



CIEE Seville, Spain

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| Course title: | Islamic Culture and Art in Muslim Spain |
| Course code: | SOCI 3001 CSCS |
| Programs offering course: | Advanced Liberal Arts, Business and Society, Communications, New Media and Journalism Spanish, Liberal Arts |
| Language of instruction: | Spanish |
| U.S. semester credits: | 3.00 |
| Contact hours: | 45.00 |
| Term: | Fall 2023 |

Course Description

This course proposes a "journey" through the Arab-Islamic world with special attention to its cultural and artistic details, beginning in the Middle East in the Middle Ages and arriving in Muslim Spain (al-Andalus). This acquisition of course content works parallel and collaboratively with the process of Spanish language learning both in its grammatical structures and in the consolidation and expansion of both generalized and specialized vocabulary.

Learning Objectives

By completing this course, students will:

- Outline the basic concepts regarding general Islamic and Arab culture in order to continue the study of the characteristics of al-Andalus.
- Analyze the fundamental characteristics of Islamic art and, in particular, the art of al-Andalus through the essential sources of information on the topics mentioned, so that students can expand their knowledge.
- Discern how to use a wide range of bibliographical and digital sources in order fluidly partake in discussions.
- Differentiate and value examples of Andalusian art which can be found in the city of Seville, apart from the emblematic examples of Cordoba, Carmona and Granada.

Course Prerequisites

The student must have - although not an exclusive requirement - and intermediate level of Spanish language in order to follow the content studied throughout the course. The ability to synthesize information and think critically. The ability to work alone and in a group. The ability to apply skills in oral and written expression in the gradual and continuous process of linguistic learning and content described above. 4 semesters of college-level Spanish (or equivalent). Students need to have a GPA of at least 2.5.

Methods of Instruction

- The theoretical classes, based on the themes described in this syllabus, will be taught in theoretical-practical presentations by the teacher with the support of books, texts and articles. Students should read and comment on these sources of information as each subject is taught, so that the participation of the students in class constitutes a natural and habitual dynamic. All lessons will be accompanied by photographic and audiovisual materials (documentaries and films). The classes will be complemented with activities that will be carried out outside the classroom including visits to the most significant artistic-architectural examples of Islamic art in Seville.
- Selected works will be presented from those offered in the bibliography to elicit debate and students' critical thinking.
- The course has a booklet for each subject that will serve as a guide to the student, as it integrates bibliography, texts and articles - among them the required readings - as well as numerous illustrations that will support the different topics.

Activities Outside the Classroom

(Susceptible to be extended and / or partially modified)

- Tour through the walls of Seville
- Visit to the Gardens of Buhaïra
- Visit to the aqueduct of Seville

- Visit the Barrio de Santa Cruz
- Visit Torre del Oro and Giralda
- Tour of the Mudéjar Churches
- Visit to the Mudéjar Center

Linguistic Resource Center

In this subject, revision in the Writing Center of all the essays written by the students throughout the course is considered mandatory.

Assessment and Final Grade

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| 1. | Midterm Exam | 25% |
| 2. | Final Exam | 25% |
| 3. | Classwork | 8% |
| 4. | Writing and Presentations | 22% |
| 5. | Class Participation | 20% |
| | TOTAL | 100% |

Course Requirements

Midterm Exam

Final Exam

There will be two exams (25% + 25%): one midterm and one final exam. In both, the students will have to answer theoretical questions corresponding to the subjects studied for each examination. Students will have to demonstrate their acquired knowledge of the course material taught.

Students will also have to identify and describe images discussed in class: entire buildings, sections and details of buildings, construction materials, cultural materials and objects, stages and styles of construction and artistry.

In the same way, the student will have to identify and describe some of the blueprints analyzed in class: building to which it belongs, building codes, sections, construction stage, etc.

The subject included in the partial exam will not be part of the final exam, although its content will be incorporated as an essential material for the correct understanding of the subjects studied in the second part of the course.

Grading criteria:

- accuracy and adequacy in the response, this is the demonstration of the knowledge necessary for the correct explanation of the question asked.
- written expression - grammar and fluency in writing.
- relation of the subject of question with what has been studied in class.

Classwork

Each student will complete:

- A map of the world in the Middle Ages which includes the empires and countries significant in the time, main cities, rivers and seas. The complexity of the map created, the selection of designated spaces, the accuracy and neatness will be evaluated. Also, the punctuality in handing in the assignment will be taken into consideration.
- Bibliographic presentation: Each student will be given a specialized book on topics related to different aspects of the Andalusian culture (art, history, economics, sociology, gastronomy, geography ...). After a few days of research, they will have to make a small presentation of that book in class.

Writing and Presentations

Throughout the course, the student will have to make three syntheses among the compulsory readings of the program. The extension of these should be three pages using the number 12 font size and double spaced. The teacher will indicate in advance the readings to be synthesized and give instructions on how to do it.

In these writings, the following will be valued:

- the ability to synthesize
- the expression in Spanish

- grammatical accuracy
- critical thinking
- the presentation
- punctuality in delivery

To obtain an optimal result it is advisable to go to the Language Resource Center during the course.

Class Participation

That is, the extent to which he / she demonstrates being up to date with the contents studied, as well as active involvement and follow-up of the subject.

Grading criteria:

- the attitude, interest and contributions of the student in the classes.
- participation in activities carried out outside the classroom as they are considered complementary to what is taught in class.
- participation, readings and voluntary presentations.

Attendance

To encourage engaged learning, regular class attendance is required throughout the program. This includes any required co-curricular class excursion or event, as well as internship, service-learning, or other required field placement.

An excused absence in a CIEE course will only be considered if approved by a CIEE Center Director/Academic Director (not the Instructor), and:

- it is a self-certified absence for illness (only once per course, requires formal request before or within 24 hours, cannot miss assessment worth more than 5% of final course grade)
- a doctor's note from a local medical professional is provided
- evidence of a family emergency is provided
- it is a pre-approved observance of religious holiday

Unexcused absences include personal travel and/or travel delays, as well as missing more than 25% of a single class period (including tardiness and early departure). Assessments missed due to unexcused absences will be marked as zero. Students with over 10% unexcused absences will be contacted by CIEE staff. Students with over 20% unexcused absences will be contacted by CIEE staff, receive a formal warning letter (shared with their home institution) and lose 10% of the final course point total (e.g., a final A grade of 93% will be lowered to a B grade of 83%).

For more detail, please consult your CIEE Academic Manual.

Academic Integrity

Academic integrity is essential to a positive and inclusive teaching and learning environment. All students are expected to complete coursework responsibilities with fairness, respect, and honesty. Failure to do so by seeking unfair advantage over others or misrepresenting someone else's work as your own can result in grade penalties or disciplinary action. See the CIEE Student Academic Manual for further information on academic integrity.

N.B. Course schedule and co-curriculars are subject to change. The final duration and distribution of content and assignments will be determined and presented to students at the onset of the course.

Weekly Schedule

Week 1

Class: Introduction. Course explanation: content; methodology, evaluation.

Cultural bases of Islam

Projection of images: geography of the first Islam; spaces, buildings, luxury art and material culture.

FOCUS: THE QURAN

Reading: selection of verses from the Quran, hadiths and texts alluding to the theme.

- Commentaries on the books: M. Gaudefroy-Demombynes, *Mahoma*, Madrid, Akal, latest edition; C. Horrie and P. Chippindale, *What is Islam?* Madrid, Alliance, latest edition.

Week 2

Class: Continuation of the previous topic.

3- *Historical-geographical notions: the medieval Arab world.*

3.1- Umayyads and Abbasids in the East.

3.2- Geographic expansion of the Arab world during the Middle Ages. Maps and itineraries. Arrival to al-Andalus.

FOCUS: THE MEDITERRANEAN

- **Creating a map: The medieval Arab world.**
- Screening of a historical-cultural documentary on topics 2 and 3.

Week 3

Class: The city (Medina), center of political, socio-cultural and artistic development.

4.1- Within the walls: urban design; mosque; alcazaba; alcazar; souk; alhondigas; alcaicería; baths; madrasa; households.

4.2- Outside the walls: macabre, slums, musalla, musara, almunias.

FOCUS: . ISLAMIC FORTRESS OF SEVILLE

- **Tour of inside and outside the walls of Seville (Jardines del Valle, Puerta de Córdoba, Muralla de la Macarena)**
- Projection of images: Study and comments.

Week 4

Class: Continuation of the previous topic.

- The mosque as a social and religious center of the Islamic city. La mezquita de Córdoba.
- Presentation of the work: C. Mazzoli-Guintard, *Cities of al-Andalus: Spain and Portugal in the Muslim period (VIII-XV centuries)*, Granada, Almed, 2000.

Reading: J.C. Rodríguez Estévez, "The mosque. An architectural model for the Muslim community"

- **Synthesis of readings** (1). Length: 3 pages (12pt font, in notes 11, line spacing 1,5).

Week 5

Class: Houses and Gardens

5-.1.- *The house: housing and furniture; the family; eating.*

5.2 -. *The garden: typology and distribution. Oriental models and Andalusian gardens.*

FOCUS: THE GARDEN IN CRUISE OF SEVILLE.

Theoretical explanation. Projection of images: study and comments.

Readings: R. Arié, "Aspects of everyday life: family, housing and furniture, food", in *Muslim Spain (VIII-XV centuries)*, t. III of the *History of Spain* by M. Tuñón de Lara, Barcelona, Labor, 1983; JC. Rodríguez Estévez, "The mirror and the snake. An Approach to the Islamic Garden ", F. Roldán Castro (ed.),

Visit the Buhaira gardens and Aqueduct of Seville

Week 6

Class: Continuation of the previous topic.

- Review of the first part of the course

- **Midterm Exam**

Week 7

Class: Abstraction and figuration in Arab-Islamic art. Decorative languages.

FOCUS: IMAGE OF THE FLUTIST (Convent of Las Claras in Murcia)

- Theoretical explanation; Image projection: study and analysis.

Readings: J. Albarracín Navarro, "La pintura figurativa árabe islámica", *Historia y Cultura del Islam español*, Granada, CSIC, 1988, 115-127; A. Carmona González, "Las religiones monoteístas y la polémica de las imágenes en el culto", *El Legado de la escultura*. Murcia, 1243-1811, Murcia, Ayuntamiento, 18-20;

- Presentation of the work: JM Puerta Vílchez (ed.), *Libertad e innovación. Caligrafía árabe contemporánea*, Madrid, Turner-Casa Árabe, 2010.
- **Synthesis of the readings (2)**. 3-4 pages in length. (12pt font, in notes 11, 1.5 spacing)
- **Visit to Barrio de Santa Cruz**

Week 8

Class: Emirate and caliphate: historical issues.

7.1- *Caliphate art: Qurtuba (Córdoba). The mosque, the baths, the palatine city of Medina Azahara. The decor and the art of luxury.*

FOCUS: CAPITEL DE TRÉPANO O AVISPERO DE MEDINA AZAHARA.

- Explanation and study: Historico-political stages. Explanation and study of the basic aesthetics of the most important examples. Image analysis.

Week 9

Class: The kingdoms of taifas, the Almoravids and Almohades: historical issues.

8.1- *Art of the taifas and Almoravid art.*

8.2- *The Almohad Art: Ishbiliya (Seville) capital of the Almohad empire in al-Andalus. Walls, mosque and minaret (Giralda), Torre del Oro, baths. The decoration. Historical roots.*

FOCUS: : LA GIRALDA Y LA TORRE DEL ORO

Explanation and study: Historico-political stages studied. Explanation and study of the basic aesthetics of the most important examples. Image analysis. Special attention to the Almohad stage for the city of Seville's leading role that in this era.

Week 10

Class: Tour of the Sevilla Almohade

Torre del Oro; Abu Hafs Palace; Tower of the Silver; Coracha; Cathedral - before mosque, Giralda; walls of the Alcazar:

- Reading: G. Borrás, *El Islam: de Córdoba al mudéjar*, Madrid, Sílex 2014; M. Valor (coord.), *El último siglo de la Sevilla Islámica, 1147-1248*, Sevilla, Universidad, 1995.
- Gastronomy in Al-Andalus. Andalusian breakfast (in class)
- **Synthesis of the readings (3)**. 3-4 pages in length. (12pt font, in notes 11, 1.5 spacing)

Week 11

Class: The Nasrid Kingdom of Granada: Historical Issues.

9.1- Nasrid art: civil and religious architecture in Granada. Walls, main mosque, madrasa, maristan, alcaicería and baths. The Alhambra. Decorative poetry.

9.2 The key characteristics of Mudejarism, al-Andalus heritage

Tour of the Gothic-Mudejar churches of Seville.

Visit to the Mudéjar Center.

FOCUS: EL MOCÁRABE NAZARÍ.

- Study of historical-political events that characterize this era; study of the key aesthetic characteristics; significant artistic and architectural examples.
- Projection, image study and analysis.
- Book Introduction-: JM Puerta Vílchez, *Leer la Alhambra. Guía visual del monumento a través de sus inscripciones*, Granada, Edilux, 2010.

Week 12

Class: Projection of a historical-artistic documentary about the studied era.

Comments and discussion.

- Music in al-Andalus. Listening exercise.
- **Review of topics and questions**
- **Final exam**

Course Materials

Readings

Reference Work

VV.AA. Encyclopedia of Islam, Leiden-Brill, última edición.

DE QUINTA GARROBO, Ángel. Lecciones de Cultura y Civilización Española. Ed Diada. Sevilla 2012.

MAÍLLO SALGADO, Felipe, Vocabulario de historia árabe e islámica, Madrid, Akal, última edición.

NEWBY, G.D., Breve enciclopedia del Islam, Madrid, Alianza, 2004.

Islam

ANDRAE, Tor, Mahoma, Madrid, Alianza, última edición.

GAUDEFROY-DEMOMBYNES, Maurice, Mahoma, Madrid, Akal, 1990.

HORRIE, Chris, y CHIPPINDALE, Peter, ¿Qué es el Islam?, Madrid, Alianza, 1994.

MOLINA LÓPEZ, Emilio, «Leyes y dictámenes: el estatus femenino en el derecho islámico”, F. Roldán (ed.), La mujer musulmana en la historia, Huelva, Universidad, 2007, 119-140.

ROLDÁN CASTRO, Fátima (ed.), Voces del Islam, Huelva, Universidad, 2010.

ROLDÁN CASTRO, Fátima (ed.), El mundo árabe como inspiración, Sevilla, Universidad, 2012.

ROLDÁN CASTRO, Fátima (ed.), El cielo en el Islam, Sevilla, Universidad, 2014.

ROLDÁN CASTRO, Fátima (ed.), Culturas de al-Andalus, Sevilla Universidad, 2015.

ROLDÁN CASTRO, Fátima (ed.), La imagen y la palabra en el Islam, Sevilla, Universidad, 2016.

RODRÍGUEZ ESTÉVEZ, Juan Clemente, “La mezquita. Un modelo arquitectónico para la comunidad musulmana”, F. Roldán (ed.), Espiritualidad y convivencia en al-Andalus, Huelva, Universidad, 2006, 127-150.

STIERLIN, Henri, El Islam. Desde Bagdad hasta Córdoba. Las edificaciones de los siglos VII al XIII, Madrid, Taschen, 2009.

Islamic Art

BLAIR S., BLOOM, J., Rivers of Paradise. Water in Islamic Art and Culture, 2010.

BURCKHARD, Titus, El arte del Islam. Lenguaje y significado, Barcelona, Sophia Perennis, 1999.

ETTINGHAUSEN, Richard y GRABAR, Oleg, Arte y arquitectura del Islam. 650-1250, Madrid, Cátedra, 1996.

GRABAR, Oleg, La formación del arte islámico, Madrid, Cátedra, 2000.

HAGEDORN, Annette, *Arte Islámico*, Madrid, Taschen 2009.

PUERTA VÍLCHEZ, J.M., *La aventura del cálamo*, Granada, Edilux, 2007.

PUERTA VÍLCHEZ, José Miguel (ed.), *Libertad e innovación. Caligrafía árabe contemporánea*, Madrid, Turner-Casa Árabe, 2010.

PUERTA VÍLCHEZ J.M., *La poética del agua en el Islam*, Pontevedra, Trea, 2011.

Al-Andalus. Art and Culture.

AKMIR, A., "La percepción del otro y las vías de la tolerancia en al-Andalus", F. Roldán (ed.), *Espiritualidad y convivencia en al-Andalus*, Huelva, Universidad, 2006, 13-24.

ARIE, R., *España musulmana (siglos VIII-XV)*, Barcelona, Labor, última edición.

BORRÁS GUALIS, G., *Arte andalusí*, Madrid, Sílex, 2014.

CHEJNE, Anwar G., *Historia de España musulmana*, Madrid, Cátedra, última edición.

FERNÁNDEZ LACOMBA, Juan, "Arte y seducción de al-Andalus", *Paisaje y Naturaleza en al-Andalus*, Granada, El Legado Andalusí, 2004,

LÓPEZ GUZMÁN, Rafael, *Arquitectura mudéjar*, Madrid, Cátedra, 2000.

MAZZOLI-GUINTARD, Christine, *Ciudades de al-Andalus: España y Portugal en la época musulmana (siglos VIII-XV)*, Granada, Ed. Almed, 2001.

MAZZOLI-GUINTARD, Christine, "Espacios de convivencia en las ciudades de al-Andalus", F. Roldán (ed.), *Espiritualidad y convivencia en al-Andalus*, Huelva, Universidad, 2006, 73-90.

RODRÍGUEZ ESTÉVEZ, Juan Clemente, *El alminar de Isbiliya. La Giralda en sus orígenes (1184-1198)*, Sevilla, Ayuntamiento, 1998.

RODRÍGUEZ ESTÉVEZ, Juan Clemente, "Alminares almohades", *Al-Andalus y el Norte de África: Relaciones e Influencias*, Sevilla, Fundación El Monte, 2004, 189-222.

RODRÍGUEZ ESTÉVEZ, Juan Clemente, "La herencia del Islam en la arquitectura española", *El Mundo Árabe como inspiración*, Sevilla, Secretariado Publicaciones, 2012.

TORRES BALBÁS, Leopoldo, *Ciudades hispano-musulmanas*, Madrid, IHAC, 1985.

PAVÓN, Basilio, *Ciudades hispanomusulmanas*, Madrid, Mafpre, 1992.

PUERTA VÍLCHEZ, José Miguel, *Leer la Alhambra*, Granada, Patronato de la Alhambra, 2010.

VALLVÉ, J., *Abderramán III: Califa de España y Occidente (912-961)*, Barcelona, Ariel, 2003.

VALOR M., (coord.), *El último siglo de la Sevilla Islámica:1147-1248*, Sevilla, Universidad, 1995.

VV.AA., *Al-Andalus. Las artes islámicas en España*, Madrid, Metropolitan Museum of Art/Ed. El Viso, 1992.

VV.AA., *La arquitectura del Islam Occidental*, Barcelona, El Legado Andalusí, 1995.

VIGUERA MOLÍNS, M^a Jesús (coord.), *El reino nazarí de Granada (1232-1492). Sociedad. Vida y cultura*, Tomo VIII/4 de la *Historia de España* dirigida por R. Menéndez Pidal, Madrid, Espasa, 2000.

VIGUERA MOLÍNS, M^aJesús, "La fascinación de al-Andalus en el siglo XIX", F. Roldán, (ed.), *La herencia de al-Andalus*, Sevilla, Fundación El Monte, 2007, 207-248.

WATT, M., *Historia de la España islámica*, Madrid, Alianza Ed., (última edición).