

<b>Course</b>	Theology: Muslims, Christians, and Jews in Medieval Iberia
<b>Program</b>	Study Abroad
<b>Credits 4.5 ECTS</b>	3 USA
<b>Class hours</b>	45
<b>Office Hours</b>	By appointment
<b>Requirements</b>	None
<b>Language of instruction</b>	English
<b>Type of teaching</b>	In person

## INTRODUCTION

Current events underscore the difficulty members of the three monotheistic religions encounter in living together. From the beginning of the 8<sup>th</sup> century to the end of the 15<sup>th</sup> century, Islam played a crucial role in the history of the Iberian Peninsula. This course will introduce students to the history and religion of Medieval Muslim and Christian Spain. An array of texts from Muslim, Christian, and Jewish sources underscoring the uniqueness of Medieval Iberia and its influence in Medieval Europe will be discussed. The course introduces the distinctive culture of these three civilizations together with a discussion of their intense, unprecedented multicultural, cross-faith interaction and mutual influence characteristic of Medieval Iberia. Terms used to depict this cultural diversity (*convivencia* vs. intolerance, cultural interaction vs. isolation) will be examined. Common developments in theology and philosophy will be explored as well. Carefully selected documentary material together with a field trip to Toledo (led by the Franklin Institute), a visit to the MAN (National Archaeological Museum) and to Madrid's Regional Archaeological Museum, and a walk through the remains of Medieval Madrid will enable students to gain a better appreciation of the truly greatness of this foregone period.

## COMPETENCES

### General Competences (GC):

**GC1:** Describe the main historical events and developments that took place in the Iberian Peninsula between 711 and 1614.

**GC2:** Acquire a general understanding of the nature of the interaction between the three main monotheistic religions in the Iberian Peninsula during the aforementioned time period.

**GC3:** Identify theological developments within the three monotheistic religions in the period under consideration.

### Specific competences (SC):

**SC1:** Reach conclusions about the presence or absence of religious tolerance taking into account the information provided about them and the historical context of the period.

**SC2:** Analyse and assess the importance of three social and religious groups, Mozarabs, Mudejars and Jews, especially relevant to the issue of religious tolerance.

**SC3:** Identify the historical changes that allowed the predominance of a culture of intolerance in the Iberian Peninsula towards the end of the period studied and analyse the ultimate reasons for these changes.

## METHODOLOGY

The course will consist of a discussion of readings from primary and secondary materials on Medieval Iberia. A list of questions will be distributed each session on the readings covered in the following session. Students will have to submit one-page reaction essays on the readings covered in class. Some of these essays will be used in class discussion.

## PREPARATION FOR CLASS

- Students will need to read all the readings before coming to class. While in class, students should show preparation of the readings by asking questions and making comments related to the topic.
- Students should think about questions and relations of the texts with previous knowledge and write comments and reflections related to the readings, which can be shared in class.
- Students should take notes during class presentation and discussions.

## EVALUATION

- **Exams.**

2 non-cumulative exams, a midterm exam (23%) and a final examination (23%). They will be based on the lectures and readings covered in class. A study sheet will be provided before each of them. If the teacher finds out that the student has copied in the exam, the final grade will be 0, without the possibility of making up for the exam. The teacher can do "surprise quizzes". These are at the beginning of the class and short. They can be considered as a classroom exercise. Students are not allowed to leave the classroom during the exam. If any student leaves the classroom, even to go to the restroom during the exam, the student will not be allowed to retake the exam.

**Total 46% (23% / 23%)**

- **Term paper**

One 6-8-page-paper or interpretative essay consisting of a critical review of T. Ali's novel *Shadows of the Pomegranate Tree* (21%). Topics to be covered are as follows:

- a. One-page plot summary.

Main characters: characteristics and assessment. Characters to be covered are as follows: Ibn Farid, Umar, Zubayda, Zahra, Asma, Miguel, Ibn Hisham, Zuhayr, Hind, Kulthum, Yazid, al-Zindiq, Ama, the Dwarf, Ximenez de Cisneros, Don Inigo Lopez de Mendoza (Count of Tendilla), Hernando de Talavera...

- b. Historical setting and events referred to.

- c. Relation to course subject matter.

- d. Personal opinion and assessment of the novel (literary quality, character development...).

- Papers must be double-spaced, typewritten (11/12-point Times New Roman font).
- Grading criteria: compliance with the assignment, original analysis, clarity and neatness of presentation, quality of writing, and organization.
- Please note that part of the purpose of this course is to assist the student in developing his/her writing skills. While content is of primary concern, papers will be graded based on the quality of the student's writing.
- Late submissions for this or any assignment will be penalized by lowering the corresponding grade by one point (i.e., from "B" to "B-") for each day the assignment is late.

Students must hand in hard copies of all assignments submitted by e-mail. Total 21 %

- **Writing assignments**

8 Writing assignments. Students will be responsible for handling in one-page responses to issues of particular interest to them which have come up in the corresponding session's readings. Written responses are to be type-written. They should deal with the session's readings. While these exercises will not be returned with letter grades, they will be given a check, check minus or check plus instead. All of them will be assessed collectively at the end of the semester and will comprise 12% of the final grade. Essays are due on the session the reading is assigned. No assignments are due the first three days of class, when examinations are scheduled, or the day the term paper is due. Students should email their essays on the night before class (no later than 8:00 pm). The instructor will look at them and make comments. Some essays will be used in class discussion. The class instructor will deduct points if the student turns in the written work late. Total 12 %

- **Oral presentations.**

One in class report (7-9 minutes). Each student will make one in-class report (PowerPoint) consisting of a summary of a chapter from one of the following sources: Richard Fletcher, *Moorish Spain*; Chris Lowney, *A Vanished World: Medieval Spain's Golden Age of Enlightenment*; or Salim T. S. Al-Hassani, *1001 Inventions: Muslim Heritage in Our World*. The report will link the material to the course by including references to and a comparison with the corresponding session's readings from M. R. Menocal's *The Ornament of the World* and/or other day's readings. Additional instructions will be provided about the dates and order in which the presentations will be given. Students will submit via e-mail an outline of their presentation in advance so that it can be printed out and distributed to the class. A class discussion will ensue. The grading criteria for this assignment will be as follows: thoroughness in summarizing the assigned material; ability to connect it with the session's readings; quality of delivery (use of notes, eye contact...); and timing. Total 7 %

- **Participation.**

Class participation is an integral parts of the course. Each student is expected to come prepared to class with questions and comments on the day's readings. Discussion and debate will be encouraged. Class participation will be assessed based on students' exploration, evaluation, and comments offered on the assigned readings, and on their involvement in discussions about the documentaries selected for the course. Documentaries supply a wealth of information, but the main purpose in using them is to spark a lively discussion on the topics and issues they raise and motivate critical, original thinking. Time for discussion will be set aside at the end of each documentary. student behavior will be factored in as part of the student participation in class. *Participation differs from attendance in that it involves active engagement in class discussion and requires study and preparation.* Total 10%

- **Activities out of the classroom (Toledo trip)**

The Toledo excursion led by the Franklin Institute-UAH is an integral part of the course and mandatory. Students will write a 2-3 page-report with a brief description of the monuments visited and their connection to the course subject matter. Total 4 %.

## EVALUATION

The evaluation of this course is as follows:

MIDTERM EXAM	23 %
FINAL EXAM	23 %
TERM PAPER	21 %
ONE-PAGE ASSIGNMENTS	12 %

ORAL PRESENTATION	7% %
PARTICIPATION	10 %
TOLEDO TRIP	4 %

### **Plagiarism:**

Plagiarism is a violation of academic norms and as such can result in a failed course. In extreme cases it can include the expulsion from the program. In order to avoid this.

### **ATTENDANCE (Instituto Franklin-UAH Policy)**

Attendance is mandatory. Students are not allowed to miss more than 2 classes during the semester. Any absence must be justified by the Resident Director. Family visits, illnesses without a doctor's note, personal trips are not justified absences. Each unjustified absence will result in a grade lowering of 10 points in the final grade of the class (example from A to B). Students will not be allowed, in the classroom or fieldtrips, to arrive 10 or more minutes late. If a student has continual delays, he/she will be penalized with an absence and the instructor may not allow him or her into class. Attending class or fieldtrips does not immediately provide the student with a percentage of the final grade; active participation is also required.

### **STUDENTS WITH SPECIAL NEEDS (Instituto Franklin-UAH Policy)**

Students with special needs should contact Antonio Fernández: [antonio.fernandezm@uah.es](mailto:antonio.fernandezm@uah.es) Instituto Franklin-UAH can accommodate these students who show through a medical note or a note from their academic advisor that require help in order to fulfill the program.

### **USE OF TECHNOLOGY IN CLASS**

The use of technology is essential in today's education, but if it is used inappropriately it can be harmful for students. It is necessary that students ask for permission from the instructor to use any technological devices. No cell phone use (texting or otherwise) will be allowed in class. Tablets and notebooks will be allowed for note taking purposes only. No cell phones will be allowed during examinations.

## CLASS SCHEDULE

	CLASS SCHEDULE	ASSIGNMENTS
	<p><b>Introduction to the course</b></p> <p><b><i>Convivencia: Muslims, Christians, and Jews in Medieval Iberia – Historical Survey of the Period</i></b></p>	<p>Castro, A., <i>The Spaniards</i>, 466-83 (PDF file); Menocal, 17-49</p>
	<p><b>Muslim conquest of the Iberian Peninsula and Independent Emirate (711 – 929)</b></p> <p><b>Caliphate of Córdoba (929-1031)</b></p>	<p><b>Conquest</b></p> <ol style="list-style-type: none"> <li>The Muslim Conquest (711) in Chronicle of 754 (Constable, 33-36)</li> <li>The Pact of Umar (Constable, 43-44)</li> <li>The Treaty of Tudmir (713) (Constable, 45-46)</li> <li>Christian Resistance in the North (ca. 718) (Constable, 47-52)</li> </ol> <p><b>Independent Emirate</b> Menocal, 53-78</p> <p><b>Caliphate of Córdoba (929-1031)</b> Menocal, 79-100.</p> <ol style="list-style-type: none"> <li>On the Campaigns and Diplomacy of 'Abd al-Rahman III (Constable, 75, 81-86)</li> <li>Declaration of an Andalusí Caliphate (Constable, 87-90)</li> <li>Hillenbrand, Robert, "The Ornament of the World: " Medieval Córdoba as a Cultural Centre," in <i>The Legacy of Muslim Spain</i>, ed. S. K. Jayyusi, 112-35 (PDF file).</li> </ol>
	<p><b>Medieval Madrid – MAN (National Archaeological Museum) visit</b> (further details to be announced)</p>	
	<p><b>Party Kingdoms (Taifas) (1030-ca. 1091)</b></p>	<p><b>Party Kingdoms (Taifas) (1030-ca. 1091)</b> Menocal, 101-18</p> <ol style="list-style-type: none"> <li>Samuel ibn Naghrela on the Battle of Alfuentes (Constable, 110-16)</li> <li>Jewish view of Samuel ibn Naghrela (Constable, 125-30)</li> <li>Muslim view of Joseph ibn Naghrela (Constable, 122-25)</li> <li>"On Forgetting a Beloved," of Ali ibn Hazm (<i>The Ring of the Dove</i>) (Constable, 103-06)</li> </ol> <p><b>Almoravid and Almohad rule (ca. 1091-1228)</b></p>

	<b>Almoravid and Almohad rule (ca. 1091-1228)</b>	Menocal, 130-46, 170-73 <ul style="list-style-type: none"> <li>a. "The Conquest of Toledo by the Castilian King Alfonso VI (Constable, 131-34).</li> <li>b. Conversion of the Mosque of Toledo (Constable, 134-35)</li> <li>c. The Battle of Zallaqa (1086) (Constable, 138-41)</li> </ul>
	<b>Minorities in Muslim Society Christians (Mozarabs) &amp; Jews</b>	<ul style="list-style-type: none"> <li>• <b>Christians (Mozarabs)</b> Epalza, M., "Mozarabs: An Emblematic Christian Minority in Islamic Al-Andalus," in <i>The Legacy of Muslim Spain</i>, ed. S. K. Jayyusi, 149-63 (PDF file).</li> <li>• <b>Jews</b> Scheindlin, R. P., "The Jews in Muslim Spain," in <i>The Legacy of Muslim Spain</i>, ed. S. K. Jayyusi, 188-99 (PDF file). Visit to Madrid's Regional Archaeological Museum, Alcalá (activity subject to change)</li> </ul>
	<b>Cultural Interaction in al-Andalus (1): Poetry &amp; Science – Midterm Review</b>	<p><b>Poetry</b> Menocal, 118-29, 158-70</p> <ul style="list-style-type: none"> <li>a. Hispano-Arabic Poetry and Song: Muwashshaha and Zajal (Constable, 234-38)</li> <li>b. Scheindlin, R. P., <i>Wine, Women, &amp; Death: Medieval Hebrew Poems on the Good Life</i>, 19-47, 50-51, 64-65, 68-69 (PDF file).</li> </ul> <p><b>Science</b></p> <ul style="list-style-type: none"> <li>a. Lunde, P., "Science in Al-Andalus." In <i>Saudi Aramco World</i>, 55 (2004): 20-27 (PDF file).</li> <li>b. Tschanz, D. W., "The Arab Roots of European Medicine," in <i>Saudi Aramco World</i>, 48/3 (1997): 20-31 (PDF file).</li> </ul>
	MIDTERM EXAM	
	<b>Cultural Interaction in al-Andalus (2): Theology and Theologians</b>	Menocal, 201-15. <ul style="list-style-type: none"> <li>a. Averroes, <i>On the Harmony of Religion and Philosophy</i>, chapters 1-2 (PDF file).</li> <li>b. Maimonides, Moses, "The Laws and Basic Principles of the Torah," in <i>Mishneh Torah</i>, chapters 1-2 (PDF file).</li> <li>c. St. Thomas Aquinas, <i>Summa Theologica</i>, First Part, Questions 1-2 (PDF file).</li> </ul>

	<p><b>Conquest/Holy War – Frontier Society – Resettlement (1050-1250)</b></p> <p><b>Religion and Literature in Christian Spain (1100-1250)</b></p>	<p><b>Conquest/Holy War</b></p> <ol style="list-style-type: none"> <li>Grants to Christian Military Orders (Constable, 203-08)</li> <li>Planning for Christian Expansion (Constable, 209-10)</li> <li>Christian Conquest of Valencia (Constable, 273-78)</li> <li>Three Charters from the Kingdom of Valencia (Constable, 279-83)</li> <li>The Christian Conquest of Seville (1248) (Constable, 287-92)</li> </ol> <p><b>Religion and Literature (1100-1250)</b></p> <p>Menocal, 147-57</p> <ol style="list-style-type: none"> <li>A Pilgrim's Guide to Santiago de Compostela (Constable, 184-89)</li> <li>Petrus Alfonsi, <i>Disciplina Clericalis</i> (Constable, 199-202)</li> <li>Jewish Praise of Alfonso X el Sabio (Constable, 391-92)</li> <li>The Evils of Money and Drink (Constable, 421-24)</li> </ol>
	<p><b>Minorities in Christian Society: Muslims and Jews under Alfonso X and Beyond</b></p> <p><b>Convivencia: The Three Cultures in Contact</b></p>	<p><b>Muslims (Mudejars)</b></p> <ol style="list-style-type: none"> <li>Harvey, L. P., "The Mudejars," in <i>The Legacy of Muslim Spain</i>, ed. S. K. Yapp, 176-87 (PDF file)</li> <li>A Mudejar Summary of Islamic Law (Constable, 470-72)</li> </ol> <p><b>Jews</b></p> <ol style="list-style-type: none"> <li>The Legal Status of Jews and Muslims in Alfonso X's <i>Siete Partidas</i> (Constable, 399-405)</li> <li>Tales of Marian Miracles (Constable, 358-69)</li> </ol> <p><b>Convivencia</b></p> <p>Fletcher, 131-56</p> <p>Lowney, C., 199-208</p>
	<p><b>Efforts at Conversion – Theological Debates and Disputations</b></p> <p><b>Intolerance and Persecution: the 1391 Pogrom – The</b></p>	<p><b>Efforts at Conversion</b></p> <ol style="list-style-type: none"> <li>The Early Career of Ramon Llull (Constable, 406-10)</li> <li>On Preaching and Conversion (Constable, 411-14)</li> <li>Translating the Quran (Constable, 473-81)</li> <li>The Barcelona Disputation of 1263 (Constable, 328-38)</li> </ol> <p><b>Intolerance and Persecution</b></p> <p>Menocal, 229-43.</p>



	<b>Converso Problem – Inquisition and Inquisitorial Trials</b>	<ul style="list-style-type: none"> <li>a. Wolff, P., "The 1391 Pogrom in Spain: Social Crisis or Not?," <i>Past and Present</i>, 50 (1971): 4-18 (PDF file).</li> <li>b. Description of Two Autos de Fe (Constable, 482-85)</li> <li>c. Inquisitorial Trials of Inés López (Constable, 485-90)</li> </ul>
	<b>Catholic Kings – 1492 and the Conquest of Granada</b>  <b>Expulsion of the Jews</b>	<b>Catholic Kings</b> Menocal, 244-52. The Christian Conquest of Granada (1492) (Constable, 496-507) <b>Expulsion of the Jews</b> <ul style="list-style-type: none"> <li>a. The Expulsion of the Jews (Constable, 508-13)</li> <li>b. Jewish Account of the Expulsion (Constable, 513-17)</li> </ul>
	<b>Expulsion of the Moriscos (1609-1614)</b>  <b>Conclusions - Review</b>	<ul style="list-style-type: none"> <li>a. "Morisco, " <i>Encyclopaedia Britannica</i> (PDF file)</li> <li>b. Expulsion of Muslims from Castile and Leon (Constable, 535-39)</li> <li>c. Morisco Appeal to the Ottoman Sultan (Constable, 540-46)</li> <li>d. The Alpujarras Rebellion (1568-1570) (Smith, C., <i>Christians and Moors in Spain</i>, 2:164-65) (PDF file).</li> </ul> <b>Conclusions</b> Menocal, 253-83 Fletcher, R., 171-75 (PDF file). <b>TERM PAPER DUE</b>
	<b>FINAL EXAM</b>	

The dates of the cultural activities may be subject to change. The Institutions to which the visit is programmed reserve the right to change them according to their scheduling needs or possible administrative eventualities.

## REQUIRED TEXTS

- 1) Menocal, M. R., *The Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain*. New York: Back Bay, 2003.
- 2) Constable, O. R., ed., *Medieval Iberia: Readings from Christian, Muslim, and Jewish Sources*. (2<sup>nd</sup> edition). Philadelphia, PA: University of Pennsylvania, 2011.
- 3) Ali, T., *Shadows of the Pomegranate Tree*. New York: Verso, 1993.

## BIBLIOGRAPHY

- Al-Hassani Salim T. S.; Elizabeth Woodcock, Rabah Saoud (eds.), *1001 Inventions: Muslim Heritage in Our World*, Manchester: Foundation for Science, Technology and Civilization, 2007 (2<sup>nd</sup> edition)
- Ameland, J. S., *Parallel Histories: Muslims and Jews in Inquisitorial Spain*. LSU Press, 2013.
- Ashtor, E., *The Jews of Muslim Spain*. Philadelphia: Jewish Publication Society, 1973-84.
- Baer, Y., *History of the Jews in Christian Spain*. Philadelphia: Jewish Publication Society, 1971.
- Brann, R., *The Compunctious Poet: Cultural Ambiguity and Hebrew Poetry in Muslim Spain*. Baltimore: John's Hopkins, 1991.
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- Cohen, M. R., *Under Crescent and Cross: The Jews in the Middle Ages*, Princeton: Princeton University, 1994.
- Cole, P., *The Dream of the Poem: Hebrew Poetry from Muslim and Christian Spain 950-1492*. Princeton (NJ): Princeton University, 2007.
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- Early Medieval Spain: Unity and Diversity 400-1000*. Basingstoke: Macmillan, 1995.
- Constable, O. R., ed., *Medieval Iberia: Readings from Christian, Muslim, and Jewish Sources*. Philadelphia: University of Pennsylvania, 2012 (2<sup>nd</sup> edition).
- Dodds, Jerrilynn D., M. R. Menocal & A. K. Balbale, *The Arts of Intimacy: Christians, Jews, and Muslims in the Making of Castilian Culture*. New Haven: Yale University, 2008.
- Fletcher, *Moorish Spain*. London: Phoenix, 2001.
- Franzen, C., *Poems of Arab Andalusia*. San Francisco: City Light Books, 1989.
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- Harvey, L. P., *Islamic Spain, 1250-1500*. Chicago: Chicago University, 1990.
- Muslims in Spain, 1500 to 1614*. Chicago: Chicago University, 2005.
- Hillgarth, J. N., *The Spanish Kingdoms, 1250-1516*. Oxford: Clarendon, 1976-1978.
- Kamen, H., *The Spanish Inquisition: A History*. London: Profile, 2004.
- Kritzeck, J., *Anthology of Islamic Literature from the Rise of Islam to Modern Times*. New York: Holt, Rinehart & Whinston, 1964.
- Lomax, D. W., *The Reconquest of Spain*. London: Longman, 1978.
- Lowney, C., *A Vanished World: Medieval Spain's Golden Age of Enlightenment*. New York: Oxford, 2005.
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- Menocal, M. R., Scheindlin, R., & Sells, M., *The Literature of al-Andalus*. New York: Cambridge University, 2000.

This syllabus is subject to change if needed