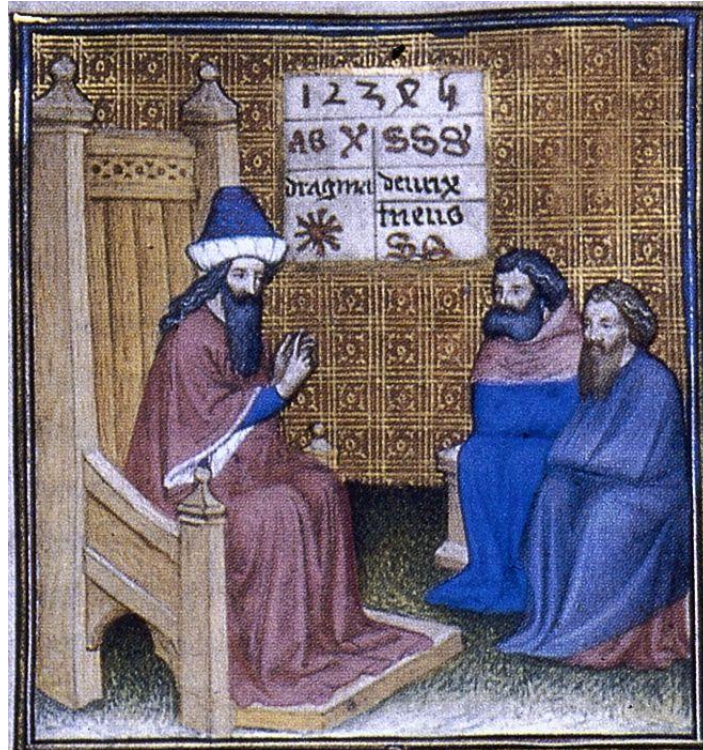


Classics, Christianity, and Islam

CLS-STDY 132

SPRING 2017



MS Leiden Scal. 1, f. 1r, Adelard of Bath teaches his students

Instructor: Dr. Julian Yolles

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Tu/Th 10-11am in Barker 024; additional section TBD

Course description

Intended as an introduction to the intersection between Classics, Christianity, and Islam. Through wide-ranging readings of primary sources and cutting-edge research, students will discover the ways in which classical philology contributes to the study of Christian and Islamic texts, and how an examination of these religious discourses aids our understanding of the continuing legacy of Greek and Roman antiquity. Primary readings will take students from fourth-century Constantinople to ninth-century Baghdad and thirteenth-century Paris, Oxford, and Cambridge. Principal authors will be al-Farabi, Ibn Sina (Avicenna), Adelard of Bath, Ibn Rushd (Averroes), Thomas Aquinas, and Dante.

Prerequisites

None.

Required Texts

David C. Lindberg, *The beginnings of Western science: The European scientific tradition in philosophical, religious, and institutional context, prehistory to A.D. 1450*, 2nd ed. (Chicago, 2007).

Charles Tieszen (ed.), *A textual history of Christian-Muslim relations. Seventh-fifteenth centuries* (Minneapolis, 2015).

Grading

Section attendance and participation:	30%
Paper prospectus with annotated bibliography:	5%
Midterm exam:	15%
Object description:	5%
Final exam:	25%
Final paper (8–10 pages):	20%

Graduate Student Grading

Graduate students have the option to write a 20-page paper, in which case the paper will be worth 30% of the grade, and the final exam 15%.

Participation and Preparation

Attendance, active participation, and due preparation are crucial components of the course. All assigned readings are to be completed **prior** to the meeting of the class under which they are listed.

After more than one unexcused absence, a student's final grade will be reduced by one third of a letter grade (e.g., an A will become an A-) for each such absence. If you cannot attend a class meeting (for illness, a family emergency, an interview, or a varsity athletic match), please contact me beforehand. Make-up exams will only be scheduled for **excused** absences.

Accessibility Education

Students needing academic adjustments or accommodations because of a documented disability must present their Faculty Letter from the Accessible Education Office (AEO) and speak with me by the end of the second week of the term.

Academic Dishonesty

Discussion of scholarship and sharing of sources are essential for successful academic work. You are encouraged to consult with the instructors about the written assignments for this course and to exchange ideas with your classmates. You should, however, ensure that any written work that you submit for evaluation is the result of your own research and writing, and that it reflects **your own approach** to the topic. You must also provide full citation for any books, articles, websites, etc. that you have used in the preparation of your work. Other people's ideas and opinions must always be attributed to them. All quotation from published sources must be enclosed in quotation marks and the source must be acknowledged with a full citation. If you paraphrase a source, you must still acknowledge it by supplying a citation. **Plagiarism, whether of published**

sources or another student's work, will not be tolerated. If this occurs, a grade of zero will be assigned and the case will be brought to the attention of university officials.

Schedule of Readings

L = Lindberg, *The beginnings of Western science: The European scientific tradition in philosophical, religious, and institutional context, prehistory to A.D. 1450*, 2nd ed. (Chicago, 2007)

T = Tieszen (ed.), *A textual history of Christian-Muslim relations. Seventh-fifteenth centuries* (Minneapolis, 2015)

All other readings may be found on the course website.

Week 1: Introduction

Tu 01/24

Classical transmission or religious appropriation of the Classics?

Th 01/26

Politicizing classical culture: from Greece to Rome, to Baghdad

Secondary: L 34-66; Pormann, "Classics and Islam, from Homer to al-Qa'ida"; al-Jahiz (Rodriguez 4)

Week 2: Early Christianity

Tu 01/31

Christianity in a Graeco-Roman world: Philo, Josephus, New Testament (Gospel of John; Colossians 2:8); Gnosticism

Secondary: L 111-131; Temkin, "Early Christianity and Hippocratic medicine"

Th 02/02

Roman culture, Christian persecution: Perpetua, Tertullian, Lactantius, Arnobius, Minucius Felix

Secondary: L 132-150; Colish, *Medieval foundations of the Western intellectual tradition 400-1400*, 3-15

Section

Minucius Felix, *Octavius* (selections)

Tertullian, *Apologeticus* (selections)

Week 3: Late Antiquity

Tu 02/07

Defining orthodoxy: from the Council of Nicaea to the Council of Chalcedon

Secondary: Brown, *The rise of Western Christendom*, 72-92; Lyman, "Heresiology: The invention of 'heresy' and 'schism'"

Th 02/09

The development of a Christian *paideia*: Augustine, Jerome, Basil, Ephrem the Syrian, Cassiodorus, Philoponos

Secondary: Brown, "Paideia and power," 35-70

Section

Basil of Caesarea, *Address to Young Men on Reading Greek Literature* (selections)
Boethius, *Theological Tractates* (selections)

Week 4: The Advent of Islam

Tu 02/14

The Qur'an in a Graeco-Roman-Arab world: *jahiliyya*, Byzantium, references to classical culture in the Qur'an

Secondary: L 163-169; "Islam," in *The Classical Tradition*, 491-494; Hoyland, "Early Islam as a late antique religion"

Tu 02/16

Early Christian responses to Islam: John of Damascus, Apocalypse of Bahira, Pseudo-Methodius, Theophanes

Secondary: Griffith, *The church in the shadow of the mosque*, 6-44

Section

Pseudo-Methodius (T 11-15)

John of Damascus (T 15-19)

Qur'an, *al-Kahf* ("The Cave"), *Maryam* ("Mary"), *al-Rum* ("The Greeks")

Apocalypse of Bahira (selections)

Week 5: Christians and Muslims in Baghdad

Tu 02/21

The 'Abbasid Dynasty (751-1258) and the Graeco-Arabic Translation Movement(s)

Secondary: L 169-192; Kennedy, *When Baghdad ruled the Muslim world*, 243-260; Gutas, *Greek thought, Arabic culture*, 107-120

Th 02/23

Christian intellectuals in eighth- and ninth-century Baghdad: Timothy I, Hunayn ibn Ishaq, Theodore Abu Qurra, Qusta ibn Luqa

Secondary: Griffith, *The church in the shadow of the mosque*, 106-128

Section

Timothy I (T 50-57)

Abu Ra'ita (T 57-77)

Apology of al-Kindi (T 77-84)

Week 6: Philosophy and Theology in East and West

Tu 02/28

Philosophy and Islamic theology: *mu'tazila* and *kalam*, al-Kindi, al-Farabi

Secondary: Adamson, *Philosophy in the Islamic World: A Very Short Introduction*, 1-25; Adamson, "Al-Kindī and the reception of Greek philosophy"; "al-Farabi" in *The Classical Tradition*, 20-21

Tu 03/02

Greek Learning in the Early Latin Middle Ages: Charlemagne, Eriugena, Anastasius, Sylvester II

Secondary: Berschin, *Greek letters and the Latin Middle Ages*, 113-133, 162-187

Section

al-Farabi, *The book of letters* (selections)

Gerbert of Aurillac/Silvester II, Letters 2, 7, 14-16, 25, 36, 47, 50, 142, 157, 161, 230-2

Week 7: Christians and Muslims in al-Andalus

Tu 03/07

MIDTERM EXAM—IN CLASS

Th 03/09

Andalusian religious and cultural life: Said al-Andalusi, Ibn Hazm, Ibn Bajja (Avempace), Ibn Tufayl, *Contrarietas*, Petrus Alfonsi

Secondary: Puig Montada, "Philosophy in Andalusia"; Tolan, *Petrus Alfonsi and his medieval readers*, 3-11, 42-72

Section

Ibn Hazm (T 143-7)

Contrarietas alfolica (selections)

Petrus Alfonsi (*Epistola ad Peripateticos*)

03/14 and 03/16: SPRING BREAK

Week 8: Normans, Saracens, and the Crusades

Tu 03/21

The early crusading movements; Norman expansion in the eleventh and twelfth centuries

Secondary: Villads Jensen, "Introduction"; Burnett, "Antioch as a link between Arabic and Latin culture"; Kedar, "Intellectual activities in a holy city"

Th 03/23

Cultural activities in Norman Sicily

Secondary: Mallette, *The Kingdom of Sicily, 1100-1250*, 1-46

Section

Stephen of Antioch (Burnett)

Pseudo-Adelphus (Weiss)

Selections from *The Kingdom of Sicily, 1100-1250*, ed. Mallette

Week 9: Arabic Aristotelianism

Tu 03/28

Ibn Sina (Avicenna) and al-Ghazali

Secondary: Wisnovsky, "Avicenna and the Avicennian Tradition"; "Avicenna" in *The Classical Tradition*, 112-114; Marmura, "Al-Ghazālī"

Th 03/30

Ibn Rushd (Averroes)

Secondary: Fakhry, *Averroes – Ibn Rushd*, 1-42; "Averroes" in *The Classical Tradition*, 111-112

Section

al-Ghazali, *The rescuer from error* (selections)

Ibn Rushd, *The incoherence of the incoherence* (selections)

Week 10: Between England and Africa: the First Latin Translation Movement

Tu 04/04

Object Lesson at the Harvard Art Museum

Th 04/06

African, English, and Italian intellectualism: al-Majusi, Constantine the African, Adelard of Bath, Robert of Ketton, and Gerard of Cremona (Rodriguez 77)

Secondary: L 203-224, 321-356; Burnett, *Adelard of Bath: Conversations with his nephew*, xi-xxxiii

Section

Adelard of Bath (Rodriguez 74; *Natural Questions*, selections 91-105)

Robert of Ketton, *Preface to the Qur'an*

Peter the Venerable, Letter to Bernard of Clairvaux (Resnick)

Week 11: Scholasticism and the Second Latin Translation Movement

Tu 04/11

Translation activities in the thirteenth century: William van Moerbeke, Michael Scot, Mark of Toledo

Secondary: Burnett, "Arabic into Latin: The reception of Arabic philosophy into Western Europe"; Martínez Gázquez, "Translations of the Qur'an and Other Islamic Texts before Dante"

Th 04/13

Scholasticism: Grosseteste, Aquinas

Secondary: L 225-254; McEvoy, *Robert Grosseteste*, 19-30, 76-95, 113-121

Section

Thomas Aquinas, *De rationibus fidei contra Saracenos, Graecos et Armenos* (selections)

Mark of Toledo, *Preface to the Qur'an*

Week 12: Mendicant Travels and Vernacular Literature

Tu 04/18

Franciscans and Dominicans Abroad

Secondary: Burman, "How an Italian Friar Read His Arabic Qur'an"; Tvrtkovic, *A Christian pilgrim in medieval Iraq*, 1-16

Tu 04/20

Arabic Intellectualism in Western Literature: Dante, Chaucer, and Mandeville

Secondary: Stone, "Dante and the Falasifa: Religion as Imagination"

Section

Raimond Llull, *The Book of the Gentile*, Prol. and Bk. 4 (140-160)

William of Rubruck, *Itinerary* (selections)

Dante, *The Divine Comedy* (selections)

Week 13: Early Modernity, the Classical Legacy, and Islam

Tu 04/25

Popes, Cardinals, and Sultans: Nicholas of Cusa, Pius II, Mehmet the Conqueror

Secondary: L 357-367; Nicholas of Cusa, *De pace fidei* (selections); Pius II's letter to Mehmet II (selections); Biondo Flavio, *Rome triumphant* (selections)

Final Paper Due: 05/07 by Midnight

Final Exam: Mon. (5/8), 2pm-5pm in Northwest B-109