

HONORS NON-AMERICAN HISTORY:
Al-Andalus: Muslims, Christians, and Jews in Medieval Iberia

Rutgers University—Newark
Federated Department of History
Course Number (21:510:396)
Fall Semester 2018
Monday, 2:30 pm -3:50 pm
Wednesday, 1:00 pm-2:20 pm
Conklin Hall 348

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Office: Conklin Hall 315
Office Hours:
Mondays- 1:00-2:00;
Wednesdays- 2:30-3:30



A Christian and a Muslim play chess.
Spanish manuscript. Alfonso X, *Libro de los juegos* (1283)

This course explores the history of Muslim presence in the Iberian Peninsula from the Islamic conquest in 711 to the expulsion of the last Iberian Muslims, the Moriscos, in 1609. The land of the three Abrahamic religions, Al-Andalus, as the Iberian Peninsula was known to Arabic speakers, offers an ideal laboratory to examine the entangled relations of Muslims, Jews, and Christians in the Middle Ages, and to test contentious constructs such as identity, *convivencia* (coexistence), conflict, violence, or tolerance. We will read chronicles and other historical sources, literary texts, art, and architecture, to examine historically the dynamics of a medieval multicultural society.

COURSE OBJECTIVES:

Upon successful completion of this course, students will be able to:

- name and identify individuals, events, themes, and issues of major importance in the history of Islamic civilization in Spain,
- recognize the importance of cause and effect in history, and discuss the significance of change and continuity over time,
- develop an understanding toward the use of historical evidence by historians and display some familiarity toward different types of evidence,
- critically analyze historical evidence and articulate a synthesis with a thesis,
- think critically about questions of identity, multiculturalism, conflict and coexistence.

COURSE TEXTBOOK AND READINGS:

There is ONE textbook for this course. You **MUST** bring your textbook to every class. Additional readings will be posted on Blackboard. Please have your printed readings in class. **NO ELECTRONIC DEVICES ARE ALLOWED IN CLASS.**

María Rosa Menocal, *The Ornament of the World. How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain* (Boston : Little, Brown, 2002).

ASSIGNMENTS:

You are expected to write two short papers for this class, and a longer final paper. The first short paper (3-4 pages) is due Sept. 24, and the second short paper (3-4 pages) is due Nov. 14 Detailed information regarding the papers will be announced in class AND posted on Blackboard.

FINAL PAPER/Project:

Your final paper/project will be selected **in consultation with the professor**. Detailed information regarding the papers will be announced in class AND posted on Blackboard.

LATE PAPERS AND/OR EMAILED PAPERS WILL NOT BE ACCEPTED UNDER ANY CIRCUMSTANCES.

PRESENTATION:

Each week one student will do a presentation on the primary sources assigned. Students must a) introduce the source and offer pertinent contextual information: i.e. who wrote it, when, for what purpose; b) brief summary of the text(s); c) present guiding questions for discussion.

PARTICIPATION:

Participation in class discussion is essential, and you will receive a grade for your participation.

GRADING:

15 % First paper
15 % Second paper
20 % Participation
10 % Presentation
40 % Final Paper/Project

GRADING STANDARDS:

90-100 % A (a genuinely outstanding achievement)
80-89 % B (above average achievement)
70-79 % C (comprehension of the subject at an appropriate university level)
60-69 % D (unsatisfactory performance, barely passing)
Below 60% F (failure)

COURSE POLICIES:

- Attendance at all regularly scheduled meetings of this class is expected. Rutgers catalog states that “the recognized grounds for absence are illness requiring medical attention, curricular or extracurricular activities approved by the faculty, personal obligations claimed by the student and recognized as valid, recognized religious holidays, and severe inclement weather causing dangerous traveling conditions.” **Four UNEXCUSED absences will lower your final grade by one letter grade. More than four UNEXCUSED absences will automatically result in your failure. It is your responsibility to come to class and see that you are marked present for the classes you attend.** In the event that you have a medical, legal, or family-related problem that might lead to an extended absence, you need to meet me in person and bring necessary documentation as evidence for your problem. Only then, we can discuss whether your absence can be excused or not. **An email message explaining your problem will NOT be considered as an excuse of your absence.** Ultimately, it will be the instructor’s judgment to decide whether an absence can be excused or not. If you miss a class due to a reason that you cannot document, please do not contact me to explain your case. Instead, consider it as one of your unexcused absences. **Please remember that any student who misses eight or more sessions through any combination of EXCUSED and UNEXCUSED absences will not earn credit in this class. Such students should withdraw to avoid getting an F.**

- You are expected to come to class having done the assigned readings and participate in class discussions. We will be using our main textbook (Menocal) and Blackboard readings frequently in class; therefore, **please bring it to each meeting.** On discussion days, make sure to bring a copy of the assigned reading with you. Any student who does not have the textbook (Menocal) or the primary source(s) may be asked to leave the classroom and marked absent for the class.

- **The use of laptops or other electronic devices in this class requires the consent of the instructor.** If you have a condition that necessitates the use of a laptop during class for the purpose of taking notes or accessing readings, please bring it to my attention along with a letter from The Office of Disability Services.

Those students will be asked to sit in the front row of chairs in the classroom. Otherwise, the use of portable electronic devices, such as cell phones during class in a manner not compliant with classroom conduct (phone conversation, texting, and others) will not be tolerated. Students may be warned for such behavior initially. If repeated, they may be asked to leave the classroom and marked absent for the day.

- Punctuality and courtesy at all times are expected.
- If you have questions or concerns about this class, come and talk to me in my office hours.

Please do not send email inquiries related to your absence or class materials. It is your responsibility to find out about the subjects covered in your absence and study them.

- If for any family or medical reason you find it absolutely necessary to miss an examination, you must contact me before the exam and have my consent to your absence. Failure to do so will result in a zero for the assignment. With the exception of extreme cases there will be no early or make-up exams! As with all other exams, you must contact me in advance should an extreme emergency arise.

Rutgers University-Newark Academic Policies

Academic integrity: As an academic community dedicated to the creation, dissemination, and application of knowledge, Rutgers University is committed to fostering an intellectual and ethical environment based on the principles of academic integrity. Academic integrity is essential to the success of the University's educational and research missions, and violations of academic integrity constitute serious offenses against the entire academic community.

. **Academic integrity policy:** <http://academicintegrity.rutgers.edu/academic-integritypolicy/>

. **Disability Services:** Rutgers University welcomes students with disabilities into all of the

University's educational programs. In order to receive consideration for reasonable accommodations, you must complete an intake meeting, and submit appropriate documentation. If your request for reasonable accommodations is approved, you will receive a Letter of Accommodations (LOA), which you should present privately to the instructor as early in the semester as possible. Accommodations are not retroactive and are effective only upon submission of the LOA to the instructor. Please begin the process by completing and submitting the Registration Form, Applying for Services, which is available at the website below.

. **Applying for Services:** <http://ods.rutgers.edu/students/applying-for-services>

. **Documentation Guidelines:** <http://ods.rutgers.edu/students/documentation-guidelines>

. **Letter of Accommodations (LOA):** <http://ods.rutgers.edu/my->

accommodations/letterof-accommodations
. **Office of Disability Services (ODS)**
Suite 219, Paul Robeson Campus Center
(973) 353-5375
odsnewark@rutgers.edu

Religious Holiday Policy: Students are advised to provide timely notification to instructors about necessary absences for religious observances and are responsible for making up the work of exams according to an agreed-upon schedule.

Learning Resources
. Rutgers Learning Center (tutoring services)
workshops)
Room 140, Bradley Hall
(973) 353-5608
<http://www.ncas.rutgers.edu/rlc>

Writing Center
(tutoring and writing
Room 126, Conklin Hall
(973) 353-5847
nwc@newark.rutgers.edu
<https://www.ncas.rutgers.edu/writingcenter>

NOTE: This syllabus is subject to amendment or change at the discretion of the instructor, and students will be notified of any changes.

SCHEDULE OF CLASSES:

Week 1 Geography, Concepts, and Context

W, Sept. 5 Iberia/Hispania/España/al-Andalus/Sefarad: Introduction and Organization

Week 2 Visions of al-Andalus

M, Sept. 10 Visions of al-Andalus
Edward Said, "Andalusia's Journey," *Travel and Leisure*, May 15, 2009
[online edition]
Online access: <http://www.travelandleisure.com/articles/andalusias-journey>

María Rosa Menocal, "Why Iberia," *diacritics* 36/3-4 (2006): 7-11.

W, Sept. 12 **Primary Source:**
Mahmoud Darwish, "Eleven Stars Over Andalusia," *Grand Street*
48, *Oblivion* (Winter, 1994): 100-111.

Week 3 Visigothic Hispania

M, Sept. 17 **Secondary Source:**

María Rosa Menocal, *The Ornament of the World*, 3-27.

- W, Sept. 19 **Primary Sources:**
"Lives of the Holy Father of Mérida (ca. 630)," Visigothic Conversion to Catholicism; "Visigoth Legislation Concerning the Jews," in Olivia Remie Constable, Ed. *Medieval Iberia: Reading from Christian, Muslim, and Jewish Sources*, (University of Pennsylvania Press, 2012).

Week 4 From the Conquest to the Emirate

- M, Sept. 24 *****PAPER 1 DUE*****
Secondary Source:
Menocal, *The Ornament of the World*, 27-32; 53-63.

- W, Sept. 26 **Primary Sources:**
"Chronicle of 754;" Ibn 'Abd al-Hakam, "Narrative of the Conquest of al-Andalus;" Ibn al-Qutiyya, "History of the Conquest of al-Andalus;" "The Pact of 'Umar;" "The Treaty of Tudmir," in *Medieval Iberia*.

Week 5 Religious Minorities in the Caliphate: the Mozarabs

- M, Oct. 1 **Secondary Sources:**
Menocal, *The Ornament of the World*, 66-78.
Janina M. Safran, "Identity and Differentiation in Ninth-Century al-Andalus," *Speculum* 76 (2001), pp. 573-598.
- W, Oct. 3 **Primary Sources:**
-Paul Alvarus, "Description of Christian Youth," in *Medieval Iberia*, 61-62.
-Paul Alvarus, "Eulogius and the Martyrs of Córdoba," in *Medieval Iberia*, 62-66.
-"The Christians in Cordova (early 10th century), *Christians and Moors in Spain*, ed. Charles Melville and Ahmad Ubaydli, vol. III, (Warminster, Wiltshire: Aris and Phillips Ltd., 1992), 39-43.

Week 6 The Umayyad Caliphate of al-Andalus

- M, Oct 8 **Secondary Source:**
Menocal, 32-41; 91-100.
- W, Oct 10 **Primary Sources:**
-"Declaration of an Andalusí Caliphate. Crónica anónima de 'Abd al-Raḥmān III al-Nāṣir," in *Medieval Iberia*, 87-90.
-"Niceties of diplomacy (953-56)," in *Christians and Moors in Spain*, ed. Charles Melville and Ahmad Ubaydli, vol. I, (Warminster, Wiltshire: Aris and Phillips Ltd., 1988), 62-75.

Week 7 Court Culture in al-Andalus. The Party Kings (Ta'ifa)

M, Oct 15 **Secondary Source:**
Menocal, *The Ornament of the World*, 101-129.

W, Oct 17 **Primary Sources:**
-“Ibn Arfa’ Ra’suh,” in *Hispano-Arabic Poetry*, ed. James T. Monroe (Piscataway, N.J.: Gorgias Press, 2004)
-“al-A’ma at-Tutili,” in *Hispano-Arabic Poetry*.
-Shmuel HaNagid, *Selected Poems of Shmuel HaNagid*, trans. Peter Cole, (Princeton: Princeton University Press, 1996).

Week 8 “Reconquista:” Christian Conquest of al-Andalus

M, Oct. 22 **Secondary Source:**
Menocal, *The Ornament of the World*, 130-157.

W, Oct. 24 **Primary Sources:**
The Conquest of Toledo (1085), in *Medieval Iberia*.
[‘Abd Allah ibn Buluggin, Tibyan (1095)] “The Political Dilemma of a Granadan Ruler,” in *Medieval Iberia*.

Week 9 Jews in al-Andalus

M, Oct 29 **Secondary Source:**
Menocal, *The Ornament of the World*, 78-90; 158-173.

W, Oct. 31 **Primary Sources:**
“Two Jewish Viziers in Granada,” in *Medieval Iberia*.

Week 10 Amazigh Empires: The Almoravids and Almohads

M, Nov 5 **Secondary Source:**
Anwar Chejne, *Muslim Spain* (Minneapolis: The University of Minnesota Press, 1974), 69-96.

W, Nov 7 **Primary Sources:**
“Ibn Tumart and the Rise of the Almohads,” in *Medieval Iberia*.
“The Doctrine of Divine Unity. The Almohad Creed,” in *Medieval Iberia*.

Week 11 Synthesis and Creativity

M, Nov 12 *Mysticism*
Primary Sources:
“The Life of an Andalusí Mystic, Ibn al-‘Arabi,” in *Medieval Iberia*.

“Shushtari,” in *Hispano-Arabic Poetry*.
“Ibn ‘Arabi,” in *Hispano-Arabic Poetry*.
“Bahya ibn Paquda,” in *The Dream of the Poem*, trans. and ed. Peter Cole (Princeton: Princeton University Press, 2007).

W, Nov 14 *Transmission of Knowledge*
PAPER 2 DUE
**Watch film at home: *Destiny*, Youssef Chahine (1997).
Secondary Source:
Menocal, *The Ornament of the World*, 174-200; 201-215.

Week 12 Convivencia on the Other Side: Jews and Muslims in Christian Spain

M, Nov 19 **Secondary Source:**
Menocal, *The Ornament of the World*, 216-228; 229-243.
Primary Source:
“The Legal Status of Jews and Muslims in Castile,” in *Medieval Iberia*.

W, Nov 21 **NO CLASS-Thanksgiving Break**

Week 13 The Last Muslim Stronghold in Iberia: Nasrid Granada

M, Nov 26 **Secondary Source:**
Darío Cabanelas Rodríguez, “The Alhambra: An Introduction,” *Al-Andalus. The Art of Islamic Spain*, ed. Jerrilynn D. Dodds (New York: The Metropolitan Museum of Art, New York, 1991), 127-134.
Primary Sources:
Epigraphic Poetry of the Alhambra. Go to:
<https://www.alhambradegranada.org/en/info/epigraphicpoems.asp>

W, Nov 28 **Secondary Source:**
Menocal, *The Ornament of the World*, 244-252.
Primary Sources:
A. A Lament on the Fall of Granada (897/1492), in *Christians and Moors in Spain*.
B. The Final Agonies (1492-1501).

The Christian Conquest of Granada, in *Medieval Iberia*.
A. Hernando del Pulgar, *Crónicas de los reyes de Castilla* (1492).
B. Capitulations of Granada.

Week 14 Jews, Muslims, and the “End of Convivencia”

M, Dec 3 **Primary Sources:**
“Charter of Expulsion of the Jews,” in *Medieval Iberia*.

“Expulsion of Muslims from Castile and Leon,” in *Medieval Iberia*.

W, Dec 5

Forced Conversions

Primary Sources:

- "Inquisition Proceedings against Isabel, Wife of Bachiller Lope de la Higuera, 1484," in *The Spanish Inquisition, 1478-1614*, ed. Lu Ann Homza (Indianapolis: Hackett Publishing Company, 2006), 13-16.

- Inquisition Trial of María González, Wife of Pedro de Villarreal. Ciudad Real, 1511-1513." in *The Spanish Inquisition*, 50-60.

- Auto de Fe Celebrated in Granada, March 18, 1571," in *The Spanish Inquisition*, 238-246.

Week 15

MORISCOS

M, Dec 10

Secondary source:

Menocal, *The Ornament of the World*, 253-265.

Primary Sources:

Nuñez Muley, *A Memorandum for the President of the Royal Audiencia and Chancery of the City and Kingdom of Granada*, ed. Vincent Barletta (Chicago: The University of Chicago Press, 2007). Excerpts

“Morisco Appeal to the Ottoman Sultan [Verses to Bayezid II],” in *Medieval Iberia*.

W, Dec 12

1609: The Expulsion of the Moriscos

Secondary Source:

Menocal, *The Ornament of the World*, 266-283.

Primary Source:

Aḥmad ibn Kāsim al-Ḥajarī, *Kitāb Nasir al-din ala l-qawm al-kafirin: The supporter of religion against the infidels: historical study, critical edition and annotated translation*, eds. P. S. van Koningsveld; Q. Al-Samarrai; G. A. Wieggers (Madrid: CSIC; AESI, 1997): 61-65.

(1635): Expulsion of the Moriscos, Muhammad ibn ‘Abd al-Rafi’ ibn Muhammad al-Andalusi, “Al-Anwar al-Nabawiyah fi Aba’ Khayr al Bariyah,” in Nabil Matar, *Europe Through Arab Eyes, 1578-1727*, 194-200.

Week 16

PAPER DUE Monday Dec. 17th at 6:00 p.m. via TURN IT IN