Course title: Between tolerance and conflict. Jews, Christians and Muslims in the Iberian Peninsula (from the 8th to the 17th century)
Language of instruction: English
Professor: Dr. Víctor Farías Zurita
Professor's contact and office hours: Universitat Pompeu Fabra. Facultat d'Humanitats. Carrer Ramon Trias Fargas 25-27. 08005 Barcelona. Office 20.257. 93 542 22 17. victor.farias@upf.edu. Office hours: Tuesday and Thursday 17.00-18.00.
Course contact hours: 45
Recommended credit: 3 US credits-5 ECTS credits
Course prerequisites: There are no prerequisites for this course
Language requirements: None

Course focus and approach: The history of medieval and early modern Iberia (and Western Europe) will always stress connections with issues we have to face in our contemporary world.

Course description: This course will examine the history of Medieval Iberia from the perspective of a society characterized by an unprecedented interaction between the Mediterranean's three civilizations (Muslim, Christian and Jewish). Specifically the course will debate the historical paradigms (e.g. convivencia, tolerance vs. intolerance) frequently used to depict the cultural diversity of Iberian Peninsula's medieval experience. As well as providing a general introduction to the cultural parameters of Medieval Iberia's three civilizations, the course will highlight these societies' modes of interaction and mutual influence. Special attention will be paid to the ways in which contemporary concerns have shaped historians' depictions of Medieval Iberian societies and the dynamics of cross-faith interaction. Throughout the course the importance of local specificity (for example, the differing social and political circumstances in the Crown of Castile and the Crown of Aragon) will be emphasized in understanding the possibilities of cultural interaction.

Learning objectives:
1) With this course the student will be able to analyze the historical stages of the three civilizations and religions before, during and after the Middle Ages.
2) Students must be able to trace, relate and compare the times of convivencia with today's issues and problems.
3) Students will acquire an understanding of others and respect for different civilizations and religions.

Course workload:
Students will need to acquire and apply a number of academic tools at the university level: book reports, citation systems, writing of outlines, oral presentations...
**Methods of instruction:** This course provides the student a firsthand experience with a historical time period that clearly marked the histories and societies of the Iberian Peninsula. Class sessions, together with readings, in-class activities, discussions, student presentations, field trips, watching documentaries, and picture viewing, are the pedagogical tools used in this class to present the material. With this course, students will develop a plural and objective view of this time period.

**Method of assessment:**

1) Participation (20%). As already explained students' participation in class should be relevant to the class content and should not be disruptive. All students are enthusiastically encouraged to take part in class discussions and not be afraid to express their opinions and ask questions as this is a valuable part of the learning experience.

2) Student’s homework assignment and quiz (20%). There are homework assignments are texts and other course resources to be studied for every session of the course. The homework assignments are included in the Companion of the course. The reading of a part of these mandatory and will be tested.

3) Oral presentation and written outline (20%). An analysis of one of the sessions' readings has to be presented orally to the class. The readings to be presented are proposed by the professor and are to be found in the Syllabus. Every student has to present one reading. The presentations may be done in group if there are more students in class than readings proposed.

4) Midterm exam (20%), about the issues treated in the lessons, homework assignment and the oral presentations.

5) Final exam (20%), about the issues treated in the lessons, homework assignment and the oral presentations.

**Absence policy:**

- Excused absences will only be justified by an official medical report or probable family emergency. Any other reason will not justify an absence to class or changing the date of an exam. The absence policy is the following:
  - 3 absences: Student loses one point out of ten;
  - 4 absences: Student loses two points out of ten;
  - 5 absences or more: Student receives an “Incomplete” for the course

**Classroom norms:**

1) Students must be punctual. Please arrive in class on time and don’t leave early without prior notification. Students will not be admitted to class ten minutes after the class has started.
2) Attendance is mandatory.
3) Students must attend classes dressed in an appropriate manner (no
swimming trunks allowed or baseball caps on during classes).
4) Cell phones should be switched off during classes.
5) Eating and drinking anything but water is prohibited.
6) Students must not leave and re-enter the class during lectures. If a student needs to leave the class he/she should do so with the teacher's consent.
7) Students must show respect to faculty and fellow students. Any form of verbal abuse will be sanctioned.
8) Students' participation in class should be relevant to the class content and should not be disruptive. Lack of attention or an apathetic attitude will not be tolerated.
9) Students must be fully prepared for each class session, ensuring that they have worked on the assigned readings and homework. Students should also bring all the necessary materials they need in class.

**Weekly schedule:**

Session 1
Presenting the course

Session 2
*Convivencia.* About living together and other basic concepts

Session 3
*As if with a new zeal of faith, he ordered them to cut down their adversaries with the sword.* The Islamic expansion and the conquest of Iberia

Student’s homework assignment. Companion readings for session 3: The conquest of Iberia. Ibn Abd-el-Hakem: the conquest of *Hispania*


Session 4
*Almost like a godhead accessible to none or to very few.* The Umayyad caliphs of Córdoba

Student’s homework assignment. Companion readings for session 4: Christian resistance in the North (circa 718). *Chronicle of Alfonso* 111 (866-910)

Session 5
The Jews have become great and proud and arrogant. Jews in al-Andalus

Student’s homework assignment. Companion readings for session 5: The better Jews. Samuel ibn Naghrela, a Jewish vizier of Granada


Session 6
A fierce, tyrannical madness, rising up against the church of God. Christians in al-Andalus

Student’s homework assignment. Companion readings for session 6: Christians and Muslims. A Christian Account of the Life of Muhammad


Session 7
A Muslim must not massage a Jew or a Christian nor throw away his refuse nor clean his latrines. Coexistence under Muslim rule and its limits

Student’s homework assignment. Companion readings for session 7: Ruling convivencia. Market regulations in Muslim Seville


Session 8
The four iniquitous men who wrote these corrupted, altered gospels. Islam and Islamization in al-Andalus

Student’s homework assignment. Companion readings for session 8: The Al-fasi fil al-Milal wal-Nihal of Ibn Hazm. On the inconsistence of the Four Gospels

Session 9
*Gazelle desired in Spain wondrously formed.* Arabization of Jews and Christians in al-Andalus

Student’s homework assignment. Companion readings for session 9: About love. Ibn Hazm’s *The Ring of the Dove*

Student’s oral presentation. Jewish poetry on love: Norman Roth, "Deal Gently with the young man. Love of Boys in Medieval Hebrew Poetry of Spain", *Speculum*, 57 (1982), 20-51

Session 10
*God distinguished man from all the other animals by an ability to think.* Discovering the sciences of the Ancient

Student’s homework assignment. Companion readings for session 10: *Man’s ability to think and the various kinds of sciences.* The *Muqaddimah* of Ibn Khaldun


Session 11
*Their qualities of character, moreover, are close to those of dumb animals.* Arabic learning about the other

Student’s homework assignment. Companion readings for session 11. The barbarian other. *The Muqaddimah* of ibn Khaldun


Session 12
*He who dies knowing that there is no God but God enters paradise.* Berber rigorist in al-Andalus

Student’s homework assignment. Companion readings for session 12. The Almohad *aqida. The Doctrine of the Divine Unity*


Session 13
Midterm exam
Session 14
*Since it was the will of God that I should have the city.* The Crusaders’ conquests

Student’s homework assignment. Companion readings for session 14: On preaching and conversion. The *Blanquerna* of Ramon Llull (circa 1232-1326)


Session 15
*It is not permitted to live with one who does not believe in God and tells lies about His Prophet.* Muslims in Christian Iberia

Student’s homework assignment. Companion readings for session 15: Muslim incomprehension. The *fatwa* of Muhammad b. 'Ali al-Ansari al-Haffar


Session 16
*Yet the Jews are rich and good, kindly and charitable, and bear their lot with cheerfulness.* Jews in Christian Iberia

Student’s homework assignment. Companion readings for session 16: *Sepharad* and the *diaspora*. The travels of Benjamin of Tudela


Session 17
*There, seeing the abundance of books in Arabic on every subject.* Translators and translations in Christian Iberia

Student’s homework assignment. Companion readings for session 17: The impact of Arabic science. Adelard of Bath and his *Natural Questions (Quaestiones Naturales)*

Session 18
*Some say that coitus is never beneficial.* Discovering the *sciences of the Ancient*

Student’s homework assignment. Companion readings for session 18: New learnings. A master of *good coitus*


Session 19
*Jews who live with Christian women are guilty of great insolence and boldness.* Defining boundaries in Christian Iberia

Student’s homework assignment. Companion readings for session 19: Ruling interaction. Alfonso X of Castile and *Las Siete Partidas*


Session 20
*Stealing children and fastening them to crosses.* An humiliating and persecuting order in Christian Iberia

Student’s homework assignment. Companion readings for session 20: Muslims and Christians in Valencia. A fragile *convivencia*


Session 21
*I had little desire to eat pork, and when I could, I didn't eat it.* Conversos and *judaizantes* in Christian Iberia

Student’s homework assignment. Companion readings for session 21: The *judaizantes*. Inquisitorial Trials of Inés López


Session 22
*They saw that there was evil determined against them.* The expulsion of the Jews
Session 23
*From there they were brought to the plain outside the city, where they were burned.* The Spanish Inquisition, a persecuting institution

Student’s homework assignment. Companion readings for session 23: *For not even a single bone remained that had not been burned to ashes*. The *Autos de Fe* of the Inquisition


Session 24
*Desire for your neighbour that good which you desire for yourself.* Moros and Moriscos in Christian Iberia

Student’s homework assignment. Companion readings for session 24: Adapting Islam. The *breviario* of İçe Gebir


Session 25
*Our religion has been exchanged for another; we have been oppressed and treated in every shameful way.* The expulsion of the Moriscos

Student’s homework assignment. Companion readings for session 25: The Moriscos and the Turks. An appeal to Bayazid II


Session 26
Final exam

Last revision: April 2010
**Basic readings:**


**Further readings:**


