

**GENERAL STUDIES COURSE PROPOSAL COVER FORM**

**Course information:**

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School	College of Liberal Arts and Sciences	Department/School	<b>School of Historical, Philosophical and Religious Studies</b>
Prefix: <b>HST</b>	Number: <b>302</b>	Title: Studies in History (Jews, Christians & Muslims in Medieval World)	Units: <b>3</b>

Course description:

Is this a cross-listed course? No If yes, please identify course(s): \_\_\_\_\_

Is this a shared course? No If so, list all academic units offering this course: \_\_\_\_\_

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a **permanent-numbered** course with topics? Yes

If **yes**, each topic requires **an individual submission**, separate from other topics.

**Requested designation:** *Global Awareness - G*

**Mandatory Review: Yes**

*Note- a **separate** proposal is required for each designation.*

**Eligibility:** Permanent numbered courses **must** have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact [Phyllis.Lucie@asu.edu](mailto:Phyllis.Lucie@asu.edu).

**Submission deadlines dates are as follow:**

For Fall 2020 Effective Date: October 10, 2019

For Spring 2021 Effective Date: March 5, 2020

**Area proposed course will serve:**

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

**Checklists for general studies designations:**

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

**A complete proposal should include:**

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

**It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.**

**Contact information:**

Name Marissa Timmerman E-mail [Marissa.R.Timmerman@asu.edu](mailto:Marissa.R.Timmerman@asu.edu) Phone 480-727-4029

**Department Chair/Director approval: (Required)**

Chair/Director name (Typed): Richard Amesbury Date: 10/23/2019

Chair/Director (Signature): 

## Arizona State University Criteria Checklist for

### GLOBAL AWARENESS [G]

#### **Rationale and Objectives**

Human organizations and relationships have evolved from being family and village centered to modern global interdependence. The greatest challenge in the nuclear age is developing and maintaining a global perspective which fosters international cooperation. While the modern world is comprised of politically independent states, people must transcend nationalism and recognize the significant interdependence among peoples of the world. The exposure of students to different cultural systems provides the background of thought necessary to developing a global perspective.

Cultural learning is present in many disciplines. Exposure to perspectives on art, business, engineering, music, and the natural and social sciences that lead to an understanding of the contemporary world supports the view that intercultural interaction has become a daily necessity. The complexity of American society forces people to balance regional and national goals with global concerns. Many of the most serious problems are world issues and require solutions which exhibit mutuality and reciprocity. No longer are hunger, ecology, health care delivery, language planning, information exchanges, economic and social developments, law, technology transfer, philosophy, and the arts solely national concerns; they affect all the people of the world. Survival may be dependent on the ability to generate global solutions to some of the most pressing problems.

The word university, from universitas, implies that knowledge comes from many sources and is not restricted to local, regional, or national perspectives. The Global Awareness Area recognizes the need for an understanding of the values, elements, and social processes of cultures other than the culture of the United States. Learning which recognizes the nature of others cultures and the relationship of America's cultural system to generic human goals and welfare will help create the multicultural and global perspective necessary for effective interaction in the human community.

Courses which meet the requirement in global awareness are of one or more of the following types: **(1)** in-depth area studies which are concerned with an examination of culture-specific elements of a region of the world, country, or culture group, **(2)** the study of contemporary non-English language courses that have a significant cultural component, **(3)** comparative cultural studies with an emphasis on non-U.S. areas, and **(4)** in-depth studies of non-U.S. centered cultural interrelationships of global scope such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war.

Reviewed 4/2014

Proposer: Please complete the following section and attach appropriate documentation.

<b>ASU--[G] CRITERIA</b>			
<b>GLOBAL AWARENESS [G]</b>			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Studies <b>must</b> be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.	syllabus/reader
		2. The course must match at least one of the following descriptions: (check all which may apply):	syllabus/reader
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. <b>The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.</b>	syllabus/reader
<input type="checkbox"/>	<input checked="" type="checkbox"/>	b. The course is a language course for a contemporary non-English language, and has a significant cultural component.	syllabus/reader
<input checked="" type="checkbox"/>	<input type="checkbox"/>	c. The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.	syllabus/reader
<input checked="" type="checkbox"/>	<input type="checkbox"/>	d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue's place within each culture and the effects of that issue on world cultures."	syllabus/reader

Course Prefix	Number	Title	Designation
HST	302	Jews, Christians, and Muslims in the Medieval World	Global Awareness (G)

Explain in detail which student activities correspond to the **specific** designation criteria.

Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
<b>SAMPLE:</b> 2d: study the cultural significance of a non-U.S. centered global issue	<b>SAMPLE:</b> The course examines the cultural significance of financial markets Japan, Korea, and the UK.	<b>SAMPLE:</b> Module 2 shows how Japanese literature has shaped how Japanese people understand world markets. Module 3 shows how Japanese popular culture has been changed by the world financial market system. Modules 4 & 5 do the same for Korea and modules 6 & 7 do the same for the UK.
1. Studies must be composed of subject matter that addresses or leads to understanding of the contemporary world outside U.S.	This course has an expansive geographic focus, entirely outside the U.S. including Europe, North Africa, the Middle East, and Central Asia where Jews Christians, and Muslims continue to live to this very day.	week 1 explores Iraq, Israel, Palestine, Turkey, and Persia. Week 3, the Arabian Peninsula and Himyar. Week 4, Baghdad. Week 6, the Khazars of central Asia. Week 7, Morocco. Week 9 Fatimid North Africa. etc. The content discussed in each place helps us to understand economic, political, and cultural competition in the world today.
2a Area studies which are concerned with a culture specific element of each region.	Regional variation and specificity is key to understanding the interaction of Jews Christians and Muslims from a global history perspective. Students discuss how these historical regions shape contemporary identities and allegiances.	week 4 deals with the regionally specific expression of Jewish autonomy of Baghdad under the Geonim. Section II with the specific context of Spanish Convivencia. Week 9, the world of the Cairo Geniza, and week 10 the specific context of the Rhineland with a global history focus.
2c the course is a comparative cultural study in which ALL the content is outside the U.S.	This course compares different expressions of Judaism, Christianity, and Islam in different parts of Eurasia and Africa.	See week 3 that compares Himyarite Judaism with Arabian Islam. Or week 6 that compares Andalusian Judaism and Christianity with Byzantine Christianity, Abbasid Islam, and Central Asian Judaism (Khazars). Students will relate these historical interactions to contemporary conflicts and cultural expressions.

**Global Awareness [G]**

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<p>2d this course examines the interrelatedness of various global cultures</p>	<p>This is the primary goal of the course, to examine the interrelatedness of Jews, Christians and Islam throughout the, non U.S. world through both conflict and cooperation leading to understanding of the contemporary geopolitical competition.</p>	<p>See the reading 10 that compares Christian, Islamic, and Jewish linked but divergent views of the same event in Morocco and Spain. Reading 14 similarly presents linked and competing accounts of the same events. Reading 23, offers Jewish, Muslim, and Christian linked and competing perspectives on Aristotelianism from Spain, Egypt, and Italy respectively</p>
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## HST 302/JST 302

### Jews, Christians, and Muslims in the Medieval World

#### **Important Information**

Instructor: Stanley Mirvis

Stanley.Mirvis@asu.edu

M/W/F: 10:45–11:35

EDB L1–27

Office Hours: M/W 2:00–5:00, COOR 4552

#### **Course Description**

“Jews, Christians, and Muslims in the Medieval World” explores the relationship between three Abrahamic religions from the fourth to the fourteenth century. It takes an expansive geographic view that includes Central Asia, North Africa, the Arabian Peninsula, and Western Europe. This course investigates how Jews, Christians, and Muslims evolved both in cooperation and in conflict with each other. In order to fully appreciate that complex interaction, our story is told principally from a Jewish perspective. As a minority group under both Islamic and Christian rule, Jews provide a rich case study of both polemical and productive interreligious exchange. Major themes of the course include competing eschatologies, shared philosophies, inter-communal violence, and the negotiation of settlement rights.

#### **Learning Outcomes**

The principal goal of “Jews, Christians, and Muslims in The Medieval World,” is to cultivate a well-rounded historical and geographical perspective on how three religions, that continue to shape our world today, evolved both in cooperation and in conflict with each other. This historical perspective will help to inform your understanding of current events and will enhance your appreciation for the shared heritage of these three religions. You will come away with a nuanced and in-depth understanding of the fundamental beliefs of Judaism, Christianity, and Islam, their differences and similarities, their historical trajectories, and their geographic scope.

#### **Important Dates to Remember**

September 30: NO CLASS: Rosh Hashana

October 9: NO CLASS: Yom Kippur

October 14: NO CLASS: Sukkot/Fall Break

October 21: NO CLASS: Shemini Azeret

November 11: NO CLASS: Veterans’ Day

November 29: NO CLASS: Thanksgiving Break

#### **Required Texts**

Custom Source Reader: Available on Canvas

Mark R. Cohen, *Under Crescent & Cross: The Jews in the Middle Ages* (Princeton University Press, 1994) ISBN 978-0-691-13931-9 (Available at Sun Devil Bookstore)

**Course Requirements:** (See Assignment Prompts Page for Details)

Participation:	15%
Short Essays:	15%
Sectional Quizzes:	50%
Reading Reflections:	20%

**Schedule of Classes****August 23**

Introduction to Medieval Abrahamic Religions

**Sections I: Jews, Christians, and Muslims in the Early Middle Ages****Week 1: The Birth of Rabbinic Judaism**

Reading 1: The Jewish Relationship with Other Nations

Reading 2: The Jewish View of The Messiah

**August 26**

Jews and Judaism[s] Under Pagan Rome

**August 28**

Exile and Redemption: Jewish Diasporas

**August 30**

The Babylonian Talmud and the Birth of Rabbinic Judaism

**Learning Outcome Week 1**

Comprehend the transition of Judaism from a priestly/sacrificial religion to the rabbinic religion, that it is to this very day. Understand the geographies and ideologies of Jewish “Diaspora” in late antiquity and today.

**Week 2: The Foundations of Christian Rome and The Spread of Christianity**

Reading 3: The Church Fathers and the Jews

Reading 4: A Seventh-Century Jewish Apocalypse

**September 2**

By This You Shall Conquer: The Great Persecution to Constantine

**September 4**

The Fourth-Century Church Fathers: Augustine, Ambrose, and Jerome

**September 6**

Heraclius’ War: Jews, Byzantines, and Sasanians

**Learning Outcome Week 2**

Assess the historical process by which Christianity evolved from a persecuted sect of Judaism to a new form of religious expression. Identify the catalysts of Christian identity formation in the fourth century. Understand the geographic spread of Christianity in the early middle ages and how that continues to inform our world today.

**Week 3: The Rise of Islam and Dhimmitude**

Reading 5: The Treachery of the Banu Nadir

Reading 6: The Status of the Dhimmī

**September 9**

The Sun Rising Upon A People: Arabia, Himyar, and The Life of Muhammed

**September 11**

The Spread of Islam: The First Fitnah, and the Origins of Shi'a Islam

**September 13**

Dhimmitude and The Rise of the Umayyad Caliphate in Damascus

**Learning Outcome Week 3**

Identify the main causes and personalities behind the rise of Islam in the seventh century. Assess the full geographic scope of early Islamic expansion. Identify how the earliest theological and political schisms within Islam continue to inform our world today, particularly between Shi'a and Sunni Islam.

**Week 4: Abbasid Baghdad and the Geonim**

Reading 7: The Inauguration of the Exilarch

Reading 8: The Correspondences of the Geonim

**September 16**

Jewel of the World: The Abbasid Caliphate and the Rise of Baghdad

**September 18**

The Baghdad Exilarchs, North Africa, and The Caliphal Heartlands

**September 20**

A Dominion of Letters: The Geonim and their Distant Networks

**Learning Outcome Week 4**

Define the central role the Geonim played in the formation of Judaism, the fixity of the Talmud, and liturgical expressions of Judaism to this day. Assess the political relationship between the Jews of "Babylonia" and the Abbasid court. Evaluate the full geographic reach of Geonic authority throughout the Middle East and the Mediterranean and their methods of communication. Comprehend the impact the Geonim played on Jewish life in the medieval world as well as to this very day.

**Section II: Convivencia and A Mediterranean Society****Week 5: Conquest and Reconquest**

Reading 9: The Jews Under the Visigoths

Reading 10: Christian and Islamic Accounts of the Conquest of Spain

**September 23**

Tyranny and Triumph: Visigothic Spain and the Jews of Septimania

**September 25**

Tempestuous Straights: The Islamic Conquest of Spain

**September 27**

City of Splendor: The Rise of Umayyad Cordoba



### **Learning Outcome Week 5**

Recognize the persecutory relationship of Visigoths to the Jews of Hispania. Appreciate the long-lasting implications of that relationship into the fifteenth century and to today by defining inter-ethnic versus religious prejudice. Analyze the varying Christian, Jewish, and Islamic accounts of the Umayyad conquest of Spain and the impact that event continues to have to this very day, including in the spread of Islam into both Spain and West Africa.

### **Week 6: Spanish Convivencia in Global Context**

Reading 11: Hasdai Ibn Shaprut and the King of Khazaria

Reading 12: Selected Hebrew Poems from Al-Andalus

#### **September 30**

NO CLASS: Rosh Hashanah

#### **October 2**

The Courtier and the Khazar: Convivencia in the Court of Abd Al-Rahman III

#### **October 4**

The Andalusian Tradition: Flowering of Poetry and Philosophy

### **Learning Outcome Week 6**

Define the term *convivencia*. Identify both the evidence in favor of interfaith coexistence in medieval Spain and the evidence against it. Appreciate the global reach of the Umayyad court of Cordoba through the efforts of the Jewish courtier Hasdai ibn Shaprut. Understand the global orientation of the Khazars and how their conversion to Judaism continues to inform Jewish identity in eastern Europe and Central Asia to this very day.

### **Week 7: The Taifa States, Samuel ibn Naghrela, and the Almoravids**

Reading 13: The Rise and Fall of Samuel Ibn Naghrela

Reading 14: The Conquest of Toledo and the Almoravids

#### **October 7**

Samuel ibn Naghrela: The Jewish Warrior Poet of Granada

#### **October 9**

NO CLASS: Yom Kippur

#### **October 11**

The Christian Capture of Toledo and the Arrival of the Almoravids

### **Learning Outcome Week 7**

Buttress and problematize the notion of *convivencia* through assessing the life and career of the great Jewish warrior poet of the Taifa of Granada, Samuel ibn Naghrela. Understand the rise of the Almoravids and their conflict with Alfonso VI after the Christian “reconquest” of Toledo in 1085. Appreciate how the Almoravid dynasty shaped the architectural landscape of Morocco and Western Sahara to this very day.

### **Week 8: The End of the Golden Age of Spain**

Reading 15: Yehuda ha-Levi’s Kuzari

Reading 16: Maimonides’ Epistle on Martyrdom

#### **October 14**

NO CLASS: Sukkot/Fall Break

**October 16**

The Distant Dove: Yehuda ha-Levi Between Islam and Christendom

**October 18**

Cordoba to Cairo: The Life and Times of Maimonides

**Learning Outcome Week 8**

Identify some of the causes and symptoms of the end the golden age of Spain and the decline of Convivencia in the wake of both the Almoravid and Almohad conquests of the Taifa states of Spain. Explore the end of the golden age through the Jewish supremacy of Yeudah ha-Levi articulated in his classic work of religious philosophy, the Kuzari. Assess the end of the golden age through the life and career of Maimonides, particularly through his Letter on Martyrdom, responding to the Almohad persecution of Jews, and his law code Mishneh Torah. Appreciate the ways Maimonides is revered by Jews and non-Jews to this very day throughout the world and his impact on our present day cultural expression.

**Week 9: A Mediterranean Society**

Reading 17: A Mediterranean Jewish Family Chronicle

Reading 18: Selected Geniza Documents

**October 21**

NO CLASS: Shemini Azeret

**October 23**

The Rise of the Fatimid Empire and the Jews of Sicily, Egypt, and Ifriqiya

**October 25**

The Hidden Treasures of the Cairo Geniza

**Learning Outcome Week 9**

Explore the Jewish, Muslim, and Christian cultural hybridity of southern Italy and Sicily, particularly in the Norman Kingdom of Sicily. Understand the Jewish place in early middle ages Sicily through the chronicle known as the *megilat ahima'atz*. Define the shi'a Islam and rise to power of the Fatimid dynasty in North Africa. Identify the Cairo Geniza and appreciate its unique and valuable place in medieval history.

**Section III: The Crusades and The Twelfth-Century Renaissance****Week 10: The Jews of Ashkenaz and the Crusades in Global Context**

Reading 19: The Mainz Anonymous

Reading 20: The Second Crusade and the Jews

**October 28**

The Carolingians and the Birth of Ashkenaz

**October 30**

The First Crusade and the Rhineland Martyrs

**November 1**

Portugal to Persia: The Crusades in Global Context

### **Learning Outcome Week 10**

Locate the Jewish presence in northern Europe under the Carolingians and assess the paths of migration to the land known to Jews as “Ashkenaz.” Identify the major themes and achievements of the Carolingian Renaissance. Understand the bid for Jewish autonomy in Septimania (Narbonne) during the eighth century. Identify the main causes and outcomes of the first Crusade. Explore Ashkenazi martyrology through the reading of Hebrew crusade chronicles. Appreciate the global impact of the first and second crusade, particular the renewal of the Reconquista in Portugal and the Jewish messianic revolts in Persia and how these movements continue to inform our world today.

### **Week 11: The Twelfth-Century Renaissance**

Reading 21: Rashi and the Victorine Biblicists

Reading 22: The Scholastics, Peter Abelard, and the Tosafists

#### **November 4**

Battling with the Bible: Rashi and the Victorine Biblicists

#### **November 6**

The Scholastics, Peter Abelard, and the Tosafists

#### **November 8**

Monasticism and the Hasidei Ashkenaz

### **Learning Outcome Week 11**

Explore the evolution of biblical exegesis during the twelfth century Renaissance by investigating Rashi’s influence on the Victorine Biblicists. Appreciate the shared intellectual world of Jewish and Christian scholastics/tosafists during the twelfth-century in their efforts to reconcile discordant canons. Compare and contrast Christian monasticism, throughout the world, to the Jewish ascetic movement of the twelfth century known as Hasidei Ashkenaz. Appreciate the ways the Hasidei Ashkenaz continue to influence Jewish practices to this very day.

### **Week 12: Aristotelianism and The Confluence of Traditions**

Reading 23: The Aristotelianism of Averroes, Maimonides, and Aquinas

Reading 24: The Maimonidean Controversies

#### **November 11**

NO Class: Veterans’ Day

#### **November 13**

The Aristotelian Confluence: Averroes, Maimonides, and Aquinas

#### **November 15**

The Maimonidean Controversies in Global Context

### **Learning Outcome Week 12**

Define medieval “Aristotelianism” and the efforts during the twelfth-century Renaissance to reconcile faith and reason within the Jewish, Christian, and Muslim context respectively. Compare and contrast the Aristotelianism of Averroes, Maimonides, and Thomas Aquinas. Appreciate the different intellectual layers and full geographic scope of the Maimonidean Controversies and the ways the Jewish rejection of philosophy continues to inform our lives today.

## Section IV: Jews, Christians, and Muslims in the High Middle Ages

### **Week 13: Medieval Judeophobia**

Reading 25: Selected Charters Granted to Jews

Reading 26: The Host Desecration and Ritual Murder Accusations

#### **November 18**

The Social Status of European Jewry: Servi Camerae, Moneylending, and Sicut Judaeis

#### **November 20**

A Simple Twist of Faith: Host Desecration and Ritual Murder Accusations

#### **November 22**

Devils, Menstruates, and Sows: Popular Medieval Judeophobia

### **Learning Outcome Week 13**

Define the social status and political rights of Jews living in late middle ages Christendom. Assess the ways Jews were forced into moneylending practices by the Capetian monarchy of France and the economic role of Jews in late middle ages Europe. Investigate various episodes of Host Desecration and Ritual Murder libels against the Jews. Assess popular anti-Jewish attitudes against Jews and determine the ways these attitudes continue to inform popular and overtly hostile depictions of Jews around the world to this very day.

### **Week 14: The Jews of Christian Spain**

Reading 27: Kabbalah Mysticism and Neoplatonism

Reading 28: The Barcelona Disputation

#### **November 25**

An Illuminated Orchard: The Aljama and the Birth of Kabbalah

#### **November 27**

Dominicans and Disputations: The Reversal of the Augustinian Doctrine

#### **November 29**

NO CLASS: Thanksgiving Break

### **Learning Outcome Week 14**

Define thirteenth century kabbalah, the Zohar, Neoplatonism and the Jewish mystical rejection of Aristotelianism. Appreciate the nature of Jewish public life in Christian Spain, particularly through the careers of two Aragonese luminaries, Nahmanides and Solomon ibn Adret. Explore the creation of the Dominican order in response to the Albigensian heresy and the Dominican role in rooting out heresy. Identify the Dominican rejection of the Augustinian Doctrine through their efforts to publicly dispute the Talmud.

### **Week 15: The Terrible Fourteenth Century**

Reading 29: The Expulsions of Jews from France

Reading 30: The Black Death and the Jews

#### **December 2**

Scattered Like Dust: The Expulsions of Jews From England and France

#### **December 4**

Religious Violence: Rintfleisch Massacre, Albigensian Crusade, Shepherds' Crusade

**December 6**

The Black Death: A Global Catastrophe

**Learning Outcome Week 15**

Investigate the circumstances leading to the catastrophic expulsion of Jews from England in 1290 and France in 1305. Appreciate the global implication of Jewish migration patterns as a response to expulsion and how that continues to inform the world today. Assess the nature of inter-religious violence as a result of the reversal of the Augustinian Doctrine. Investigate the global scale of the catastrophe of the Black Death and how it affected Jewish, Christian, and Muslim communities in different ways. Determine the ways the catastrophe of the Black Death continues to inform our world today.

**Source Reader**  
**HST/JST 302 Jews, Christians, and Muslims in Medieval World**  
**Prof. Stanley Mirvis**

**Table of Contents**

**Reading 1: The Jewish Relationship with Other Nations**

- Babylonian Talmud, Avodah Zarah (Idol Worship, 2a–2b)

**Reading 2: The Jewish View of The Messiah**

- Babylonian Talmud, Sanhedrin (Assembly), 97a–98b

**Reading 3: The Church Fathers and the Jews**

- Letter of Ambrose of Milan to the Emperor Theodosius I (388)
- Augustine, *Tractatus Adversus Judaeos* (c. 395)

**Reading 4: A Seventh-Century Jewish Apocalypse**

- Anonymous, *Sefer Zerubavel* (mid 7th century)

**Reading 5: The Treachery of the Banu Nadir**

- Al-Waqidi, *Kitab al-Tarikh al-Maghazi* (Book of History and Campaigns, c. 823)

**Reading 6: The Status of the Dhimmī**

- “The Pact of Umar” from Al-Turtushi, *Siraj al-muluk* (The Lamp of the Kings, Egypt, 12<sup>th</sup> century)
- “Rules for Collecting the Jizya,” Abu Yusuf, *kitab al-kharaj* (Baghdad, 8<sup>th</sup> century)

**Reading 7: The Inauguration of the Exilarch**

- Natan ha-Bavli, *Akhbar Baghdad* (*The Great Baghdad*, 10<sup>th</sup> century)

**Reading 8: The Correspondences of the Geonim**

- “The Calendar Controversy of Sa’adia Gaon,” Sa’adia Gaon, Letters to his Students, (922)
- Excerpt from the Epistle of Sherira Gaon (986)
- Letter of Hai Gaon to Anonymous Inquirer (mid-eleventh century)

**Reading 9: The Jews Under the Visigoths**

- Visigothic Code: Book 12, Titles 2–3: Laws Concerning Heretics (654)
- Deposition of Converted Jews to the Crown (654)

**Reading 10: Christian and Islamic Accounts of the Conquest of Spain**

- Anonymous, *Chronicle of 754*
- Muhamad ibn Abd al-Munim al-Himyari, *Kitab ar-Rawd al-M’itar* (The Book of the Fragrant Garden, 15<sup>th</sup> century)
- Anonymous, *Akhbar Majmua* (10<sup>th</sup> century)

**Reading 11: Hasdai Ibn Shaprut and the King of Khazaria**

- Hasdai ibn Shaprut, Letter to Joseph, King of the Khazars (Cordoba, c. 960)
- Joseph, Khagan of the Khazars, Letter to Hasdai ibn Shaprut (Atil, c. 965)

**Reading 12: Selected Hebrew Poems from Al-Andalus**

- Devotional Poem by Dunash ibn Labrat
- Wine Poem by Moses ibn Ezra
- “Gazelle” Poem by Moses ibn Ezra

**Reading 13: The Rise and Fall of Samuel Ibn Naghrela**

- Abraham Ibn Daud, *Sefer ha-Kabbalah (The Book of Tradition)*, 1160)
- Devotional Poem by Samuel ibn Naghrela
- Wine Poem by Samuel ibn Naghrela
- Love Poem by Samuel ibn Naghrela
- Death Poem by Samuel ibn Naghrela

**Reading 14: The Conquest of Toledo and the Almoravids**

- Abu Ja’afar, *untitled chronicle* (11<sup>th</sup> century)
- Ibn Abi Zar’s, *Rawd al-Qirtas* (The Garden of Pages, 1326)

**Reading 15: Yehuda ha-Levi’s Kuzari**

- Yehuda ha-Levi, *Sefer Kuzari* (1140)

**Reading 16: Maimonides’ Epistle on Martyrdom**

- Maimonides, *Epistle on Martyrdom* (1160)

**Reading 17: A Mediterranean Jewish Family Chronicle**

- Ahima’atz ben Paltiel, *Megillat Ahima’atz* (The Scroll of Ahima’atz, 1054)

**Reading 18: Selected Geniza Documents**

- “A Jewish Merchant in Tunisia Inquires About the Tribute Sent to the Geonim in Baghdad” Hebrew Geniza Fragment from the Bodleian Library (1015)
- “A Tunisian Merchant Expresses Anxiety to his Trading Partner in Egypt over the Death of the Nagid,” Judeo-Arabic Geniza Fragment from the Bodleian Library (1015)
- “Arabic Court Proceedings Regarding the Building of a Synagogue,” Arabic Geniza Fragment from the Bodleian Library (c. 1038)

**Reading 19: The Mainz Anonymous**

- *The Mainz Anonymous* (1096)

**Reading 20: The Second Crusade and the Jews**

- Bernard of Clairvaux, Letter to France and Bavaria (1146)
- Ephraim of Bonn, *Sefer zekhirah* (Book of Remembrance, c. 1171)



### **Reading 21: Rashi and the Victorine Biblicists**

- Rashi on Exodus 33:21
- Rashi on Leviticus 19:18
- Rashi on Isaiah 53, “The Suffering Servant”
- Rashi on Isaiah 7:14, “The Virgin Birth”
- Richard of St. Victor, *On Emmanuel* (before 1173)

### **Reading 22: The Scholastics, Peter Abelard, and the Tosafists**

- Peter Abelard, Prologue, *Sic et Non* (before 1116)
- Tosafists on Babylonian Talmud, *Sanhedrin* 63b
- Menahem Ha-Meiri, *Beit Behirah* (Chosen House), commentary on the Babylonian Talmud *Bava Kama* 38a
- Menahem ha-Meiri, *Beit Behirah* (Chosen House), Commentary on the Babylonian Talmud *Avodah Zarah* 26a

### **Reading 23: The Aristotelianism of Averroes, Maimonides, and Aquinas**

- Averroes, *Kitab fasl al-maqal* (The Decisive Treatise, 1178)
- Maimonides, *Moreh Nevukhim* (Guide for the Perplexed, 1190)
- Thomas Aquinas, *Summa Theologica* (1274)

### **Reading 24: The Maimonidean Controversies**

- Solomon ibn Adret, Letter to an Anonymous Inquirer (Barcelona, c. 1295)
- Abba Mari of Montpellier, Letter to Solomon ibn Adret (Provence, 1304)
- Jacob ibn Tibbon, Letter to Solomon ibn Adret (Provence, 1304)
- Solomon ibn Adret, Open Letter to the Jewish Communities of Spain, France, and German Lands (Barcelona, 1305)

### **Reading 25: Selected Charters Granted to Jews**

- Charter Granted to the Jews in the Duchy of Austria (1244)
- *Las siete partidas* of Alfonso X (Castile, 1265)

### **Reading 26: The Host Desecration and Ritual Murder Accusations**

- Thomas Monmouth, *The Life and Miracles of St. William of Norwich* (1173)
- Ephraim of Bonn, *Account of the Blois Blood Libel* (c. 1173)
- Anonymous, *Host Desecration Tale* (Paris, 1290)

### **Reading 27: Kabbalah Mysticism and Neoplatonism**

- Moses de Leon, *Sefer ha-Zohar* (The Book of Splendor), *parshat Balak* (1281)
- Abraham Abulafia, *Introduction to Otzar Eden Ganuz* (c. 1280)

### **Reading 28: The Barcelona Disputation**

- Nahmanides, *Account of the Disputation at Barcelona* (1263)



**Reading 29: The Expulsions of Jews from France**

- Rigord, *Gesta Philippi Augusti* (1186)
- Reuven b. Isaac, liturgical poem, (early 14th century)
- Samuel Usque, *Consolation for the Tribulations of Israel* (1553)

**Reading 30: The Black Death and the Jews**

- Jacob Königshofen, *Chronicle of Strasbourg* (1348)
- Catalan Jewish Communal Minutes (1354)
- Tombstone of Solomon ben R. Samuel (Toledo, 1349)



**UNDER**

*Crescent & Cross*

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PRINCETON UNIVERSITY PRESS

PRINCETON AND OXFORD



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