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**Office: HSSC N2152**  
**Office Hours: T 8:30am-9:50am;**  
**F 1:00pm–2:30pm**  
or by appointment

### **His/Rel 265-01: The Crusades in the Middle East**

#### **Course Description:**

What did it feel like to get crusaded? In this course, we will examine the roughly two-century period from the First Crusade in 1095 to the final expulsion of Latin Crusaders from the Middle East in 1291. Our explorations will center on the perspectives of the invaded, rather than the invaders. How did the Muslims, Jews, and Eastern Christians of the medieval Middle East respond to the presence of Frankish invaders from Europe?

#### **Course Requirements and Objectives:**

This is a seminar course. It is imperative that each student carefully reads all of the assigned readings on time and comes to class ready to participate in class discussion. Class preparedness and participation is a major factor in the final grade and unexcused absences will count against this final grade. You may not pass this class if you miss more than 35% of the class sessions. The course is based around an initial mid-term exam and a final exam. Additionally, there will be four short writing assignments (2-3pp.), a book review (4-5pp.), and a required (ungraded) map-quiz.

The clandestine objective of this class is to make you a better analytical writer. Specifically, it is my hope that you will markedly improve your ability to analyze a document and express your analysis on paper. To this end, all of the assignments build on each other—to give you an opportunity to improve. In addition, however, you also have the opportunity to revise and resubmit up to two (2) assignments for regrading. Any revised submission must include all prior drafts.

#### Assignment #1: (2-3pp)

Compose a first-person narrative of an event from your life (it can be mundane or exciting) that involves at least two parties or “sides.” Half the paper should present the event from only one perspective in the first person. The second half of your paper should present a narrative of the same event from the other perspective, also in the first person.

#### Assignment #2 – 4: (2-3pp)

Write a short essay examining the narrative that you read for the “sources” section of this unit. Does it betray any “writerly” or “literary” qualities like plot, irony, moral lesson, allusion, etc.? How does it compare to the modern “history” about the same events that you read?

Half of the class will be required to meet with Terran for either Assignment #2 or Assignment #3. These groups will be made at the beginning of the second week of the semester.

#### Assignment #5: (4-5pp)

Write a paper on Usama ibn Munqidh's *Book of Contemplation*, which you will read in its entirety for this class. What are some of the obsessions or anxieties or concerns that shape Usama's world-view? We know very well of what he has to say about the Franks, of course, but in the course of your reading, you will have no doubt noticed that his book reveals much more about his attitudes toward other aspects of his world, such as, for example, women, or nature, or domestic life, or lions. Pick one (or possibly two) of these as the subject of your essay, showing in a nuanced fashion where your subject stands in Usama's view of the world.

#### Grading

- Final Exam (20%)
- Participation (25%)
- Four short assignments (4 \* 10%)
- *Book of Contemplations* review (15%)
- Map Quiz **must** be submitted.

#### Learning Outcomes:

- Learn how to synthesize primary sources to construct a historical argument.
- Identify and evaluate the claims and evidence of secondary sources.
- Understand the political, religious, cultural, and intellectual trends of the Eastern Mediterranean during the time of the Crusades.
- Utilize different interpretive strategies to read primary sources.
- Comprehend the shifting political valences of the Crusades in recent history.

#### Course Policies:

- The Religious Studies Department prioritizes belonging and generosity in our learning spaces. For both teachers and learners, this means respecting and remaining curious about others' individual experiences, traditions, and ideas; working toward critical distance from aspects of our own experiences; and maintaining openness to being unsettled by perspectives and experiences different from our own. We ask that all members of our course communities consider equity of access in the ways we speak and engage others, share materials for exploration and discussion, and use examples when contributing to class conversation.
- You are expected to attend every class. Two or more unexcused absences will have a negative impact on your final grade. Grinnell College offers alternative options to complete academic work for students who observe religious holy days. Please contact me within the first three weeks of the semester if you would like to discuss a specific instance that applies to you. If you miss a class, make sure you do the assigned readings and get notes from a classmate. Class preparedness and participation is a major factor in

the final grade and unexcused absences will count against this final grade. Missing more than 30% of the classes with unexcused absences will result in a failing grade.

- Please send all e-mail to [sabaelia@grinnell.edu](mailto:sabaelia@grinnell.edu). During the week, I will respond to all e-mail within 24 hours. It may take longer to respond during the weekend. Feel free to send any questions you may have about the course, although I rather discuss substantive issues in person rather than via e-mail.
- Breaches of academic integrity will result in an official disciplinary process guided by the Dean's office. If you have questions about the Academic Honesty policy, the College's Academic Honesty policy is located in the Student Handbook available online [[link](#)]. The College expects that students are aware of and meet the expectations of this policy. Assignments in this course are not collaborative. If you have any questions, please see me before you turn in your work.
- The College supports students' efforts to meet both class obligations and religious ones. If you plan to observe religious holidays that coincide with class meetings or assignment due dates, please meet with me during the first two weeks of classes so that we may reach a mutual understanding of how you can meet these obligations.
- I strive to create a fully inclusive classroom, thus I welcome individual students to approach me about distinctive learning needs. In particular, I encourage students with disabilities to have a conversation with me and disclose how our classroom or course activities could impact the disability and what accommodations would be essential to you. You will also need to have a conversation about and provide documentation of your disability to the [Coordinator for Disability Resources](#), located on the ground level of Steiner Hall (641-269-3124).

### **Textbooks:**

- Paul M. Cobb, *The Race for Paradise: An Islamic History of the Crusades* (Oxford: Oxford University Press, 2016).
- Usama ibn Munqidh, *The Book of Contemplation: Islam and the Crusades* (London: Penguin Classics, 2008).
- Christopher Tyerman, *The Crusades: A Very Short Introduction* (Oxford: Oxford University Press, 2005).
- S. J. Allen and Emilie Amt (eds.), *The Crusades: A Reader* (Toronto: Broadview Press, 2014).
- James Lindsay and Suleiman Mourad, ed. and trans., *Muslim Sources of the Crusader Period: An Anthology* (Indianapolis: Hackett, 2021).

### **Gaining Perspective**

1/24: Class 1: Introduction, Syllabus, Expectations

1/26: Class 2 [No Class, Travel!]

1/31: Class 3

- Paul Cobb, “Getting Crusaded: History and the Targets of the Medieval Holy War,” lecture at the Institute for Advanced Studies, University of Minneapolis, April 28, 2016. <https://www.youtube.com/watch?v=CwDSwucCPJw>.
- Tyerman, *Crusades: A Very Short Introduction*, 1–41.

2/2: Class 4

- Tyerman, *Crusades: A Very Short Introduction*, 42–108.
- **MAP QUIZ DUE**

2/7: Class 5:

- Tyerman, *Crusades: A Very Short Introduction*, 109–44.
- **Assignment #1**

### **The Crusaders and the Crusaded**

2/9: Class 6: Synthesis

- Cobb, *Race for Paradise*, pp. 3-53.

2/14: Class 7: Synthesis

- Cobb, *Race for Paradise*, pp. 53-103.

2/16: Class 8: Voices

- Allen & Amt: 34-42 (Urban II).
- Allen & Amt: 42-48 (People’s Crusade).
- Allen & Amt: 56-57 (Bohemond, Gesta).
- Allen & Amt: 58-61 (Stephen of Blois).
- Allen & Amt: 61-63 (Antioch/Franks).
- Allen & Amt: 288-91 (El Cid).
- Lindsay & Mourad: 59-61 (Ibn al-Athir).
- Lindsay & Mourad: 62–65 (Ibn al-Qalanisi).
- Lindsay & Mourad: 66-70 (Ibn al-Athir).
- **ASSIGNMENT #2**

2/21: Class 9: Synthesis

- Cobb, *Race for Paradise*, 104-179.

2/23: Class 10: Voices

- Allen & Amt: 85-89 (Latin States).
- Allen & Amt: 292-96 (Lisbon/Franks).
- Allen & Amt: 100-104 (John of Wurzburg).

- Allen & Amt: 107-111 (Usama).
- Allen & Amt: 111-116 (Benjamin of Tudela).
- Allen & Amt: 125-128 (Bernard preaches 2<sup>nd</sup> Crusade).
- Allen & Amt: 135-140 (2<sup>nd</sup> Crusade/Franks).
- Allen & Amt: 142-44 (Analyses of 2<sup>nd</sup> Crusade).
- Lindsay & Mourad: 76–77 (al-Atharibi)
- Lindsay & Mourad: 80–84 (Ibn al-Qalanisi)
- Lindsay & Mourad: 85–89 (Ibn al-Athir)
- Lindsay & Mourad: 191–93 (al-Qalqashandi)

2/28: Class 11: Synthesis

- Cobb, *Race for Paradise*, 179-218.

3/2: Class 12: Working Differently!!

3/7: Class 13: Voices

- Allen & Amt: 296-301 (Navas de Tolosa/Franks).
- Allen & Amt: 169-177 (Third Crusade/Franks).
- Allen & Amt: 220-228 (Fourth Crusade/Franks).
- Allen & Amt: 228-234 (Constantinople).
- Allen & Amt: 249-254 (Fifth Crusade/Franks).
- Allen & Amt: 277-281 (Frederick).
- Allen & Amt: 281-285 (Responses to Frederick).
- Allen & Amt: 328-332 (Joinville on Louis).
- Lindsay & Mourad: 94–96 (al-Isfahani).
- Lindsay & Mourad: 97–98 (al-Nabulusi).
- **ASSIGNMENT #3.**

3/9: Class 14

- Lindsay & Mourad: 104–106 (Ibn al-Athir).
- Lindsay & Mourad: 107–108 (Sibt Ibn al-Jawzi).
- Lindsay & Mourad: 109–114 (Sibt Ibn al-Jawzi).
- Lindsay & Mourad: 121–127 (Ibn Wasil).
- Lindsay & Mourad: 130–131 (al-Yunini).
- Lindsay & Mourad: 165–73 (Ibn Asakir).
- Lindsay & Mourad: 174–183 (Sibt Ibn al-Jawzi).
- Lindsay & Mourad: 184–185 (Al-Dhahabi).
- Lindsay & Mourad: 194–195 (Ibn al-Shaddad).

3/14: Class 15

- Cobb, *Race for Paradise*, 219-45.

3/16: Class 16hol

- Cobb, *Race for Paradise*, 246-70.

## 4/4: Class 17

- Allen & Amt: 337-344 (Mongols and Baybars).
- Allen & Amt: 344-351 (Ludolph von Suchem on Acre).
- **ASSIGNMENT #4(?)**

## 4/6: Class 18

- ‘Ashiqpashazade, *History*, in Bernard Lewis, *Islam, from the Prophet Muhammad to the Capture of Constantinople: Volume I* (New York: Harper & Row, 1974), 144-48.
- Khojah Efendi, “The Capture of Constantinople, from the *Taj ut-tevarikh*, ‘The Diadem of Histories,” trans. E.J. Gibb (Glasgow: T. Murray and Son 1879).
- Kritovoulos, *History of Mehmed the Conqueror*, §§117–236. [[link](#)]
- **ASSIGNMENT #4(?)**

**Impacts: Medieval Judaism and the Crusades**

## 4/11: Class 19

- Marc J. Rosenstein, “The Rise of Eastern European Jewry: The Crusades, 1100–1300 CE” in *Turning Points in Jewish History* (Lincoln, NE: University of Nebraska Press). [[link](#)]
- Uri Zvi Shachar, “A Jewish ‘Crusade’ to the Near East: The Immigration Movement” *A Pious Belligerence: Dialogical Warfare and the Rhetoric of Righteousness in the Crusading Near East* (Philadelphia: University of Pennsylvania Press, 2021). [[link](#)]

## 4/13: Class 20

- Norman Stillman, *The Jews of Arab Lands: A History and Sourcebook* (Philadelphia: Jewish Publication Society of America, 1979), ch. 3.

## 4/18: Class 21

- Bernard Lewis, *The Jews of Islam*, ch. 2. [[link](#)]

**Impacts: Byzantium and Eastern Christianity**

## 4/20: Class 22

- Shepard, Jonathan. “Cross-Purposes: Alexius Comnenus and the First Crusade.” *The First Crusade: Origins and Impact*, ed. Jonathan Phillips (Manchester: Manchester University Press, 2001). 107-129. [[link](#)]
- Peter Frankopan, “Perception and Projection of Prejudice: Anna Comnena, the *Alexiad*, and the First Crusade,” in *Gendering the Crusades*, ed. Susan B. Edgington and Sarah Lambert (New York: Columbia University Press, 2002), 59-76.
- Charanis, Peter. “Aims of the Medieval Crusades and how they were viewed by Byzantium.” *Church History* 21 (1952): 123-131. [[link](#)]

## 4/25: Class 23

- Kedar, Benjamin Z. “Latins and Oriental Christians in the Frankish Levant.” In *Sharing the Sacred: Religious Contacts and Conflicts in the Holy Land, 5<sup>th</sup>-15<sup>th</sup> Centuries*, ed. Arieh Kofsky and Guy G. Stroumsa. (Jerusalem: Yad Izhak Ben Zvi, 1998), 208-22.
- Weltecke, Dorothea. “On the Syriac Orthodox in the Principality of Antioch during the Crusader period.” In *East and West in the Medieval Eastern Mediterranean*, ed. K. Ciggaar and M. Metcalf (Leuven: Peeters, 2006): 95-124.

## 4/27: Class 24

- MacEvitt, Christopher. “The *Chronicle* of Matthew of Edessa: Apocalypse, the First Crusade, and the Armenian Diaspora.” *Dumbarton Oaks Papers* 61 (2007): 254-96. [[link](#)]
- Thomson, Robert W. “The Crusaders through Armenian Eyes,” *The Crusades from the Perspective of Byzantium and the Muslim World*, ed. A. E. Laiou and Roy P. Mottahedeh (Washington, DC: Dumbarton Oaks, 2001), 71-82. [[link](#)]

**Impacts: The Islamic Impact**

(NB: This would be a good time to start Usama ibn Munqidh, if you have not yet!)

## 5/2: Class 25

- Daniella Talmon-Heller, “Muslim Martyrdom and Quest for Martyrdom in the Crusading Period,” *Al-Masāq* 14 (2002): 131-139. [[link](#)]
- Suleiman Mourad and James Lindsay, “Rescuing Syria from the Infidels: The Contribution of Ibn Asākir to the Jihād Campaign of Sultan Nūr al-Dīn” *Crusades* 6 (2007): 37-56. [[link](#)]

## 5/4: Class 26

- Matthew L. Keegan, “*Adab* without the Crusades: The Inebriated Solidarity of a Young Officer’s Hunting Epistle” *al-‘Uşūr al-Wuṣṭā* 28 (2020): 272–296. [[link](#)]

## 5/9: Class 27

- Usama ibn Munqidh, *Book of Contemplations*; **ASSIGNMENT #5**.

## 5/11: Class 28

- Catching Up; End of Semester Wrap-Up.

Take-Home Final Due Friday, May 19<sup>th</sup> @ Noon.