

Document A: Ibn Battuta's *Rihla* (Part 1)

Moroccan explorer Ibn Battuta is known for his extensive travels throughout the Middle East, Africa and Asia. His travel account, written after his return home to Tangier in 1355, offers historians insight into social, political, economic and cultural context of the 14th century.

I left Tangier, my birthplace, on Thursday, 2nd Rajab 725 [June 14, 1325], with the intention of making the Pilgrimage to the Holy House [at Mecca] and the Tomb of the Prophet [at Medina].

Tripoli

Some time later I joined a pilgrim caravan. We left Tunis early in November [1325], following the coast road through Susa Sfax, and Qabis, where we stayed for ten days on account of **incessant** rains. Then we set out for Tripoli, accompanied for several stages by a hundred or more horsemen as well as a **detachment** of archers, out of respect for whom the Arab robbers kept their distance. . . . There is an uninterrupted chain of **bazaars** from Alexandria to Cairo, and from Cairo to Assuan [Aswan] in Upper Egypt.

Cairo

I arrived at length at Cairo, mother of all cities and seat of Pharaoh the tyrant. It is said that in Cairo there are twelve thousand water-carriers who transport water on camels, and thirty thousand hirers of mules and donkeys, and that on the Nile there are thirty-six thousand boats belonging to the **sultan** and his subjects which sail upstream to Upper Egypt and downstream to Alexandria and Damietta, **laden** with goods and profitable merchandise of all kinds. . . . The **madrasas** of Cairo cannot be counted. . . . As for the **Maristan**, which lies "between the two castles" near the mausoleum of Sultan Qala'un, no description is adequate to its beauties.

Source: Excerpts from "Ibn Battuta: Travels in Asia and Africa 1325-1354."

Vocabulary

<u>incessant</u> : continuing without interruption	<u>bazaar</u> : a marketplace
<u>detachment</u> : a group of military troops	<u>sultan</u> : head of state or leader
<u>madrasas</u> : religious schools	<u>laden</u> : heavily loaded
	<u>Maristan</u> : hospital

Document B: Ibn Battuta's *Rihla* (Part 2)

Crossing the border into Syria (1326)

At the station of Qatya customs-dues are collected from the merchants, and their goods and baggage are thoroughly examined and searched. There are offices here, with officers, clerks, and notaries, and the daily revenue is a thousand gold dinars. No one is allowed to pass into Syria without a passport from Egypt, nor into Egypt without a passport from Syria, for the protection of the property of the subjects and as a measure of precaution against spies from Iraq.

Damascus

I entered Damascus on Thursday 9th Ramadan 726 [9th August, 1326], and lodged at the **Malikite** college. Damascus surpasses all other cities in beauty, and no description can do justice to its charms. The Cathedral Mosque, known as the Umayyad Mosque, is the most magnificent mosque in the world. When the new moon of the month Shawwal appeared in the same year [1st September, 1326], the caravan left Damascus and I set off along with it. . . . On the third day after leaving Damascus the great caravan halted at Tabuk for four days to rest and to water the camels and pack water for the terrible desert between Tabuk and al-Ula.

Mecca

I got rid of my tailored clothes, bathed, and putting on the pilgrim's garment, I prayed and dedicated myself to the pilgrimage. The inhabitants of Mecca have many excellent and noble activities and qualities. They are good to the humble and weak, and kind to strangers. When any of them makes a feast, he begins by giving food to the religious devotees who are poor and without resources.

Source: Excerpts from *"Ibn Battuta: Travels in Asia and Africa 1325-1354."*

Vocabulary

Malikite: one of four schools of Islamic law

Document C: Ross Dunn

Published in 1986, Ross Dunn's The Adventures of Ibn Battuta attempts to reconstruct Ibn Battuta's journey. In a footnote, Dunn, a professor of history at San Diego State University, notes that Ibn Battuta's account of his journey may not have been entirely accurate. In this excerpt, he focuses on the problems with Ibn Battuta's account of his journey to the city of Bulghar, in modern day Russia.

At this point in the narrative Ibn Battuta claims to have made a journey within the month of Ramadan . . . to Bulghar and back . . . a total distance of 800 miles. [Historian] Stephen Janiscek argued convincingly that this trip never took place. Janiscek shows that Ibn Battuta's description of Bulghar is based on earlier geographic writings in Arabic. He also points out that Ibn Battuta could not possibly have made the journey in anywhere near the time he allots to it and that he says virtually nothing about his route, his companions, his personal experiences, or the sights he would have seen along the way. The Bulghar trip is the only section of the *Rihla* whose **falsity** has been proven almost beyond any doubt, though the **veracity** of some other journeys may be suspected.

Source: Ross Dunn, *The Adventures of Ibn Battuta: A Muslim Traveler of the Fourteenth Century*, 1986.

Vocabulary

falsity: untruthfulness

veracity: truthfulness

Guiding Questions

Central Historical Question:

What was the Muslim world like in the 1320s?

Document A: Tripoli to Cairo

1. Why did Ibn Battuta decide to travel?
2. What time of year did he leave? What challenge did he face?
3. How safe was the North African coast road? Cite a specific piece of evidence from the document.
4. Why does Battuta describe Cairo as the “mother of all cities”?

Document B: Syria to Mecca

1. Why does Battuta stop at the Syrian border?
2. What geographical challenge does Battuta face in traveling from Damascus to Mecca?
3. How does Ibn Battuta describe the people of Mecca? Do you think this is trustworthy description? Why or why not?

Document C: Ross Dunn

1. What is Ross Dunn's claim about Ibn Battuta's travels?
2. What two pieces of evidence does Dunn offer to support his claim that Ibn Battuta did not actually take this trip?
3. After reading the Dunn excerpt, do you think we can still use Ibn Battuta's travel accounts to learn about what life was like in the Muslim world during the 14th century? Why or Why not?

Final Questions

1. According to Ibn Battua, what was life like in the Muslim world in the 1320s? Explain in four to five sentences.

2. What are three limitations of using Ibn Battuta's account, a single source, to understand what life was like in Muslim world in the 1320s?

Central Historical Question:
What was the Muslim world like in the 1320s?

Directions: Use Ibn Battuta's accounts of his travels to Tripoli, Cairo, Syria, Damascus and Mecca to complete the following chart about the Muslim world in the 1320s. You will not find information for every category in the accounts of each city, but the five cities should provide you with a good overview.

Political <i>Relating to the government, politics, people's rights or the military</i>	Economic <i>Relating to the economy, money, business or workers</i>	Social/Cultural/Religious <i>Relating to the culture (traditions, art), beliefs (religion), values and relationships and of people in a community</i>	Environmental <i>Relating to geography or physical characteristics</i>

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Summary: Based on Ibn Battuta's accounts, write 4-5 sentences to answer the question: *What was the Muslim world like in the 1320s?* Make sure to mention information from each of the four categories.