

Travel & Travelers

Medieval Islamic History:

TRAVEL--TRAVELERS

Nāṣir-i, K., & Thackston, W. M. (1986). *Nāṣer-e Khosraw's book of travels =: (Safarnāma)*. Albany, N.Y: Bibliotheca Persica.

ONLY INFO ON THIS BOOK.....No image

Description: xii, 135 pages : illustrations ; 24 cm. Contents: Azerbaijan and beyond --

The region of Diyar Bakr --

Into Syria --

Description of Tripoli --

Beirut, Sidon, and Tyre --

From Acre to Jerusalem --

The sanctuary of Jerusalem --

A description of the dome of the rock --

A description of the gangways leading to the platform --

A description of the shrine of Abraham at Hebron --

Journey to Egypt --

A description of Cairo and the provinces --

A description of the city of Cairo --

A description of the "Opening of the Canal" --

A description of the sultan's banquet --

The conduct of the sultan --

The voyage to Mecca --

A description of the city of Jidda --

A description of Arabia and the Yemen --

A description of the Haram mosque and the Kaba --

The shape of the stone --

A description of the Kaba door --

A description of the interior of the Kaba --

The minor pilgrimage from Jerana --

A description of Taef --

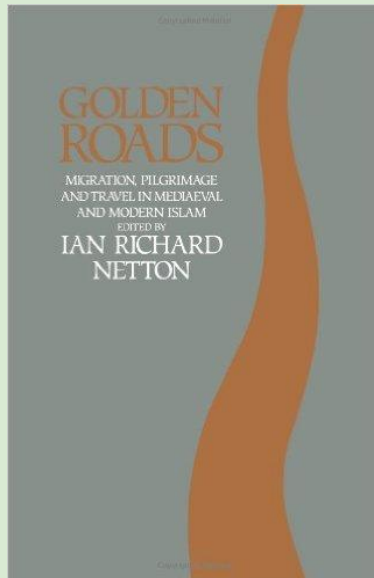
Falaj --

A description of Lahsa --

A description of the city of BAsasra --

A description of the ebb and flow of the tide at Basra.

TRAVEL



Netton, I. R., & University of Exeter. (1993). *Golden roads: Migration, pilgrimage, and travel in mediaeval and modern Islam*. Richmond, Surrey, U.K: Curzon Press.

NO Information

TRAVEL

In Classen, A. (2013). *East meets West in the Middle Ages and early modern times: Transcultural experiences in the premodern world*. **ON LINE BOOK**

"This volume explores the often problematic, but also productive relationships between East and West during the Middle Ages and the Early Modern Age, focusing on literary and pragmatic texts, scientific exchanges, strategies to build bridges to the other culture, and on parallel cultural developments documenting contacts and communication between both worlds. Despite many conflicts, there were many more exchanges than previously assumed"--Provided by publisher.

Chapters of Interest:

Many untold stories about connections and contacts between Latin-Europa and the Muslim World

Arab Writers, Geographers, Travelers

Curiosity Among Muslim Travelers



Ibn, J. M. A., Wright, W., & Goeje, M. J. (1907). *The travels of Ibn Jubayr*. Leyden: Brill.

Written more than eight hundred years ago and now translated into English, this is the first-hand account of a wise and scholarly Spanish Muslim's pilgrimage to Makkah and Madinah, the holy cities of Islam, and of his travel to Baghdad, the city of the Caliphs, to the first onslaught of Saladin, and to the island of Sicily at its most splendid Norman-Saracen period under the dynasty of Norse brigands. The reader is kept closely en rapport with the original author, the translation being as exact as English syntax and style will permit, abiding faithfully by the words, arrangement and imagery, and following the rigorous canons of oriental scholarship. Ronald Broadhurst has worked under the guidance of Professor Arberry, Professor of Arabic at the University of Cambridge. The book is provided with full notes that include not only those of a specialist character that a scholarly work of this type requires but also those that will help and even entertain the general reader. A glossary explains the Arabic words that most appear in the text, and a comprehensive introduction sets the scene and describes the dramatis personae.

TRAVELERS

Beckingham, C. F. (1983). *Between Islam and Christendom: Travellers, facts, and legends in the Middle Ages and the Renaissance*. London: Variorum Reprints.

<http://lcn.loc.gov/83177205>

NO IMAGE No Description

Contents:

The achievement of Prester John --

The quest for Prester John --

Misconceptions of Islam : medieval and modern --

Arabic texts and the Hakluyt Society --

Ibn Hauqal's map of Italy --

The pilgrimage and death of Sakūrā, King of Mali --

In search of Ibn Baṭṭūṭa --

Ibn Baṭṭūṭa in Sind --

The travels of Pero da Covilhã and their significance --

Some early European travellers in Arabia --

Some early travellers in Arabia --

Francisco Alvarez and his book on Ethiopia --

Notes on an unpublished manuscript of Francisco Alvarez : Verdadera informaçam das Terras do Preste Joam das Indias --

Amba Gešen and Asīrgarh --

A note on the topography of Aḥmad Grāñs campaigns in 1542 --

Pantaleão de Aveiro and the Ethiopian community in Jerusalem --

The Itinerário of Fr Pantaleão de Aveiro --

The Turks of Cyprus --

A Cypriot Waḳfiyya --

Hakluyt's use of the materials available to him. The Near East : North and Northeast Africa --

Hakluyt's description of the Ḥajj --

Dutch travellers in Arabia in the seventeenth century --

The travels of Jerónimo Lobo --

Jerónimo Lobo : his travels and his book --

The date of Pitt's pilgrimage to Mecca. Subjects

[Islamic Empire--Description and travel.](#)

[Middle East--Description and travel.](#)

[Travelers--Africa, North.](#)

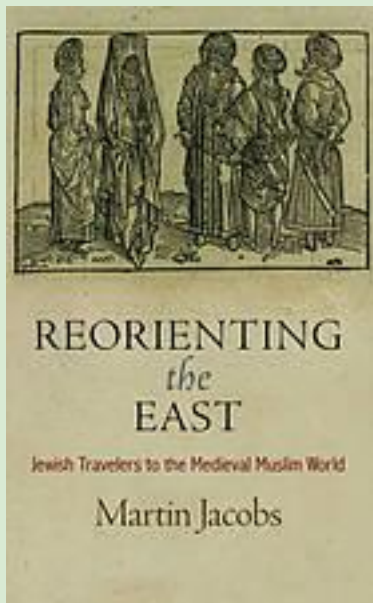
[Travelers--Middle East.](#)

[Geography, Medieval.](#)

[Travelers--Europe.](#)

[Geography, Arab.](#)

TRAVEL



Jacobs, M. (2014). *Reorienting the East: Jewish travelers to the medieval Muslim world*. Philadelphia: University of Pennsylvania Press.

<http://lccn.loc.gov/2014004169>

Subjects

[Travel, Medieval--Early works to 1800--History and criticism.](#)

[Jews--Islamic Empire--History.](#)

[Palestine--Description and travel--Early works to 1800.](#)

[Middle East--Description and travel--Early works to 1800.](#)

[Judaism--Relations--Islam--History.](#)

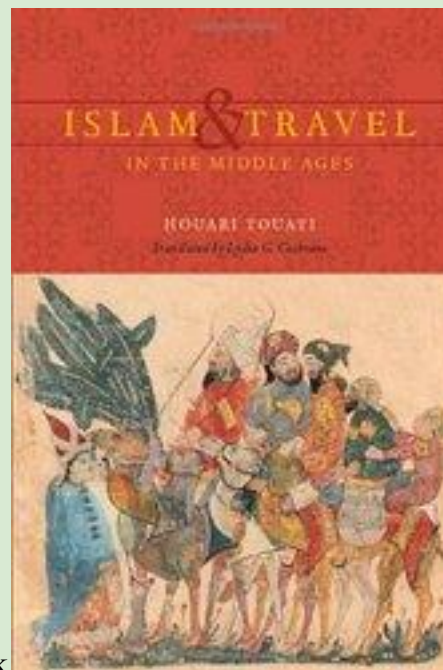
[Islam--Relations--Judaism--History.](#)

Reorienting the East explores the Islamic world as it was encountered, envisioned, and elaborated by Jewish travelers from the Middle Ages to the early modern period. The first comprehensive investigation of Jewish travel writing from this era, this study engages with questions raised by postcolonial studies and contributes to the debate over the nature and history of Orientalism as defined by Edward Said.

Examining two dozen Hebrew and Judeo-Arabic travel accounts from the mid-twelfth to the early sixteenth centuries, Martin Jacobs asks whether Jewish travelers shared Western perceptions of the Islamic world with their Christian counterparts. Most Jews who detailed their

journeys during this period hailed from Christian lands and many sailed to the Eastern Mediterranean aboard Christian-owned vessels. Yet Jacobs finds that their descriptions of the Near East subvert or reorient a decidedly Christian vision of the region. The accounts from the crusader era, in particular, are often critical of the Christian church and present glowing portraits of Muslim-Jewish relations. By contrast, some of the later travelers discussed in the book express condescending attitudes toward Islam, Muslims, and Near Eastern Jews. Placing shifting perspectives on the Muslim world in their historical, social, and literary contexts, Jacobs interprets these texts as mirrors of changing Jewish self-perceptions. As he argues, the travel accounts echo the various ways in which premodern Jews negotiated their mingled identities, which were neither exclusively Western nor entirely Eastern.

Travel--Travelers



*****Very important book*****

Touati, H., & Cochrane, L. G. (2010). *Islam and travel in the Middle Ages*. Chicago: The University of Chicago Press.

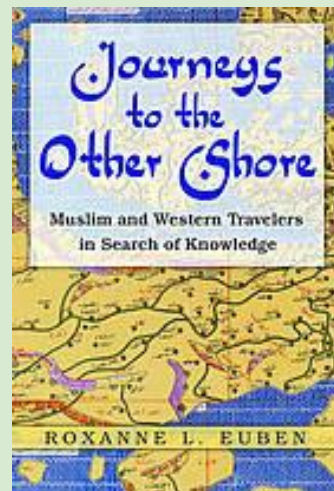
<http://lcn.loc.gov/2009042971>

In the Middle Ages, Muslim travelers embarked on a *rihla*, or world tour, as surveyors, emissaries, and educators. On these journeys, voyagers not only interacted with foreign cultures—touring Greek civilization, exploring the Middle East and North Africa, and seeing parts of Europe—they also established both philosophical and geographic boundaries between the faithful and the heathen. These voyages thus gave the Islamic world, which at the time extended from the Maghreb to the Indus Valley, a coherent identity.

Islam and Travel in the Middle Ages assesses both the religious and philosophical aspects of travel, as well as the economic and cultural conditions that made the *rihla* possible. Houari Touati tracks the compilers of the *hadith* who culled oral traditions linked to the prophet, the linguists and lexicologists who journeyed to the desert to learn Bedouin Arabic, the geographers who mapped the Muslim world, and the students who ventured to study with holy men and scholars. Travel, with its costs, discomforts, and dangers, emerges in this study as both a means of spiritual growth and a metaphor for progress. Touati's book will interest a broad range of scholars in history, literature, and anthropology.

Travel--Travelers

Euben, R. L. (2006). *Journeys to the other shore: Muslim and Western travelers in search of*



knowledge. Princeton: Princeton University Press.

The contemporary world is increasingly defined by dizzying flows of people and ideas. But while Western travel is associated with a pioneering spirit of discovery, the dominant image of Muslim mobility is the jihadi who travels not to learn but to destroy. *Journeys to the Other Shore* challenges these stereotypes by charting the common ways in which Muslim and Western travelers negotiate the dislocation of travel to unfamiliar and strange worlds. In Roxanne Euben's groundbreaking excursion across cultures, geography, history, genre, and genders, travel signifies not only a physical movement across lands and cultures, but also an imaginative journey in which wonder about those who live differently makes it possible to see the world differently.

In the book we meet not only Herodotus but also Ibn Battuta, the fourteenth-century Moroccan traveler. Tocqueville's journeys are set against a five-year sojourn in nineteenth-century Paris by the Egyptian writer and translator Rifa'a Rafi' al-Tahtawi, and Montesquieu's novel *Persian Letters* meets with the memoir of an East African princess, Sayyida Salme.

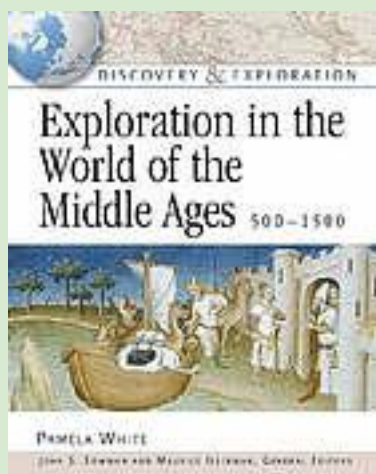
This extraordinary book shows that curiosity about the unknown, the quest to understand foreign cultures, critical distance from one's own world, and the desire to remake the foreign into the familiar are not the monopoly of any single civilization or epoch. Euben demonstrates that the fluidity of identities, cultures, and borders associated with our postcolonial, globalized world has a long history--one shaped not only by Western power but also by an Islamic ethos of travel in search of knowledge.

Travel--Travelers--Exploration

White, P., Bowman, J. S., & Isserman, M. (2005). *Exploration in the world of the Middle Ages, 500-1500*. New York: Facts on File.

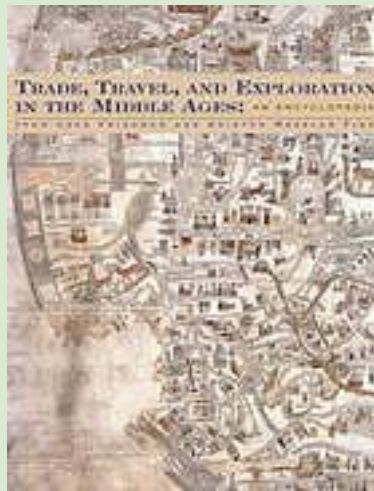
<http://lccn.loc.gov/2004014564>

The Middle Ages, though marked by plague in Europe, was a time of increased investigation of the world. People from civilizations around the globe - from the Chinese in Asia to a curious Venetian named Marco Polo - sought to understand the world at large and discover its secrets. "Exploration in the World of the Middle Ages, 500-1500, Revised Edition" is an account of travels, expeditions, discoveries, and cross-cultural contacts in the span of 1,000 years throughout the world. This era encompassed periods of sophisticated civilization, learning, and outstanding achievement in many cultures around the world. Coverage of this title includes: the role played by three major religions - Buddhism, Christianity, and Islam - and these religions' pilgrims and missionaries who traveled throughout Asia, Europe, and the Middle East; the Vikings' advanced shipbuilding technology and how they sent exploratory, mercantile, and colonizing expeditions across the North Atlantic; Marco Polo's extensive travels and the wealth of geographical knowledge he gathered around China, South Asia, Southeast Asia, Indonesia, Japan, and the lands of the Indian Ocean; and, Portuguese expeditions to Africa and Asia supported by Prince Henry the Navigator Zheng He's monumental seventh voyage between 1431 and 1433 that included 100 ships and approximately 27,500 officers and crew.



Travel--Travelers--Explorations

Friedman, J. B., & Figg, K. M. (2000). *Trade, travel, and exploration in the Middle Ages: An*



***encyclopedia.* New York: Garland Pub.**

From Library Journal

This fascinating thematic encyclopedia offers a global view of the Middle Ages from roughly 524 to 1495 C.E. Taken as a whole, the 435 alphabetical entries refute the commonly held belief that medieval communities were insulated and stagnant. Each entry affirms the view that during the Middle Ages, long-distance trade, geographic mobility, and exploration led to reciprocal cultural influences that spread throughout the world. Editors Friedman (English, emeritus, Univ. of Illinois) and Figg (English, Kent State Univ., Salem) have done a commendable job of bringing together a very useful single-volume reference resource. A diverse group of 177 contributors cover people, places, economics, literature, technology, industry, agriculture, religion, and much more. Everything from the African gold trade to pilgrimages to the Holy Land are given concise explanations, which high school students and undergraduates will find comprehensible and useful. Graduate students will also find these entries and their respective bibliographies practical paths to further research. A comprehensive index offers multiple access points to the main entries. Strongly recommended for academic and public libraries. DJim Doyle, Sara Hightower Regional Lib., Rome, GA

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From [Booklist](#)

The genre of medieval travel and exploration literature is fertile ground for academic research as well as for the imagination of the armchair traveler. Although modern travel literature is not

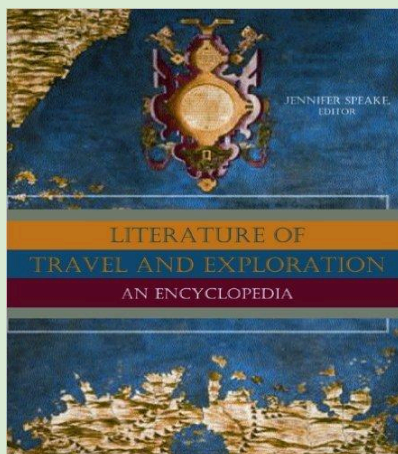
difficult to locate, the literature of trade, travel, and exploration during the medieval period is often not easily accessible. The editors pulled together 435 entries by 177 contributors in this compilation, intended to be accessible to nonspecialist readers and a useful starting point for scholars in a variety of disciplines. Contributors were clearly chosen for their scholarly expertise; many are the authors of articles and books on their topics. The scope of the volume comprises "the history of travel, exploration, discovery, and mercantile activity in the Near East, the Far East, Central Asia, Africa, Scandinavia, and the New World," as well as "purely fabulous regions" (*Land of Cockaigne*, *Mountains of the Moon*), from the fall of the Roman Empire to the "Age of Discovery" at the end of the fifteenth century. A chronological chart from 100 B.C.E. to 1500 C.E. entitled "Sequence of Events" places individuals and their works and material culture under the categories "Major Expansions and Explorations," "Encyclopedists and Cosmographers," "Travelers and Travel Narratives," and "Maps." Another table lists the regal dates of kings, popes, and other rulers such as the Great Khans and the Dukes of Burgundy. Introductory material includes a list of articles arranged by broad topic, such as "Crusades" and "Marvels and Wonders." Articles are arranged alphabetically, using the variations of spelling most familiar to scholars or those used by the Library of Congress and in standard reference works (*Tamerlane* instead of Timur, *Chinggis Khan* instead of *Genghis Khan*). The articles are clearly written so that they can be understood and enjoyed by nonspecialists as well as scholars. They often begin with basics and explain why the topic is important, such as describing *Maritime law* as "one of the major contributions of medieval culture to the modern world." Length ranges from a few identifying paragraphs (*Borgia map*; *Knarr*, a type of Norse sailing vessel) to surveys of about 5,000 words (*Crusades*; *Geography in the Middle Ages*; *Navigation*). Because of the wide range of topics encompassed, articles reflect a diversity found in few other specialized encyclopedias. They include real and fictional individuals (*Prester John*, *Sinbad the Sailor*), animals and natural history (*Camels*, *Gems*), foods (*Bananas*, *Pepper*, *Saffron*), real places (*Malacca Straits*, *Venice*), imaginary places and creatures (*Giants*, *Mountains of the Moon*), crusades and pilgrimages (the crusader castle *Krak de Chevaliers*, *Pilgrim souvenirs*), and topical articles (*Cannibalism*, *Slave trade*). The strength of the work is its coverage of topics relating to geography, cosmography, maps and plans, routes, and itineraries; technology of travel and exploration; types of ships; and travel writers. Many of these topics are not represented by their own articles in the comprehensive *Dictionary of the Middle Ages* (Scribner, 1982-). These include *Caravans*, *Elephants*, *Piracy*, and *Vagrancy*. Each entry includes a bibliography; most include about five to ten books, articles, essays, and primary sources.

Contributors frequently cite French, German, Italian, and other languages because the "topics treated in this work have engaged the attention of writers whose language is not English," and the bibliographies reflect that state of scholarship in these areas. Although the bibliographies are valuable for identifying articles, book chapters, and pamphlets that students might miss in standard OPAC and periodical database searches, some could have included more accessible items. There are only two publications, both in German, in the bibliography for *Antipodes*, and only one of the ten references for *Pilgrimage, Christian* is in English. The work concludes with a bibliography of general sources. This is clearly the labor of seasoned medievalists who saw the need for such a compilation in their own work. It will be equally useful to other medievalists and to students of medieval history, art, science, and literature. Its articles are lucid, its scholarship is superb and up to date, its illustrations are creatively chosen, and its bibliographies are generally useful for further study. *Trade, Travel, and Exploration* is an essential purchase for all academic and large public libraries and might also be considered for high-school libraries supporting medieval history units. *RBB*

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TRAVEL

Ibn, F. A., & Frye, R. N. (2005). *Ibn Fadlan's journey to Russia: A tenth-century traveler from Baghdad to the Volga River*. Princeton: Markus Wiener Publishers.



Speake, J. (2003). *Literature of travel and exploration: An encyclopedia*. New York: Fitzroy Dearborn.
McHenry G465 .L565 2003 v.1

"Connoisseurs of travel writing and those planning a trip will delight in this new encyclopedia. Entries describe journeys, voyages, and routes; world travelers and their writings in diaries, letters, logbooks, and postcards; remarkable destinations; geographers and cartographers; and contemporary travel writers and their works. Author entries include biographical profiles. Each entry is complete with a list of references and further readings. Volume one contains two listings that are useful for browsing the three-volume set -- an alphabetical listing of entries and a thematic list of entries. Volume three has a bibliography of all works and articles referenced in the entries as well as a general index."--"The Top 20 Reference Titles of the Year," American Libraries, May 2004.

TRAVEL

MUQADDASĪ, M. I. A., & COLLINS, B. A. (1994). *The best divisions for knowledge of the regions: a translation of Ahsan al-taqasim fi ma'rifat al-aqalim*. Reading, UK, Centre for Muslim Contribution to Civilization.

One thousand years ago al-Muqaddasi, "the man from Jerusalem", wrote in Arabic an epic geographical treatise, which is also a great work of literature. This treatise was based on some twenty years of experiences undergone and observations noted in his survey of the realm of Islam, from the Atlantic to the Indian Ocean. Early in the second half of the nineteenth century the German orientalist, Aloys Sprenger, brought to the attention of the West a manuscript of al-Muqaddasi's work. Sprenger's enthusiasm over the content of the manuscript is reflected in his judgement that its author is the greatest geographer of all time; and this view is shared by many scholars. The translation by Basil Anthony Collins published here is the first rendition into a Western language of al-Muqaddasi's treatise. Al-Muqaddasi was born in the year 945 of the Common Era (CE), which corresponds to the year 334 of the Islamic calendar (AH), and he died towards the close of the millennium. Defining the area of his study as that where the presence of the religious and political institutions of Islam dominated, he travelled throughout the regions observing, enquiring, researching, corroborating, weighing and sifting evidence, taking notes and writing drafts. *Ahsan al-Taqasim fi Ma'rifat al-Aqalim*, *The Best Divisions for Knowledge of the Regions*, was eventually published in 985CE/375AH, and a revised edition was produced three years later.

Al-Muqaddasi attributes his motivation for travelling for twenty years, suffering hardships and writing about his travels, to divine inspiration: the accomplishment would be pleasing to his Lord, and would give life to his own memory. At the same time, the suggestion that he journeyed as an agent for the Fatimid regime in Egypt cannot be dismissed. Whatever the reason for his

travels, al-Muqaddasi shows himself to be a hardy, intelligent, versatile, resourceful and well-informed man. He designed his book to appeal to a variety of interests, and even to entertain. Yet, quite strikingly, his perspective on aspects of the geographical method touches on concerns which have received greater attention only in more recent times. For example, his ranking of settlements according to their functions is quite prescient, his use of maps in accord with modern practice and his excursion into determinism based on toponymy is, to say the least, unusual. All in all, al-Muqaddasi's work bespeaks an interested and interesting man, seeing his world through a frame of reference derived from his deeply held religious belief, yet capable of making assessments with probity and common sense, striving scrupulously to get at the truth of the matter as a true scientist.

Related Subjects:(11)

- [Geography, Arab.](#)
- [Islamic Empire -- Description and travel.](#)
- [Islamic countries -- Geography -- Early works to 1800.](#)
- [Travel.](#)
- [Islamic Empire.](#)

TRAVEL

Ibn, J. M. A., & Broadhurst, R. J. C. (1952). *The travels of Ibn Jubayr, being the chronicle of a mediaeval Spanish Moor concerning his journey to the Egypt of Saladin, the holy cities of Arabia, Baghdad the city of the caliphs, the Latin kingdom of Jerusalem, and the Norman kingdom of Sicily.* London: J. Cape.

Related Subjects:(6)

[travel.](#)

[travel.](#)

[Islamic Empire -- Description and](#)

[Middle East -- Description and](#)

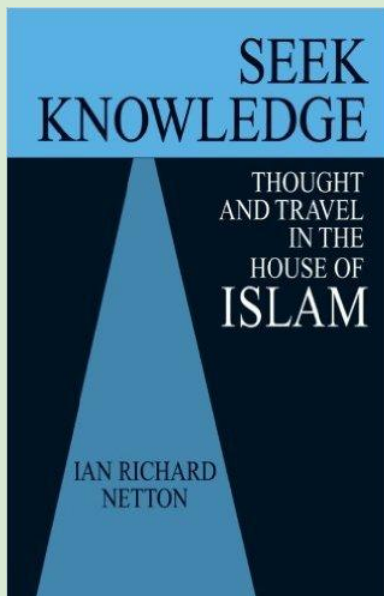
[Islamic countries.](#)

[Travel.](#)

[Islamic Empire.](#)

[Middle East.](#)

TRAVEL



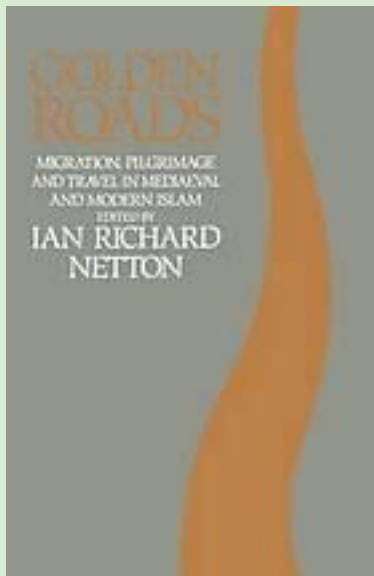
Netton, I. R. (1996). *Seek knowledge: Thought and travel in the house of Islam*. Richmond, Surrey [England: Curzon Press.

Explores various facets of the Islamic search for knowledge, with essays on aspects of Thought or Travel.

Related Subjects:(14)

- [Knowledge, Theory of](#)
[\(Islam\)](#)
- [Thought and thinking.](#)
- [Travel -- Religious aspects -- Islam.](#)

TRAVEL--PILGRIMAGE



Netton, I. R., & University of Exeter. (1993). *Golden roads: Migration, pilgrimage, and travel in mediaeval and modern Islam*. Richmond, Surrey, U.K: Curzon Press.

The triple themes of this book - migration, pilgrimage and travel in Islam - are as old as the religion itself. The Prophet Muhammad made his famous archetypal "Hijra" (migration) from Mecca to Medina in 622 AD, a year which became the Year 1 of the Muslim lunar calendar; the "Hajj" (pilgrimage) of Farewell enacted by the Prophet in 632 AD provided the paradigm for all future pilgrimages to the sacred Ka'ba in Mecca; while a much quoted hadith portrays the Founder of Islam counselling his followers that they should seek knowledge even as far as China. The concept of "Rihla" (travel) in search of knowledge thus became a primary motif in the lives of many medieval - and modern - Muslim scholars, jurists, collectors of tradition and, indeed, ordinary people. The editor is also author of "A Popular Dictionary of Islam."

Found in McHenry

- [Travel -- Religious aspects -- Islam -- Congresses.](#)
- [Emigration and immigration -- Religious aspects -- Islam -- Congresses.](#)
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[Muslim pilgrims and pilgrimages -- Congresses.](#)

[Emigration and immigration -- Religious aspects -- Islam.](#)

[Muslim pilgrims and pilgrimages.](#)

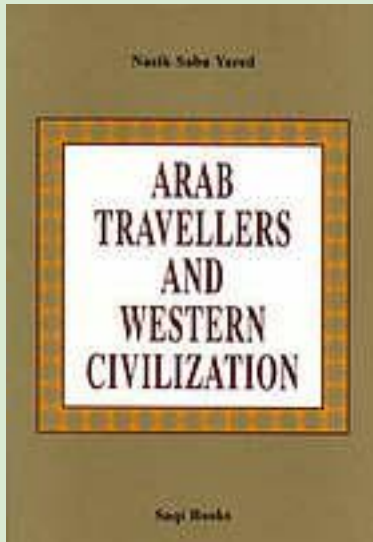
[Travel -- Religious aspects -- Islam. Hadj.](#)

[Hidjra.](#)

[Islam.](#)

[Migration. Islam -- Pilgrimages](#)

TRAVEL--TRAVELLERS



Yārid, N. S., Naufal, T. P., & Gough, J. (1996). *Arab travellers and Western civilization*. London: Saqi Books.

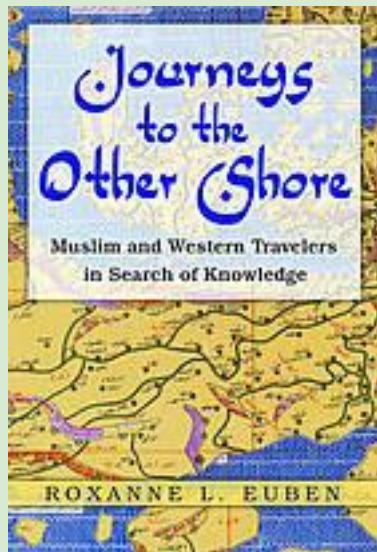
This covers political, economic, intellectual and cultural conflicts that remain a major problem for Arab identity by focusing on Arab travelers writings of the nineteenth and twentieth centuries. A highly readable reference work for students of modern Arab civilisation.

Related Subjects:(14)

- [Civilization, Arab -- Western influences.](#)
- [Islamic civilization -- Western influences.](#)
- [Travelers' writings, Arabic -- Social aspects.](#)

- [Travelers, Arab -- History.](#)
- [East and West.](#)
- [Travelers -- Arab countries.](#)
- [Arab countries -- Intellectual life.](#)
- [Europe -- Description and travel.](#)

TRAVEL--TRAVELERS



Euben, R. L. (2006). *Journeys to the other shore: Muslim and Western travelers in search of knowledge*. Princeton: Princeton University Press.

The contemporary world is increasingly defined by dizzying flows of people and ideas. But while Western travel is associated with a pioneering spirit of discovery, the dominant image of Muslim mobility is the jihadi who travels not to learn but to destroy.

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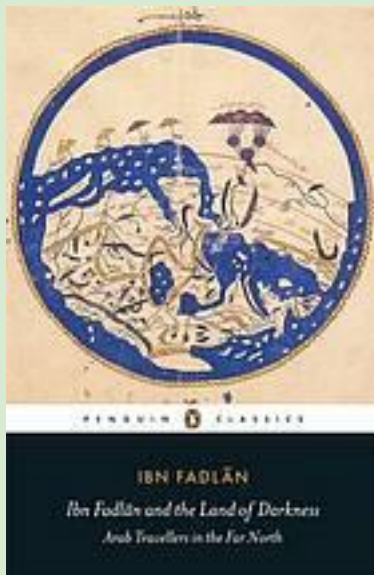
In the book we meet not only Herodotus but also Ibn Battuta, the fourteenth-century Moroccan traveler. Tocqueville's journeys are set against a five-year sojourn in nineteenth-century Paris by

the Egyptian writer and translator Rifa'a Rafi' al-Tahtawi, and Montesquieu's novel *Persian Letters* meets with the memoir of an East African princess, Sayyida Salme.

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TRAVEL--TRAVELLERS

Ibn, F. A., Lunde, P., & Stone, C. (2012). *Ibn Fadlan and the land of darkness: Arab travellers in the far north*. London: Penguin Books.



Between the ninth and fourteenth centuries, Arab explorers journeyed widely and frequently into the far north, crossing territories that now include Russia, Uzbekistan, and Kazakhstan. Ibn Fadlan's chronicles of his travels are one of the most important documents from the period, and this illuminating new translation offers insight into the world of the Arab geographers and the medieval lands of the far north. Based on an expedition to the upper Volga River in 922 AD, *Ibn Fadlan and the Land of Darkness* provides a rare and valuable glimpse of Viking customs,

dress, table manners, religion, and sexual practices, including the only eyewitness account ever written of a Viking ship cremation.

For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

TRAVEL--TRAVELLERS

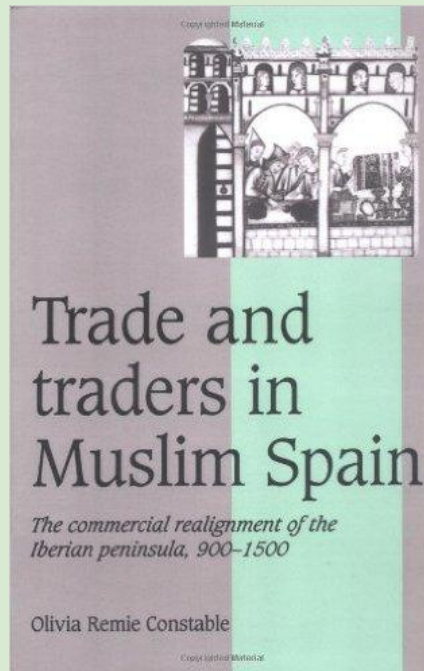
Dunn, R. E. (2005). *The adventures of Ibn Battuta, a Muslim traveler of the fourteenth century*. Berkeley: University of California Press.



here recounts the great traveler's remarkable career, interpreting it within the cultural and social context of Islamic society and giving the reader both a biography of an extraordinary personality and a study of the hemispheric dimensions of human interchange in medieval times.

TRADE/TRADERS

Constable, O. R., & Mazal Holocaust Collection. (1994). *Trade and traders in Muslim Spain: The commercial realignment of the Iberian peninsula, 900-1500*. Cambridge: Cambridge



University Press.

This volume surveys Iberian international trade from the tenth to the fifteenth century, with particular emphasis on commerce in the Muslim period and on changes brought by Christian conquest of much of Muslim Spain in the thirteenth century. From the tenth to the thirteenth century, markets in the Iberian peninsula were closely linked to markets elsewhere in the Islamic world, and a strong east-west Mediterranean trading network linked Cairo with Cordoba. Following routes along the North African coast, Muslim and Jewish merchants carried eastern goods to Muslim Spain, returning eastwards with Andalusí exports. Situated at the edge of the Islamic west, Andalusí markets were also emporia for the transfer of commodities between the Islamic world and Christian Europe. After the thirteenth century the Iberian peninsula became part of the European economic sphere, its commercial realignment aided by the opening of the Straits of Gibraltar to Christian trade, and by the contemporary demise of the Muslim trading network in the Mediterranean.

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