

Attention!

This is a representative syllabus.
The syllabus for the course you are
enrolled in will likely be different.

Please refer to your instructor's
syllabus for more information on
specific requirements for a given
semester.

NELC 3502 *Islamic Civilization through the Ages*

COURSE DESCRIPTION

This course explores the routes and realms of Islamic Civilization from the approximately the 10th thru 14th centuries CE through the eyes of adventurers, traders, pilgrims, slaves, warrior-poets, and chroniclers who witnessed its marvels and penned its many stories. Strong focus is placed on reading primary source materials in English translation and craft of writing analytical historical analysis based on primary sources. *No prior background is required.*

Instructor:

office:

office hours:

email:

REQUIREMENTS AND GRADING

The course consists of two 80 minute meetings per week dedicated to lectures and discussions. Please read the assigned materials during the week they are assigned and come to discussions prepared with questions and observations on the readings.

Readings: Assigned readings for each session are indicated on the attached schedule of lectures. All *books* on the syllabus been placed on reserve at the library; all *articles* and *primary readings* can be found on the course website via Carmen (<http://carmen.osu.edu>). Reading assignments given by author only on the syllabus (e.g., "Cobb, 1-25") refer to the class textbooks listed below:

Paul M. Cobb. *The Race for Paradise: An Islamic History of the Crusades*. Oxford: Oxford University Press, 2014. ISBN 978-0199358113.

Two Arabic Books: Accounts of India and China by Abū Zayd al-Sīrāfī and Mission to the Volga by Ibn Faḍlān. Edited and translated by Tim MacKintosh-Smith and James Montgomery. New York: NYU Press, 2014. ISBN 978-1479803507.

Ibn al-Sā'ī. *Consorts of the Caliphs: Women and the Court of Baghdad*. New York: NYU Press, 2015. ISBN 978-1479850983.

Readings, Assignments, and Class participation

This class thrives on in-class discussions of texts that we've read together *before* coming to class. In order To demonstrate to me that you've read the assigned reading prior to coming to class

and to help me steer in-class discussion, you are required to *email* me (anthony.288@osu.edu) a minimum of **3** questions on the assigned readings *prior* to the beginning of class. Your class participation grade is directly dependent on your turning in these questions and your *vocal* participation in class discussions.

Please consult this syllabus frequently throughout the quarter. It will serve as your guide for the readings and assignments necessary for you to participate in and benefit from class time to maximum extent possible. As is necessary, I will continue to update the content of the syllabus as needed, particularly the class schedule, as the quarter progresses.

Readings. Much of the basic work you will be doing outside of class will focus on your readings. For most days, there are two types of readings present on the syllabus: primary source readings and supplemental readings. It is particularly important in this class to focus on the *primary source readings*—when you come to class at the beginning of the week, I expect that you will have read and taken notes for in-class discussion and questions on these assigned texts. Before each session, you must email to anthony.288@osu.edu at least **3 questions** about the primary source reading assignment.

Assignments. The bulk of your grade for this course will be evaluated based on three assignments: an 2 in-class presentation papers and a final essay written in response to prompts based off class lectures and readings.

Your in-class presentations will be on *primary sources readings* in translation assigned in class and consists of two components. The first is the completion of the **Textual Analysis Handout** due the day of your in-class presentation and handed into me. The second is a 15-20 minute, in-class presentation on the source and its historical significance.

Your final essay will be assigned from a prompt and due at the end of the quarter. This essay will ask you to carefully adjudicate a historiographical debate and will serve as your attempt to express your own ideas in a medium-length essay (5 to 7 pages in length, 1.5 spaced, standard font such as Times New Roman or Garamond) on an assigned topic. These topics will require you to draw extensively upon the assigned readings and the ideas discussed in class and will be scrutinized and evaluated on the basis of the criteria of academic writing. **Essays should be emailed to anthony.288@osu.edu as a Word file by 5:00pm Eastern Standard Time on the due date.**

Developing and mastering the ability to write critically and to engage historical events and persons with critical acumen is a difficult, but worthwhile, task. Even if you never revisit the topic of this course again, the skills you acquire in writing and improving your essays will serve you well for the rest of your life. I therefore beseech you to take time to write your essays well. Further instructions on class paper assignments can be found on the assignment handouts and course **Grading Rubric**.

Class Participation. “80% of success is showing up,” once said Woody Allen. This class depends on you to function fully. If you do not participate in class discussions, do not present assigned

articles, and fail to communicate to me any indication that you've read the texts (and such indications could be in the form of insightful observations or cantankerous bewilderment), then I will be compelled to give you a low-grade.

Grading Scheme.

Participation and Attendance	15 %
Presentations (x2)	50 %
Analytical Essay	35 %

Other Class Policies

Computers, cellphones, etc. Please, no texting, no email checking, no laptop/ipad/netbook usage in class. All of the readings you'll need for class will be available in your course packet, and I'd much prefer you interact with your classmates and me rather than a machine. And, besides, science is on my side! (For now at least; see <http://www.newyorker.com/tech/elements/the-case-for-banning-laptops-in-the-classroom>)

Academic Misconduct. It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term "academic misconduct" includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct (<http://studentlife.osu.edu/csc/>)."

Disabilities Policy. Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated and should inform the instructor as soon as possible of their needs. The Office for Disability Services is located in 150 Pomerene Hall, 1760 Neil Avenue; telephone 292-3307, TDD 292-0901; <http://www.ods.ohio-state.edu/>.

FOR YOUR SAFETY, the OSU Student Safety/Escort Service is available after 7 p.m. by dialing 292-3322.

Reference Works

A selection of basic reference dealing with Islamic history and civilization be found at the university library and accessed via the library's online resources. Below is a list of the most authoritative and useful:

- *Encyclopaedia of Islam*, 2nd edition; the gold standard of Islamic studies and abbreviated as *EI*². It is easily accessed online at:
<http://referenceworks.brillonline.com>
- *Encyclopaedia of Islam THREE*; the third edition of *EI*³ is underway but still in its infancy, most including articles falling under the letter 'A'.
- *Christian-Muslim Relations: A Bibliographical History*, ed. D. Thomas et al. (Leiden, 2009-2013)
- JSTOR (<http://jstor.org>): useful for essentially any class you'll take here at OSU, by logging into jstor.org via OSU's proxy server and/or at the library, you have access to a wealth of scholarly articles on Islamic history and civilization. If you're looking for a place to find sources on the Internet, this should be one of your first stops (Wikipedia, while useful in some respects, tends to be VERY unreliable and/or ideological for early Islamic history).

COURSE READING AND LECTURE SCHEDULE

Week 1

Wed (Jan 13) Course Introduction

Fri (Jan 15) The Abode of Islam

READINGS:

Cobb, *Race for Paradise*, 9-35

Week 2

Wed (Jan 20) Beyond the Abode of Islam

READINGS:

Aziz al-Azmeh, "Barbarians in Arab Eyes," *Past & Present* 134 (1992): 3-18.

[1] Excerpts from Ṣā'id al-Andalusī's *Classes of Nations* (*Ṭabaqāt al-umam*)

Fri (Jan 22) Strangers in Strange Lands

READINGS:

[2] Ibn al-Faqīh and Ibn Khurradādhbih on the Travels of the Radhāniyya and Ibrāhīm ibn Ya'qūb; in *Ibn Faḍlān and the Land of Darkness: Arab Travellers in the Far North* (New York 2012), 111-114, 162-68.

[3] Sallām the Dragoman's Quest for Alexander's Wall, in Emeri van Donzel and Andrea Schmidt, *Gog and Magog in Early Eastern Christian and Islamic Sources: Sallām's Quest for Alexander's Wall* (Leiden 2010), 121-65.

Week 3

Wed (Jan 27) Ibn Faḍlān, *Mission to the Volga*, tr. J. Montgomery, 190-259

Fri (Jan 29) Abū Zayd al-Sīrāfī, *Accounts of China and India*, tr. T. Mackintosh-Smith, 20-133.

Week 4

Wed (Feb 3) **NO CLASSES – LECTURE OUT OF TOWN**

Fri (Feb 5) Slaves and Slavery in the Islamic World

READINGS:

[4] Ibn Buṭlān's *General Treatise on Slaves*, tr. Simon Swain

Julia Bray, "Men, Women, and Slaves in Abbasid Society," in *Gender in the Early Medieval World: East and West, 300-900*, ed. L. Brubaker and J.M.H. Smith (Cambridge: Cambridge UP, 2004), 121-46.

Week 5

Wed (Feb 10) [5] Jāḥiẓ, *The Epistle of on Singing Girls*, tr. A.F.L. Beeston

Fri (Feb 12) Ibn al-Sāʿī *Consorts*, xi-xxv, 1-57

Week 6

Wed (Feb 17) Ibn al-Sāʿī, *Consorts*, 58-145

Nadia El Cheikh, "Caliphal Harems, Household Harems: Baghdad in the Fourth Century of the Islamic Era," in *Harem Histories: Envisioning Places and Living Spaces*, ed. Marilyn Booth (Durham: Duke Univ. Press, 2010), 87-103

Fri (Feb 19) Slaves on
Horses

READINGS:

[6] al-Jāḥiẓ, *Virtues of the Turks*

Matthew Gordon, "Preliminary Remarks on Slaves and Slave Labor in the Third/Ninth Century," in *Slaves and Households in the Near East*, ed. Laura Culbertson (Chicago: The Oriental Institute of the University of Chicago, 2011), 71-84.

Week 7

Wed (Feb 24) New Turks: The Great Seljuq Empire

Fri (Feb 26) Sultans and Caliphs: Political Legitimacy in the Late Abbasid Commonwealth

READINGS:

Imām al-Ḥaramayn al-Juvaynī, *Kitāb Irshād al-adillah*, tr. P. Walker (Reading, UK, 2000), 225-39

al-Ghazālī, *Faḍāʾih al-Bāṭiniyyah*, chs. 1, 10-9.

Week 8

Wed (Mar 2) Islamic Jerusalem Before the Crusades

READINGS:

[7] The *Isrāʾ* and *Miʾrāj* (Night Journey and Ascension) of the Prophet, from Ibn Ishāq (pronounced: Is-ḥāq), *The Life of Muhammad*, tr. A. Guillaume (Oxford 1955), 181-87. STEVEN TURNER

[8] Nāṣer-e Khusraw (d. 1088), *Safarnāmah*, tr. W.M. Thackston (New York 1986), 19-38.

Fri (Mar 4) Christian Pilgrimage to Jerusalem in the Islamic Period

READINGS:

[9] Adomnan (and Arculf) (late-seventh to early-eighth century CE), *The Holy Places*, in John Wilkinson, *Jerusalem Pilgrims Before the Crusades* (Warminster 2002), 167-206.

[10] Hugeburc (wr. mid-eighth century CE), *Life of St. Willibald*, in Wilkinson, *Jerusalem Pilgrims*, 233-51.

[11a] "Two Accounts of the German Pilgrimage of 1064-65" from the *Annals of Nieder-Altaich* and the *Chronicle of Marianus Scottus*; in Brett Edward Whalen, ed., *Pilgrimage in the Middle Ages* (Toronto 2011), 175-80.

[11b] "Peter the Hermit's Pilgrimage," from William of Tyre, *A History of Deeds Done Beyond the Sea*; in Whalen, *op. cit.*, 184-88.

Week 9

Wed (Mar 9) The First Crusade and the Capture of Jerusalem

READINGS:

Cobb, *Race for Paradise*, 78-103

[12] Peter Tudebode and Raymon d'Aguilers on the Fall of Jerusalem, in Edward Peters, *The First Crusade: The Chronicle of Fulcher of Chartres and Other Source Material* (Philadelphia 1971), 245-55.

[13] "Two Letters from the Jewish Geniza," in E. Peters, *First Crusade*, 263-72.

[14] Ibn al-Athīr and Ibn al-Qalānīsī on the Fall of Jerusalem, in E. Peters, *First Crusade*, 272-75.

Fri (Mar 10) The Rise of the Zengids and the Second Crusade

READINGS:

Cobb, 124-65

[15] Ibn al-Qalānīsī (d. 1160) on Zengī and Nūr al-Dīn, tr. H.A.R. Gibb, *The Damascus Chronicle of the Crusades* (London 1932), 256-62, 333-37

Week 10

Wed (Mar 14) **NO CLASSES – SPRING BREAK**

Fri (Mar 16) **NO CLASSES – SPRING BREAK**

Week 11

Wed (Mar 23) Nūr al-Dīn's Jihād

READINGS:

Y. Lev, "The *jihād* of sultan Nūr al-Dīn of Syriac (1146-1174): history and discourse," *Jerusalem Studies in Arabic and Islam* 35 (2008): 227-84.

[16] 'Alī ibn Ṭāhir al-Sulāmī (d. 1106), *The Book of Jihād*, tr. Niall Christie¹

Fri (Mar 25) Muslim Accounts of the Franks in the Levant

READINGS:

Cobb, 104-23

[17] Usāma ibn Munqidh, *The Book of Contemplation*, tr. P. Cobb (New York 2008), 131-54.

[18] *Travels of Ibn Jubayr*, tr. R.J.C. Broadhurst (London 1952), 313-22.

Week 12

Wed (Mar 30) The Rise of Ṣalāḥ al-Dīn al-Ayyūbī

READINGS:

Cobb, 166-93

[19] Bahā' al-Dīn Ibn Shaddād on Saladin; from *The Rare and Excellent History of Saladin (al-Nawādir al-ṣulṭāniyya wa-l-maḥāsīn al-Yūsufiyya)*, tr. D.S. Richards (Aldershot 2001), 13-38.

Fri (Apr 1) Heirs to Saladin: Ayyūbids and Mamlūks

READINGS:

Cobb, 194-218

[20] Ibn Baṭṭūṭa on Egypt and Syria; from *The Travels of Ibn Battutah*, ed. Tim Mackintosh-Smith (London 2002), 13-43.

Week 13

Wed (Apr 6) The Mongol Hordes

READINGS

¹ <http://www.arts.cornell.edu/prh3/447/texts/sulami.html>

[21] ‘Aṭā Mālek Jovayni, *Tārīkh-e Jahān-Goshā*, tr. J. A. Boyle; in *The World of Islam*, ed. W.H. McNeill and M.R. Waldman (Chicago 1973), 253-72.

[22] Ibn al-Athīr on the Mongol Invasions; from D.S. Richards, tr., *The Chronicle of Ibn al-Athīr for the Crusading Period from al-Kāmil fī l-tārīkh*, 3: *The Ayyubids after Saladin and the Mongol Menace* (Aldershot 2008), 3: 202-13.

Fri (Apr 8) Hülegü, The Fall of the Baghdād and the Īl-Khāns

READINGS:

[23] Rashid al-Din, *Jawāme‘ al-tavārikh*: Rashīd al-Dīn on Hülegü and the last ‘Abbāsīd Caliph, tr. W. Thackston AMMAAR KHAN

Week 14

Wed (Apr 13) Osman’s Dream: The Ottomans

READINGS:

Cobb, 246-70.

Fri (Apr 15) The Ottomans: Two Views

[24] Aşıkpaşazade, *Tawārīkh-i āl-i ‘Uthmān*, tr. Robert Dankoff; in Barbara H. Rosenwein, ed., *Reading the Middle Ages* (Toronto 2014), 451-55.

[25] Laonikos Chalkokondyles, *The Histories*, tr. Anthony Kaldellis (Washington, DC 2014), 3-91.

Week 15

Wed (Apr 20) Temür (Tamerlane) and the Mongol Restoration

Beatrice Forbes Manz, “Temür and the Problem of a Conqueror’s Legacy,” *Journal of the Royal Asiatic Society* 8 (1998): 21-41

[26] The Scholar and the Sultan: A Translation of the Historic Encounter between Ibn Khaldun and Timur (<https://ballandalus.wordpress.com/2014/08/30/the-scholar-and-the-sultan-a-translation-of-the-historic-encounter-between-ibn-khaldun-and-timur/>)

Fri (Apr 22) Heresy, Mysticism, and Empire: The Şafavids

M. Mazzaoui, *The Origins of the Şafawids, Šī‘ism, Şūfism, and the Ġulāt* (Wiesbaden 1972), 41-86.