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Office Hours: T 11:00am-1pm; W 10:30am-noon
or by appointment.

His/Rel 295-02: 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:

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. The class will be based around an initial mid-term exam and a final exam. Additionally, there will be four short writing assignments (2-3pp.), a four-five page book review, and a required (ungraded) map-quiz.

Assignment #1: (2-3pp)

Compose a 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. The second half of your paper should present a narrative of the same event from the other perspective.

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?

Assignment #5: (4-5pp)

In consultation with me, write a short 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

- Midterm Exam (10%)
- Final Exam (20%)
- Participation (20%)
- Four short assignments (4 * 10%)
- *Book of Contemplations* review (10%)

Course Policies:

- You are expected to attend every class. Two or more unexcused absences will have a negative impact on your final grade. If you miss a class make sure you do the assigned readings and get notes from a classmate.
- Please send all e-mail to 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, please consult Academic Honesty The College's Academic Honesty policy is located in the Student Handbook available online at: http://catalog.grinnell.edu/content.php?catoid=12&navoid=2537#Honesty_in_Academic_Work. 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.
- Any student eligible for and needing academic adjustments and accommodations because of a documented disability is asked to discuss the matter with me in the first few days of class. You will need to provide documentation of your disability to the Coordinator for Disability Resources, Autumn Wilke, located on the 3rd floor of the Rosenfield Center.

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).
- Jonathan Riley-Smith, *What Were the Crusades?* 4th ed. (New York: Palgrave MacMillan, 2009).
- S. J. Allen and Emilie Amt (eds.), *The Crusades: A Reader* (Toronto: Broadview Press, 2014).
- Robert Chazan, *European Jewry and the First Crusade* (Berkeley: University of California Press, 1987).

Gaining Perspective

8/24: Class 1: Introduction, Syllabus, Expectations

8/29: Class 2

- 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>.
- **MAP QUIZ DUE**

8/31: Class 3

- Riley-Smith, *What Were the Crusades*, 1-52.

9/5: Class 4

- Riley-Smith, *What Were the Crusades*, 53-92.
- **Assignment #1**

The Crusaders and the Crusaded

9/7: Class 5: Synthesis

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

9/12: Class 6: Synthesis

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

9/14: Class 7: 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: 72-78 (Sulami).
- Allen & Amt: 288-91 (El Cid).
- Peters, 193-227 (Antioch/Franks). <http://cat.lib.grinnell.edu/record=b2358196~S1>
- Peters, 228-237 (Antioch/Muslims). <http://cat.lib.grinnell.edu/record=b2358196~S1>
- Peters, 238-260 (Jerusalem/Franks). <http://cat.lib.grinnell.edu/record=b2358196~S1>
- Peters, 272-281 (Jerusalem/Muslims). <http://cat.lib.grinnell.edu/record=b2358196~S1>
- **ASSIGNMENT #2**

9/19: Class 8: Synthesis

- Cobb, *Race for Paradise*, 105-179.

9/21: Class 9: Voices

- Gabrieli, *Arab Historians of the Crusades*, 41-48, 53-55 (Zangi).
- Gabrieli, *Arab Historians of the Crusades*, 64-72 (Nur al-Din).

- Gabrieli, *Arab Historians of the Crusades*, 56-63 (2nd Crusade/Muslims).
- Allen & Amt: 118-123 (Zangi & Nur al-Din).
- Allen & Amt: 144-150 (Saladin).
- Allen & Amt: 85-89 (Latin States).
- Allen & Amt: 292-96 (Lisbon/Franks).
- Allen & Amt: 100-104 (John of Wurzburg).
- Allen & Amt: 104-107 (Ibn Jubayr).
- Allen & Amt: 107-111 (Usama).
- Allen & Amt: 111-116 (Benjamin of Tudela).
- Allen & Amt: 124-125 (Fall of Edessa/Muslim).
- Allen & Amt: 125-128 (Bernard preaches 2nd Crusade).
- Allen & Amt: 135-140 (2nd Crusade/Franks).
- Allen & Amt: 142-44 (Analyses of 2nd Crusade).

9/26: Class 10: Crusaded

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

9/28: Class 11: Sources

- Gabrieli, *Arab Historians of the Crusades*, 160-173 (Jerusalem/Muslim).
- Gabrieli, *Arab Historians of the Crusades*, 208-224 (Third Crusade and Acre).
- Gabrieli, *Arab Historians of the Crusades*, 225-254 (Last Days of Saladin).
- Gabrieli, *Arab Historians of the Crusades*, 255-266 (Fifth Crusade/Damietta I).
- Gabrieli, *Arab Historians of the Crusades*, 267-283 (Frederick).
- Gabrieli, *Arab Historians of the Crusades*, 284-306 (St. Louis/Damietta).
- Allen & Amt: 296-301 (Navas de Tolosa/Franks).
- Allen & Amt: 150-155 (Hattin/Muslim).
- 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).
- **ASSIGNMENT #3.**

10/3: Class 12:

- Charanis, Peter. "Byzantium, The West and the Origin of the First Crusade" *Byzantion* 19 (1949): 17-36.
- David Abulafia, "The Role of Trade in Muslim-Christian Contact during the Middle Ages," in D. A. Agius and R. Hitchcock, eds., *The Arab Influence in Medieval Europe* (Reading: Ithaca Press, 1994), pp. 1-24.
- Eliyahu Ashtor-Strauss, "Saladin and the Jews," *Hebrew Union College Annual* 27 (1956): 305-326.

10/5: Class 13 Review for Midterm.

10/10: Class 14 MIDTERM

10/12: Class 15

- No Class.

10/24: Class 16

- Cobb, *Race for Paradise*, 219-270.

10/26: Class 17

- Gabrieli, *Arab Historians of the Crusades*, 307-322 (Mamluks in Syria).
- Gabrieli, *Arab Historians of the Crusades*, 323-350 (Mamluks & Fall of Acre).
- Allen & Amt: 337-344 (Mongols and Baybars).
- Allen & Amt: 344-351 (Ludolph von Suchem on Acre).
- Ibn Athir on the Mongols (<https://sourcebooks.fordham.edu/source/1220al-Athir-mongols.asp>).
- **ASSIGNMENT #4(?)**

10/31: Class 18

- 'Ashiqpashazade, *History*, in Bernard Lewis, *Islam: Volume I*, 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*, §§185-236.
- **ASSIGNMENT #4(?)**

Impacts: Medieval Judaism and the Crusades

11/2: Class 19

- Chazan, "Prologue," chs. 1-2.

11/7: Class 20

- Chazan, Chs. 3-4.

11/9: Class 21

- Norman Stillman, *The Jews of Arab Lands*, ch. 3.
- Bernard Lewis, *The Jews of Islam*, ch. 2 (pp. 67-107).

Impacts: Byzantium and Eastern Christianity

11/14: 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.

- 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.

11/16: 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, 5th-15th Centuries*, ed. Arie H. 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.

11/21: 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.
- 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.

Impacts: The Islamic Impact

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

11/28: Class 25

- Daniella Talmon-Heller, “Muslim Martyrdom and Quest for Martyrdom in the Crusading Period,” *Al-Masāq* 14 (2002): 131-139.
- 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.
- Hadia Dajani-Shakeel, “Al-Quds: Jerusalem in the Consciousness of the Counter-Crusader,” in Goss, ed., *Meeting of Two Worlds*, pp. 201-221.

11/30: Class 26

- Benjamin Kedar, “The Subjected Muslims of the Frankish Levant,” in J. Powell, ed., *Muslims under Latin Rule, 1100-1300* (Princeton: Princeton University Press, 1990), 135-174. Reprinted in Madden, *Crusades*, 233-264.
- Joshua Prawer, “The Roots of Medieval Colonialism,” in Vladimir P. Goss, ed., *The Meeting of Two Worlds: Cultural Exchange between East and West during the Period of the Crusades* (Kalamazoo: Medieval Institute Publications, 1986), 23-38.

12/5: Class 27

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

12/7: Class 28

Catching Up; End of Semester Wrap-Up.