITION**”: Use a **SEMANTIC MAP (WORD WEB)** to build a definition of **tradition**. Having located the scholar as a person with many jobs, or functions, it should be easier to explain how learning became an important activity in Timbuktu. Many families and individuals in the city worked to learn and teach; these were respected jobs. Therefore, many more people and families joined the activity. It spread and continued over time. Building upon the idea of learning as a tradition and its connection with cities, discuss how cities are places where many people meet and talk and work together. They can share many ideas. Also, rich people (traders and crafts persons) have extra money to spend on schools, books, travel, etc.

A word web of "tradition" might be expanded to include **other kinds of traditions**. For example, **TRADING** (use of caravans, dugout boats, kinds of goods, ways of dealing, use of cowrie shells for money . . .); **FAMILIES** (large, many children, work together, clans, help each other, share money, land and goods . . .); **BUILDING** (mud brick, grass, tents for caravan travel, architecture [masajid, warehouses, markets, homes]); **WRITING** (Qur'an, Hadith, Islamic law, biographies, histories, travel stories . . .); **MASJID** (imam, muezzin, juma'a prayer, school and university, meeting place, center of neighborhood, many in city, beautiful architecture, people cooperate to build and keep it, rich people and kings built . . .)

The map utilizes information from the text to focus comprehension and organizes knowledge. It is also a good way to bring out characteristics which many Muslim and other cities have in common. It may be used as a development and review tool for the whole unit.

ENRICHMENT:

- Invite a scholar of Islamic studies or another field from your community as a **guest speaker**. Have the person tell how he or she began an education, what kinds of knowledge he/she studied and what kinds of schools, colleges and universities he/she attended.
- Research African countries with majority Muslim populations. Individuals can give short reports about those countries.
- Study the article "Learning the Word of God" (*Aramco World Magazine*, Sept/Oct 1991) about how young boys and girls learn Qur'an in West African Jenne [near Timbuktu]. Compare and contrast with the children's own lessons and methods. Note the lack of paper, its expense and environmental waste, vs. recyclable writing boards. Note how even the ink washed off the boards is treated with care, since it contained the Qur'an.

SECTION 4: HOW THE CITY OF TIMBUKTU LOOKED

PRE-READING:

Ask students to think about how a city looks. Is the city large or small? What kind of buildings does it contain? Are the buildings tall or short? What kinds of material are used for building? Does the city have mountains, lakes or forests? Does it have many parks and gardens? How did Timbuktu look?

COMPREHENSION:

- Have groups of students work together to make murals of Timbuktu, using the description in the text. Let one group imagine that they are coming from the North with a caravan and see the city from a distance. Let another group imagine that they are coming down the river in a boat and see it from the water. Other groups can similarly describe other buildings and neighborhoods, markets and masajid.
- WORKERS IN TIMBUKTU:** Make a list of crafts and other jobs in Timbuktu. Some are listed in the text (judge, imam, teacher, tailor, mason, trader, porter, herder, farmer, etc.) Think of other jobs that would come from products traded at Timbuktu (leather worker, basket and mat weaver, cook, butcher, rope maker, book binder, cloth weaver . . .)
- Discuss the fact that Timbuktu's people spoke many languages and had many different

traditions and customs. Build upon the previous section by asking how it would help traders, leaders and scholars to have one language that everyone could understand. Discuss the significance of Arabic as a universal language, and Islam as a common set of customs and traditions. How do these things unite people?

ACQUIRING SKILLS:

—**WRITING AND FOLLOWING INSTRUCTIONS:** Describe in your own words how a mud-brick house is built. Think of a way to make a model of one of Timbuktu's buildings using everyday materials. Describe how you would do it. Make it for a special project, using flour and salt dough or actual mud and straw.

LEARNING CONCEPTS:

—**USING RESOURCES FROM THE ENVIRONMENT:** Discuss why mud brick is used for building in many hot, dry countries. Find out why it is cool in summer and warm in winter, and why it is good for the environment. For example, burned bricks destroy the soil, while mud brick can be recycled back into soil for farming. Learn about the disadvantages of mud brick, as well (deteriorates in the rain, cannot be built very high, very thick walls limit indoor space, usually uses only small and few windows). Bring books from the library about adobe (from an Arabic word *at-toba* [brick] used in Muslim Spain) construction in the American Southwest and elsewhere. Students will discover that the method is still in use and is being brought back for environmental reasons. Find out about other countries where this method is used. (See also "Egypt" and "Samarkand" in this unit.)

—**CITIES ATTRACT MANY PEOPLE:** A central idea in this unit is that cities grow from trade, but their wealth then comes from many other sources, too. Workers of many kinds are involved with trade. Use the market illustration coloring page 126 as a springboard for thinking about people who work in cities other than traders (porters, crafts persons like builders, tailors, jewelers, leather workers, scribes, accountants, police, etc.) Think how a city attracts people who want to meet others, learn, earn a good living, etc. These people help a city to grow and add to its wealth.

ENRICHMENT:

- Find books or magazines showing West African architecture now and in the past.
- FIELD TRIP:** Visit a large market, mall or exchange in your city or town. Notice the many kinds of activity that take place there and the many kinds of workers. Notice workers whose jobs are serving other workers (restaurants, postal workers, custodians, etc.). Document the visit with photographs taken by students and teacher. In the classroom, review, write about and discuss these experiences.
- Construct a model adobe home, masjid or other building. (See *ACQUIRING SKILLS*, above.)
- Read children's stories about West Africa's people and way of life (See Ann Grifalconi, *The Village of Round and Square Houses*). Note names of tribes mentioned in the stories. Some will be familiar from the text.

SECTION 5: TIMBUKTU BECAME A WORLD-FAMOUS CITY

NOTE: *The importance of this section lies in giving students an introduction to historical “facts” concurrently with an introduction to the sources of historical information. In other words, we tell students how we know what we know. This contributes both to the credibility of the information provided and a sense of how we are limited in what we can know about the past. The section shows how people’s interpretation of information is sometimes faulty.*

PRE-READING:

- Ask how we learn about other places in the world. Name some places that are “famous” nowadays, both near and far. Write these places on the board, and ask how students have learned about these places (news from people who have been there, or from TV, radio, newspapers, magazines, books, computer programs). Explain that before TV, radio, etc., people heard about faraway places from travelers. News went from one person to another, often turning into tall tales on the way. (Recall or demonstrate to students the “telephone” game in which a sentence changes when transmitted through a chain of repeaters.) This is how news about faraway Timbuktu came into the world.
- Orient the discussion toward events that happened long ago. How do we learn about people who lived and died long ago? Explain that they will find out how we know how Timbuktu was hundreds of years ago.

COMPREHENSION:

- Compare and contrast Western Europeans’ and Muslims’ knowledge about Timbuktu. How did Muslims learn about it? Do you think Muslims’ knowledge was correct? Discuss how Europeans found out about Timbuktu. Was their knowledge correct? When did Europe find out the truth about Timbuktu? Whose knowledge was probably closer to the truth?
- Why do you think some people thought Timbuktu was a golden city? How did Mansa Musa’s journey help people to have this idea? (Tell students that most [two thirds] of all the gold in Europe [during the medieval period] came from West African trade.) There is another story of Eldorado in the American Southwest. People imagined that the native American city was actually made of gold. How might a mud-brick city in the hot sun look like gold? Think how the sun makes the air wavy on a hot, summer day.

ACQUIRING SKILLS:

- Have students list all the scholars in Section 5 who helped us learn about West Africa. Have them cut the list in parts and paste the names in categories (travelers, historians, geographers). Discuss the kinds of knowledge that each scholar gives us.

LEARNING CONCEPTS:

ISLAM AND TRADE BRING PEOPLE FROM FARAWAY PLACES TOGETHER:

- Discuss how the *hajj*, or pilgrimage, brings people together. Explain that the journey used to take over a year before the advent of cars, trains, airplanes and steamships. *Hujjaj* traveled to Makkah in large caravans. They passed the time talking to each other, they stopped along the way, and thus learned about each

other. A person who made Hajj long ago returned with enough stories to tell for the rest of his life. Note also that many travelers never returned, since travel was difficult and dangerous.

- How do trade and learning bring people of the world together? Use our modern experience as a guide for speculation. Try this activity:

Variation #1: Take a recipe with many different ingredients and try to find out the countries where these products are grown. A useful resource is the *Rand McNally Picture Atlas of the World* (1991 or later) in which pictographs of resources from each continent are featured.

Variation #2: Pass out candy bars and try to find out, using the same resource as above, where many or all of the ingredients are grown and how they reach the country where they are manufactured.

ENRICHMENT:

- Read more about the story of Mansa Musa. Find out about other kings of Mali and Songhai from encyclopedia and other library resources.
- Find out more about Ibn Battuta. The teacher can add this information if none is available on a child's level. *National Geographic*, "Ibn Battuta: Prince of Travelers," 180:6 (December 1991) is helpful, as is *Aramco World Magazine*, "Ibn Battuta, Traveler from Tangier," (Aug/Sept 61) and "To Travel the Earth," (Jan/Feb 1978). *Travelers and Explorers* (IQRA Foundation) is another good source.
- Find childrens' stories about early explorers from Europe in Africa. Guide students toward a critical reading, asking such questions as:
 - "Why did so many of the explorers become ill and die?"
 - "Why were some of them killed in Africa?"
 - "Why did some of them pretend to be Muslims while in Africa?"
 - "What did the explorers want to find and bring back with them?"
- Read legends, folk tales and children's books on West Africa. One such collection containing tales from tribes and regions mentioned in the text is *African Myths and Legends* (Kathleen Arnott, Oxford U. Press, 1962).

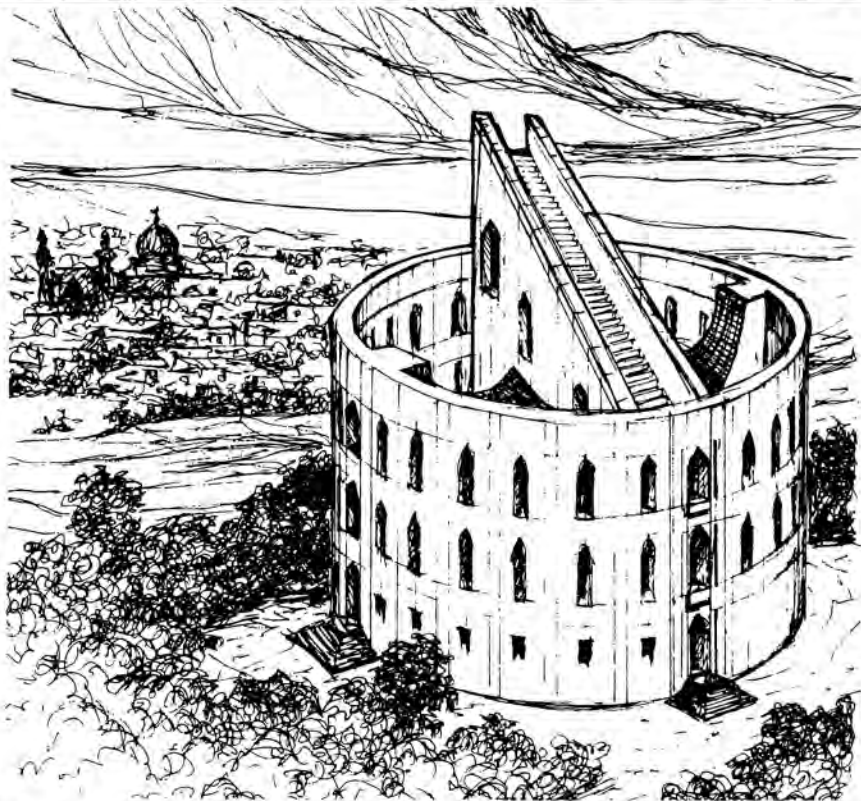
Part IIE

Samarkand



Samarkand— City on the Silk Road

Written by Susan Douglass
Illustrated by Abdelmuttalib Fahema





Samarkand was a beautiful sight. You could see snow-capped mountains from the city. A green valley spread around it.

Imagine traveling with a caravan for weeks. You just came out of the hot desert. You see the blue domes of Samarkand's buildings. You see the golden desert against a blue sky. The trees and fields look like a rich carpet. In the market, you feast your eyes on many things. Fruits, silks, rugs and hats appear in every color. Cool melons wet your dry mouth. You eat a *pilaf* of rice, meat and vegetables. You sit on carpets under a tree and drink tea. Then, you visit the beautiful masjid for prayer. In the nearby *madrassa*, scholars and poets talk about important ideas.

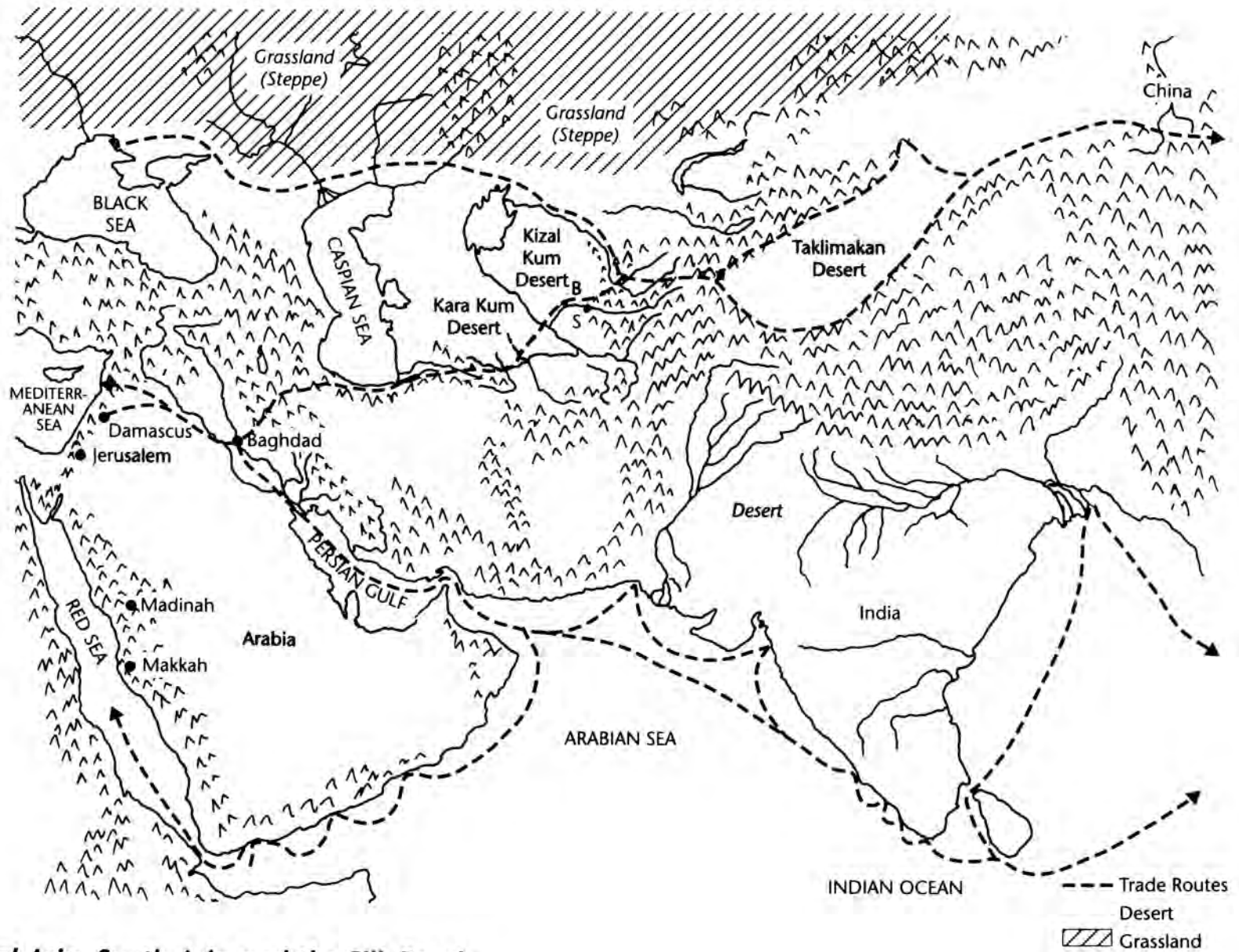
This description explains why Samarkand lasted for a long time. The city is thousands of years old. Only Allah knows how old it is.

Samarkand has been a Muslim city for over 1000 years. In this book, you will read about Samarkand's past. You will learn how its people lived long ago. You will learn what made it a great city.

CLIMATE AND GEOGRAPHY

The city of Samarkand is in Asia. Asia is the world's largest continent. To understand Asia more easily, we divide it into parts. Samarkand is in the part called Central Asia.

Much of Central Asia is very dry. Winds and mountains keep rain away. It has hot summers and cold winters. Samarkand is in a valley near the mountains. The valley holds the Zerafshan River. Samarkand is near the Kizil Kum Desert. Kizil Kum means "red sand."



Central Asia, South Asia and the Silk Road

Two Ways to Use Resources

Water is the most important resource for life. In Central Asia, water is very scarce. People's way of life depends on how they use water. There were two main ways of life. People had two choices for using water.

Some people stayed with water where it was. They were farmers. They used a small amount of land carefully. They worked hard to bring water to the crops. They **irrigated** the land.

Other people followed water where they could find it. They were **nomads**. They used a lot of land. Nomads did not change the land much. Nomads moved with their animals from place to place. They followed the rain and the grass.

Land of Many Cities

Samarkand is an **oasis** city. An oasis is a fertile place in the desert. Other oasis cities are nearby. Bukhara and Tashkent are two famous cities. In an oasis city, farmers use water from the ground. They **irrigate** their crops. Some farmers dig wells. Some dig canals in underground tunnels. Others tap river water with channels and dams. Samarkand once had 100,000 large and small channels.

Samarkand and its neighbors grew important crops. They grew wheat and cotton. They grew fruits and vegetables. Samarkand's melons, grapes and nuts were very tasty. The city had many fruit and shade trees.

Nomads Lived a Different Life Nearby

Much of Central Asia is covered by huge grasslands. Others are mostly desert. There are high and low lands.

Nomads kept different kinds of animals in these places. Some kept sheep and goats. Some kept cattle. In the cold mountains, people kept long-haired yaks. In dry deserts, they kept two-humped camels. Asian nomads were most famous for keeping horses.

These animals helped people survive. Most of the nomads' needs were met from their herds. They got milk, butter, cheese and meat. They got leather and wool. They made houses from wool felt. They made things from horns, hoofs and bones. Some animals served for transport. Camels, oxen and horses carried people and loads.

Nomads moved all the time. They met other groups of people. To keep peace with them, some rulers gave them gifts. Nomads traded these things with others. Nomads were the first world traders.

Two Groups Needed One Another

Farmers and nomads came to need each other. Nomads came to the farmers for wheat and fruits. Farmers needed animals, meat, milk and other things from the nomads.

In time, they shared another important way of life. They helped each other in trade. Nomads brought goods and news from far away places. Nomads raised camels and horses for transport. The city gave nomads markets for trading. They bought tools and weapons made of metal in the city. They bought **luxuries** like tea and cloth. **Luxuries** are things people want to own. Nomads also came to the city to seek learning.

Sometimes the two groups fought. In hard times, nomads and farmers fought over land. Bands of nomads sometimes raided farms and cities. Often they cooperated in peace. Together they built the land of many cities.



Thinking About Section 1:

1. What is important about Samarkand's location?
2. Which group used more land, farmers or nomads? Which group changed the land more?
3. Tell how the two different groups in Central Asia helped each other.
4. Pretend you are a nomad visiting the city. Write what you tell your family after you return.



SAMARKAND LASTED THOUSANDS OF YEARS

Samarkand had a good location. The city had enough water and good farmland. It was at the mouth of a valley. These things helped Samarkand last a long time. Samarkand's place on a trade route also helped the city last.

The Silk Road

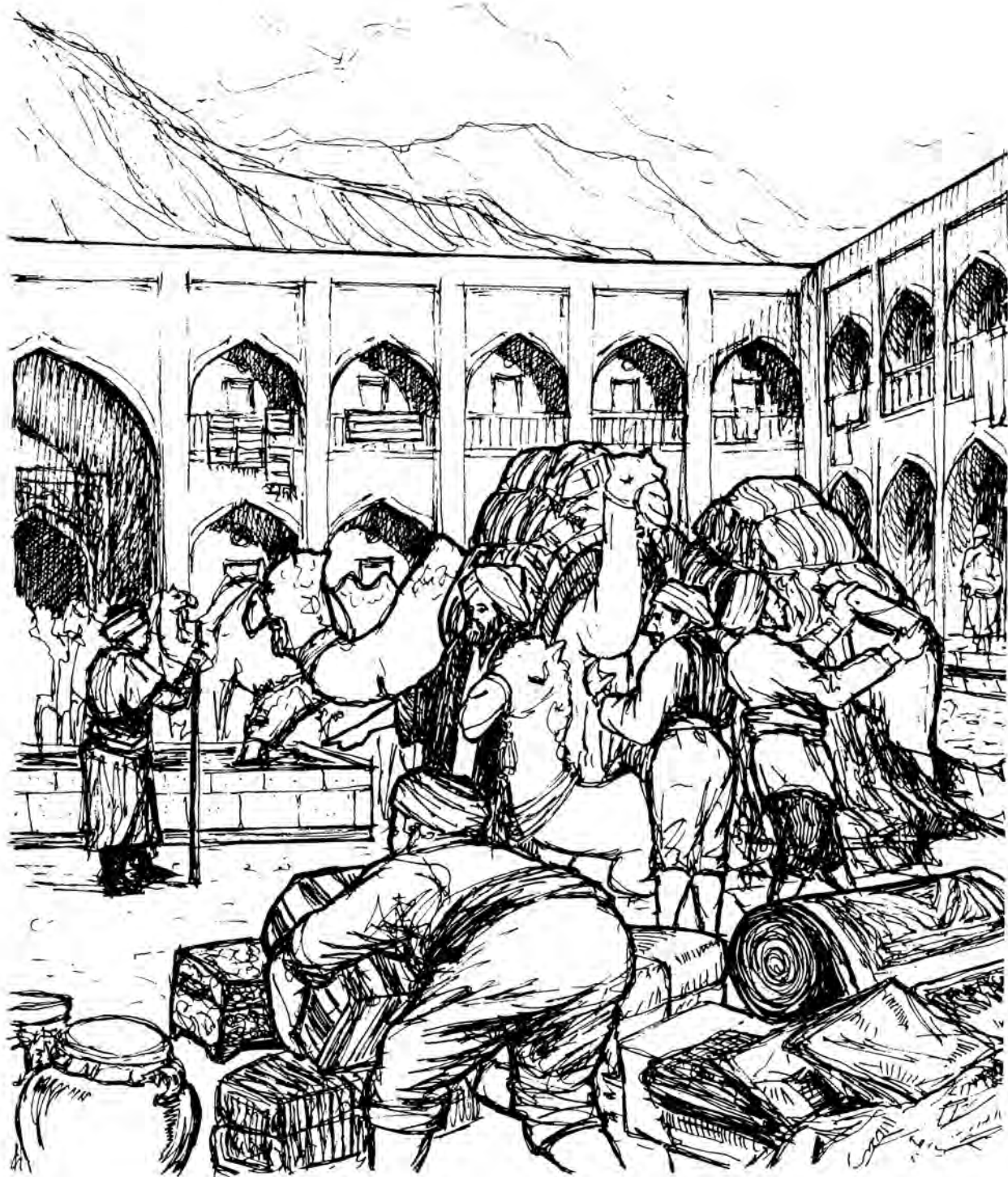
The most famous road in history is the Silk Road. It is a very old **trade route**. The Silk Road is also very long. It goes from China in the East to the Mediterranean Sea in the West. The Silk Road crosses much of Asia.

The Silk Road is not just one road, but several. Some roads led farther north or south. They went around deserts and through mountains. They crossed seas and rivers. Traders could not always use the same route, because of weather or other dangers. Several roads met at Samarkand and Bukhara. Their location was very good.

Travelers on the Silk Road used many kinds of transport. A large group of loaded animals is a **caravan**. Many kinds of animals carried goods and people. Donkeys were used for short distances. Horses, wagons and oxcarts made their way across the grasslands. In Central Asia, two-humped camels crossed the deserts. Farther west, one-humped camels carried loads. Goods went by boat to river and sea ports in Arabia, Africa and Europe.

Many Goods Moved Across the World

Silk was the most famous product. It gave the Silk Road its name. **Silk** is a fine thread made by a caterpillar. Silkworms spin a cocoon like other moths. People learned to raise silkworms. They gathered cocoons and unwound them. They spun together many tiny threads, then wove



In this caravansary, animals are unloaded in the courtyard. Caravansaries were often square or rectangular. They had a large open space in the center. On the ground level, stables for the animals, warehouses and meeting rooms were located. Travelers slept in upstairs rooms. Caravansaries were interesting places for trade, entertainment and news. They were built at the edge of many Muslim cities.

them into cloth. Silk cloth is shiny, soft and very strong. It is dyed in beautiful colors. Silk was almost like gold.

Two other important goods went on the Silk Road. Fine dishes that we call “china” have another name—**porcelain**. The Chinese baked white clay. They painted on designs and covered it with glaze. You probably have porcelain cups or plates at home. In those days, “china” was rare and costly.

The other was a medicine. **Rhubarb** is a plant that cured a stomach illness. The illness killed many children. Rhubarb for medicine grew only in that part of Asia.

Other goods traveled east and west on this road. Jewels, gold and silver, perfumes, tea and medicines came along, too. Cotton cloth was also traded there. Nomads made beautiful wool carpets. Each group made different designs. The carpets are thick and last a long time. Even today, stores sell “oriental rugs.”

Horses were traded on the Silk Road. Long ago, horses were like automobiles today. Nomads raised small, quick horses and ponies. People raised big, strong horses on oases like Samarkand. Every army needed many, many horses. Fighting men with lances, bows and arrows used them. Horses carried loads and pulled wagons. The first horses probably came from Central Asia.

Ideas Also Followed the Silk Road

Traders, armies and nomads carried ideas to east and west. Someone carried the secret of silk-making out of China. Paper is another important invention. The recipe for paper came west along this road. Samarkand was famous for paper products. Traders, armies and **scholars** spread their religion along this road. Science, art and other kinds of knowledge spread. Kings and emperors got to know each other. They sent **diplomats**, or messengers, on the road. Peace and war passed along the Silk Road many times.

Samarkand and the Silk Road

Samarkand and its neighbor cities played important roles. They had stops for caravans called **caravansaries**. A caravansary was like a hotel. People there got food, rest and news. They fed animals or got fresh ones. Traders brought goods to the city markets. They also bought goods made in Samarkand. Travelers saw the sights and talked to people in the city. Important things came through the city, and from the city itself.

Governing the City

A large oasis city needed good government to keep it working well. There were canals and dams to repair. Bazaars and caravansaries kept traders coming to the city. Roads and bridges kept traffic flowing. It cost money to support the city's proud traditions. Fine buildings made the city beautiful. Artists, scientists, teachers and books were brought from far away.

Good government helped organize and protect people. Farmers must share water. Fair markets helped trade and crafts. They kept up quality and prices. Good rulers paid attention to people's needs. They served the city well.

Governments collected taxes from farmers and traders. Tax money paid for many things. Tax money helped build the city. Taxes paid for the arts and soldiers. Some rulers taxed the people too much. That made the people poor. Some rulers took tax money out of the city for wars. That made the city weak.

Samarkand had both good and bad rulers. The city suffered war many times. In a short time, an enemy could ruin much of the city.

Samarkand was ruined and rebuilt many times. You can see ruins of older times around Samarkand.



Thinking About Section 2:

1. Draw pictures of the silk road products listed in your text.
2. What kinds of transportation are important for trade today? How are these different from long ago in Central Asia?
3. Make a short play with your friends about people at a caravansary.
4. Fold a piece of paper into many squares. In each square, write a job that governments did in Samarkand to keep the city working.



SAMARKAND'S HISTORY

Samarkand has a long **history**. The story of a place over time is its history. It tells who came there and what happened. History is a sad and happy story.

What we know about history changes. People find new things to read. They dig very old things out of the ground. Old books and old things tell different stories to different people.

Thousands of years ago, Samarkand began as an oasis. People from many places came to the city. They farmed, traded and built there. Samarkand became a great and famous place. These are some of the important things that happened there.

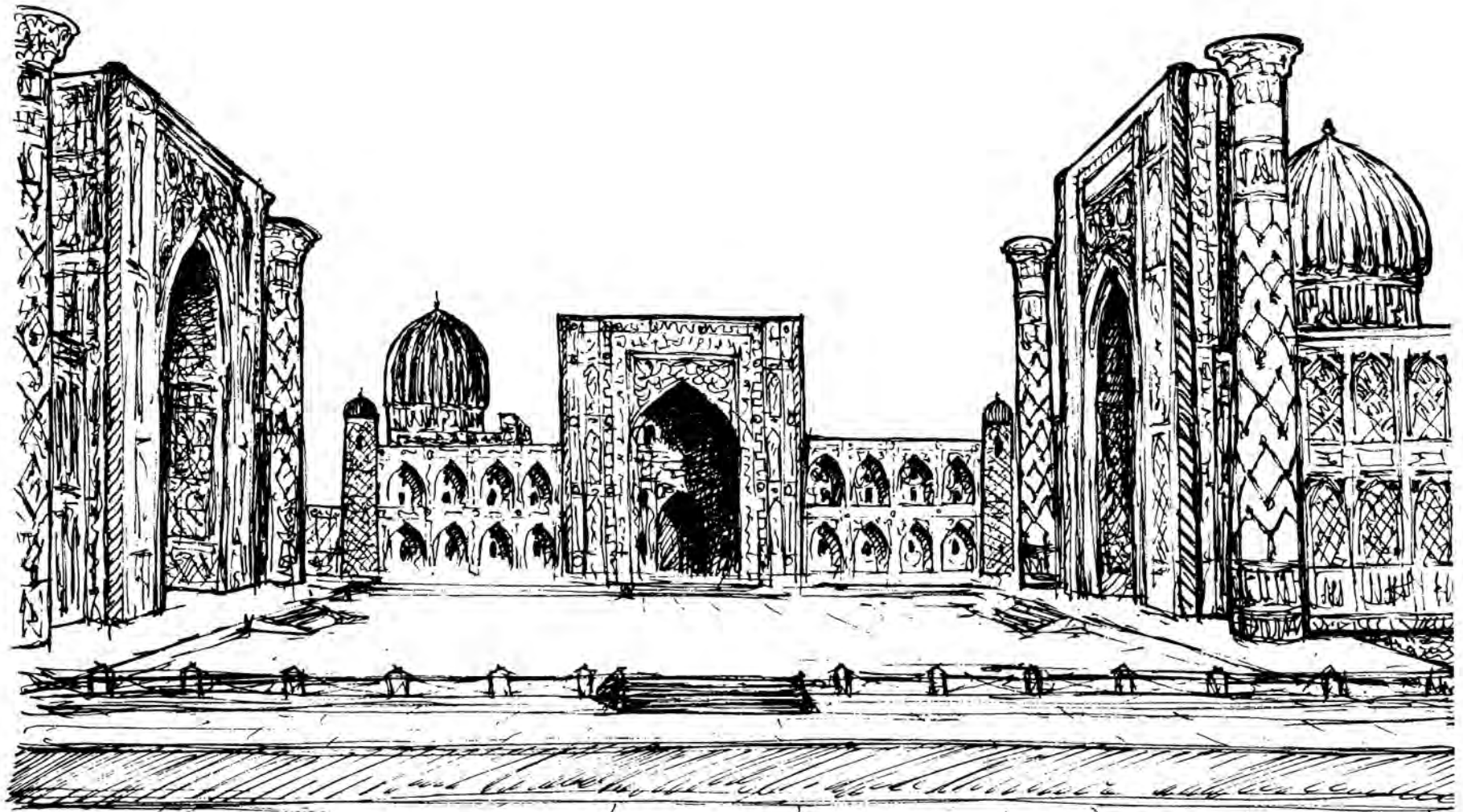
Alexander the Great Came

People called the Sogdians lived at Samarkand. They called the city Marakand. Their city was strong and beautiful. The Sogdians farmed and traded. People from east and west learned about them. China sent silk to trade for fine horses. Traders came from the west.

Alexander was a very famous leader. He lived over 2000 years ago near Greece. He led an army to **conquer**, or take over land and rule its people. His army conquered many lands. Alexander and his army reached the Sogdians. He fought and took the land of many cities. Alexander married a princess from Marakand. Alexander died soon after that.

Islam Came to Samarkand

Prophet Muhammad ﷺ died in 632. Muslim armies soon spread Islam to many lands. Qutayba, a Muslim leader, took his army to Samarkand in 712. They brought the land under their rule. Slowly, people began to accept Islam. By 751, Muslim armies reached China. There they stopped.



This is a view of Registan Square in the center of Samarkand. Beside the masjid is the madrasa, or school. A tomb is in the background. These beautiful buildings were built of simple brick. They are covered with colorful tiles in many designs and Arabic writing. These tiled buildings make Samarkand look like a blue jewel from a distance.

Muslims now ruled lands on the old Silk Road. Muslims had one government. Muslim rule brought peace. Growing Muslim cities wanted trade goods from the east. Trade on the Silk Road grew. Samarkand grew rich. Islam spread through markets and caravans to the land of many cities.

Masajid were built where scholars taught Islam. Next to the masjid was a *madrassa*, or school. Scientists wrote books and traveled. Artists made beautiful things, especially Islamic designs and writing. Craft workers made ceramics and cloth. The first paper factory outside China was at Samarkand. Poetry, history and other books filled libraries. Trade and taxes paid for these things.

Samarkand Was Destroyed and Built Again

By 1200, Muslim government at Baghdad was weak. Instead of one leader, there were many. They sometimes fought one another. Leaders from other lands fought Muslims, too.

At this time, another conqueror came. He is as famous as Alexander. He was a fearsome leader. His army moved like a storm. That leader was Ghingis Khan.

Ghingis Khan led the Mongols. They had an army of nomad horsemen. The Mongols tore through Asia from China to Europe. They destroyed many lands and cities. They took riches, burned and killed. Samarkand was only one city destroyed. The Mongols conquered more land than anyone before them.

Later, some Mongol leaders became Muslim. They ruled the lands and rebuilt cities. Mongol soldiers kept peace on the roads. That helped trade return. They brought scholars and artists to the oasis cities.



Thinking About Section 3:

1. Name three groups that brought armies to Samarkand. Put them in the correct order.

2. How did the coming of Islam change Samarkand?

3. Why were people afraid of the Mongol armies?

4. Why do you think so many groups wanted to rule Samarkand? What would you think about war if you were a farmer? If you were a trader? What if you were a soldier?



TIMUR'S SAMARKAND

After the Mongols, another conqueror came. He is also famous. His name was Timur (called also Tamerlane). His armies conquered many Mongol lands again.

Samarkand was Timur's capital city. He wanted a beautiful capital. Timur's grandson Ulugh Beg ruled Samarkand after Timur. These two leaders helped make Samarkand an important place again.

Building the Blue City

Timur brought builders to Samarkand. He brought in **architects**, people who design buildings. Together, they planned how the city would look. They developed new ideas for changing the city.

Samarkand had little wood for building. No forests are nearby. Most houses there were mud brick. The bricks were fired in ovens. Builders made tall towers and round domes of brick.

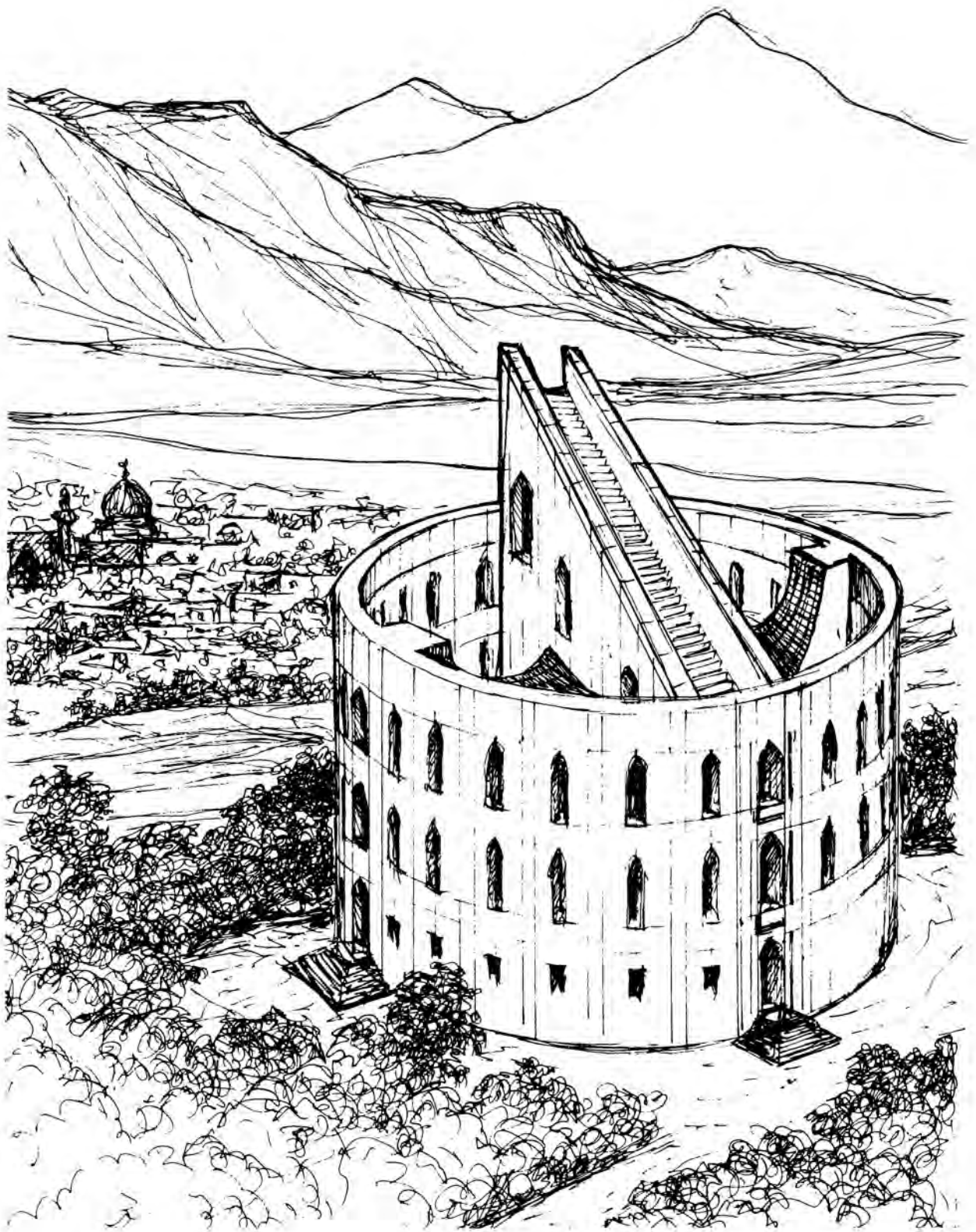
Some builders laid the bricks in patterns. Sunlight and shadow bring out the patterns. Builders also decorated buildings with **tile**. Tile is clay covered with colored glaze. In a hot oven, the glaze melts onto the clay. The color becomes hard as glass.

Artists covered the buildings with tiles, inside and out. They formed beautiful designs. Some huge tiled buildings are in Samarkand's Registan Square. It is one of the most famous squares in the world.

Timur's favorite color was blue. Artists at Samarkand used many different shades of blue. From a distance, the city looked like a jewel in the valley. Travelers called it the "Blue City."

Ulugh Beg Loved to Study Stars

Ulugh Beg was more scientist than ruler. He loved to study the stars.



This drawing shows the observatory of Ulugh Beg. It is in ruins today, but we know what it looked like. People who lived long ago wrote about it. The curved stones and stairways were used to sight the position of stars and planets. The clear desert air made it easy to see stars and planets at night.

He brought other scientists to Samarkand. He built a large **observatory** on a hill. Ulugh Beg and his scientists made maps of the stars. Their book of star maps was the best in its time.

Other scientists, writers and artists lived and worked in Samarkand. Diplomats came and went with news. Just as long ago, trade and farming helped pay for learning and art. Timur's wars also brought money and goods.

Islamic Teaching in the Madrasa

A madrasa stands on each side of Registan Square. In Timur's time, the madrasa was important. People respected scholars. Leaders had to listen to them. They had to ask their advice. Students came from other lands to study there. Each madrasa had rooms where students lived. They studied with famous scholars. They learned Qur'an and hadith. They studied law. Students took a paper *ijaza* (certificate) from each scholar. It meant that they had studied with him.

Some schools taught other subjects, too. Ulugh Beg decorated his madrasa with stars. Guess what they studied there!

Samarkand had thousands of students at one time. A large madrasa was like a university today. Scholars and students traveled far and wide. They spread Islamic learning and other ideas.

Next to the madrasa was the **bazaar**, or market. Some scholars were traders. Some traders were scholars. Trade and learning helped each other. This was true in many Muslim cities.



Muslim astronomers studied the stars from observatories like this one. These carefully placed platforms helped astronomers make accurate measurements of the movement of stars and planets. These astronomers developed mathematics and instruments that helped people pray toward Makkah, sail the seas on long journeys, measure the size of the earth and begin to understand our universe. Without their work, modern people may never have made it to the moon!



Thinking About Section 4:

1. Why is a capital city important? What happens in a capital city?
2. What did Timur and Ulugh Beg do to make the city beautiful?
3. Use a dictionary or encyclopedia to find out what an astronomer does.
4. How can governments help scientists with their work? Think of ways that governments today help science.
5. Do you think that artists and scholars are important workers? How does their work help the community?
6. Why was the madrasa near the masjid? Do you think Registan Square was near the center of Samarkand? Why?



CHANGES IN SAMARKAND

In time, the Silk Road lost importance. Others began to make silk and porcelain, too. Sea trade became more important than trade over land. Transport by ship is easier and faster. Later, railroads replaced caravans on land.

Silk road cities shrank. Instead of **luxuries**, common goods filled the markets. Local trade and farming still kept Samarkand going.

Governments became weaker. There was no more money for fancy buildings. Scholars found work in other cities. Slowly, Samarkand's beautiful buildings began to crumble.

Russians take over Muslim Central Asia

In the 1800s, leaders in many Muslim lands lost power. People from other countries took over trade and land. Muslim leaders in Samarkand tried hard to resist. Muslim scholars wrote in books and newspapers. They warned people to beware of changes happening around the world. They took their message to cities and nomad lands.

In the 1800s, the land of many cities was conquered again. Russia, a country in Northern Asia, sent its armies. They took control of land and cities. Life changed in many ways. The country got a new name—Uzbekistan. Other countries on the old Silk Road got new names, too.

After 1900, a great war spread from Europe around the world. Big changes came soon after. A new kind of government took over Russia. This was the Soviet government. Soviets wanted to change the people's way of life. The Soviet government built factories and railroads. They changed the schools. They changed the laws.

The Soviets controlled farms and trade. They told people what crops to grow. They told people what they could trade and make. They fixed prices.

Soviet planners wanted Uzbekistan to grow much cotton. The cotton was used in Soviet factories. The factories made shirts and other things. The factories were not in Samarkand, they were far away. They did not give jobs to people from the city. The government took Uzbek cotton. It sold them cotton back as shirts.

Islam under the Soviets

Religion was the biggest change for people in Uzbekistan. The Soviet government did not like religion. They did not want people to worship and learn. They closed most masajid. They put many scholars and imams in prison. Many were even killed. Schools taught Soviet ideas, but no religion.

People who prayed openly might lose their jobs. Their children might not be allowed to go to school. Some Muslims were afraid to become poor. Mostly old people were left to pray in masajid.

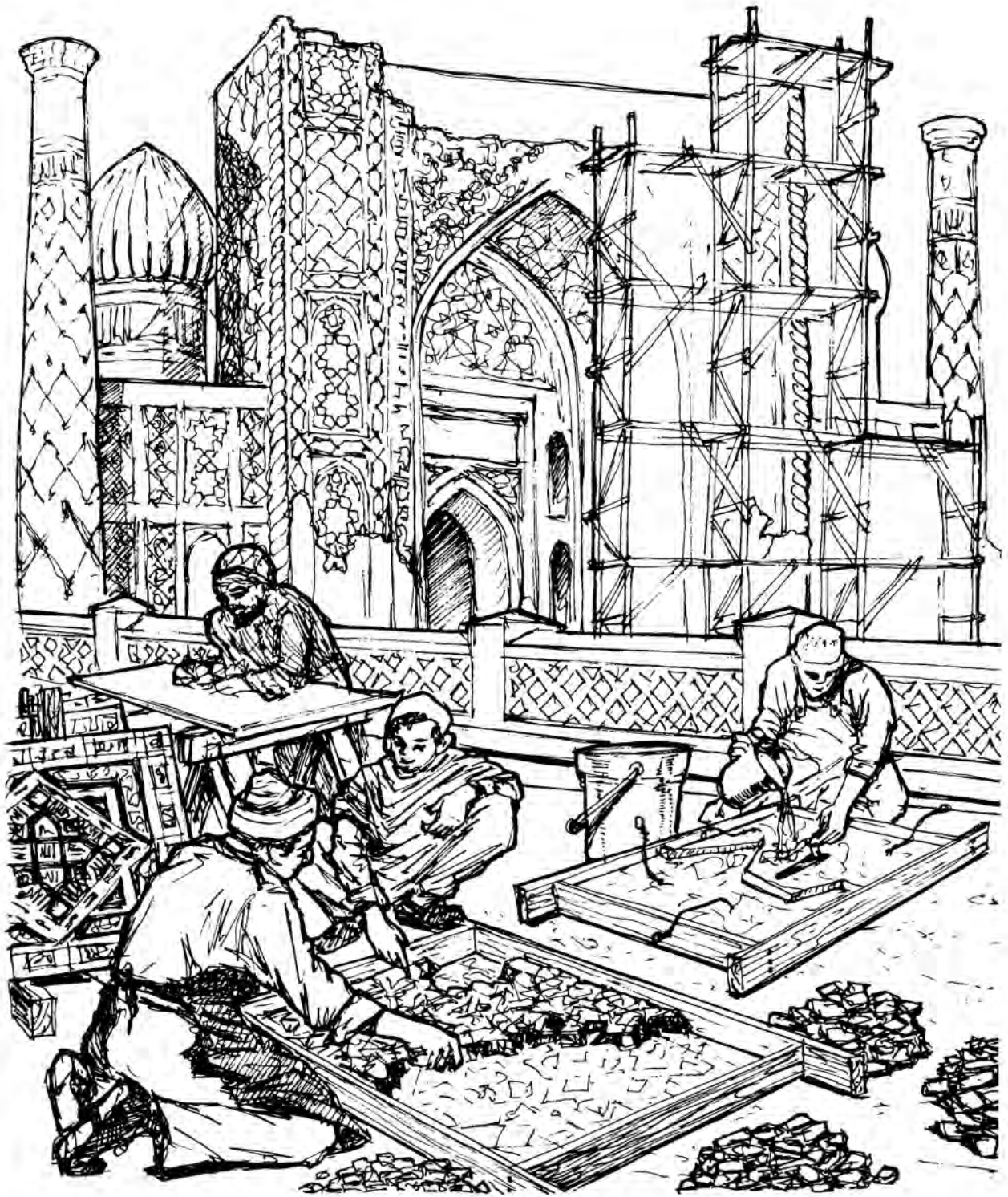
Still, many people remained Muslim in secret. They still followed Islamic ways at times like weddings, births and funerals. They shared a few Qur'ans and other books. Secret groups and cassette tapes helped them share knowledge. Life in large families also kept Islam alive. It was not an easy time. Soviet government lasted 70 years.

A Muslim Family Kept Islam and Old Samarkand

A Muslim family in Samarkand appeared in a television film*. The head of this family is Abdul Ghafar Hakhulov. He told about life in Samarkand under the Soviets. He told how his family and neighbors practiced Islam.

Abdul Ghafar **restores** Samarkand's old buildings. He makes the buildings look as they did long ago. In time, wind, rain and sun crumbled the beautiful buildings. Some roofs fell in. Walls fell down. Others still stood, but colored tiles fell off. People in Samarkand looked sadly at these buildings.

* This family's story is told on the videotape "Master of Samarkand" from the PBS *Frontline* Series "Comrades" of 1989.



Muslim Uzbekis work to restore an old building. To learn how artists worked long ago, they study the building. They make careful drawings. They study the colored glaze and tiles. Workers carefully repair broken designs, using old pieces cut to fit, or making new ones. They work on one small part of the building at a time. Finally, they protect the building from the weather with modern materials.

Even the Soviet government wanted to fix the buildings. They were famous. People come from faraway to visit them. These travelers are **tourists**. Tourists bring money to the city and the government.

The Soviets did not want masajid. They turned them into **museums**. People should not pray there. People should not study Qur'an there. They should only look at them.

Abdul Ghafar began work to restore the buildings. He did not like the way the government team worked. He told the government he could do better work. They allowed Abdul Ghafar to try. It was very unusual to let someone work on his own.

Abdul Ghafar studied the old ways of working. He trained some of his children. Together, they studied the buildings, inside and outside. They made photographs and drawings. They learned the old crafts. They learned Arabic from Qur'an verses written on the building. They learned about art from decorations. They learned how to make the beautiful colors and designs with tiles.

The Hakhulov family made the buildings new again. They hoped the buildings would be used as Islamic places. They hoped people could pray and learn there someday. Today, you can see their work in beautiful Registan Square.

This family helped their religion survive in hard times. They kept the traditions from being lost. Their work reminds people of Samarkand's history.



Thinking About Section 5:

1. What made the Silk Road cities shrink? (**Hint:** Where did the trade go?)
2. Make a list of changes that the Soviet government brought. How many things does your list contain? Which changes do you think are good and which bad?
3. Why was life difficult for Muslims under Soviet government?
4. Did people in Uzbekistan keep practicing Islam? Give facts to support your answer.
5. Write a radio or television news report about the Hakhuov family project.



SAMARKAND AND UZBEKISTAN TODAY

Again, many changes are coming to Uzbekistan. The land of cities has lived through many changes. The Soviet government fell in the 1990s. Uzbekistan is no longer part of Russia. It is no longer under the Soviets. It is a new country today.

Islam in the Future

Abdul Ghafar's hopes may come true. Samarkand's buildings may again serve Islam. People are free now to practice Islam. Many of Samarkand's Muslims want to learn about Islam again. They get help from Muslims in other countries. People send Qur'ans and other books. They send money to build masajid. They invite Samarkand's Muslims to meetings about Islam. Muslims must work hard to keep their faith for the future.

Modern Problems in an Old Land

Many problems face Uzbekistan. Under the Soviets, government did not take good care of the land. Important rivers and seas are going dry. Farm land has been damaged. People want to grow crops other than cotton. They want to make cotton cloth in the cities. They need good jobs for people. They want to build more transport and factories.

Uzbekis hope to make and trade things in the cities again. They want to improve land and farming. They want good relations with neighbor countries. To find solutions, they need good government. It is easier to restore a masjid than a whole country.



Thinking About Section 6:

1. What changes do people in Uzbekistan want for their country?
2. How can people in other countries help Uzbekistan to solve its problems?
3. How is life in Samarkand today the same and different from long ago?



Words

architect = a person who designs buildings

bazaar = large marketplace

caravan = a traveling group of pack animals and people

caravansary = stopping place for travelers, like a hotel

conquer = to take over land and rule people

diplomat = messenger for a government

history = the story of a place over time

irrigate = to bring water to plants in dry climates

luxuries = things people want beyond needs

nomads = people who move with their animals

observatory = a building used for study of stars

porcelain = fine dishes made of clay and glazed

restore = to fix something, to make it look as before

silk = thread or cloth made from caterpillar cocoons

tourist = visitor who comes to enjoy a place

trade route = a road or way used by merchants

People

Sogdians

Alexander

Prophet Muhammad ﷺ

Qutayba

Ghingis Khan / the Mongols

Timur (Tamerlane)

Ulugh Beg

Russians / Soviets

Abdul Ghafar Hakhulov & family

Places

Central Asia

Zerfshan River

Kizil Kum / Kara Kum Deserts

Silk Road

China

Russia / Soviet Union

Uzbekistan

Worksheet #7

TRANSPORTATION ON THE SILK ROAD

1. On the map from your text, page 150, color the dotted lines for the Silk Road in red, using marker or crayon.
2. Carefully cut out each of the following pictures and their labels with scissors.
3. Using your text, pages 154–156, find out which kind of transportation was used on each part of the Silk Road. Don't forget the sea routes!
4. Place the icons along the Silk Road. After checking with teacher or parent, glue down the pictures.



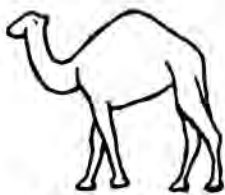
donkey



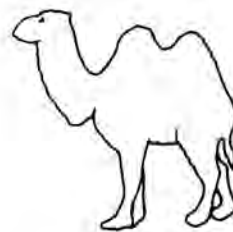
horse



cart



one-humped camel



two-humped camel



wagon



Arab dhow



Chinese junk



PRE-READING:

- Use a language arts class to read a fairy tale or folk tale about a long and impossible journey. Tell students that many of these well-known stories are set in Asia. Long ago, people did not know much about places far from home. Stories, travelers and songs told about them. Explain that Asia is such a huge and rich land that it seemed almost anything was possible there. Explain to students that Samarkand is one of the cities where fairy tale princes and princesses might have stopped if they were not imaginary.
- A different approach might build upon the colorful description in the text opener. Draw attention to the huge continent of Asia as home to many ways of life (cultures), many languages and many rich resources. Tell them that the city they will now study was a crossroads for many of these people.
- The teacher may introduce the idea of history as the story about a place over time. This is the only city in this unit whose history will be traced from earliest times to the present. Explain that in contrast to history, which changes fast and often, people's way of life changes more slowly, because it is tied to resources like land and water. Introduce the chapter by telling students that they will see how Samarkand changed and stayed the same over a very long time.

SECTION 1: CLIMATE AND GEOGRAPHY

PRE-READING:

- Point out the continents on a globe. Identify Asia as the largest continent. [You may wish to show the division between Europe and Asia, telling them that the whole continent is often called Eurasia.] Explain how we divide Asia in order to understand it better. Ask a student to point to a part that might be called North Asia. How about East Asia? Then follow with western Asia, South Asia (SE and SW). Ask finally where Central Asia would be. Point out Samarkand in Central Asia. [Some of these regions and other continents will be mentioned in the text.]

COMPREHENSION/ACQUIRING SKILLS:

- Use a large relief map of Asia or Eurasia. Have students point out mountains and lower, flat areas. Have them find large rivers of Asia, and identify areas where there are no rivers. Use the map to locate and identify Asia's largest lakes and seas. Explain that seas inside the land are called that because they are salty. Lakes have sweet water.
- Have students color in the map on page 150. Use yellow or light brown for the deserts, light green for grasslands, blue for seas and rivers, grey for mountains. They should color lightly so as not to obliterate labels. Have students color or paste a star to locate Samarkand. Identify the Zerafshan River and the Kizil Kum Desert. [Just to the Northeast is the Kara Kum, or "black sand," Desert.]
- Without going into too much detail, explain that the climate is dry in much of Central Asia.

CLASSROOM DEMONSTRATION: Asia is so large that most water in clouds is used up and falls before the clouds blow so far inland. You might use the analogy of a sponge or

paintbrush that runs dry after you wipe it on a big piece of paper. You may demonstrate this easily with a damp sponge on the chalkboard. Explain that mountains like the Himalayas in South Asia act like a wall, causing the clouds raised from the sea to dump most of their rain before they blow across.

LEARNING CONCEPTS:

—Two ways of life in Central Asia:

1. Define the terms about the farming, or settled way of life—**oasis, irrigate**. Lessons in the “Egypt” and “Timbuktu” segments of this unit offer activities. Note methods of irrigation mentioned in the text. The system of underground channels used to carry water from mountain sources is mostly used in Asia, and was used to keep water from evaporating in the sun. Draw attention to the difference in land use, i.e., that farmers used a small amount of land carefully. Elicit students’ experience of having a small garden plot. Farmers made great changes in the land. The irrigation systems needed much work and many people to grow crops.
2. Define the terms **nomads, grasslands**. Draw attention to the contrast that nomads moved across, or used vast amounts of land, but they did little to change the land, unlike farmers. Explain that they moved from place to place with houses, children, old people and animals. It was a very hard life, but a very free one. They had lots of fresh air and wide open spaces. Discuss how nomads might organize their lives. Could single families live alone? Did they live in large or small groups? Lead the discussion toward an understanding of large family groups called tribes.
3. Make a two-column chart headed “Nomads needed from the city” and “Farmers needed from the nomads” in order to show how nomads and settled people lived in a cooperative relationship some of the time. The last entries might show that they sometimes needed one another’s land or goods, which led to fighting. Ask students why nomads usually won these fights (they could strike and run away fast, they were tougher people by training, settled people were more vulnerable, since crops or homes might be burnt, etc.).

—Ask students what people need as a minimum to stay alive. Have them mention things they have that meet those needs. What things do people want beyond their needs? Define the term **LUXURIES**. Have students relate these concepts to their own lives. Have them think about toys, fancy clothes and extra, fancy foods. Have them think about necessary things that are luxuries because they are very fancy. Compare, for example, a cart or bicycle with a fancy car or a race car. Compare simple clothing with fancy clothing. Compare simple household goods with luxurious ones. Ask students to tell or write why people want fancy luxuries. A writing exercise is advantageous because it will require use of the new word in context.

ENRICHMENT:

- Find pictures of Asian steppe nomad life in illustrated books from the library. See general bibliography for some titles. Note the kinds of housing, dress and items used by these people. Note characteristics of the land and how the people use it.
- Find out how the various animals kept by Asian nomads looked. Which would give the best wool? Which the most meat? Which give milk? (All) Which were biggest and smallest? Which could carry people or loads best? How is a two-humped camel different from a one-humped camel?

SECTION 2: SAMARKAND LASTED THOUSANDS OF YEARS

PRE-READING:

—TIME LINES AND CHRONOLOGY: The most difficult and unfamiliar concept in this unit is chronology. Orient students to the concept of passing time by discussing events that happened yesterday, last week, last year. Discuss the concept of the calendar as a system for numbering days, naming months, and numbering years.

Finally, have students' write their age in years. Use arithmetic to find out the year of their birth from the present date. Ask students their parents' ages. Find out in what year they were born. The class may use calculators to go backwards from there, finding out when a person who is now 75 or 100 years old was born. Using this method, go back 200, 500 and 1000 years. This exercise will give students a beginning sense of both numerical chronology and actual time passing.

At the conclusion of the exercise, discuss what they know or imagine about how people lived many thousands of years ago. Make a short writing assignment with the theme, "How was life different long ago?" or more precisely, "Things people didn't have long ago." There are no precise outcomes in this activity; rather, it is designed to create a frame of mind and get students thinking in a historical mode. The definition of history will be discussed in detail in Section 3 of this segment.

COMPREHENSION:

—Build upon information about nomads in the previous section. Here it is suggested that nomads were more than likely the first world traders. Many of the authors consulted for this study give interesting ideas of how this trade came about (see bibliography).

1. Their moving about brought them into contact with many things and people. In this way, they were purveyors of information about available goods. They might see a type of material, a metal, a precious stone or dye with one group. They acquired it or got information about acquiring it or processing it. This information was carried to other groups by word of mouth or example. Markets and trade routes developed naturally.
2. The beginning of trade through gifts or tribute is another possibility discussed by historians. With regard to nomads and China, for example, the settled people, fearing nomads at their borders, would send them gifts to pacify them. As they became regular offerings, they became tribute. Nomads used these to enrich themselves and traded the surplus.
3. Some authors mentioned that nomads, as unsettled people, placed a particular value upon having rare and valuable items in their possession. This was in part to mitigate their harsh life, but also to have things to trade for food in bad times (fighting was, after all, a risk), or to even the way in a difficult situation.

—Develop simple scenarios about these concepts with the children. Some classes might like to act them out in role play.

LEARNING CONCEPTS:

—**The Silk Road and world trade**—See **geography/map activity, below**. Discuss trade in general, and each of the specific goods mentioned in the text. Ask students why these particular goods might have become so important (beauty, usefulness, rarity, etc.). If this segment is taught independently of the other four, the term TRADE ROUTE may need to

be discussed at length. Teaching suggestions for the segments on Timbuktu and Egypt both contain variations on a trade simulation that can be used to explain why and how people trade. It is recommended, however, to teach the Timbuktu segment prior to this one, in which case the Silk Road is an elaboration on a familiar theme. In this case, the length of the Silk Road is to be emphasized, and the contact between east and west that it fostered. Students can role play as above, inventing scenes of people learning about inventions from each other. Paper and gunpowder (fire crackers), paper money, the horse stirrup are examples from Silk Road history. Students might also imagine how a king or other leader might like to get to know about other leaders near him, and why. This is also a good theme for role play.

- CITIES ATTRACT MANY PEOPLE: An essential idea to be developed in this unit is the idea that cities grow and become wealthy beyond the money from trade. Workers of many kinds help out with the trade. Let the students think about people who work in cities other than traders (carriers, crafts persons [builders, tailors, jewelers, leather workers, ...], scribes, accountants, police . . .) They should think about the way a city attracts people who want to meet others, learn, earn a good living, etc. These people help a city to grow and help to make it wealthy.
- GOVERNING A CITY: Make a list of essential functions of city government as listed in the text (final subsection) for historic Samarkand. Make a list of functions of city or town government in the students' locality, or use another city from the regular social studies text used in your classroom. Compare and correlate these functions.
- WHAT MAKES A CITY ENDURE: An important aspect of this segment and some of the others (Makkah, Baghdad, Timbuktu) is why a city endures over a long period, even in the face of repeated destruction. Ask students to list reasons why Samarkand remained a settled, urban area over millenia (centuries in the case of Timbuktu, but much longer for many of Timbuktu's neighbor cities). The list might include:
 1. good farmland
 2. good water supply
 3. beautiful location
 4. convenient place on a trade route (meaning that geographic features made it necessary or natural for people to pass through the place)
 5. tradition and reputation (once a city exists, its fame alone might cause people to want it to endure, though this alone would not suffice.)
 6. religious significance (see Makkah, Jerusalem)

ACQUIRING SKILLS:

- Have students trace the Silk Road in red on the map, page 150. Reproduce the transportation key on Worksheet #7. Have students cut out the transportation icons and use the text to figure out which form of transportation was used on each part of the Silk Road journey.
- Carefully color in the caravansaray illustration, noting in discussion the characteristics of architecture, animals and people featured, and trade goods shown.

ENRICHMENT:

- Look at library books on the Silk Road (see general bibliography in introduction to this unit.) Find out what other people and places are found along this route.

- FIELD TRIP: Visit a large market, mall or exchange in your city or town. Notice the many kinds of activity that take place there and the many kinds of workers are busy. Notice also the workers whose jobs serve other workers (restaurants, postal workers, custodians etc.). In the classroom, review these experiences.
- Show samples of silk and pictures of war horses with armor, rhubarb and other medicinal plants, hand-printed cottons, and knotted rugs or pillows. Students might like to look up various gemstones and find out where they are found. Lapis lazuli was a famous Silk Road gem.

SECTION 3: SAMARKAND'S HISTORY

PRE-READING:

—Using the introduction to this section, begin a discussion about history. Develop a definition of **history**. The class might **begin constructing a word web** (Semantic Mapping exercise described in teaching suggestions to “Timbuktu”) to enhance their understanding of what history is and what it involves. Discussion may follow along these lines:

- What does history tell about? (people, places, things, events)
- How do we learn about history? (in simplified language: oral and written sources, books, archaeology; emphasize constant discovery of new information today)
- How is history like and unlike a story? (A “true” story, interesting, exciting, wonderful, don’t know for sure whether all of it is true or not; sometimes we have to guess what happened)

COMPREHENSION:

—List the three main conquests mentioned here, and add that of Timur in the next section. Mention that these are only a few of the countless times in the past that others came to threaten or even destroy some of Samarkand. These four were chosen because they were well known outside of Central Asia. Emphasize how far apart in time these conquests are (several hundred or over 1000 years).

LEARNING CONCEPTS:

- CONQUEST, CONQUER, CONQUEROR—After reading the section, gather students’ views about what these words mean. Many may be familiar with them from other media. Introduce the idea that there may be fighting sometimes, and destruction of people and property. Some conquerors are kind and just to the people, while others are the opposite.
- Tell students that we know about these conquests from books and other writings. When rulers conquered lands, they took along people who wrote down what happened. When they returned, these books were put in libraries. People of the conquered lands also wrote about these events. They wrote songs, poems and books. Sometimes these stories are very sad. Many of these old books have survived. Ask students how conquerors and conquered people might write different stories about these events. Try a “point-of-view” writing exercise to demonstrate these ideas.

ACQUIRING SKILLS:

—List the names of conquerors mentioned in the section. Discuss some of the reasons given in the text for conquests. Emphasize the idea that Samarkand was a rich area, and many peoples competed to own it. Discuss also the problem of weak governments and many leaders of the Muslims instead of one.

ENRICHMENT:

—Have students who are excellent readers look up children's books or other information on the conquerors mentioned: Alexander, Ghinghis Khan and Timur (Tamerlane).
—Other students might make reports about famous Arab Muslim military leaders of the Muslim conquests, like Qutayba and others not mentioned here.

SECTION 4: TIMUR'S SAMARKAND

PRE-READING:

—This section is merely a continuation of the previous one, except that Timur was the conqueror who perhaps did the most for Samarkand's fame, since it was his capital city. In addition, the character of the city today still reflects his time more than any earlier time. Timur rebuilt the city after the Mongol disaster, almost starting from scratch. Convey some of these points in simplified form. But teach the section in close conjunction with the previous one.

COMPREHENSION/LEARNING CONCEPTS:

—Ask students what is a **CAPITAL CITY**. How is it different from a regular city? What additional functions does it have for the ruler? (Center of communications, shows off the ruler's power and good taste, also serves as a learning center for the ruler and his top leaders, collecting information about inventions. It is also an **administrative center**, where information about lands and people is kept, where records of taxes and other important things are kept, where judges and courts are found.) What kinds of people does a capital city attract? (People who want to be close to the leader, people who want jobs, people who hope to work for the leader, people who want to build and make things and serve the leaders, etc. Another important group is always the military people who protect the ruler and his people.) Compare these functions with other capital cities with which students may be familiar. In this unit, Baghdad covers this topic in detail. Many mainstream textbooks also feature capital cities such as Washington, D.C.

—**LEARNING IN THE MADRASA** [*pl., madaris*].—Ask students to tell what activities probably took place in an Islamic *madrassa* (learning Qur'an, hadith, Arabic language, and Islamic law). In discussing the role of the *madrassa*, it is important to bring to the students' attention that Muslim scholars were one constant thread in the many changes that came to the city. This made them stronger. They were mostly independent from the ruler, meaning that they didn't depend on him for a living. They received money from private individuals, who donated through the institution of the **WAQF**. If a trader, for example, wanted to make a donation, for example, a fountain in the city, or a school, a scholar or a masjid he registered it with the city as a *waqf*. Someone, usually a scholar, was put in charge of seeing that the money was wisely spent. People could give sums of money, or part of the profit from a business, or a landowner might write down that the fruit from a certain orchard or field would be sold and donated to the school each year. This kind of support of Islam and Muslim learning shows how trade and scholarship supported each

other. Draw students' attention to the theme of mutual support of Islamic learning by scholars and traders. It is common to all the studies here, and many other Muslim cities as well. It also shows how these things could outlast rulers and make rulers listen to them. They had the people behind them. This institution is in many ways a cause for the steady and unbroken transmission of Islamic knowledge, even when Muslim governments neglected these duties. Indeed, scholars supported by popular *waqf* money kept watch over rulers' behavior from the point of view of Shari'ah. These had to at least appear to be following Islamic law. They also outlasted weak governments, forming a continuous tradition down to the present day.

Other subjects like math and medicine were also taught in the *madrassa*. However, the term *madrassa* is understood as an institution where specifically Islamic branches of knowledge were taught and developed. It was actually at this time that Islamic learning became most thoroughly divorced from "secular learning." This unfortunate phenomenon was widespread in the Muslim world. Sciences like astronomy were carried out in more or less elaborate form at the discretion of individual rulers through their palace courts. The example given here is astronomy. Ulugh Beg had a large observatory constructed in the hills outside the city. It had an underground sighting tunnel that was aligned with a meridian of the earth, like a giant sextant. His studies at Samarkand were state-of-the-art for their time.

ACQUIRING SKILLS:

- Have students color in the illustration of Registan Square on page 160. Have them note the architectural forms, the decorative tile patterns and arrangement of the square. Explain that these buildings were *madaris*. Ask if students have ever seen a college campus. Even today, many school and college buildings are arranged around a quad or courtyard. This was an innovation in Samarkand and the other cities in the region.
- Find out about star charts from a book on astronomy. Tell students that the stars were used for navigation on land and sea. [You may wish to mention that the study of astrology, or trying to predict the future and understand events by the stars, was often allied to astronomy in those days. Astrology is frowned upon by Islam, as is any attempt to predict the future, prophesy, or attribute power to other than Allah.] Show students an example of a modern star chart, available at many bookstores and all libraries. In this age of lighted cities, many students have no idea about constellations and changing patterns in the stars at different times of night and seasons. This is an excellent opportunity to bring up the topic. Give students references from the Qur'an about stars and constellations [7:54; 16:12, 16; 22:18; 37:6-10; 67:5; 77:8; 81:2; 82:2; (zodaical signs) 15:16] As a career activity, have students find out what an ASTRONOMER does today.

ENRICHMENT:

- Mosaic Craft Project** —There are simple and more elaborate ways to make mosaics.
Method #1: Give students a sense of what tiles are by making a small vase or trivet for the students to give as a useful gift. Craft stores sell small tiles in many shapes and colors. They are usually set in a small pan or wooden frame and fixed with plaster of paris or other grout. Tiles and grout can be purchased separately. The advantage of the precise shapes in craft tiles is that students can make complex geometric designs.
Method #2: A cheaper alternative would be to purchase assorted colors of odd lots or broken kitchen or bath tiles (sometimes offered for free) from home improvement stores.

The teacher can prepare these by breaking them into small pieces with a hammer. Arranged in bins by color, students can glue them onto plywood squares, wood or metal craft trays. For a vase, first glue the pieces onto the outside of a tin can. Then grout the finished mosaic, and wipe off the excess from tiles. Grout and plaster of Paris are sold inexpensively in hardware or craft supply stores.

Method #3: Other alternatives are plastic tiles or bits, or even natural small stones embedded in grout.

Method #4: The least expensive method is to use cut paper in squares or other shapes and glue them onto a solid background. This activity can be used to simulate more elaborate Islamic designs because the students can easily shape and duplicate the paper "tiles." A variety of nice effects can be achieved by using various types of paper, such as shiny foil, glitter-coated paper, wrapping paper or construction paper. To eliminate the use of glue, use self-adhesive contact paper. Mount onto firm, smooth paper, and the project will be durable.

—FIELD TRIP—Visit a planetarium or astronomical observatory in your area, or undertake other research projects related to astronomy.

SECTION 5: CHANGES IN SAMARKAND

PRE-READING:

- Locate Russia on a map, and show students where the Soviet Union was. Point out the newly independent states of Uzbekistan, Khazakstan, etc., on the old Silk Road.
- Tell students that the story of Abdul Ghafar Hakhulov is about a real person and a real family who live in Samarkand today. The story of this family is about finding peaceful ways to practice Islam and retain old traditions and arts even where the government was against religion.

COMPREHENSION:

- Discuss the terms Russian, Soviet, Uzbekistan, building upon the map information in the pre-reading section above. In a general way, students can be introduced to changes which brought about modern times. Emphasize to the students that these changes happened only about 150–100 years ago.
- Discuss with students the meaning of "restore" and "restoration."
- Explain in simple terms why the Soviet government did not like religion, and persecuted any religion, not just Islam. The most basic explanation would touch on the important issue that they thought religion was "old-fashioned" and "not modern." They did not think religion fit in a modern world. Discuss ways in which religion helps people solve problems in modern times.

LEARNING CONCEPTS:

- Three major, interrelated changes are introduced in this section. It is not expected that most students will acquire a thorough grasp of these changes, but through empathetic discussion, the teacher can guide the class toward some understanding of these complex processes. The three concepts are:
 1. The Silk Road was replaced by other routes, other supplies of its goods, and new forms of transportation. In response, Samarkand and its neighbors turned more to local trade in common goods. The luxury trade declined.

2. Governments weakened and the lands were conquered again, this time by northern and western powers. Important points include the idea that wealth can make a state strong, and loss of wealth weakens. When government is weak, there is no money for public works. The other point is that the changes like transport, new routes and new markets and production made other countries strong.
 3. New conquerors came, and new countries were created in modern times. In many ways the conquest by Russia was the same as earlier ones, but in other ways it was different, because similar conquests by a group of countries happened all over the world. First the Russians took over the Silk Road lands, then its government changed. Tell students that the Soviet government was trying especially hard to build a modern country all over the USSR. Unfortunately, they overdid many things, and failed to keep the balance between people's material and spiritual needs, or more simply, between PEOPLE and THINGS. As students will see in the next section, their efforts to modernize in a hurry harmed the farmland, the markets, the cities and the people's religion.
- Discuss how the Soviets tried to ban Islam. Explain also that the scholars joined with many people to resist the Russian and Soviet conquests and the changes they brought. Ask students to imagine living in such a situation. What would they do? This could be a 5- or 10-minute writing exercise followed by sharing ideas in the class. Emphasize the courage and steadfastness of the people who maintained their faith against these odds. Draw students' attention to the difference between peaceful resistance and fighting.

ACQUIRING SKILLS:

- To gain some understanding of the work of reconstruction, have students make a puzzle of a moderately complex Islamic design. Use several designs from the *Muslim World Coloring Book* or other source. Have students first color the design, then mount it on light cardboard or construction paper. They may then cut it apart along major lines, taking care not to make impossibly small pieces. Let students reconstruct their own puzzles, or for an additional challenge, let them trade with classmates. This is also a good math crossover activity on tessellation designs and geometry that encourages development of patience and spatial thinking.

ENRICHMENT:

- Find out about Muslims in other countries who practice their religion in an atmosphere of fear. Draw students' attention to the large number of Muslims in China, for example, where religion is frowned upon. Cambodia and Bosnia are two other recent examples.
- View the PBS video *Frontline: Comrades, "Master of Samarkand"* mentioned in the footnote. The story segment, without introduction and concluding discussion, is about 30–45 minutes long. It is not a children's film, but using "fast-forward" mode, students will benefit from seeing clips of Samarkand's scenery, its people, the Hakhulov family and their way of life. There are many scenes of their home, celebrations, and work on the buildings. (Members of PBS stations in the U.S. may often borrow videos from the station library.)
- Find out about a historic restoration in your area. Get information about it and try to arrange a visit in which students could talk to someone on the project about the challenges and difficulties involved in restoring the building to its original condition.

SECTION 6: SAMARKAND AND UZBEKISTAN TODAY

PRE-READING/COMPREHENSION:

- Introduce the idea that many new countries are popping out on the map in recent times. Ask students to name some newer countries, or suggest some. Governments are changing hands all the time. Explain that the same thing is happening in Uzbekistan. If the point has not already been made in the previous section, note that the name “Uzbekistan” comes from a group of people, or tribe, as do its neighbors, Kazakhstan and other countries in the region.

LEARNING CONCEPTS:

- Draw attention to the fact that Muslims are now more free to practice Islam in this region. There are still many problems, however. Many people have little knowledge of their religion, since it was not taught in schools or encouraged. Some young people were convinced that religion is bad or useless by the Soviet education they received. There are other threats to Islam and Muslims, too. Discuss international cooperation among Muslims today, both informal and through Muslim governments and organizations. Ask students how Muslims in different places can help each other and share ideas today.
- Building upon discussion of Section 5, talk about the problems Uzbekis face today. How are these hopes the same as people in Samarkand have always had? They want to farm, make things and trade, just as thousands of years ago.

ACQUIRING SKILLS:

- Summarize the main outlines of Samarkand’s story. Write these points on the board in the form of a list, or use the chart, below:

<i>FIRST-TO-LAST</i>	<i>EVENT IN SAMARKAND</i>	<i>WHEN DID IT HAPPEN? (DATE)</i>	
1	Alexander conquered	2000 years ago	(328 B.C.)
2	Islam came & Muslims ruled	1400 years ago	(712 C.E.)
3	Ghingis Khan destroyed city	800 years ago	(1220)
4	Timur ruled & rebuilt city	600 years ago	(1380)
5	Russians ruled	120 years ago	(1876)
6	Soviets took over government	78 years ago	(1917)
7	Uzbekistan became a country	4 years ago	(1991)

—As a small-group activity, copy the chart (may enlarge). Cut the unshaded sections apart horizontally. Students will assemble the events in order, from “First” to “Last” (numbers may be covered). The teacher can structure the activity in the simplest way for beginners, by cutting the strips horizontally. For more advanced students, cut each row vertically into 3 pieces for matching and arrangement in correct chronological order. Use the text to help. Dates before the Common Era are listed only as “about X years ago” to avoid confusion with traditional B.C./A.D. or C.E. numbering, with which the students are not yet familiar. Teachers may add Hijria dates, as follows: 1—XX; 2—133; 3—633; 4—779; 5—1293; 6—1335; 7—1411–12. Explain that the students have just read about a place that has been home to people for as long as 3000–5000 years or more, and is still a place with a future.

ENRICHMENT:

- Use an encyclopedia to get more information about Uzbekistan today. This exercise could be a group or individual project.
- An excellent juvenile book is *Then and Now: Uzbekistan* (Lerner Publications, 1993), listed in the bibliography. There are titles for all of the Central Asian republics.
- See Unit Review section, “Comparison and Contrast,” using other cities in the unit.

Part IIF

Egypt City and Village



City and Village in Egypt Today

Written by Susan Douglass
Illustrated by Abdelmuttalib Fahema





Imagine driving along a road beside a canal. A farmer passes by, carrying crops to market. Farmers have carried crops to market in this land for almost 5000 years. Long ago, people and animals transported goods. Nowadays, trucks, cars and buses share the road with people and animals. This is Egypt. In this book, you will read about a family living in an Egyptian city and a village. You will learn about the work they do, and how they use the land. You will learn how village and city help one another.

CLIMATE AND GEOGRAPHY

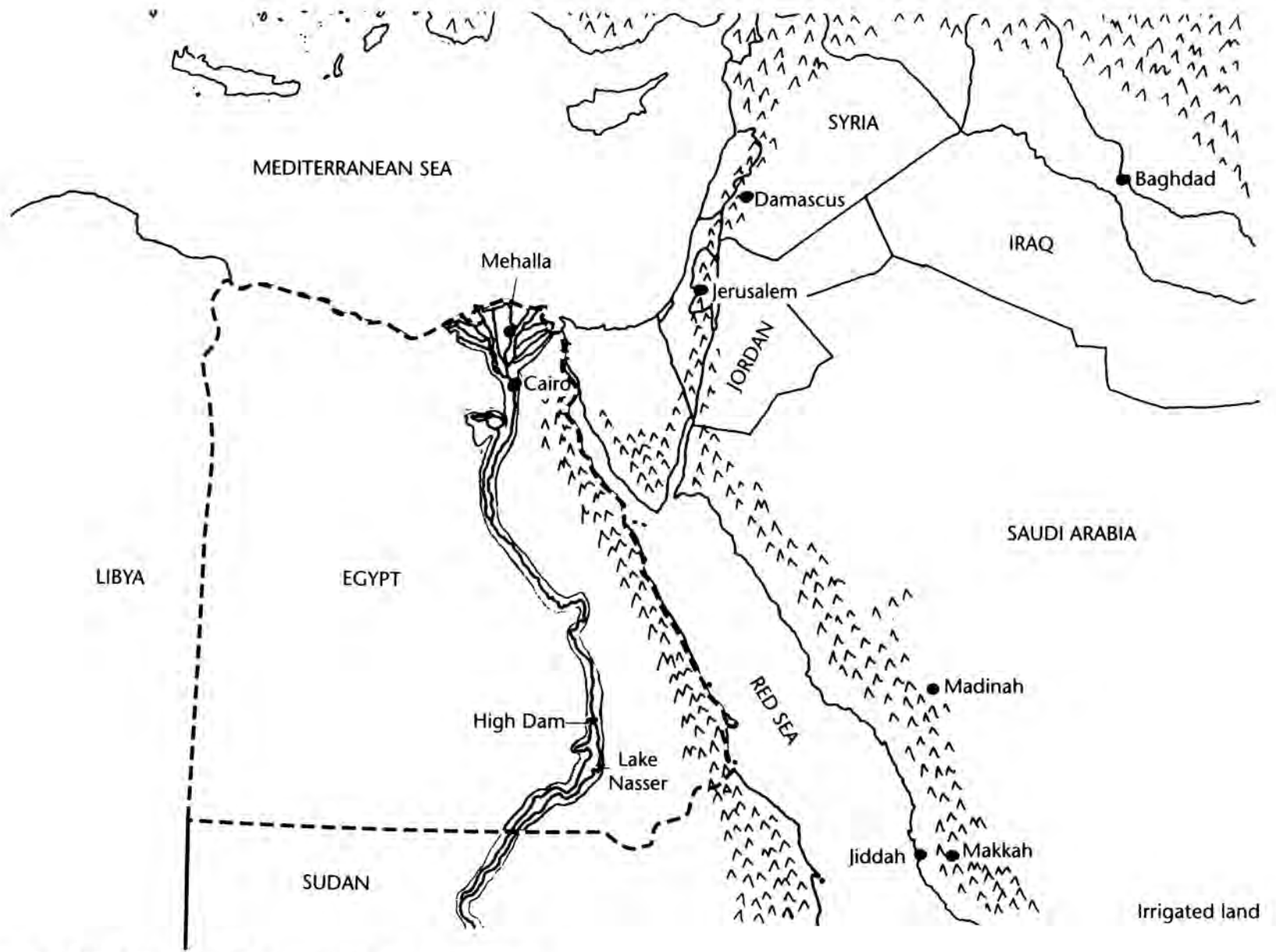
Selwa sits next to her cousin Magda at a long desk in the classroom. The girls are 10 years old, and wear blue school uniforms. The class is studying their country's geography. The teacher passes out paperback textbooks. The teacher opens his and reads in Arabic:

"Egypt is in the northwest corner of Africa. Most of Egypt is covered by the Sahara Desert. Egypt's climate is hot and dry in summer. In winter, the weather is cool and some rain falls. The Nile River flows through the middle of Egypt. It is the longest river in the world. The Nile River flows into the Mediterranean Sea."

Egypt and the Nile River

Selwa's school is in a village in Egypt. Her teacher, Ustaz (Mr.) Hassan, is from the village, too. The school has several hundred students. Today, Ustaz Hassan has a picture from a magazine to show. He says:

*"This picture of Egypt was taken from outer space. It shows a shape like a green flower in the desert. The stem of the flower bends through Egypt from south to north. At the top of the stem is a shape like an opening flower. The stem is the Nile River, and the flower is the **Nile Delta**. Except for this flower shape, most of Egypt is dry desert land."*



Egypt, the Nile River and Surrounding Countries

The teacher lets Selwa read from her book:

*“The land beside the river is farmland. The Nile brought this soil to the riverbanks. Each year, rains made the Nile flood. The muddy river rose until it covered the land. When the water went down, it left a layer of rich mud. Over a long time, the river banks built up. At the mouth of the river, the **Delta** formed. As the river slowed down before meeting the sea, mud settled out of the river. The soil built up **a triangle of rich land**. The river split up as it flowed through the delta’s rich fields.”*

Selwa and her classmates know about the Delta. That is where their village is located. They know about the fine soil of the Delta. When they were small, they used to play in it. Outside the classroom window, they see fields filled with green crops. Many of the children’s relatives are farmers.



Thinking About Section 1:

Use a map or an atlas to answer these questions:

1. Name three other countries in the Sahara Desert.
2. Through which countries does the Nile River flow?
3. Find some other river deltas in the world. Name two or more.



BEGINNINGS OF CITY AND VILLAGE IN EGYPT

Selwa's class learns about the history of their country. Magda reads from the book:

*"People have farmed in Egypt since long ago. Archaeologists in Egypt have found paintings of farmers working 5000 years ago. They dug canals to move water from the river to their fields. They used animals and simple machines to water their crops. With water to **irrigate** their fields, they had everything needed to grow crops. They had plenty of water, sunshine and rich soil."*

Muhammad, another boy in the class stood up to read. From the window, Magda watched her uncle plowing his field with a tractor.

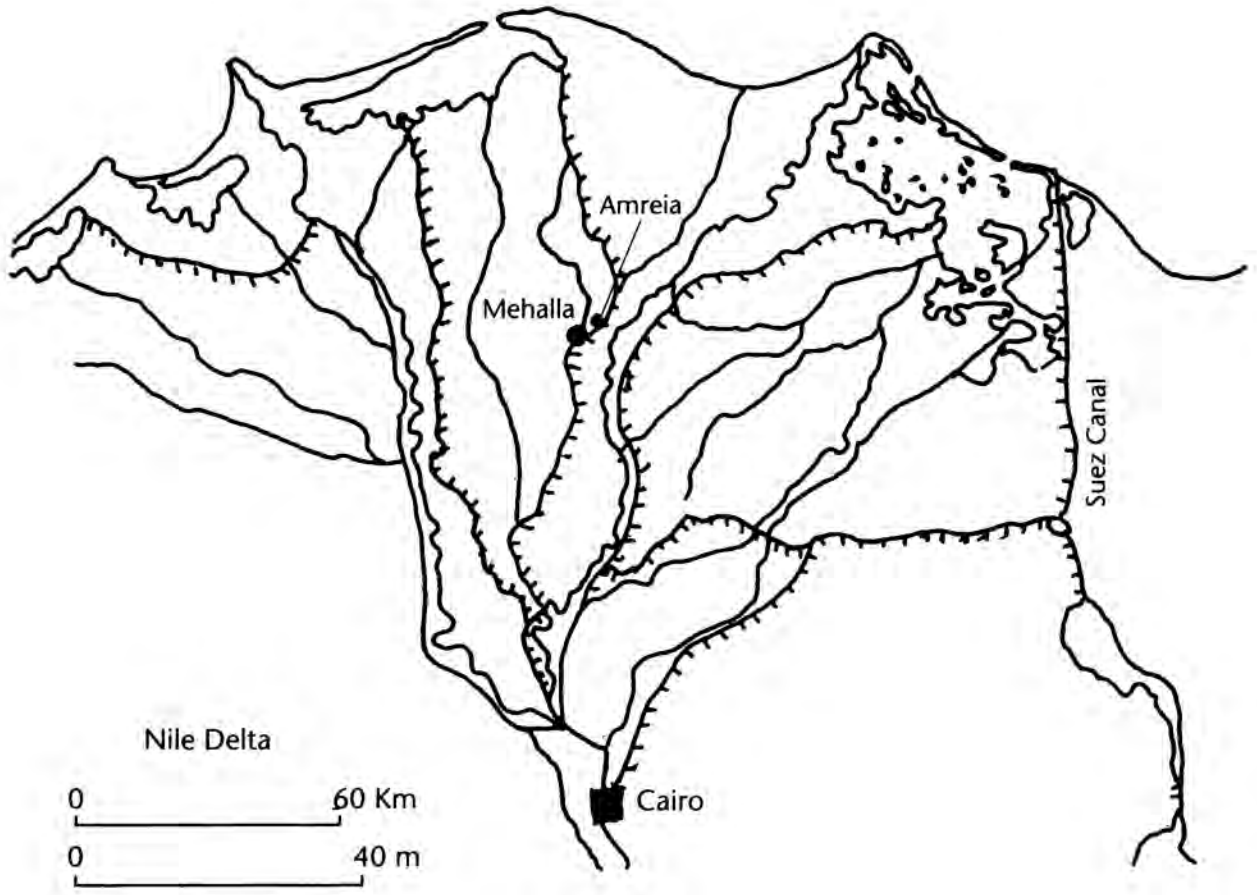
"Egyptian farmers long ago fed many people. Their crops fed the pharaohs (rulers) of ancient Egypt. They fed the workers who built the pyramids. Egypt almost always had extra food. The Qur'an tells how Yusuf's brothers traveled from Canaan to Egypt in a caravan. They knew that Egypt would have extra food to sell. The Nile floods almost never failed to bring enough water."

High Dam Controls the Nile Flood

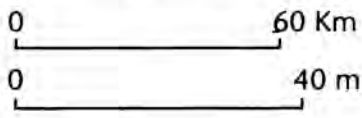
When Selwa's grandparents were young, people in the village farmed just as long ago. When her parents were in school, many changes came to the village. The class is learning about the **High Dam** in Egypt. Ustaz Hassan shows them a picture. He says:

*"Today, the Nile floods no longer cover the fields. Engineers and workers built a **dam** in southern Egypt. A **dam** is a huge wall built to hold back a river. The water forms a large lake behind the dam. Engineers build gates into the wall to let the water through slowly. They open or close the gates to control the flow of water. Inside the*

MEDITERRANEAN SEA



Nile Delta



- Canals
- Capital City

The Nile Delta

gates are machines that make electricity. The water turns the machines. Electricity is carried by wires to all of Egypt's cities and villages.

The High Dam controls the Nile. It protects villages and cities from dangerous floods. Farmers can now grow three crops each year. The dam brings water and electricity, but it has also brought some problems."

When Ustaz Hassan was young, the village had no electric lights or telephones. Now, electricity from the dam powers homes, farms and factories.

Egypt Today

Selwa's class learns more about their country.

"Nearly all of Egypt's 50 million people live in cities and villages along the Nile River. The largest city in Egypt is Cairo. It is the capital city. Cairo is at the bottom of the triangle, where the delta begins."

Many students have aunts, uncles and other relatives who live in Cairo. In the center of the Nile Delta is another of Egypt's many, busy cities. Its name is Mehalla Al-Kubra. Selwa and her family visit the city often. Let's find out more about Selwa's village.



Thinking About Section 2:

1. Why are Egyptian cities and villages located along the river?
2. List several different ways people use Nile River water.
3. Draw a picture of a dam. How does it help people in Egypt?



AMREIA IS A GROWING, CHANGING VILLAGE

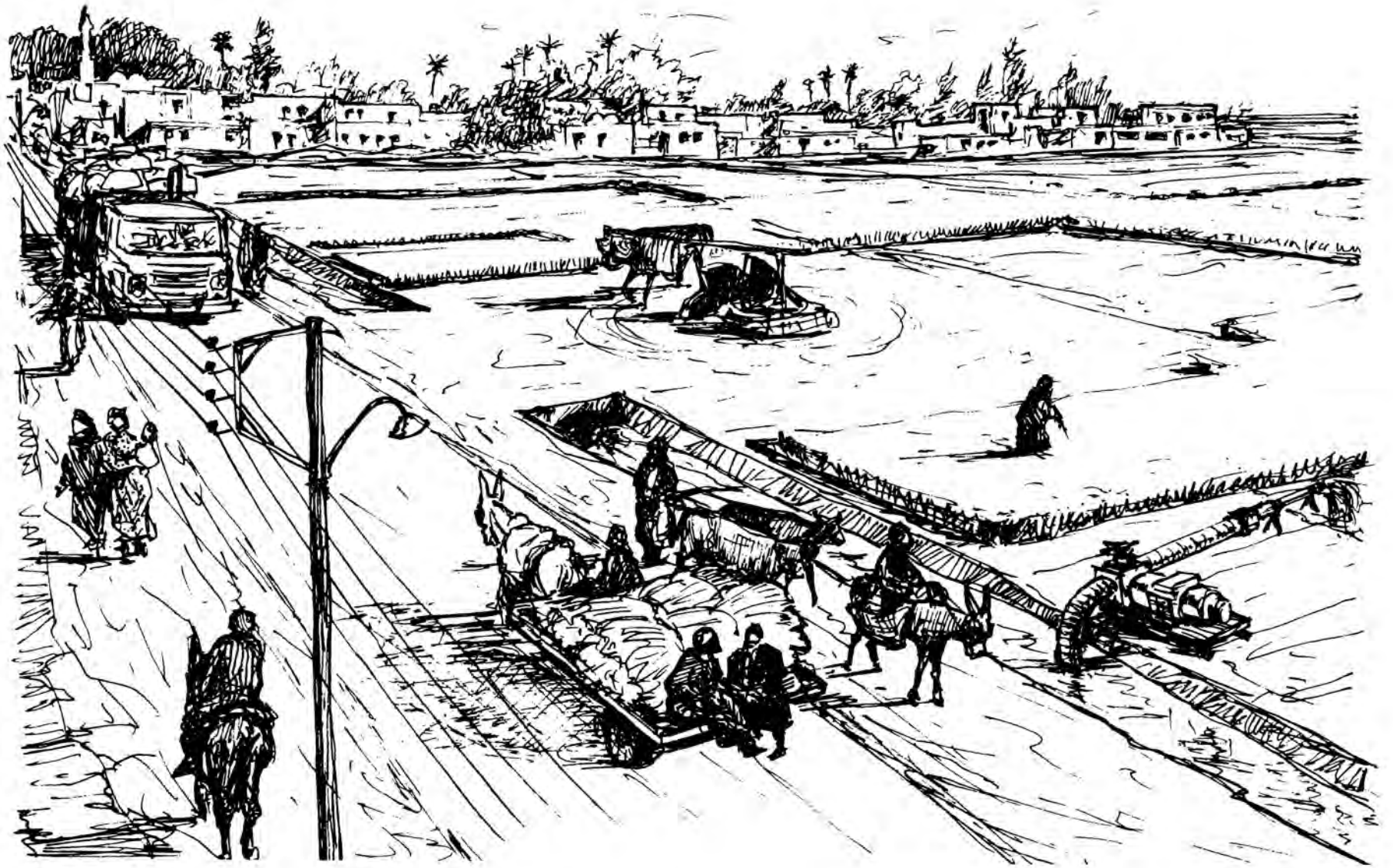
Selwa, her parents, brothers and sisters live in Amreia. She has many other relatives there and in the city. Amreia is one of the many villages along the roads and canals between delta cities. Fields fill the spaces between these villages. Amreia is a large village about 7 km (4.4 miles) from Mehalla.

Farming

Selwa's aunt and uncle are farmers. Selwa's younger brother Ashraf sometimes helps them. He rides with them in a donkey cart to the fields. The road runs along a canal. The canal carries Nile water to the fields of many villages. All year round, crops grow in the small fields. The land looks like a quilt. Light green corn grows next to dark green vegetables. Brown soil waits for seeds to sprout. In another field, sheep eat the roots and stalks left after the harvest. Another field is covered with water. Green rice plants stick out in rows. Beautiful hoopoe birds fly up between the plants.

All year round, people work in the fields. Men, women and children help with farming. Farmers plow the field. They **fertilize** to help the plants grow. Since Nile floods no longer bring new soil, they need fertilizer. They sow seeds or small plants. They pull out weeds. At cotton-weeding time, school classes go into the fields. They wear white sun-hats. Each class carries a flag. The cotton plants are high, and the children might get lost. Adults and machines pick the crops.

Today, Selwa's uncle Abdullah loads a pump motor, pipe and gas can onto the cart. He and Selwa's brother will use it to draw water from the canal. One of the most important jobs is watering the crops. Without enough water, plants would soon die in the hot sun.



This is how Amreia looks from the road to Mehalla. The tall tower is the masjid's minaret. In the fields and on the road, you can see people working in old and new ways. What kinds of work do you see in the drawing?

People Work in Old and New Ways

A few farmers still use animals to draw water. A large wheel sticks halfway out of the ground near the canal. An animal is harnessed to a wooden beam with ropes and gears. As the animal walks in a circle, the wheel turns. The wheel creaks around, its hollow sections filling with water. Water spills out and flows between the rows of plants.

Some farmers ride trucks or tractors to work. Most ride donkeys. Animals pull the plow on some small farms. Most farmers use tractors. Selwa's neighbor Yusuf owns a tractor, but no land. He bought it after working for a few years in Saudi Arabia. Farmers pay Yusuf to plow their land. Farmers pay other workers, too. Most workers own no land.

Large machines also help farmers. From the roof of her house, Selwa watches an airplane fly over the cotton fields. A cloud of spray will keep insects from eating the plants. Her sister watches a big shovel scooping mud and plants out of the canal. This makes it wider so the water can flow through. At harvest time, the open space beside the school is filled with cotton bales or piles of wheat waiting for the machines. One takes wheat from the stalk. Another takes seeds from the cotton.

Crops and Animals

During each season, different crops grow in Amreia's fields. In summer, cotton is very important. Rice, wheat and corn are important **grains**. Farmers also grow many kinds of vegetables. They grow beans, onions, tomatoes, okra, eggplant, lettuce and cabbage. Fruit grows on trees and vines. Limes, oranges, apples, grapes, guava and mangos grow well in the delta. Selwa loves to pick oranges in the spring. Honeybees live in boxes between the trees.

Animals are important in village life. Every morning, Selwa's mother goes up to the roof to feed her chickens, ducks and pigeons. She greets her neighbor, who has some fat geese. They keep the poultry for meat and eggs. Across the fields is a "factory" building where hundreds of chickens are raised. Milk, cheese and meat come from cows, goats,

sheep and water buffaloes. Amreia has five dairies. Women walk water buffaloes to the fields in the morning. Camels and horses carry loads, but are not used much here. Donkeys are everywhere. People use them like bicycles or small cars.

How the Village Looks

Buses bring children to Amreia's school from other villages. The buses pass by power lines and a big television tower. They pass large towers with holes that house hundreds of pigeons. Just before the bus stop is a fertilizer warehouse. The bus stops at the bridge across the canal. Here, everyone enters and leaves the village. It is a jumble of trucks, taxi vans, buses and carts. A masjid opens its doors toward the road. On the other side is a row of shops. Passengers can buy candy, tea and soda. The pharmacy sells medicine. Men fix cars and motorcycles at the garage. Schoolgirls and boys spill across the bridge into the main street of the village. They thread their way among the people coming and going through the street.

Who Lives in Amreia?

The people in the main street wear different kinds of clothing. The school children wear brown and blue uniforms. The older girls have white scarves. Many older men wear the long, wide *gallabia*. On their heads are knitted shawls or small hats. Men on their way to jobs in the city wear shirts and pants, or suits. Women wear silky, long dresses and fancy scarves. Farmers on their way to the fields often wear wide, white pants under their *gallabia*. In the markets and fields, women wear flowered cotton dresses. They wear long black scarves wrapped around the head and shoulders.

Houses

Houses line the dirt roads of the village. A few are made of mud brick. Those are the oldest. Most of the houses are made of red brick, or gray blocks and cement. The nicest ones are painted in light colors. Most of



At the bridge by the road, people and things come and go all day. Buses, trucks, and animals are used for transport. How do some of the women carry things?

the houses have two floors or more. On the edge of the village are large houses where several families live. They are like apartment houses in the city. To save land, more people in villages are building higher up. That way, more people can live on a small piece of land. Farmland is very valuable. When villages grow, the houses take away farmland.

Selwa's parents and their children share a large house with two brothers, their wives and children. Older people almost never live alone. They live with their sons and daughters, who look after them. Grandparents help with grandchildren and other work at home. Some older people are leaders in the village. In each house, there are many people to share the work.

Before she goes to school, Selwa hangs out the wash on the flat roof. She waves to her school friends below. All of the houses have flat roofs. Sometimes people decide to add another floor to their house. They just add walls and new rooms. The ceiling makes a new rooftop. Many houses have straw and sticks piled on top for fuel. This way, they "recycle" waste from crops like corn, wheat and cotton. They burn it in ovens to bake bread and rice. Many homes use gas stoves instead of ovens. They pay money for propane tanks in the city.

Workshops, Stores, Markets and Factories

Selwa's mother is busy in the kitchen. She puts a dish of scrambled eggs on a large, round tray, and washes some greens. She puts some money in little brother Ahmad's shirt. He proudly goes off to buy *ful**, *ta'mia*** and bread at a nearby shop.

Most buildings in the village are family homes. Many houses are used for work, too. Selwa's older sister Samia lives next door with her husband Awad and their children. They have a busy shop on the main street. Family members share work in the shop. They sell many things

* FUL means cooked beans

** T'AMIA means fried bean cakes. In other Arab countries, it is called FALAFAL.

that villagers need and want. School children stop to buy pencils and copybooks. Children buy candy and small toys. Buttons, lace and thread are for sewing and mending. A machine makes cool juice from sugar cane. Other shops sell clothes and shoes, pans and teapots. They sell tea, sugar and spices. In a few minutes, Ahmad runs back home with breakfast.

Ahmad was in a hurry today. Most days he likes to stop at the weaving factory down the street. There, families weave reed mats on a big floor loom. They dye the reed purple, red and green to make designs. Most village people cover their floors with these mats. Many houses are used for making things. On the way to his Uncle Abdullah's farm is a carpenter shop. They use an electric saw to cut wood. They make pretty designs from small, colored bits of wood and shell. They are building a cupboard for his cousin's wedding gift. In these businesses, family members share the work.

Some workshops are too big and noisy for houses. A flour mill grinds wheat and cleans rice. There is a sawmill and a furniture shop. They make wooden chairs, beds and closets. They make doors and windows. Workers stuff cushions and mattresses with cotton. They sew by hand with large needles. Tailors work at sewing machines all day. Workers make stone and clay tiles for floors.

Some workers don't need a shop. They sit on mats in the street. They repair small stoves and pots. Plumbers, electricians and builders bring their tools to others' homes. Every day, market women spread out fruit and vegetables on mats or carts near the bridge. Their children play nearby. Older children help with selling and care for small children.

Other Kinds of Buildings

The village has many other buildings. People have built 10 masajid, large and small. The government built an elementary school and a secondary school. Selwa's father used to go to the city for prep school. The village helped build the new prep school where her older brother and sister study for college. There is a new school for Islamic studies. It

is the Azhari school, part of the big university in Cairo, Al-Azhar. There is a new Islamic preschool for 250 children.

Selwa took her little brother Ahmad to the village clinic for his shots. They paid a small amount, but poor people get free medical care. In the same building is a government center. The farmers' cooperative and the village council help make decisions and plans for the village. Office workers keep records for Amreia and other nearby villages. After school, Selwa's big brother Muhammad plays soccer at the sports club. Villagers used to go to the city for these services.

People and Things Coming and Going

Children and adults meet with many different people, sights and sounds in the busy village. Five times a day, loud-speakers fill the village with the sound of Qur'an and the call to prayer. All day, trucks and tractors, bicycles, donkeys and people make their way through the narrow streets.

Selwa will go with Samia and her husband Awad to the city after school. They have some work and shopping to do. They will also visit some relatives. They will take a truck to the city.

At the road by the bridge, it is a busy afternoon. People come and go with bags, books and boxes. Women balance packages on their heads. Others carry plastic bags from town. Trucks carry food, furniture, stoves, and crops. Donkeys carts are piled high with crops. Bicycles weave in and out of traffic. This place is busy from early morning to late night.



Thinking About Section 3:

1. List some jobs in the village that animals or machines can do.

2. List some crops grown in Amreia. Tell how they can be used.

3. Why does the village have many large houses?

4. Make a chart listing 5 other buildings in the village. Tell what each is used for.



MEHALLA IS A MARKET AND INDUSTRY CENTER

The city of Mehalla al-Kubra is near the middle of the Nile Delta. Mehalla is hundreds of years old. The name means “a big stopping place.” As you will see in the next sections, many things and people stop in Mehalla Al-Kubra on their way to someplace else. Here, people buy and sell things, make them into other things and send them out.

How Mehalla looks

As the truck nears Mehalla, fields and gardens turn into blocks of buildings. The truck passes a big hospital with palm trees in front. They bump across train tracks into the city center. Horns honk.

They come to a street with a green strip down the center. People sit on benches beside pots of flowers. Large buildings line the wide street. A bridge takes people on foot over the traffic. Buses, vans and taxis drop off people from other cities and villages. The main railway station is near the city center. Mehalla has no airport.

Most people in Mehalla live in apartments. There are only a few **villas** (large, fancy houses). Apartments rise 4 or 6 floors high. They have high ceilings and balconies. Selwa’s relatives live in a new building. In the shop downstairs, they buy some chocolate as a gift. They walk upstairs, and an older lady opens the door. She is happy to see them. Everyone sits on the wide balcony to drink tea. Selwa looks across the city and sees only buildings and streets. The green fields are far away.

Across the street is a masjid, one of many in Mehalla. Christian neighbors in the apartment go to church nearby. Down the street is the school where Selwa’s father studied. Office buildings are all over the city. Families go to clubs to play sports and relax. Last month Selwa went to a wedding party in the club. Some large



This is a market street in Mehalla al-Kubra. It is a busy and noisy place. Between tall apartment buildings, shops and warehouses, people buy and sell. Each group of streets has a different type of goods.

buildings are factories. Mehalla has one of the largest factories in the Middle East. It is near the center of the city.

Stores and Shops

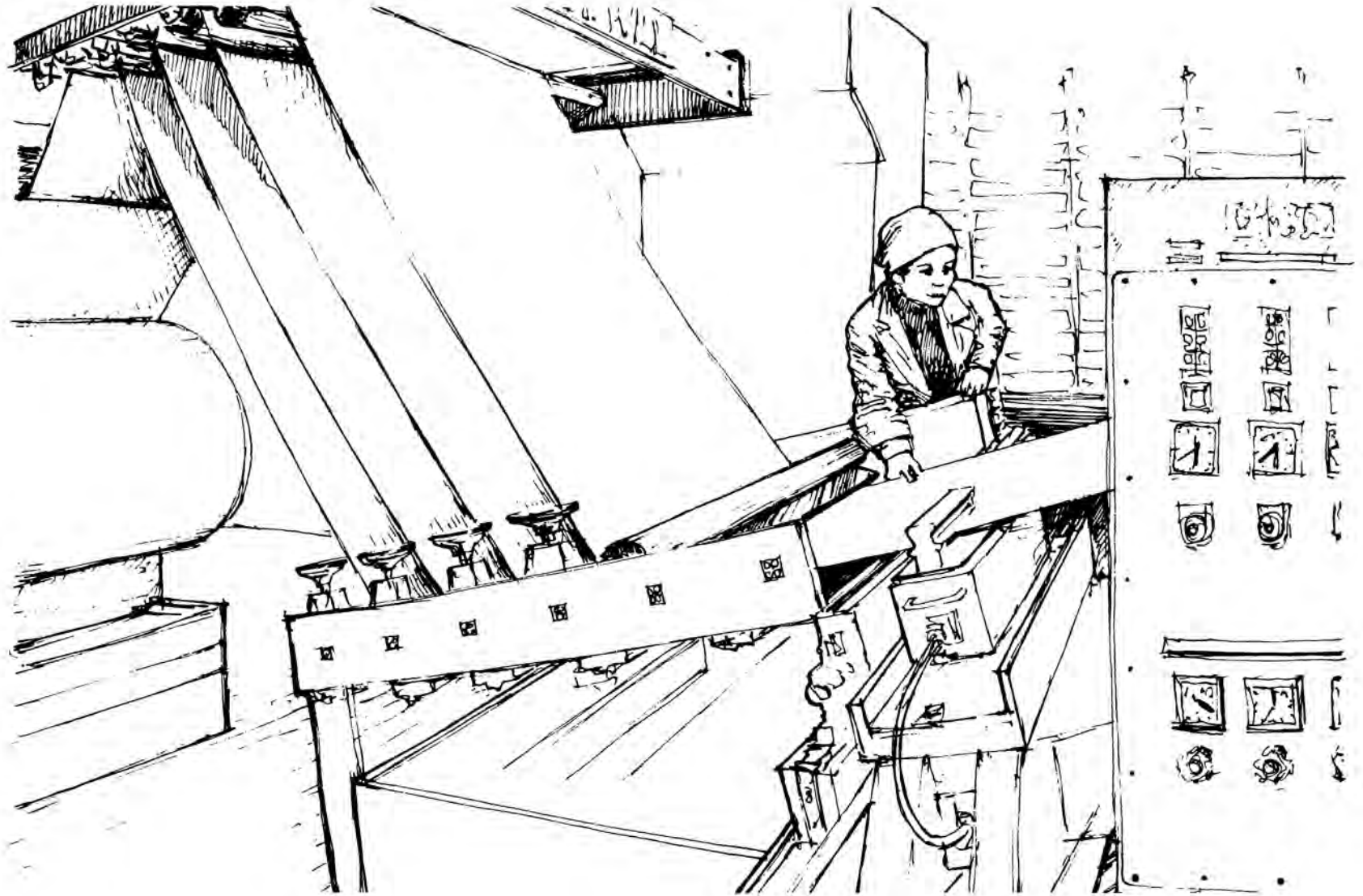
After sitting for a while, Selwa, her sister and husband leave. They need to go shopping. Mehalla is full of stores and shops. City people buy what they need and want for their families. Villagers come to buy things not found in the village. What goods do families need? What do they want?

They buy gas for cars, motors and lamps. Selwa's uncle puts gas in his truck. He also has two empty propane tanks. He exchanges them for full tanks for his and Selwa's family. People buy plain and fancy things in Mehalla's shops. They buy wedding dresses and jewelry. They buy candy and tools. They buy refrigerators, washing machines, lamps and furniture. They buy clothes, toys and dishes. They buy TV sets, radios and computers. Some of the goods are made in Egypt. Other goods in Mehalla's stores come from China, Europe, Japan, the United States and elsewhere.

Workshops make things used in city and village, too. Mechanics repair cars and farm machines. Carpenters make doors and windows, furniture and wagons. Metal workers make pots and tools. They make bags, baskets and boxes to carry goods. Tile workers, painters and craft workers decorate homes, cars and stores.

Who Uses Mehalla's Big Markets?

Selwa's favorite part of Mehalla is its big markets. Her family will load the truck with goods for the store in the village. A large part of the city has winding streets full of different goods. One street has a fish market. Another has a meat market. A group of streets house fruit and vegetable markets. The family loads sugar cane and a crate of fruit into the truck. There are animal markets, a feed market, a grain market, a cotton market. Who uses these big markets? **Buyers** and **sellers** come together here.



This machine helps to make cloth. Medhalla al-Kubra has one of the largest cloth factories in the Middle East. The factory uses cotton grown by Egypt's farmers. Many workers from city and village have jobs here. Workers have made cloth in the city for hundreds of years, since about 1200.

Sellers want to bring their goods to a central place. They can easily find people who want to buy. They can sell their goods quickly. This is important for farm goods that spoil quickly. Sometimes, several farmers send goods to market with one seller. This saves them time. It saves them a trip to the city. Sellers can meet other sellers, too. They find out about prices. They talk about new ways of growing crops. They meet buyers. They make deals for the future. Awad meets some old friends from another village and stops to talk.

Big buyers use the markets. They know where to find what they want. They can choose the best quality and prices. They save time, because they don't have to drive to the villages. What kind of buyers use big markets? People who want to buy a lot of something!

When your parents want to eat fish, they buy only a pound or two. When you want oranges, you buy just a few. A store owner buys many boxes of oranges. Samia and Awad buy big boxes of toys, candy, soaps and other things to sell in the store. They talk with the seller to get the best price. Store owners from Mehalla and nearby villages use the markets.

Another kind of buyer uses big markets, too. These people buy very large amounts of crops and other goods. Some buy goods to send to other cities. Some buy goods to sell to other countries. Goods sold to other countries are called **exports**.

Another kind of big buyer buys crops to use in factories. A juice factory in Mehalla uses a lot of fruit every day. They sometimes buy several farmers' whole crops! A biscuit factory makes cookies with a lot of flour. Buyers go to the big markets and mills. Selwa likes the guava juice and cookies. These factories sell to stores in Egypt. They also **export** to Europe and the United States.

Here in the stores and big markets, you can see that city people need villages. You can also see that villagers need the city.

Factories in Mehalla Make Goods from Village Crops

Transportation to Mehalla is easy from all around the delta. Roads and railroads meet in the city. Goods and machines are bought from other countries. They are called **imports**. Some of these imports are used to make goods in factories. Other goods are sold to Egyptian homes and businesses. Some imports go to big shops in the markets. Then they go to small shops. Mehalla is an industrial and trading center.

The biggest factories in Mehalla use cotton grown in the delta. These factories clean cotton and spin it into thread. The thread is dyed many colors. Big machines work fast to weave the thread into cloth. Other machines knit the thread. Egyptian cotton is famous. It makes soft, fine cloth. The factories make towels, underwear, T-shirts, and bedding. They make printed and colored cloth. Other factories cut and sew clothing. Some factories make woolen cloth. Their products are sold in Egypt. Some are **exported** to other countries.

You already read about Mehalla's juice and biscuit factories. They use crops grown by farmers in Amreia and elsewhere. Bakeries also bake bread for the city. A paper factory uses waste cotton to make paper. Factories in Mehalla print school notebooks and books.



Thinking About Section 4:

1. Make a chart of factory products from Mehalla that use village crops.
2. Why do village people need and want products sold in the city?
3. Write an imaginary play script between a buyer and a seller.
4. List items you are wearing that are imports.
5. Use an encyclopedia to find out what products your country exports.



LINKS CHANGE AND STAY THE SAME

The village sells crops to the city. The city uses the products for food and makes them into things to sell. Products from the village make jobs in the city.

Village producers earn money for their crops. They use the money to buy things from the city. Villagers buy from the city what they cannot produce. Villagers also buy materials and tools to make things in the village. Products from the city make jobs in the village.

Buyers and sellers help move goods and money. Producers and consumers make goods and bring jobs for people. Goods and money move between city and village to meet everyone's needs.

People from Mehalla work beside people from Amreia in village and city. People in city and village have friends and family in both places. They visit each other. They serve each other in shops, schools, masajid, offices, markets and factories. They help each other in many ways.

Workers in Factories and Offices

Mehalla's businesses and offices need many workers. Many of these men and women live in Mehalla. Some factory workers commute from villages each day. Some are farmers who have no land. Some are very skilled workers. Many people who live in Mehalla moved there from nearby villages. These new people have helped Mehalla grow.

With better schools, village people learn new ways. Many go on to college. They study to become doctors. They study science, farming and trade. They become teachers and engineers.

Young people used to leave the village after school or college. They wanted jobs and homes in the city. Now, life in the city costs more money. It is hard to find apartments sometimes. The city is crowded and noisy. Factories and transport pollute the air.

Now, many young people return to the village. Life in the village is not so expensive or noisy. They like the fresh air. They can live near the family. Many villagers have worked in other countries for a few years. They save money. Then they come back to live with their families again. They build new houses. They find jobs or start a business in city or village.

The Village Grows

Many goods and services used to be found only in the city. Now, many of these have moved to the village. Small factories and workshops make things. Small trucks bring goods to village stores. Village leaders work to bring schools and offices. These things make the village grow.

The village needs workers from Mehalla. They commute to the village. Many jobs in Amreia need skilled workers from the city. A veterinarian (animal doctor) comes twice a week to keep farm animals healthy. Many of Selwa's teachers are from Mehalla. They take buses to work in Amreia's large village schools. Government workers, clinic workers and others also ride to Amreia every day.

Taller houses, shops and small factories rise in the village. Schools and offices serve the growing village. More bicycles, cars and trucks use the streets. Someday Amreia might become part of the nearby city.



Thinking About Section 5:

1. What makes people leave the village and go to the city?
2. What makes people want to live in the village?
3. List three things that make the city different from the village.
4. List three things that make the village similar to the city.



ISLAM IN CITY AND VILLAGE

Selwa, her family and friends are Muslim, like most people in Mehalla and Amreia. She speaks Arabic, and learns to read Arabic at school, as well as English. Many Islamic sayings mark their speech. They say “Bismillah” when they start something. They say “Al-hamdu lillahi” when finishing something or when they are glad about something. When they want to do something later, they say, “In sha’ Allah.”

Five times a day, people in city and village hear *adhan* before prayer. In village and city, they listen to *Qur’an* from loudspeakers in the masjid. Taxi drivers sometimes play *Qur’an* cassettes in their cars or vans. They listen to Islamic programs on TV and radio. Many bookstores in the city sell Islamic books, tapes, prayer rugs and wall decorations.

Selwa is happy to go to the masjid with her older sister Samia. In the village, not many women go to Friday, or Juma’, prayer. The women’s part of the large city masjid is almost full. During Ramadan and on Islamic ‘Id, people even use the streets around the masjid for extra room. Selwa’s younger brother Ahmad goes to *kuttab* school in the village masjid. He learns to recite the *Qur’an*. Selwa, her brothers and sisters memorize *Qur’an* at school. They study Islamic subjects in public school.

Some masjid are built and kept up by the government. People donate money to build and repair others. These are private masjid. Islamic charities or volunteers help people in city and village. Teachers, doctors and business people donate money or time to help poor people. Islamic charities run hospitals, clinics and schools. People like their service, and the prices are low.

Education Has Increased in City and Village

A long time ago, village people did not have much education. Most could not read and write. There were no village schools for farmers’



Students arrive at school in Mehalla. Some schools are crowded, so students attend from very early in the morning. Others go to school in the afternoon. A man enters the masjid across the street. Mehalla has hundreds of masajid.

children. Only rich people could pay teachers for their children. Even poor city children did not go to school for long. At most, they learned some *Qur'an* at the masjid. Instead, they learned a trade by working.

Later, schools became more common in villages. However, farm children could not spend many years there. They had to work in the fields. Blind or lame village children were often taught the whole *Qur'an*. Since they could not do farm work or follow a trade, they were lucky to learn.

In the past 50 years, education has come to all children in city and village. Even children whose parents cannot read and write may go to college. Their parents work extra hard so children are free to study. After doing chores, they study. In the city, many children help in their parents' shops. Everyone must work hard. Parents with good jobs have time and money to help with school work. They hire tutors to help their children learn.

New Knowledge About Islam Has Spread from City to Village

In high schools and colleges, students talk about Islam. They learn about Muslims in other countries. They talk about how to be better Muslims. Children come home and talk to their families. They bring knowledge to city and village.

Modern changes in Egypt have helped Islam, too. More people can read and write, so they read more books. Book shops in Mehalla are filled with books about Islam. Television, radio and tapes help people listen to Muslim scholars.

Many Egyptians try hard to be better Muslims. They try to live a more Islamic life. Learning has spread from the world to the city to the village.



Thinking About Section 6:

1. Why is learning an important part of being Muslim?
2. Why did poor children have little education long ago?
3. What modern inventions help to spread education about Islam?



Words

buyers = people who exchange money for goods

dam = a huge wall built to hold back a river

delta = a triangle of rich land at the mouth of a river

exports = goods sold to other countries

fertilize = to add chemicals that help plants grow

imports = goods bought from other countries

irrigate = to water crops without rain

sellers = people who exchange goods for money

villas = large, fancy houses

Places

Sahara Desert

Nile River

Nile Delta

High Dam

Mehalla al-Kubra

Amreia

Cairo

Worksheet #8a

animal	work it can do	products from animal

Worksheet #8b

TYPE OF CROPS	NAME OF CROPS
grains	
fruits	
vegetables	
non-food	
others? _____	

Worksheet #8c

FARMING JOBS	OLD WAY	NEW WAY

Worksheet #8d

KIND OF BUILDING	WHAT IS IT USED FOR?



SECTION 1: CLIMATE AND GEOGRAPHY

PRE-READING:

- Locate Egypt on a globe and/or map.
- Discuss definitions for **city** and **village**.

COMPREHENSION:

- Acquire a relief globe or map. Locate the geographic features mentioned in the text: Sahara Desert, Nile River, Mediterranean Sea. Have students color in these features on the map, p. 194.

ACQUIRING SKILLS:

- To discuss climate, point out the equator. Explain that this area is the warmest part of the globe, because the sun's rays are strongest there. Have students demonstrate how near Egypt is to the equator. (Refer to other cities studied in this unit for comparison.) Compare with students' present location relative to the equator.

LEARNING CONCEPTS:

- Discuss how and why satellite pictures are made, showing a picture of a satellite in orbit. Locate a satellite picture of the world, and Egypt in particular. Such maps may be acquired from National Aeronautics and Space Administration, Johnson City, TX. Show students the form mentioned on the text. Students may identify the flower shape mentioned by outlining the Nile River and the Delta.
- SCIENCE DEMONSTRATION: To illustrate how rivers carry sediment, perform this simple demonstration: Fill a large jar with water. Add mud and shake. Pour the water into another jar, simulating a river flowing. Explain that the mud will stay in the water as long as it is stirred and moving. Leave the water standing in the second jar. Observe how the mud settles to the bottom. Once this has been done, the water may be poured off carefully. The mud will remain.
- Relating this information to the concept of a **delta**, you may wish to add that "delta" is a triangle-shaped letter in the Greek alphabet (from which the ABC's get their formal name). Explain how the river slows down and divides at its mouth, and how the soil has built up over many thousands or even millions of years. A tie-in to science might explore similar topics, or sedimentary rock, erosion, etc.

ENRICHMENT:

- Compare the length of important rivers of the world with the help of maps and atlases.
- Divide the class into groups, one per continent. Use globes, atlases and relief maps to identify other rivers in the world that have deltas. Compare the shapes of the deltas.

SECTION 2: BEGINNINGS OF CITY AND VILLAGE IN EGYPT

PRE-READING:

—Ask what is needed to grow plants. Review the facts from the previous section to find out if Egypt has all those things. Is Egypt a good country for farming?

COMPREHENSION:

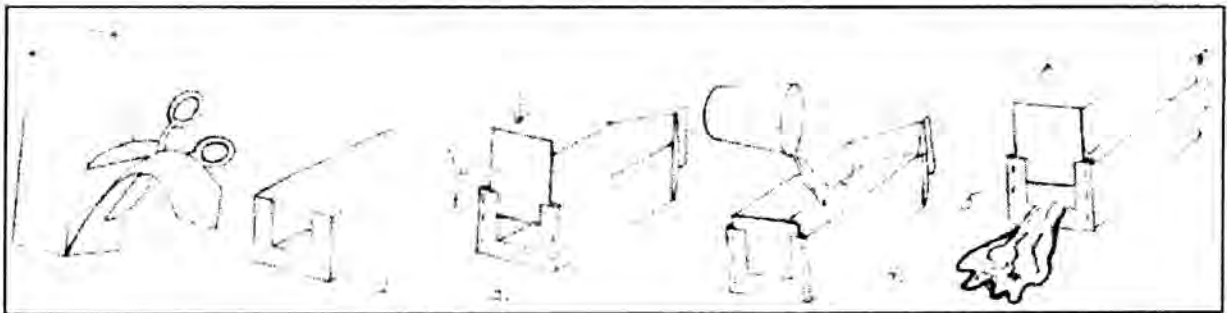
—Ask students how people learned to grow crops. How do we know that people farmed thousands of years ago? Paintings like those found in Egyptian tombs are one way. Examples of these may be found in many books on ancient Egypt, or in children's books on the beginnings of farming. Have students "read" these paintings to identify farming processes depicted.

LEARNING CONCEPTS:

—Define "IRRIGATE." (This concept appears in many of these city studies, which are located in arid zones. See, for example, Samarkand, Baghdad, and Timbuktu.) For students unfamiliar with the need for irrigation, ask how farmers' crops get water. Most will answer, "From rain." Review the text discussion of climate to determine that it only rains during one season, and then not very much. Explain that, as a result, farmers have to bring water from rivers, just as we water plants at home or in the classroom. Refer to illustration, p. 200, to show how irrigation works.

ACQUIRING SKILLS:

—Build a miniature **DAM** from a one-quart (1 liter) milk or juice carton. Carefully cut off one side, leaving the triangular spout and the end intact. Cut a piece of the side slightly narrower than the bottom of the carton, so that it fits inside the bottom. Cut two strips from the remaining piece to form tracks on either side of the bottom. Staple these in place. Cut out a "U" shaped opening in the bottom of the carton. Slide the gate into the track. Fill with water, then raise and lower the gate to show how the water flow is controlled. A tie-in to science might also explore hydroelectric power.



—Locate Mehalla and Cairo on the map, p. 197. Mark with a crayon. Note their position relative to the delta.

ENRICHMENT:

- View picture books of dams, irrigation methods in various parts of the world.
- Read the story of Yusuf (Qur'an, S. 12) in one of the many versions for children. (See *The Prophets*, Syed Ali Ashraf, Hodder & Stoughton [UMO], 1980; and *Yusuf*, S. Furqah Ahmed, Intl. Islamic Publishers) Note the important role that Egypt played as a center of trade and last resort for food for peoples of nearby lands.
- Discuss the connection between having extra food and being able to trade. (See the segments on "Timbuktu" and "Samarkand" in this unit.) Explore how the concept of surplus food is important in the development of cities. While this concept is quite advanced for the primary level, some groups may appreciate rudimentary explanation of division of labor and farmers who grow enough to feed people with other jobs. Normally, this concept is introduced at the intermediate level in connection with world history studies.

SECTION 3: AMREIA IS A GROWING, CHANGING VILLAGE

PRE-READING:

- Gather students' ideas about what activities take place in a village, and how it might look; write the description on a large paper. At the conclusion of work on the section, compare these ideas with what the class has learned about the real village of Amreia.

COMPREHENSION/LEARNING CONCEPTS/ACQUIRING SKILLS:

- Make a series of charts on village life in Amreia.** This may be a group or individual activity. Fold paper in half lengthwise. Then fold it crosswise in half, fourths and eighths. Open and trace lines on folds to make a grid. Or use Worksheets 8a–8d.
 1. **Using Animals:** List all of the animals mentioned in the text. Write the name of the animal in the left-hand column. In the right-hand column, write how the animal is used and/or what products it provides (milk, meat, leather, transport; NOTE: animal dung is used for fuel in Egypt, as in many places where trees are scarce).
 2. **Kinds of Crops:** List categories of crops mentioned in the text. In the left-hand column, write categories like fruits, vegetables, grains, and non-food. In the corresponding right-hand column, list the crops under each.
 3. **Farmers' Work:** This chart requires three columns. Head the left-hand column "JOBS," and list the jobs mentioned in the text, such as transportation, plowing, seeding, weeding, fertilizing, watering, picking, etc. Head the middle column "OLD WAY"; head the right-hand column "NEW WAY." Use the student text and illustrations to identify new and old ways of doing these jobs. For those not mentioned specifically, have students use prior knowledge or research to fill in the blanks.
 4. **Buildings in the Village:** In this two-column chart, head the left column "KINDS OF BUILDINGS" and the right column "WHAT IS IT USED FOR?" Use information in the text to list all the buildings and their uses. The one under "houses" will contain the most uses.
- Make a mural of a large house in the village.** Let it have several floors and rooms on each floor, including a roof. A group of students can make a mural showing what might take place on each floor and on the rooftop, using the activities described in the text. The

house might contain a shop on the ground floor, a kitchen [some homes have earthen ovens on the ground floor, courtyard, or even on the roof], a small workshop (tailor or seamstress, etc.), sleeping rooms, living rooms [many Amreian homes have a reception room with its own entrance just off the street, so that guests need not walk through the family quarters. Some have second-floor parlors kept sealed from the dust when not in use]. The mural may also show that more than one family lives in the house. [In Muslim families, married sisters or brothers, parents and their children often fill the various apartments. Less frequently, apartments are rented to non-family members.]

—LAND USE: A final important point to emphasize is the issue of rural land use.

1. The text mentions expansion of the village outward and upward, as well as the dense placement of fields between villages. Farmland and water are the two scarcest resources in the region. Expansion of village population is dangerous to Egypt's ability to sustain its agriculture, if too many farm plots are sold for building houses. The obvious answer is for new housing to be built as multi-level, multi-family units. To some extent, government or village regulation has encouraged this development, as has the rising price of land.
2. The second issue of land use is not mentioned in the text. It concerns the almost universal use of burnt brick as a building material, replacing sun-dried brick. All over Egypt, people used to hire local brickmakers to make and burn bricks in the village whenever they wished to build a house. In addition, several factory-type brickmaking operations existed in the neighborhood of most Delta towns and cities. After this practice had already become widespread, environmentally minded officials and others raised alarm. The practice was depleting Egypt's fund of rich topsoil at a rapid rate. Once the mud is burned into brick, it will never be usable for agriculture again, in contrast to mud brick, which returns to soil. The problem is compounded by the fact that the High Dam prevents annual renewal of the topsoil layer through flooding. In recent years, laws have been passed, and are enforced with fair success, against using local soils for bricks. The government fines violators and grants permits for brickmaking only in restricted areas. These measures are compromised by population pressure and expanding urbanization. A better solution is encouraging the growing number of industrial brick works that use wasteland soils in the desert and recycled materials to make construction blocks. The teacher may bring up these points at his/her discretion. A dramatic demonstration for students would be to show a lump of earth and a red clay brick and to ask in which a plant is more likely to grow. These topics provide good opportunities for tie-ins to earth science lessons and environmental issues at home and elsewhere in the world.

SECTION 4: MEHALLA IS A MARKET AND INDUSTRY CENTER

PRE-READING:

Make a list of activities that go on in any city, and those specifically in a Muslim city. If other segments of this unit have been studied, review these activities, the jobs associated with them and areas of the city that contain them (markets, government buildings, masjid, schools, factories or craft workshops, etc.).

COMPREHENSION:

- DEFINE THE TERMS **Buyer AND Seller**, using the text. How might buyers and sellers be different from end-users or **consumers**, like ourselves. How do large buyers and sellers bring goods from many places to local and neighborhood stores where families buy them. Contrast long-distance buyers and sellers like those in Timbuktu and Samarkand or Baghdad with the local traders mentioned here.
- Define the terms **import** and **export** from the text. See activities for enrichment and skills, below.
- List farm products that are manufactured into products in Mehalla's factories.
- Discuss the steps in making cotton cloth.** Students can be shown raw cotton or even cotton on the stem, if available. Otherwise, use cotton balls or cotton wool sold in pharmacies. Discuss the steps of cleaning (or ginning) the cotton, washing, and spinning into thread or yarn. Each student can try spinning thread from cotton balls or cotton wool from the pharmacy. Show also old and new ways to spin, from spinning spools and tops to spinning wheels. Explain that most spinning now is done on high-speed machines that spin thousands of threads at once. Libraries have many books with illustrations of the process.

LEARNING CONCEPTS:

- "TRADE":** (NOTE: This activity is also given in the Timbuktu segment. If a class plans to study both segments, the activity can be combined, or different variations may be planned to accompany each segment. In this case, the variation on concentrated markets in a known location will be most useful.) Stage a trade simulation by having the class imagine planning a lunch. This lunch will consist of numerous items. No one will have all the items. Each student will come with one item in bulk, and will have to trade with other members of the class until each student has all of the items on the menu on his/her plate.

Teacher/student preparation:

1. Make up a menu for the lunch. Choose 5–10 items. [SAMPLE: bread, meat, cheese, lettuce, tomato, catsup, mustard, potato chips, juice, fruit, cake or cookies].
2. The teacher may make (or assign students to make) line drawings of each item or fill a page of paper with several duplicate drawings to save paper. Photocopy the items to supply one of each item for every student in the class. If necessary, cut individual drawings apart.
3. Divide the drawings into smaller groups and place in brown lunch bags, each bag containing several of only one item. Each student receives one lunch bag with one item. In smaller groups, items may be doubled up.
4. For the simulation, give each student a paper plate. Write the menu on the blackboard or give each a copy of the lunch menu as a check list with the paper plate.
5. The object of the game is for each student to get all the items on his/her plate by "trading" with the other students. First, students must find out who has what item; then, they must always give an item in order to get an item in exchange. That way, they will discover that not every student wants what he has. Bread will not trade for bread. If a student tries to trade bread for meat, but the first "meat-trader" she finds already has bread, she will have to find another trader. Many interesting combinations of trade may arise. The teacher may want to set a limited

- time to accomplish assembling the whole lunch. If more time is available, wait until everyone has completed the task.
6. Conclusion of the activity is evaluation: the teacher will glean reactions from the participants. Questions might run as follows:
 - a. Did everyone get all the items on their plate?
 - b. Was the task easy or difficult?
 - c. How does trade help people to get what they need or want? How does trade help people to have more resources?
 - d. What problems were encountered in completing the task?
 - e. How might the class have organized the trade to make it easier? [Here, the class might repeat the simulation, but assign a corner of the room or a table as "bread market," "meat market," "chip market," etc. so that students know where to go to trade the needed items, in contrast to the first time, where no one knew who had what item.]
 - f. Question following above: How do marketplaces help trade?
 - g. Pose the hypothetical question, What if we put the "markets" for each item in different places, like in different classrooms, or in the gym, the office, the playground, the halls, etc. What if we put them so far apart that you had to take a bus, a car, and airplane or a ship to reach them? Would many people be able to get most of the items they wanted? How could that problem be solved? [A: send one "trader" to get each item for the whole class]
 - h. Follow-up to above: How do markets and cities help traders find each other and find needed goods?
 - i. How was this trade like trade at Mehalla and Amreia or between the two?

NOTE: *this simulation may be expanded upon in combination with an economics/math lesson about money in which a variable is added to the game, in that some students have no food item in their lunch bag, but rather money to substitute for trade. This adds interesting implications, as in questions (g) and (h) above.*

—A CITY AS A MARKETPLACE WHERE TRADERS CAN MEET: Following with the simulation above, introduce the concept of cities as convenient places where traders of many different goods can meet each other regularly. Markets might be held at certain seasons (like after the rainy season, or at the time when crops are ready for harvest), or they might be held all year round, as in Mehalla. Markets involve small shops and big [wholesale] markets.

ACQUIRING SKILLS/ENRICHMENT:

—ART ACTIVITY: **To discuss weaving, there are a number of simple methods that lend themselves to the classroom.** The simplest is paper weaving. Use two contrasting colors of construction paper or other firm paper. Starting with the simple "over-under" weaving technique, let students explore various weaves. Show them fabrics like denim jeans, etc. that use various weaves. Alternatively, a simple cardboard loom can be made by cutting short slits at 3/4 inch (2 cm) intervals on opposite ends of a piece of stiff cardboard. [For

more time-consuming, tighter weaving, cut slits at 1 cm intervals.] Use cotton or hemp twine for the warp threads, wrapping them around both sides or one side of the cardboard, starting at the upper left-hand slit. Keep the tension even. Cut off twine at the last slit, leaving a tail to tie. The weft, fill, or crosswise weaving, is done with colored yarns or ribbons. Thicker yarns will take less time. The over-under threading can be done with a yarn needle, a strip of stiff cardboard or plastic bottle with a hole punched in one end, or with yarn wrapped onto a makeshift shuttle. Beginning by tying yarn onto the first warp thread, they weave in and out, back and forth with the tool, straightening and pushing the rows together with fingers or with a comb. The weaving is removed from the loom by cutting the warp threads and tying them in groups to secure the weft and form a fringe. The cardboard is then carefully removed. Again, have them experiment with different weaves. As with spinning, explain that except for craft and art weaving, most fabrics are made on high-speed machine looms. For further study, find out how wool and synthetic fibers are made into cloth.

NOTE: *If the warp threads have been wrapped on both sides of the cardboard loom, a double-sided weave can be made by turning over the loom to complete each row on front and back. This will result in a pillow cover or bag.*

—Students may use a picture atlas, encyclopedia or computer software to help them find out the following:

1. Bring various candy bars and have students find out countries from which the ingredients are imported. The *Rand McNally Picture Atlas* has good resource maps, having pictographs for each continent and country that don't require use of a key. These are paired with relief maps which might help perceptive students recognize connections between things that grow in mountains, on plains, etc.
2. Find out what products in the classroom are imported from other countries. This can be a cooperative activity, as students search for "made in ____" labels on book bags, notebooks, chairs, tables, clothing, pencils, books, etc.
3. Find out what products are grown or made in Egypt or other selected countries.

SECTION 5: LINKS CHANGE AND STAY THE SAME

PRE-READING:

Introduce the section by explaining that students have already studied the many links between village and city. This section *summarizes*, sums up or pulls together the information given in detail before. Explain that this section also talks about how these links are changing.

COMPREHENSION/LEARNING CONCEPTS/ACQUIRING SKILLS:

—Make a mural, posters or bulletin board as a graphic representation of LINKS BETWEEN CITY AND VILLAGE. Using information in the first two paragraphs to summarize and derive categories (and the outline below), make a chart as follows:

1. The basis of the chart will be a chain made of large paper link symbols. Cut 8.5 x 11-inch paper into oval shapes. Draw a border around the oval to represent each

link (see illustration). These may be prepared on a photocopy machine. The blank in the center will be used for writing. Have students color in the link borders (They may be color keyed to each category.)

2. The center of each link will be a category: PEOPLE, CRAFTS, CROPS, TRANSPORTATION, JOBS, SCHOOLS, ISLAM, HOUSING, etc. Print these categories in large letters.
3. Divide the poster or bulletin board in half. As a heading for each half, print "VILLAGE TO CITY" and "CITY TO VILLAGE" respectively. Spaced evenly down the center dividing line, place the category links. Then, have the class decide how to word and arrange the links attached to each category. For example, under "CROPS," the village to city side of the board would contain links labeled "food for the city"(or specific kinds of food), "cotton for cloth factories," "fruit for juice and jam factories," "flour for cookie factories," etc. On the city to village side, the links would read, "markets for crops," "warehouses for crops," "factories make crops into things to sell" (or specific products). Under the category "PEOPLE" or "JOBS" would go links such as "villagers work in factories," or on the other side, "doctors, teachers, etc. help villagers." See illustration of chart. There are many possibilities, and no two classes will produce the same chart.

The following outline sketches the relationships between city and village. Most are mentioned or described in the text. Others may be added by the teacher.

VILLAGE TO CITY

crops & other goods

food

fruit

vegetables

grain

milk & meat products

cotton

crafts produced in village (most for village consumption, but not all)

people

factory workers

teachers

government workers

laborers—construction, etc.

customers for goods and services

CITY TO VILLAGE

people

doctors, vets, govt. workers, teachers, Islamic workers,

labor of many workers

selling and storing crops from villages

central market, good prices, compare quality

warehouses to keep crops safe for export, use

farmer to farmer

feed for poultry, animals

seed, information about farming

equipment

animals (ex. riding & work, calves to raise, dairy cows, poultry) crafts
like water jugs, reed mats

farmer to trader

trading crops and crafts
central markets (fish, fruit & vegetable, cotton, rice, meat)

making things out of crops

cotton & wool—

ginning, spinning & weaving, knitting, dyeing factories
making cloth
making clothing
bedding & furniture
towels
carpets

fruit juice

canning and preserving, jam & packaged juice

cookies & bread

packaged and sent to other places in Egypt, export

printing and paper

uses poor quality cotton for paper

supplying needed goods and services

stores of all kinds to get things not found in village (EX: appliances, furniture,
imported goods of all kinds, fancy clothing, jewelry, building materials, tools,
machines, gasoline & kerosene, propane tanks, cars, trucks (other cities, too), repair
of many things (now coming to village),
services: doctors & dentists, specialists of all kinds, government offices and records,
marriage & birth certificates
village storekeepers, shops and factories get supplies

government

government offices and records, marriage & birth certificates
libraries
communication center (telephone, fax, telegraph)
transportation center (bus, RR, taxi, trucking)
hospitals

—The final activity for this section will use the chart and the text to discuss how the links between city and village are changing. Paragraphs three, four and five give examples.

ENRICHMENT:

—Compare and contrast links between cities and the farming communities near them in your own country. Use the categories in the LINKS MURAL for discussion.

SECTION 6: ISLAM IN CITY AND VILLAGE

PRE-READING:

—Ask students to think what evidence so far in the booklet tells that Amreia and Mehalla are in a Muslim country. They may point to people's dress shown in illustrations, to the presence of masjid, Arabic signs, or to prior knowledge by the students.

—For most Muslim children, the only unfamiliar term in the section might be the word *kuttab*. This refers to the child's earliest formal lessons in the masjid or at the home of a teacher, where children are taught to recite and memorize Qur'an.

COMPREHENSION:

—List everyday things related to Islam that Egyptians experience. Compare these with the children's and their parents' own experience. The results will obviously differ if these lessons are being taught in a Muslim country or community, or elsewhere.

LEARNING CONCEPTS:

- Discuss the concept of compulsory education, giving some background about its history in various countries. Discuss with the students the reasons why children did not receive an education, especially in villages, in earlier times. Who did receive some schooling (blind or lame children) and why (to ensure them a living without begging). Why is it difficult for poor families to let their children spend time for school and homework even now that there are free schools? Students should know that Egyptian children take difficult exams in order to pass from one grade to another and from elementary school to secondary school. They must study very hard. **Mention that this is another use for house rooftops, where students can be seen pacing back and forth reciting lessons just before exam time.** The system of exams is one reason why parents who can afford it hire tutors to help children qualify for the next level of school, and for good grades in college exams. Discuss the differences between opportunities for poor children and rich children in any country. Discuss how children and their parents can overcome these difficulties.
- Explore the parallels between increased educational opportunities and the increase in ordinary people's knowledge about Islam. How does reading and writing help people become better Muslims? How does a country become better when more of its people have an education? The teacher may wish to lead a discussion about the lack of contradiction between being Muslim and being "modern." One of the goals of this segment has been to show how modern and traditional methods in many spheres exist side by side in Egypt. Islamic practice and dissemination of knowledge has gone hand in hand with educational and technological improvements in Egyptian society.

ACQUIRING SKILLS:

—Have students write a story about themselves, imagining that they could not go to school. Let them assume that they had to work at home for the family instead, or that they had to work in the family business. What activities that they now do would be impossible if they could not read and write or do math? How would they feel, and what could they hope for in the future? A good story for enrichment is *See The Day of Ahmed's Secret* (F.P. Heide and J. Heide Gilliland; Lothrop, Lee & Shepard, 1990) about an Egyptian working boy in the city of Cairo. The illustrations offer an authentic glimpse of Egyptian life.

ENRICHMENT:

—The following story is based on interviews and observation over a period of time in the 1980's and early 90's. Some teachers may wish to use it to illustrate how many people in the Muslim world have returned to the basic practices of Islam after they were neglected in the wake of colonization and "modernization." As background to the story, it could be observed that many women who now wear *hejab* have wedding pictures showing that they did not wear it some years ago. After having noticed this repeatedly, the author

asked some of the women, who said that the change had come after the 1973 war with Israel, and the Islamic Renaissance gathered strength. Before that, they said that only a "country woman" (*fellaha*) wore traditional long dress and black head scarf or veil (usually not covering the face). European styles were seen as necessary to maintain an image suitable to economic status and education.

The change back to *hejab* was also led by city women, or rather young women who attended college. As they returned home to city and village, they spread the practice through mothers, sisters and cousins. Stores specializing in long dresses and head coverings from simple to highly fashionable have proliferated. It has now become a symbol of education and status to wear the new forms of *hejab*. Another anecdote will help to illustrate the change:

A simple farm woman who is a devout Muslim, praying regularly, fasting many days, etc., wears traditional village dress. Her dresses are wide and long. She wears a small head scarf nearly always, and covers her head and shoulders with a traditional long, black silk *tarha*, or veil, when she goes out. Sometimes, however, she was careless in covering her open neckline, leaving her throat bare in public. When asked why she did not complete her pious appearance and behavior by wearing a larger scarf like the new styles of *hejab*, she replied that she couldn't wear that kind of scarf. Why? Because she said people would think she was trying to act like one of the college girls (instead of a simple farm woman)!

The following story makes some of these points in a simplified style suited to young students. In discussion, the teacher can supply more background if desired. This story shows how people's ideas can change with time:

A STORY ABOUT CHANGING WAYS: GIRLS' AND WOMEN'S DRESS IN EGYPT

A long time ago, Muslim women and girls in all Muslim countries wore long dresses. They covered their heads. Some women even covered their faces. When the world began to turn "modern," countries that are not Muslim ruled many Muslim lands. Many Muslim women started wearing short dresses like they do in America and Europe. If a Muslim woman wore a long dress, people said, "You look like a farmer in that long dress!" Short dresses spread all over Egypt.

Then, a few years ago, in the 1970's and 80's, Muslim girls from cities and villages began going to college. They studied hard. They met other Muslim girls and women. They studied history. They learned about Islam. They studied *Qur'an*. Many of them began to wear long dresses again. They began to wear scarves again. Islamic dress was again common on Egypt's city streets.

Many educated women went back to their homes in city and village. They talked about Islam. They showed off their new, long clothing. Some told their mothers and sisters and cousins to dress like them. Then village women also began to wear Islamic dress again. They want to be better Muslims. They want to look "modern" and educated!

Part III

Combined Review & Evaluation Activities

Things to Remember from the Unit

Unit Glossary

Review Activities and Worksheets

Project Instructions

Test Questions File

Answer Keys





PLACES

Amreia
Arabian Peninsula
Baghdad
Cairo
Central Asia
China
Damascus
High Dam
House of Wisdom
Indian Ocean
Jiddah
Ka'aba
Kizil Kum / Kara Kum Deserts
Madinah, Madinat al-Nabi
Madinat as-Salaam (City of Peace)
Makkah
Mali
Masa'a
Masjid al-Haram
Mediterranean Sea
Mehalla al-Kubra
Mina
Niger River
Nile Delta
Nile River
Other cities near Timbuktu: Kabara, Jenne, Gao, Tindirma, Dia
Persian Gulf
Red Sea
Russia / Soviet Union
Sahara Desert
Sahel
Samarkand
Silk Road
The Round City
Tigris and Euphrates Rivers
Timbuktu
Uzbekistan
Zerafshan River

PEOPLE

(Use the text to make a list of writers and scholars)

Abd al-Rahman al-Sa'di

Abdul Ghafar Hakhulov & family

Ahmad Baba

Al Mansour—Abbasid leaders

Alexander

Ghingis Khan / the Mongols

Ibn Battuta

Leo Africanus

Mansa Musa

Muawiyya Ibn Abi Sufyan—Umayyad leaders

Abu Bakr al-Siddiq

Omar Ibn al-Khattab

Uthman Ibn Affan

Ali Ibn Abi Talib

} the "Rightly-Guided" Khalifahs

Other tribes and groups: Malinke, Fulani, Berber, Soninke, Songhai, Bella

Prophet Muhammad ﷺ

Qutayba

Russians/Soviets

Sindbad and Ala' ad-Din (from the 1001 Nights)

Sogdians

Timur (Tamerlane)

Tuareg

Ulugh Beg



- architect** = a person who designs buildings
- bazaar** = covered market or large marketplace
- buyers** = people who exchange money for goods
- caravan** = a traveling group of pack animals and people
- caravansary** = stopping place for travelers, like a hotel
- ceramics** = fired clay made into pots, dishes and tiles (glaze is the shiny, melted coating that gives color to the clay)
- conquer** = to take over land and rule people
- convert** = a new Muslim, a person who accepts Islam
- dam** = a huge wall built to hold back a river
- delta** = a triangle of rich land at the mouth of a river
- diplomat** = messenger for a government
- exports** = goods sold to other countries
- fertilize** = to add chemicals that help plants grow
- flyovers** = raised sidewalks
- grain** = important crops like wheat, corn, rice, oats, etc., used to make bread and feed animals
- hajji** = person who performs the hajj (plural: **hujjaj**)
- hijra** = Prophet Muhammad's move from Makkah to Madinah. The hijra marks the first year of the Islamic calendar.
- history** = the story of a place over time
- idol** = false gods made into statues
- ihram** = pilgrim's dress; men wrap two white cloths around their bodies, with bare heads and sandals on their feet. Women wear simple clothing, too. A hajji in ihram must not argue, fight or kill any living thing.
- imports** = goods bought from other countries
- invest** = to put money into a business. An **investor** hopes that the amount of money will grow.
- irrigate** = to bring water to plants in dry climates
- judge** = person who hears arguments between people and decides who is right
- khalifah** = leader of the Muslim government after Prophet Muhammad ﷺ. His job was to follow the Qur'an and the Prophet's example.
- khans** and **caravansary** = building where traders and their animals rested, ate and stored goods
- kiswa** = the cloth covering of the Ka'aba
- luxuries** = things that people want beyond their needs
- masjid** = a building where Muslims pray, sometimes called a mosque (plural: **masajid**)
- mason** = person who builds with bricks
- mihrab** = niche that points toward the Ka'aba in Makkah

nomads = people who move with their animals
oasis (oases) = place in the desert having underground water
observatory = a building used for study of stars
porcelain = fine dishes made of clay and glazed
port = a place where boats stop
public works = roads and buildings that many people will use
qiblah = direction of prayer in Islam
reservoir = a place to store water, like a lake, tank or tower
restore = to fix something, to make it look as before
rites = acts that people perform to worship God
scholar = person who studies for a long time
scribe = person who reads and writes for people who cannot
sellers = people who exchange goods for money
Shari'ah = Islamic law, from the Qur'an and Sunnah of Prophet Muhammad ﷺ
silk = thread or cloth made from caterpillar cocoons
tailor = person who cuts, sews and sells clothing
tourist = visitor who comes to enjoy a place
trade route = a road or way used by merchants
trader = person who buys and sells goods
tradition = something people keep doing over time
villas = large, fancy houses
warehouse = a building used to store goods



These activities are vehicles for comparing any of the five cities with each other or with communities studied from other materials. These ideas are only a few of numerous possible methods.

1. GROUP COMPARISON ACTIVITY:

Groups may consist of 2–4 students. Individual work is possible, but the task is less daunting and more interesting in groups. Use Worksheet #9a to make category cards. You may mount the worksheet on cardboard or laminate for durability. Cut cards apart on lines. For each city that you want the students to compare, reproduce copies of the blank grid (Worksheet #9b). Have students cut these apart on lines. The goal of the activity is that the students will recall or look up information about these categories and write it in brief on the cards. Under “farming,” for example, students would write the city name and list important crops. They might write:

<p>Makkah: no farming</p>

Under “trade,” they would write important products or trade routes. The object is not to reproduce the text perfectly, but to extract key words and ideas. There are several possibilities for approaching each category, and no single answer is the only “correct” one. Upon completion of cards, the answers will be stacked with the category card on top. They may be held together with paper clips.

Variations for number of cities compared and dividing the task among groups:

#1—If comparing two cities, one city may be assigned to each group, and the class may compare their results in presentation and discussion.

#2—Multiple groups may be given the task of filling in information for two cities, after which several groups compare results in large-group discussion. This provides both the opportunity for each group to do the actual comparison, and for reinforcement as groups compare results.

#3—If comparing three or more cities, each group may be assigned a city for large-group comparison. A more interesting activity would assign differing pairs to various groups. For example, one group would compare Timbuktu to Samarkand, another Samarkand to Baghdad, etc. This method is preferable, since the actual comparison activity is done in small-group interaction, then reinforced and varied in large-group interaction.

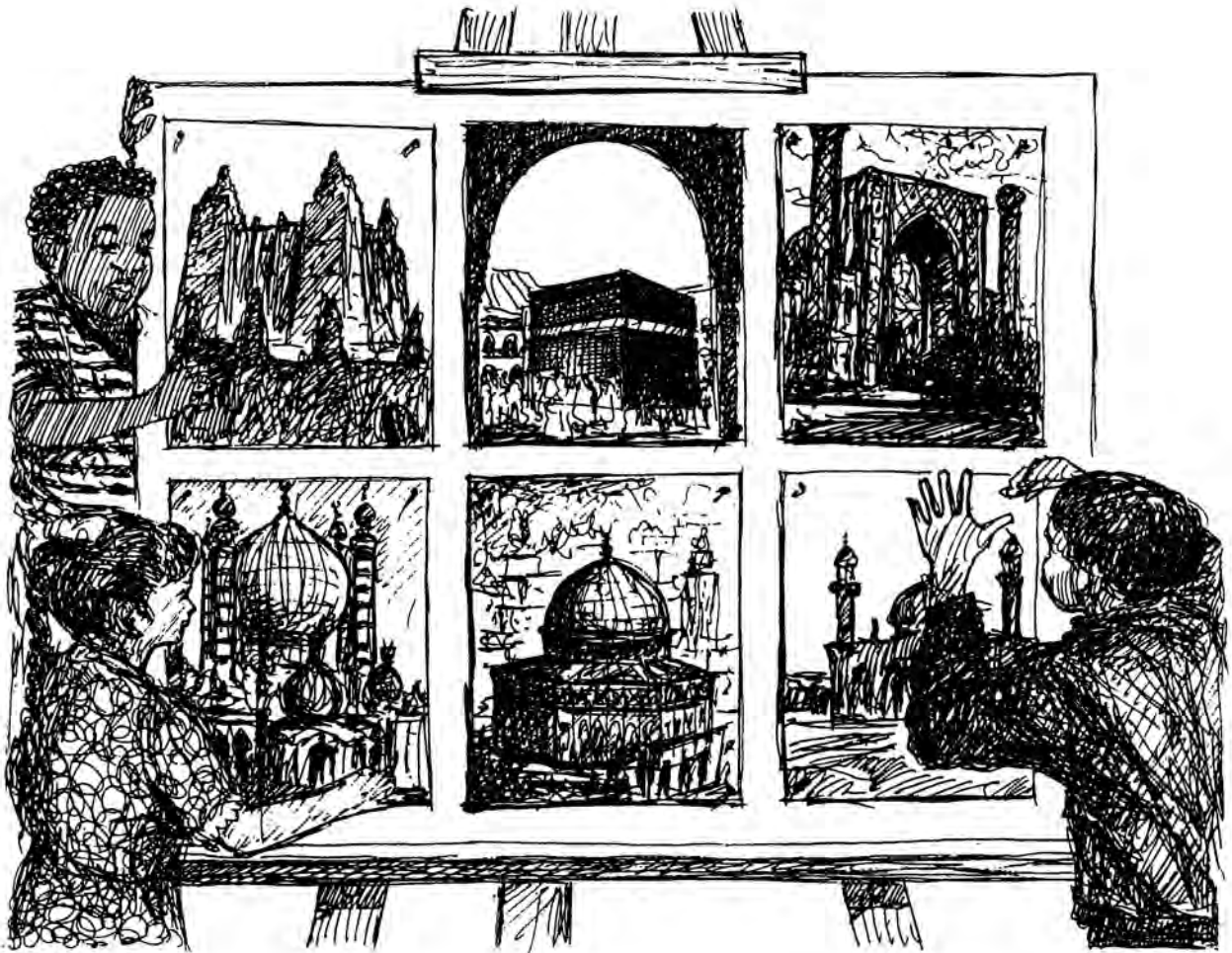
Worksheet #9a

COMPARE AND CONTRAST	TRADE	FARMING
IMPORTANT BUILDINGS	CLIMATE	CONTINENT
CRAFTS & FACTORIES	IMPORTANT RESOURCES	SCHOOLS & LEARNING
HOW LONG DID THE CITY LAST?	HOW DID ISLAM COME TO THE CITY?	WHY WAS THE CITY FAMOUS?

WORKSHEET #9b: Blank cards for Compare & Contrast

2. BULLETIN BOARDS/CLASS MUSEUM:

The teacher may make a bulletin board for each city studied, combining the best student work with maps, coloring book pages and writing assignments, along with magazine illustrations (*National Geographic*, teacher picture files, and other sources). On a table in front of the board, place any models or other objects students may have brought from home, such as books, souvenirs from visits to the city, samples of products from the city (cotton, silk, mosaics, prayer rugs, clothing, etc.).



3. PICTURE STUDY/COMPARING CITIES THROUGH ILLUSTRATIONS:

This activity can be done by individuals, pairs or groups. Reproduce several illustrations from each city that the class is to compare. The groups may use black-and-white versions or those they have already colored. Follow these steps, varying according to time allotment for activity:

- a. Label each with the city name or let students label them by guessing or checking texts if time permits.
- b. Have the students categorize illustrations in matching pairs or groups, then tell why they grouped the pictures in this way. (For example, pictures selected might show market scenes; famous buildings; caravans or other transportation; schools, scholars and students; farming; craft production; etc.)
- c. Use Worksheet #10 or prepare a paper for each group of pictures by folding it lengthwise and heading each column "SAME" and "DIFFERENT." Have students study and/or discuss picture pairs (groups) with partners. Have them write how each is the same and different in brief notes, key words or sentences.
- d. Have groups present results in large-group discussion, or staple picture pairs and comparison worksheet together for evaluation.
- e. Use the Poster #2 to compare the five cities and gather clues about the climate, geography, architecture, dress and other features of these communities.

PICTURE STUDY

SAME	DIFFERENT

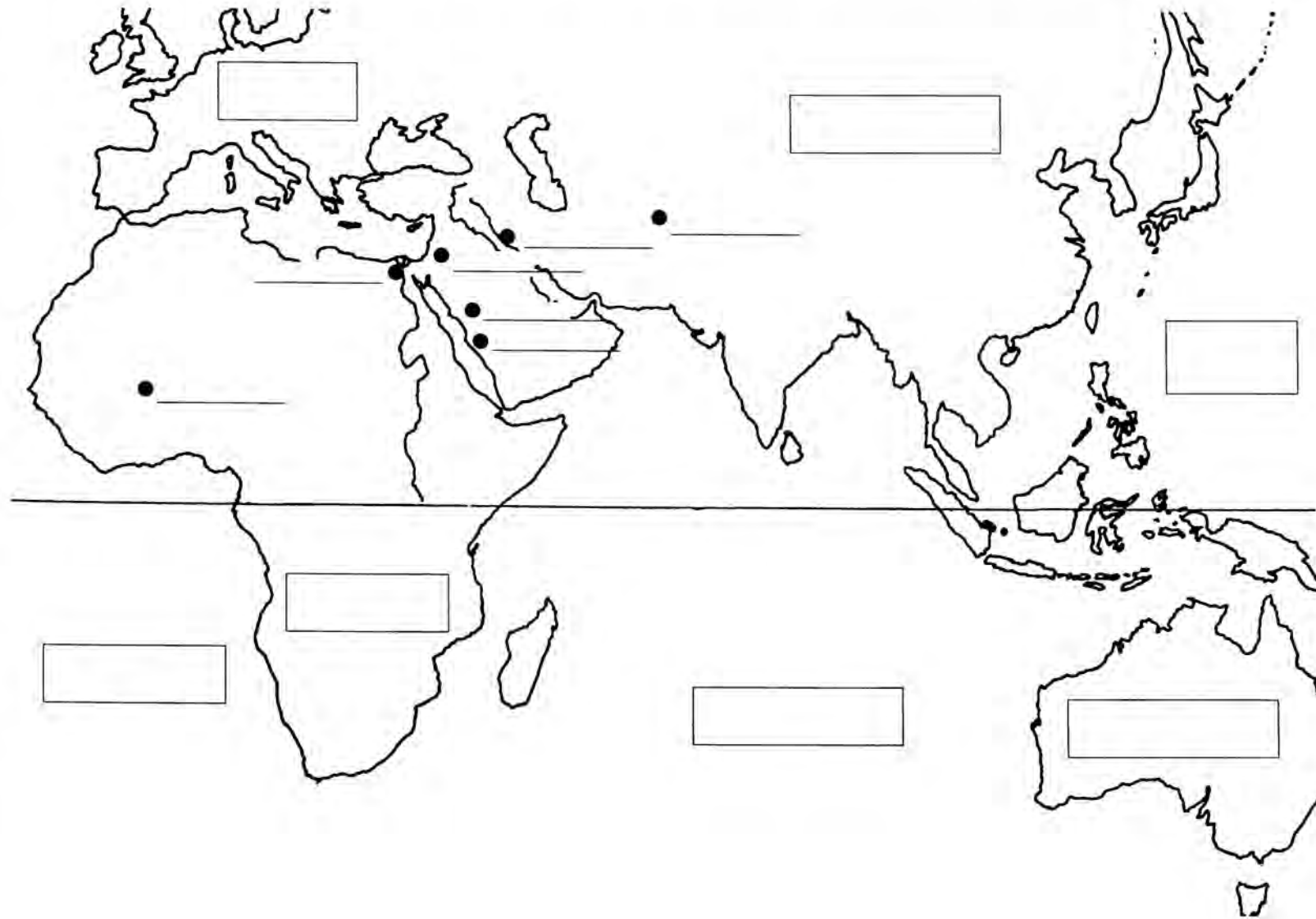
MAP AND GEOGRAPHY ACTIVITIES

1. Use Worksheet #11 (blank map of Asia and Africa with city dots) to have students identify the location of the cities studied and fill in their names.
2. Have students use a globe or world map to locate the cities studied.
3. Using a physical relief globe or map of the world, have students locate the cities. (The teacher may place gummed stars on the proper locations if necessary). Working individually or in small groups, have students answer a list of questions, such as (or use Worksheet #12):
 - Which cities are near mountains?
 - Which cities are on rivers?
 - Which cities are near deserts? What are the names of these deserts?
 - Which city is on a peninsula?
 - Which city is near two rivers?
 - Which city is on the longest river in the world?
 - Which city is nearest to the Equator? Which is farthest from it?
 - What is the name of the ocean nearest to each city?
 - What bodies of water other than rivers are near each city?
 - Which cities are nearest to each other?
 - Which are farthest apart?
 - How far apart are _____ and _____? (Use ruler and map scale, or tape measure in the case of a globe.)

To make the activity more exciting, questions can be written on strips of paper and placed in individual envelopes or paper bags. After the activity has been completed, the whole class can make it into a reinforcement/review game, by placing the question strips in a hat and letting individual students draw them and answer, pointing to the answer on a map or working from memory.

CITIES, CONTINENTS AND BODIES OF WATER

Fill in the blank lines to name the cities, on this map. Fill in the boxes to label continents and bodies of water.



Worksheet #12

GEOGRAPHY QUESTIONS ON 5 MUSLIM CITIES

Working individually or in small groups, answer these questions. Can you think of any more questions to stump the class?

1. Which cities are near mountains?

2. Which cities are on rivers?

3. Which cities are near deserts? What are the names of these deserts?

4. Which city is on a peninsula?

5. Which city is near two rivers?

6. Which city is on the longest river in the world?

7. Which city is nearest to the Equator? Which is farthest from it?

8. What is the name of the ocean nearest to each city?

9. What bodies of water other than rivers are near each city?

10. Which cities are nearest to each other?

11. Which are farthest apart?

12. How far apart are _____ and _____? (Use ruler and map scale, or tape measure in the case of a globe.)

Write your own questions or riddles from here.

13. _____

14. _____

15. _____

16. _____

17. _____

CLASSROOM OR GROUP PROJECT: WHAT MAKES A CITY?

1. INVESTIGATING YOUR OWN OR A NEARBY CITY

Work as a class, using encyclopedias, computer programs, tourist information and a detailed map of your own city. This is a good way to become familiar with the city's layout and its attractions and to answer similar questions to those studied in this unit about a city close to home. In case of a large city with a visitors' bureau, maps, brochures and other tourist information will be readily available and often free of charge. The teacher can also gather this information from auto clubs like the AAA or from city hall or regional government offices in case of smaller localities. Answer a list of questions developed by the class, beginning thus, for example: "What do we want to know about our city? How can we find out?" Or, use the Review Activity #1 (Compare and Contrast, Worksheet #9a-b) to investigate the various categories of information about the city's geography and climate, groups of people who live there, resources, livelihood, trade, learning, government, artistic features, etc.

2. A MAPPING ACTIVITY (REAL-LIFE CITIES)

This activity concerns using a map to locate specific and general features. It can be set up something like a scavenger hunt. A deeper level of activity involves second- and third-level thinking skills, such as hypothesizing why a certain feature might be located where it is. With this activity, students may practice skills acquired in the unit, and they may become familiar with other cities from the local area or specific parts of the world (modern or historic Muslim world, for example). The content of this activity will be determined by the quality of available maps and the teacher's knowledge of the class's ability and interest. Some maps depict only the center of the city or particular points of interest. Some show a more general view of the city, enabling more features to be located.

- a. Gather maps from road atlases, tourist maps and travel guides. Automobile associations, travel clubs and visitor information bureaus of various cities often have picture maps showing points of interest in the city. These are the most useful and interesting kind of maps for young students to use. Avoid highly detailed, small-print and highly abstract symbol maps.
- b. Prepare lists of questions and tasks that will bring out features of the cities shown on each map. Depending upon the amount of detail shown, individuals or groups may work on one large or several smaller maps. In many cases, major world cities may have detailed maps only of the city centers where major attractions are located. These are found in many atlases and travel books. Many of these maps feature GRIDS as a means of locating features. Teach the skill and have students practice its use. A good method for teaching young students the principle of the grid is to model it on a classroom grid seating arrangement. Assign each row a letter. Assign each seat a number from front to back. Have each student write the coordinates of his/her place on a large piece of paper. Check each for correctness. Then play a game, calling out the location "D3," for example, and having students say whose seat it is. In reverse, call a name and have them give the coordinates. Transfer the skill to simple maps, then apply to this exercise.

Each map will suggest different questions and search objects. Sample questions for maps include the following:

- How many parks are shown on the map? How are they marked?
 - Name a big masjid in the north of the city.
 - Outline the city wall in green.
 - Place a yellow star on city hall.
 - Trace railroad or subway lines in red.
 - Where are museums located? Circle each in orange. Are they grouped together or spread apart?
 - Find a fort on the seacoast (hill, mountain, riverbank). Describe its shape.
 - Find a point in the city center where 5 roads meet. Place a star on it.
 - Find _____(name) Square (Plaza, Place). What important buildings are around it?
 - Find one (2, 3, etc.) roads that run all the way through the city (from the edge to the center, pass through the walls to the center, form a ring around. . . .). What is (are) its (their) names?
 - What kind of buildings (parks, other features) are located along the riverbank (coast, around the lake)? Why do you think so?
 - Where are homes (factories, hotels, convention centers, airports, railroads) located in the center (on the edges, to the north, etc.)? Why do you think so?
 - Where is the old city? Which way do you think the city grew? Why? [Answers might run: "across (along) the river," "grew from the center on all sides like an onion," "filled up the valley between the mountains," "up and down the coastline," etc.]
- c. If the maps are inexpensive and readily available, students may mark on them. Otherwise, photocopy sections of the map and tape them together to form a larger map. To make the maps reusable, mount tracing paper or markable acetate over them, (available in rolls or sheets from art supply stores). If markers are used, check tracing paper for bleed-through that might deface maps. Use crayon or colored pencil. If the maps are large, they might be attached to a wall or bulletin board to facilitate work.
- d. Determine which direction is north on each map. Place map so that "N" is at top of work surface.
- e. Using prepared questions appropriate to each map, locate features on the map and mark them, using colors to shade in areas (residential, shopping, government centers, parks, etc.) Make a key showing which color denotes which kind of feature. Mark points of interest. If these are marked as pictographs on the map, color in. If not, make small pictures and attach to map with tape or pins.
- f. Using prepared questions appropriate to each map, have students determine where certain features are located in the city (N,S,E,W, center, edge, riverbank, shoreline, near road or railroad tracks, etc.). Next, have them share and record ideas on why these features are located where they are. In some cases, the old part of a city is marked on maps (especially towns which attract tourists). Ask students to guess how the city grew from its original site or core.

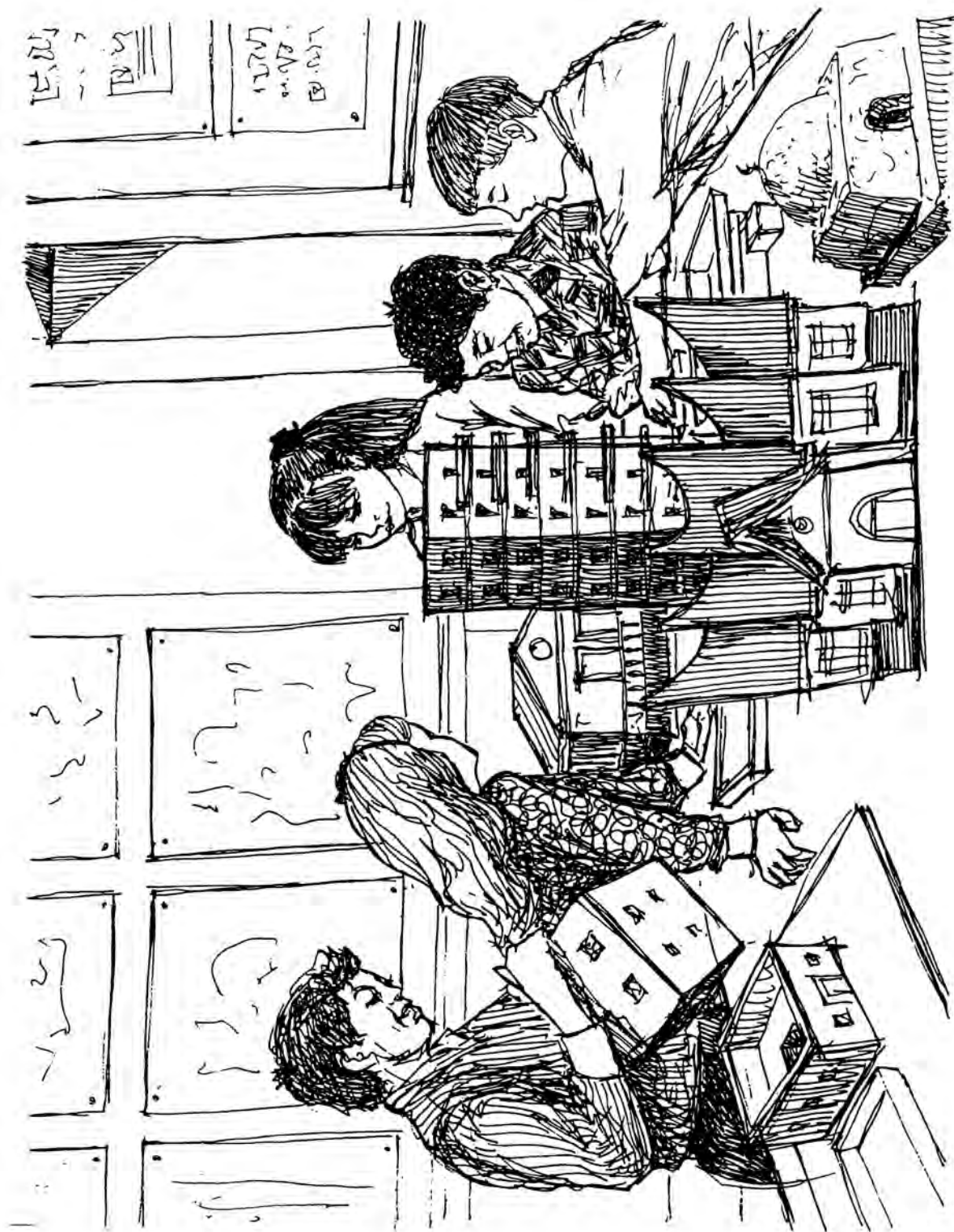
- g. Display maps together with keys and written work on bulletin boards or hallway displays.

3. PLANNING AND BUILDING AN IMAGINARY CITY

This project is a small-group or full-class activity. It is probably too ambitious for individual students, except in a home schooling environment where time and individual attention limitations are less restrictive. Depending upon the dedicated time, age and abilities of each group, the teacher may add as much help and structure as needed, or leave correspondingly more planning and decision-making about the process to the students. Similarly, the level of detail, size and scale of the activity may vary widely according to available space, time and realizable expectations. The correct mix of structure and group responsibility should be determined carefully so that the activity keeps moving on task without getting bogged down. The teacher will sense when a change of tactics is needed to hold interest and enthusiasm. The following directions comprise only one of many methods to proceed. Some variations have been included.

- a. A large table, cardboard, pegboard or thin plywood, will provide the base on which to lay out the plan for an imaginary city from past or present.
- b. Divide the class into groups of appropriate size, or work as a class on one project. Give each group a clipboard or notebook on which they will record plans. The following checklist will help form ideas to be realized in construction. These questions are only a few of the possibilities. The teacher may give out these questions on Worksheet #13 or the class may develop them, for example, using the cards from Unit Review exercise #1, Worksheet #9A-B.
 - Think of a name for your city.
 - Is it a city from long ago, now, or in the future?
 - Where is it located? (continent)
 - Is it on a river, lake, seacoast? Where will the city get water?
 - Is it on flat or hilly land? Are mountains nearby?
 - What is the climate like?
 - What resources does it have for building?
 - What are houses and buildings made of; how do they look?
 - How will the city be laid out? In a grid? Star pattern? Along a road, river or coast; in a valley? What other shape might be possible? (What about a future city plan; can you invent one?)
 - What will the city make and trade? Where are its markets and factories or shops?
 - What kind of transportation will the city use?
 - Why is the city important?
 - What religion(s) do people in the city follow? What buildings do they have for worship? (If not Muslim, this question requires teacher discretion; it is placed here for eventual comparison with Muslim cities like Cairo, Baghdad, Cordova, Damascus, etc., where Christians and Jews lived in peace with Muslims over centuries.)
 - Do soldiers live in the city? Do they live in forts, suburbs, or military bases?

- Is it a capital city?
 - What kind of government does it have? (Local administration, king, mayor, judge, committee, governor, khalifah, etc.)
- c. Answering these questions, students will decide what elements belong in the city and how they will be arranged (farmland or gardens on edges, housing, streets, masjid, schools, public markets and squares, government buildings, workshops, housing for visitors, etc.).
 - d. Planning construction of the city, individuals or pairs can be assigned or choose tasks. One student may make all or a certain number of houses. Another may depict transportation. Stand-up figures can be drawn and cut out of cardboard, or small toy model figures can be used. The more imaginative the use of materials, the better. Discourage use of purchased toys. Other students will be responsible for individual buildings. It is important that students determine how large the approximate footprint of the buildings and other features will be. Scale is not important except in arranging relative size of features. If desired, houses could be simply represented by sugar cubes, bottle caps, etc., while only major buildings are detailed. [Some students may decide to build only parts of a city on a larger scale. It is not recommended, however, to make a simple, haphazard collection of box buildings and omit the more demanding thinking aspects of the project. The project's goal is to think about the elements of a city and how they might work together in space.]
 - e. Begin actual construction. Pencil in the basic plan of the city. Paint in features on the base material, or use collage materials to represent rivers, fields, roads, etc. Mountains and hills can be modeled on with play-dough. The following recipe makes a good clay that lasts for several weeks in an airtight container:
 - 2 cups flour
 - 1 cup salt
 - 4 teaspoons cream of tartar or alum
 Combine above ingredients. Add 2 cups boiling water to which 2 tablespoons cooking oil and food coloring (optional) has been added. Stir until well mixed, then knead until smooth.
 Make as many batches as needed in various colors.
 It will dry hard in several days.
 - f. Using play dough, cardboard, boxes and cartons, detergent bottle parts, cardboard tubes, etc., the students will construct buildings in whatever style and material they see fit. Fabric scraps, foil, plastic wrap, gravel, leaves or grass, sand, corn meal, beans or macaroni can be glued on to add texture and depict elements of the city.
 - g. Affix individual figures and buildings to base with glue and/or modeling clay. If peg-board is used for the base, string, wire and twist-ties can also be used effectively and simply.
 - h. Label features, name streets and buildings, and make decorative placards with city name and names of student architects, artists and engineers.
 - i. Display proudly for class, school, parent's night or end-of-term exhibit.



Worksheet #13

QUESTIONS TO ANSWER FOR PLANNING A MODEL CITY

1. Think of a name for your city.
2. Is it a city from long ago, now or in the future?
3. Where is it located? (continent)
4. Is it on a river, lake, seacoast? Where will the city get water?
5. Is it on flat or hilly land? Are mountains nearby?
6. What is the climate like?
7. What resources does it have for building?
8. What are houses and buildings made of; how do they look?
9. How will the city be laid out? In a grid? Star pattern, along a road, river or coast, in a valley? What other shape might be possible? (What about a future city plan, can you invent one?)
10. What will the city make and trade? Where are its markets and factories or shops?
11. What kind of transportation will the city use?
12. Why is the city important?
13. What religion(s) do people in the city follow? What buildings do they have for worship? (**NOTE:** In Muslim cities like Cairo, Baghdad, Cordova and Damascus, Christians and Jews lived in peace with Muslims over centuries.)
14. Do soldiers live in the city? Do they live in forts, suburbs, or military bases?
15. Is it a capital city?
16. What kind of government does it have? (Local administration, king, mayor, judge, committee, governor, khalifah, etc.)



Draw a line from the name of each city to the river on which it is located:

Samarkand	Niger River
Mehalla al-Kubra	Zerafshan River
Baghdad	Tigris River
Timbuktu	Nile River

Match the city with the things or goods at right for which it was famous:

Timbuktu	horses, hats & silk
Samarkand	House of Wisdom
Makkah	gold & salt
Mehalla al-Kubra	ihram
Baghdad	cotton cloth & towels

Riddles:

1. Which city got rich from gold and salt trade?
2. Name a kind of soft, shiny cloth that has a long road named after it.
3. Which is the "Blue City"?
4. Where did the Round City hold the government for the Muslim lands?
5. Which city hosts 2 million visitors for a few days each year?
6. Where do factories spin and weave cotton into cloth?
7. In this city, scholars governed and nearly everyone could read and write.
8. Which city was named the City of Peace?
9. This city was conquered many times in history.
10. This city has one of the largest buildings in the world. It is also one of the most famous.

11. This capital city was like a supermarket for science and ideas.
12. People from Europe tried hard to find this "City of Gold."
13. Along with Jerusalem (al-Quds) and Madinah, this is one of the three holy cities in Islam.
14. Name the city where many tailors were scholars.

Geography Matching:

Name two cities that match these geography words:

near Sahara Desert

on the Silk Road

capital cities of Muslim lands

two cities in Asia

two cities in Africa

two oasis cities



COMPREHENSION QUESTIONS

MAKKAH

SECTION 1

1. Why is it difficult to live in the desert? *The climate is very dry, and few plants and animals can live there.*
2. Name two important resources in the Arabian Peninsula. *Water (underground supplies, especially) and oil; animals like the camel, date palms, etc., are important resources, in addition to minerals, etc., that are just being discovered today.*

SECTION 2

1. Tell the story of Makkah's beginning in your own words. *Answers vary, but include mention of Abraham and his family, Prophet Muhammad ﷺ and the Muslim community.*
2. What helped Makkah to grow? *Trade and the pilgrimage helped Makkah grow.*
3. What other city is important to Muslims? *Madinah and Jerusalem are the two other important cities.*

SECTION 3

1. Why is Makkah important to Muslims? *Makkah is the center of the Muslim world, because of the direction of prayer and the pilgrimage (hajj) rites.*
2. How does the hajj help Muslims to learn about each other? *People from all over the world meet there. They talk, trade, teach and learn there. They share an important religious experience together there.*
3. How is ihram different from everyday life? *Hujjaj wear different clothes, and they leave their everyday lives in many ways (more worship, no arguing, no killing of animals, no difference between rich and poor, etc.).*

SECTION 4

1. You are a hajji from long ago. Write a letter home that tells about your trip. *Answers vary but should reflect the text description and use of imagination.*
2. Trace caravan routes to Makkah from Cairo, Baghdad and Damascus on a map. *See map in text, page 31.*
3. Draw a picture of the Ka'aba and Masjid al-Haram, showing how it changed. *Answers vary but reflect comprehension of text description of expansion over time.*

SECTION 5

1. Why do more people make hajj today than long ago? *Modern transportation makes it easier, and radio, TV and books and increased travel encourage more people to go.*

2. Make a list of public works built for the hajj. *Might include roads and flyovers, enlargement of Masjid al-Haram, airport at Jiddah, reservoirs, pipes for Zamzam water, campground facilities at Mina, medical facilities.*
3. What should the hujjaj do to make the hajj safe for everyone? *They should learn before leaving about the rites, they should help keep the area clean and neat, and be careful about personal safety in sun and crowds; they should follow instructions of their hajj leader, too.*
4. Why is the hajj important for a Muslim's life? *It is an important Islamic duty; Allah promises to forgive all of a Muslim's sins for a properly performed hajj.*

BAGHDAD

SECTION 1

1. What is the khalifah's job? *He should lead the Muslim state. He follows the Qur'an and the Prophet's example.*
2. Name the first two capital cities of the Muslims. *Madinat al-Nabi was the first capital, then Damascus.*
3. Why did Muslim leaders move the capital city? *Madinah was across the desert. Also, the Umayyad leaders wanted to change the capital. The new leaders, the Abbasids, also wanted a new capital. They wanted a city at the center of the Muslim lands.*

SECTION 2

1. What was good about Baghdad's location? *It was central; it was near rivers, roads and seas; it had a good climate and rich farmland around it.*
2. What made the Round City strong and safe? Why was it built that way? *The fort had strong, thick walls and high gates. It had a moat and places for guards and soldiers. The government needed to protect itself.*
3. Imagine living in the Round City. Which part would you choose for your house? What job would you like to do for the government? *Answers vary but should reflect imaginative use of material in the text.*

SECTION 3

1. List important buildings in Baghdad. What kind of workers helped to build them? *Answers vary, but might include markets (bazaars), palaces, the Round City fort, khans and caravansaries, houses, baths, libraries, hospitals. Brick workers, carpenters, painters, tile workers, plumbers and well-diggers, stone workers, metal workers, glass workers.*
2. Draw a picture of a palace, fountain or boat that might have been in Baghdad. *Answers vary but should reflect imaginative use of material in the text.*
3. Why was Baghdad a good place for trade? *Many trade routes were nearby; traders could get there by land and water; many people wanted to buy things and had money.*
4. What kind of people could you meet at a khan or caravansary? *Traders from many lands, cooks, doctors, people who take care of animals, people who carry things, and people who like to meet others and hear news, government workers to check on trade and learn news.*

5. How did people of different religions live together? *They each practiced their own religion and had their own laws. They worked and talked together.*

SECTION 4

1. Name a kind of scholar or scientist. How does his or her work help people? *Doctor—helps the sick; Islamic scholar—teaches about our religion; mathematician—helps people build things and learn about numbers; engineer—helps invent things and build them; architect—designs buildings; etc.*
2. Why was Arabic an important language for learning? *Arabic is the language of the Qur'an and Muslim learning. Knowing Arabic helped people talk to each other easily.*
3. Make a list of uses for paper. *It is used for writing, books, boxes, wallpaper, keeping records for government, talking to people far away, etc.*
4. In the Muslim lands, books were very important for learning. Are they still important? What other tools are important for learning today? *Books are still important for learning today. Now we also have computers, video, CD-ROM, telephones, etc.*

SECTION 5

1. What are your favorite kinds of stories? How can a story tell us about life long ago? *We might learn about the way people dressed, what jobs they did, what they ate, the things that made them happy and sad. We learn about their houses, the transportation they used, and sometimes what kind of government they had. We learn how their cities and farm lands looked. We can learn about the lives of rich, middle, and poor people. We have to remember, however, that stories are not like real life.*
2. Name some other stories from *The Thousand and One Nights*.
3. Think of a story that teaches a lesson. Write it down or tell it to the class.
4. Write a paragraph about the history of your life, your family or your school.
5. Find a news story about Baghdad today.
Answers 2–5 vary.

TIMBUKTU

SECTION 1

1. Why is Timbuktu's location good for building a city? *It is near a river and for transportation; it is a place where people came to trade; it is near farmland and fishing grounds.*

SECTION 2

1. Name three kinds of goods traded at Timbuktu. Why was each kind important to people? *Gold—used for money and jewels; salt—people need it for health; grain and other foods—for people and animals to eat; leather, wool and cotton—for clothing and other useful things.*
2. What kinds of transportation would you see in Timbuktu? *You would see boats, donkeys and camels, and people carrying goods.*

SECTION 3

1. Who brought Islam to West Africa? *Traders from North Africa brought Islam there.*
2. What important work did scholars do in Timbuktu? *They were teachers, imams, and judges; they helped people live according to Islamic law. Some were tailors, traders and city leaders; they held many different jobs.*
3. Why are learning and teaching important to Muslims? *Muslims need to learn about halal and haram; they need to learn to recite the Qur'an and to understand Arabic; Islam teaches Muslims to get a good education.*
4. Why were West African leaders proud of Timbuktu? What kept the city safe for a long time? *They were proud of its wealth and learning, its scholars and traders. Because it was famous, kings and armies wanted to protect it.*

SECTION 4

1. You are a master mason. Tell someone how to build a large house with mud and straw. (Use the pictures to help you.) *Answers vary but should reflect the method described in the text and shown in illustrations.*
2. What were the most important buildings in the city? *Masajid, warehouses and markets were important. Some leaders had large houses for receiving many visitors.*
3. What helped groups mix together in city life? What kept them apart? *Trade and other kinds of work brought together many groups; learning and teaching brought together rich and poor; scholars and leaders of different families met together often; families married their children with families from other groups. Different languages, different tribes and different religions (those who were not Muslim often lived in a different part of the city or near it) kept people separate.*

SECTION 5

1. How did people in other lands learn about Timbuktu long ago? *Traders and travelers brought back stories of the city; Timbuktu's scholars wrote books and letters to other Muslim scholars; famous travelers wrote books (Ibn Battuta & Leo Africanus); European explorers tried to reach the city and wrote reports.*
2. How can we find out about Timbuktu's past and present? *We can read books written long ago by travelers and scholars. We can read modern history books and stories about the city; we can learn about it from TV, magazines, newspapers and films; we can talk to people who have been there.*

SAMARKAND

SECTION 1

1. What is important about Samarkand's location? *It is in a river valley near a desert. It is an oasis.*
2. Which group used more land, farmers or nomads? Which group changed the land more? *Nomads use more land (travelling far to find grazing land and water with each season), but farmers change it more (digging irrigation canals & wells, cutting trees, planting certain crops instead of native vegetation).*
3. Tell how the two different groups in Central Asia helped each other. *Each group traded products with the other. Sometimes they fought, but they often helped the cities grow.*

4. Pretend you are a nomad visiting the city. Write what you tell your family after you return. *Answers vary, but reflect the points raised in the text about the importance of the town for nomads (meeting people, selling and buying things, learning, etc.).*

SECTION 2

1. Draw pictures of the Silk Road products listed in your text. *Might include silk, paper, porcelain, jewels & jewelery, gold & silver, perfumes, swords & metal objects, carpets, medicines, tea, horses, etc.*
2. What kinds of transportation are important for trade today? How are these different from long ago in Central Asia? *(Ships, railroad, trucks, airplanes, highways are different from donkeys, camels, horses, but not so different from carts and boats long ago.)*
3. Make a short play with your friends about people at a caravansary. *Answers vary but should include information from text and research.*
4. Fold a piece of paper into squares. In each square, write a job that governments did in Samarkand to keep the city working. *Answers include:*

REPAIRING CANALS & DAMS	REPAIRING ROADS & BRIDGES	ORGANIZING PEOPLE
PROTECTING PEOPLE & GOODS	BUILDING LARGE PROJECTS	HELPING ARTS AND SCIENCES
SCHOOLS	FAIR TRADE & MARKETS	

SECTION 3

1. Name three leaders that brought armies to Samarkand. Put them in the correct order. *Alexander & the Greeks, Qutayba & the Muslims, Genghis Khan & the Mongols, (later, Timur, the Russians and the Soviets)*
2. How did the coming of Islam change Samarkand? *Brought in the religion, increased trade and wealth, new buildings, arts, writing and science.*
3. Why were people afraid of the Mongol armies? *They were fierce soldiers and destroyed people and places where they went.*
4. Why do you think so many groups wanted to rule Samarkand? *Like the other cities near it, it had rich farmland, trade and a nice location.*
5. What would you think about war if you were a farmer? If you were a trader? What if you were a soldier? *Farmer: war destroys fields and makes families poor and hungry; Trader: war keeps caravans away from the roads, and poor people can't buy things; Soldier: war might make him rich and famous, but it is also dangerous, since he might lose his life or get hurt.*

SECTION 4

1. Why is a capital city important? What happens in a capital city? *A capital is the center of government. It keeps records of the country, makes its laws and other decisions, collects taxes and government often tries to make it the most beautiful city in the country.*
2. What did Timur and Ulugh Beg do to make the city beautiful? *They had masjid and madaris built and decorated. They built palaces and the observatory. They brought in scientists and artists, books and scholars.*
3. Use a dictionary or encyclopedia to find out what an astronomer does. *Answers vary.*
4. How can governments help scientists with their work? Think of ways that governments today help science. *Governments build places for them to work, and pay scientists to do important projects (Sending people and satellites into space is one way, or doing research on illnesses or the environment.)*
5. Do you think that artists and scholars are important workers? How does their work help the community? *Answers vary, but might include ideas like helping people to live healthy and easier lives, protecting the environment, and making life more enjoyable.*
6. Why was the madrasa near the masjid? Do you think Registan Square was near the center of Samarkand? Why? *Learning is important for Muslims, and schools are often part of the masjid. Registan was near the center, since it was an important place in the city where people met for many purposes. Answers may vary.*

SECTION 5

1. What made the Silk Road cities shrink? (**Hint:** Where did the trade go?) *Trade on land was no longer so important, and people in other countries started making the Silk Road products. The cities grew poorer and smaller until modern times.*
2. Make a list of changes that the Soviet government brought. How many things does your list contain? Which changes do you think are good and which bad? *List might include: changing the name of the country, building factories & railroads, changing laws & schools, controlling farms & trade, telling people what to grow, trade and produce, trying to stop people from practicing Islam, etc.*
3. Why was life difficult for Muslims under Soviet government? *The government did not want people to practice Islam. They closed masjid, forbid Islamic learning in school, and punished people who practiced by taking away jobs and schooling, or putting them in jail.*
4. Did people in Uzbekistan keep practicing Islam? Give facts to support your answer. *Students might mention praying at home in secret, having Muslim weddings, births and funerals, rebuilding the masjid, sharing books and tapes, keeping Islam through strong families.*
5. Write a news report for radio or television about the Hakhuov family project. *Answers vary but reflect the story told in text and video (if available).*

SECTION 6

1. What changes do people in Uzbekistan want for their country? *They want to keep their way of life and religion. They want to solve problems with land and water. They want good jobs, farms and trade. They want to have good government.*
2. How can people in other countries help Uzbekistan to solve its problems? *They can send scientists, books and money, and they can keep up good relations with Uzbekistan. Trade with other countries would help Uzbekistan.*

- How is life in Samarkand today the same and different from long ago? *People still farm and trade, keep animals and practice Islam, but now they have different kinds of transportation and different ways of making things using machines. People have changed the land in and around Samarkand, too.*

CITY AND VILLAGE IN EGYPT TODAY

SECTION 1

Use a map or an atlas to answer these questions:

- Name three other countries in the Sahara Desert. *Libya, Algeria, Mali, Niger, Chad, Mauritania, Morocco, Tunisia.*
- Through which countries does the Nile River flow? *Egypt, Sudan, Ethiopia, Uganda*
- Find some other river deltas in the world. Name two or more. *Mississippi Delta, Niger Delta, Mekong, Ganges, Indus, Mackenzie, etc.*

SECTION 2

- Why are Egyptian cities and villages located along the river? *The rest of Egypt is covered by desert.*
- List several different ways people use Nile River water. *They use water for drinking & washing, making electricity, watering crops (irrigation), fishing, factories.*
- Draw a picture of a dam. How does it help people in Egypt? *Answers vary, but reflect explanation of how a dam works. The dam helps people grow crops and produce electricity. The dam stops floods.*

SECTION 3

- List some jobs in the village that animals or machines can do. *Animals or machines carry loads and people, plow, raise water. Only animals give people food.*
- List some crops grown in Amreia. Tell how they can be used. *(Wheat—make bread & cookies; cotton—make clothes; fruit—make juice & jelly*
- Why does the village have many large houses? *Large families live together, and tall houses save farmland, like skyscrapers in the city.*
- Make a chart listing 5 other buildings in the village. Tell what each is used for.

BUILDING	ACTIVITY
school	teach children
dairy	milk cows & make cheese
clinic	treat sick people
flour mill	make flour
sawmill	cut wood
carpentry shop	make furniture
government center	keep records & make plans
sports club	play soccer & relax
pharmacy	sell medicine
shops	sell things

SECTION 4

1. Make a chart of factory products from Mehalla that use village crops.

FACTORY	CROP
bread	wheat
cookies	wheat
fruit juice	fruits
cloth	cotton & wool
paper	cotton waste

1. Why do village people need and want products sold in the city? *They buy what they cannot make or grow; they need tools & machines to do their work; they want to have some luxuries or fancy things.*
2. Write an imaginary play script between a buyer and a seller. *Answers vary.*
3. List items you are wearing that are imported from other countries. *Answers vary.*
4. Use an encyclopedia to find out what products your country exports. *Answers vary.*

SECTION 5

1. What makes people leave the village and go to the city? *To get an education, to find jobs, because they like the city.*
2. What makes people want to live in the village? *Less noise and traffic, cleaner air, stay with friends and family, cheaper houses and food.*
3. List three things that make the city different from the village. *No farms in the city, fewer animals, more jobs in the city, more traffic and noise, more people in one place.*
4. List three things that make the village similar to the city. *Many jobs are the same, tall houses, schools, government offices, growing number of people.*

SECTION 6

1. Why is learning an important part of being Muslim? *Muslims need to know how to practice Islam; Muslims have a duty to learn many things.*
2. Why did poor children have little education long ago? *Parents had no money for teachers, parents needed children to help with work.*
3. What modern inventions help to spread education about Islam? *Television, radio, tape recorders, computers, modern transportation, etc.*



Worksheet #1: Answers vary but reflect text

Worksheet #2A: Answers reflect information in text illustration, p. 51, text balloons.

Worksheet #2B: See Key on p. 273

Worksheet #3: See Key on p. 274

Worksheet #4: Questions:

1. Makkah
2. Madinah
3. Damascus
4. Baghdad

Worksheet #5:

Worksheet #6: Each wordweb will be different, and this scheme may be used for different words. This is just a sample.

Worksheet #7:

Worksheet #8A: Answers vary but reflect text, see Teachers' Notes.

Worksheet #8B: Answers vary but reflect text, see Teachers' Notes.

Worksheet #8C: Answers vary but reflect text, see Teachers' Notes.

Worksheet #8D: Answers vary but reflect text, see Teachers' Notes.

Worksheet #9: Answers vary but reflect text, see Teachers' Notes.

Worksheet #10: Answers vary but reflect creative picture study

Worksheet #11:

Worksheet #12:

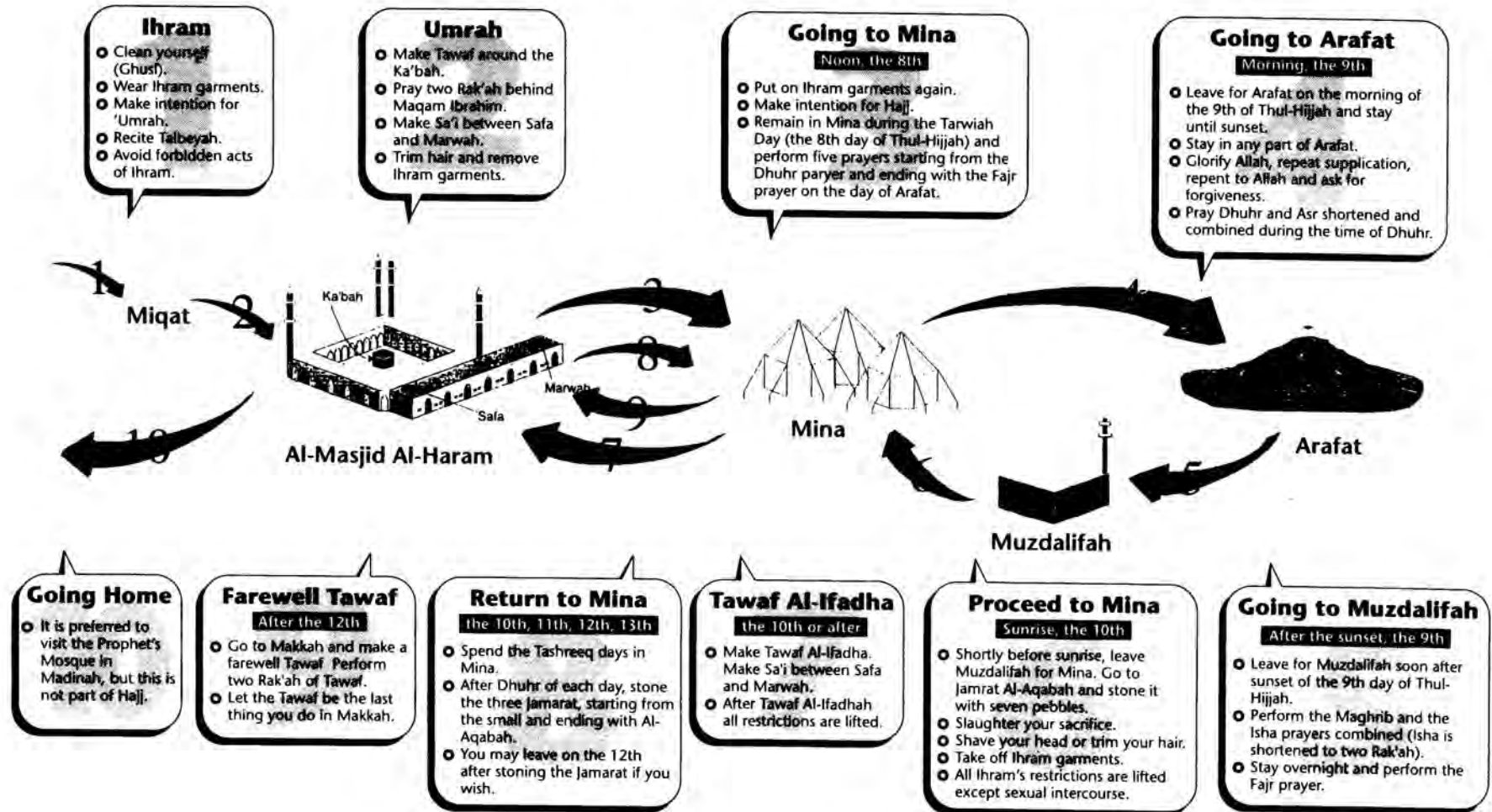
1. Samarkand, Baghdad, Makkah
2. Mehalla, Samarkand, Timbuktu, Baghdad
3. Timbuktu, Mehalla—Sahara Desert; Samarkand—Kizil Kum; Makkah, Baghdad—Arabian Desert
4. Makkah
5. Baghdad
6. Mehalla, Cairo
7. Timbuktu; Samarkand
8. Makkah, Baghdad, Samarkand—Indian Ocean; Timbuktu, Mehalla—Atlantic
9. Timbuktu—Atlantic Ocean; Makkah—Red Sea, Arabian Sea; Baghdad—Persian Gulf; Mehalla—Red Sea, Mediterranean Sea; Samarkand—Aral Sea
10. Mehalla/Makkah/Baghdad
11. Timbuktu/Samarkand
- 12–17. Answers vary

Worksheet #13: Answers vary to reflect group decisions

Worksheet #2a Key

The Hajj Journey

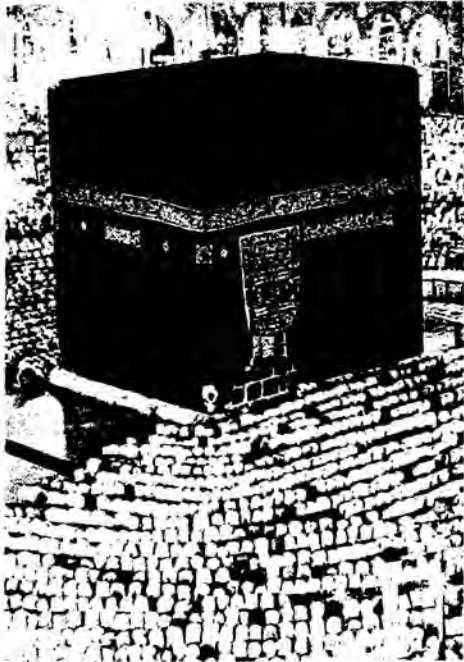
Graphical representation of the Hajj journey prepared by the Friday Report. The numbers in the circles describe the sequence of the process for Hajj Al-Tamatt'u.



Worksheet #2b Key

THE HAJJ RITUALS

Match the words with what the pilgrims are doing in each picture.



4.



1.



5.



3.



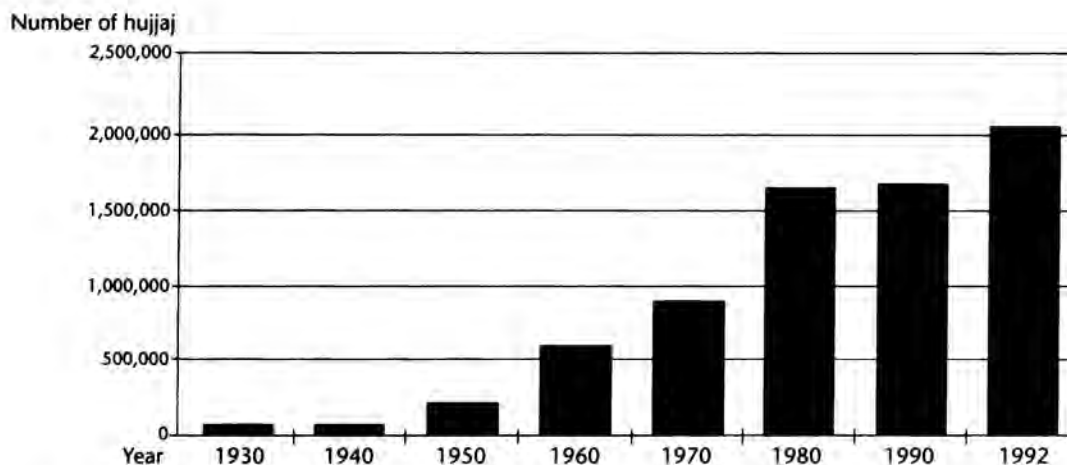
2.

1. Wearing *ihram*, pilgrim's clothes
2. Standing at Arafat
3. Throwing stones at Shaitan
4. Going around the Kaaba 7 times
5. Going from hill to hill like Hajar

Worksheet #3 Key

THE GROWING NUMBER OF MUSLIMS MAKING HAJJ

This bar graph shows how many Muslims have gone to hajj. Each bar shows the number of people that went each of the years listed at the bottom of the graph. For each year, the number of hujjaj from Saudi Arabia was about equal to the number who came from other countries. Look how the number has grown!



1. What kind of a graph is this? *[bar graph]*
2. What is the smallest number of hujjaj shown on the graph?
Estimate. *[about 60,000]*
3. In which year did the largest number of Muslims go on hajj? *[1992]*
How many went? *[about 2,000,000]*
4. In which year did the number of hujjaj reach over 1 million for the first time? *[1980]* How many went? *[about 1,600,000]*
5. In 1960, about how many Muslims came from other countries to make hajj? *[about 250,000; or one half of the total 500,000]*
6. How many times greater is the number of hujjaj in 1990 than in 1970? *[2 times]* How many times greater is the number of hujjaj in 1992 than in 1960? *[3 times]*

Worksheet #4 Key

MOVING THE CAPITAL OF THE MUSLIM STATE

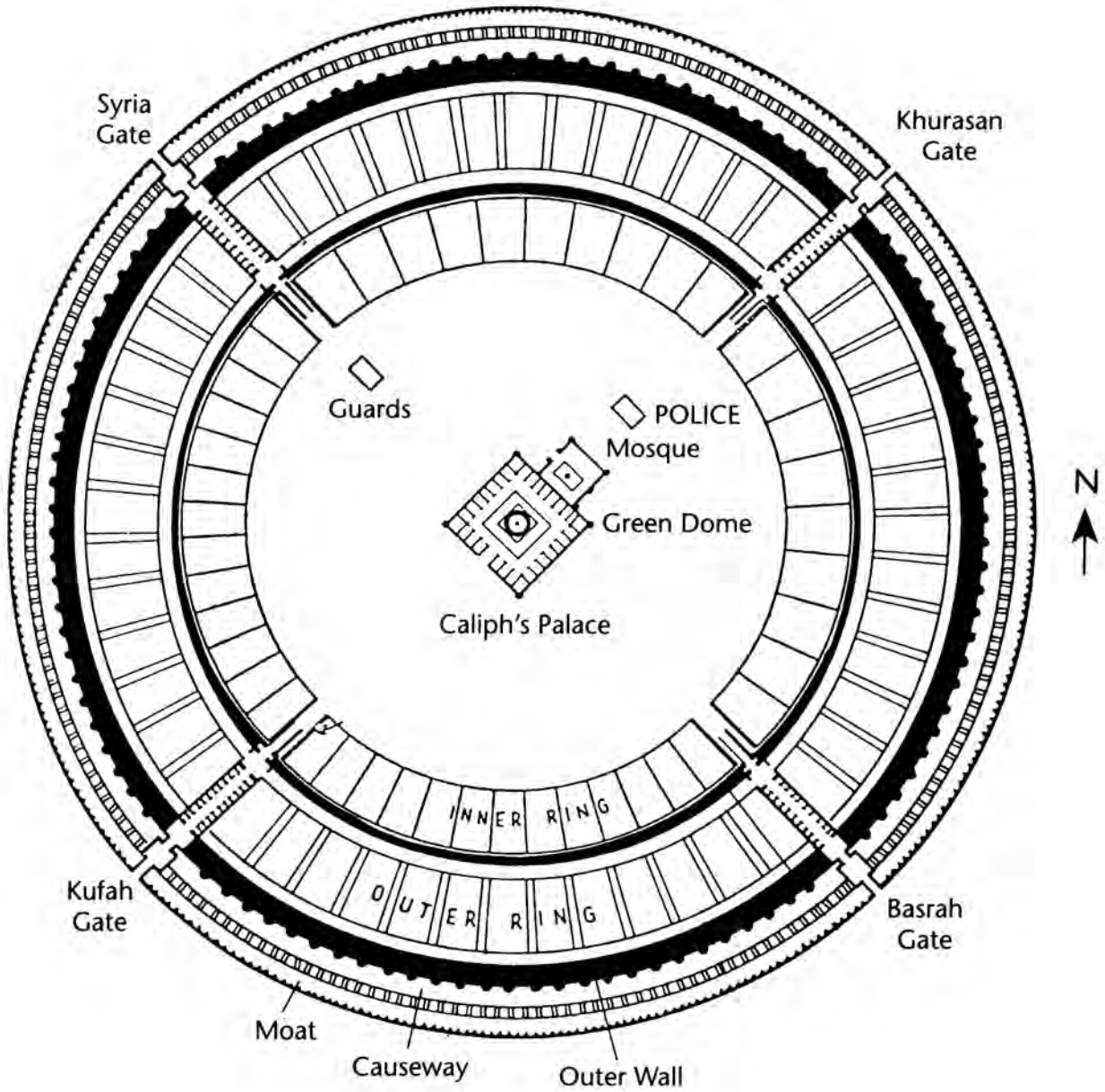
In what order did the Muslim capital city move, from first to last? Write the correct number in the space in front of each name.

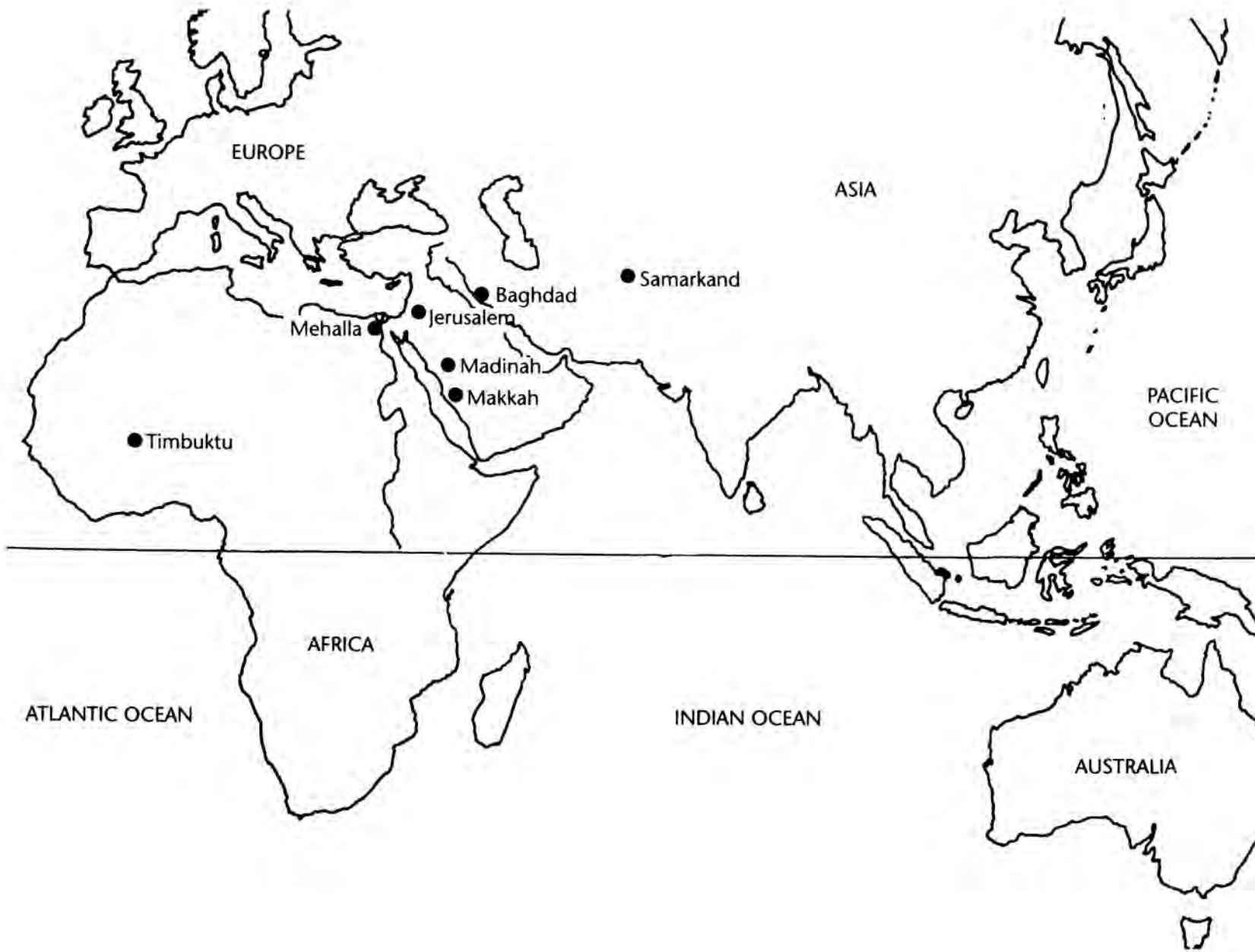


ANSWER KEY

- #1—Makkah
- #2—Madinah
- #3—Kufa
- #4—Damascus
- #5—Baghdad

Plan of the Round City







MATCHING RIVER/CITY

- Samarkand → Zerafshan R.
- Mehalla al-Kubra → Nile R.
- Baghdad → Tigris R.
- Timbuktu → Niger R.

FAMOUS GOODS MATCHING

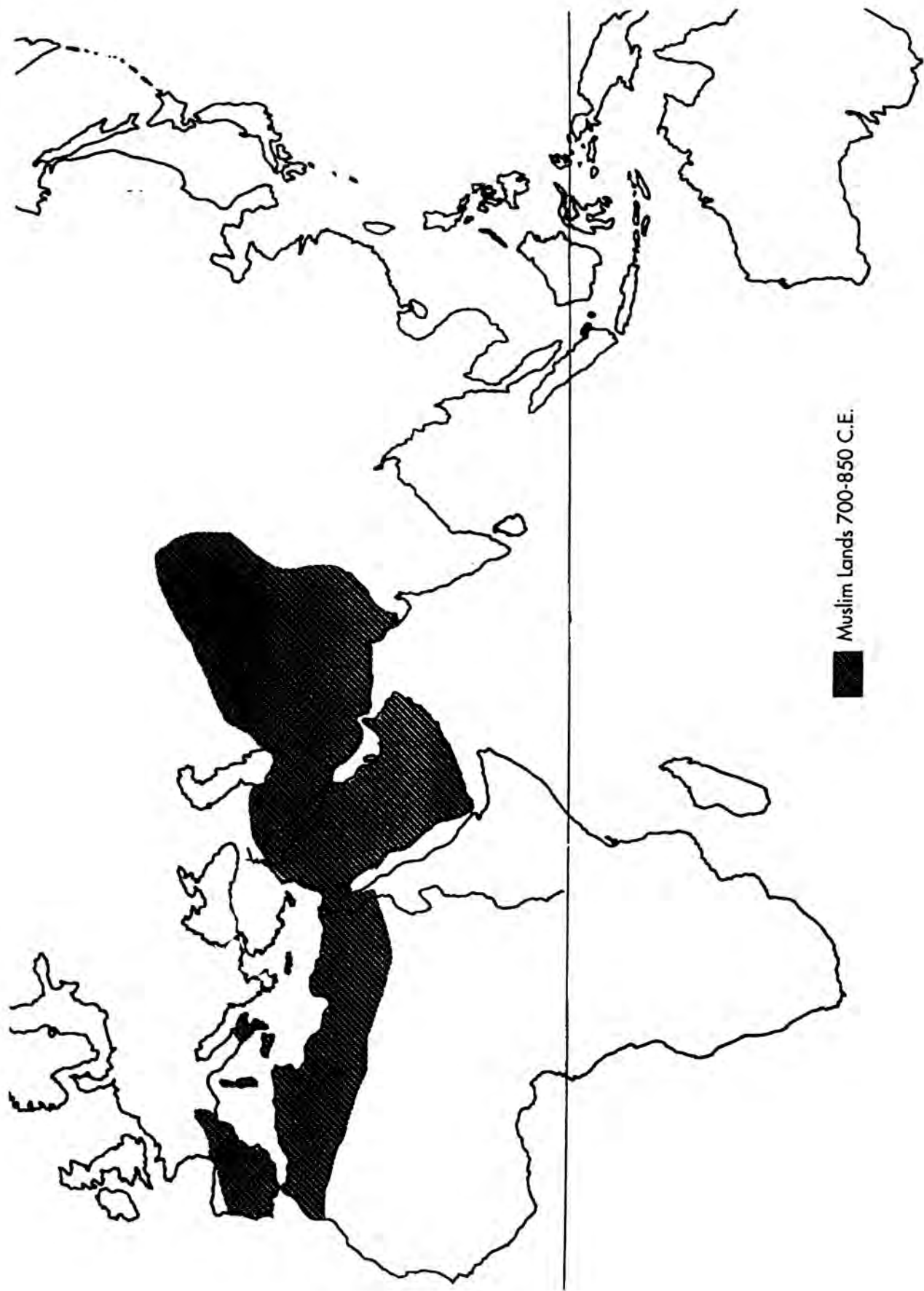
- Timbuktu → gold & salt
- Samarkand → horses, hats & silk
- Makkah → ihram
- Mehalla al-Kubra → cotton cloth & towels
- Baghdad → House of Wisdom

RIDDLES

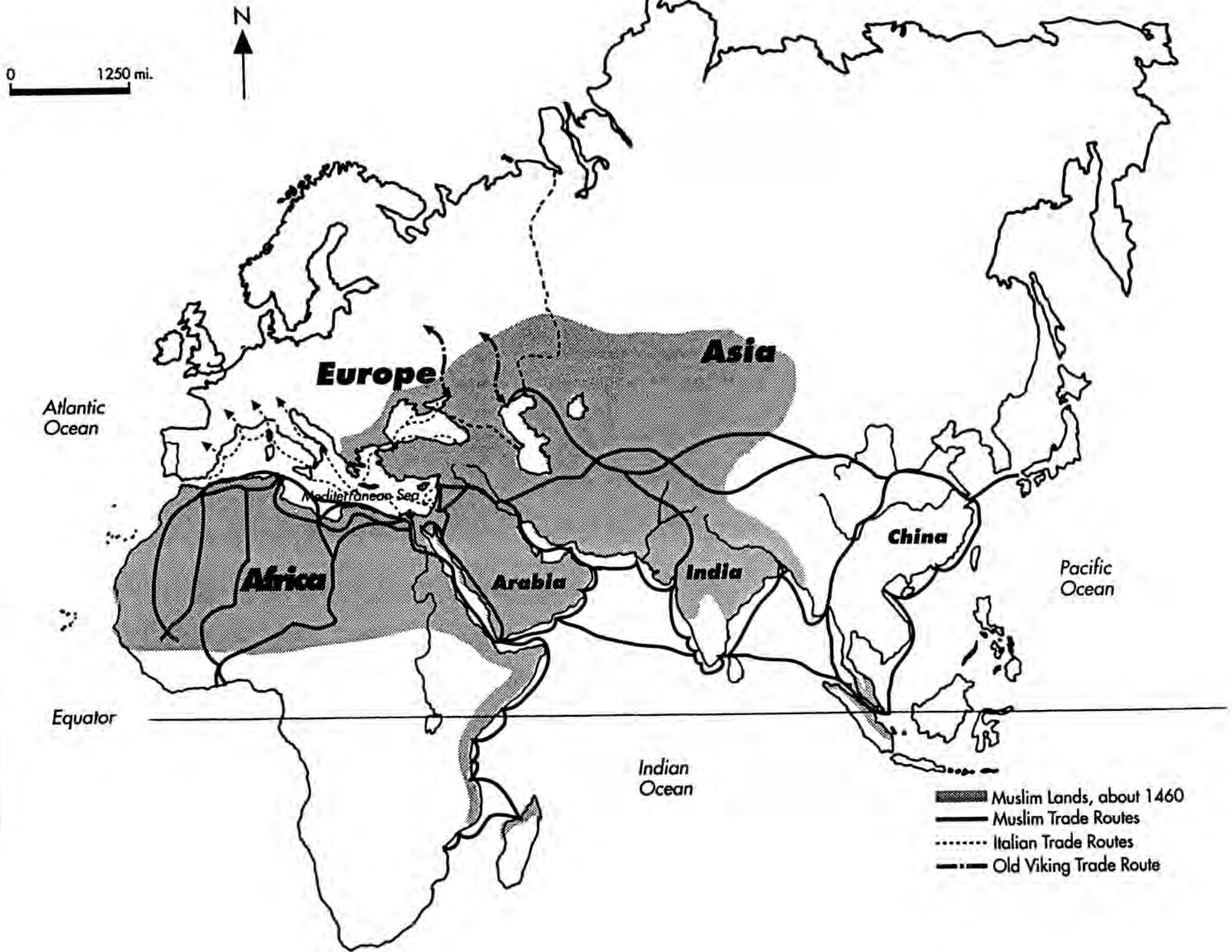
1. Timbuktu
2. silk
3. Samarkand
4. Inside the second ring of buildings or offices
5. Makkah
6. Mehalla al-Kubra
7. Timbuktu
8. Baghdad
9. Samarkand
10. Makkah—Masjid al-Haram, the Kaaba
11. Baghdad
12. Timbuktu
13. Makkah
14. Timbuktu

GEOGRAPHY MATCHING

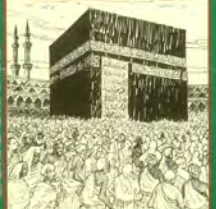
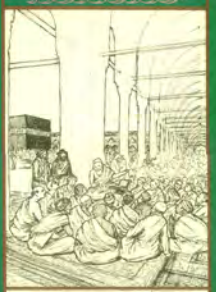
- near Sahara—Timbuktu, Mehalla
- on the Silk Road—Baghdad, Samarkand
- Capital cities of Muslim lands—Madinah, Damascus, Baghdad
- cities in Asia—Makkah, Baghdad, Samarkand, etc.
- cities in Africa—Timbuktu, Mehalla
- two oasis cities—Timbuktu, Samarkand



■ Muslim Lands 700-850 C.E.



FIVE
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THEN AND NOW





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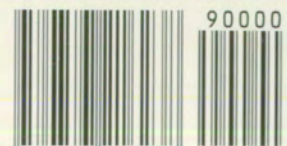
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