ARCL G0178/ ARCL0178A
Themes and Debates In Islamic Archaeology and Heritage

2018-19

15 credits (or 20 credits)
Turnitin Class ID: 3885701
Turnitin Password: IoA1819 (middle o is lower case)

Deadlines for coursework for this course:
Essay 1: Wednesday 7th November (returned by 19th November);
Essay 2: Thursday 20th December; returned by 11th January)

Co-ordinator: Corisande Fenwick
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Room 502
Office hours, Thu 11am-1pm or after class.

Please see the last page of this document for important information about submission and marking procedures, or links to the relevant webpages.
1. OVERVIEW

Course description
The history and heritage of the Islamic world has never been so relevant or misunderstood. This module provides a comparative overview of key debates in the archaeology of the Islamic world, with a particular focus on how and why they matter today. Major themes include the origins of the first Islamic states, the spread of Islam, iconoclasm, urbanism and monumentality, industrial and agricultural innovations and the politics of Islamic heritage. Throughout, we will take an explicitly comparative approach, emphasising the different regional trajectories of the Middle East, the Mediterranean, sub-Saharan Africa, central Asia and beyond.

Week-by-week summary

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BASIC TEXTS

Basic Texts
This is a list of historical works which provide excellent introductions to the different periods covered in the course. At the start of the course, students should at the very least read Kennedy 2016 to ensure that they have a basic understanding of the major historical developments in the Islamic world.

Kennedy, H. 2004 (2nd ed.) *The Prophet and the Age of the Caliphas*. Edinburgh. MAIN HISTORY 53 D KEN; ONLINE
Milwright, M. *An Introduction to Islamic Archaeology*. Edinburgh. (Overview of archaeology of the Islamic world). INST ARCH DBA 100 MIL; ONLINE
Walmsley, A. *Early Islamic Syria*. London. INST ARCH DBD 100 WAL + EBOOK
Some easy-to-read introductions to Islam and the Islamic world

Reference Works:
*Brill Encyclopaedia of Islam*. Leiden. MAIN REFERENCE CB 1c; ONLINE

Methods of assessment
This course is assessed by means of:
(a) One problem essay of 1000 words which contributes 25% to the final grade for the course.
(b) One research essay of 3000 words which contributes 75% to the final grade for the course.

For those taking G354A (20 units), the course is assessed by means of:
(a) One problem essay of 1000 words which contributes 20% to the final grade for the course.
(b) One research essay of 4000 words which contributes 80% to the final grade for the course.

Teaching methods
The course is taught through 1 two-hour introductory lecture and 9 two-hour seminars which have four or five weekly required readings, which students will be expected to have read, to be able fully to follow and actively to contribute to discussion. Each session will use applied case studies to address key theoretical issues in Islamic archaeology. The course is taught primarily through discussion rather than lecture, so reading for class is absolutely essential. Students will be asked to lead seminar discussions and make short presentations of case study material (non-examined) in certain weeks. Other learning materials will be made available via Moodle. Each seminar will conclude with the outline of preparatory reading and any other tasks proposed for the following week.

Workload
There are 20 hours of seminars for this course. Students undertake around 90 hours of reading for the course, plus 40 hours preparing for and producing the assessed work. This adds up to a total workload of 150 hours for the course.
2. AIMS, OBJECTIVES AND ASSESSMENT

Aims
The aims of this module are to:

• To provide an advanced, inter-disciplinary training in Islamic archaeology and heritage
• To introduce students to the most important current research questions and the main interpretative paradigms that have dominated the field.
• To develop critical faculties both in debate and in written evaluation of current research (problems, method and theory, quality of evidence).
• To engage students with the different forms of evidence (objects, monuments, texts) and to critically discuss their interpretative potential for the study region.
• To examine how Islamic history and heritage is/ has been presented today to the public across the world, in the media, in museums and on sites.
• To prepare students to undertake original research on topics in Islamic archaeology and heritage.

Objectives
On completion of this module the student will be able to:
- demonstrate a good knowledge of major themes and debates in Islamic archaeology and heritage today
- analyse and discuss critically key variables, models and theories for the transformations that took place in the early Islamic period.
- engage with different forms of evidence and methodologies, and understand how to use them critically in class discussions and writing assessments.

Learning Outcomes
On successful completion of the course, students should be able to demonstrate:
- Understanding and critical awareness of the different values of primary and secondary sources.
- Written and oral skills in analysis and presentation.
- Knowledge of methods and theories of archaeological and historical analysis, and be able to apply them to archaeological data.
- Ability to conduct original research.

Coursework
Assessment tasks:
This course is assessed by 4,000 words of coursework, divided into two essays, one of 1,000 words (contributing 25% to the overall course mark) and the other of 3,000 words (contributing 75% to the overall mark) – see below on word counts. If students are unclear about the nature of an assignment, they should contact the Course Co-ordinator, who will also be willing to discuss an outline of your approach to an assessment, provided this is planned suitably in advance of the submission date. Students are not permitted to re-write and re-submit essays in order to try to improve their marks.

The nature of the assignment and possible approaches to it will be discussed in class, in advance of the submission deadline.

The deadlines for submission of assessed work are:
a) Article review essay 950-1050 words: **Wednesday 7th November 2018**
b) Research essay 2,850-3,150 words (ARCLG345A 3,800-4,200 words): **Thursday 20th December 2018**

Assignment 1. Object review
950-1050 words, 25% of course-mark (ARCLG354A: 950-1050 words, 20% of course-mark).

Write a critical commentary of any object of your choice on display at a museum.
Your object can come from any museum collection of your choice providing it is from the “Islamic world”. Key collections are in the V&A Jameel Gallery and the BM Islamic galleries (Islamic objects are also found in other galleries – notably the Egyptian, Middle Eastern and coin rooms). The Petrie (UCL), the Brunei galleries at SOAS and the Horniman Museum also have good collections of Islamic material.

Make sure to:

- Describe and analyse your object carefully and succinctly (e.g. form, function, provenance, history of the object)
  - The nature and significance of the object;
  - The manner in which it/they are currently displayed;
  - How information is presented about the object and the Islamic world;
  - Any relevant social, cultural, political issues, past and present, relating to the chosen object.

- Consider the display of the object in relation to debates about the collection and display of the Islamic world, and how it is presented to the public.

- Make sure to include images of your chosen objects and if appropriate, suitable comparanda

- Remember to back up what you say as specifically as possible & use the Harvard system, citing page numbers (e.g. Johns 2003: 31).

- **Essays should have a minimum of 6 references** but strong essays will engage with a wider bibliography. [Readings from Session 1 and 2]. Useful bibliography on objects (ceramics, metalwork etc.) can be found in the art-historical overviews listed in Session 1 (recommended reading) and Session 8 (technology and production). Bibliography on collecting and museum display is given in Session 1 (historiography).

**Assessment 2: Research Essay**

2,850-3,150 words, 75% of course-mark (ARCLG345A: 3,800-4,200 words, 80% of course-mark)

Topics and specific titles for the research essays are defined by each student to suit their individual interests, in consultation with the Course Co-ordinator who will give guidance to ensure that the question is neither too narrow nor too broad and that it is being approached effectively. The choice and scope should be agreed with the Course Co-ordinator by week 5 (i.e. before Reading Week in Term I). A **preliminary bibliography is due in Week 8 (non-assessed), and you will give a brief 5-minute presentation (1 slide only) in Week 10.**

Examples of past essay titles include:

- Was there an Islamic state before the time of ‘Abd al-Malik? Evaluate the recent debates in relation to the archaeological evidence from Syria.
- Can archaeologists identify religious belief from house plan? An analysis of ‘Islamic’ houses and households on the Swahili Coast.
- How did Swahili society and identity evolve during the ‘classic’ Swahili period? A critical overview of the use of Tana pottery as a marker of Swahili identity.
- How far did cloth, clothes and costume reflect the interaction between Egypt and the Islamic World during the 7th-9th centuries?
- What role did French colonialism in North Africa play in the development of collecting and display of Islamic artifacts at the Louvre?
- How has European colonialism and post-colonial independence impacted the development of Islamic archaeology in Syria?
- How has the legacy of the Sufi figures Khoja Ahmed Yassawi and Baha’uddin Naqshband been used by the post-Soviet states of Kazakhstan and Uzbekistan to legitimise their authority and build national identity?
- What types of material evidence can we use to identify apotropaic magic in the Islamic world?
• Is it possible to see any continuity in mosaic production from the late antique to the early Islamic period?
• Evaluate critically recent cultural heritage responses to trauma and loss of destruction by ISIS in Iraq and Syria.

You only have 2,850-3,150 words, so you need to be concise and to target the relevant evidence.

- Summarise the salient features of your chosen debate, making sure to include the key bibliography.
- Describe the history of scholarship on the site/region in relation to your chosen debate and identify previous work and any gaps.
- Present and analyse your evidence giving examples.
- Discuss your findings in relation to the debate that you have selected and their implications for Islamic archaeology.
- Please include at least 4 illustrations (they can be drawings, photos, tables or diagrams). Use them to highlight points (give these Figure Numbers & refer to them in the text). At least one illustration should be a plan of your chosen site. Make sure to refer to the plan in the text & comment on the limitations of the data deriving from them.
- Use the Harvard system & page numbers (e.g. Kennedy 2005:14).

Word counts
The following should not be included in the word-count: title page, contents pages, lists of figure and tables, abstract, preface, acknowledgements, bibliography, lists of references, captions and contents of tables and figures, appendices.

Penalties will only be imposed if you exceed the upper figure in the range. There is no penalty for using fewer words than the lower figure in the range: the lower figure is simply for your guidance to indicate the sort of length that is expected.

In the 2016-17 session penalties for overlength work will be as follows:

- For work that exceeds the specified maximum length by less than 10% the mark will be reduced by five percentage marks, but the penalised mark will not be reduced below the pass mark, assuming the work merited a Pass.
- For work that exceeds the specified maximum length by 10% or more the mark will be reduced by ten percentage marks, but the penalised mark will not be reduced below the pass mark, assuming the work merited a Pass.

Coursework submission procedures
- All coursework must normally be submitted both as hard copy and electronically. (The only exceptions are bulky portfolios and lab books which are normally submitted as hard copy only.)
- You should staple the appropriate colour-coded IoA coversheet (available in the IoA library and outside room 411a) to the front of each piece of work and submit it to the red box at the Reception Desk (or room 411a in the case of Year 1 undergraduate work)
- All coursework should be uploaded to Turnitin by midnight on the day of the deadline. This will date-stamp your work. It is essential to upload all parts of your work as this is sometimes the version that will be marked.
- Instructions are given below.

Note that Turnitin uses the term ‘class’ for what we normally call a ‘course’.

1. Ensure that your essay or other item of coursework has been saved as a Word doc., docx. or PDF document, and that you have the Class ID for the course (available from the course handbook) and enrolment password (this is IoA1617 for all courses this session - note that this is capital letter I, lower case letter o, upper case A, followed by the current academic year)
2. Click on 
http://www.turnitinuk.com/en_gb/login
http://www.submit.ac.uk/static_jisc/ac_uk_index.html

3. Click on ‘Create account’
4. Select your category as ‘Student’
5. Create an account using your UCL email address. Note that you will be asked to specify a new password for your account - do not use your UCL password or the enrolment password, but invent one of your own (Turnitin will permanently associate this with your account, so you will not have to change it every 6 months, unlike your UCL password). In addition, you will be asked for a “Class ID” and a “Class enrolment password” (see point 1 above).
6. Once you have created an account you can just log in at http://www.turnitinuk.com/en_gb/login and enrol for your other classes without going through the new user process again. Simply click on ‘Enrol in a class’. Make sure you have all the relevant “class IDs” at hand.
7. Click on the course to which you wish to submit your work.
8. Click on the correct assignment (e.g. Essay 1).
9. Double-check that you are in the correct course and assignment and then click ‘Submit’
10. Attach document as a “Single file upload”
11. Enter your name (the examiner will not be able to see this)
12. Fill in the “Submission title” field with the right details: It is essential that the first word in the title is your examination candidate number (e.g. YGBR8 In what sense can culture be said to evolve?),
13. Click “Upload”. When the upload is finished, you will be able to see a text-only version of your submission.
14. Click on “Submit”.

If you have problems, please email the IoA Turnitin Advisers on ioa-turnitin@ucl.ac.uk, explaining the nature of the problem and the exact course and assignment involved.

One of the Turnitin Advisers will normally respond within 24 hours, Monday-Friday during term. Please be sure to email the Turnitin Advisers if technical problems prevent you from uploading work in time to meet a submission deadline - even if you do not obtain an immediate response from one of the Advisers they will be able to notify the relevant Course Coordinator that you had attempted to submit the work before the deadline.
3. SCHEDULE AND SYLLABUS

Teaching schedule
Lectures will be held 4-6pm on Wednesday, in room 412 in the Institute of Archaeology in Term I.

Syllabus

The following is an outline for the course as a whole, and identifies essential and supplementary readings relevant to each topic. The essential readings are necessary to keep up and engage with the topics covered in the seminars, and it is expected that students will have read these prior to the relevant session. These have been kept to approximately four readings for each session. Copies of individual articles and chapters identified as essential reading are available online or in the Teaching Collection in the Institute Library (where permitted by copyright). The supplementary readings are given for students with a particular interest in the topic and are places to begin when researching for essays.

The readings for this course are largely available in the Institute of Archaeology library, Main Library, Bartlett and the Science Library or in journals available online or pdfs on the course Moodle. A list of UCL libraries and opening hours is provided at http://www.ucl.ac.uk/library/. The School of Oriental and African Studies http://www.soas.ac.uk/library/ (5-minute walk away) has an extensive collection on Islamic studies is relevant for this course and UCL students are able to get reference access. It is strongly advised that students register for reference access to the SOAS library at the start of the course.

Other accessible libraries in the vicinity of UCL which have holdings relevant to this course include:
Senate House Library http://www.senatehouselibrary.ac.uk/
British Library http://www.bl.uk/ - please note that this resource is primarily for doctoral students, but may be of help for details of more advanced research in some coursework.

SESSION 1: Introduction

How do we define the Islamic world, and what does it mean to different scholars today? And what is Islamic archaeology? Is it the archaeology of the Islamic world in its broadest sense or a religion? This introductory session outlines the core questions and aims of the module.

Essential
Then:
And read relevant parts of at least one of the introductory overviews in the basic texts or below – select according to your interests.

Recommended
Asad, T. 2003. Genealogies of Religion: Discipline and reasons of power in Christianity and Islam ANTHROPOLOGY D 190 ASA
Geertz, C. 1968. Islam Observed. ANTHROPOLOGY QE 48 GEE
Hodgson, M.G.S. 1974. The Venture of Islam. Chicago. STORE 97-03965; ONLINE


Some easy-to-read introductions to Islam and the Islamic world


**SESSION 2: Studying Islam in the West: orientalism, colonialism and disciplinary baggage**

Little has been written about the historiography of Islamic archaeology, in part a testimony to its late development. Whilst several important Islamic excavations took place at the turn of the century, this promise was not followed up and the study of material culture was primarily the domain of art historians for much of the 20th century. The emphasis was on decoration, elite objects and architecture, much of which collected in some of the world’s most important museums continues to shape both academic and public opinion of ‘what is Islamic’. What constraints does this disciplinary heritage put on us?

Please prepare by going to the Islamic collections at the V&A (Jameel Gallery) and considering how their collections were collected, the choice of what to display and how they are presented to visitors. NB. the new Islamic gallery at the British Museum will open on October 18th.

**Essential Reading**

Reid, D.M. 1992. ‘Cultural imperialism and nationalism: the struggle to define and control the heritage of Arab Art in Egypt’. International Journal of Middle Eastern Studies 24, 57-76. ONLINE


Said, E.W. 1978 *Orientalism*. New York. CH 1. ANTHROPOLOGY D7 SAI (Multiple copies in different UCL libraries)

You may also find it useful to look at these on the BM & V&A collections:

Canby, S. 1999. ‘The curator’s dilemma: dispelling the mystery of exotic collections’ Museum International 51, 3: 11-15 ONLINE


**Historiography of Islamic archaeology (very limited!)**


Brooks, A. and Young, R. 2016. ‘Historical Archaeology and Heritage in the Middle East: A Preliminary Overview’ *Historical Archaeology* 50,4: 22-35. INST ARCH PERS; ONLINE


Goode, J. 2007. *Negotiating for the Past: Archaeology, Nationalism and Diplomacy in the Middle East, 1919–1941*. Austin. INST ARCH DBA 100 GOO; ONLINE


Walmsley, A. 2004. Archaeology and Islamic Studies: The development of a relationship, in K. Folsach et al. (eds.) *From Handaxe to Khan: Essays presented to Peder Mortensen on the occasion of his 70th birthday*. Aarhus. INST ARCH DBA 100 FOL

**Historiography of Islamic Art & Architecture**


**Collecting and displaying Islam**

Special Issue on Islamic Museums, 2018, *International Journal of Islamic Architecture* 7, 2. ONLINE

Benoit, J. et al. (ed.) *Islamic art and the museum: approaches to art and archaeology of the Muslim world in the twenty-first century*. London. INST ARCH MG7 JUN
Heath, I. 2007. The Representation of Islam in British Museums.. Oxford. INST ARCH MG 3 Qto HEA
Jenkins-Madina, M. 2000. ‘Collecting the “Orient” at the Met: Early Tastemakers in America, Ars Orientalis 30, 69-89. ONLINE
Shaw, W.M.LK. 2000 ‘Islamic Arts in the Ottoman Imperial Museum, 1889-1923’ Ars Orientalis 30, 55-68. ONLINE

Early Excavation Reports
De Beylie, L. 1909. La Kalaa des Beni Hammad Paris. INST ARCH DCCA BEY
Migeon G. and Saladin, H. 1907. Manuel d’art musulman. STORE 12-1018/160

Orientalism
Irwin, R. 2006. For Lust of Knowing: the Orientalists and their Enemies. London. ANTHROPOLOGY D 6 IRW
SESSION 3: The Arab Conquest and the new world order

The Muslim conquests in the seventh century created the largest empire the world had ever seen, an empire that stretched from Spain to the Indus. After a short period of consolidation, this vast empire ruled by the Umayyad dynasty who ruled out of Jerusalem and then Damascus between 660 and 750. This empire was known as the caliphate – from the Arabic title of the ruler khalifat Allah ‘the deputy of god’. A great deal of ink has been spilt over the question of the impact of the Arab conquest on the Middle East and North Africa in the last three decades. The development of a systematic ‘Islamic archaeology’ has demonstrated that old models of a devastating conquest no longer hold true, but that in many regions of the empire, there was a great deal of continuity in social, economic and cultural patterns. As we will see, there is a tension between how scholars interpret continuity and change in the archaeological record.

Read:

Podcasts:
History of Islam-Origins (BBC) http://www.bbc.co.uk/programmes/p03qtyj4
History of Islam-After Muhammad (BBC) http://www.bbc.co.uk/programmes/p03qtyj5

Further reading – the late antique world
Cameron, A. The Mediterranean World in Late Antiquity. London, 152-96. MAIN ANCIENT HISTORY R 19 CAM
Donner, F. M. 1998. The Role of Nomads in the Near East in Late Antiquity (400-800 CE). The Arabs and Arabia on the Eve of Islam, 21-33. MAIN ANCIENT HISTORY K 6 PET

Further reading – Arabia and the Arabs
Fowden, G. 1993. Empire to Commonwealth: Consequences of Monotheism in Late Antiquity. Princeton. ANCIENT HISTORY S 72 FOW; ONLINE.
Further reading: the written sources


Humphreys, R. S. 1991. *Islamic History*. Princeton. HISTORY 53 D HUM


Further reading: the impact of the Arab conquests


*Insoll, T. 1999. *The Archaeology of Islam*. Oxford. INST ARCH DBA 100 INS. [Especially Ch 2 and 4 if you have not already read them].


Background


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**SESSION 4: Islam: a religion or a way of life?**

One of the most remarkable consequences of the Arab conquests was the rapid spread of Islam and Islamic culture. How did a religion that emerged in the Arabian Peninsula in the seventh century spread so far and fast? We will consider how archaeologists can identify Muslim practices in the material record and the potentials and pitfalls of attempting to map conversion to Islam.

**Recommended (\* = essential)**


*Insoll, T. 1999. *The Archaeology of Islam*. Oxford. INST ARCH DBA 100 INS. [Especially Ch 2 and 4 if you have not already read them].


Background

Podcasts:
Sunni-Shia: Islam Divided (BBC Radio 4) http://www.bbc.co.uk/programmes/b07wr3kx
Sunni and Shia Islam (In Our Time) http://www.bbc.co.uk/programmes/b0015mhl

*Pick one of the following case-studies to discuss in class:*
INST ARCH Pers; ONLINE

Further Reading – Archaeology of Islam


Schwartz, D.L. et al., eds. 2015. *Conversion in Late Antiquity: Christianity, Islam, and Beyond*. Ashgate. ONLINE

Petersen, A. 2012. *The Medieval and Ottoman hajj route in Jordan: an archaeological and historical study*. Oxford. INST ARCH DBE 100 Qto PET


**Anthropology of Islam**


Marranci, G. 2008 Chapter 6 – Beyond the Stereotype: Challenges in Understanding Muslim Identities, in Marranci, G. *The Anthropology of Islam*. Oxford: 89-102. ANTHROPOLOGY D 194 MAR

**Further Reading – Muslim, Christian (and Jewish) interaction**


Gharipour, M. (ed.) 2014 *Sacred Precincts. The Religious Architecture of Non-Muslim Communities Across the Islamic World*. Brill. INST ARCH DBA 100 GHA


Guidetti, M., 2016. *In the Shadow of the Church: The Building of Mosques in Early Medieval Syria: The Building of Mosques in Early Medieval Syria*. Brill. INST ARCH DBD 100 GUI

SESSION 5: Islamic states and empires

What is an Islamic state? In this session, we will examine the key developmental phases in the state under the Umayyads and the introduction of some of the key traits that we identify with ‘Islamic’ rulership. What would an archaeology of statehood or empire look like in the Islamic world? And how should we look at the collapse of Islamic empires? What questions should we ask?

Essential Reading
Fenwick, C. forthcoming. ‘Archaeology, Empire and the Conquest of North Africa’ Past and Present [pdf provided on Moodle]
Kennedy, H. 2004. ‘The Decline and Fall of the First Muslim Empire’ Der Islam 81,1: 3-30. ONLINE

Podcasts:
History of Islam (BBC- Islam’s Golden Age) http://www.bbc.co.uk/programmes/p03qtyj0
The Establishment of the Islamic State (BBC) http://www.bbc.co.uk/programmes/b03j9mcx

*Pick a case-study on the material culture of Muslim rulership/ statehood*

Genequand, D. 2006. Umayyad Castles: the shift from Late Antique Military Architecture to early Islamic Palatial Building, in H. Kennedy (ed.) Muslim Military Architecture in Greater Syria, Leiden, 3-25. INST ARCH DBA 100 KEN; INST ARCH TC 3831
Heidemann, S. 2011. ‘The representation of the Early Islamic empire and its religion on coin imagery’ in A. Fuess and J-P Hartung (eds.) Court Cultures in the Muslim world. London. HISTORY 53 D FUE
Hillenbrand, R. 1981. La Dolce Vita in Early Islamic Syria: The Evidence of the Later Umayyad Palaces. Art History 5: 1-35. ONLINE

**Key accounts of empire and rulership**
Ibn Khaldun *The Muqaddimah* (transl. 1967) ANTHROPOLOGY PA 91 IBN

**Further Reading – The Umayyads**
Fowden, G. 2004. *Qusayr Amra: Art and the Umayyad Elite in Late Antique Syria*. Berkeley. INST ARCH DBE 10 FOW; ONLINE
Sijpesteijn, P.M. 2013. *Shaping a Muslim State: The World of a Mid-Eighth-Century Egyptian Official*. Oxford. PAPYROLOGY PZ 22 SIJ; ONLINE.

**Further reading – the Abbasids**
Lassner, J. 1970. The Building of Madinat as-Salam,” and “The Dar al-Khalifa….” In The Topography of Baghdad in the Early Middle Ages Detroit, 45-59 and 85-89. INST ARCH DB 10 LAS
Northedge, A. 2007 (rev. ed). The Historical Topography of Samarra, 97-130. INST ARCH DBB 10 Qto NOR
Whitcomb, Donald. 1990. ‘Archaeology of the Abbasid period: The Example of Jordan.’ Archeologie islamique 1, 75-85. [Available at SOAS]
Walmsley, A. 1994. Fihl (Pella) and the Cities of North Jordan during the Umayyad and Abbasid Periods. Studies in the History and Archaeology of Jordan, 4, 377. INST ARCH DB 100 STU

Further reading - Frontiers
Michaudel, B. “The Development of Islamic Military Architecture during the Ayyubid And Mamluk Reconquests of Frankish Syria,” in H. Kennedy (ed.) Muslim Military Architecture in Greater Syria. Brill: 106-121. INST ARCH DBA 100 KEN

SESSION 6: The Islamic City
Was there a model of ‘Islamic urbanism’ and if so, when did it appear? Cities underwent significant change during the early Islamic period. In Syria-Palestine and the Islamic West, the gridded and colonnaded streets of the ‘classical’ Graeco-Roman city were replaced by irregular alleys, suqs (markets) and mosques effecting a transformation from polis (Greek ‘city’) to madina (Arabic – ‘city’) as Hugh Kennedy has described in an important article. But the Muslims did not simply take over the existing fabric, they built their own cities too: the amsar (garrison cities), palace-cities as well as other urban centres to fill trading, social or economic needs.

**Essential**


Kennedy, H. 1985. Polis to Madina: Urban Change in Late Antique and Early Islamic Syria, *Past and Present* 106: 3-27. ONLINE

**Pick a case-study from the following:**


Kennedy, H. 2006. From Shahristan to medina. *Studia islamica*, (102/103), 5-34. ONLINE


Rante, R. 2007. The topography of Rayy during the early Islamic period. *Iran* 45: 161-80 ONLINE


**Further Reading – cities**


Nef, A. 2013. *A Companion to medieval Palermo*. Brill. ON ORDER
Petersen, A. 2005. *The Archaeology of Towns in Muslim Palestine*. Oxford. INST ARCH DBE 100 Qto PET

**Further reading: urban space**
Especially: The Spatial Organization of the City (André Raymond); Inherited Cities (Hugh Kennedy); Founded Cities of the Arab World from the Seventh to the Eleventh Centuries (Sylvie Denoix)

**SESSION 7: Daily Life**
Moving from the macro-scale level of the city, this session examines how people were living in the centuries following the Arab conquest and assesses the impact that Islam may (or may not) have had on daily practices and lifeways. Houses, for example, are often assumed to be reliable mirrors of society, and so too the ‘Islamic’ house has often been read through the lens of concepts of privacy, gender and social organisation associated with Islam. We will discuss the theoretical and methodological issues of understanding house organisation, diet, burial and consumption practices through the lens of Islam.

**Essential reading**
*Gutiérrez Lloret, S. 2013. ‘Coming back to grammar of the house: social meaning of medieval households’ in S. Gutiérrez Lloret and I. Grau Mira (eds.) *De la estructura doméstica al espacio social. Lecturas arqueológicas del uso social del espacio*. Alicante: 245-54 INST ARCH DAPA Qto GUT


Pick a case-study:
Inskip, S. 2013. 'Islam in Iberia or Iberian Islam: Bioarchaeology and the Analysis of Emerging Islamic Identity in Early Medieval Iberia', Post Classical Archaeologies 3:63–93 INST ARCH Pers; ONLINE
Northedge, A. 2012 The contents of the first Muslim houses: Thoughts about the assemblages from the Amman Citadel. In R Matthews et al. (eds), Proceedings of the 7th International Congress on the Archaeology of the Ancient Near East, Wiesbaden, Harrassowitz Verlag, 633-659. INST ARCH DBA 100 MAT

Further Reading: housing and daily life
Especially: Dar-Al Ma: The Architecture of Water in the Islamic Countries (Calogero Montalbano); The Economy of the Traditional City (André Raymond); The Management of the City (André Raymond); Citizenship: Proof Against the Century (Mohammed Naciri); House and Fabric in the Islamic Mediterranean City (Attilio Petruccioli); The Gendered City (Lucienne Thys-Şenocak)

Industry and commerce (see also readings in session 8)

SESSION 8: The Industrial and Green Revolutions
The early Islamic period saw the appearance of new innovations in ceramics, glass and metalwork which underpinned a great craft ‘revolution’. When and where each breakthrough occurred and how these new technologies were dispersed to other parts of the Islamic world are controversial questions. Should we explain the spread of craft technologies through trade, the mobility of artisans or imitation because of external stimulus? We will also examine Andrew Watson’s controversial model for a ‘Green Revolution’ after the Arab conquests and its reception in light of the latest archaeological research on technological change, rural settlement patterns and the introduction of new plant species.

*Come prepared to talk about the technology of the object you wrote about for the first assignment

Essential
Decker, M.J. 2017. ‘Approaches to the environmental history of late antiquity, part 1: The rise of Islam’ History Compass 15.10 ONLINE

Technology and Industry
Allan, J W 2002 Metalwork Treasures from the Islamic Courts Doha/London.
Amar, Z. 2002 The History of the Paper Industry in al-Sham in the Middle Ages. In Y. Lev (ed.) Towns and Material Culture in the Medieval Middle East, Brill,119-34. INST ARCH DBA 100 LEV

Harrell, J A and Brown, V M 2008 Discovery of a medieval Islamic industry for steatite cooking vessels in Egypt’s Eastern Desert In Y M Rowan and J R Ebeling (eds), New Approaches to Old Stones: Recent Studies of Ground Stone Artifacts, 41-65 London INST ARCH KA ROW


Lev, E. 2002 Trade of Medical Substances in the Medieval and Ottoman Levant. In Y. Lev (ed.) *Towns and Material Culture in the Medieval Middle East*. Brill: 159-84. INST ARCH DBA 100 LEV


Milwright, M. 2010. ‘Crafts and Industry’ *An Introduction to Islamic Archaeology*. Edinburgh, 143-58. INST ARCH DBA 100 MIL; ONLINE

Milwright, M. 2017. *Islamic arts and crafts: An anthology*. Edinburgh. ON ORDER


Philips, W.D. “Sugar Production and trade in the Mediterranean at the Time of the Crusades.” In V.P. Gross (ed.) *The Meeting of Two Worlds, Cultural Exchange between East and West during the Period of the Crusades*: 393-406. INST ARCH DF 200 BRA


Vickers, M, Impey, O and Allan, J 1986 *From Silver to Ceramic: the Potter’s Debt to Metalwork in the Graeco-Roman, Oriental and Islamic Worlds* Oxford. YATES A 7 VIC; INST ARCH KD VIC.

Vroom, J 2003 *After Antiquity: Ceramics and Society in the Aegean from the 7th to the 20th century AD* Leiden. INST ARCH DAE 100 VRO


**Agriculture and Rural landscapes**


Milwright, M. 2010. ‘The Countryside’ *An Introduction to Islamic Archaeology*. Edinburgh. p.59-74. INST ARCH DBA 100 MIL; ONLINE.


Politis, K.D. 2015. The Origins of the Sugar Industry and the Transmission of Ancient Greek and Medieval Arab Science and Technology. Athens IOA IN PROCESSING


Wickham, C. 2005. Framing the Middle Ages (Oxford), Ch 8. ‘Rural Settlement and village societies’, 442-95 & 514-8. ONLINE


**Further reading – trade and exchange**


Bessard, F. 2013. Between localism and a desire for greater openness: The urban economy in southern Greater Syria from the 7th century to the end of the Umayyads,” in L. Lavan (ed.) Local Economies?: Regional Production and Exchange in Late Antiquity, Leiden, 363-406. ONLINE


Constable, O.R. 2003. Housing the Stranger in the Mediterranean World: Lodging, Trade, and Travel in Late Antiquity and the Middle Ages. Cambridge. HISTORY 82 cu CON; ONLINE

Cytryn-Silverman, K. 2010. The Road Inns (Khans) in Bilad al-Sham. Oxford. INST ARCH DBA 100 Qto CYT


Goitein, S. D. 1954. From the Mediterranean to India: Documents on the Trade to India, South Arabia, and East Africa from the 11th and 12th centuries. Speculum 29: 191-97. ONLINE


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SESSION 9: Islam, iconoclasm and the image

This session focuses on the discourse of ‘Islamic iconoclasm’ in the medieval world, exploring examples of image destruction alongside the Muslim creation of figural images, engagements with the pre-Islamic past and the re-use of figural ornamentation for apotropaic or decorative affect. We will also consider the deliberate destruction of heritage in the Islamic world today and the way that this is used to reinforce modern assumptions about Islam and its opposition to anthropomorphic images.

Essential
Fowden, G. 2004. Late Antique Art in Syria and its Umayyad Evolutions. Journal of Roman Archaeology 17: 282-304. INST ARCH PERS; ONLINE.


**+ Select one case-study from the list below**

*Podcast:* Simon Schama on Islamic Iconoclasm and destruction of heritage sites (BBC Radio 4)  
http://www.bbc.co.uk/programmes/b071s6nr

**Further reading – icons, aniconism and iconoclasm**

*Fowden, G. 2004. *Qusayr‘Amra: Art and the Umayyad elite in late antique Syria*. Berkeley. INST ARCH DBE 10 FOW; ONLINE.

**Further reading – Muslim engagements with a pre-Islamic past**

Anderson, B. 2015. ‘An alternative discourse’: local interpreters of antiquities in the Ottoman Empire’ *Journal of Field Archaeology* 40, 4: 450-460. INST ARCH Pers; ONLINE
*Cook, M. 1983. ‘Pharaonic History in Medieval Egypt’, *Studia Islamica* 57: 67–103. ONLINE

**Further reading – iconoclasm today**

SESSION 10: The future of Islamic heritage

The history and heritage of the Islamic world is being destroyed at an unprecedented rate. Major threats come from rapid development, war and conflict, deliberate destruction, looting and the illegal antiquities trade. At the same time, the history of early Islam and the first caliphates have become appropriated in very different ways by nationalist, supra-national and more local agendas. These developments pose significant challenges for all those working in or on the Islamic world.

Come prepared to talk about media representation of destruction at one of the following sites: Aleppo, Mecca, Bosnia, Bamiyan Buddhas, Timbuktu, Palmyra (or another of your choice).

Essential (in this order)
Winegar, J. 2008. ‘The Humanity Game: Art, Islam and the War on Terror’ Anthropology Quarterly 81, 3: 651-681. ONLINE

For those who need background:
Watenpaugh, H.Z. 2016. ‘Cultural Heritage and the Arab Spring: War over Culture, Culture of War and Culture War.’ International Journal of Islamic Architecture 5,2: 245-63 ONLINE

Heritage and conflict in the Islamic world
Special Issue: ‘Cultural Heritage in Crisis’ (2017), International Journal of Middle Eastern Studies 49-4: 721-56 (7 short papers)


De Cesari, C. 2015. Post-colonial ruins: Archaeologies of political violence and IS, Anthropology Today 31,6, 22-6. ONLINE


Lostal, M. 2017. International Cultural Heritage Law in Armed Conflict: Case-Studies of Syria, Libya, Mali, the Invasion of Iraq, and the Buddhas of Bamiyan. Cambridge. ONLINE


Heritage in the Middle East


Bernbeck, R. 2010. Heritage Politics: Learning from Mullah Omar? In R. Boytner et al. (eds.) *Controlling the past, owning the future: the political uses of archaeology in the Middle East*, Tucson, 27-54. INST ARCH DBA 100 BOY


4. ONLINE RESOURCES

The full UCL Institute of Archaeology coursework guidelines are given here: http://www.ucl.ac.uk/archaeology/administration/students/handbook.
Pdfs of certain readings will be posted on Moodle.
The online reading list is available at http://readinglists.ucl.ac.uk/lists/2BC9819C-5C12-244D-F14C-C4DD031B3207.html

Of the major collections of Islamic art held in museums around the world, some offer excellent websites, presenting thematic overviews and image catalogues. Students should browse these websites to familiarise themselves with Islamic material culture, using the images for essays where necessary. Particularly useful are:

Islamic Art, The David Collection, Copenhagen
http://www.davidmus.dk/en/collections/islamic

Yousef Jameel Centre for Islamic and Asian Art, Ashmolean Museum, Oxford
http://jameelcentre.ashmolean.org/collection/4/837

Islamic Middle East, Victoria & Albert Museum, London
http://www.vam.ac.uk/page/i/islamic-middle-east/

Arts of the Islamic World, Freer Gallery of Art, Smithsonian Institution, Washington
http://www.asia.si.edu/collections/islamic.asp

Islamic Art, Metropolitan Museum, New York
http://www.metmuseum.org/about-the-museum/museum-departments/curatorial-departments/islamic-art

Heilbrunn Timeline of Art History, Metropolitan Museum, New York
http://www.metmuseum.org/toah/hi/te_index.asp?i=Islamic

OTHER ONLINE RESOURCES
Libraries and other resources
In addition to the Library of the Institute of Archaeology, libraries in UCL with holdings of particular relevance to this course are:
Main Library (Ancient History, History, Art, Classics)
Other accessible libraries in the vicinity of UCL which have holdings relevant to this course include:
Senate House Library http://www.senatehouselibrary.ac.uk/
School of Oriental and African Studies http://www.soas.ac.uk/library/ (This has a fantastic collection and UCL students are able to borrow books without charge)
The Institute of Classical Studies Library http://library.icls.sas.ac.uk/admission-membership.htm (Reference free to postgraduate students).
British Library http://www.bl.uk/ - please note that this resource is primarily for doctoral students, but may be of help for details of more advanced research when writing your essays.

Islamic Museum Collections in London
British Museum
Jameel Galleries, V&A Museum
Petrie Museum
Brunei Gallery, SOAS

Arabic Courses
Course units in Modern Standard Arabic (MSA) are offered by the UCL Centre for Languages and International Education.

Other good (fee-charging) evening courses on offer in London are:
SOAS Language Centre (MSA, Quranic Arabic, Levantine, and Egyptian) https://www.soas.ac.uk/languagecentre/languages/arabic/
UCL CLIE Evening Courses http://www.ucl.ac.uk/clie/foreign-languages/evening-courses/
Ibn Jabal Institute (emphasis on classical Arabic) http://www.ibnjabal.com/home/

Other UCL and intercollegiate courses on the Islamic world
MA options in UCL History; architecture and archaeology options at SOAS (especially options coordinated by Prof. Scott Redford and Dr. Simon O’Meara).

Information for intercollegiate and interdepartmental students
Students enrolled in Departments outside the Institute should obtain the Institute’s coursework guidelines from Judy Medrington (email j.medrington@ucl.ac.uk), which will also be available on the IoA website.
INSTITUTE OF ARCHAEOLOGY COURSEWORK PROCEDURES
General policies and procedures concerning courses and coursework, including submission procedures, assessment criteria, and general resources, are available on the IoA website. It is essential that you read and comply with these. Note that some of the policies and procedures will be different depending on your status (e.g. undergraduate, postgraduate taught, affiliate, graduate diploma, intercollegiate, interdepartmental). If in doubt, please consult your course co-ordinator.

GRANTING OF EXTENSIONS: Note that there are strict UCL-wide regulations with regard to the granting of extensions for coursework. Note that Course Coordinators are not permitted to grant extensions. All requests for extensions must be submitted on a the appropriate UCL form, together with supporting documentation, via Judy Medrington’s office and will then be referred on for consideration. Please be aware that the grounds that are acceptable are limited. Those with long-term difficulties should contact UCL Student Disability Services to make special arrangements. Please see the IoA website for further information. Additional information is given here http://www.ucl.ac.uk/srs/academic-manual/c4/extenuating-circumstances/