

HST 410/510 - MUSLIMS AND OTHERS:

Jews, Christians, and Zoroastrians and the early Islamic World, ca. 650-900.

Instructor: Sean Anthony

Class Time: MW 2:00pm-3:20pm

Class Location: 176 Lokey Education Building

Office: 309 McKenzie Hall

Office hours: MTW 3-6pm, or by appointment

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Course Description and Aims

The Islamic conquests and the swift emergence of Islamic civilization thereafter marks one of the most dynamic and transformative periods in world history. In this course, we focus on the profound implications of these events for the major religious communities who soon found themselves living under the new Islamic polity. In order to do so, we explore how the encounters, interactions, and intersections between various stripes of Jews, Christians, Zoroastrians, and Muslims indelibly and inalterably effected the historical and intellectual trajectories of one another as each strove to preserve, create, and refine their own religious and/or sectarian identities. Our chronological focus, for the most part, will remain within the confines of the first three centuries of Islamic civilization, i.e., ca. 650-900 C.E.

Texts for purchase (available at the Duck Store)

Course packet #1: *Primary source readings*

Course packet #2: *Secondary source readings*

Sidney H. Griffith. *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam*. Princeton: Princeton UP, 2008.

Readings, Assignments, and Class Participation

Please consult this syllabus frequently throughout the quarter. It will serve as your guide for the readings and assignments necessary for you to participate in and benefit from class time to maximum extent possible. As is necessary, I will continue to update the content of the syllabus as needed, particularly the class schedule, as the quarter progresses.

Readings. Much of the basic work you will be doing outside of class will focus on your readings. There are two types of readings present on the syllabus: primary source readings and supplemental readings. It is particularly important in this class to focus on the *primary source readings*—when you come to class at the beginning of the week, I expect that you will have read and taken notes for in-class discussion and questions on these assigned texts. If you find yourself particularly pressed for time, I much prefer you complete these readings prior to any others assigned for class. The second type of assigned readings, the supplemental readings, are provided in order to give you insight into how class discussion will be framed and to aid you in understanding the contexts of the primary source texts. From this second type, please take time to read the texts marked in **bold**. Other texts will be individually assigned.

Assignments. The bulk of your grade for this course will be evaluated based on two types of assignments: article summaries and critical essays. Article summaries will be assigned on an individual basis and will require you to write a one-page, single-spaced summary of an important article and/or book chapter that I will expect you to engage in class discussions. The critical essays will serve as your attempt to express your own ideas in a short essay (5 to 7 pages in length, 1.5 spaced, standard font such as Times New Roman or Garamond) on an assigned topic. These topics will require you to draw extensively upon the assigned readings and the ideas discussed in class and will be scrutinized and evaluated on the basis of the criteria of academic writing. Topics will be handed out at least 3 weeks prior to their due date and **should be emailed to islamic.history.papers@gmail.com as a Word file by 5:00pm Pacific Standard Time on the due date.**

Developing and mastering the ability to write critically and to engage historical events and persons with critical acumen is a difficult, but worthwhile, task. Even if you never revisit the topic of this course again, the skills you acquire in writing and improving your essays will serve you well for the rest of your life. I therefore beseech you to take time to write your essays well. Further instructions on class paper assignments will be given with your critical essay hand-outs.

Class Participation. This class depends on you to function fully. If you do not participate in class discussions, do not present assigned articles, and fail to communicate to me any indication that you've read the texts (it could be in the form of insightful observations or cantankerous bewilderment), then I will be compelled to give you a low-grade.

GRADING SCHEME:

Class Participation	15%
Article Summaries	15%
Critical Essays	70% (35x2)

Other class policies

Computers, cellphones, etc. Please, no texting, no email checking, no laptop/ipad/netbook usage in class. All of the readings you'll need for class will be available in your course packet, and I'd much prefer you interact with your classmates and me rather than a machine.

Academic Honesty. All of the regular rules of the university apply. If you are unfamiliar with these, please do consult the Student Conduct and Community Standards at the Office of Student Life:

<http://studentlife.uoregon.edu/StudentConductandCommunityStandards/tabid/68/Default.aspx>

All the work and ideas that you hand in must be your own, and my policy towards plagiarism is one of absolute zero tolerance. If you are unsure of what plagiarism is, an excellent guide exists here at UO:

<http://libweb.uoregon.edu/guides/plagiarism/students/>

Attendance. This class is taught for your sake and your peers' sake, so for Pete's sake, please attend class! The quality of your classroom experience and those of your classmates depends on your commitment. *Your grade will suffer if you do not attend, guaranteed.*

CLASS SCHEDULE

Week 1 Course Introduction

Jan 3, 5 Late Antiquity and Its Religions

READINGS:

G. Fowden, "Religious Communities," in G.W. Bowerstock, P. Brown, O. Grabar, eds., *Late Antiquity: a guide to the postclassical world* (Cambridge, Mass., 1999); T. Daryaee, *Sasanian Persia: The Rise and Fall of an Empire* (London, 2009), ch. 3.

Week 2 The Arabian Peninsula and 7th-century Sectarian Milieu

Jan 10, 11

PRIMARY SOURCE READINGS:

The Martyrs of Najrān, from *Zuqnīn Chron.*, trans. A. Harrak; 'Companions of the Pit' *aṣḥāb al-ukhdūd*, from Q. 85 and Ṭabarī, *Jāmi'*, trans. D. Cook; Abraham builds the Ka'ba, from Ṭabarī, *Ta'rikh*, trans. M. Perlmann; Poems of Umayya b. Abī'l-Ṣalt and Zayd b. 'Amr, from Ibn Ishāq, *Sīrat Rasūl Allāh*, A. Guillaume; Ibn al-Kalbī, *Kitāb al-aṣnām*, trans. N. A. Faris.

SUPPLEMENTAL READINGS:

U. Rubin, "Ḥanafīyya and Ka'ba—An Inquiry into the Arabian, Pre-Islamic Background of Dīn Ibrāhīm," *Jerusalem Studies in Arabic and Islam* 13 (1990): 85-112;¹ N. Nebes, "The Martyrs of Najrān and the End of Ḥimyar: On the Political History of South Arabia in the Early Sixth Century," in A. Neuwrith, N. Sinai, and M. Marx, eds., *The Qur'ān in Context* (Leiden, 2010), 27-60; P. Crone, "The Religion of the Qur'ānic Pagans: God and the Lesser Deities," *Arabica* 57 (2010): 151-200.²

Week 3 Muḥammad and the Scriptuaries

Jan 17, 19

PRIMARY SOURCE READINGS:

Selection from Ma'mar b. Rāshid, *al-Maghāzī*, trans. S. Anthony; the conversion of Salmān al-Fārisī from Ibn Ishāq, *al-Sīra*, trans. A. Guillaume; the so-called 'Constitution' of Medina, trans. M. Lecker; the fate of the Banū Qurayṣa and the conquest of Khaybar from Balādhurī, *Futūḥ al-Buldān*, trans. P. Hitti; excerpts from *The Bahīrā-Apocalypse*, trans. B. Roggemenna; *The Ten Wise Jews*, trans. J. Mann.³

SECONDARY READINGS:

U. Rubin, *The Eye of the Beholder: The Life of Muḥammad as Viewed by the Early Muslims* (Princeton, 1995), chs. 4, 5.

¹ <http://www.urirubin.com/downloads/articles/hanifiyya.pdf>

² <http://brill.publisher.ingentaconnect.com/content/brill/arab/2010/00000057/F0020002/art00001>

³ <http://www.jstor.org/stable/1451419> (start at p. 145)