

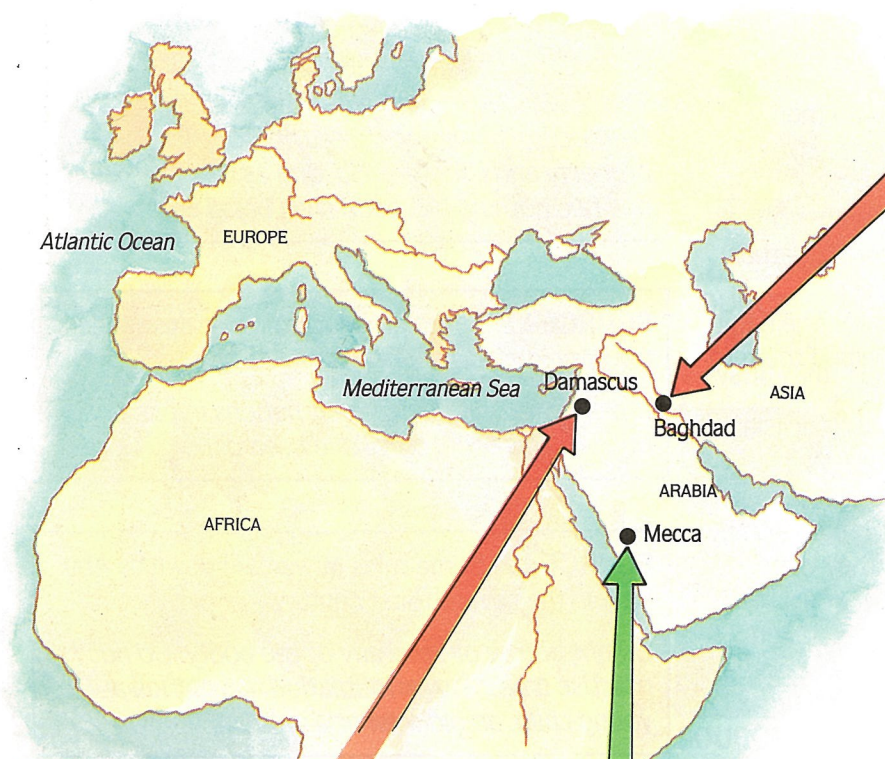
# What was life like in an Islamic city?

## Where should the capital city be?

AT FIRST, the expanding Arab Empire was ruled from Medinah. But in 661/40 the UMMAYYAD family took control and made Damascus the capital. Almost a hundred years later, in the 740s/120s, the ABBASSIDS defeated the Umayyads in a civil war. Should they have a different city as their capital?

1. You must advise the CALIPH on where to have the capital city. Source 1 shows three possible sites. Which of these sites would you choose, and why?

▼ **SOURCE 1** Cities in the Islamic Empire



### Baghdad

- At the moment only a village, but ready for development or planning an entirely new city
- Fertile area, because of the annual flooding from the Tigris and Euphrates rivers
- Rivers also provide trade links with the east and west of the Empire
- Good water supply to town from these rivers.

Your teacher will tell you which city the Caliph chose, and why.

### Damascus

- The base of the Umayyad family – who have just lost power in a civil war
- Has a magnificent and large MOSQUE
- Ex-capital of Syria, and an important city of the BYZANTINE Empire
- Has been an important city for 3000 years
- In a fertile farming area
- Well established capital with lots of expert government officials.

### Mecca

- The most holy city of Islam
- The birthplace of Muhammad\*
- In a safe place if the frontiers of the Empire were ever attacked
- In a desert – all food needs importing
- Could only support a small population.

## An Islamic city

Source 2 shows an Islamic city, Ankara in Turkey. As you can see it is very different from cities in the Roman Empire and in medieval England.

It is surprising how much you can find out about Islamic cities by looking at just one picture. Source 2 was painted in the eighteenth/twelfth century. (There are very few pictures of earlier cities.) We need to look at more evidence to find out if this was typical, and to try to reconstruct what an earlier Islamic city would have looked like. Were earlier cities such as Baghdad anything like this?

1. It is important to ask good questions about the topic you are studying. Write down five things you want to know about Islamic cities.

▼ **SOURCE 2** The Islamic city of Ankara, about 1000 years after Muhammad\*

1. Trace the outline of Source 2 into your book. Then find the following, add them to your drawing and label them:
  - the MOSQUE, with its tower and dome
  - the merchants' booths (shops)
  - the inside of a house (what do you think the people in this house are doing?)
  - a jeweller weighing his precious stones
  - a family scene – people cooking, smoking and weaving
  - shearing sheep
  - a camel caravan setting off.
2. Describe the buildings and shops. What is being sold? Are the shops different from shops in medieval England?
3. Describe what the people are wearing. Are men and women dressed differently?
4. What other things do the people seem to be doing?

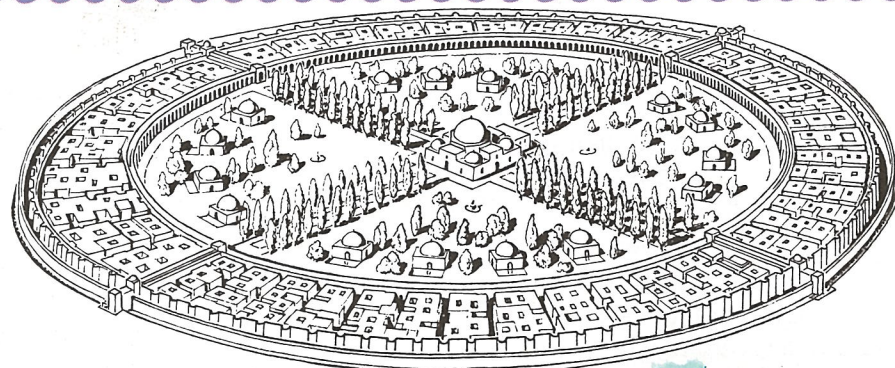


## WHAT WAS LIFE LIKE IN AN ISLAMIC CITY?

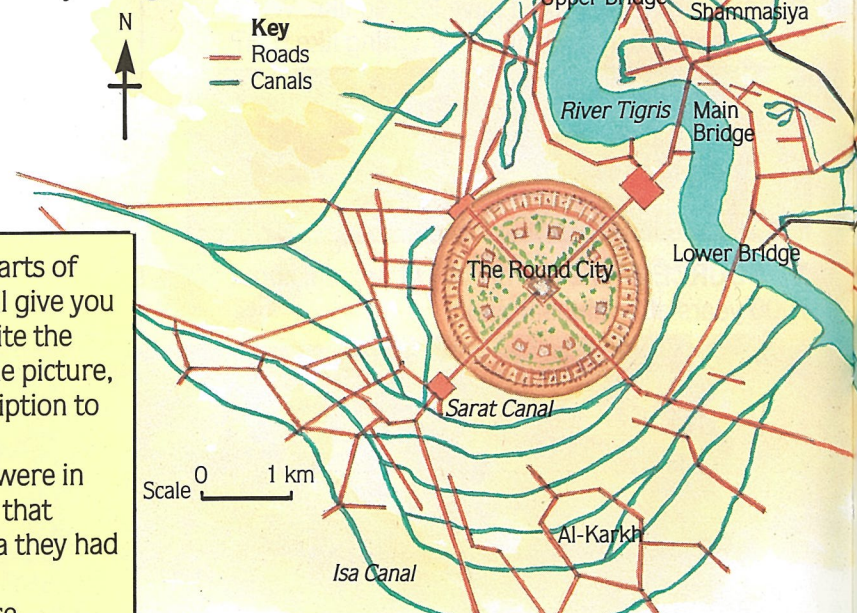
### What did the new capital look like?

The caliphs chose Baghdad as their capital. They built it as a round city. To the Muslims, a circle meant unity and power. Nothing remains of this original city, but many people visited it and wrote about it. From their descriptions it is possible to reconstruct what the city looked like (see Source 3).

Baghdad grew very quickly. It was founded in 762/144, and by 814/198 it was the world's largest city!



**SOURCE 3** Reconstruction of the Round City at Baghdad



**SOURCE 4** Map of Baghdad in 814/198

- Below are descriptions of different parts of the city of Baghdad. Your teacher will give you a copy of the picture in Source 3. Write the descriptions around the outside of the picture, then draw an arrow from each description to the correct part of the city.

- The royal palace and the mosque were in the middle. The palace was placed so that when Muslims prayed towards Mecca they had to bow to the Caliph's palace as well.
- Open spaces surrounded the palace.
- The palace was protected by circular walls which separated the palace and its grounds from the rest of the city.
- The city had four main gates. Over each of these gates was a gatehouse. When the Caliph made a speech to the people, he spoke from the roof of the gatehouse. Each gate had a guard of 1000 men.
- Areas of the city could easily be sealed off in case of riots or other disturbances.
- The whole of the Round City was surrounded by a dry moat, another wall and a ditch on the outside. Soldiers could be assembled in the moat in times of danger.

- What do you think was the main aim of the person who designed Baghdad: to allow the Caliph to mix freely with the people or to make sure the Caliph was safe from attack?

- Compare Source 4 with Source 3. Describe how Baghdad has grown. Your teacher will give you a worksheet which explores why Baghdad grew so quickly.

### Life in Baghdad

Although it was founded by the Arab Muslims, Baghdad quickly became an international centre. People from Turkey, Persia, India and all over the Islamic world came there. The city mixed together elements of many different cultures.

What life was like in Baghdad, or any Islamic city, depended on who you were. In particular, it depended on whether you were rich or poor.

You have seen that the Caliph had his court in Baghdad. You have also seen that Baghdad was a major trading centre. Many MERCHANTS lived there. But Baghdad also had vast numbers of poor people.

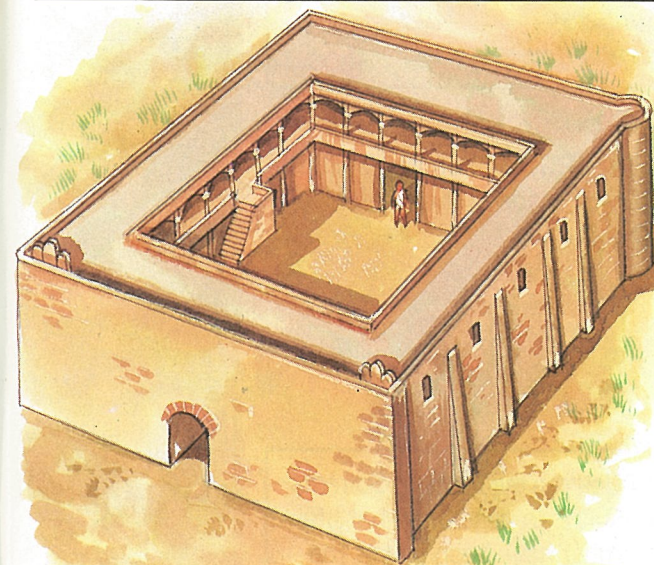
**SOURCE 5** Two eighth/second-century proverbs about buying a house in Baghdad

- The neighbour is the first consideration, the house is the next.*
- 2000 dinars [gold coins] for the house. And another 2000 for the neighbourhood.*

**SOURCE 6** From a description of ninth/third-century Baghdad

- Areas where the poor lived: *Auatin al-Kilab, Nahr Adanj*  
Areas where the rich lived: *Zhir, Shammasiya, Mamuniya*

- Do Sources 5 and 6 suggest that rich and poor people lived together in the same parts of Baghdad?
- Describe three differences between the houses of the rich and the poor in Sources 7 and 8. Are there any similarities?



**SOURCE 7** A rich person's house

Rich people's houses had a courtyard in the centre. The rooms would be around the courtyard. The number of rooms depended on how rich the owner was. Very rich people had large fountains in the courtyard. Some houses had a garden, too. In the crowded cities a garden was almost as expensive as the house itself.

Most houses did not look very grand from the outside. People did not want the authorities to know how rich they were, because they didn't want to pay much tax.

Inside the house, the family (wives, children, servants and slaves) led a very private life. Most of the windows faced the inside, overlooking the courtyard. Windows facing the outside often had screens over them, so that the women could look out without being seen.

The rooms were divided into different sections by curtains. Floors were covered by rugs and carpets, but there was not much furniture – perhaps a few chairs and a couch. Rich people's houses had plenty of books for the children, who were often educated at home.

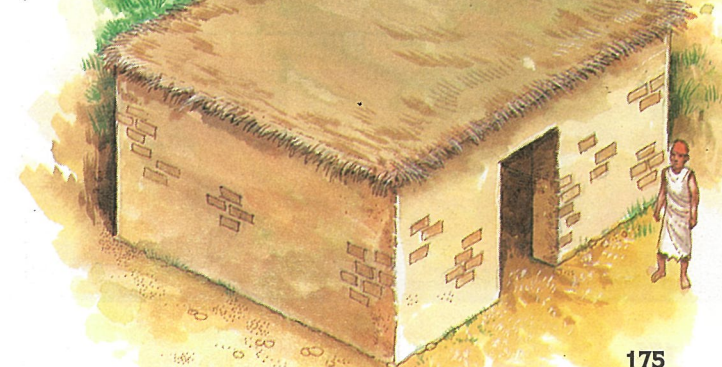
Meals were important events. The men would gather around large trays covered with bread, meat and fruit. The women and children ate separately. The food was cooked outside. Very few Islamic houses had kitchens. They didn't have bathrooms, either, although most houses had a toilet.

Most of the cooking and cleaning was done by the slaves. Slaves were often people who had been captured in war, or were the children of slaves. They had some rights – they had to be looked after and fed, and cared for when they were old.

To keep the occupants cool, houses would have a funnel to direct any wind down into the house. Some of the rich in Baghdad could pay for large blocks of ice to be placed in the roof – then a servant fanned it to blow the cold air into the house. This ice had to be transported hundreds of miles from the mountains of Syria or Iraq. In hot weather, people would often sleep on the roof of the house.

The poor could not normally afford even the cheapest rents inside the city. They built their own mud shelters or small houses on the edges of it (see Source 8).

**SOURCE 8** A poor person's house



**Life at court**

Many of the people of Baghdad worked for the Caliph, including thousands of soldiers. Most of them were mercenaries who came from Turkey. The soldiers kept tight security around the Caliph, who lived in great luxury.



**SOURCE 9** The bath-house attached to the Caliph's palace in Baghdad in the eighth/second century. The Caliph is seated in the centre having a haircut. (The painting was made in 1528/935)

1. How is the water being drawn up?
2. What else is happening apart from the haircut?

**SOURCE 10** A small extract from a list of the Caliph's belongings in 809/193. It took four months just to make the list

- 4000 embroidered robes
- 4000 silk cloaks
- 2000 pairs of trousers
- 4000 turbans
- 500,000 gold coins
- 5000 cushions
- 1000 washbasins
- 300 stoves
- 4000 pairs of socks
- 1000 Armenian carpets

**SOURCE 11** Some of the servants employed at the court in Baghdad

- Cheetah keepers
- Dog keepers
- Falconers
- Archers
- Runners
- Elephant keepers

**SOURCE 12** Court activities. A carving made in the twelfth/sixth century

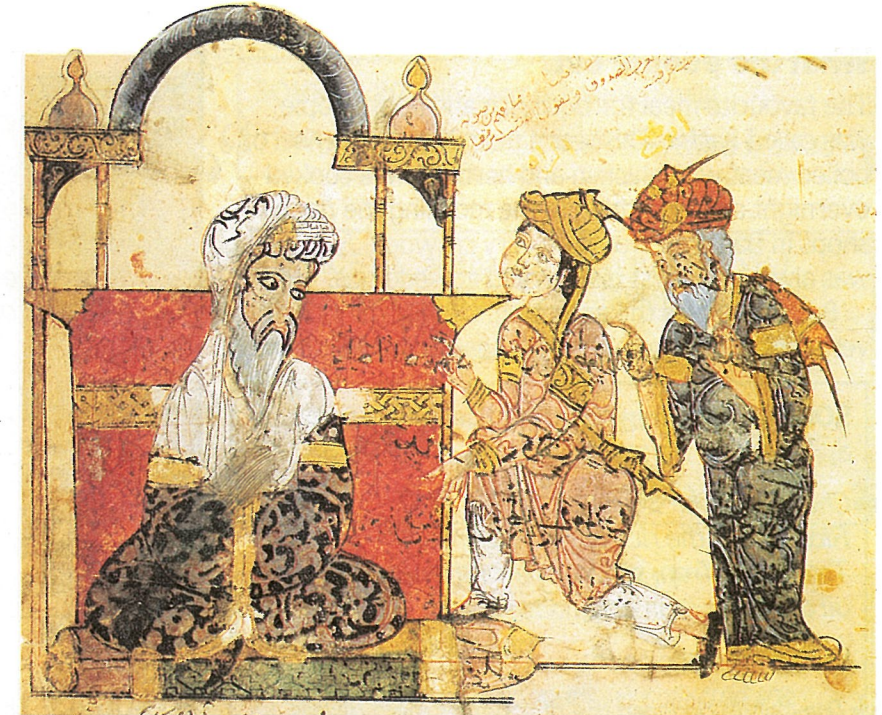
3. Use the evidence in Sources 9–12 to describe what life must have been like at the court.



**How did people dress?**

All men wore turbans. The wealthy owned several, often highly decorated. The poor used simple strips of cloth. In the early years of Islam the main difference between men's and women's dress was that women did not wear the turban. But from about 100 years after Muhammad's\* death the ABBASSID rulers in Baghdad began to force women to wear veils.

The length and colour of your robe showed your status in society. The more important you were, the longer your robe was. To wear black was a sign that you were in the service of the Caliph.



**SOURCE 13**

**SOURCE 14**



1. Look at Sources 13 and 14. One shows farmworkers and the other shows a father and daughter before a Qadi (a judge). Which is which? Give as many reasons as you can to support your answer.
2. The father and daughter are dressed in a very similar way.
  - a) How does this conflict with the information given above?
  - b) Can you explain why there might be these differences?
3. How do you think the Caliph's clothes were different from the farmworkers' clothes? Do you think there were any similarities?



## WHAT WAS LIFE LIKE IN AN ISLAMIC CITY?

### What did people eat?

The favourite meal for both rich and poor people was called *harisa*. This was a tasty but cheap meal of boiled meat with chicken and herbs. It was cooked overnight and first thing in the morning the *harisa* shops in Baghdad would be very crowded. *Harisa* was always the first dish served at weddings.

But *harisa* was the exception. Usually the rich ate very differently from the poor, as Source 15 shows.

**SOURCE 15** From ninth/third-century records

a) Dinner for a poor family

“Cheap meat or small fish  
Rice bread [the rich ate wheat bread]  
Treacle, saffron, pickle, olive and vinegar, dates or oil cakes.”

b) Dinner at the court

“The Caliph ordered the number of main dishes prepared for each meal to be reduced to twelve, and the number of sweets to thirty.”

1. Look at Source 14 on the previous page. The farmworkers are being brought their midday meal. What are they going to eat?

### Making a living

In the countryside around Baghdad most people were farmers. But in an Islamic city, just as in modern cities, there were many ways for both men and women to make a living. Keeping the cities going called for a wide range of skills, as you can see in Sources 16–22.

► **SOURCE 16** Gold coin (dinar) from eighth/second-century Baghdad, showing a transport worker leading a camel



### SOURCE 17

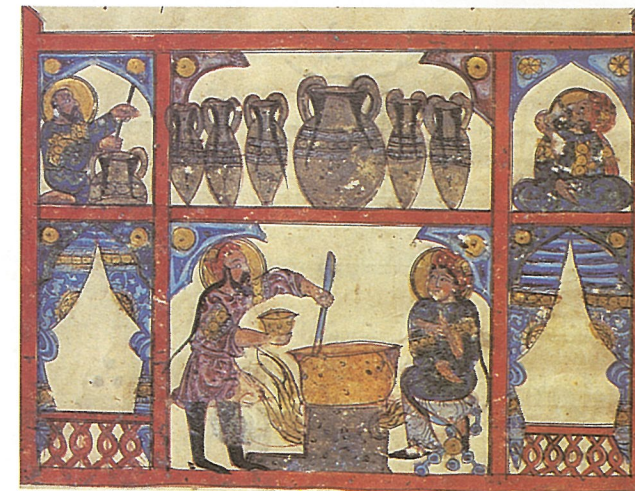
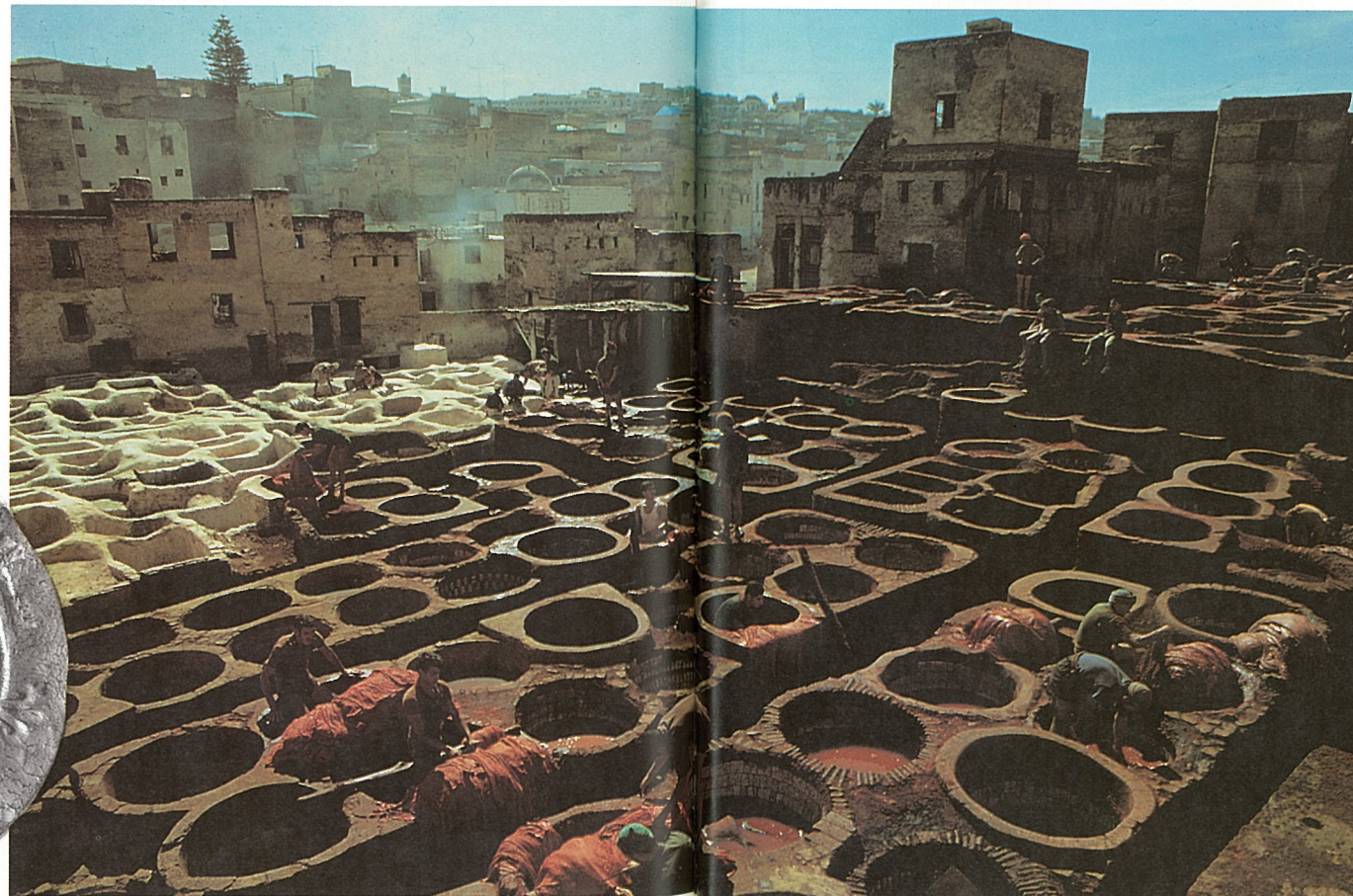
a) Street names in Baghdad's Round City

“The Street of the Women  
The Street of the Dungeon  
The Street of the Water-carriers  
The Street of the Police  
The Street of the Guards”

b) Names in the suburbs

“Bridge of the Oil-merchants  
Soap-boilers' Quarter  
Road of the Painter  
Canal-diggers' Quarter  
The Place of the Tanners  
The Cookmen's Quarter”

▼ **SOURCE 18** Tanning leather in modern Morocco, using exactly the same technology as 1000 years earlier in Baghdad. Tanning was a job done by poor people. The industry created many unpleasant smells and by-products



**SOURCE 19** A chemist's shop in Baghdad in the fourteenth/eighth century

**SOURCE 20** City laws in Islamic Spain

“The contractor of hotels should not be a woman”

**SOURCE 21** Al Khatib's *History of Baghdad* includes biographies of 29 influential women

“Twelve taught leading male scholars of the time.  
■ All of them were highly educated.  
■ Some were poets.  
■ Many were religious teachers or saints.”

**SOURCE 22** Jobs mentioned in ninth/third-century records for Iraq

“In Basra there were people who collected the waste (human sewage) from the privies and dried it in the sun to sell in the markets as fuel.  
Water-carriers would use donkeys or their own backs to carry water to houses, shops, baths, mosques and public fountains.  
Other jobs: mosque attendants, carpet and cloth weavers, brick-makers, market stall holders, dock-workers, Quran readers, straw-merchants, butchers...”

### Activity

Baghdad is straining at the seams. The Caliph has called on everyone to prove that their job is essential to the working of the city.

Choose one of the jobs listed below and in a class debate argue why your job keeps the city going.

- a dock-worker
- a water-carrier
- a palace guard
- a privy cleaner
- a mosque attendant
- a market stall holder.

1. What evidence can you collect from pages 172–179 about the life and work of women in Islamic cities?

# How important were trade and travel?

AS YOU have seen in Units A and B, both the Romans and people in medieval England were great travellers. How about the Muslims?

For 500 years, from 750/132, the Muslims were the world's leading traders. Islam had spread to many countries. The original Islamic Empire, with its capital in Baghdad, had split up. There were several separate Islamic empires, with their own big cities and their own rulers.

As you can see from Source 6 opposite, a network of many trade routes had built up around the Islamic world. The Muslims were able to supply their cities with goods from all over the world.

**SOURCE 1** A ninth/third-century guide to imports to Baghdad

From India: tigers, elephants, rubies, sandalwood and coconuts.

From China: spices, silk, porcelain, paper, ink, spirited horses, saddles and rhubarb.

From the Byzantines: silver and gold vessels, coins, medicines, cloth, slave-girls, experts in water engineering and farming.

From Arabia: horses, pedigree she-camels, tanned hides.

From North Africa: leopards and black falcons.

From the Yemen: cloaks, giraffes, breastplates, indigo.

From Egypt: donkeys, fine cloth.

From Central Asia: slaves, armour, helmets, grapes, sugarcane.

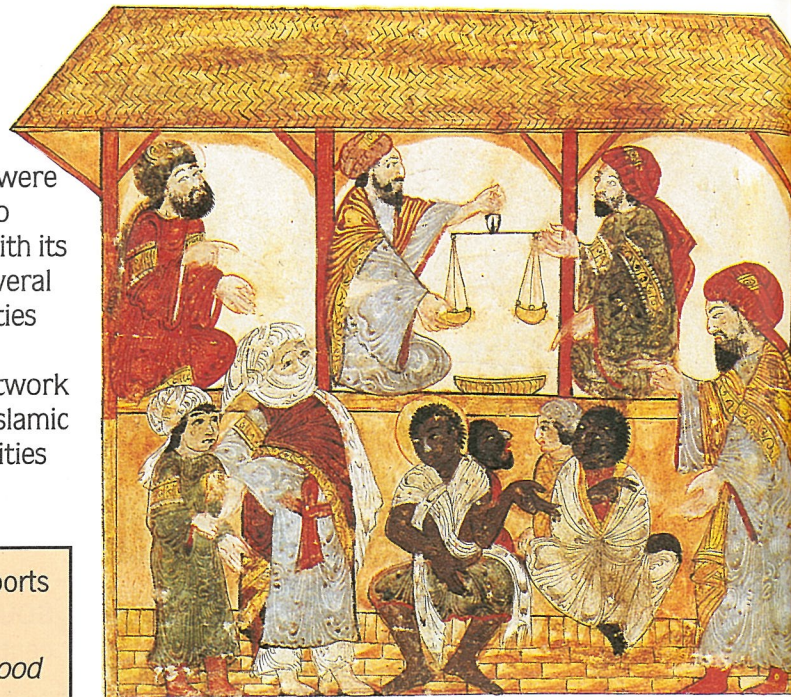
From Persia: plums, soft woollen coats, honey, fruit drinks, glass.

Because it was a trading centre, Baghdad had many specialised markets. Here are some of them:

- fruit markets – one of them known as the Melon House

- poultry market
- flower market
- goldsmiths' market
- sheep markets
- booksellers' market
- market for Chinese goods
- market for hunting equipment.

Shops and markets became such an important part of life in Islamic cities that rules were made to make sure business was run fairly (see Source 3).



**SOURCE 2** Slave market in Yemen (from a thirteenth/seventh-century manuscript)

1. Look at Source 2. Find the slaves, one customer choosing a slave to buy and another customer paying.

**SOURCE 3** Market regulations in Islamic Spain

Shopkeepers are forbidden to reserve places in the forecourt of the great mosque. Instead, whoever comes first should take his place.

The market inspector must arrange the crafts in order, putting like with like.

The baking of bread must be supervised. Often the bakers take a small quantity of good dough and use it to cover up the front of the bread, which is made from bad flour.

The shopkeepers' weights for weighing food should always be inspected.

2. Look at Source 3. With a partner, choose one rule and decide why it might help the market to run fairly.

**Key**

- Desert routes: 30km per day
- Land routes: 40km per day
- Sea routes: 150km per day
- The Islamic world

3. Look at Source 4.
  - a) Describe this form of transport in as much detail as you can.
  - b) This form of transport did not change for centuries. Do you think this was because the Muslims were reluctant to use new methods or for other reasons?
4. Sources 4 and 5 show two different types of travel. For four of the trade routes shown on Source 6, say which type of travel would be used and which of the goods in Source 1 would be transported.

**SOURCE 4** A thirteenth/seventh-century dish from Iran



**SOURCE 5** A book illustration from the thirteenth/seventh century

## Activity

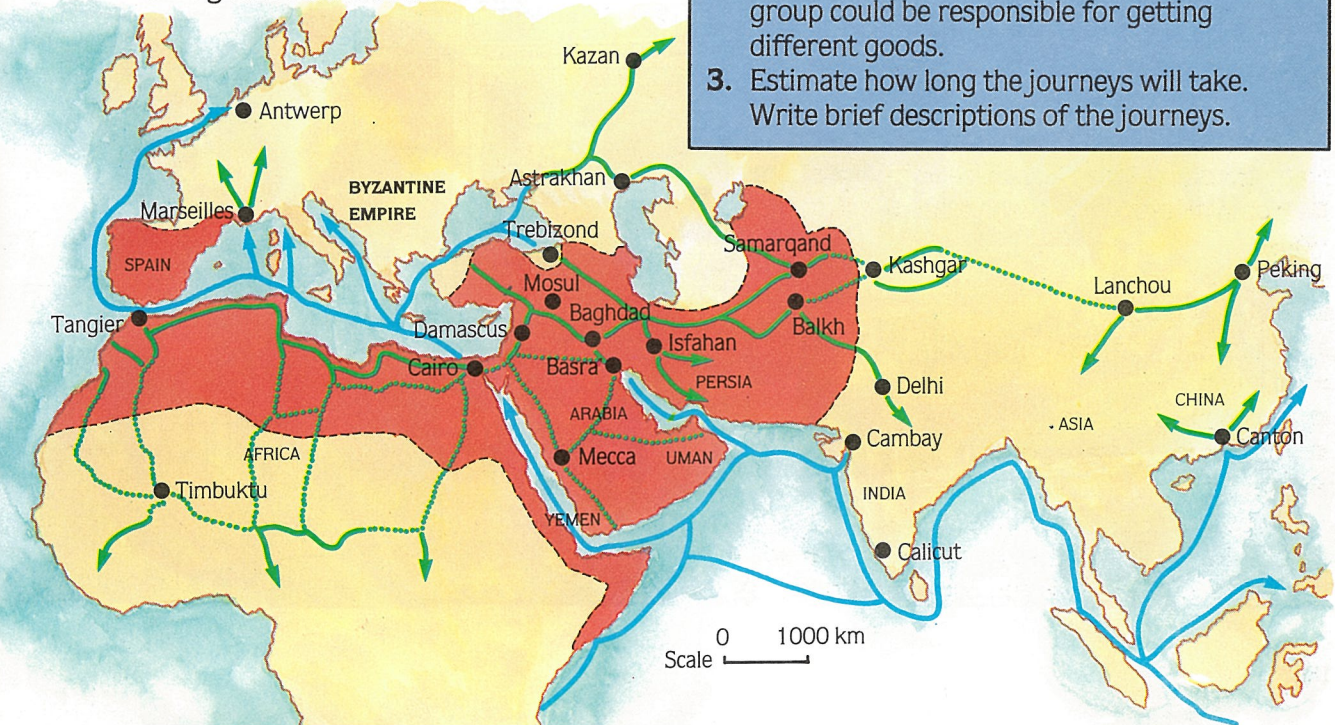
Divide into groups. Each group has to organise either:

- kitchen and food supplies for the Caliph to give a banquet for a visitor he wants to impress
- supplies for a new division of the army – an élite bodyguard for the Caliph

Your teacher will give you a copy of Source 6, which shows you the distances between Baghdad and the different places the goods come from.

1. Decide which supplies you need and where you need to go to get them.
2. Plan the routes. Different people in your group could be responsible for getting different goods.
3. Estimate how long the journeys will take. Write brief descriptions of the journeys.

**SOURCE 6** Baghdad's trade routes



## HOW IMPORTANT WERE TRADE AND TRAVEL?

### Stopping at a caravanserai

Trade routes criss-crossed the whole of the Islamic world. Along the routes – about one day's journey from each other – were hostels called caravanserais. These provided food and somewhere to sleep for weary travellers. Many Muslim rulers let people use them free of charge. Hospitality was very important to Muslims, and still is today.

The travellers entered the caravanserai through a gatehouse into a large courtyard. Here they unloaded all their goods from the camels and locked them away in storerooms. The camels were taken off to the stables. The stables could only be approached through a narrow passage, which was heavily guarded. The MERCHANTS' business, and even their lives, depended on the camels, so they had to be well protected.

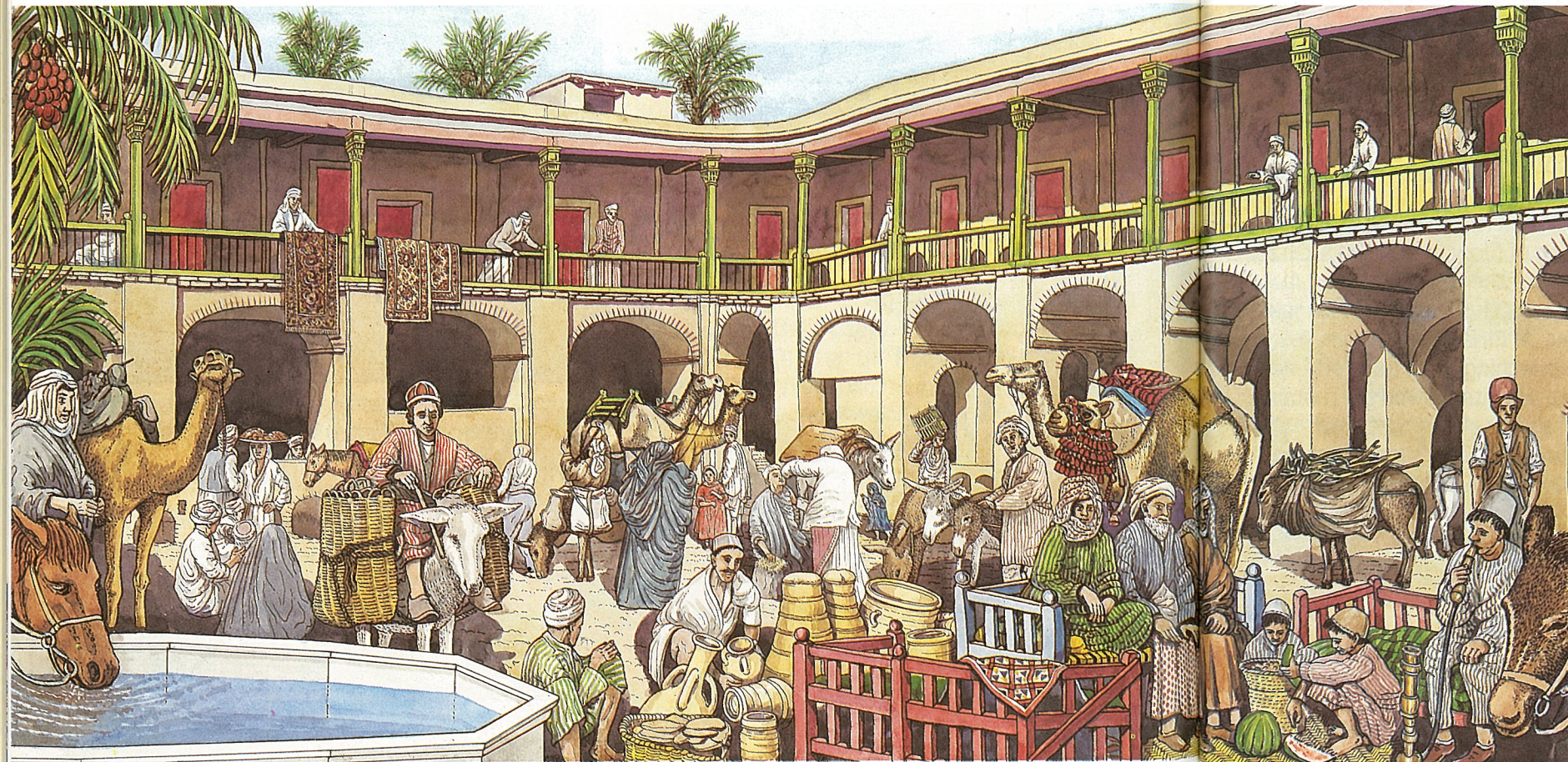
As you can see from Source 7, the courtyard would be alive with activity. You can also see where the travellers slept on the upper floor. They brought their own bedding with them. The rich had private rooms, but most people slept in dormitories. The caravanserai also had bathrooms and lavatories.

After settling in, the travellers would pray in the mosque. Sometimes, the flat roofs of the buildings were used for prayer. Afterwards, the merchants would go to the coffee shop. Here they exchanged stories about their journeys.

Some of the caravanserais were in towns. There would be markets in the town, and the merchants would sell some of their goods to the townspeople before moving on.

1. Source 7 shows many different merchants. You are one of them. Tell the story of your journey to the caravanserai. What are you transporting? Describe what it is like at the caravanserai.

**SOURCE 7** Reconstruction of a caravanserai



### The Haj

Trade was not the only reason why Muslims travelled so much. Muhammad\* had said that every Muslim man and woman should make the PILGRIMAGE (or Haj) to Mecca once in a lifetime. Both powerful and ordinary people did so. Some of them journeyed to Mecca many times. Some pilgrims had to travel thousands of miles overland to get to Mecca.

Some rich pilgrims would carry many treasures and goods to give away along the way. Governments around the Islamic world organised official caravans which were protected from bandits by soldiers. Hundreds of caravanserais sprang up along the pilgrim routes to Mecca. They were paid for by gifts from rich Muslims.



**SOURCE 8** A pilgrim caravan in the thirteenth/seventh century

**SOURCE 10** Description of the famous pilgrimage made by Jamila bint Nasir in 977/366

“Jamila brought with her, loaded on camels, fresh green vegetables contained in earthenware crocks. She brought 500 horses and camels for disabled pilgrims to ride on. She gave 10,000 dinars to the Kaabah. She freed 300 slaves and 200 slave-girls. She provided 50,000 fine robes for the ordinary people in Mecca.”

**SOURCE 9** A fourteenth/eighth-century pilgrim describes his travels through Egypt towards Mecca

“The governor of the city came to meet us. Seeing my clothes all soiled by the rain, he gave orders that they should be washed at his house, and in place of my old worn turban sent me one of fine Syrian cloth. Into this he had tied two gold dinars. This was the first alms I received on my journey.”

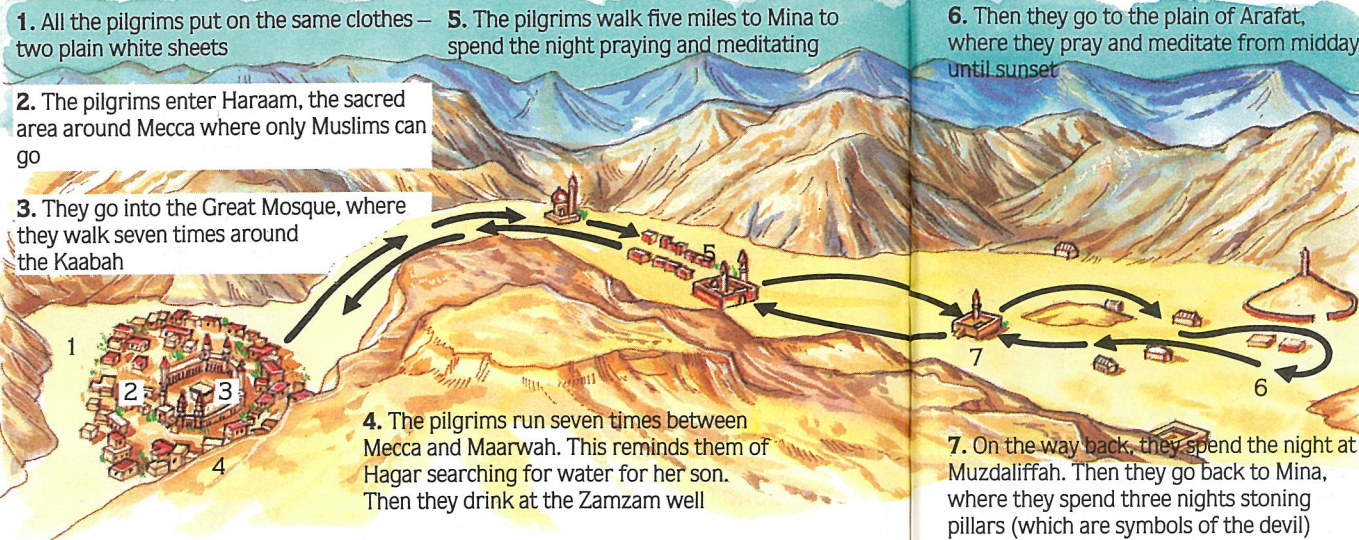
1. Look at Source 8. Why are there musicians with the pilgrims?
2. In what ways were pilgrims helped on their journey to Mecca?
3. How did pilgrims help others?

## HOW IMPORTANT WERE TRADE AND TRAVEL?

**SOURCE 11** Ibn Battuta, a fourteenth/eighth-century Muslim traveller, describes what happened on two of the many pilgrimages he made to Mecca

“[1325] ... At the place where the prophet had put on the pilgrim dress I divested myself of my clothes, bathed and put on the pilgrim's garment ... [1326] ... my illness had made me weak, and I had to make the circuit of the Kaabah and the visits to Saafa and Maarwah riding on the amir's horse. We then camped at Mina.

1. Compare Sources 11 and 12. Do pilgrims today still do the same things as pilgrims in the fourteenth/eighth century?



**SOURCE 12** A modern chart showing the rituals performed by pilgrims today

▼ **SOURCE 13** One of Al Idrisi's maps of the world, made in 1154/549

### A Muslim map of the world

With so many Muslims on the move, on pilgrimages or trading journeys, their knowledge of the world increased a great deal. Travellers needed maps, and Islamic scholars began to gather this knowledge together. They produced some of the most advanced and detailed maps and geography books there had ever been.

When Roger II, the Christian King of Sicily, needed an accurate map of the world, he asked Al Idrisi, a Muslim scholar, to make one. Al Idrisi spent sixteen years researching what the world was like. He interviewed the captains of almost all the boats that docked at Sicily's main ports, to find out what they knew. The atlas he produced was probably the most accurate of its time.

► **SOURCE 14** Modern version of one of Al Idrisi's maps



**SOURCE 15** From Al Idrisi's *Book of Roger*

“[Britain] is set in the Sea of Darkness.

*It is a considerable island, whose shape is that of the head of an ostrich, and where there are flourishing towns, high mountains, great rivers and plains.*

*This country is most fertile; its inhabitants are brave and active. But it is in the grip of endless winter.*

1. Compare Sources 13 and 14 with Source 2 on page 194. Is Al Idrisi's map a more accurate map of the world?
2. Is there information in Source 14 or Source 15 which is still not very accurate?
3. How did Al Idrisi gather his information?
4. From the evidence in Sources 13–15, what areas of the world had not been explored in detail by the people Al Idrisi spoke to?
5. Many maps produced up to 200 or 300 years later were not as accurate as Al Idrisi's map. Why do you think the makers of these maps did not learn from his knowledge?

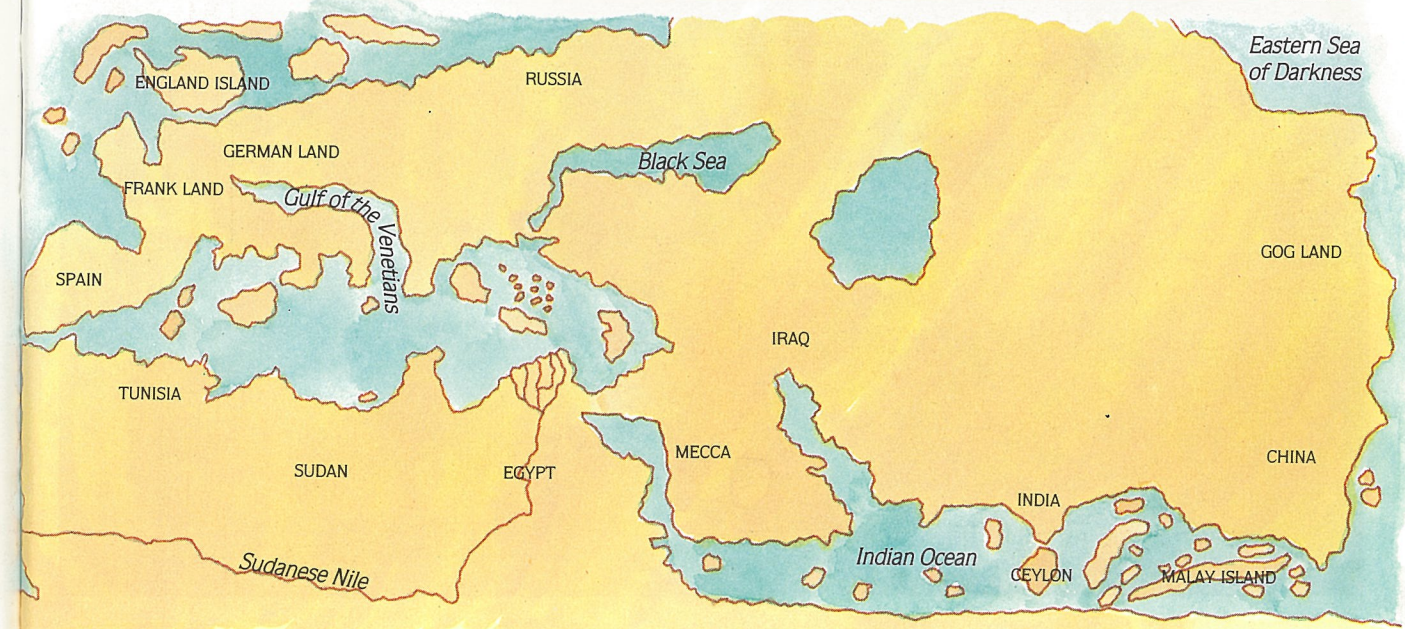
### Activity

Look at the following points.

- Relationships between different Islamic countries were not always warm. Many Islamic rulers were worried about spies entering their countries. Border security was tight.
- Sometimes people travelled abroad to escape paying taxes.
- In many areas peasants were moving to the cities, leaving less people to grow food for the bigger population in the cities.
- The pilgrimage and trade led to a massive increase in travel.

You are an adviser to a Muslim ruler. You are worried about the large numbers of people travelling through your country. Using all the material on pages 180–185:

1. Write down for your master a list of the advantages and the disadvantages of allowing people to travel.
2. Draw up for him a set of six rules which travellers will have to obey. Use a whole page for these and illustrate the page with travel scenes.



# Were Muslims healthy?

AS THE Muslim Empire grew, the caliphs gathered a huge collection of Greek books on medicine. The Greeks had made many discoveries in medicine. Their books, although written hundreds of years earlier, were still the most advanced.

Many of these books were kept at Baghdad and were translated into Arabic. If this hadn't happened, many books would have been lost forever.

Muslim scholars studied these ancient books very carefully and wrote their own medicine textbooks. Some of those were still being used in Western Europe 800 years later.

Historians disagree about whether the Muslim religion encouraged new discoveries in medicine.

Lists A and B show some of the arguments they have put forward. Let's see if the evidence can help us find out why there are these different views.

## LIST A

- The Muslim religion taught that the sick should be looked after and hospitals should be built for them.
- The Muslim religion taught that people should keep themselves clean.
- Muslims improved drugs and medicines.
- Muslim doctors made new discoveries about disease and the human body.

## LIST B

- The Muslim religion did not allow doctors to cut up human bodies, so they did not find out very much new about the human body. They believed what they read in books.
- The Muslim religion did not allow much surgery to take place.
- Muslim doctors copied the ideas of the Greeks, but did not have many new ideas.

**SOURCE 1** Written by a ninth/third-century Jewish doctor working in the Muslim world

*"The best of doctors are those who are always reading the books of the ancient experts, especially those of Galen, the prince of doctors. Life is too short to understand a single disease by practical experience, so we should learn from the wisdom of the ancients."*

**SOURCE 2** From a recent book about the history of medicine

*"Galen, a Greek doctor from the second century AD, believed that blood passed from the right side of the heart to the left side through small holes in the septum. Galen's ideas were believed in Western Europe until the sixteenth century."*

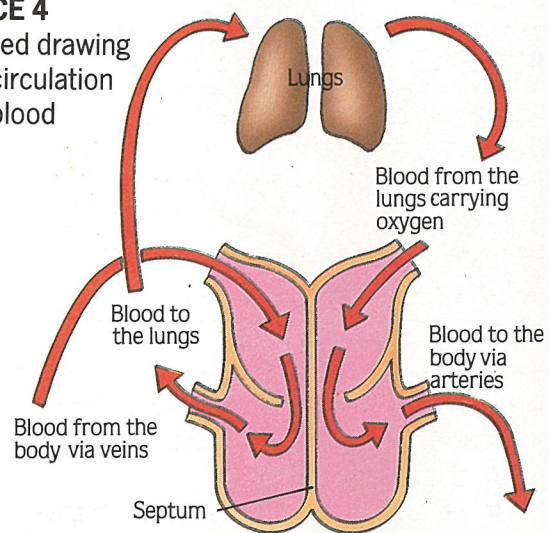
**SOURCE 3** Written by Ibn Nafis, a Muslim doctor who lived in the thirteenth/seventh century

*"There is no passage between the two sides of the heart. It must therefore be that blood is passed into the lung to mix with the air."*

1. How do Galen and Ibn Nafis disagree about the movement of blood?
2. Look at Source 4. Who was right, Galen or Ibn Nafis?
3. Galen, not Ibn Nafis, was believed by most European doctors until the sixteenth century. Why do you think this was?

**SOURCE 4**

Simplified drawing of the circulation of the blood



**SOURCE 5** Instructions from Muhammad\*

*"Cleanliness is half of faith. Keep your houses clean. God does not like dirt. Brushing the teeth cleanses the mouth and pleases God. Every Muslim must have a bath once a week."*



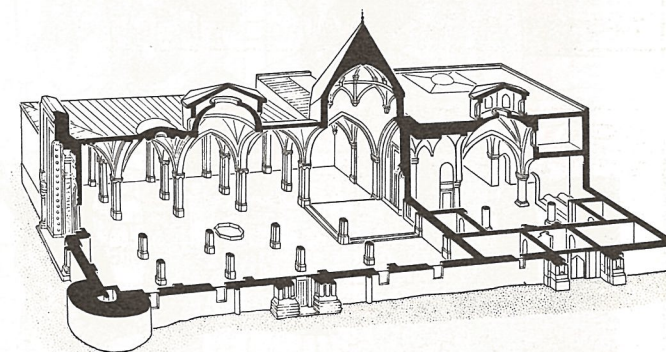
**SOURCE 6** An eighth/second-century Islamic drawing of a baby being born by 'Caesarean section'. This way of saving a child when the mother was dead or dying had been used by the Greeks and Romans and was continued in the Islamic world

**SOURCE 8** An extract from a book on medicine written by Ibn Sina, a famous Muslim doctor

*"The greatest care must be taken during surgery to prevent infection, because surgery is impossible if the wound is infected. If the blood in a wound becomes infected it must be got rid of."*

**SOURCE 7** A description of the hospital in Cairo

*"It had four great courts, each with a fountain in the centre; wards for each separate disease and a lecture room. Some patients were visited in their own homes. When patients left the hospital they were given some money so that they did not have to return to work immediately."*



**SOURCE 9** The Great Mosque and hospital at Divrigi, built in 1229/626. Most towns had hospitals, paid for out of religious funds. They gave free treatment to the poor

4. How would each of the features of the hospital in Source 7 help people to get better:
  - the fountains
  - separate wards for different diseases
  - treatment at home?
5. Are there any other things about the hospital which would help people to get better?

6. Look at Sources 1–9. Which support the arguments in List A opposite?
7. Which support the arguments in List B?
8. Can you find evidence on these pages of the Muslim religion
  - a) helping developments in medicine
  - b) encouraging people to be healthy?

From the Greeks, the Muslims learned about the use of drugs and herbs as painkillers. They also made important discoveries in drugs and medicines. They started to use alcohol as an antiseptic.



**Activity**

You are a *muhtasib* (a market inspector). The *Qadi* (a judge) has asked you to do the daily inspection of the market stalls and streets of Seville.

In Source 11 you can see some of Seville's market laws, which were intended to make sure that the food was in good condition. Your teacher will give you a longer list of these rules.

First of all divide the rules into:

- those making sure the food is good and clean
- those making sure the customers are getting a fair deal
- those about women's behaviour.

Look at Source 10. Are the rules being obeyed? Now write your report for the *Qadi*.

**SOURCE 10** A reconstruction drawing of a street scene in Seville, a city in Islamic Spain



**SOURCE 11** Market laws in Islamic Seville in the twelfth/sixth century

- Egg-sellers must have bowls of water in front of them, so that bad eggs may be recognized.
- Cheese should only be sold in small leather bottles which can be washed and cleaned every day.
- No slaughtering should take place in the market, except in the closed slaughterhouses, and the blood and refuse should be taken outside the market.
- Only a skilled doctor should sell medicines and mix drugs. These things should not be bought from the grocer whose only concern is to make money.

**The Black Death**

In 1348/748, Seville, like many other Islamic and European cities, was living under the shadow of the Black Death. Ibn Battuta, a famous Muslim traveller, was travelling the Islamic world at this time, and Source 12 shows extracts from his travel diary.

**SOURCE 12** From Ibn Battuta's travel accounts

[Early June 1347] We heard the Plague had broken out at Gaza. There were over 1000 deaths a day.  
 [Late June 1347] On travelling to Hims I found the Plague there. About 300 people died the day I arrived.  
 [July 1347] I then went to Damascus where the number of deaths had reached 2400 a day.  
 [1347 to 1348] When I reached Jerusalem I found that the Plague had stopped.  
 We then found the greater part of Gaza deserted because of deaths from the Plague. I was told by the Qadi that over 1100 a day had died.  
 [Summer 1348] We continued overland to Alexandria and here found the plague dying out. The deaths had reached 1080 a day.  
 [October 1348] I then travelled to Cairo where I was told that the number of deaths had reached 21,000 a day.

1. On your own map of the Islamic world, mark the route of Ibn Battuta's journey.
2. Mark next to each city the number of deaths per day which he records.
3. Look back at all the information on pages 190–193 about health in the Islamic world. Are there any aspects of Muslims' health care or their rules about public health which might help them fight against the Black Death? Explain your answer.