

## INTELLECTUAL and CULTURAL HISTORY of ISLAMIC SPAIN

Semester No 7	Course Code- LA-414	Credit Hours 3-0
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### COURSE OBJECTIVES:

1. Know the geography and history of Islam in western Europe.
2. Become familiar with major social, political, and cultural movements in Spain from 711-1614.
3. Distinguish between and analyze the roles of religion, language, race, and culture as social forces.

### COURSE LEARNING OUTCOMES:

1. Read a wide variety of medieval texts in different genres and analyze their rhetoric
2. Develop skills in assessing the value of different kinds of source materials.
3. Challenge the received wisdom about this period through critical analysis.
4. Form considered opinions about the role of tolerance in a multi-faith society.

### PRESCRIBED TEXT:

1. Olivia Remie Constable, ed. *Medieval Iberia*, 2nd ed. Philadelphia: U of Pennsylvania Press, 2012.
2. L.P. Harvey. *Muslims in Spain, 1500-1614*. Chicago: University of Chicago Press, 2005.
3. Richard Fletcher. *Moorish Spain*. London: Phoenix Press, 2004 reprint.
4. Richard Kagan, ed. *Inquisitorial Inquiries*. Baltimore: The Johns Hopkins UP, 2011 reprint.

### **REFERENCE MATERIAL:**

1. María Rosa Menocal, Abigail Krasner Balbale, and Jerilynn Dodds. *The Arts of Intimacy: Jews, Christians, and Muslims and the Creation of Castilian Culture*. New Haven: Yale UP, 2008.
2. Mariam Rosser-Owen. *Islamic Arts from Spain*. London: Victoria and Albert Museum, 2009.
3. One of the following three for the book review assignment (your choice):
  - a. Simon Doubleday. *The Wise King*.
  - b. María Rosa Menocal. *The Ornament of the World*.
  - c. Marvine Howe. *Al-Andalus Rediscovered*.
4. Additional readings will be posted on LMS page for this course.

### **COURSE DESCRIPTION:**

From the arrival of the Umayyids in 711 until the fall of the Emirate of Granada in 1492, Muslims created a vibrant and cosmopolitan civilization in Spain where arts, philosophy, science, and different communities of faith flourished. Al-Andalus emerged as a hub of cultural and intellectual exchange amongst Muslims, Christians, and Jews. Europe's relationship with Islam remains problematic as it often involves cultural essentialism and "othering." The arrival of increasing numbers of Muslim immigrants and refugees in Europe in recent decades has reinforced the negative perception of Islam. Islamic Spain offers useful and necessary historical context to explore the deep, productive, meaningful, and less antagonistic exchanges between

Europe and Islam. Studying the Islamic past of the Iberian Peninsula will allow us to develop useful insights regarding a complex, multilingual, polyethnic, and pluralistic society.

The course will be divided into three parts: First, we will study the birth and expansion of Islam with an emphasis on the Muslim conquest of the Iberian Peninsula. Then, we will examine state and society in different periods of Muslim rule in Spain (Umayyad, Almohad, Almoravid, and Taifa). Finally, we will learn about the end of Muslim rule in Spain. The bulk of the course will focus on the second part, which will consider various aspects of politics, society, religion, culture, arts, philosophy, and sciences in Al-Andalusia. We will visit sites of historical importance including Alhambra, Alcazar of Seville, and the Grand Mosque of Cordoba. Through a close examination of primary sources, including historical chronicles, treaties, short stories and poetry, liturgy, art, and architecture, students will learn to pose and answer questions about the impact religion, religious expression, and coexistence in a multiconfessional society.



#### **ASSESSMENT SYSTEM:**

<b>Quizzes</b>	05%
<b>Assignments:</b> a. Critical Reactions (15%) b. Book review (05%) c. Essay ( first draft 5%, second draft 05%, final draft 10%)	40%
<b>Mid Term Paper</b>	20%
<b>ESE / Final Term Project/ Presentation</b>	35%


**Weekly breakdown of course contents is as follows:**



<b>WEEK</b>	<b>TOPICS</b>	<b>QUIZZES</b>	<b>ASSIGNMENTS</b>
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1	<p><b>Introduction and Basic Concepts</b></p> <p>Course Outline, objectives, teaching plan, assessment method, concepts review</p> <p>✚ Overview. Seeing Muslim Spain through the Great Mosque of Córdoba. Reading: Arts of Intimacy, chapter 1.</p>		<p>✚ <b>Critical reactions (05 ) 15%</b>  Each week, questions will be distributed that will help to guide your reading. For 16 of the 18 weeks of the course with new readings (with the first week of the semester and the midterm week excepted because there are no new readings), students will be responsible for submitting a 12 page critical reaction paper that addresses one of these questions by reflecting on the assigned reading for the course and using the critical methodologies to analyze those readings. These responses will <b>be due by email to your course faculty by 8pm on the evening two days before the next class</b></p> <p>✚ <b>Essay ( first draft 5%, second draft 05%, final draft 10%)</b> Essays will provide students with an opportunity to reflect broadly on the themes of the course while developing careful arguments based upon precise use of textual, artistic, and material evidence. This assignment is structured in a scaffolded format to encourage thoughtful revisions and to afford the students the opportunity to receive extensive feedback on their writing from their peers and the course staff. First drafts will be graded on a √+, √, √- scale and will receive feedback in a peer critique session and from either the professor or teaching fellow. Second and final drafts will be</p>
			graded on a letter scale and will receive

			feedback from the professor or teaching fellow; grades will take into account the overall quality of the final draft as well as the improvement and substance of revisions over the trajectory of the assignment.
2-3	<p> <b>What is Tolerance?</b></p> <ul style="list-style-type: none"> <li>• Readings: Medieval Iberia, texts 7 and 8.</li> <li>• Moorish Spain, chapter 1.</li> <li>• Kenneth Baxter Wolf. "Convivencia in Medieval Spain: A Brief History of an Idea," Religion Compass 3:1 (2009): 72-85</li> <li>• Islam before Spain, Spain before Islam</li> <li>• (Recitation): Working with secondary sources</li> <li>• Tolerance Enforced</li> </ul>	01	Response paper # 1 due
4-5	<p> <b>Conquest and Reconquest</b></p> <ul style="list-style-type: none"> <li>• Readings: Medieval Iberia texts 6, 22, and 51.</li> <li>• Moorish Spain, chapters 2-3.</li> <li>• Conquerers, invaders, native populations.</li> <li>• (Recitation): History as literature.</li> <li>• Using tales to assign blame.</li> <li>• (Content note: During this lecture we will be discussing historical narratives in which rape comes into play as both a weapon of war and a rhetorical device. If you have any concerns about this, please feel free to speak with the professor in advance.)</li> </ul>		Response paper # 2 due




6	<p>Shaping Identity: Language, Ethnicity, Nation</p> <p>Readings: Medieval Iberia text 12a.</p> <p>Ross Brann, "The Moors?" Medieval Encounters 15 (2009): 307-318.</p> <p>Thomas Glick, "On Converso and Marrano Identity," in Crisis and Creativity in the Sephardic World, ed.</p> <p>Benjamin Gampel. Columbia: UP, 1997. 59-74.</p> <p>The Languages of Religion and Culture</p> <p>(Recitation): Topic TBD. Book review due.</p> <p>"Moorish" Spain?</p>		Response paper # 3 due
7-8	<p>Greek Thought, Arabic Culture</p> <p>Readings: Medieval Iberia texts 42 and 43.</p> <p>Josef Puig Montada, "Philosophy in Andalusia," in The Cambridge Companion to Arabic Philosophy, eds. Peter Adamson and Richard Taylor. Cambridge: UP, 155-78.</p> <p>(Recitation): Destiny, dir. Yusuf Chahine.</p> <p>(Lecture): Greek logic, Islamic theology, Spanish culture.</p>	01	<p>01</p> <p><b>Book review (10%)</b></p> <p>The book review assignment will afford students extra practice in engaging with and challenging secondary sources before using these skills in the more open-ended essay assignment. Book reviews will be graded on a letter scale and will receive feedback from the faculty</p>
9	<b>Midterm</b>		
			Response paper # 4 due

10	 <b>The Davids of Their Age</b>		
	<ul style="list-style-type: none"> <li>• Readings: Medieval Iberia, texts 20, 25, 41, 46</li> <li>• Moorish Spain, chapter 5</li> <li>• Arts of Intimacy, chapter 4 • Raymond P. Scheindlin, "The Battle of Alfuentes by Samuel the Nagid," in History as Prelude, ed. Olivia Remie</li> <li>• Constable, et al. Baltimore: Lexington Books, 2011. 55-70.</li> <li>• (Lecture): Jewish and Muslim Poets Reinventing Andalus Literature</li> <li>• (Recitation): Close reading. How and why do we read poetry?</li> <li>• (Lecture): Troubadours and Singers of Songs</li> </ul>		

	<p> <b>The Writing on the Wall</b></p> <ul style="list-style-type: none"> <li>• Reading: Arts of Intimacy, chapter 7.</li> <li>• Moorish Spain, chapters 6-7.</li> <li>• (Lecture): The writing on the walls at the Alhambra.</li> <li>• (Recitation): Essay first draft due. Peer critique.</li> <li>• (Lecture): Models and contacts in Morocco. (Guest lecture)</li> </ul> <p> <b>City on a Hill</b></p> <ul style="list-style-type: none"> <li>• Readings: Medieval Iberia, texts 45, 60, 62-65 (selections).</li> <li>• Arts of Intimacy, chapters 2 and 6.</li> <li>• (Lecture): King of Culture. Guest lecture?</li> </ul>		Response paper # 5 due
	<ul style="list-style-type: none"> <li>• (Recitation): Cultural and intellectual biography.</li> </ul>		
	<ul style="list-style-type: none"> <li>• (Lecture): Frametales in a walled city.</li> </ul>		



			<b>First draft of the essay (05%)</b>
11	<p>🚩 <b>The view from the north</b></p> <ul style="list-style-type: none"> <li>• Readings: Medieval Iberia, texts 32-4, 57</li> <li>• Muslims in Spain, chapters 1-3</li> <li>• Eric Lawee, “Sephardic Intellectuals: Challenges and Creativity,” in The Jew in Medieval Iberia, ed. Jonathan</li> <li>• Ray. Brighton, MA: Academic Studies Press, 2012. 352-94.</li> <li>• DRAFT — SUBJECT TO CHANGE</li> <li>• (Lecture): Barcelona and the Crown of Aragon • (Recitation): TOPIC.</li> <li>• (Lecture): The 1391 Turning Point</li> </ul> <p>🚩 <b>Polemic</b></p> <ul style="list-style-type: none"> <li>• Readings: TBD</li> <li>• (Lecture): Arguing For and Against.</li> <li>• (Recitation): Topic TBD. Essay second draft due.</li> <li>• (Lecture): Case Studies in the Paradoxes of Polemic.</li> </ul>		
12	<p>🚩 <b>Nobody Expects the Spanish Inquisition!</b></p> <ul style="list-style-type: none"> <li>• Readings: Inquisitorial Inquiries, testimonies 6 and 7</li> <li>• Muslims in Spain, chapters 4 and 5</li> <li>• (Lecture): Redefining Religion through Race. <ul style="list-style-type: none"> <li>• (Recitation): Topic TBD.</li> </ul> </li> </ul>	01	

13-14	<p> <b>Writing the End</b></p> <ul style="list-style-type: none"> <li>• Readings: Medieval Iberia, texts 84 and 85</li> <li>• Excerpts from Don Quixote</li> <li>• Muslims in Spain, chapter 8</li> <li>• Moorish Spain, chapters 8-9</li> <li>• (Lecture): “Language has always been the companion of empire.”</li> <li>• (Recitation): Fiction and Forgery.</li> <li>• (Lecture) : Quixote, Cide Hamete, and Morisco literature</li> </ul>	01	<b>Second draft of the essay (05%)</b>
15	<p> <b>Spain After Islam</b></p> <ul style="list-style-type: none"> <li>• Readings: Islamic Arts of Spain</li> <li>• (Lecture): Production and Preservation of Knowledge</li> <li>• (Recitation): Topic TBD.</li> </ul> <p>Final draft of essay due.</p> <ul style="list-style-type: none"> <li>• (Lecture): Medieval Spain in the 20th Century.</li> </ul>		
16	<p> <b>Conclusions</b></p> <ul style="list-style-type: none"> <li>• (Lecture): Whence Tolerance?</li> <li>• (Lecture*): Metropolitan Museum visit</li> </ul>		<b>Final draft of the essay (10%)</b>
17	<b>Revision</b>		
18	<b>END SEMESTER EXAMINATION</b>		