

Hist 1 T
Fall 2008
Mr. Bensch

Cross and Crescent:
Christian-Muslim Relations in Historical Perspective

Both Islam and Christianity derive from the same strand of Near Eastern monotheism and have overlapped geographically and culturally for fourteen centuries. The seminar will explore the interaction of Muslims and Christians in a number of historical settings and will focus on two themes: first, the way each group constructed its understanding of the other religion and its evolving civilization; second, the minority status each group formed within the dominant civilization of the other and how they interacted, challenged, and rejected each other. You will be expected to complete the general readings each week in order to engage actively in seminar discussions. In addition, you will make two oral presentations based on two more extensive reading assignments devoted to historiographical issues (listed under special topics); this material will serve as the basis for two papers (7-10 pages; 2,000-3,000 words).

The seminar is also designated as a writing intensive course in order to develop expository, analytic writing skills. With the help of a writing associate, the seminar will concentrate on developing, organizing, revising, and editing your papers. The writing assignments will require that you identify a thesis, develop an argument, and analyze evidence to support your thesis. There will be three writing assignments: the first will be a short essay (2-3 pages, 900-1200 words) due on Monday of the third week of class in order to develop skills in identifying a thesis precisely and developing it systematically. The readings for the "special topics" which you will choose provide the basis for the two longer writing assignments. Your oral presentation in the seminar should be accompanied by an outline (no more than one page), which you will distribute to the rest of the seminar during your presentations on Wednesday. You will receive feedback on your outline both from other members of the seminar and myself to help sharpen your argument; you will then submit a first draft to me the following Monday for suggestions and comments. Once the draft is returned to you, you will then revise the paper in order to improve the mechanics of writing. Your grade will be determined by the following: Discussion and seminar participation (30%); first paper (10%); two historiographical essays (30% each).

I. Introduction and Organization: Islam and Christendom – Unrelenting Conflict? Sept. 1.

S.P. Harrington, "The Clash of Civilizations?," *Foreign Affairs*, 72, no. 3 (1993), 22-49.

R. Bulliet, *The Case for Islamo-Christian Civilization* (N.Y., 2004), 1-46.

II. Explaining Islam to the West: An Iranian 'alîm at Princeton. Sept. 8.

* R. Mottahadeh, *The Mantle of the Prophet: Religion and Politics in Iran* (Trowbridge, 1986), pp. 1-133; 337-77.

III. Power and Perspective: Orientalism. September 15.

* Edward Said, *Orientalism* (N.Y., 1978), pp. 1-110, 255-328.

Special Topics:

A. Thrust and Parry

A. Abdel-Malik, "Orientalism in Crisis," *Diogenes*, no. 44 (Winter 1963), pp. 103-40.

A.L. Tibawi, "English-Speaking Orientalists," *Islamic Quarterly*, 8 (1964), pp. 25-45 and 73-88.

F. Gabrieli, "Apology for Orientalism," *Diogenes*, no. 50 (Summer, 1965), pp. 128-36.

B. Lewis, "The Question of Orientalism," in B. Lewis, *Islam and the West* (Oxford, 1993), pp. 99-118.

B. New Directions

S. Jala al-'Azam, "Orientalism and Orientalism in Reverse," *Khamsin*, 8 (1981), pp. 5-26.

B. Melman, *Women's Orients* (N.Y., 1993), pp. 1-24, 59-76.

M. Tavakoli-Targhi, *Refashioning Iran: Orientalism, Occidentalism, and Historiography* (N.Y., 2001), pp. ix-xi, 18-53.

R. Bulliet, *The Case for Islamo-Christian Civilization* (N.Y., 2004), pp. 95-133.

IV. Emerging Islam: Encounters and Definitions. September 22.

Ira Lapidus, *A History of Islamic Societies* (Cambridge, 1988), pp. 3-36.

Patricia Crone, *Hagarism: The Making of the Islamic World* (Cambridge, 1977), pp. 3-32, 41-47, 73-82, 139-48.

Special Topics:

A. Islamic and Christian Identities.

G. Izutsu, *God and Man in the Koran* (Tokyo, 1964), 9-35, 198-242.

P. Brown, "The Rise and Function of the Holy Man in Late Antiquity," *Journal of Roman Studies*, LXI (1971), pp. 80-101.

K. Muhammad, "The Foundation of Muslim Prayer," *Medieval Encounters: Jewish, Christian and Muslim Culture in Confluence and Dialogue*, 5 (1999), pp. 17-28.

G. D. Newby, "Imitating Muhammd in Two Genres: Mimesis and Problems of Genre in Sîrah and sunnah," *Medieval Encounters*, III (1997), pp. 266-83.

B. The Christian East and Islam.

- J. Meyendorff, "Byzantine Views on Islam," *Dumbarton Oaks Paper*, XVIII (1964), pp. 115-32.
S. Griffith, "Byzantium and the Christians in the world of Islam: Byzantium and the Christians in the world of Islam: Constantinople and the Church in the Holy Land in the Ninth Century," *Medieval Encounters*, III (1997), pp. 231-65.
N.M. El Cheik, *Byzantium Viewed by the Arabs* (Cambridge MA, 2004), pp. 1-5, 13-17, 21-71.

V. Conquering Islam: Christians in Subjection. Sept. 29.

- Lapidus, *A History of Islamic Societies* (Cambridge, 1988), pp. 37-80.
R. Collins, *Early Medieval Spain: Unity in Diversity, 400-1000* (N.Y., 2nd ed, 1995), pp. 144-80, 198-221.
Document: Eulogius account of the martyrs of Cordoba.

Special Topics:

A. Conversion and Resistance

- I. Lapidus, "The Conversion of Egypt to Islam," *Israel Oriental Studies*, II (1967), pp. 248-62.
R. Bulliet, *Conversion to Islam* (N.Y., 1977), pp. 1-69, 92-104, 128-38.
M. Schatmiller, "Marriage, Family, and the Faith: Women's Conversion to Islam," *Journal of Family History*, 21 (1996), pp. 235-66.

B. Resistance and Fanaticism: The Martyrs of Cordoba.

- N. Daniels, *The Arabs and Medieval Europe* (Edinburgh, 1962), pp. 23 – 48.
K. Wolff, *Christian Martyrs in Muslim Spain* (Cambridge, 1988), pp. 23=95.
J. Coope, "Religious and Cultural Conversion to Islam in Ninth-Century Umayyad Cordoba," *Journal of World History*, 4 (1993), pp. 47-68.

VI. Communicating with the Enemy: Structures of Knowledge and Exchange. Oct. 6.

*Bernard Lewis, *The Muslim Discovery of Europe* (N.Y. and London, 1982), pp. 1-134, 170-220.

Special Topics:

A. Islam in the Western Imagination.

- N. Daniel, *Islam and the West: The Making of an Image* (London, 1960), pp. 17-45, 135-61.
J. Powell, "The Papacy and the Muslim Frontier," in *Muslims under Latin Rule, 1100-1130* (Princeton, 1990), pp. 175-203.
J.W. Tolan, *Saracens: Islam in the Medieval European Imagination* (N.Y., 2002), 69-70, 105-70.

B. Movement of Ideas and Techniques: Translation and Adaptation..

- T.F. Glick, *Islamic and Christian Spain in the Early Middle Ages: Comparative Perspectives on Social and Cultural Formation* (Princeton, 1979), pp. 217-297.
C. Burnett, "The Translation Activity in Medieval Spain," in *The Legacy of Muslim Spain*, ed. S. K. Jayyari (Leiden, Boston, Cologne, 1992), II, pp. 1036-1057.
J.M. Bloom, *Paper Before Print: The History and Impact of Paper in the Islamic World* (New Haven and London, 2001), pp. 47-89, 203-213.

VII. War And Religion: The Crusades. Oct. 20.

Oxford Illustrated History of the Crusades, ed. J. Reilly-Smith (Oxford, 1988), pp. 1-111.

Special Topics:

A. War and Salvation.

C. Erdmann, *The Origins of the Idea of Crusade*, tr. M.W. Baldwin and W. Goffart (Princeton, 1977), pp. 3-56, 306-54.

G. Duby, "Laity and the Peace of God," in *The Chivalrous Society*, tr. C. Postan (Berkeley and L.A., 1977), pp. 94-112.

J. Riley-Smith, *The First Crusade and the Idea of Crusading* (Philadelphia, 1986), pp. 1-58, 91-120.

B. Instruments of Conversion.

B. J. Kedar, *Crusade and Mission* (Princeton, 1984), pp. ix- 41, 57-74, 126-154.

R.I. Burns, "Christian-Muslim Confrontation: The Thirteenth-Century Dream of Conversion," *American Historical Review*, 76 (1971), pp. 1386-1434; repr. in *Muslim, Christians, and Jews in the Crusader Kingdom of Valencia: Societies in Symbiosis* (Cambridge, 1984), pp. 80-108.

Mark D. Johnston, "Ramon Llull and the Compulsory Evangelization of Jews," in *Iberia and the Mediterranean World of the Middle Ages* (Leiden, 1995), ed. L. J. Simon, pp. 3-37.

VIII. Muslim Counteroffensive: Attempts to Reshape the Holy Land. Oct. 27.

Oxford Illustrated History of the Crusades, pp. 217-59.

*Usâmah Ibn Munqidh, *An Arab-Syrian Gentleman and Warrior in the Period of the Crusades*, tr. P. K. Hitti (N.Y., 1930).

Special Topics:

A. Jihad.

M. Khadduri, *The Law of War and Peace in Islam: A Study in Muslim International Law* (London, 1940), pp. 3-18, 51-82, 133-37, 202-30.

K.A. E. Fadl, "Ahkam al Bughat: Irregular Warfare and the Law of Rebellion in Islam," in *Cross, Crescent and Sword: The Justification and Limitation of War in Western and Islamic Tradition*, ed. J. T. Johnson and J. Kelsay (N.Y., Westwood and London, 1990), pp. 149-76.

R. Firestone, *Jihad: The Origin of Holy War in Islam* (Oxford, 1999), pp. 3-21, 39-51, 61-97.

B. Patterns of Settlement and Exchange in the Holy Land.

P.K. Hitti, "The Impact of the Crusaders on Moslem Lands," *A History of the Crusades*, ed. K. Setton, N. Zacour et al., vol. V (Madison, 1985), pp. 33-58.

J. Praver, "Colonization Activities in the Latin Kingdom," in *Crusader Institutions* (Oxford, 1980), pp. 102-42.

B. Z. Kedar, "The Subject Muslims of the Frankish Levant," in *Muslims under Latin Rule, 1100-1330* (Princeton, 1990), pp. 175-220.

R. Ellenblum, "Settlement and Society Formation in Crusader Palestine," in *The Archaeology of Society in the Holy Land*, ed. T.E. Levy, (New York, 1995), pp. 502-11.

IX. The Spanish Cauldron: Nov. 3.

F. Fernández-Armesto, *Before Columbus: Exploration and Colonization from the Mediterranean to the Atlantic, 1229-1492* (Phil., 1987), pp. 43-69.

P. Harvey, *Islamic Spain, 1250-1500* (Chicago and London, 1990), pp. 1-19, 41-67, 118-37.

Special Topics

A. Shaping Iberia's First Colonies: al-Andalus.

C. Bishko, "The Castilian as Plainsman: The Medieval Ranching Frontier in La Mancha and Extremadura," in *The New World Looks at the Old*, ed. A.R. Lewis and T.F. McGann (Austin, 1963), pp. 47-69. Repr. in Bishko, *Studies in Medieval Spanish Frontier History* (London, 1980).

E. Cabrera, "The Medieval Origins of the Great Landed Estates of the Guadalquivir Valley," *Economic History Review*, 2nd series 42 (1989), pp. 465-

T. Glick, *From Muslim Fortress to Christian Castle* (N.Y., 1995), pp. xi-xxii, 13-37, 92-124.

B. Technology and Exchange

I. Goldziher, "The Attitude of Orthodox Islam toward the 'Ancient Sciences,'" in *Studies on Islam*, ed. and trans. M. L. Swartz (Oxford, 1981), pp. 185-215.

T.F. Glick, *Islamic and Christian Spain in the Early Middle Ages: Comparative Perspectives on Social and Cultural Formation* (Princeton, 1979), pp. 3-27, 217-347.

A.M. Watson, *Agricultural Innovation in the Early Islamic World* (Cambridge, 1983), pp. 1-41, 77-84, 103-36.

A. Chejne, "The Role of al-Andalus in the Movement of Ideas Between Islam and the West," in *Islam and the Medieval West: Aspects of Intercultural Relations*, ed. K.I. Semaan (Albany, 1980), pp. 110-33.

X. Islam in Subjection: The Mudejars. Nov. 10.

* David Nirenberg, *Communities of Violence* (Princeton, 1996), pp. 1-42, 127-230

Special Topics:

A. Collaboration: A Loss of Identity?

R.I. Burns, *Islam under the Crusaders: Colonial Survival in Thirteenth-Century Valencia* (Princeton, 1973), pp. 3-25, 117-38, 273-99, 353-420.

J. Boswell, *The Royal Treasure: Muslim Communities under the Crown of Aragon in the Fourteenth Century* (New Haven, 1977), pp. 324-408.

M. D. Meyerson, *The Muslims of Valencia in the Age of Fernando and Isabel: Between Coexistence and Crusade* (Berkeley and L.A., 1991), 1-9, 225-73.

B. Slavery and Religious Boundaries.

C. Verlinden, "Some Aspects of Slavery in Medieval Italian Colonies" and "Medieval Slavery in Europe and Colonial Slavery in America," in *The Beginnings of Modern Colonization*, tr. Y. Freccero (Ithica and N.Y., 1970), pp. 33-51, 79-97.

S. P. Bensch, "From Prizes of War to Domestic Merchandise," *Viator*, 25 (1994), pp. 63-93.

M. D. Meyerson, "Slavery and the Social Order: Mudejars and Christians in the Kingdom of Valencia," *Medieval Encounters*, I (1995), pp. 142-73

XI. Frenchmen in the House of Islam. Nov. 17.

J.L. Glevin, *The Modern Middle East: A History* (Oxford and N.Y., 2008), pp. 69-71, 88-100.

P. Bourdieu, *The Algerians*, tr. A.C.M. Ross (Boston, 1962), pp. 119-92.

J. Clancy-Smith, "Saints, Mahdis, and Arms: Religion and Resistance in Nineteenth-Century North Africa," in ed. E. Burke II et al., *Islam, Politics, and Social Movements* (Berkeley and Los Angeles, 1988).

Special Topics

A. Transforming Spaces

Z. Celik, *Urban Forms and Colonial Confrontations* (Berkeley, 1997), pp. 11-112.

P. Rabinow, "Techno-Cosmopolitanism: Governing Morocco," in *French Modern: Norms and Forms of the Social Environment* (Cambridge, MA, 1989), pp. 277-319

G. Wright, "Tradition in the Service of Modernity: Architecture and Urbanism in French Colonial Policy, 1900-1930" in *Tensions of Empire: Colonial Cultures in a Bourgeois World*, eds. F. Cooper and A.L. Stoler (Berkeley, 1997), pp. 322-45.

B. Transforming Identities

D. Prochaska, *Making Algeria French: Colonialism in Bône, 1870-1920* (Cambridge, 1990), pp. 1-28, 62-94, 206-29.

F. Colonna, "Educating Conformity in French Colonial Algeria," in *Tensions of Empire: Colonial Cultures in a Bourgeois World*, eds. F. Cooper and A.L. Stoler (Berkeley, 1997), pp. 346-72.

P. Lorcin, *Imperial Identities: Stereotyping, Prejudice and Race in Colonial Algeria* (London and N.Y., 1995), pp. 1-96.

XII. Islamic Identity in the Contemporary West. Nov. 24.

*Gilles Kepel, *Allah in the West*, tr. S. Kepel (Stanford, 1997), pp. 1-6, 81-238.

F. Fanon, *The Wretched of the Earth*, tr. C. Farrington (N.Y., 1963 – Fr. original, 1961), pp. 40-59.

Special Topics

A. Les Pieds Noirs: Algerian Decolonization and its Aftermath in Post-War France

A. Laroui, *The History of the Maghrib: An Interpretive Essay*, pp. 3-12, 348-388.

J. Le Sueur, *Uncivil War: Intellectuals and Identity Politics during the Decolonization of Algeria* (Philadelphia, 2001), pp. 1-27, 87-164, 256-60.

T. Shephard, *The Invention of Decolonization: The Algerian War and the Remaking of France* (, 2006), pp. 1-16, 111-55, 207-28, 248-72.

B. Les Beurs: "French" Muslims?

F. Webber, "From Ethnocentrism to Euro-Racism," *Race and Class*, vol. 32:3 (1991), pp.8-17.

P. Silverstein, *Algeria in France: Transpolitics, Race, and Nation* (Bloomington, 2004) pp. 17-34, 177-ca. 212.

Joan W. Scott, *The Politics of the Veil* (Princeton, 2007) **CHECK**

XIII. Nationalism, Genocide, and Religious Identity: Bosnia. Dec. 1.

*Michael Sells, *A Bridge Betrayed: Religion and Genocide in Bosnia* (Berkeley and L.A., 1996).