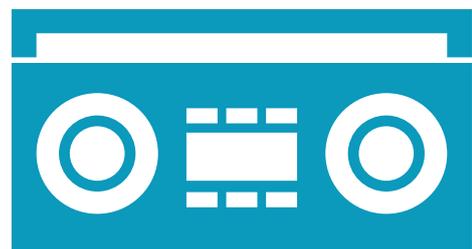


Activity sheet A

What does music mean to you?



1. HOW DID YOU EXPERIENCE THE EXERCISE OF MOVING AROUND THE ROOM?
DOES RHYTHM ALREADY MEAN MUSIC TO YOU?
2. WHEN WAS THE LAST TIME YOU LISTENED TO MUSIC (TODAY)?
3. WHICH MUSIC DO YOU CONSCIOUSLY LISTEN TO?
WHEN? HOW?
4. DO YOU PERFORM MUSIC YOURSELF (VOCALS, INSTRUMENT)?
5. WHICH GENRE OF MUSIC DO YOU PARTICULARLY LIKE?
6. IN WHICH SITUATIONS DOES MUSIC PLAY A SIGNIFICANT ROLE?
7. WHAT ROLE DOES MUSIC PLAY FOR YOUR FAMILY?
8. SINCE WHEN DO YOU THINK PEOPLE HAVE BEEN PERFORMING MUSIC AND
LISTENING TO MUSIC?



Activity sheet B Part 1

What means are used to play music?

Objects of the Museum for Islamic Art are illustrated on this sheet and the sheets to follow.

Some illustrations display objects portraying the representation of a musical instrument, others present the musical instruments themselves.

Cut out the objects (You can also crease, fold and tear the sheets.)

Which instruments do you know?

How would you designate them?

Once you have all agreed, arrange the instruments with similar characteristics into groups and stick them together!

The Info sheet Instruments can be used as an aid!

Select an image and think about how the music may have sounded at that time and for which occasions it was played?



Ivory box, 12th century AD, Sicily/Italy



Glass fragment, 13th century AD, Syria



Activity sheet B Part 2



Bowl, 986–1015 AD, Fustat/Egypt



Bowl (fragment), 11th century AD, Fustat/Egypt



Bowl (fragment), 11th century AD, Fustat/Egypt



Bowl (fragment), 11th century AD, Fustat/Egypt



Musical instrument, 16th century AD, Iran



Bottom of a vessel, about 1200 AD, Kashan/Iran

Activity sheet B Part 3



Plate, about 1300 AD, Iran



Star-tile, 13th century AD, Konya/Turkey



Tile, about 1840 AD, Iran



Tile, about 1840 AD, Iran



Tile, about 1840 AD, Iran



Tile, about 1840 AD, Iran

Activity sheet B Part 4



*Musical instrument,
13th-14th century AD, Iran*



Bowl, about 1200 AD, Iran



Painted wood, about 1600 AD, Aleppo/Syria



Painted wood, about 1600 AD, Aleppo/Syria



Tile, late 17th century AD, Iran



Relief, 13th century AD, Turkey

Activity sheet B Part 5



Ivory plates, 11th-12th century AD, Sicily/Italy



Ivory plates, 11th-12th century AD, Sicily/Italy

BILD FEHLT

Metal bowls, 1251-1275 AD, Mosul/Iraq

BILD FEHLT

Metal bowls, 1251-1275 AD, Mosul/Iraq



Musical instrument, 17th-18th century AD, Turkey



Silver cymbal, 11th century AD, Iran

Info sheet

Instruments



STRINGED INSTRUMENTS

Oud The oud is an important instrument. On the Iberian Peninsula, presently known as Spain and Portugal, it incrementally transformed into the guitar, which is still very much played today.

Rabab The rabab is a kind of fiddle, a bowed instrument. Various bowed instruments are well-known today, including the violin.

Harp The harp has been proven to exist for thousands of years before our time. As far as we know, it originated and spread from the Eastern Mediterranean region.

WIND INSTRUMENTS

Flute This is also known as the nay in Arabic. It seems to have evolved from only a reed or cane with holes bored into it to vary the pitch.

Pipe This is now known mainly in the form of a whistle. It has long been used as a musical instrument and is found in all cultures.

PERCUSSION INSTRUMENTS

Tambourine The Arabic word for tambourine is duff. It is a frame covered with dried animal hide, on which metal discs were frequently attached. The metal discs amplify the sound of the beat.

Timpani The timpani is a so-called kettledrum. It is well-known since ancient times in its early forms. In the 12th century AD, the use of timpani in pairs spread from the Islamic regions through to Europe.

Castanets Castanets consist of two halves, which are clapped against each other using one hand. They are associated with Spanish flamenco music; however, an early form of the instrument is also used here in the Middle East and North Africa.

Bells The earliest known bells originate from the East Asian region. Because of the church bells, today they are primarily associated with Christianity. However, bells are also used as musical instruments, without any religious affiliation.

Activity sheet C

... and how does it sound?



ANALYSE THE SONG TALA' AL-BADRU 'ALAYNA TOGETHER!

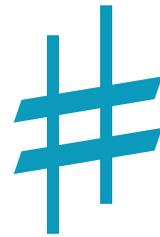
Listen to the four different versions of these musicians by researching their names and song titles on the Internet!

Issam Bayan: Tala al badru alayna

Umm Kulthum: Tala'al Badru Alayna

Khaled Siddiq: Moon

Ahmet Muhsin Tüzer: Taleal Bedru



WHAT DO YOU LIKE BEST?

First, create your own personal hit list.
Discuss and note your reasons

Rank 1 _____

Rank 2 _____

Rank 3 _____

Rank 4 _____



Suggestions for listening carefully:

Which instruments are used in each of the four interpretations?

What effect does the arrangement, i.e. the use of different instruments and vocal forms, have on the lyrics or the melody?

Does the effect change? The language?

Think of a form to present your results to the entire group!

Infosheet

Song

TALA' AL-BADRU `ALAYNA

Tala' al-Badru `Alayna is an Arab-Islamic folk song. It is referred to as Nasheed, the sung anthem. This means that a Nasheed can be accompanied by instruments, however, it actually refers to songs which are sung. Tala' al-Badru `Alayna is sung on all kinds of occasions: Weddings, the festival marking the end of fasting, the festival of the sacrifice and above all, the Mawlid festival, when the birth of the prophet Muhammad is commemorated.

According to tradition, the song was sung by the inhabitants of Medina when the prophet entered the city. There are several versions in which this song was sung when Muhammad entered the city.

The earliest written evidence dates back over 400 years after the Hijra at Baihaqi (died 458 AH/1066 AD). The song is not mentioned in the biographies of the prophet of Ibn Ishaq, Ibn Hisham, al-Tabari or Mas`udi.



| ARABIC | ENGLISH |
|-------------------|---|
| طلع البدر علينا | 1 The full moon has risen above us |
| من ثنيات الوداع | 2 of the Al-Wada' valley. |
| وجب الشكر علينا | 3 (For which) we are grateful, |
| ما دعى الله داع | 4 that a caller invited to Allah. |
| أيها المبعوث فينا | 5 You who have been sent to us, |
| جئت بالأمر المطاع | 6 (you) have come with a request so that we may follow you. |
| جئت شرفت المدينة | 7 Your arrival bestows honour on (the city of) Medina |
| مرحباً يا خير داع | 8 Welcome you noblest of the Good Callers! |

Info sheet

Artist Part 1

ISSAM BAYAN

Issam presents himself worldwide. Born in Bochum, he discovered his enthusiasm for music at an early age. His family is from Palestine and therefore, he learned both Arabic and German.

He draws inspiration from many different musical styles for his own songs. Nasheed, a unique chant from the predominantly Islamic culture, fascinated him when he was a child and today, is his current form of expression.

He combines Nasheed with elements of many other musical styles, such as pop.

UMM KULTHUM

Umm Kulthum is the most famous Egyptian singer and is also referred to as the “Nightingale of Egypt” or “Star of the Orient”. Born in 1904 in a small village in Egypt, she became famous in Cairo in the 1920s. She reinterpreted traditional songs, as well as popular and religious works.

The 1940s are often referred to as her “Golden Decade”, or, her best phase. During this time, she mainly interpreted qasaid, or, poems and folkloric tales.

Following the revolution in Egypt in 1952, Umm Kulthums lyrics also changed and she began to interpret more songs related to Egypt.

She performed her last concert in 1972. When she died in 1975, more than four million people attended her funeral in Cairo – an indication of the level of veneration she enjoyed in Egypt.

Info sheet

Artist Part 3

KHALED SIDDIQ

Khaled Siddiq is a Briton and in the early 1990s, was born into a family with English, Irish and Jamaican roots. He is a rapper and singer-songwriter, he thus usually composes his songs himself and performs them in front of an audience. He acquired fame with his various channels in the social media, such as Facebook, Instagram and Youtube.

He regards his faith as an inspiration for music. Among other things, his songs are aimed at dismantling clichés related to Muslims and provide new perspectives.

AHMET MUHSIN TÜZER

Ahmet Muhsin Tüzer is the Imam of the small Turkish village Pınarbaşı/ Kaş on the Mediterranean coast, near Antalya in southern Turkey. He himself states that he blends the ideas of the Sufi poet Jalal al-Din al-Rumi (13th century AD) with those of Pink Floyd (a 1970s rock band). He wishes to express the beauty of Islam in his own manner by way of his music. He also regards the combination with rock music as conspicuous, however, he aims to use it to promote his messages. In his conception, this combination is a way of bridging the cultural differences between conservative- and liberal-minded people in Turkey.