

# Dar al Islam Teachers Institute

Alumni Newsletter

Issue # 5 Spring 2000

*O ye who believe! Eat not up your property among yourselves in vanities; but let there be among you traffic and trade by mutual good-will.*

Surah 4, Ayah 29

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## Notes on Qur'an and Hadith

### *Business and Commerce in the Qur'an*

By Dr. Mohammad Shafi

If you look for the exact equivalent of the above words in Arabic, you will not find them. The modern dictionaries list words that represent these concepts, but the words they use are really something else.

Some may be puzzled by the absence of words in Arabic for professions for which they are so famous. We should not be surprised, however.

The common use of these two words, and their respectable connotations are of recent conventions and usage. Most of us no longer think of the origins of these words. In reality, business means anything that keeps you busy and commerce originally meant social interaction or intercourse between two individuals. Even in our respectable connotations of the words, we seldom think of limitations on such enterprise except that they should be in a "free" market and be expected to obey some undefined business ethics. We are led to believe that such ethics are flexible, to say the

least; after all, we are told that business and politics are "dirty" businesses.

The religious framework of business is very different. One talks about trade, buying, selling, and transactions that deal with things and services of physical and spiritual value. All transactions must follow all rules of justice and equity and be fully understood by the parties involved. There must be full disclosure of the qualities and quantities of the merchandise.

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## What's New?

### *New AP World History Exam*

**World History Texts show new focus on Muslim Traders and Explorers**

As many of you know, the College Board will be introducing a new course in AP World History in 2001-2002. People are already busy trying to decide what subjects will be covered by the exam and course, - and in what depth each subject will be viewed. The newly formed AP World History Development Committee held their first meeting in March of 1999, at which

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**Curriculum Corner**  
*New Resources and Where to Find Them*

**Library**

For those who want to place the development of Islam and Islamic history into a world history context, there are a variety of sources available. Janet Abu Loghod's *"Before European Hegemony: The World System A.D. 1250-1350"* shows the links between eight



world regions in terms of trade, religion, warfare, politics and exploration, showing links all the way from China to the markets of Bruges.

Lisa Jardine's look at *"Worldly Goods"* takes a new look at the Renaissance with a focus on the accumulation of material wealth and its links to status. Many of her points are made by looking at Renaissance paintings as a display of status through access to goods from distant regions.

*"The Golden Trade of the Moors"* by Edward Bovill focuses on West African kingdoms during the 14th century. This book contains segments on two popular historical figures: Mansa Musa, the "Golden King of Africa" and Ibn Battuta, the 14th century Moroccan traveler. Mansa Musa's Hajj to Makkah in 1324 is still considered one of the most magnificent caravans in history, and Ibn Battuta's *Rihla*, or travelogue continues to be a treasure trove of historical information as well as entertainment.

Patricia Risso's *"Merchants and Faith. Muslim Commerce and Culture in the Indian Ocean"* covers trade by Muslims from the 7th to the 19th centuries, showing the extensive connections between places as diverse as China, India and Africa. She also discusses the impact of Europeans on the world slave market.

Two new curriculum units from the Council on Islamic Education also focus on inter-cultural exchange. *"Images of the Orient: 19th Century European Travelers to Muslim Lands"* by Susan Douglass is filled with primary source documents written by religious pilgrims, adventurers, archeologists, photographers and political and literary figures. Their *"Emergence of Renaissance: Cultural Interactions Between Europeans and Muslims"* by Susan Douglass and Karima Alavi explores the links between these two regions through trade, religious exchange and the influence of early Islamic scholarship on the rise of the Renaissance.

*"The Silk Road Saga"* by JP Drege and Emile Buhner is worth having just for the photographs! Treating the Silk Road as "the symbol of the bond between East and West", this book takes its readers along several different paths from one side of the Eurasian continent to the other, with stops in Central Asia, China, India, Baghdad, Persia (Iran), and on to Syria and Turkey.

**Media Room**

While looking at the history of trade between many cultures, you might also want to consider the whole issue of material wealth, status, and what your students consider a "normal" amount of goods that the "average" family owns. They may be in for a shock if you give them the opportunity to view the 12 poster set (with teacher's guide) called *"Material World: Families Around the World"*. Comparing levels of affluence worldwide, these photographs were taken by people who traveled the globe, lived in each location with a "statistically average" family, and then photographed the family outside their home, surrounded by their possessions. These compare and contrast posters show families from Albania, Bhutan, China, England, Haiti, Iraq, Japan, Kuwait, Mali, Mexico, Russia and Thailand. [available at [www.socialstudies.com](http://www.socialstudies.com)]

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**VIDEOS AND CD ROMs ON TRAVEL, TRADE AND EXPLORATION**

If it's travel, trade and exploration your students want, there are videos and CD ROMs available for classroom use.

Of course, the Silk Road is the subject of several media resources. You may have viewed the Silk Road CD while attending the Dar al Islam Teachers' Institute. This piece examines the peoples who live along the Silk Road, their religions, their languages, the road's history, the exploits of those who have explored it, and the Silk Road region as it is today. [Social Studies School Service: [www.socialstudies.com](http://www.socialstudies.com)]



If you prefer a video on the Silk Road, you might want to consider the two-video set available from IBTS. [[www.ibtsonline.com](http://www.ibtsonline.com)] These tapes explore such things as the glories of ancient Chang-an, the Yellow River, the Taklamakan Desert, the Oasis of Khotan, and the music of the region.

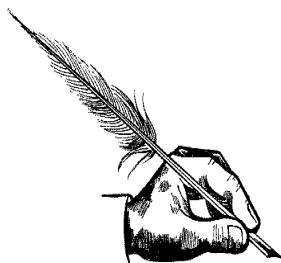
## Students Write Their Own

### “Rihla” (Travel Diary)

Imagine being lucky enough to teach a unit on “Travel and Trade in the Islamic World” to a group of 8th graders who are sitting on the floor of a yurt filled with Central Asian felt carpets and tapestried pillows. Lectures were interrupted by the sound of the Adhan calling us to prayer, and tapes of Turkish Sufi music, Thai Buddhist chants and Gregorian Chants played in the background of the lectures. I did that recently—not in Samarkand or Bukhara, but in Abiquiu. For those of you who attended a pre-Yurt Institute, I’m talking about the great red “Mongolian-style” yurt that now graces our neighborhood, thanks to Benyamin and Rabia Van Hattum. Rabia had arranged for her son’s middle school class to spend three days in Abiquiu, dividing their time between hiking, visiting the Dar al Islam mosque, and participating in academic activities that focused on the history of the Islamic world.

After returning from the mosque, I gave the students a slide tour that followed the path of Islam eastward through Persia, Thailand, India, Central Asia, China, Indonesia and Malaysia. We then headed westward through Turkey, Africa, Europe, and of course, on to Opa Locka, Florida, where the town hall looks like something straight out of *A Thousand and One Nights*. (Music accompanied us all along the tour.)

Next on the agenda was a discussion of religious pilgrimages. We talked about Christian pilgrims walking all the way from Europe to the Holy Land, about Buddhist monks walking to the Tung Huang Caves of northwestern China to visit famous masters, and Hindus making their way to the Ganges River to feel the joy of dipping their entire body in sacred waters. We then talked about the wealth of “Rihla” or Travel Diaries written by Muslims who made the pilgrimage to Makkah. An interesting topic for your students to think about is how travel has become so much easier in the modern era, and with what difficulty people made these trips in the past. We slowly left the world of air conditioned planes, and buses that whisk you off to a hotel, and entered the world of donkeys, horses, camels and “foot travel”— a totally alien concept to these kids. I showed them a photograph of an elderly Iranian man I know who walked from Persia to Makkah to make the Hajj. He told stories, recited poetry and played his bamboo flute in coffee houses



## Ideas That Work

Alumni share their ideas and experiences

By Karima Alavi  
Dar al Islam

along the way. This is how he paid for his journey to Makkah.

I let the students know that they would be writing their own Rihla in a little while. I told them to think about what country they would like to travel from (the entire Arabian Peninsula was off limits, since their final destiny was Makkah), and to think about what it would be like to travel during the 13th to 16th centuries. In order to give them some ideas of what obstacles a religious pilgrim might have encountered at that time, I then lectured on four famous Muslim explorers. We started with Ibn Battuta, the Moroccan who left home for Makkah as a young man, and returned at the end of his life, after covering 75,000 miles. (For comparison, Marco Polo traveled 25,000 miles.) The next person we looked at was Mansa Musa, the “Golden King of Africa” who gave away so much gold during his Hajj that he unwittingly devalued several local currencies along the way. Cheng Ho (Zheng He), the Chinese Admiral of the Sea was next. Upon his return to Chang-an (Xian) he directed the construction of the Great Mosque of Xian, - a building that literally served as the terminus of the Silk Route. Finally we explored the fate of Leo Africanus (Hasan al Wazan), a 16th century Andalusian scholar who was kidnapped by European pirates and taken to the slave markets of Genoa and Pisa. It was there that his captors realized that they had a valuable “African explorer” in their cargo, so they decided to head to Rome and give him to Pope Leo X as a gift!

The next activity was to have the students write their own imaginary Rihla. First they had to think of a specific character, - such as a salt merchant from Syria or a leather crafter from Morocco— and place them in a time frame from the 13th to 16th century. Then they used maps to plot their route, being careful to consider what obstacles they would have to overcome. Were there rivers to cross, mountains to climb, plagues to avoid? They also had to use more than one mode of transportation, and think of a way to support their travels. By the time they read their diaries to the rest of the class, we had people who had encountered bandits, buried family members along the way, dodged alligators in the Nile River, and almost drowned in the Red Sea when their boat overturned. But after encountering floods, earthquakes and monsoon winds, most of them finally reached the Ka’ba in Makkah. The travelers then headed home bearing gifts such as a rare dye called “indigo” and a revolutionary product made in Baghdad called “paper”. This is a great project, that brings out the ‘ham’ in the kids. Often, the biggest problem is getting the students to stop writing.

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time they decided to put information about the new exam on the web so interested educators can watch the development of this new course. (www.collegeboard.org/ap/worldhistory)

One positive development that's resulting from all of this focus on World History is the truly outstanding coverage of Islamic civilization within the new World History text books. If one were to walk through the book displays at a regional social studies conference and look for "Islam" in the texts, as Karima did at the Rocky Mountain conference, there would be one pleasant surprise after another. It seems that Islam has finally "made it" into the tapestry of world cultures that receive positive coverage in texts. Most of the major text-



*Institute alumni Tom Durawa (98), Keith Dauer and Sandra Senior-Dauer (96), with Karima at the March 2000 Northeast Regional Conference for the Social Studies in Connecticut*

book publishers have worked closely with organizations such as the Council on Islamic Education to improve the way Islam is presented to America's school children, and the results, while not perfect, are certainly a vast improvement. Of particular interest to textbook publishers are the fascinating cultural links brought about through trade. Perhaps the best coverage of this subject is in Harcourt Brace's new text "Our World's Story". In an effort to teach more about cultural interactions, their researchers selected 19 cultures, from Vikings to West African traders to Central Asian scholars, and showed their links through travel, trade and exploration. One segment, "The Influence of Muslim Traders" charts the products

that traveled through Islamic lands. Another section called "What Brought Success to Muslim Traders?" is a two page spread devoted to the reasons why Muslims in particular, would be tremendous travelers. (There are, of course religious reasons for this: all Muslims need to know the direction of Makkah in order to perform their prayers, and of course, one can hardly make the Hajj without a thorough knowledge of geography.)

This sort of treatment is a far cry from earlier texts which often stated that Muslims were "desert people" with little knowledge of land and sea travel, - an interesting concept when one considers the fact that 14th century European missionaries were surprised to discover, upon their arrival in China, that there were already well established communities of Arabs living there. As early as the year 850 CE Arab merchants had endured the long and dangerous voyage to participate in a flourishing trade with their great neighbor to the east. By the 9th century there were so many Muslims in Canton (Guangzhou) that the emperor had appointed a Muslim

official to govern the area and to lead the Friday prayers at the local mosque. Trade items flowed through 9th Baghdad on their way to a European market that eagerly collected exotic goods from Asia and the Middle East as a new sign of status. An interesting discovery is the pamphlet by Abu 'Uthman bin Bahr, a 9th century merchant of Baghdad. In his "Investigation of Commerce" he lists some of the items being traded in his bustling home town. Merchants were trading in tigers, panthers, rubies, silk, porcelain, peacocks, gold, incense, giraffes, slaves, helmets, zithers, zither players, marble workers, honey, saffron, felt carpets and indigo. (This list can

be found in "Genius of Arab Civilization, Source of Renaissance" [Hayes] and in "Emergence of Renaissance: Cultural Interactions Between Europeans and Muslims" [Douglass and Alavi]. Along the great trade routes of history, the exchange of religions, scientific ideas, people and products made their way to distant lands. With the new AP World History course, and improved text books, Islam is finally being recognized for its contribution to this worldwide cross-fertilization of cultures.

### Fires Rage in New Mexico



A special thanks to those who have asked where to send donations to help the many people who lost their homes as a result of the Los Alamos fire.

The New Mexico Educators' Federal Credit Union has set up a special bank account for donations. This money will help people rebuild their homes or relocate to another city. If you would like to make a donation, please make the check out to:

#### The Los Alamos Fire Relief Fund

It should be addressed to:

The New Mexico Educators' Federal Credit Union  
PO Box 8530  
Albuquerque, New Mexico 87198

For more information about the fund, you can contact them through their web site at [www.nmefcu.org](http://www.nmefcu.org)

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The rules for such transactions are based on the Qur'an, the traditions and practices of the Prophet and his companions and are laid out in the books of jurisprudence. Here, we want to introduce the reader to a few words used in the Qur'an.

1. **Ishtira.** Purchasing, Buying, Exchanging.

This word, in its various forms is used in the Qur'an about 25 times. The context is always otherworldly and spiritual. Exchanging the momentary comforts and conveniences at the expense of misguidance and ultimate loss in the hereafter. Typical examples are in Ayahs 174 and 175 of Surah 2.

174. "Those who conceal God's revelations in the Book, and purchase for them a miserable profit, they swallow into themselves naught but fire; God will not address them on the Day of Resurrection, nor purify them: grievous will be their penalty."

175. "They are the ones who buy error in place of guidance and torment in place of forgiveness. Ah! What boldness (they show) for Fire."

2. **Bai'.** Selling, buying from, (committing to a transaction)

This word, in its various forms appears in the Qur'an about 11 times. In some places, it refers to worldly trades but considers them less important than the real reason for our being.

Surah 2, Ayah 282 "...but take witnesses whenever ye make a commercial contract...". ("The commercial contract" is the translator's rendering for one form of the above word).

In Surah 14, Ayah 31, we read "Speak to my servants who have believed, that they establish regular prayers, and spend (in charity) out of the Sustenance we have given them, secretly and openly, before the coming of the Day in which there will be neither mutual bargaining nor befriending.

In one form, the word is used in extending and accepting fealty. As an example, the Prophet is told in Surah 60, Ayah 12 " O Prophet, when believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other

thing whatever with God, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to God for their forgiveness (of their sins): for God is Oft-Forgiving, Most Merciful."

3. **Tijarah.** Trade, Transaction, "commerce".

I placed the quotation marks on the word commerce, because Yusuf Ali, whose English translation I am using here, translates *tijarah* with this word in one place out of about 9 occurrences of *tijarah* or its variances in the Qur'an. Curiously, however, that place is Surah 35, Ayah 29 where the context is not commercial. He translates this Ayah, and Ayah 30 as follows. 29. " Those who rehearse the Book of God, establish regular Prayer, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a Commerce that will never fail." 30. " For He will pay them their meed, nay, He will give them (even) more of His Bounty; for He is Oft-Forgiving. Most Ready to appreciate (service)."

(Yes!, Yusuf Ali says "meed" which is the same as "reward".)

Even this most common of the words for trade, is used to draw out spiritual and ethical themes. Explicit use for trade however is used when emphasizing rules that are not generally observed. The very long Ayah 282 of Surah 2 talks about defining the terms and conditions of a long term deal, writing down the understanding and having witnesses who understand the deal and would remember in case their testimony is needed. A part of this Ayah was translated above. Some other pieces are given here. " O you who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties...Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is more just in the sight of God, more suitable

as evidence, and more convenient to prevent doubts among yourselves... and let neither scribe nor witness suffer harm, if ye do (such harm), it would be wickedness in you. So fear God; for it is God that teaches you. And God is well acquainted with all things"

Trade and commercial transactions are better for distribution of wealth than the use of brute force for the control of resources. Surah 4, Ayahs 29 and 30 say". 29. O ye who believe! Eat not up your property among yourselves in vanities; but let there be among you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful!" 30. " If any do that in rancor and injustice, soon shall We cast them into the Fire: and easy it is for God".

4. **Fulk.** The ships, trade and passenger boats.

This word is mentioned in the Qur'an more than 23 times. The word is used in the moral context of telling the story of a prophet or to remind humanity of the power and blessings of God. In Surah 2, Ayah 164, we read "Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the benefit of mankind;...(here) indeed are signs for a people that are wise".

Ayah 46, Surah 30 says "Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy, that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful".

In Surah 43, Ayah 12, we read "That He created pairs in all things, and has made for you ships and cattle on which ye ride". ( read the Ayahs 9 through 15 to get a flavor of the full context.)

5. **Kaal and Wazan.** Measuring and weighing. (in general, the process that requires comparing equals and equivalents that balances them)

The word *Wazan* and related variants

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are mentioned in the Qur'an about 23 times. The word Kaal is mentioned together with the above 6 times. Some examples are given below.

Surah 17, Ayah 35 "Give full measure when ye measure, and weigh with a balance that is straight; that is the most fitting and the most advantageous in the final determination" (Read Ayahs 23 through 40 to see the whole context).

Surah 83, Ayahs 1 through 3 "Woe to those that deal in fraud, those who, when they receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due".

Surah 55, Ayahs 7 through 9 read "And the firmament has He raised high, and He has set up the Balance (of Justice), in order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance"

6. **Saiyr.** To move, to set out, to travel. (A planet is called say-yarah.)

Traveling for a purpose, not just on a purposeless journey, is highly recommended. The emphasis is on learning about others and the fate of previous peoples and civilizations. What happened to all the great powers of the past? Why were they destroyed? The Qur'an tells us that they were destroyed by their own refusal to be God-conscious and just. But He wants us to see for ourselves and learn about them.

The above word, with its variations, appears about 26 times in the Qur'an. Most of these are in the formulation of "tell them to travel", or "why don't they travel?".

Surah 40, Ayah 82 tells us "Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength. Yet all that they accomplished was of no profit to them." Ayah 21 of the same Surah ends

with "... but God did call them to account for their sins, and none had they to defend against God."

Surah 22, Ayah 46 adds: "Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom, and their ears may thus learn to hear? Truly, it is not their eyes that are blind, but their Hearts which are in their breasts".

### Anti-Islamic Middle School Reader Wins Award!

A Muslim girl named Jehran speaking:

"I will not yet be sixteen. The man chosen for me is a general in his fifties. I will be his third wife. His is a traditional household. I will be forced to wear a black robe like my servant, and have my face covered by a solid veil with eye slits. I will not be permitted to leave my house. I will not be allowed books to read or television to watch or a radio to listen to ... It is living death ... My money would be his, and I would never be permitted to touch it. I would obey my husband always, no matter how painful or cruel or wrong. I would have no purpose except to give birth to sons. If I had a daughter, he would punish me and quickly get me pregnant again."

"Girls who disobey their fathers and brothers are criminals. And criminals in Islamic countries pay with their lives. So if Jehran disobeyed her brother, he would not yell at her. He would execute her."

"Islam. You thought that religion was a pact between you and God, but it wasn't ... Men who hated women. Men who wanted women literally locked in their clothes and their homes." "In marriage, Jehran would dress like a vampire."

"What country are you from, Mohammed?" she asked. "Palestine." (said Mohammed) "That's not a country...It's Israel. It's been Israel since before my father was born...Is Mohammed a Palestinian who would throw a bomb?"

Had enough? These are quotes from a middle school reader that is being targeted to young students in American schools. Its back cover carries the statement: "This edition is only available for distribution through the school market." When one reads further, it seems as though the author, Carolyn Cooney, made a "hit list" of negative stereo-types about Islam, and made a grand effort to fit every one of them into one novel! The title of the book is "The Terrorist", and, sad to say, the publisher is **Scholastic Books**—a company that claims to be working toward the education of our students.

In a letter to Scholastic President Richard Robinson, The Council on American Islamic Relations asked that the book be recalled because it is "targeted at a captive audience of impressionable middle school students" who, unlike adult readers, do not have a choice in what they read and absorb. Scholastic responded by noting that this is an award winning book, and stated that "We believe the book represents a contribution to the dialogue about commonly held attitudes and preconceived notions". They then indicated that they have no intention of taking it off the market.

A Muslim 7th grader from Maryland commented "It hurt my feelings and I was upset and scared what people will think after reading about these stereotypes."

Please help the efforts to get this offensive and inaccurate book out of your schools and off the market. It was obviously written to increase fear and hatred toward Muslims! You can contact Scholastic by telephone at 212-343-6100 or contact Judy Corman at [JCorman@Scholastic.com](mailto:JCorman@Scholastic.com).

# Alumni News

**Do you have any exciting news to share?? Let us know at [kdalavi@cybermesa.com](mailto:kdalavi@cybermesa.com)**

Congratulations to Nancy Guenther (97) who is now Director of K-12 Social Studies for Braintree, Massachusetts. She declared happily that she loves her new job.

Rebecca Hansen, (94) is enjoying studying in England this year, and Patricia Anduss (96) is off to Ghana and Guinea this summer on another Fulbright grant.

Three of our alumni will be traveling together to Syria this summer! Keith Dauer, Sandra Senior-Dauer (96) and Elaine Denslow (98) will be participating in the “Teach Syria” program which will take them to various sites that they’ll be studying.

Phyllis Parker (99) showed up in her Lexington, Virginia school one day dressed in a chador (a black cloth that covers everything except the face and hands). Much to her students’ surprise, she still turned out to be the same person underneath that fabric.—A good lesson to be learned.

Joan Brodsky-Schur (98) took a year of sabbatical during which she joined nine other teachers from across the U.S. on a project at the National Archives. By the time they were done, they had created 40 document –based lessons which are now on line at [www.nara.gov/education/cc](http://www.nara.gov/education/cc). Joan also wrote a curriculum guide for teaching the Irish Famine to 6th—8th grades.

Mary Atkins (98) became Queen for a Day at her school in Poughkeepsie, New York. She hosted a banquet called “Food and Conversation Through the Ages” at her “palace” (the school library). Attendees included a broad array of historical figures and world renowned philosophers.

## Calendar of Events

### Dar al Islam Teachers’ Institutes

Abiquiu, New Mexico  
(July 9-22)  
(July 30—August 12)



### World History Association Ninth Annual International Conference *“World History as a Research Field”*

Boston, Massachusetts  
(June 22-25)



### AP World History Training Institutes

Several times and places across the U.S.  
Check out the WHA web site for details.  
[www.whc.neu.edu/wha](http://www.whc.neu.edu/wha)



### Summer Teacher Workshop on The Maghreb

University of Utah Middle East Center  
(June 13-14)  
For dates and info: Linda Adams  
(801) 581-6181



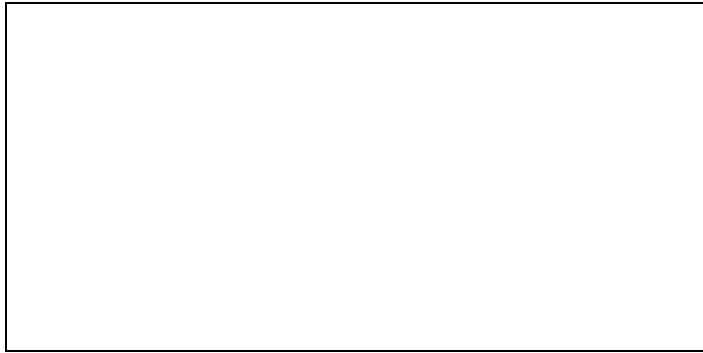
### Summer Teacher Workshop on Behind the Headlines (focus on Russia, Eastern Europe and Central Asia)

Harvard University  
(June 26-28)  
For more info: Carol Shedd  
(617) 495-4078



### Summer Teacher Workshop on Approaches to Teaching the Middle East

Georgetown University  
(July 10-14)  
For more info: Zeina Seikaly  
(202) 687-6178



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## Surfing the Web

Discovering Sites to visit in the Classroom

*Using Maps to Teach About History*



If your students want to follow the footsteps of Ibn Battuta, the 14th century Moroccan scholar and Qadi (Islamic judge) they can depart from Tangier when ever they're ready. The web site at [http://www.sfusd.k12.ca.us/schwww.sch618/Islam/nbLinks/Ibn\\_Battuta\\_map\\_sites.html/](http://www.sfusd.k12.ca.us/schwww.sch618/Islam/nbLinks/Ibn_Battuta_map_sites.html/) enables your students to dodge such dangers as the plague, angry relatives and a ruler who wants Battuta's head. Connecting to links that show maps and photographs of the sites visited by this wandering Muslim, students can send home post cards from Cairo, Damascus, Persia, Central Asia, India, China and Sri-Lanka. They can view a mosque in Tunisia, check out the weather in Morocco, or get a tour of an Islamic school that was built in Jerusalem in 1328 and is still as beautiful as ever. For the final step of their journey, they take a trip to the moon, where they visit a crater that bears the name of Ibn Battuta.

Majorca, Spain was the site of the famous Catalan Atlas, - a book of maps that still delights viewers with its detailed paintings such as "The People of Gog and Magog Following Their Monarch, Carrying the Flag of the Devil". One of the most famous paintings is that of Mansa Musa, the 14th century Muslim African ruler. Seated on a grand throne, Mansa Musa holds out a round nugget of solid gold. Approaching him from the west is an Arab trader on a camel, anxious to do business with one of the wealthiest rulers in the world at that time. Click on the buttons to see other maps with titles such as "Egypt, the Mediterranean and the Near East", "Central Asia and India", "Southeast Asia and China" and "A Caravan Crossing the Silk Road". [http://www.bnf.fr/enluminures/texte/manuscrit/aman6/i8\\_000dd.htm](http://www.bnf.fr/enluminures/texte/manuscrit/aman6/i8_000dd.htm)

Visit [http://www.fordham.edu/halsall/med/leo\\_afri.html](http://www.fordham.edu/halsall/med/leo_afri.html) to learn about Leo Africanus, a 16th century Muslim traveler who was kidnapped and given as a gift to Pope Leo X. Follow his travels through links to maps and other sites.