GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information: Copy and paste current course information from Class Search/Course Catalog.

<table>
<thead>
<tr>
<th>College/School</th>
<th>College of Liberal Arts and Sciences</th>
<th>Department/School</th>
<th>School of Historical, Philosophical and Religious Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prefixed Number</td>
<td>HST</td>
<td>Number: 302</td>
<td>Title: Studies in History (Jews, Christians &amp; Muslims in Medieval World)</td>
</tr>
</tbody>
</table>

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: Historical Awareness - H

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.

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  
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

HISTORICAL AWARENESS [H]

Rationale and Objectives

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. The Historical Awareness designation requires consistent analysis of the broader historical context of past events and persons, of cause and effect, and of change over time. Providing intermittent, anecdotal historical context of people and events usually will not suffice to meet the Historical Awareness criteria. A Historical Awareness course will instead embed systematic historical analysis in the core of the syllabus, including readings and assignments. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised October 2015
Proposer: Please complete the following section and attach appropriate documentation.

### ASU--[H] CRITERIA

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>1. History is a major focus of the course.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. The course examines and explains human development as a sequence of events influenced by a variety of factors.</td>
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<td>3. There is a disciplined systematic examination of human institutions as they change over time.</td>
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<tr>
<td>✔️</td>
<td></td>
<td>4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</td>
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</tbody>
</table>

**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses that are merely organized chronologically.
- Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.
- Courses whose subject areas merely occurred in the past.
Historical Awareness [H]
Page 3

<table>
<thead>
<tr>
<th>Course Prefix</th>
<th>Number</th>
<th>Title</th>
<th>General Studies Designation</th>
</tr>
</thead>
<tbody>
<tr>
<td>HST/JST</td>
<td>302</td>
<td>Jews, Christians, and Muslims in the Medieval World</td>
<td>H</td>
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</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Criteria (from checklist)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. History is a major focus of the course</td>
<td>The course deals with an thousand-year period known as the Middle Ages, from the fourth century (over 1,600 years ago) through the 15th century (nearly 700 years ago).</td>
<td>See the syllabus, sections I–IV. The course, generally, proceeds chronologically from the Early Middle Ages through to the High Middle Ages.</td>
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<tr>
<td>2. The course examines human development as a sequence of events</td>
<td>This course is heavily focused on the evolution of both religions and peoples who identify with religion over time and explores many of the ways religious ideologies change and evolve in a sequential manner.</td>
<td>week 1 deals with the evolution, over time, of Judaism from a sacrificial to the rabbinic religion. week 2 deals with the evolution of christians from a persecuted Jewish sect to an imperial power. Section IV deals with social changes brought on by historical change such as expulsion and violence.</td>
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<tr>
<td>3. There is a systematic examination of human institutions as they change over time.</td>
<td>This course is highly focused on changing institutional structures over time: changing rabbinic authorities from Geonim to Kabbalists, shi'a vs Sunni institutions, and the evolution of rival monasticism and scholasticism among christians.</td>
<td>see for instance week 12 dealing with how religious institutions both accepted and rejected Aristotelian methods of inquiry and how that changed the structure of Madras, yeshiva, and university over time, especially culminating in the Maimonidean controversies.</td>
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<tr>
<td>4. this course examines the relationship among events, ideas, and artifacts in social and political context</td>
<td>This course is very much focused on how historical political events inform human belief, ideology, and ritual practice</td>
<td>see for instance week 10. Crusader violence informed a new form of Jewish martyrrological belief and practice. See week 14, the Albigensian crusade and formation of Domican order affected Jewish and Christian dogmas such as the reversal of the Augustinian Doctrine and a trend to pursue Kabbalistic beliefs.</td>
</tr>
</tbody>
</table>
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

**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 Middles 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

**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

**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 Yedudah 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 megilah 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 Cameræ, 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 Arogonese 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.
# 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, 12th century)  
- “Rules for Collecting the Jizya,” Abu Yusuf, *kitab al-kharaj* (Baghdad, 8th century)

**Reading 7: The Inauguration of the Exilarch**  
- Natan ha-Bavli, *Akhbar Baghdad* (*The Great Baghdad, 10th century*)

**Reading 8: The Correspondences of the Geonim**  
- 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*  
- Anonymous, *Akhbar Majmua* (10th 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 (11th 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 Tabbon, 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
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- Tombstone of Solomon ben R. Samuel (Toledo, 1349)
Under Crescent and Cross

THE JEWS IN THE MIDDLE AGES

With a new introduction and
afterword by the author

Mark R. Cohen

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INTRODUCTION TO THE 2008 EDITION

UNDER CRESCEnt AND CROSS was published in 1994. It was a response to a polarization that had occurred, especially since the 1970s, in historical writing about Jewish-Muslim relations in the Middle Ages. At one pole stood those who adhered to the view, first espoused by European Jewish historians in the nineteenth century, that relations between Jews and Arabs were more harmonious than the so-called lachrymose relations between Jews and Christians in Europe. This was exaggerated by some into the idea of an interfaith utopia, a veritable “Golden Age,” with Muslim Andalusia as the model. According to this view, Jews lived securely, protected by a tolerant Islam, and achieved remarkable heights in medicine and in the political arena, holding prominent positions in Muslim courts and becoming assimilated culturally to Arab-Muslim intellectual society.

The literary achievement of the Jews of Andalusia and other parts of the Islamic world—the starting point for the “Golden Age” idea—cannot be denied, nor is it denied by Jewish scholars. Even the political application, however exaggerated, has a certain objective correlate, for some Jews did, indeed, achieve remarkable heights in official Islamic society. There is even a connection between the cultural and the political achievements. It is reasonable to assume that a second-class minority thoroughly adopts the culture of the majority group only if it enjoys a certain measure of comfort in society as a whole, let alone has access to intellectual circles in the majority society and to its corridors of power. But the interfaith utopia was a myth insofar as it ignored the Jews’ inferior legal status and the fierce persecution of non-Muslims (Jews and Christians) in North Africa and Andalusia in the twelfth century by the infamous “fundamentalist” Almohads, and other occasional outbursts of hostility and violence in Spain and elsewhere in the Islamic world.

These painful moments in Jewish-Arab history were also disregarded by Arab and Arabist writers in more recent times. They adopted the originally Jewish myth of the interfaith utopia and argued that relations between Jews and Muslims had been harmonious until the coming of Zionism. Absent Zionism, they asserted, the Arab-Israeli conflict would disappear. Some even suggested that Israelis give up their state and return to living under the benevolent protection of a tolerant Islam.

The Jewish response to these claims—the opposite pole—represented a drastic, 180-degree turn away from the Jewish image of the interfaith utopia. Jewish writers, some of them historians, most of them non-specialist popular writers, journalists, or blog masters, put forth the claim that Islam