

## **Islamic Civilization: From Mecca to the Crusades, 600-1200 C.E.**

### **Topics in Pre-Modern World History**

**Spring 2022**

HIS 207-01/02

MW 11-11:50 Lecture

F 11-11-11:50, 12-12:50 Discussion

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Office Hours: by appointment, virtual Zoom meeting only

Teaching Assistants:

### **Description:**

In the middle of the seventh century, Arab tribes coalesced and emerged from the Arabian Peninsula, conquering an enormous expanse of territory that reached from the shores of the Atlantic Ocean to the deserts of India in less than one hundred years. In the following centuries, Islamic civilization took shape, a dynamic process framed by Islamic ideals yet influenced by the many cultures this civilization embraced. The products of this civilization included magnificent monuments, extensive works of literature and science, far-flung trade routes that connected to east Asia, and new agricultural and technological innovations. This course will familiarize students with the history of the rise and spread of Islamic civilization as a complex and interdependent process that occurred throughout the Near East, North Africa, Spain, and Central Asia. We contextualize this process in the world before Islam and the rise of the Prophet Muhammad at the start of the seventh century and continue until the time of the Crusaders at the end of twelfth century. Our approach will be interdisciplinary. We will look at the history, art and architecture, archaeology, environment, literature, and religion of Islamic civilization.

### **Student Learning Objectives:**

1. Students will be able to define a suite of political, religious, and social characteristics that characterize the period after 600 C.E. as “Islamic.” Some of these include tribally based political structures, religio-social legal codes, and pluralism and hybridity in culture and economy.
2. Students will be able to identify and explain historical duration, succession, and change in terms of human agency and larger systems or structures in a wide variety of places and periods within Islamic history until 1200 C.E. by using diverse types of primary and secondary sources available for interpretation.
3. Students will utilize historical thinking to contextualize and analyze primary and secondary sources representing different points of view for the formation of Islam. They

will be able to describe the historical, geographic, aesthetic, and religious contexts for the rise of Islam and explain various motivations for the conquests and spread of Islam.

4. Students will trace the developments of Islamic civilization through various examples of cultural and social production. By developing an informed historical perspective and by reflecting on the dynamic between Western and non-Western experience, students will be able to challenge and historicize current ideas and stereotypes of Islam.

5. Finally, students will be able to recognize and evaluate salient features of primary source. These features include authorial subjectivity as shaped by social and geographic considerations, differences in generic structures and expectations (that is, formal characteristics of genres), and interpretive value as compared to other comparable sources.

### **MAC Global and Intercultural**

Courses in this competency provide students with knowledge and critical understanding of similarities and differences across world cultures over time and emphasize the development of global perspectives and skills to engage cross-culturally.

In a Global Engagement and Intercultural Learning course, students will:

1. Describe dynamic elements of different cultures. These elements may include (but are not limited to) aesthetic systems, communication systems, economics, physical environments, ethics, gender norms, geography, history, politics, religious principles, or social beliefs, norms and practices.
2. Explain how similarities, differences, and connections among different groups of people or environmental systems affect one another over time and place.

In this course these two SLOs will be assessed through the final project/paper.

#### **Requirements:**

There will also be two 50 minute classes per week on Mondays and Wednesdays. Each class will consist of primarily of lectures. On Fridays there will be a 50 minute discussion section consisting of class activities, in-class assignments, discussion of readings, questions on lectures, and other activities. Please read the assigned materials during the week assigned and come to classes prepared with questions and observations. Viewing of lectures and attendance of classes are required, as lectures and discussions will frequently include material not covered in the assigned readings, for which you will also be responsible for on assignments. **You must bring Primary Source readings and your textbook to class for discussion purposes. Failure to do so will result in a low class participation grade for that day.**

No prerequisite is required to take this course.

#### **Readings:**

Readings for each week are given on the attached syllabus. Readings listed under the lecture mean you will have read those *in advance* for that lecture day. Weekly assignments consist of readings from selected works. Please come prepared and able to

comment on the readings in class. In addition to the assigned readings, additional readings have been placed on reserve and will be useful for those wishing to explore subjects (particularly for papers) in detail.

Required text: (used and new copies available from bookstore)

Egger, Vernon O. *A History of the Muslim World to 1750: The Making of a Civilization*. Routledge: 2018 (Second Edition).

Lecture handouts will accompany every lecture and will provide an outline and, especially, terms and dates referred to in the lecture. These terms may also appear on your exams. Use these handouts as review sheets for exams.

Study aids, though not a requirement for the course, might be useful in preparing for exams, researching the group assignment, and providing useful basic reference information for Islamic history and civilization. They include:

*The Encyclopaedia of Islam* (First Edition (EI1), 1913-1942, New (Second) Edition (EI2), 1954 (1960)-2004, Third Edition, continuing). Jackson Library stacks Tower 8 DS37.E523, vols. 1-12.

*The Cambridge History of Islam*. Jackson Library stacks Tower 8 DS35.6.C3, vols. 1-2

Bosworth, C. E., *The Islamic Dynasties*. Jackson Library stacks Tower 8 D199.3.I8 No. 5

### **Reading Advice:**

Because most of the original sources (and much of the content) will be totally unfamiliar to you and include foreign names and terms, I recommend taking notes on them as you read. It is also useful to write a brief summary (2-3 sentences) of each document/source so that you can remember the basic gist of it for class discussion. It's much easier to note down important points as you read than it is to go back and find those points again once you've finished reading. Finally, I recommend reading each document more than once. Sometimes it will take two readings for something to make sense to you. Because the amount of reading for our course is fairly small, you'll have plenty of time for re-reading. \*Note: the assigned readings from the Egger textbook in the syllabus will have you jumping around a bit in the textbook.

### **Assignments:**

Primary Source Assignments: There will be, throughout the course, 10 in-class assignments which sometimes you will complete and hand in during class and sometimes you will be asked to take these home and work on them, returning them the following class. These often will involve group work. These **cannot** be made up if you miss the class, as they count towards half your class participation grade.

Map Assignment: There will also be a map assignment at the beginning of the course designed to introduce you to the geography of the Islamic world. It consists of a blank map and an attached list of geographic features (countries, cities, bodies of water, mountains, and other features) available in Modules on Canvas which you will label. You will be allowed to consult sources to fill this map in, either an internet source (such as Google Earth or Google Maps), or a paper source (such as an atlas or encyclopedia). Turn

the map in as a .jpg, .tif, or .pdf. You can type in the labels on a computer on the image or print and fill it out and scan or photograph it and upload the file. **Be sure to make it clear and legible!**

Quizzes: There will be three Canvas quizzes based on the readings due for that day. You will have the option of dropping the lowest grade of these at the end of the course. To do well on the quizzes you must attend have read and understood the assigned readings. You may **not** make these up.

Examinations: There will be three take-home examinations for the course. These will consist of a number of brief identifications, short answer, and essay questions. The first two sections are not cumulative for any exam; however, the essay question should be. The brief identifications will be names, foreign terms (in Arabic, Persian, or Turkish), places, events, and dates. Most lectures will be accompanied by a handout providing an outline and including terms that occur in the literature and you may not be familiar with. These terms will be useful to keep for review for the identification tests. You should also consult the glossary in your textbook (Egger, p. 319-326). It is important to learn about other cultures through their own terminology and vocabulary, which is not always easily translated and loses inherent concepts when it is. Although challenging, learning foreign terms will be useful as the course will emphasize linguistic connections across time and place as a marker of cultural durability. Short answers will require that you are able to explain the characteristics, nature, and qualities of mid-range topics that are fairly specific in nature and often limited to one historical event or single primary source. Answers should be complete and refer to lecture and readings. The essay question on an exam is synthetic and comprehensive calling on you to combine information throughout the duration of the course from lectures, readings, and in class discussions to think about larger themes

Final Paper Assignment: A final research assignment will be given halfway through the semester. You will all help create a banquet at the Alhambra Palace, a 14<sup>th</sup> century residence in Islamic Spain. Using translated texts as a starting point, you will work in groups to research and prepare a specific aspect of the party, looking at contemporary art and aesthetic design, music, literature (poetry and stories), food, entertainment (theater and games), garden and landscape design, and dress and costume. At the end of the semester we will have the party with all the bells and whistles. The purpose of the assignment is to: 1) read, integrate, and evaluate primary sources (in translation), 2) implement research skills and access resources to discover relevant secondary sources, and 3) to develop an ability to communicate in written and verbal forms and collaborate by working in groups and peer-reviewing each other's work. You will be in groups of 3-4 for the peer-review. You will write an individual final paper that is between 3-5 pages (800-1500 words, double spaced) and include at least one non-Internet and outside reference.

Extra Credit. Throughout the semester there will be several extra credit opportunities in the form of external lectures you can view virtually. After viewing the presentation, write

a 3-5 page paper of 1) summary of a lecture, 2), the discussion following, and 3) your own thoughts as it relates to what we have studied in class and in readings.

**Grading:**

The weight of the final course grade represented by each of the various assignments is:

In-Class Assignments		5%
Class Participation		5%
Map Assignment		10%
Quizzes		10%
Exam 1:		15%
Exam 2:		15%
Exam 3:		15%
Peer-Review		10%
Final Paper	1	15%

**Grading Scale:**

100-97% = A+	89-87 = B+
96-93 = A	86-83 = B
92-90 = A-	82-80 = B-
79-77 = C+	69-67 = D+
76-73 = C	66-63 = D
70-72 = C-	60-62 = D-

59 or lower = F

**Attendance Policy:**

Attendance is mandatory and I will take attendance at the beginning of each class. You may miss three classes during the semester, after which your class participation grade will be docked 3 points for each absence. If you miss more than six classes I will drop your final grade by three points per absence and /or reserve the right to drop you from the course.

Late Work/Missed Exam: Assignments are due on the date and at the time listed on the syllabus; if a crisis (such as illness) arises, it is **your responsibility** to contact me. If you do not contact me, the work (when eventually received) will be penalized, usually at the rate of 1/3 of a letter grade per day.

Tardiness: Please do not come late to class as it disrupts the class for both your fellow classmates and for me. If you are significantly late (more than 10 minutes) or chronically late, you will be marked as absent for that day.

**CANVAS SITE**

All materials for the course (except for the required book) will be posted on the Canvas site for the course. This is particularly important for announcements and E-Reserves. It is a good idea to check the Canvas site regularly.

The best way to contact me is by email. Please note that I will only check and respond to emails Monday through Friday during the work day; i.e. don't expect me to respond to an email at 2 am on a Saturday. I can communicate with you only by your UNCG email account (that is the email linked to Canvas, for instance); make sure you check your UNCG email regularly.

Laptops in the Classroom: Laptops may *not* be used in the classroom.

Phones: Cellular phones *must* be silenced or turned off during class time. If your phone rings during class, you will be counted as absent for that class period. If I detect that you are using your phone to text (or surf) you will also be counted as absent for that day. Subsequent offenses will be treated with increasing severity.

### **Academic Integrity Policy:**

Enrollment in this course and submission of each written assignment constitute students' acceptance of UNCG's Academic Integrity Policy. Make sure you read and understand the policy, which is available at: <http://academicintegrity.uncg.edu/complete/>

*If you have any questions about any aspect of this policy, including what constitutes plagiarism, please consult the professor.*

UNCG's Academic Integrity Policy defines plagiarism as "representing the words of another, as one's own in any academic exercise"

(<http://academicintegrity.uncg.edu/complete/>). Plagiarism includes both 1) failure to cite sources for ideas and words you use; and 2) submitting all of parts of someone else's work as your own. Be sure to cite fully all material you use, whether you are paraphrasing or using a direct quote.

Please note that plagiarism (this includes copying internet text for papers), cheating, and other violations of academic integrity are serious offences and will not be tolerated in the class or anywhere else in the University.

### **COVID-19 INFORMATION (PLEASE READ)**

As UNCG returns to face-to-face course offerings in fall 2020, the campus community must recognize and address concerns about physical and emotional safety. As such, all students, faculty, and staff are required to uphold UNCG's culture of care by actively engaging in behaviors that limit the spread of COVID-19. Such actions include, but are not limited to, the following:

- Wearing a face covering that covers both nose and mouth
- Observing social distance in the classroom
- Engaging in proper hand washing hygiene when possible
- Self-monitoring for symptoms of COVID-19
- Staying home if you are ill
- Complying with directions from health care providers or public health officials to quarantine or isolate if ill or exposed to someone who is ill.

Should we return to a face to face format, we will have seating charts for their classes. These are important for maintaining appropriate social distance during class and facilitating contact tracing should there be a confirmed case of COVID-19. Students must sit in their assigned seat at every class meeting and must not move furniture. Students should not eat or drink during class time. A limited number of disposable masks will be available in classrooms for students who have forgotten theirs. Face coverings will also be available for purchase in the UNCG Campus Bookstore. Students who do not follow masking and social distancing requirements will be asked to put on a face covering or leave the classroom to retrieve one and only return when they follow these basic requirements to uphold standards of safety and care for the UNCG community. Once students have a face covering, they are permitted to re-enter a class already in progress. Repeated issues may result in conduct action. The course policies regarding attendance and academics remain in effect for partial or full absence from class due to lack of adherence with face covering and social distancing requirements.

For instances where the Office of Accessibility Resources and Services (OARS) has granted accommodations regarding wearing face coverings, students should contact their instructors to develop appropriate alternatives to class participation and/or activities as needed. Instructors or the student may also contact OARS (336.334.5440) who, in consultation with Student Health Services, will review requests for accommodations.

Health and well-being impact learning and academic success. Throughout your time in the university, you may experience a range of concerns that can cause barriers to your academic success. These might include illnesses, strained relationships, anxiety, high levels of stress, alcohol or drug problems, feeling down, or loss of motivation. Student Health Services and The Counseling Center can help with these or other issues you may experience. You can learn about the free, confidential mental health services available on campus by calling 336-334-5874, visiting the website at <https://shs.uncg.edu/> or visiting the Anna M. Gove Student Health Center at 107 Gray Drive. For undergraduate or graduate students in recovery from alcohol and other drug addiction, The Spartan Recovery Program (SRP) offers recovery support services. You can learn more about recovery and recovery support services by visiting <https://shs.uncg.edu/srp> or reaching out to [recovery@uncg.edu](mailto:recovery@uncg.edu)

### **COVID-19 Spartan Shield Video**

UNCG Chancellor Frank Gilliam has challenged us to create a Culture of Care at UNCG where we all wear face coverings and social distance, less to protect ourselves but rather more to protect everyone around us. It shows that you care about the well being of everyone around you. We have created this video featuring your student body presidents to better explain how and why this is so important.

Please watch this video before the first day of classes.

<https://youtu.be/Mb58551qxEk>

### **Additional Requirements and Advice**

1. In case later consultation should prove necessary, students should keep copies of all graded assignments until the end of the semester (at least).
2. All course requirements must be completed to receive a grade for the class.

3. Consultation of websites not assigned on the syllabus: many students feel that they can obtain the “answer” (or even a good interpretation) concerning a historical problem by simply looking it up on the web. While the web has many uses, this is almost invariably a fatal strategy. Looking up someone else’s ideas is no substitute for your own analysis. Some observations from the instructor’s point of view: 1) use of a web-site without citing it is plagiarism, which, if detected, can result in serious academic penalties (see above); 2) instructors can often detect uncited use of a website when either the writing style of the student’s paper changes drastically, or when facts/ideas/dates/people not discussed in class or in any of the assigned readings appear in an assignment. Again, I don’t want to discourage you from gaining more perspectives by using the web. What I’m saying is that ultimately you are being evaluated on **your** analysis of the **assigned** readings, not on your ability to plug the ideas of some website into your essay.

### Lecture and Reading Schedule:

## **I. THE RISE AND ESTABLISHMENT OF THE ISLAMIC STATE (7-10<sup>th</sup> CENTURY)**

### **Week 1: Introduction**

Jan 10. Class Organization, Syllabus, Open Discussion of General Themes

Jan 12. The World Before Islam: The Byzantine and the Sasanian Empires (Lecture 2)

*Primary Source: Jahiliya Poetry* (course document)

Egger, Preface: xix-xxvii; Ch. 1, 1-15

#### Recommended:

A. Cameron, *The Mediterranean World in Late Antiquity*, 152-96

Jan 14. Screening of Part I of Islam: Empire of Faith” documentary (PBS)

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### **Week 2: The Pre-Islamic Near East and The Rise of Islam**

Jan 17. NO CLASS, MARTIN LUTHER KING JR. DAY

Jan 19. Pre-Islamic Arabia, The Prophet Muhammad, The Qur’an (Lecture 3)

#### **[map assignment due]**

Egger, Ch. 1: 16-32

Denny, W. “Ummah in the Constitution of Madinah,” *Journal of Near Eastern Studies* 36.1 (1977): 39-47. **READ pp. 40-42.**

Jan 21. The Age of Conquests and the Rashidun Caliphs, The First Civil War (Lecture 4)

*Primary Source: The Constitution of Madina* (course document)

*Accounts of the Conquest of Egypt* (course document)

#### **DUE IN CLASS: Primary Source Assignments #1 and #2**

Egger, Ch. 2: 35-45, Ch. 3: 65-70

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### **Week 3: The Umayyad Caliphate**

Jan 24. The Umayyads, The Second Civil War (Lecture 5)

*Primary Sources: Umayyad Coins* (in class)

Egger, Ch. 2: 46-62, Ch. 3: 71-72

Gibb, H. A. R., “The Fiscal Rescript of Umar II,” *Arabica* 2 (1955), 1-16.

**READ pp. 2-7.**



Jan 26. Umayyad Art and Architecture: Religious Buildings and Desert Castles (Lecture 6)  
*Primary Sources:* Dome of the Rock, Mosque of Damascus, Qusur (in class)  
Bacharach, J. "Marwanid Umayyad Building Activities" *Muqarnas* 13  
(1996): 27-44.

Jan 28. Discussion and Primary Sources  
Tax Rescript of 'Umar II (course document)  
**DUE IN CLASS #3**

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#### **Week 4: The Abbasid Caliphate and Umayyad Caliphate of Spain**

Jan 31. The Early Abbasids, The Third and Fourth Civil Wars, and Baghdad (Lecture 7)  
*Primary Sources:* Description of Baghdad (course document)  
Baghdad (in class)  
Egger, Ch. 3, 73-75. 91-94  
**WATCH:** Screening of first segment of Part II "Islam: Empire of Faith"  
documentary (PBS) on YouTube or via Library

Feb 2. Al-Andalus and the Islamic-Christian Frontier (Lecture 8)  
*Primary Source:* The Conquest of Spain and Battle of Poitiers (course document)  
Egger, Ch. 4: 106-110  
Watt, M. and P. Cachia, *A History of Islamic Spain* (Piscataway, NJ:  
Aldine Transaction, 2008 [orig. printing 1965]), 1-51.  
<https://www.ottomanhistorypodcast.com/2020/11/andalus.html>

Feb 4. Discussion and Primary Sources  
**DUE IN CLASS #4 and #5**

**WATCH FOR THE EXAM:** Screening of second segment of Part II of "Islam: Empire of  
Faith" documentary (PBS) on YouTube or via Library  
<https://www.ottomanhistorypodcast.com/2020/09/umayyad-abbasid.html>

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#### **Week 5: Jihad and Non-Muslims Communities**

Feb 7. The Byzantine-Islamic Frontier and the Concept of Holy War (Lecture 9)  
*Primary Source:* Shaybanī's *Siyar* (course documents)  
Al-Shaybanī, Muḥammad, ibn al-Hasan. *The Islamic Law of Nations: Shaybanī's Siyar*. Trans. by Majid Khadduri. Baltimore: The Johns  
Hopkins Press, 1966. 75-83, 85, 87-102, 142-148, 150-151, 154-  
160, 195-197, 203, 205, 208, 216-218, 225-226.  
Various archaeological surveys and excavations (in class)  
Egger, Ch. 9: 251-261  
Recommended:  
Dennis, G.T. "Defenders of the Christian People: Holy War in  
Byzantium." *The Crusades from the Perspective of Byzantium and the  
Muslim World*. Ed. Angeliki E. Laiou and R.P. Mottahadeh.  
Washington, D.C. 2001, 31-39.  
Donner, F. "The Sources of Islamic Conceptions of War," in J. Kelsay  
and J. T. Johnson (eds.) *Just War and Jihad: Historical and  
Theoretical Perspectives on War and Peace in Western and Islamic  
Traditions* (Westport, CT: Greenwood Press, 1991): 31-69.

Hillenbrand, C. *The Crusades: an Islamic Perspective* (1999), 94-97.

Feb 9. Syriac Christians (Lecture 10)

*Primary Source:* Jacob of Edessa's *Canonical Responsa*

Tannous, J. (introduction and translation) in: C. Sahner and N. Hurvitz, eds., *Conversion to Islam in Pre-Modern World History: A Sourcebook* (University of California Press, expected publication in 2020).

**DUE NEXT CLASS #6**

Egger, Ch. 3: 76-89, Ch. 5: 132-149, Ch. 8: 237-241, Ch. 9: 268-272

Cameron, A. "Interfaith Relations in the First Islamic Century," *Bulletin of the Royal Institute for Inter-Faith Studies* 1, no. 2. (Autumn 1999): 1-12.

Feb. 11. **EXAM 1.** (covering Lectures 1-9)

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## **II. THE FLOWERING OF ISLAMIC CULTURE AND THE SHI'ITE CENTURY**

### **Week 6: Islamic Communities**

Feb 14. Sunni and Shi'i Religious Communities (Lecture 11)

Discussion

Primary Source: Abu al-Fida's Public Cursing (course documents)

Recommended:

Hodgson, M. "How did the Early Shi'a Become Sectarian?" *JAOS* 75 (1955): 1-13.

Feb 16. Administration, Taxation, Legitimacy, and Law (Lecture 12)

Discussion:

*Primary Source:* Political Debates (course documents)

Examples of legal cases

Egger, Ch. 5: 122-131, Ch. 9: 273-276

Schacht, J. *An Introduction to Islamic Law*. (Oxford: Clarendon Press, 1-5.  
<https://www.ottomanhistorypodcast.com/2020/12/islamic-law.html>

Recommended:

Sharon, M. "The Development of the Debate Around the Legitimacy of Authority in Early Islam," *Jerusalem Studies in Arabic and Islam* 5 (1984): 121-41

Feb 18. Discussion of Exam 1.

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### **Week 7: Islamic Geography and Urbanism**

Feb 21. The Islamic City (Lecture 14)

*Primary Source:* various Cities (in class)

Egger, Ch. 9: 262-266

Abu-Lughod, J. "The Islamic City – Historic Myth, Islamic Essence, and Contemporary Relevance," *IJMES* 19.2 (1987): 155-76.

Feb 23. Geographical Accounts and Cartography (Lecture 13)

*Primary Source:* Geographical accounts (in class)

Al-Muqaddasī, *The Best Divisions for Knowledge of the Regions (Ah ḥsan al-Taqāsīm fī Maʿrifat al-Aqālīm)*, transl. by Basil Collins. (Reading, UK: Garnet Publishing, 2001), pp. 1-8.  
Maqbul Ahmad, S. “Djuḡhrāfiyā” *Encyclopedia of Islam*. New Edition, Volume 2, 575-587.

Feb 25. Discussion and Primary Sources

*Primary Source*: Idrisī World Map (in class)  
**DUE IN CLASS #7**

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### **Week 8. Economy, Cairo, and the Fatimids**

Feb 28, Trade, Agriculture, and Rural Settlement (Lecture 15)

Stillman, N. A. “The Eleventh Century Merchant House of Ibn ‘Awkal (A Geniza Study)” *Journal of the Economic and Social History of the Orient* 16 (1973): 15-88.

Egger, Ch. 4: 111-120, Ch. 9: 267

**[final paper assignments given]**

March 2. The Fatimids and al-Qahira (Lecture 16)

*Primary Source*: Cairo (in class)

Egger, Ch. 4: 100-105, Ch. 6: 170-175, Ch. 8: 242-249

Walker, P. *Caliph of Cairo: al-Hakim bi-Amr Allah 996-1021*. Cairo: American University in Cairo Press, 2010. (Read Ch 1: 3-12).

<https://www.ottomanhistorypodcast.com/2020/12/fatimids.html>

March 4. Discussion and Primary Source

*Primary Source*: Cairo Geniza letter (course document)

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### **Week 9: SPRING BREAK – NO CLASS (March 7-11)**

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## **III. THE REPOSITIONING OF THE ISLAMIC EMPIRE (10-12<sup>TH</sup> CENTURY)**

### **Week 10: North Africa and Spain**

March 14. Almoravids and Almohads (Lecture 17)

*Primary Sources*: Madinat al-Zahra’ (in class)

Alhambra (in class)

Epic and Romantic Poetry (course document)

Egger, Ch. 6; 178-198, Ch. 8: 220-226

Watt and Cachia, *History of Islamic Spain*, 82-126.

March 16. Mediterranean Connections: Coastal Fortified Settlements & Inland Slave Trade (Lecture 18)

Discussion:

*Primary Sources*: Accounts of Africans, Gold, and Slavery (course documents)

Sijilmasa, Monastir (in class) **DUE NEXT CLASS #8**

Egger, Ch. 9: 238-241

El’Ad, A. “The Coastal Cities of Palestine During the Early Middle Ages,” *The Jerusalem Cathedra* 2 (1982): 146-67.

Miller, J. A. “Trading through Islam: The Interconnections of Sijilmasa,

Ghana and the Almoravid Movement,” in J. Clancy-Smith (ed.), *North Africa, Islam and the Mediterranean World* (Portland, OR: Frank Cass, 2001), 29-58.

March 18. **EXAM 2** (covering Lectures 10-18)

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**Week 11: Local Autonomies and Crisis of the Caliphate**

March 21. The Later Abbasids and Samarra (Lecture 19)

Discussion:

*Primary Source:* Samarra (in Class)

Egger, Ch. 4: 95-96

Kennett, D. “The Form of the Military Cantonments at Samarra. The Organisation of the Abbasid Army,” in *A Medieval Islamic City Reconsidered: an interdisciplinary approach to Samarra*, ed. by Chase F. Robins (Oxford: Oxford University Press, 2001), 157-182.

March 23. Nomads and Settlers: the Bedouin Dynasties (Lecture 20)

Discussion:

Donner, F. “The Role of Nomads in the Near East in Late Antiquity (400 -800 C.E.). In: *Tradition and Innovation in Late Antiquity*. Edited by F. M. Clover and R. S. Humphreys. Madison: University of Wisconsin Press, 1989, pp. 73-85.

March 25. Discussion.

Submit topic and group choices for Final Project.

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**Week 12: Research and Writing Skills**

March 28. Assignment of Groups and Research Skills Day (Library)

March 30. Paper Writing Skills

April 1. Work in Groups doing Research

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**Week 13: The East and the Arrival of the Turks**

April 4. The Eastern Provinces, The Buyids, Provincial Autonomy Movements (Lecture 21)

Egger, Ch. 4, 97-99, Ch. 6: 157-159

April 6. Ghaznavids, the Saljuq Migration, and Anatolian Civilization (Lecture 22)

Egger, Ch. 6: 160-169, 176-177, Ch. 7: 210-217; Ch. 8: 227-236

Morgan, D. *Medieval Persia 1040-1797* (NY: Longman, 1988) 25-40.

April 8. Discussion and Primary Sources

*Primary Source:* 1001 Nights- Sixth Voyage of Sindbad (course documents)  
Accounts of China and India

**COMPARISON, DUE IN CLASS #9**

*Primary Source:* Mu‘tamar ‘Ulamā’ Baghdād

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**Week 14: The Crusades and Islamic Responses**

April 11. Crusaders, Zangids, and Ayyubids; Castles and Military Architecture (Lecture 23)  
*Primary Sources: Christians and Muslims View Each Other* (course document)

**DUE BY FRIDAY #10**

Egger, Ch. 7: 199-209

<https://www.ottomanhistorypodcast.com/2020/11/crusades.html>

April 13. Screening of third segment of Part II of “Islam: Empire of Faith” documentary (PBS)

April 15. NO CLASS – SPRING HOLIDAY

**SEND** draft papers out for peer-review to classmate partners

**WATCH** Kingdom of Heaven (Ridley Scott, 2005) and complete Question sheet.

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**Week 15: Review**

April 18. Review of Exam 3.

April 20. Work on Final Projects.

**DUE** Kingdom of Heaven questions

April 22. **The Alhambra Banquet!** Final Project Presentations. 11-12:50 (double period).

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**Week 16. Exam**

April 25. Exam 3 (including Lectures 19-23 and *Kingdom of Heaven*).

**DUE** all Final Papers

April 27. LAST DAY OF CLASSES

April 28. NO CLASS

**Final Project Topics: 3-4 people per group.**