

Lesson 1

Student Handout 1.1—Excerpt from Ibn Fadlan: Observations on the Vikings and Russians (Tenth Century)

Background

In the year 921 CE, Ibn Fadlan set out with a party on a journey from Baghdad to the north as ambassadors of the Abbasid Caliph (Khalifa) al-Muqtadir (908-932 CE) to the King of the Slavs, in the cold, forested land of long rivers that is now northern Russia. The Caliph had received a letter from that king, asking him to send someone who could teach them about Islam, along with funds to help build a *masjid* (mosque). The head of the expedition was Nadir al-Harami, a scholar. Ibn Fadlan was to be the secretary. What brought these groups, who lived about 1,500 miles apart, in contact was the network of trade routes that ran from the northern forests and arctic seacoasts down the great Dneiper and Volga rivers to the Black and Caspian Seas. Along these routes, Viking ships carried amber, furs, honey, and handicrafts, trading these goods for textiles, pottery, spices, metal, and glassware from Muslim and Byzantine lands. Owing to this trade, many Arabic coins have been found in archaeological sites in Scandinavia. Vikings traded and settled in these lands. They and their descendants intermarried with Slavic- and Turkic-speaking communities, producing the population that became known as the Rus (from which we get the word Russia). The knowledge that Ibn Fadlan gathered during his journey sheds light on those lands. Aside from his text, most of what we know about Rus society in the tenth century comes from graves or other archaeological finds.

I saw the Rus as they arrived with their wares and camped on the banks of the River Itil [the Volga]. I had never seen people of such tall stature—they are as tall as palm trees, blond, and ruddy of complexion. They do not wear shirts or caftans[robes]. Their custom is to wear a length of coarse cloth that they wrap around their sides and throw over the shoulder so that one arm remains bare. Each of them carries with him an ax, a dagger and a sword. They are never seen without these weapons. Their swords are broad with wavy stripes on the blade, and of Frankish [European] manufacture. On one side, from the point to the handle, it is covered with figures and trees and other decorations. The women fasten to their bodice a locket of iron, copper, silver or gold, according to the wealth and position of her husband. On the locket is a ring, and on that is a knife, also fastened to the front of their bodice. They wear silver and gold chains around their necks. If the man possesses ten thousand dirhams [silver coins], he has a chain made for his wife; and if he has twenty thousand, she gets two necklaces; and so she receives one more each time he becomes ten thousand richer. In this way the Rus woman acquires a great number of necklaces. Their most valued jewelry consists of green glass beads like the kind found on the ships. They exaggerate in this, paying a dirham for one such bead and stringing them into necklaces for their women. . . .

They come out of their country, anchor their ships in the Itil, which is a great river, and build great wooden houses on its banks. Ten or twenty, more or less, live in such a house together. Each of them has a bed or bench on which he and his women sit, as well as the beauties determined for sale. . . .

As soon as their ships arrive at anchorage, each of them goes on land with his bread, meat, onions, milk and intoxicating drink with him, and betakes himself to a high, upright wooden post

carved with the face of a human and surrounded by small statues, behind which other posts are standing. He goes up to the highest of the wooden figures, throws himself prostrate on the ground in front of it and speaks: 'O my Lord! I am come from a faraway land, and bring with me so-and-so many maids, and of sable furs so-and-so many skins'; and when he has named in this way all of the trade goods he brought with him, he continues: 'I have brought you this offering'; and lays down at the feet of the wooden statue what he has brought and says: 'I wish that you bless me with a buyer who has plenty of gold and silver pieces, who buys all that I desire him to buy, and meets all of my demands.' Having said this, he then goes away. If his trade goes poorly and his stay drags on too long, then he returns bringing a second, and sometimes a third offering [to the statue]. If he still experiences difficulty in fulfilling his wishes [or getting what he wants], then he brings each of the small statues an offering, and asks for intercession, saying: 'These are the sons and daughters of our Lord.' And so he continues, going up to each individual statue, pleading for intercession, bowing himself humbly before it. After that, perhaps his trade goes well and easily, and he sells all of the wares he has brought. . . .

Excerpted from *Mujam al Buldan, or Compendium of Countries* (10th century CE), in *Beyond A Thousand and One Nights: A Sampler of Literature from Muslim Civilization* (Fountain Valley, CA: Council on Islamic Education), 147-148. Reprinted by permission.

Lesson 1

Handout 1.2—The Travels of Ibn Jubayr (twelfth century)

Background

Ibn Jubayr was a scholar and resident of al-Andalus, or Muslim Spain, during the twelfth century CE. His journey was the result of an unfortunate incident at the court of the ruler. It seems that to make a joke, the ruler forced the pious Ibn Jubayr to taste an alcoholic beverage. Ibn Jubayr was so disturbed by this that the ruler regretted his actions. To make up for the outrage, he gave Ibn Jubayr a quantity of gold. The scholar in turn determined to atone for his sin of weakness by using the money to make the *hajj*, or pilgrimage to Mecca (Makkah). He did that and also made a tour of several other places around the Mediterranean. His travel account is especially interesting because he was an excellent observer of his times.

Baghdad

We now return to our description of Baghdad... As we have said, this city has two parts, an eastern and a western, and the Tigris passes between them. Its western part is wholly overcome by ruin. It was the first part to be populated, and the eastern part was but recently inhabited. Nevertheless, despite the ruins, it contains seventeen quarters, each quarter being a separate town. Each has two or three baths, and in eight of them is a congregational mosque where the Friday prayers are said. The largest of these quarters is al-Qurayah, where we lodged in a part called al-Murabba (the Square) on the banks of the Tigris and near to the bridge. This bridge had been carried away by the river in its flood, and the people had turned to crossing by boats. These boats were beyond count; the people, men and women, who night and day continuously cross in recreation are likewise numberless. Ordinarily, and because of the many people, the river had two bridges, one near the palaces of the Caliph, and the other above it. The crossings in the boats are now ceaseless.

Then (comes the quarter of) al-Karkh, a noted city, then that of Bab al-Basrah (the Basra Gate), which also is a suburb and has in it the mosque of al-Mansur—may God hold him in His favor. It is a large mosque, anciently built, and embellished. Next is (the quarter) al-Shari, also a city. These are the four largest quarters. Between the al-Shari and Bab al-Basrah quarters is the Suq al-Maristan (the Market of the Hospital), which itself is a small city and contains the famous Baghdad Hospital. It is on the Tigris, and every Monday and Thursday physicians visit it to examine the state of the sick, and to prescribe for them what they might need. At their disposal are persons who undertake the preparation of the foods and medicines. The hospital is a large palace, with chambers and closets and all the appurtenances of a royal dwelling. Water comes into it from the Tigris. It would take long to name the other quarters, like al-Wasitah, which lies between the Tigris and a canal which branches off the Euphrates and flows into the Tigris and on which is brought all the produce of the parts watered by the Euphrates. Another canal passes by Bab al-Basrah, whose quarter we have already mentioned, and flows as well into the Tigris... Another quarter is that called al-Attabyah, where are made the clothes from which it takes its name, they being of silk and cotton in various colors. Then comes al-Harbiyyah, which is the highest (on the river bank) and beyond which is nothing but the villages outside Baghdad. Other quarters there are that it would take too long to mention. . . .

The eastern part of the city has magnificent markets, is arranged on a grand scale and enfold a population that none could count save God Most High, who computes all things. It has three congregational mosques, in all of which the Friday prayers are said. The Caliph's mosque, which adjoins the palace, is vast and has large water containers and many and excellent conveniences—conveniences, that is, for the ritual ablutions and cleansing. The Mosque of the Sultan is outside the city, and adjoins the palaces also named after the Sultan known as the Shah-in Shah. He had been the controller of the affairs of the ancestors of this Caliph and had lived there, and the mosque had been built in front of his residence. The (third) mosque, that of al-Rusafah, is in the eastern part, and between it and the mosque of the Sultan lies about a mile. In al-Rusafah is the sepulchre of the Abbasid Caliphs—may God's mercy rest upon their souls. The full number of congregational mosques in Baghdad, where Friday prayers are said, is eleven. . . .

The baths in the city cannot be counted, but one of the town's shaykhs told us that, in the eastern and western parts together, there are about two thousand. Most of them are faced with bitumen, so that the beholder might conceive them to be of black, polished marble; and almost all the baths of these parts are of this type because of the large amount of bitumen they have. ... The (ordinary) mosques in both the eastern and the western parts cannot be estimated, much less counted. The colleges are about thirty, and all in the eastern part; and there is not one of them that does not out-do the finest palace. The greatest and most famous of them is the Nizamiyah, which was built by Nizam al-Mulk and restored in 504 [hijri, or Islamic dating system]. These colleges have large endowments and tied properties that give sustenance to the faqihs (legal scholars) who teach in them, and are dispensed on the scholars. A great honor and an everlasting glory to the land are these colleges and hospitals. God's mercy on him who first erected them, and on those who followed in that pious path.

Aleppo

As for the town, it is massively built and wonderfully disposed, and of rare beauty, with large markets arranged in long adjacent rows so that you pass from a row of shops of one craft into that of another until you have gone through all the urban industries. These markets are all roofed with wood, so that their occupants enjoy an ample shade, and all hold the gaze from their beauty, and halt in wonder those who are hurrying by. Its qaysariyah (market for luxury goods) is as a walled-in garden in its freshness and beauty, flanked, as it is, by the venerated mosque. He who sits in it yearns for no other sight even were it paradisaical. Most of the shops are in wooden warehouses of excellent workmanship, a row being formed of one warehouse divided by wooden railings richly carved that all open on (separate) shops. The result is most beautiful. Each row is connected with one of the gates of the venerated mosque. This is one of the finest and most beautiful of mosques. Its great court is surrounded by large and spacious porticos that are full of doors, beautiful as those of a palace, that open on to the court. Their number is more than fifty, and they hold the gaze from their fine aspect. In the court there are two wells fed by springs. The south portico has no maqsurah (private space for the ruler), so that its amplitude is manifest and most pleasing to look upon. The art of ornamental carving had exhausted itself in its endeavors on the pulpit, for never in any city have I seen a pulpit like it or of such wondrous workmanship. The woodwork stretches from it to the mihrab (prayer niche), beautifully adorning all its sides in the same marvelous fashion. It rises up, like a great crown, over the mihrab, and then climbs until it reaches the heights of the roof. The upper part of the mosque is in the form of an arch furnished with wooden merlons, superbly carved and all inlaid with ivory and ebony. This

marquetry extends from the pulpit to the mihrab and to that part of the south wall which they adjoin without any interval appearing, and the eyes consider the most beautiful sight in the world. The splendor of this venerated mosque is greater than can be described. At its west side stands a Hanafite college which resembles the mosque in beauty and perfection of work. Indeed in beauty they are like one mausoleum beside another. This school is one of the most ornamental we have seen, both in construction and in its rare workmanship. One of the most graceful things we saw was the south side, filled with chambers and upper rooms, whose windows touched each other, and having, along its length, a pergola covered with grape-bearing vines. Each window had bunches of grapes that hung before it, and each occupant could, by leaning forward, stretch forth his arm and pluck the fruit without pain or trouble.

Besides this college the city has four or five others, and a hospital. Its state of splendor is superb, and it is a city fit to be the seat of the Caliph. But its magnificence is all within, and it has nothing on the outside save a small river that flows from north to south and passes through the suburb that surrounds the city; for it has a large suburb containing numerable khans. On this river there are mills contiguous with the town, and in the middle of the suburb are gardens that stretch along its length. But whatever may be its state, inside or out, Aleppo is one of the cities of the world that have no like, and that would take long to describe. We lodged in its suburb, in a khan [hotel] called the “Khan of Abu al-Shukr”, where we stayed four days.”

Excerpted from *Beyond A Thousand and One Nights: A Sampler of Literature from Muslim Civilization* (Fountain Valley, CA: Council on Islamic Education), 160-163. Reprinted by permission.

Lesson 1

Student Handout 1.3—From Marco Polo, The Travels (13th Century)

Background

Marco Polo was born in 1254 to a Venetian merchant family. In 1271, he joined his father for a journey to China, which his father had already visited once. The two spent the next twenty years on travels in the service of Kublai Khan, the Mongol ruler of China. They returned to Italy in 1292. Imprisoned in 1298, Marco met a romance writer named Rusticello, who helped Marco write an account of his travels to China.

On the banks of a great river in the province of Cathay there stood an ancient city of great size and splendor which was named Khan-balik, that is to say in our language “the Lord’s City” [Beijing]. Now the Great Khan . . . had a new city built next to the old one, with only the river in between. And he removed the inhabitants of the old city and settled them in the new one. . . . Taidu is built in the form of a square with all its sides of equal length and a total circumference of twenty-four miles. . . . The city is full of fine mansions, inns and dwelling-houses. All the way down the sides of every main street there are booths and shops of every sort. . . . In this city there is such a multitude of houses and of people, both within and without, that no one could count their number. Actually, there are more people outside the walls in the suburbs than in the city itself. There is a suburb outside every gate, such that one touches the neighboring suburbs on either side. They extend in length for three or four miles. And in every suburb or ward, at about a mile’s distance from the city, there are many fine hostels which provide lodging for merchants coming from different parts; a particular hostel is assigned to every nation. . . . Merchants and others come here on business in great numbers, both because it is the Khan’s residence and because it affords a profitable market. And the suburbs have as fine houses and mansions as the city, except of course for the Khan’s palace. . . .

You may take it for a fact that more precious and costly wares are imported into Khan-balik than into any other city in the world. Let me give you particulars. All the treasures that come from India – precious stones, pearls, and other rarities – are brought here. So too are the choicest products of Cathay itself and every other province. This is on account of the Great Khan himself, who lives here, and of the lords and ladies and the enormous multitude of hotel-keepers and other residents and of visitors who attend the courts held here by the Khan. That is why the volume and value of the imports and of the internal trade exceed those of any other city in the world. It is a fact that every day more than 1,000 cart-loads of silk is woven here. So it is not surprising that it is the center of such traffic as I have described. . . .

It is in this city of Khan-balik that the Great Khan has his mint; and it is so organized that you might well say he has mastered the art of alchemy. I will demonstrate this to you here and now. You must know that he has money made for him by the following process, out of the bark of trees—to be precise, from mulberry trees (the same whose leaves furnish food for silk-worms). The fine bast between the bark and the wood of the tree is stripped off. Then it is crumbled and pounded and flattened out with the aid of glue into sheets of cotton paper, which are all black. When they are made, they are cut up into rectangles of various sizes, longer than they are broad. The smallest is worth half a small tornesel (a small coin); the next an entire such tornesel; the next half a silver groat; the next an entire silver groat, equal in value to a silver groat of Venice;

and there are others equivalent to two, five, and ten groats and one, three, and as many as ten gold bezants. And all these papers are sealed with the seal of the Great Khan. The procedure of issue is as formal and authoritative as if they were made of pure gold or silver. On each piece of money several specially appointed officials write their names, each setting his own stamp. When it is completed in due form, the chief of the officials deputed by the Khan dips in cinnabar the seal or bull assigned to him and stamps it on the top of the piece of money so that the shape of the seal in vermillion remains impressed upon it. And then the money is authentic. And if anyone were to forge it, he would suffer the extreme penalty.

Of this money the Khan has such quantity made that with it he could buy all the treasure in the world. With this currency he orders all payments to be made throughout every province and kingdom and region of his empire. And no one dares refuse it on pain of losing his life. And I assure you that all the peoples and populations who are subject to his rule are perfectly willing to accept these papers in payment, since wherever they go they pay in the same currency, whether for goods of for pearls or precious stones or gold or silver. With these pieces of paper they can buy anything and pay for anything. And I can tell you that the papers that reckon as ten bezants do not weigh one.

Several times a year parties of traders arrive with pearls and precious stones and gold and silver and other valuables, such as cloth of gold and silk, and surrender them all to the Great Khan. The Khan then summons twelve experts, who are chosen for the task and have special knowledge of it, and bids them examine the wares that the traders have brought and pay for them what they judge to be their true value. The twelve experts duly examine the wares and pay the value in paper currency of which I have spoken. The traders accept it willingly because they can spend it afterwards on the various goods they buy throughout the Great Khan's dominions. And I give you my word that the wares brought in at different times during the year mount up to a value of fully 400,000 bezants, and they are all paid for in this paper currency.

Let me tell you further that several times a year a fiat goes forth through the towns that all those who have gems and pearls and gold and silver must bring them to the Great Khan's mint. This they do, and in such abundance that it is past all reckoning; and they are all paid in paper money...

Here is another fact well worth relating. When these papers have been so long in circulation that they are growing torn and frayed, they are brought to the mint and changed for new and fresh ones at a discount of 3 per cent. And here again...if a man wants to buy gold or silver to make his service of plate or his belts or other finery, he goes to the Khan's mint with some of these papers and gives them in payment for the gold and silver which he buys from the mint-master. And all the Khan's armies are paid with this sort of money.

I have now told you how it comes about that the Great Khan must have, as indeed he has, more treasure than anyone else in the world...

Quoted from Ronald Latham, translator, *The Travels of Marco Polo* (New York: Penguin Books, 1988), 128-129, 130; 147-148, 149.

Lesson 2

Student Handout 2.4

The Catastrophe of the 14th Century

Ibn Battuta is celebrated as the greatest traveler of medieval times. A native Moroccan, he journeyed to Egypt, the Arabian Peninsula, Syria, Persia, Iraq, East Africa, Anatolia, Russia, India, and China. In this excerpt from *The Adventures of Ibn Battuta*, Ross E. Dunn describes Ibn Battuta's brush with the greatest catastrophe of the fourteenth century.

“While Ibn Battuta was enjoying the company of the *‘ulama* [scholars] of Aleppo [in Syria] in June 1348, travelers reaching the city from the south reported that a virulent disease had been raging at Gaza on the Egyptian frontier and that more than a thousand people had been dying from it every day. Buboes, or inflamed swellings, appeared in the groin, armpits, or neck of the afflicted, and this irruption was typically accompanied by nausea, pain in the head, stomach, and limbs, insomnia, and delirium. If a victim began to spit blood and experience pneumonic symptoms, he usually died within hours.

Amid rumors of this lethal darkness advancing into Syria, Ibn Battuta decided to return south. He got as far as the town of Homs when he suddenly found himself engulfed in the epidemic, 300 people dying the day he arrived there. Continuing on to Damascus, he reached the great oasis in July to find that the plague had already struck. The death toll had risen to 2,000 a day, the population was reeling in shock, and the mundane routines of the city had come to a halt.

The people fasted for three successive days, the last of which was a Thursday. At the end of this period, the *amirs* [commanders], *sharifs* [descendants of the Prophet Muhammad], *qadis* [judges], doctors of the Law, and all other classes of people in their several degrees, assembled in the Great mosque, until it was filled to overflowing with them, and spent Thursday night there in prayers and liturgies and supplications. Then, after performing the dawn prayer..., they all went out together on foot carrying Korans in their hands—the *amirs* too barefooted. The entire population of the city joined in the exodus, male and female, small and large, the Jews went out with their book of the law and the Christians with their Gospel, their women and children with them; the whole concourse of them in tears and humble supplications, imploring the favor of God through His Books and His Prophets.

At the same time Ibn Battuta had been sailing westward from China to his expectant reunion with the Islamic heartland, so the Black Death, the greatest pandemic disaster since the sixth century, was making its terrible way across the Central Asian grasslands to the shores of the Black Sea. Plague was endemic among ground-burrowing rodent populations of the Inner Asian steppe. It was transmitted from animals to humans by the bite of a common species of flea. Hatching and living in the fur of plague-afflicted rats, infected fleas found their way to sacks of grain and other foodstuffs or to clothing. The plague appears to have started among pastoral folk

of East Central Asia, spreading outward from there along the trade routes both southwest and west, beginning about 1331. Lurking among the merchandise in commercial wagon trains or the storerooms of caravansaries, fleas carried the bacillus *Yersinia pestis* to the blood streams of humans. . . . As the pestilence broke out in one oasis or *khan* after another, survivors hurried onto the next place along the trail, thereby unwittingly carrying the disease throughout the commercial network of the steppe. The same Mongol law and order that made possible a century of intense human interchange between China and the Atlantic coast now quickened the progress of the plague bacillus across Eurasia.

In the calamitous year of 1348 ships of death coursed westward throughout the Mediterranean basin, inflicting their grim lading on one port after another. From the ports, mule trains and camel caravans transmitted the disease to the interior regions of Europe, northern Africa, and the Middle East. . . . By the end of 1350, when the first assault of the disease was playing itself out, Europe may have lost as much as one-third of its population. Mortality rates in the Islamic lands were probably comparable.”

From Ross E. Dunn, *The Adventures of Ibn Battuta: A Muslim Traveler of the 14th Century*. Berkeley: University of California Press, 1986.

Lesson 3

Student Handout 3.1

Whirlwind

Timur, the Lame Conqueror, Lord of all Asia, Scourge of God and Terror of the World!

Although he has been dead for nearly six hundred years and his empire long since gone, the name Timur continues to evoke feelings of both fear and respect in the hearts of people throughout Eurasia. The word Timur is Turkic for “iron,” an appropriate name for one who in his lifetime rose from being the chieftain of a small Turko-Mongol tribe to ruling an empire rivaling that of Alexander the Great.

During his long military career, Timur and his armies crossed Eurasia from Delhi to Moscow, from the Tien Shan Mountains of Central Asia to the Taurus Mountains of Anatolia. From 1370 until his death in 1405, Timur-the-Lame, or Tamerlane, as Europeans called him, engaged in almost constant warfare in order to extend his borders and maintain his vast territory.

Born in 1336 near Samarkand in the Mongol Chagatay Khanate, Timur was said to be tall, strongly built, and well-proportioned in spite of an injury in his twenties which left him with a slight paralysis in his right leg and arm. He always made light of his disability. Ahmad ibn Arabshah, Timur’s biographer, described the conqueror in his sixties him as:

...steadfast in mind and robust in body, brave and fearless, firm as rock. He did not care for jesting or lying; wit and trifling pleased him not; truth, even were it painful, delighted him. . . . He loved bold and valiant soldiers, by whose aid he opened the locks of terror, tore men to pieces like lions, and overturned mountains. He was faultless in strategy, constant in fortune, firm of purpose and truthful in business.

According to the fourteenth century historian Ibn-Khaldun, who met him,

This king Timur is one of the greatest and mightiest kings . . . he is highly intelligent and very perspicacious [shrewd], addicted to debate and argument about what he knows and also about what he does not know!

Timur was a man of curious contradictions. He spoke two or three languages, enjoyed having histories read to him, and supported the arts. While he sacked cities across Eurasia, he took great care to protect teachers and artisans from the carnage and to relocate them to Samarkand, where they might add to the refinement of his capital.

First and foremost, Timur was a ruthless and ambitious warrior who commanded a devoted following. Those who saw his army described it as a huge conglomeration of different peoples. Mongol nomads, settled peoples, Muslims, Christians, Turks, Arabs, and Indians all fought at the conqueror's side.

Around 1371, Timur proclaimed himself ruler of the Chagatay Khanate. Between 1381 and 1405, he and his army swept with whirlwind speed through the Hindu Kush and the Caucasus Mountains, the Persian deserts, the southern Russian steppes, Anatolia, and Syria, sacking cities along the way and slaying their inhabitants. By 1395, Timur had defeated the rival Mongol empire of the Golden Horde. After entering Afghanistan in 1398, his army descended into India, razing ransacking Delhi, the capital of the Islamic Delhi sultanate, and annihilating most of its residents.

In 1400, using war elephants acquired in India, Timur and his troops stormed through the Syrian cities of Aleppo and Damascus, burned down Baghdad, and destroyed the port city of Smyrna in Turkey. In 1402, he succeeded in defeating the Ottoman army and capturing the Ottoman sultan. In the process, Timur unwittingly saved Byzantium temporarily from Ottoman conquest.

Next, Timur made preparations for what was to be his greatest exploit, the conquest of China. In 1368, as he was beginning his rise to power, the Mongol Yuan Dynasty was overthrown and the Ming Dynasty established. Timur was determined to prove that he, not the Ming emperor, was the greatest power in Asia. The Ming government was well aware of the threat and poured resources into the defense of China's western frontiers. Nearing seventy years of age, however, Timur had become infirm and had to be carried on a litter when his army advanced toward China. In 1405, he fell ill and died.

Timur's empire collapsed quickly after his death and the invasion of China never took place. Nevertheless, his exploits had a lasting impact on interregional networks of interaction and exchange from the Mediterranean to China. Southwest Asia, which bore the brunt of Timur's aggression, was slow to recover from the political, social, and economic upheavals brought about by his whirlwind invasions. At the heart of all his conquests was his driving ambition to restore the silk roads to their earlier glory as highways of thriving trade that would enrich his empire as it had the Mongol khans. Ironically, Timur's brutal hegemony shifted the focus of trans-hemispheric commercial interaction from the traditional caravan roads of the Asian heartland to the relatively safe waters of the Indian Ocean.



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