

ISLAMIC HISTORY

The religious, political and cultural development of Islam from the time of Prophet Muhammad to the 10th century

Course Description

This course covers the history of Muslims and the Islamic state from its origin during the lifetime of the Prophet Muhammad to the mid-10th century when the Abbasid caliphs ceased to be independent rulers and their state was broken up and ruled by local rulers, many of them non-Arab. In that sense, the course is also a history of the Arabs in this period, for it was Arabs who formed the vast majority of the ruling class and military commanders throughout most of the period.

Starting with the political and cultural situation of 6th-century pre-Islamic Arabia, the course sets the life and mission of the Prophet Muhammad in its historical context. The events in the Prophet's life first in Mecca and then in Medina, where the Islamic state had its beginning are examined. This nascent state faced its first major crisis in 632 with the Prophet's death over the issue of who would succeed him as political leader. With the selection of Abu Bakr the period of the four "rightly guided caliphs" (632-661) began. This period would witness the rapid expansion of the Islamic state out of Arabia as the Arab armies conquered Syria-Palestine, Mesopotamia, Egypt and the territory of the Sasanian Empire. As their territory grew, the caliphs in Medina were faced with new challenges such as how to administer these lands and collect taxes, and how to distribute the vast booty gained in the conquests. Internal divisions among the Muslim leaders led to the deaths of Uthman and Ali, the Prophet's son-in-law. Following Ali's death in 661 the Umayyad family took control of the Islamic state and ruled from Syria. The conquests and territorial expansion continued, but new problems emerged, among them the status of the ever-growing number of non-Arab converts to Islam, and opposition by groups who remained loyal to the descendants of Ali. In 750 the Abbasids overthrew the Umayyads, moved the capital to Iraq, and established the city Baghdad. The Abbasid era would usher in the golden age of the Islamic state, when it would reach its greatest unified territorial extent and achieve notable advances in science and the arts. However, after the death of the Caliph Harun ar-Rashid in 809, the Abbasid Caliphate suffered a period of civil war. In the years following the civil war Turkic troops would become an increasingly important element in the caliphs' armies, but would also begin to play an increasing role in the politics of the caliphate. Although the Abbasid caliphate remained relatively strong throughout the 9th century, the state would begin a period of rapid decline in the 10th century with local leaders taking power in parts of the caliphate and increasing problems with the Turkic soldiers. By the mid-10th century the caliph would cease to be an independent ruler and his territory restricted to a small area surrounding Baghdad.

About the Instructor

This course has been prepared by Dr. Richard Dietrich, Lecturer in History, Middle East Technical University, Ankara, Turkey. In addition to a Master's and Doctorate in History from Ankara University, he also holds a Master's in Ancient Near Eastern Languages and Literatures from Cornell University.

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Course Requirements

This course is a graduate level course and requires both extensive reading and essay writing. The grade for the course is based on five (5) short essays (5 pages or 1250 words) and a final research paper (15 pages or 5000 words). The five short essays will be based on the questions following any five units of the student's choice. Students will choose the topic of the final research paper, however it must be approved by the instructor. See the section **Format for Research Papers** at the end of the syllabus for more information.

Final grades are based on the total of the grades for the short essays (10% each) and the final research paper (50%).

Required Texts: The following works are widely available in most bookstores, libraries or online (as noted).

Bennison, Amira K. *The Great Caliphs: The Golden Age of the 'Abbasid Empire* (New Haven: Yale University Press, 2009).

Hawting, G.R. *The First Dynasty of Islam: The Umayyad Caliphate AD 661-750* (London: Routledge, 1986).

Hodgson, Marshall G.S. *The Venture of Islam: Conscience and History In a World Civilization, Volume 1: The Classical Age of Islam* (Chicago: The University of Chicago Press, 1974).

Karamustafa, Ahmet T. *Sufism: The Formative Period* (Edinburgh: Edinburgh University Press, 2007).

Kennedy, Hugh. *The Prophet and the Age of the Caliphates: The Islamic Near East from the Sixth to the Eleventh Century* (Harlowe: Pearson Education Limited, 1986).

_____. *The Court of the Caliphs: When Baghdad Ruled the Muslim World* (London: Phoenix, 2004).

Madelung, Wilferd. *The succession to Muhammad: A study of the early caliphate* (Cambridge: Cambridge University Press, 1997).

Robinson, Chase F. (ed.). *The New Cambridge History of Islam, Volume 1: The Formation of the Islamic World Sixth to Eleventh Centuries* (Cambridge: Cambridge University Press, 2010).

Schimmel, Annemarie. *Mystical Dimensions of Islam* (Chapel Hill: The University of North Carolina Press, 1975).

Unit 1 – Pre-Islamic Arabia, the Life of the Prophet Muhammad and the Origins of the Islamic State

Outline

- The geographic setting
- Pre-Islamic Arabia
- The Byzantine and Sasanian Empires
- Muhammad at Mecca
- Muhammad at Medina

Introduction

The Arabian Peninsula in the 6th century was, in comparison with the neighboring regions of Syria-Palestine and Mesopotamia, an impoverished region with limited resources. Apart from the spice trade with Yemen, there was little trade outside of the region and Arab society had been only superficially touched by influences from the great empires – the Byzantine and Sasanian – which bordered Arabia to the north. Arab society was tribal, divided between settled and nomadic groups, and, despite the presence of Jewish and Christian communities in some areas, predominantly polytheistic. It was into this society that Muhammad, a member of the Quraysh tribe, was born in Mecca around the year 570. He received his first revelation at the age of 40, but did not begin preaching publicly until three years later. Muhammad gained a number of followers, but his message of absolute monotheism, submission to God (*islam*), and his position as leader of the nascent Muslim community threatened the position of powerful tribal leaders in Mecca. Invited by the leading citizens of the city of Medina to act as a neutral arbitrator for the bitter disputes dividing the city, Muhammad sent his followers to Medina and followed them himself in 622. In Medina he began to establish a true state, and the series of battles which took place in the following years only helped to establish his authority as he sought to retake Mecca. It was not until 630 that Muhammad and the Muslims entered Mecca. He cleared the Kaaba of idols and then set about establishing Muslim authority over the parts of the Arabian Peninsula that had not yet accepted Islam. In 632 he conducted the first true Islamic pilgrimage, later known as his Farewell Pilgrimage. A few months later, in Medina, he fell ill and died in June 632. With the death of the Prophet the Muslim community would now face its first serious challenge – who would take leadership of the state and how should he be chosen?

Readings

1. Kennedy 1986, Chapter One, pp. 1-49.
2. Hodgson, Introduction, pp. 3-69; General Prologue, pp. 71-99; Book One, Chapter I, pp. 103-145; Chapter II, pp. 146-186; Chapter III, pp. 187-195.
3. *New Cambridge History of Islam*, Introduction, pp. 1-15; Chapter 1, pp. 19-71; Chapter 2, pp. 72-97; Chapter 3, pp. 98-152; Chapter 4, pp. 153-170; Chapter 5, pp. 173-193.

Questions

1. What was the position of Arabia in the early 6th century in relation to the Byzantine and Sasanian Empires? What were the influences of these two powerful states on Arabia?
2. Discuss the culture and economy of pre-Islamic Arabia.
3. Why was the *hijrah* of the Prophet Muhammad to Medina a significant event in the history of Islam? Discuss the community that he established there and how it was able to extend its influence across most of the Arabian Peninsula.

Unit 2 – The *Rashidun* Caliphs – Expansion and Internal Divisions

Outline

- Abu Bakr (632-634)
 - The *Ridda* Wars
- Umar (634-644)
 - The early conquests
- Uthman (644-656)
 - Continued conquests and internal divisions
 - Standardization of the Quranic text
 - Uthman's murder
- Ali (656-661)
 - Events of the First *Fitnah*
 - Origin of the *Khariji*
 - Ali's death

Introduction

With the choice of Abu Bakr as caliph (from the Arabic *khalifah* "successor") to lead the Muslim community following the death of the Prophet Muhammad, the Islamic state was about to embark on a period of remarkable expansion that would change history. However, before that expansion could begin, Abu Bakr faced the challenge of restoring the authority of the Islamic state over those tribes which had decided to reassert their independence following Muhammad's death. Many believed that their allegiance had been to the Prophet alone, and when he was dead, their allegiance to his state was no longer necessary. Abu Bakr held that their allegiance was not only to the Prophet himself, but also to the Muslim community which continued under the guidance of those closest to the Prophet; abandoning the Prophet's community was equivalent to abandoning Islam. In his two years as caliph Abu Bakr brought all the tribes of the Arabian Peninsula under the leadership of the single Muslim community in Medina. Upon Abu Bakr's death in 634 leadership of the Islamic state fell to Umar, Abu Bakr's designated successor. Umar's ten-year rule would see the beginning of the Islamic state's rapid expansion. Following raids in Byzantine Syria, Arab forces decisively defeated the Byzantine army at the Battle of Yarmouk, leading to the permanent loss of Syria-Palestine to the Byzantines. In the following years Egypt and much of Iran would also fall to Muslim forces. Umar died in 644 and was followed by Uthman who would lead for twelve years. In his time the text of the Quran would be standardized for the sake of unity, and the conquests would continue to the north, westward along the North African coast from Egypt and eastward into Iran. However the vast wealth pouring in from the conquests and the privileged position of a few families in Mecca and Medina led to divisions within the Muslim community, eventually resulting in Uthman's murder. Uthman was followed by Ali, the Prophet's son-in-law, in 656. Ali's rule between 656-661 is also known as the First *Fitnah* ("trial, temptation"), a period of civil war over control of the Islamic state and its expansive territories. Ali and his supporters based themselves not in Medina, but in Basra, a new garrison town in southern Iraq, an indication that the centers of power were now in the provinces of the Islamic state. However, Ali had not been accepted as caliph in Syria and Mu'awiyah, a member of the Umayyad family, called for revenge for the murder of Uthman, his cousin. Ali set out for Syria, but the Umayyad forces eventually forced him in 657 to accept arbitration in the matter of Uthman's death. The decision of the arbitrators in 658 condemned those who had murdered Uthman; since many of Ali's supporters were in this group the decision implicitly condemned Ali. Ali refused to accept the arbitrators' decision, leading to a new round of fighting. Ali found it increasingly difficult to raise armies, while Mu'awiyah grew in strength. In 661 Ali was murdered and Mu'awiyah was named caliph, the first of the Umayyad caliphs.

Readings

1. Kennedy 1986, Chapter Two, pp. 50-81.
2. Hodgson, Chapter III, pp. 195-217.
3. *New Cambridge History of Islam*, Chapter 5, pp. 193-208.
4. Madelung, Chapter 1, pp. 28-56; Chapter 2, pp. 57-77; Chapter 3, pp. 78-140; Chapter 4, pp. 141-310.

Questions

1. How did the caliph Umar begin to regulate and manage the process of conquest and which territories were added to the Islamic state in his time?
2. What were the causes of discontent during the time of the caliph Uthman and what measures did he take to quell this discontent? What factors led to his murder and which group(s) benefitted from it?
3. What the events of the First *Fitnah* during the time of the caliph Ali and what were the underlying causes of these events? Why did some groups oppose Ali and why did others support him?

Unit 3 – The Umayyad Caliphate 661-750

Outline

- Mu'awiya and his family (661-683)
 - The start of the Second *Fitnah* (680-692)
 - The origins of the Shia
- Marwan and his descendants (692-744)
 - Abd al-Malik (692-705)
 - Walid I (705-715)
 - Umar II (717-720)
 - Hisham (724-743)
- The Third *Fitnah* (744-750)
 - Marwan II

Introduction

The death of Ali and the naming of Mu'awiyah as caliph was the start of a new era in the history of the Islamic state. Mu'awiyah ruled as a Muslim ruler, but one backed by loyal forces based in Syria and guaranteed revenue from Syria. During the Umayyad period the conquests continued, but at a slightly slower rate than in the previous years. In addition, the Umayyads would be the first to deal with the issue of the status of non-Arab converts to Islam. Because the Umayyads viewed the basis of their power as agreement among the Arab tribes rather than among individuals, for a non-Arab Muslim to have a say in the politics of the time, it was necessary to become a "client" (*mawla*) of one of the Arab tribes. Perhaps the greatest transformation of the Umayyad age was that of the conquered territories and the troops that had accomplished the conquests. These territories were transformed over time into a unified empire, administered by the Arabs in Arabic. The Arab troops were no longer merely the conquerors, but the ruling class which was becoming assimilated to the conquered population in much the same way that they were becoming accustomed to the Arabs. Out of former Byzantine and Sasanian lands, the Muslims were creating a common state and culture across this vast region.

Readings

1. Kennedy 1986, Chapter Three, pp. 82-122.
2. Hodgson, Chapter III, pp. 217-230; Prologue to Book Two, pp. 233-240; Book Two, Chapter I, pp. 241-279.

3. *New Cambridge History of Islam*, Chapter 5, pp. 208-225; Chapter 6, pp. 226-268; Chapter 12, pp. 511-522; Chapter 14, pp. 581-589.

4. Hawting, Chapter 1, pp. 1-20; Chapter 2, pp. 21-33; Chapter 3, pp. 34-45; Chapter 5, pp. 58-71; Chapter 6, pp. 72-89.

Questions

1. Discuss the organization of the Umayyad state. How was it administered, who were the main officials and what were their duties?

2. Who were the *kharijis* and how did they come into being? What did they advocate and how did they attempt to achieve their aims?

3. What was the status of non-Arab Muslims in the Umayyad state and did it change during the Umayyad period? If so, how did it change?

Unit 4 – The Abbasid Caliphate 750-945

Outline

- The Early Abbasid Caliphate (750-809)

- As-Saffah (750-754)

- Al-Mansur (754-775)

- Al-Mahdi (775-785)

- Al-Hadi (785-786)

- Harun ar-Rashid (786-809)

The wars for succession after Harun ar-Rashid (809-833)

- The Fourth *Fitnah* (809-819)

- Al-Amin (809-813)

- Al-Ma'mun (813-833)

The Caliphate at Samarra (833-861)

- Al-Mu'tasim (833-842)

- Al-Wathiq (842-847)

- Al-Mutawakkil (847-861)

- Anarchy at Samarra (861-870)

- Al-Muntasir (861-862)

- Al-Musta'in (862-866)

- Al-Mu'tazz (866-869)

- Al-Muhtadi (869-870)

- Revival (870-908)

- Al-Mu'tamid (870-892)

- Al-Mu'tadid (892-902)

- Al-Muktafi (902-908)

- Decline under al-Muqtadir and his successors

- Al-Muqtadir (908-932)

- Al-Qahir (932-934)

- Al-Radi (934-940)

- Al-Muttaqi (940-944)

- Al-Mustakfi (944-946)

Introduction

The Abbasids came to power as one of several groups in opposition to the Umayyad caliphate. Once in power the Abbasids would shift the center of power of the Islamic state eastward, founding Baghdad in 762 as their capital. The Abbasid caliphate was in many ways the "golden age" of the unified Islamic state, the period in which it reached the pinnacle of its power, wealth, and cultural achievements. This period, and the caliphate of

Harun ar-Rashid in particular, is celebrated in the numerous stories set during the Abbasid period, the most famous being those of the *Thousand and One Nights*. The Abbasid period is also renowned as a period of intense literary production in Arabic. Despite their achievements in many areas, following the reign of Harun ar-Rashid the Abbasids would fall into internal fighting over the caliphate. It was in this period, around 815, that one contestant, al-Mu'tasim began to create an independent military force from Turkic slave-soldiers that would be loyal to him alone. While this force would initially give al-Mu'tasim and later caliphs a military advantage, the force would later prove to be a double-edged sword in that the Turkic slave-soldiers would begin to interfere in politics. The Abbasids would gradually lose power and territory in the 9th and into the 10th century, eventually losing their position as independent rulers by 945.

Readings

1. Kennedy 1986, Chapter 5, pp. 123-155; Chapter 6, pp. 156-197.
2. Bennison, Chapter 3, pp. 94-136; Chapter 4, pp. 137-157; Chapter 6, pp. 203-214.
3. Hodgson, Chapter II, pp. 280-296, 299-314; Chapter III, pp. 315-358; Chapter IV, pp. 359-392; Chapter VII, pp. 473-495.
4. *New Cambridge History of Islam*, Chapter 7, pp. 296-304; Chapter 8, pp. 305-359; Chapter 12, pp. 528-535; Chapter 13, pp. 557-570; Chapter 14, pp. 590-610.

Questions

1. How did the Abbasids come to power and what factors contributed to their success? Who were their supporters in their bid for power and why did they support the Abbasids?
2. In what ways did the rule of the Abbasids differ from that of their predecessors, the Umayyads?
3. Discuss the factors leading up to the Abbasid Caliphs losing both large parts of their territory and their status as independent rulers.

Unit 5 – Culture under the Abbasids

Outline

- Arabic literary culture under the Abbasids
- *Adab* and Abbasid court culture
- The arts under the Abbasids

Introduction

The Abbasid caliphate is justly famous for the quality of Arabic literature produced during its time. Poets such as Abu Nawas and al-Mutanabbi', and prose writers such as Ibn al-Muaqaffa' and al-Jahiz produced works that are still read (in the original and in translation) even today. In addition, the histories of at-Tabari, al-Baladhuri, and al-Mas'udi remain primary sources for both the early history of the Islamic state as well as that of the Abbasids. However, this literary output was not purely for entertainment, it formed a major part of the education of an *adib*, a person with *adab* culture. *Adab* in Abbasid times referred primarily to the culture of clerks and bureaucratic managers in the Abbasid court, a literary culture that included Islamic religious knowledge, natural sciences, history, geography, Arabic grammar, but above all, poetry. The rules of Arabic grammar and poetry were both worked out in detail in this period. In addition to the literary arts, the Abbasid era saw the creation of new artistic styles in other areas such as architecture, ceramics and calligraphy.

Readings

1. Kennedy 2004, Chapter V, pp. 112-129; Chapter VI, pp. 130-159; Chapter IX, pp. 243-260.
2. Hodgson, Chapter II, pp. 296-298; Chapter VI, pp. 444-472.

Questions

1. What was *adab* and why was it important in the Abbasid court?
2. Discuss the types of literature produced in the Abbasid period; what were some of the most important works, who were the authors and why are they considered important?
3. What factors contributed to the extraordinary literary production in Arabic of the Abbasid period?

Unit 6 – Theology, Shiites, Ismailis, Sufism, Translations, Science and Philosophy

Outline

- Religious law (*fiqh*)
 - Bases of Islamic religious law
 - Process of formulating religious law
 - Schools of *fiqh*
- Developments in Shii belief
 - Twelver Shiism
 - Ismailis
- Sufism
 - Origins of Sufism
 - Tenets of Sufism
 - Spread of Sufism
 - Organization of Sufi orders
- Translations into Arabic under the Abbasids
 - Translators and the process of translation
- Science & Philosophy
 - Origins of scientific and philosophical studies in the Abbasid period

Introduction

The Abbasid caliphate was a period not only of artistic and literary achievement, but also one of intellectual achievement in several fields. In the area of religious law, the bases of the religious law and its principles were worked out and given the form that it still bears today. Collections of *hadith*, reports of sayings and actions of the Prophet were compiled, to be used as an additional basis of religious law together with the Quran. It was also in this period that the four main Sunni *madhhabs*, schools of religious law, were formed.

In the same way that Sunnis were formulating their religious law, Shiites were also in the process of developing the bases of their belief and practice. The origins of the Twelver Shii, as well as the Ismailis, both lie in the period of the Abbasid caliphate.

As Islamic religious law was being worked out, other Muslims sought a more spiritual practice of their faith. Those who developed a more inner orientation to their faith, as opposed to outer practice and ritual, eventually became known as Sufis. Sufism would take many forms, and eventually spread to all parts of the Muslim world, but its earliest proponents and practitioners are found in this period.

In addition to religious developments the Abbasid period is justly famous for its program of translating scientific and philosophical works from other languages (primarily Greek) into Arabic, and the advances and contributions made by Muslim scientists and philosophers to these fields. The process of translation enriched the Arabic language immensely as it led to the creation of Arabic terms and vocabulary to express the concepts of the original texts, and clear grammar. As the sciences were the basis of philosophical

inquiry, they were first to be translated, with philosophical texts following. This translation effort not only added to richness of Islamic culture, many Greek texts that were lost in the original survived in their Arabic translations, to the benefit of later western scholars.

Readings

1. Hodgson, Chapter III, pp. 315-358, Chapter IV, pp. 359-409; Chapter V, pp. 410-443.
2. Bennison, Chapter 5, pp. 158-202.
2. Karamurat, Chapter 1, pp. 1-37; Chapter 2, pp. 38-55; Chapter 3, pp. 56-82.
3. Schimmel, Chapter 1, pp. 3-22; Chapter 2, pp. 23-97; Chapter 3, pp. 98-186; Chapter 5, pp. 228-258.

Questions

1. Discuss the development of Islamic religious law (*fiqh*); what were the bases of religious law, and what were the principles used in deriving this law? What were the main Sunni schools (*madhhab*) of religious law and where is each one prevalent?
2. Discuss the origins and development of Shii Islam. How and why did it begin? How does it differ from Sunni Islam? Who are the Twelver Shiites?
3. Discuss the origins of Sufism; how, when, where and why did it begin? How does the Sufi interpretation of Islam differ from the approach of the legal scholars? Why was Sufism viewed with suspicion by some Muslim religious leaders?
4. Discuss the activity of translating texts into Arabic during the Abbasid period. Why was translation carried out on such a large scale, how was it done, and who supported it? Who were the translators? What types of texts were translated and what were some of the problems associated with the translation of these texts into Arabic? Why was this translation activity important not only for Islamic culture, but for the general world culture?
5. Discuss the origins of Islamic philosophy. What were the prerequisites for serious philosophical inquiry? What fields did philosophers usually work in and why? Why was philosophical inquiry sometimes viewed with great suspicion by religious leaders? Who were some of the important early Muslim philosophers? How did the views of the philosophers differ from the *Mu'tazilis*?

Unit 7 - Submission of Final Papers

Completion and submission of the final research papers.

Format for Research Papers

1. Minimum 5000 words or 15 pages in length.
2. Typed, double-spaced, 12 point Times New Roman or Palatino font; pages must be numbered.
3. A full bibliography at the end of the paper should be included. The bibliography should include a minimum of five (5) entries not including the class books.
4. Notes (endnotes or footnotes) indicating the sources used must be included. The following formats for notes are preferred:

Book:

Author/Editor, *Title* (Place of publication, publisher [optional], year), p(p).

Example:

Elton L. Daniel, *The History of Iran* (London: Greenwood Press, 2001), p.4.

Chapter in a Book:

Author, "Title of Chapter", in Editor (ed.), *Title* (Place of publication, publisher [optional], year), p(p).

Example:

Lazard, G. "The New Persian Language", in R.N. Frye (ed.), *The Cambridge History of Iran, Vol. IV: The Period from the Arab Invasion to the Saljuqs* (Cambridge, 1975), pp. 595-632.

Article:

Author, "Title of Article", *Name of Journal*, volume, number (date), p(p).

Example:

Otto J. Maenchen-Helfen, "Germanic and Hunnic Names of Iranian Origin", *Oriens*, vol. 10, no. 2 (1957), pp. 280-283.

Late submission penalty

A written assignment and final paper submitted later than the assigned date, without serious reasons for delay and without prior notification of the instructor about possible delay, will be graded $\frac{3}{4}$ of its real "weight".

Recommended / Optional Readings

Agha, Saleh Said. *The Revolution which Toppled the Umayyads: Neither Arab nor Abbasid* (Leiden: Brill, 2003).

Esposito, John L. *The Oxford History of Islam* (Oxford: Oxford University Press, 1999).

Gibb, H.A.R. *The Arab Conquests in Central Asia* (London: The Royal Asiatic Society, 1923).

von Grunebaum, Gustave E. *Medieval Islam: A Study in Cultural Orientation* (Chicago: The University of Chicago Press, 1953).

Hodgson, Marshall G. S. *The Venture of Islam: Conscience and History In a World Civilization, Volume 2: The Expansion of Islam in the Middle Periods* (Chicago: The University of Chicago Press, 1974).

_____. *The Venture of Islam: Conscience and History In a World Civilization, Volume 3: The Gunpowder Empires and Modern Times* (Chicago: The University of Chicago Press, 1974).

Kaegi, Walter E. *Byzantium and the Early Arab Conquests* (Cambridge: Cambridge University Press, 1992).

Kennedy, Hugh. *The Armies of the Caliphs: Military and Society in the Early Islamic State Warfare and History* (London: Routledge, 2001).

_____. *The Court of the Caliphs: When Baghdad Ruled the Muslim World* (London: Phoenix, 2004).

_____. *The Great Arab Conquests: How the Spread of Islam Changed the World We Live In* (Philadelphia: Di Capo Press, 2007).

Lewis, Bernard. *Islam and the Arab World* (New York: Alfred A. Knopf, 1976).

Nicholson, Reynold A. *A Literary History of the Arabs* (London: T. Fisher Unwin, 1907).

Rosenthal, Franz. *The Classical Heritage in Islam* (London: Routledge, 1992).

Saunders, J.J. *A History of Medieval Islam* (London: Routledge, 1965).

Syllabus

Learning Outcomes:

By the end of this course, students should be able to do the following:

1. Discuss the major developments and texts found in the subject of the course.
2. Identify unique theoretical underpinnings and influential thinkers in the course topic.
3. Analyze the relationship between historical texts and the particular social, cultural, and biographical contexts of their production.
4. Research and critically evaluate historical, social, cultural, or biographical criticism relevant to the analysis of specific events.
5. Use secondary sources and close reading skills to produce a substantive critical essay relating a one or more specific historical texts to the economic, social, cultural, or biographical contexts of its production.
6. Demonstrate a balanced perspective and a deepened understanding of the cultures, times, people, and situations that produce these works.
7. Write coherent historical arguments that explore the relationships of various concepts and texts, and which provide a clear synthesis.

Course Goals:

1. To provide students with a broad perspective of approaches to world history and an understanding of the various ways in which they manifest themselves and to assess students' ability to express their perspectives through exams and essays.
2. To provide students with a deeper understanding of diverse historical and interdisciplinary traditions the course focus and to express this deepened understanding in written tests and a critical essay.
3. To provide an overview of historical analysis and interpretation methods and help students apply these skills in writing essay examinations and a critical essay.
4. To read widely and critically in a variety of historiographic and historical texts and to demonstrate the depth and breadth of this reading in essay examinations and a critical essay.
5. To do library research on a particular trend, event, concept, an individual theorist, or an issue in the area of history studies and to write a critical essay which incorporates this research.

Course Content:

1. Historical events and texts that have been designated as being produced within the category of the course topic.
2. Discussion of the theoretical, social, cultural and biographical contexts in which those works were produced.
3. Historical movements in various periods.
4. Discussion of the historical issues and questions related to theoretical, social, cultural, and biographical approaches to the study of the course topic.
5. Key ideas about how to evaluate and interpret historical events, texts, and approaches.
6. Criticism and reflection upon political and economic systems as reflected in literature.
7. Discussion of the relevance of course readings to the understanding of contemporary global issues.
8. Critical analysis and interpretation of history.
9. Conducting scholarly research on and off-line.

Course Outline:

For the detailed course outline, please see the study guide.

Course Readings:

The course readings for this course will be available through the Online Library, which will provide students access to selected journal articles, book chapters, and reference materials.

Course Preparedness:

This course is a history course which requires analysis, research, and writing. It assumes the mastery of prerequisite college-level skills in spelling, grammar, punctuation, paragraphing, and essay writing. It also assumes the ability to read and analyze literary texts. This course provides instruction in history and does not address remedial writing issues at the sentence, paragraph, or essay level. The California Department of Education "English-Language Arts Content Standards for California Public Schools" offers context for understanding the standard for writing at the college level. Students who do not meet the standards outlined in the "English-Language Arts Content Standards" will not pass this course.

In short, this course assumes that students already "write with a command of standard English conventions, write coherent and focused texts that convey a well-defined perspective and tightly reasoned argument, and use clear research questions and creative and critical research strategies" (California Standards, Grades Nine and Ten). This course focuses on texts and analysis and requires college-level writing skills that exceed those required at the secondary level.

Course Workload:

In accordance with accreditation standards, requires approximately two hours of outside work for every contact hour. For a 3-hour course, there are 48 contact hours, plus a minimum of 96 hours outside work. For a sixteen-week course, students can expect to devote a minimum of 6 hours of independent study per week in order to complete the coursework.

Grading Factors:**Discussion Board (20%)**

The Discussion Board provides the learner a place to respond to questions on the topic and to exchange ideas, reactions and analyses of the texts. Discussion questions concentrate on ideas, themes, and characters in literary works. There will be one question per week. Discussion Board questions will be responded to by all learners in the course and will be evaluated by the instructor. The Discussion Board is not available for OCW courses.

Journal (20%)

Your journal consists of your responses to questions in the Study Guide. These questions require you to reflect on the material and to write a one to two-paragraph response. At the end of the course, you will gather together all of your Study Guide responses and will turn them in as a final portfolio.

Essay (20%)

You will write an essay on one of the topics provided to you by your instructor in which you

apply a critical paradigm from theorists or issues raised by the Study Guide questions. You should start your paper with a succinct thesis statement, describe the critical paradigm and the text(s) being analyzed. Be sure to cite critical passages to demonstrate support for your argument.

Length: 1,000—1,500 words. Essay topics will be assigned by the instructor and will reflect material covered in the Study Guide and the readings.

Exam (40%)

Students must complete the assignments, submit them, and take the proctored exam.

Definition of Grades:

Graduate Courses

- A** Outstanding Achievement
- B** Commendable Achievement
- C** Marginal Achievement
- D** Unsatisfactory *
- F** Failing *

* Students receiving this grade in a course that is required for his/her degree program must repeat the course.

- I Incomplete** A grade given at the discretion of the instructor when a student who has completed **at least two-thirds of the course class sessions** and is unable to complete the requirements of the course because of uncontrollable and unforeseen circumstances. The student must convey these circumstances (preferably in writing) to the instructor prior to the final day of the course. If an instructor decides that an "Incomplete" is warranted, the instructor must convey the conditions for removal of the "Incomplete" to the student in writing. A copy must also be placed on file with the Office of the Registrar until the "Incomplete" is removed or the time limit for removal has passed. An "Incomplete" is not assigned when the only way the student could make up the work would be to attend a major portion of the class when next offered.

An "I" that is not removed within the stipulated time becomes an "F." No grade points are assigned. The "F" is calculated in the grade point average.

- W Withdrawal** Signifies that a student has withdrawn from a course after beginning the third class session. **Students who wish to withdraw must notify their admissions advisor before the beginning of the sixth class session in the case of graduate courses, or before the seventh class session in the case of undergraduate courses.** Instructors are not authorized to issue a "W" grade.

Plagiarism:

Plagiarism is the presentation of someone else's ideas or work as one's own. Students must give credit for any information that is not either the result of original research or common knowledge. If a student borrows ideas or information from another author, he/she must

acknowledge the author in the body of the text and on the reference page. Students found plagiarizing are subject to the penalties outlined in the Policies and Procedures section of the Catalog, which may include a failing grade for the work in question or for the entire course. The following is one of many websites that provide helpful information concerning plagiarism for both students and faculty:

<http://www.indiana.edu/~wts/pamphlets/plagiarism.shtml>

Ethics:

Ethical behavior in the classroom is required of every student. The course will identify ethical policies and practices relevant to course topics.

Technology:

Students are expected to be competent in using current technology appropriate for this discipline. Such technology may include word processing, spreadsheet, and presentation software. Use of the internet and e-mail may also be required.

Diversity:

Learning to work with and value diversity is essential in every class. Students are expected to exhibit an appreciation for multinational and gender diversity in the classroom.

Civility:

As a diverse community of learners, students must strive to work together in a setting of civility, tolerance, and respect for each other and for the instructor. Rules of classroom behavior (which apply to online as well as onsite courses) include but are not limited to the following:

- Conflicting opinions among members of a class are to be respected and responded to in a professional manner.
- Side conversations or other distracting behaviors are not to be engaged in during lectures, class discussions or presentations
- There are to be no offensive comments, language, or gestures

Students with Disabilities:

Students seeking special accommodations due to a disability must submit an application with supporting documentation, as explained under this subject heading in the General Catalog. Instructors are required to provide such accommodations if they receive written notification from the University.

Writing Across the Curriculum:

Students are expected to demonstrate writing skills in describing, analyzing and evaluating ideas and experiences. Written reports and research papers must follow specific standards regarding citations of an author's work within the text and references at the end of the paper. Students are encouraged to use the services of the University's Writing Center when preparing materials.

The following website provides information on APA, MLA, and other writing and citation styles that may be required for term papers.

Online Library:

Our Online Library supports academic rigor and student academic success by providing access to scholarly books and journals electronically.