



# ASH 1044: Middle Eastern History and Civilization

Fall 2013

Lectures: Mon/Wed 11:15-12:05, DHA 103

Discussion sections: Friday 9:05, 10:10, 11:15, 12:20, 1:25, 2:30, BEL 033

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This course surveys the history of the Middle East (the modern day region mostly inhabited by Muslims speaking Arabic, Turkish, and Persian) from late antiquity to the later twentieth century. Students will hear broad narratives (concerning, for instance, the advent of Islam, the caliphates, the Mongols, the Ottoman empire, the rise of the nation-state) and read a variety of primary sources documenting these episodes. Writing skills are a particular focus: students will write response pieces every week, and feedback will allow them to improve their performance over the course of the semester. Attentive and diligent students will acquire a solid background in Middle Eastern history that will better inform their understanding of contemporary events in this region. For those who wish to pursue a concentration in Middle East studies, the course should provide a foundation for further work.

## The Week

Each week includes two hours of lectures (Monday and Wednesday) and one hour of discussion (Friday). Complete all readings and submit your weekly paper before or at the Monday lecture.

## Evaluation

Weekly papers (10 at 5% each)	50%
Attendance	10%
Participation in discussions	15%
Final exam (Tuesday, Dec. 10, 5:30 – 7:30 p.m.)	25%

## Weekly papers

These 300 word papers form the basis of weekly discussions. In addition, writing a short paper almost every week allows the instructor to offer the kind of sustained feedback that can help to improve students' writing skills. Papers will be graded according to a rubric, which will give students specific advice. The first paper is mandatory; submit at least nine more over the course of the semester. If you write more than ten, your best ten grades will be retained. Submit via SafeAssign (on Blackboard), and bring a copy to class on Monday. Late papers will not be accepted.

Rubric:

	0	1/4	1/2	3/4	1
<b>Answer the question</b>	not at all	indirectly	fleeting attempt(s) at a direct answer	yes, but with irrelevant material	all on topic
<b>Argument</b>	none	unsuccessful gesture towards it	some merit	analytical response, lacking clarity	well chosen, clear, argumentative, supportable
<b>Evidence</b>	irrelevant	present, but meager	some worthy evidence	strong at times, but lacking in either quality or quantity	excellent in quality and quantity
<b>Contextualization</b>	none	obvious and general	some relevant background	good effort to fit the broader picture	larger picture crystal clear
<b>Independence</b>	boring	some independent thought	not boring	quite novel, new material	exciting
<b>Use set readings</b>	none	vaguely invoked and vaguely cited	references only somewhat clear and relevant	good, but either inappropriate at times, too few, or poorly cited	multiple appropriate references, properly cited
<b>Length</b>	100 words off	75 words off	50 words off	25 words off	right on
<b>Organization</b>	none apparent	paragraphs cohere, but overall plan unclear	plan is only implicit, but the paper flows reasonably well	a plan is evident, but not always followed	explained and plan followed, or otherwise elegant
<b>Spelling &amp; Grammar</b>	hopeless	systematic errors	clear enough, but with errors	a few flubs	no errors
<b>Writing style</b>	impenetrable	confusing at times	pedestrian	clear	sparkling

## Attendance

Attendance will be taken at each meeting, and every missed class is counted in the grade.

## Participation

Students must contribute constructively to every weekly discussion in order to receive full grades. For more guidance, see "Grading Practices" below.

## Final exam

This cumulative exam will allow students to reflect on everything they have learned over the semester, and to demonstrate the writing skills that they have developed through the weekly papers. The final exam will include one question designated as the course's "multicultural assignment."

## Readings

The required texts are

1. Matthew Gordon, *The Rise of Islam* (Hackett, 2008).
2. Amin Maalouf, *Samarkand* (Interlink, 1998).
3. James Gelvin, *The Modern Middle East: A History*, 2nd edition (Oxford, 2007) or 3rd edition (Oxford, 2011).

These books are available for purchase at local bookstores and online, and they are also on hold at Strozier Library. Additional readings listed in the syllabus will be posted on Blackboard.

## Schedule

This schedule is subject to change. The syllabus posted on Blackboard will be updated to reflect changes, and it is the schedule of record.

## Aug 26, 28, 30 **Introduction**

*Readings:* J.A. Allen, "The Physical Environment," "The Main Regions," and "Ways of Life," in *The Cambridge Encyclopedia of the Middle East and North Africa* (Cambridge UP, 1988), 10-25.

## Sep 4,6 **Muhammad's World**

*Primary sources:* "The Death of a Young Poet" and "Insult and Revenge," from Abu al-Faraj al-Isbahani, *Kitab al-Aghani* and the Mu'allaqa of 'Amr Ibn Kulthum in A. Arberry, trans., *The Seven Odes: The First Chapter in Arabic Literature* (New York: Macmillan, 1957), 205-209.  
Gordon documents: 1, 2.

*Readings:* "Background," in Michael Cook, *Muhammad* (Oxford UP, 1983), 5-11.  
Gordon, Ch. 1

Gordon biographies: A'isha, 'Ali, Khadija

*Response piece 1:* What was the most important characteristic of Muhammad's world?  
**(mandatory)** (due Wed, Sep 4)

## Sep 9,11,13 **Muhammad's State**

*Primary sources:* "The Constitution of Medina," from W. Watt, *Muhammad at Medina* (Oxford: Clarendon Press, 1956), 221.

Gordon documents: 3, 4, 10.

*Readings:* "Monotheist Politics," in Michael Cook, *Muhammad* (Oxford UP, 1983, 51-60.  
Gordon, Ch. 2

Gordon biographies: Mu'awiya, Umar

*Response piece 2:* Was Muhammad's state just?

## Sep 16,18,20 **Umayyads and 'Abbasids**

*Primary sources:* "Abu Hamza's Comments on the Caliphs," in P. Crone and M. Hinds, *God's Caliph* (Cambridge UP, 1986), 129-32.

Al-Masu'di, [The Book of Golden Meadows](#), c. 940 CE.

Gordon documents: 5, 6, 7, 12.

*Readings:* Gordon, Chs. 3, 4.

Patricia Crone, "The Tribe and the State," in J. A. Hall, ed., *States in History* (Blackwell, 1986), 68-77.

Gordon biographies: al-Ma'mun, 'Abd al-Malik, Abu Ja'far, Harun,

*Response piece 3:* How could so few Muslims conquer so much territory so quickly?

## Sep 23,25,27 **The High Caliphate**

*Primary sources:* Tanukhi, "The Story of a Tax Collector," transl. D. Beaumont, from *Al-Faraj ba'd al-Shidda* (Cairo 1955), 131-2.

Jahiz, "The Merits of the Turks," trans. C. Pellat, *The Life and Works of Jahiz*, trans. D. M. Hawke (Routledge, 1969), 91-7.

Please read the following excerpts from Fordham's [Medieval Sourcebook](#):

- [An Arab Ambassador in Constantinople](#), (late 10th Century CE)

- Ibn-Miskawaih: [The Experiences of the Nations](#), c. 980 CE
- Yakut: [Baghdad Under the Abbasids](#), c. 1000 CE

“The Wealth of the ‘Abbasid Court,” “The Markets of Baghdad,” “The Rules of Marriage,” “Arib’s Visit to her Former Lover,” Gordon documents, 8, 9, 11, 13

*Readings:* Gordon, Chs. 5, 6.

Gordon biographies: Bugha, Al-Buhturi, Ibn Hanbal, al-Jahiz, Arib, al-Tabari

*Response piece 4:* Did the 'Abbasid state run according to the rules Muhammad set out?

## Sep 30, Oct 2,4 **Beyond Baghdad**

*Readings:* Maalouf, *Samarkand*, Books 1 and 2

Farhad Daftari, “[Hasan Sabbah](#),” *Encyclopaedia Iranica*.

Nizam al-Mulk (d. 1092 CE) : [On the Courtiers and Familiars of Kings](#)

Omar Khayyam poems: [In Praise of Wine](#), c. 1100, [The Vanity of Regret](#), c. 1100, [The Cup](#), c. 1110, [Profession of Faith](#), c. 1120, [The Wisdom of the Supreme](#), c. 1120

Ibn Sina, "The Ideal Muslim Intellectual," from Gettleman and Schaar, eds., *The Middle East and Islamic World Reader* (New York: Grove, 2003), 26-8.

Gordon, Ch. 6.

*Response piece 5:* Is the story that Maalouf tells in *Samarkand* a true story?

## Oct 7,9,11 **Turks and Mongols**

*Primary sources:* *The Book of Dede Korkut*, transl. G. Lewis (Penguin, 1974), 182-90.

Ibn Khaldun on the Turks, in D. Ayalon, "The Great Yasa of Chingiz Khan: A Reexamination," *Studia Islamica* 36 (1972), 118-20.

J. A. Boyle, "The Death of the Last 'Abbasid Caliph: A Contemporary Muslim Account," *Journal of Semitic Studies* 6 (1961), 151.

al-Sarim Uzbek, "A Visit to the Mongols (1260)," in B. Lewis, ed., *Islam from the Prophet Muhammad to the Capture of Constantinople* (Oxford UP, 1986), vol. 1, 89-96.

"Ibn Taymiyya on utility and morality in politics," prepared by M. Cook.

Fourteenth century descriptions of the Ottomans, from G. Arnakis, "Gregory Palamas Among the Turks and Documents of his Captivity as Historical Sources," *Speculum* 26 (1951), 113.

*Readings:* Gelvin, 1-24 (1-26 2nd edition)

*Response piece 6:* "The Turks...are the Bedouins of the non-Arabs" (Jahiz). If their backgrounds were so similar, why were the outcomes of their respective dominations in the settled lands of the Middle East so different?

## Oct 14,16,18 **Ottomans**

*Primary sources:* Extract from a letter by a sixteenth century Hapsburg envoy to the court of Suleiman the Magnificent, from C. Forster and F. Daniell, *The Life and Letters of Ogier Ghiselin de Busbecq* (London: C Keegan Paul, 1881), 152-5.

C. H. Fleischer, *Bureaucrat and Intellectual in the Ottoman Empire: The Historian Mustafa 'Ali (1541-1600)* (Princeton UP, 1986), 273.

Selections from the Ottoman Kanun, from U. Heyd, *Studies in Old Ottoman Criminal Law* (Oxford: Clarendon, 1973), 95.

Draft Treaty, Gelvin 60-1

Travels of Chardin, Gelvin 61-3.

*Readings:* Gelvin, 25-57 (27-59 2nd edition)

*Response piece 7:* Did the Ottomans serve Islam, or did Islam serve the Ottomans?

## Oct 21,23,25 **The Turn of the Nineteenth Century**

*Primary sources:* A question on the position of Jews in Islam, and the answer of Shaikh Hasan Al Kafrawi, 1772. [Link](#)

Muhammad ibn 'Abd al-Wahhab, "Principles of Wahhabism," in Heinz Halm, *The Arabs: A Short History* (Markus Wiener, 2012), 247-9.

Al-Jabarti, "Chronicle of the First Seven Months of the French Occupation of Egypt (1798)", transl. S. Moreh (Brill 1975), excerpts.

*Readings:* Gelvin, 69-86 (69-87 2nd edition)

"Introduction: The Middle East economy in the period of so-called 'decline', 1500-1800," Roger Owen, *The Middle East in the world economy, 1800-1914* (London ; New York: I.B. Tauris, 1993), 1-23.

*Response piece 8:* Was the turn of the nineteenth century a beginning or an ending?

## Oct 28,30,Nov 1 **Nineteenth Century Colonialism and Reform**

*Primary sources:* Balta Limani, Gulhane, Islahat Fermani, Gelvin, 158-64 (147-54 2nd edition).

Algerian Poetry, Gelvin 167-8 (157-8 2nd edition)

Tahtawi, Gelvin 170-1 (160-1 2nd edition).

"An Egyptian Khedival Decree Establishes a European-Controlled Public Debt Administration, May 2, 1876," in Akram Fouad Khater, *Sources in the History of the Modern Middle East* (Boston: Houghton Mifflin, 2004) [hereinafter AFK], 51-54.

"An Ottoman Government Decree Defines the Official Notion of the "Modern" Citizen, June 19, 1870," AFK 19-21.

*Readings:* Gelvin, 87-109 (88-110 2nd edition)

*Response piece 9:* Did the Ottoman empire avoid European imperial expansion?

## Nov 4,6,8 **The End of the Ottoman Empire**

*Primary sources:* D'Arcy Oil Concession, Gelvin, 165-7 (154-6 2nd edition)

Huda Shaarawi, Gelvin 169-70 (158-60 2nd edition)

Muhammad 'Abduh, Namik Kemal, Iran, Gelvin 171-7 (161-7 2nd edition).

*Readings:* Gelvin 133-57 (123-46 2nd edition)

Maalouf, Books 3 and 4

*Response piece 10:* When did the Ottoman empire fail?

10:

## Nov 13, 15 **Toward Independence**

*Primary sources:* Israel-Palestine documents, Gelvin, 227-31 (215-20 2nd edition).

"Conflicting Promises During World War I," MEIW 113-8.

"The American King-Crane Commission Report Summarizes the Popular Ideas of Nationalism in the Middle East, 1919," AFK, 203-9.

"Women and the Vote in Syria: A Parliamentary Debate About the Relationship Between Gender and Citizenship in the Proposed State, April 25, 1920," AFK 211-9.

"Nazira Zein El-Din, an Egyptian Feminist, Comments on the Unveiling and Veiling of Women, 1928," AFK 100-8.

*Readings:* Gelvin, 180-226 (171-215 2nd edition).

*Response piece 11:* Is Middle East nationalism a mistake?  
(due Wed Nov 13)

## Nov 18,20,22 **Middle East Republics**

*Primary sources:* Gamal 'Abd al-Nasser, Zakaria Tamer, 'Ali Shari'ati, Ayatollah Khomeini, Sayyid Qutb, in Gelvin, 327-36 (312-22 2nd edition).  
Hasan al-Banna on politics and religion, in Halm 283-7.

*Readings:* Gelvin, 233-293 (223-281 2nd edition).

*Response piece 12:* Is authoritarian rule Islamic?

## Nov 25, Dec 2,4,6 **Conclusion**

*Primary sources:* Facebook groups: [We are all Khaled Said](#) [كلنا خالد سعيد](#)

*Readings:* Gelvin, 294-306 (282-312 2nd edition).

*Response piece 13:* Were the 2011-13 revolutions a good thing?

## Dec 10, 5:30 pm **Final Exam**

### **Policies**

A. **Students with disabilities** covered by the Americans with Disabilities Act should follow these steps:

- 1) Provide documentation of your disability to the Student Disability Resource Center.
- 2) Bring a statement from the Student Disability Resource Center indicating that you have registered with them to your instructor the first week of class. The statement should indicate the special accommodations you require.

This syllabus and other class materials are available in alternative format upon request.

For more information about services available to FSU students with disabilities, contact the Student Disability Resource Center, 97 Woodward Avenue, South, 108 Student Services Building, Florida State University, Tallahassee, FL 32306-4167. Telephone: (850) 644-9566 (voice) (850) 644-8504 (TDD). Email: [sdrc@admin.fsu.edu](mailto:sdrc@admin.fsu.edu)  
Website: <http://www.disabilitycenter.fsu.edu/>

B. **Missed work:** If you are unable to take an examination at the arranged time you must inform the instructor at the earliest possible date, and provide a reasonable excuse with whatever documentation might be necessary. The instructor will determine what constitutes documentation and a reasonable excuse. Make-up exams will be allowed at the discretion of the professor.

C. **Cheating and plagiarism:** All students are required to uphold the Academic Honor Code, which "is based on the premise that each student has the responsibility to: 1) Uphold the highest standards of academic integrity in the students own work, 2) Refuse to tolerate violations of academic integrity in the academic community, and 3) Foster a high sense of integrity and social responsibility on the part of the University Community." The Florida State University Academic Honor Policy (<http://dof.fsu.edu/honorpolicy.htm>.) outlines the University's expectations for the integrity of students' academic work, the procedures for resolving alleged violations of those expectations, and the rights and responsibilities of students and faculty members throughout the process. Read it.

The penalty for a confirmed breach of the honor code, as outlined in the Student Handbook, will be either a "0" for the assignment or an "F" for the course, at the discretion of the instructor. Plagiarism will definitely receive the latter penalty. Additionally, for any breach, a letter will be sent to the Judicial Office of the University.

D. **Gordon Rule requirements:** In order to fulfil FSU's Gordon Rule "W" Designation (writing) credit, the student must earn a "C-" or better in the course, and in order to receive a "C-" or better in the course, the student must earn at least a "C-" on the required writing assignments (totaling 3000 words) for the course. If the student does not earn a "C-" or better on the required writing assignments for the course, the student will not earn an overall grade of "C-" or better in the course, no matter how well the student performs in the remaining portion of the course. If you do not pass the Gordon Rule, you **cannot receive a final grade HIGHER than a D** in the class, **regardless** of your

scores on the exams. Your Gordon Rule portion of the class will be the ten weekly papers, which total 3000 words.

**E. Multicultural requirement:** In order to fulfil FSU's Multicultural cross-cultural studies "X" designation credit, the student must complete the multicultural assignment portion of the final exam with the grade of "C-" or higher.

**F. Laptops and cell phones:** Turn them off and put them away before class. If you text during class, you will be asked to leave.

# Grading Practices

## Letters and Numbers

A: 83-100 A-: 80-82 B+: 77-79 B: 73-76 B-: 70-72 C+: 67-69 C: 63-66 C-: 60-62 D: 50-59 F: 0-49

## Papers and Exams

An **A** or **A-** paper or exam is one that is good enough to be read aloud in a class. It is clearly written and well-organized. It demonstrates that the writer has conducted a close and critical reading of texts, grappled with the issues raised in the course, synthesized the readings, discussions, and lectures, and formulated a perceptive, compelling, independent argument. The argument shows intellectual originality and creativity, is sensitive to historical context, is supported by a well-chosen variety of specific examples, and, in the case of a research paper, is built on a critical reading of primary material.

A **B+** or **B** paper or exam demonstrates many aspects of A-level work but falls short of it in either the organization and clarity of its writing, the formulation and presentation of its argument, or the quality of research. Some papers or exams in this category are solid works containing flashes of insight into many of the issues raised in the course. Others give evidence of independent thought, but the argument is not presented clearly or convincingly.

A **B-** paper or exam demonstrates a command of course or research material and understanding of historical context but provides a less than thorough defense of the writer's independent argument because of weaknesses in writing, argument, organization, or use of evidence.

A **C+**, **C**, or **C-** paper or exam offers little more than a mere a summary of ideas and information covered in the course, is insensitive to historical context, does not respond to the assignment adequately, suffers from frequent factual errors, unclear writing, poor organization, or inadequate primary research, or presents some combination of these problems.

Whereas the grading standards for written work between A and C- are concerned with the presentation of argument and evidence, a paper or exam that belongs to the D or F categories demonstrates inadequate command of course material. A **D** paper or exam demonstrates serious deficiencies or severe flaws in the student's command of course or research material. An **F** paper or exam demonstrates no competence in the course or research materials. It indicates a student's neglect or lack of effort in the course.

## Class and Seminar Participation

A student who receives an **A** for participation in discussion in seminars typically comes to every class with questions about the readings in mind. An 'A' discussant engages others about ideas, respects the opinions of others, and consistently elevates the level of discussion.

A student who receives a **B** for participation in discussion in seminars typically does not always come to class with questions about the readings in mind. A 'B' discussant waits passively for others to raise interesting issues. Some discussants in this category, while courteous and articulate, do not adequately listen to other participants or relate their comments to the direction of the conversation.

A student who receives a **C** for discussion in seminars attends regularly but typically is an infrequent or unwilling participant in discussion.

A student who fails to attend seminars regularly and adequately prepared for discussion risks the grade of **D** or **F**.

*Source: adapted from Princeton University "Department of History Grading Practices"*