

The University of Pennsylvania
NELC 3400/6400
THE AGE OF CALIPHS, 600-1100
Time: TuTh 1:45-3:14
Place: McNeil Building 582 (MCNB 582)

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Autumn 2023
Office Hours:
BY APPOINTMENT

Course Description: There are few moments of human history that were as creative as the seventh, eighth and ninth centuries in the Near East. Nor are there many such moments in history that pose as many questions to the historian. How do we know what we think we know about early and ‘classical’ Islamic history? In what ways is pre-modern Islamic history distinctive? How do we understand the role of religion in pre-modern societies?

In this course, we will examine the social and political history of the Islamic Near East (with a few exotic pit-stops) in its formative centuries, from the rise of Islam to the coming of the Saljuq Turks. Special topics include: the rise of Islam; the early Islamic conquests; the expansion and disintegration of the imperial caliphate under the Umayyads and ‘Abbasids; religious authority in early Islam; ‘Abbasid successor states; Shi‘ism; provincial cultures. For graduate students, the course will help you prepare for the field examination in medieval Islamic history.

Pre-requisites: Ideally, this course requires basic prior knowledge of Islam and the Near East, such as prior enrollment in NELC 0002 or equivalent. **But I’m flexible about pre-requisites: come see me before you abandon all hope.**

Note that undergraduates must register for the course as NELC 3400; graduate students must register for the course as NELC 6400. Undergraduates are not permitted to register under the graduate number.

It is **not** necessary for students to have taken my related course, NELC 3410/6410, “Age of Sultans.”

Moreover, reading knowledge of some modern language(s) other than English--German, French, Italian, Spanish, Russian, Arabic, Hebrew--is helpful, **but not required, sadly.**

Course Objectives: (1) to survey the contours of early Islamic history, (2) to familiarize you with major interpretive issues that have been or are currently the focus of debate within the profession, (3) to familiarize you with the most important secondary literature and primary sources for the period, and (4) to exercise your abilities to read critically and alertly, and to communicate, both in spoken and written language, clearly and persuasively.

Course Requirements:

1. This is a seminar. There will be no lecturing. Therefore, attendance at, and informed participation in, all discussions is mandatory.
2. Completion of assigned readings; be ready to discuss them on the dates under which they appear on the schedule. **Don't panic! Students will only be assigned one (rarely two) items that are 'required'**, although they are encouraged to read at least some of what is 'suggested'. (The bibliography included here is not at all comprehensive, and particular attention is paid to recent scholarship in English; much more is available, especially in German and French.)
3. Oral Presentations on Primary Sources. A brief, breezy introduction to a medieval source and its virtues (Dates and topics to be selected early in the course, and will occur weekly, rotating from student to student). Topics for these presentations will hopefully coincide with students' paper topics. 15% of final grade.
4. Two papers are required: (1) a long paper displaying your best work in conceptualization, synthesis, and writing (optimum length 15-20 pages). Primary source research is encouraged for those who have the language tools. This long paper can be on any topic in Islamic history in this period, with instructor's permission; and (2) a short paper (ca. 5 pages) utilizing published documentary sources for the topic chosen (in translation, as required). **For details and deadlines, see below.**
5. Final Presentations. Show us what you got! For the last few class sessions of the semester (exact time to be assigned), prepare a 15-minute presentation (ideally using slides) of your research project. This should be a brief, accessible and more visually engaging delivery of your research material: background, thesis, and conclusions.

Grading Rubric:

Attendance, Participation, and Reading: 30%

Oral Source Presentations: 15%

Source Paper: 10%

Final Paper (30% total):

Thesis: 2%

Draft Bibliography: 2%

Introduction: 2%

First Draft: 4%

Final Draft: 20%

Final Class Presentation: 15%

Required Reading:

Marshall G. S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilizations, Vol. I: The Classical Age of Islam* (Chicago: University of Chicago Press, 1974). It is available as an ACLS Humanities e-book at:

<https://www-fulcrum-org.proxy.library.upenn.edu/concern/monographs/9306sz402?locale=en>

All other required readings will be available on Canvas. Suggested readings are in the stacks, languishing until you choose to explore.

SCHEDULE-AT-A-GLANCE

WEEK 1 (8/29 & 8/31): Getting Started

WEEK 2 (9/5 & 9/7): Late Antiquity

WEEK 3 (9/12 & 9/14): Muhammad and the Early Community

WEEK 4 (9/19 & 9/21): The Umayyad Caliphate

WEEK 5 (9/26 & 9/28): The 'Abbasid Caliphate

WEEK 6 (10/3 & 10/5): Historiographical Debates

WEEK 7 (10/10 only): Sectarianism and Politics

WEEK 8 (10/17 & 10/19): Caliphal Dilemmas

WEEK 9 (10/24 & 10/26): Successor States

WEEK 10 (10/31 & 11/2): Egypt and the Fatimid Caliphate

WEEK 11 (11/7 only): North Africa & al-Andalus

WEEK 12 (11/14 only): The Islamic Mediterranean

WEEK 13 (11/21 only): The Coming of the Turks

WEEK 14 (11/28 & 11/30): Documentary Sources

WEEK 15 (12/5 & 12/7): Student Presentations

SCHEDULE

WEEK 1 (8/29 & 8/31): Getting Started

Required reading:

Hodgson, pp. 71-99

Lockman, *Contending Visions of the Middle East: the History and Politics of Orientalism*
2nd ed. (Cambridge: Cambridge University Press, 2009), pp. 8-37. It is available
as an ACLS Humanities e-book at:

<https://www-fulcrum-org.proxy.library.upenn.edu/concern/monographs/x346d473s>

WEEK 2 (9/5 & 9/7): Late Antiquity

Required reading:

Hodgson, pp. 103-45.

1. Béatrice Caseau, "Sacred Landscapes", in G. Bowersock, O. Grabar and P. Brown (eds), *Late Antiquity* (Cambridge, 1999), pp. 21-59.
2. G. Fowden, *Empire to Commonwealth: Consequences of Monotheism in Late Antiquity* (Princeton, 1993), pp. 12-36. **(ACLS e-book)**
3. P. Brown, *The World of Late Antiquity* (London, 1971), pp. 160-187.
4. F. M. Clover and R. S. Humphreys, "Toward a Definition of Late Antiquity," **and** Michael Morony, "Teleology and the Significance of Change" in Clover and Humphreys, eds., *Tradition and Innovation in Late Antiquity* (Madison: University of Wisconsin Press, 1989), pp. 3-26.
5. Averil Cameron, *The Mediterranean World in Late Antiquity, AD 395-700* (London: Routledge, 2002), pp. 176-196.
6. F. M. Donner, "The Role of Nomads in the Near East in Late Antiquity (400-800 CE)," in Clover and Humphreys, eds., *Tradition and Innovation*, pp. 73-85.

Suggested reading:

7. T. Sizgorich, *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam* (Philadelphia, 2008).
8. S. Mitchell, *A History of the Later Roman Empire, AD 284-641* (Oxford, 2007), pp. 402-424.
9. E. Key Fowden, *The Barbarian Plain: Saint Sergius between Rome and Iran* (Berkeley and Los Angeles, 1999).
10. J. Howard-Johnston, 'The Two Great Powers in Late Antiquity: A Comparison', in A. Cameron (ed.), *The Byzantine and Early Islamic Near East*, iii *States, Resources and Armies* (Princeton, 1995), pp. 157-226.

11. Greg Fisher, *Between Empires: Arabs, Romans, and Sasanians in Late Antiquity* (Oxford: OUP, 2011).
12. A. Christensen, *L'Iran sous les sassanides*, 2nd ed. (Copenhagen, 1944).
13. J. Wiesenhöfer, *Ancient Persia* (New York, 1998).
14. T. Daryaee, *Sasanian Persia: The Rise and Fall of an Empire* (London and New York, 2009).
15. P. Pourshariati, *Decline and Fall of the Sasanian Empire* (London, 2008).
16. M.G. Morony, 'Economic Boundaries? Late Antiquity and Early Islam', *Journal of the Economic and Social History of the Orient* 47 (2004), pp. 166-194.
17. J. Retsö, *The Arabs in Antiquity: Their History from the Assyrians to the Umayyads* (London, 2002).
18. Jose Henninger, "Pre-Islamic Bedouin Religion." in Merlin Swartz (ed.), *Studies on Islam*, 3-22.
19. R. B. Serjeant, "Haram and Hawtah: the Sacred Enclave in Arabia," in Abdurrahman Baadwi (ed.), *Mélanges Taba Husayn*.
20. R. Hoyland, *Arabia and the Arabs: From the Bronze Age to the Coming of Islam* (London, 2001).
21. G. Hawting, *The Idea of Idolatry and the Emergence of Islam: From Polemic to History* (Cambridge, 1999).
22. K. Athamina, 'Abraham in Islamic Perspective: Reflections on the Development of Monotheism in Pre-Islamic Arabia', *Der Islam* 81 (2004), pp. 184-205.
23. W. Dostal, 'Mecca before the Time of the Prophet—Attempt of an Anthropological Interpretation', in F.E. Peters (ed.), *The Arabs and Arabia on the Eve of Islam* (Aldershot, 1999), pp. 205-243.

WEEK 3 (9/12 & 9/14): Muhammad and the Early Community

Required reading:

Hodgson, pp. 146-86.
Hodgson, 187-217.

1. Jonathan AC Brown, *Muhammad: A Very Short Introduction* (Oxford: Oxford University Press, 2011). **Online access.**
2. F.M. Donner, 'The Historical Context', in J.D. McAuliffe (ed.), *The Cambridge Companion to the Qur'an* (Cambridge, 2006), pp. 23-39. **Online access.**
3. P. Crone, *Meccan Trade and the Rise of Islam* (Princeton, 1987), pp. 203-252. **Online access.**
4. Angelika Neuwirth, "Locating the Qur'an and Early Islam in the 'Epistemic Space' of Late Antiquity, in Carol Bakhos and Michael Cook, eds., *Islam and Its Past: Jāhiliyya, Late Antiquity, and the Qur'an* (Oxford: OUP, 2017), pp. 165-185. **Online access.**
5. F.E. Peters, 'The Quest for the Historical Muhammad', *International Journal of Middle East Studies* 23 (1991), pp. 291-315.

6. E. Wolf, 'The Social Organization of Mecca and the Origins of Islam', *Southwestern Journal of Anthropology* 7 (1951), pp. 329-356.

Suggested reading:

7. M. Cook, *Muhammad* (Oxford, 1983).
 8. Jonathan E. Brockopp, ed., *The Cambridge Companion to Muhammad* (Cambridge: Cambridge University Press, 2010). **Online access.**
 9. R. Hoyland, 'Writing the Biography of the Prophet Muhammad: Problems and Solutions', *History Compass* 5 (2007), pp. 581-602.
 10. Ibn Warraq (ed.), *The Quest for the Historical Muhammad* (Amherst, NY, 2000).
 11. M. Lecker, 'The Death of the Prophet Muhammad's Father: Did Waqidi Invent some of the Evidence?', *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 145 (1995), pp. 10-27.
 12. L.I. Conrad, 'Muhammad and Abraha: Some Observations apropos of Chronology and Literary Topoi in the Early Arabic Historical Tradition', *Bulletin of the School of Oriental and African Studies* 50 (1987); reprinted in Ibn Warraq, *Quest for the Historical Muhammad*.
 13. Ibn Ishaq/Ibn Hisham, *Life of Muhammad (al-Sira al-nabawiyya)*, translated by A. Guillaume (London, 1955; reprinted Karachi, 1978) (read for a general idea of contents and organization).
 14. M. Lecker, *'The Constitution of Medina': Muhammad's First Legal Document* (Princeton, 2004).
 15. W.M. Watt, *Muhammad, Prophet and Statesman* (Oxford, 1964).
 16. T. Khalidi, *Images of Muhammad: Narratives of the Prophet in Islam across the Centuries* (New York and London, 2009).
 17. D.S. Powers, *Muhammad is not the Father of any of Your Men: The Making of the Last Prophet* (Philadelphia, 2009).
 18. U. Rubin (ed.), *The Life of Muhammad* (Aldershot, 1998).
 19. U. Rubin, *The Eye of the Beholder: The Life of Muhammad as Viewed by the Early Muslims* (Princeton, 1994).
 20. G. Schoeler, *Charakter und Authentie der muslimischen Überlieferung über das Leben Muhammads* (Berlin, 1996).
 21. H. Motzki (ed.), *The Biography of the Life of Muhammad: The Issue of the Sources* (Leiden, 2000).
 22. Ibn Warraq (ed.), *The Quest for the Historical Muhammad*.
 23. M. Rodinson, *Mohammed* (London, 1971).
 24. M. Lecker, *Muslims, Jews and Pagans: Studies on Early Islamic Medina* (Leiden, 1995).
 25. M. J. Kister, "The Market of the Prophet," *JESHO* 8 (1965): 272-76.
 26. M. J. Kister, "'A Booth like the Booth of Moses...' A Study of an early Hadith," *BSOAS* 55 (1962), 150-55.
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1. M. Bonner, *Jihad in Islamic History* (Princeton, 2006), pp. 1-71.
 2. F.M. Donner, *The Early Islamic Conquests* (Princeton, 1981), pp. 251-278.
 3. P. Crone, *Slaves on Horses: The Evolution of the Islamic Polity* (Cambridge, 1980), pp. 18-26.

4. C.F. Robinson, 'The Conquest of Khuzistan: A Historiographical Reassessment', *Bulletin of the School of Oriental and African Studies* 67 (2004), pp. 14-39.
5. A. Khazanov, 'Muhammad and Jenghiz Khan Compared: The Religious Factor in World Empire-building', *Comparative Studies in Society and History* 35/3 (1993), pp. 461-479.
6. H. Kennedy, "From Polis to Madina: Urban Change in Late Antique and Early Islamic Syria," *Past & Present* 106 (1985): 3-27.
7. H. Kennedy, 'Islam', in *Late Antiquity*, pp. 219-237.
8. C.F. Robinson, 'Reconstructing Early Islam: Truth and Consequences', in H. Berg (ed.), *Method and Theory in the Study of Islamic Religion* (Leiden, 2003), pp. 101-135.
9. R. Hodges and D. Whitehouse, *Muhammad, Charlemagne and the Origins of Europe*.
10. H. Kennedy, *The Great Arab Conquests* (Philadelphia, 2007).
11. A.J. Butler, *The Arab Conquest of Egypt*, 2nd ed., ed. P.M. Fraser (Oxford, 1978).
12. F.M. Donner (ed.), *The Expansion of the Early Islamic State* (Aldershot, 2008).
13. L.I. Conrad, 'The Conquest of Arwad: A Source-critical Study in the Historiography of the Early Medieval Near East', in A. Cameron and L.I. Conrad (eds), *The Byzantine and Early Islamic Near East: Problems in the Literary Source Material* (Princeton, 1992), pp. 317-401.
14. T. Sizgorich, "'Do Prophets Come with a Sword?': Conquest, Empire, and Historical Narrative in the Early Islamic World", *The American Historical Review* 112/4 (2007), pp. 993-1015.
15. W.E. Kaegi, *Byzantium and the Early Islamic Conquests* (Cambridge, 1992).

WEEK 4 (9/19 & 9/21): The Umayyad Caliphate

Required reading:

Hodgson, pp. 217-30.

Hodgson, pp. 241-79.

1. F.M. Donner, 'The Formation of the Islamic State', *Journal of the American Oriental Society* 56 (1986), pp. 283-296.
2. H.A.R. Gibb, 'The Evolution of Government in Early Islam', in *idem*, *Studies on the Civilization of Islam* (Princeton, 1982), pp. 34-45.
3. C.F. Robinson, *'Abd al-Malik* (Oxford, 2005).
4. A. Borrut and P. M. Cobb, "Introduction: Toward a History of Umayyad Legacies," in Borrut & Cobb (eds.) *Umayyad Legacies: Medieval Memories from Syria to Spain* (Leiden, 2010), 1-15 (stop in mid-page).
5. A. Borrut, "La *memoria* omeyyade: les Omeyyades entre souvenir et oubli dans les sources narratives islamiques," in Borrut & Cobb, *Umayyad Legacies*, 25-63.
6. Denis Genequand, "Formation et devenir du paysage architectural omeyyade: l'apport de l'archéologie," in Borrut & Cobb, *Umayyad Legacies*, 417-474.

Suggested reading:

7. G.R. Hawting, *The First Dynasty of Islam* (London, 1986 and 2000).
8. C.F. Robinson, *Empire and Elites after the Muslim Conquest: The Transformation of Northern Mesopotamia* (Cambridge, 2000).
9. K. Morimoto, *The Fiscal Administration of Egypt in the Early Islamic Period* (Kyoto, 1981).
10. M. Morony, *Iraq after the Muslim Conquest* (Princeton, 1984).
11. R. Schick, *The Christian Communities of Palestine from Byzantine to Islamic Rule: A Historical and Archaeological Study* (Princeton, 1995).
12. P. Crone, 'Were the Qays and Yemen of the Umayyad Period Political Parties?', *Der Islam* 71 (1994), pp. 1-57.
13. K.Y. Blankinship, *The End of the Jihād State: The Reign of Hishām ibn ‘Abd al-Malik and the Collapse of the Umayyads* (Albany, 1994).
14. W. Al-Qadi, 'Population Census and Land Surveys under the Umayyads (41-132/661-750)', *Der Islam* 83 (2008), pp. 341-416.
15. G. Fowden, *Qusayr ‘Amra: Art and the Umayyad Elite in Late Antique Syria* (Berkeley and Los Angeles, 2004).
16. F.B. Flood, *The Great Mosque of Damascus: Studies on the Makings of an Umayyad Visual Culture* (Leiden, 2001).

WEEK 5 (9/26 & 9/28): The ‘Abbasid Caliphate

Required reading:

Hodgson, pp. 280-314.
Hodgson, pp. 473-95.

1. R.S. Humphreys, *Islamic History: A Framework for Inquiry* (Princeton, 1991), pp. 104-127
2. P. Crone, 'On the Meaning of the ‘Abbasid Call to *al-Ridda*', in C.E. Bosworth (ed.), *The Islamic World from Classical to Modern Times* (Princeton, 1989), pp. 95-111.
3. D. Gutas, *Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early Abbasid Society (2nd-4th/8th-10th) Centuries* (London, 1998), pp. 11-60.
4. P. M. Cobb, "The Empire in Syria, 705-763," in C. F. Robinson (ed.), *The New Cambridge History of Islam, Vol. I* (Cambridge, 2010), 226-68.
5. H. Kennedy, "Central Government and Provincial Elites in the Early Abbasid Caliphate," *BSOAS* 44 (1981): 26-38.

Suggested reading:

6. H. Kennedy, *The Court of the Caliphs* (London, 2004).
7. S.S. Agha, *The Revolution which Toppled the Umayyads: Neither Arab nor Abbasid* (Leiden, 2003).

8. P. M. Cobb, *White Banners: Contention in Abbasid Syria, 750-880* (Albany, 2001).
9. J. Lassner, *The Shaping of Abbasid Rule* (Princeton, 1980).
10. H. Kennedy, *The Early Abbasid Caliphate* (London, 1981).
11. E. Daniel, *The Political and Social History of Khurasan under Abbasid Rule, 747-820* (Chicago, 1979).
12. A. Marsham, *Rituals of Islamic Monarchy: Accession and Succession in the First Muslim Empire* (Edinburgh, 2009).
13. T. El-Hibri, *Reinterpreting Islamic Historiography* (Cambridge, 1999).

WEEK 6 (10/3 & 10/5): Historiographical Debates 1

Required reading:

1. J. Koren and Y. Nevo, 'Methodological Approaches to Islamic Studies', *Der Islam* 68 (1991), pp. 87-107.
2. J. Johns, 'Archaeology and the History of Early Islam: The First Seventy Years', *Journal of the Economic and Social History of the Orient* 46 (2003), pp. 411-436.
3. F.M. Donner, 'From Believers to Muslims: Confessional Self-identity in the Early Islamic Community', *Abhath* 50-51 (2002-3), pp. 9-53.
4. A.-M. Saadi, 'Nascent Islam in the Seventh Century Syriac Chronicles', in G.S. Reynolds (ed.), *The Qur'an in its Historical Context* (London and New York, 2008), pp. 217-222.
5. C.F. Robinson, *Islamic Historiography* (Cambridge, 2003), pp. 3-54.

Suggested reading:

6. P. Crone and M. Cook, *Hagarism: The Making of the Islamic World* (Cambridge, 1977).
7. A. Noth and L.I. Conrad, *The Early Arabic Historical Tradition: A Source-critical Study* (Princeton, 1994).
8. T. Khalidi, *Arabic Historical Thought in the Classical Period* (Cambridge, 1994).
9. J. Wansbrough, *The Sectarian Milieu* (Oxford, 1978).
10. C.F. Robinson, 'The Study of Islamic Historiography: A Progress Report', *Journal of the Royal Asiatic Society*, 3rd ser. 7 (1997), pp. 199-227.
11. Y. Nevo and J. Koren, *Crossroads to Islam: The Origins of the Arab Religion* (Amherst, NY, 2003).
12. R. Hoyland, *Seeing Islam as Others Saw It: A Survey and Evaluation of Christian, Jewish and Zoroastrian Writings on Early Islam* (Princeton, 1997).
13. G. Schoeler, *The Genesis of Writing in Literature in Islam*, tr. by S. Toorawa (Edinburgh, 2009).
14. G. Schoeler, *The Oral and the Written in Early Islam*, tr. by U. Vagelpohl (Oxford and New York, 1996).
15. F. M. Donner, *Narratives of Islamic Origins: The Beginnings of Islamic Historical Writing* (Princeton, 1998).
16. J. Wansbrough, 'Res ipsa loquitur: History and Mimesis', in Berg (ed.), *Method and Theory*, pp. 3-19.

NB: Scholarly debates about early Islamic history are closely related to debates about law, especially the origins of Prophetic *hadith*. Further reading in this field is the following, which might be usefully consulted in sequence:

1. M.Z. Siddiqi, *Hadith Literature* (Cambridge, 1993).
2. J.A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford, 2009), pp. 1-66.
3. P. Crone, *Roman, Provincial and Islamic Law* (Cambridge, 1987), ch. 2.
4. H. Motzki, 'The *Musannaf* of 'Abd al-Razzaq al-San'ani as a Source of Authentic *Abadith* of the First Century A.H.', *Journal of Near Eastern Studies* 50 (1991), pp. 1-21.
5. I. Goldziher, *Muslim Studies* (London, 1967-1971), volume 11.
6. M. Cook, *Early Muslim Dogma* (Cambridge, 1981), ch. 11.
7. J. Schacht, *An Introduction to Islamic Law* (Oxford, 1964), pp. 1-68.
8. M. Azami, *Studies in Early Hadith Literature* (Kuala Lumpur, 2000).
9. J. Burton, *An Introduction to the Hadith* (Edinburgh, 1994).
10. G.H.A. Juynboll, *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith* (Cambridge, 1983).
11. H. Motzki (ed.), *Hadith: Origins and Development* (Aldershot, 2004).
12. H. Motzki, *The Origins of Islamic Jurisprudence* (Leiden, 2002).
13. W. Hallaq, 'The Authenticity of Prophetic Hadith: A Pseudo-problem', *Studia Islamica* 99 (1999), pp. 75-90.

WEEK 7 (10/10 only): Sectarianism and Politics

Required reading:

Hodgson, pp. 359-92.

1. H. Halm, *Shiism*, 2nd ed. (Edinburgh, 2004), pp. 1-67.
2. M. Hodgson, 'How Did the Shi'a Become Sectarian?', *Journal of the American Oriental Society* 75 (1955), pp. 1-13.
3. I. Goldziher, *Introduction to Islamic Theology and Law* (Princeton, 1981), pp. 167-229.
4. P. Crone, *Medieval Islamic Political Thought* (Edinburgh, 2004), pp. 70-124.

Suggested reading:

5. E. Kohlberg, 'From Imamiyya to Ithna-'ashariyya', *Bulletin of the School of Oriental and African Studies* 39 (1976), and reprinted in his *Belief and Law in Imami Shi'ism* (Aldershot, 1991), pp. 521-534.
6. M.W. Watt, *The Formative Period of Islamic Thought* (Edinburgh, 1973).
7. W. Madelung, *The Succession to Muhammad* (Cambridge, 1997).
8. J. Wellhausen, *The Religio-political Factions in Early Islam* (Amsterdam and New York, 1975).

9. W. Madelung, *Religious Trends in Early Islamic Iran* (Albany, 1988).
10. E.L. Petersen, *‘Ali and Mu‘awiya in Early Arabic Tradition* (Copenhagen, 1964).
11. M. Momen, *An Introduction to Shi‘i Islam* (Oxford, 1985).
12. A. Sachedina, *Islamic Messianism: The Idea of the Mahdi in Twelver Shi‘ism* (Albany, 1981).
13. T. Bayhom-Daou, *Shaykh Mufid* (Oxford, 2005).
14. F. Daftari, *The Isma‘ilis* (Cambridge, 1990).

October 12 NO CLASS (Fall Break)

WEEK 8 (10/17 & 10/19): Caliphal Dilemmas

Required reading:

1. P. Crone and M. Hinds, *God’s Caliph* (Cambridge, 1986).
2. Crone, *Medieval Islamic Political Thought*, pp. 3-47.
3. I. Lapidus, ‘The Separation of State and Religion in the Development of Early Islamic Society’, *Internal Journal of Middle East Studies* 6 (1975), pp. 363-385.
4. N. Hurvitz, ‘Mihna as Self-defense’, *Studia Islamica* 92 (2001), pp. 93-111.

Suggested reading:

5. M.Q. Zaman, *Religion and Politics under the Early ‘Abbasids* (Leiden, 1997).
6. U. Rubin, ‘Prophets and Caliphs: The Biblical Foundations of the Umayyad Authority’, in Berg (ed.), *Method and Theory*, pp. 73-99.
7. C. Melchert, *Ahmad ibn Hanbal* (Oxford, 2006).
8. M. Cooperson, *al-Ma‘mun* (Oxford, 2005).
9. M. Cooperson, *Classical Arabic Biography* (Cambridge, 2000).
10. C.E. Butterworth, ‘Ethical and Political Philosophy’, in P. Adamson and R.C. Taylor (eds), *The Cambridge Companion to Arabic Philosophy* (Cambridge, 2005), pp. 266-286.
11. H. Daiber, ‘Political Philosophy’, in S.H. Nasr and O. Leaman (eds), *History of Islamic Philosophy* (London, 1996), ii, pp. 841-885.

Required reading:

1. D. Ayalon, ‘Preliminary Remarks on the Mamlûk Military Institution in Islam’, in V.J. Parry and M.E. Yapp (eds), *War, Technology and Society in the Middle East* (London, 1975), pp. 44-58; or *idem*, ‘The Mamluks: The Mainstay of Islam’s Military Might’, in S. Marmon (ed.), *Slavery in the Islamic Middle East* (Princeton, 1999), pp. 89-117.
2. Crone, *Slaves on Horses*, pp. 61-81.
3. M. Gordon, ‘The Commanders of the Samarran Turkish Military’, in C.F. Robinson (ed.), *A Medieval Islamic City Reconsidered: An Interdisciplinary Approach to Samarra* (Oxford, 2001), pp. 119-140.

Suggested reading:

4. M. Gordon, *The Breaking of a Thousand Swords: A History of the Turkish Military of Samarra* (Albany, 2001).
5. R. Amitai, 'The Rise and Fall of the Mamluk Institution: A Summary of David Ayalon's Works', in M. Sharon (ed.), *Studies in Islamic History and Civilization in Honour of Professor David Ayalon* (Jerusalem and Leiden, 1986), pp. 19-30.
6. H. Kennedy, *The Armies of the Caliphs: Military and Society in the Early Islamic State* (London, 2001).
7. D. Pipes, *Slave Soldiers and Islam: The Genesis of a Military System* (New Haven, 1981).
8. J. Paul, *The State and the Military: The Samanid Case* (Bloomington, 1994).
9. A. Northedge, *The Historical Topography of Samarra* (Samarra Studies 1), 2nd rev. ed. (London, 2007).
10. D. Sourdel, *Le vizirat abbaside* (Damascus, 1959-60).
11. S. Sabari, *Mouvements populaires à Bagdad* (Paris, 1976).

WEEK 9 (10/24 & 10/26): Successor States: Iran & Iraq

Required reading:

1. H. Kennedy, 'The Decline and Fall of the First Muslim Empire', *Der Islam* 81 (2004), pp. 3-30
2. H. Kennedy, *The Prophet and the Age of the Caliphates* (London and New York, 1986), pp. 212-249 ('The Buyid Confederation') (a 2nd edition is now available).
3. D. Waines, 'The Third Century Internal Crisis of the Abbasids', *Journal of the Economic and Social History of the Orient* 20 (1977), pp. 282-306.
4. J.L. Kraemer, *Humanism in the Renaissance of Islam: The Cultural Revival during the Buyid Age* (Leiden, 1986), pp. 1-30.

Suggested reading:

5. R. Mottahedeh, *Loyalty and Leadership in an Early Islamic Society*, rev. ed. (London, 2001).
6. J.J. Donohue, *The Buyyid Dynasty in Iraq, 334H./945 to 403 H./1012: Shaping Institutions for the Future* (Leiden, 2003).
7. H. Busse, *Chalif und Grosskönig: Die Buyiden im Iraq (945-1055)* (Beirut, 1969).
8. C.E. Bosworth, 'Military Organisation under the Buyids of Persia and Iraq', *Oriens* 18 (1965-66), pp. 143-167.
9. L. Treadwell, 'Shahanshah and al-Malik al-Mu'ayyad: The Legitimation of Power in Samanid and Buyid Iran', in F. Daftary and J.W. Meri (eds), *Culture and Memory in Medieval Islam* (London, 2003), pp. 318-337.
10. L. Richter-Bernburg, 'Amir-Malik-Shahanshah: 'Adud ad-Daula's Titulature Re-examined', *Iran* 18 (1980), pp. 83-102.
11. K. Hachmeier, 'Private Letters, Official Correspondence: Buyid *Insha*' as a Historical Source', *Journal of Islamic Studies* 13 (2002), pp. 125-154.

WEEK 10 (10/31 & 11/2): Egypt & the Fatimids

Required reading:

1. P. Sanders, 'The Fatimid State, 969-1171', in *The Cambridge History of Egypt*, i (Cambridge, 1998), pp. 151-174.
2. H. Halm, *The Empire of the Mahdi: The Rise of the Fatimids* (Leiden, 1996), pp. 5-57.
3. M. Brett, 'The Realm of the Imam: The Fatimids in the Tenth Century', *Bulletin of the School of Oriental and African Studies* 59 (1996), pp. 431-449.
4. W. Madelung, 'The Fatimids and the Qarmatis of Bahrayn,' in F. Daftary (ed.), *Medieval Isma'ili History & Thought* (Cambridge, 1996), 21-74.

Suggested reading:

5. M. Brett, *The Rise of the Fatimids: The World of the Mediterranean and the Middle East in the Fourth Century of the Hijra, Tenth Century CE* (Leiden, 2001), pp. 1-26.
6. P.E. Walker, 'The Isma'ili Da'wa and the Fatimid Caliphate', in *The Cambridge History of Egypt*, i, pp. 120-150.
7. M. Fierro, 'On al-Fatimi and al-Fatimiyyun', *Jerusalem Studies in Arabic and Islam* 20 (1996), pp. 130-160.
8. F. Daftary, *The Assassin Legends: Myths of the Isma'ilis* (London, 1994), 'The Isma'ilis in History and in Mediaeval Muslim Writings', pp. 8-48.
9. P.W. Walker, *Exploring an Islamic Empire: Fatimid History and its Sources* (London, 2002).
10. P. Sanders, *Ritual, Politics and the City in Fatimid Cairo* (Albany, 1994).
11. Y. Lev, *State and Society in Fatimid Egypt* (Leiden, 1990).
12. H. Halm, *The Fatimids and their Traditions of Learning* (London, 1997).
13. I. Bierman, *Writing Signs: The Fatimid Public Text* (Berkeley and Los Angeles, 1998).

WEEK 11 (11/7 only): North Africa & al-Andalus

Required reading:

1. T. Lewicki, 'The Ibadites in Arabia and North Africa,' *Cahiers d'Histoire Mondiale* 13 (1971): 51-130.
2. Mahmoud Makki, 'The Political History of al-Andalus (92/711-897/1492),' in S. K. Jayyusi (ed.), *The Legacy of Muslim Spain* (Leiden, 1994), vol. 1, pp. 3-60 (skim)
3. Pierre Guichard, 'The Social History of Muslim Spain,' in Jayyusi (ed.), *The Legacy of Muslim Spain* (Leiden, 1994), vol. 2 pp. 679-708.
4. Collins, Roger. *The Arab Conquest of Spain, 710-797*, Oxford: Blackwell, 1989.

5. Fierro, Maribel. cAbd al-Rahman III, The First Cordoban Caliph, Oxford: Oneworld Publications, 2005.
6. Safran, Janina M. The Second Umayyad Caliphate. The Articulation of Caliphal Legitimacy in al-Andalus, Cambridge, MA: Harvard University Press, 2000.
7. Scales, Peter. The Fall of the Caliphate of Córdoba: Berbers and Andalusis in Conflict, Leiden: Brill, 1994.
8. Lévi Provençal, Evariste. Histoire de l'Espagne musulmane, 3 volumes, Paris: Maisonneuve, 1950.
9. Martinez-Gros, Gabriel. L'Ideologie omeyyade: la construction de la légitimité du Califat de Cordoue (Xe-XIe siècles), Madrid: Casa de Velázquez, 1992.
10. Wasserstein, David J. The Caliphate in the West: An Islamic Political Institution in the Iberian Peninsula, Oxford: Clarendon Press, 1993.

November 9 NO CLASS

WEEK 12 (11/14 only) The Islamic Mediterranean

Required reading:

Suggested reading:

November 16 NO CLASS

WEEK 13 (11/21 only): The Coming of the Turks

Required reading:

1. M.G.S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*, ii (Chicago, 1974), pp. 12-61.
2. C.V. Findley, *The Turks in World History* (Oxford, 2005), pp. 3-55.
3. G. Makdisi, 'The Sunni Revival', in D.S. Richards (ed.), *Islamic Civilisation 950-1150* (Oxford, 1973), pp. 155-168.

Suggested reading:

4. C.E. Bosworth, 'Barbarian Incursions: The Coming of the Turks into the Islamic World', in Richards (ed.), *Islamic Civilisation*, pp. 1-16.
5. C.E. Bosworth, 'The Political and Dynastic History of the Iranian World (AD 1000-1217)', in J.A. Boyce (ed.), *The Cambridge History of Iran*, v (Cambridge, 1968), pp. 1-202.

6. P. Golden, *An Introduction to the History of the Turkic Peoples: Ethnogenesis and State Formation in Medieval and Early Modern Eurasia and the Middle East* (Wiesbaden, 1992), pp. 1-14 and 189-196.
7. G. Makdisi, *Ibn 'Aqil: Religion and Culture in Classical Islam* (Edinburgh, 1997).
8. O. Safi, *The Politics of Knowledge in Pre-modern Islam* (Chapel Hill, 2006).
9. C. Hillenbrand, *Turkish Myth and Muslim Symbol: The Battle of Manzikert* (Edinburgh, 2007).
10. G. Leiser (ed. and tr.), *A History of the Seljuks: Ibrahim Kafesoglu's Interpretation and the Resulting Controversy* (Carbondale, c. 1988).
11. C. Klausner, *The Seljuk Vezirate, a Study of Civil Administration, 1055-1194* (Cambridge, MA, 1973).
12. S. Vryonis, *The Decline of Medieval Hellenism in Asia Minor and the Process of Islamization from the Eleventh through the Fifteenth Century* (Berkeley, 1971).
13. A.K.S. Lambton, *Continuity and Change in Medieval Persia* (London, 1988), pp. 97-129.

November 23 NO CLASS (Thanksgiving Break)

WEEK 14 (11/28 & 11/30): Documentary Sources

WEEK 15 (12/5 & 12/7): Student Presentations

ABOUT YOUR PAPERS

1. Primary Source Description (5-8 pages): **Due October 17**. Select a primary source, ideally one that you are likely to use for your final Research Paper. Give preference to a documentary source such as a group of letters, decrees, inscriptions or whatnot before giving up and choosing a literary source like a chronicle or biography.

Provide a “book report” of this source: introduce its author (if known), describe its contents, and convey something about the context in which it was written. What treasures does it hold for the historian, and what challenges?

2. Research Paper: A longer paper displaying your best work in conceptualization, synthesis, and writing (optimum length 15-20 pages). Primary source research is encouraged for those who have the language tools, but using translations is fine. This paper can be on any topic in Islamic history in this period, with the instructor's permission. Each paper is broken up into smaller assignments as follows:
 - a. Subject statement: due **October 3**. All I require is a formal sentence or paragraph describing what your paper will be about and, above all, what question you hope to answer.

Example: “My paper will use 12 biographical entries about Harun al-Rashid from different medieval biographical dictionaries written over 500 years to see how the image of Harun has changed and transformed for different audiences since his death.”

- b. Draft bibliography: due **November 7**. Gimme everything you have been able to collect for your paper until that point. I realize it will not be everything, but it should be solid. Please divide it into a section on primary sources and a section on secondary sources.

As you probably know, there are established formats for citing written works (and others) in bibliographies. Pick one and stick with it: I have no preference. If you are unsure about which system to use or how to cite something, just ask. In general, this assignment isn't concerned with citation details, but about what sources and secondary scholarship you are finding and collecting.

- c. Introductory paragraphs: due **November 14**. By now, you should have a very good idea about what you are going to research, and how you are going to go about doing so. Tell me all about it by writing a draft introduction to your paper: as short as two paragraphs, as long as two pages. Anything more or less is a problem.
- d. Rough draft: due **December 5**. Give me as much as you can. For the parts that are missing, please provide an outline so I have a general sense of where you're going. By this point, you should be very nearly done. For my part, I pledge to provide you with feedback to your drafts promptly so that you will

have time to make any changes that are needed. So the more you can turn in in a rough draft, the stronger will be your final draft.

- e. Final draft: due **December 15**. A successful final draft should have:
- A title! You'd be surprised how many people forget this. A separate *title page* is nice but not required. Don't forget your name and the date and *page numbers*.
 - A bibliography. Since you've already created a draft biblio for me, this should be no problem. Follow the guidelines I provided for you there and the feedback for the draft biblio I provided. A final bibliography should list every work you cite in your footnotes. FYI, when I look for a paper of "more than 15 pages", the biblio is *not* included in that page count.
 - A clear statement of the *problem* you are addressing, and the response to that problem that you have generated as a result of your research. This is what is known as the *thesis*, and should appear somewhere in the first two paragraphs of your paper.
 - A body—the bulk of the paper—that analyses what other historians have said on the subject and then analyses primary sources to generate your response. The body is divided into clear paragraphs that use evidence effectively. Sub-section headings are perfectly fine, but it's only 15 pages or so, so don't lean on them to organize your thoughts.
 - A conclusion: a clear statement of what you've found, and the implications of that finding for the secondary scholarship or for our understanding of the period/place/phenomenon you are studying.
Example: "By surveying these biographies of Harun al-Rashid over the course of 500 years, we can trace the ways in which his image fluctuated before the Muslim reading public and the specific aspects of his career that drew the most attention. In doing so, we can now see that Harun al-Rashid was not universally embraced as a Muslim hero—as is commonly thought—but rather that his heroic image was only one out of many that circulated before the rise of Arab nationalism. It was only then, in the 19th century, that this heroic image of the enlightened caliph achieved widespread popularity."