

Modern Islam Religion 16
History and Issues in Islamic Religion (1750-2007)

Summer term, 2012 (v.1) 12 hour (MWF 12:30-1:35pm; x-hour Tue 1:00-1:50)

Instructor: A. Kevin Reinhart (www.dartmouth.edu/~akr)

Thornton 315

646-3204

office hours: Tue 1:45-4:00 by appointment and any time I'm in my office—except right before my 10hour class and my 12hour class (I actually do prepare). (I read blitz at least twice per day during work hours. I often read it in the evenings or on weekends, but I cannot guarantee to do so)

NB: Do not schedule classes or other activities for the x-hour slot.

Course Description: In the early twenty-first century, no world-view has proved more puzzling or challenging to Americans than the Islamic. It may be added: and none more misunderstood, even by “experts” writing in the press and academic journals. This course is designed to introduce the last two centuries of Islam. It is not an overview of Islam (for that, Religion 8 is more appropriate), although no prior knowledge of Islam is assumed. In this course we will discuss issues that have confronted Muslims, and Muslim responses. Our readings will be from Muslim and non-Muslim sources.

In this course we will trace the transformation of the Islamic heritage in the 18th, 19th and 20th centuries. During this period Islamdom fragmented, first under the impact of sectarian and imperial struggles, then under the impact of European colonialism and hegemonism. Muslims looked for solutions to what they perceived as dilemmas by rejecting Islam, transforming Islam, or returning to Islam (which often meant transforming it by invoking a real or mythical past). In this course we will study these changes first regionally and chronologically, then by focusing on certain characteristic issues in Muslim thought. It is important to recognize that, while *Islamdom* was dominated by Europeans, *Islam* was thriving—the spread of Islam is one of the hidden stories of the 19th and 20th-centuries. In this class we will emphasize understanding the full range of contemporary Islamic ideas about the state, the person, and society.

NB: This is a history course too. We imagine that *our* own history informs our perspective, say, on Civil Rights. Who could understand Martin Luther King or Louis Farakhan if they didn't know about the Civil War, Reconstruction, and Jim Crow? Likewise, history informs Muslims' ideas, culture, and self-understanding. Part of the problem Americans have with the Islamic world arises from our unawareness of, and lack of interest in, Muslim history.

Course objectives:

To provide a brief introduction to the basic features of Islam

To provide a glimpse at the recent intellectual-religious history of Islam

To show how contemporary Islam is a product of that history

To understand contemporary Muslim practices and beliefs as a response to historical, political and social circumstances

To understand the range of concerns and proposed solutions that motivate contemporary Muslims

Required Purchases: (from Wheelock Books)

- Schultze: *Modern History of the Islamic World*. History matters to most people in the modern world, and Americans tend not to know a lot about others' histories. This is the essential background to the course.
- Ruthven: *Islam: A Very Short Introduction*. Pretty much what the title suggests.
- bin Laden (Howarth, translator): *Messages to the World*. For various reasons, we seldom get fundamentalist, and especially *jihādī* texts, unfiltered. We'll read and discuss this extensively.
- Kurzman. *Liberal Islam: A Sourcebook* Again, a perspective that is too seldom found in Western accounts of Islam.
- Qutb: *Social Justice in Islam*. The great intellectual of Islamism gives a formative account of an Islamic utopia and an influential critique of Euro-America.
- Ed Hussein: *The Islamist*. A fascinating autobiography of a British "Asian" who becomes active in UK Islamist politics.
- Michael Muḥammad Knight: *Taqwacore*. A sort of emo novel that has created the phenomenon of Muslim punk.

Various other texts whose timely reading is required: Available in pdf form at the Blackboard site.

Assignments:

Being in class and prepared: 50%

A take-home *midterm* (XX) c. 5 pages (10%);

A written lecture (signup online) (15%)

A take-home *final examination due the day of the exam* c. 7 pages (15%);

Citizenship: Up to an extra 10%

- Requirement: fill out and turn in class-improvement form

Written work should be precise in its references to sources, and insightful. You must use sources whose provenance you can vouch for (refereed journals; good presses; websites whose point of view you are aware of). You need a thesis, proper syntax and spelling, and a reasonably professional presentation.¹

All written work must have a coversheet (name, course, question answered) *stapled* to the rest of the work and no further identification throughout the paper. It must have a bibliography, and footnotes (not endnotes). Papers without these elements, with citation that is missing or too casual, or three egregious errors ("hte" for "the", for example) will be returned for correction. These papers, and papers submitted late (after the *beginning* of class on the day the paper is due) will get no comments.

Note that assignments must be turned in **by the beginning of class** on the date indicated on the assignment sheet. To discourage late papers, my policy is that you will lose a point for

¹ You are responsible for the material in "Student Prose" and "Instructor's Preferences" at www.dartmouth.edu/~akr

each day after the due date the paper is turned in. (e.g. a "B" becomes a "B-") Papers turned in after the beginning of class, lose one point: a B becomes a B- .

You must complete all assignments to pass this course.

Discussion Sections: Most Wednesdays after class. Room TBA. The purpose of the discussion period is to have an informal, in depth, discussion of one or more of the week's readings among people who have done the reading and thought about it. Optional but profitable.

Etiquette: To be discussed in class

The usual accommodations for physical, learning or other challenges are available, provided you do not spring them on the instructor at the last moment. The first week's office hours are a good time to meet to discuss these matters.

Dartmouth recognizes that religious events, and family events connected with them, may have claims on students' time and attention. Reasonable accommodation will be made, but if you miss class, you are missing class, and you are still responsible for any material covered. This is true *a fortiori* for athletic, theatrical, and other obligations. If these regularly interfere with class time (for example, requiring you to miss most Friday classes) you might want either to reconsider the *extra-curricular* commitment, or to take classes that meet Tuesdays and Thursdays.

Illness policy. After lengthy discussions with Dr. J Turco, my policy is this: Since Dick's house won't/can't certify illness unless you are actually admitted, I have no way of assessing your illness. I *am* a doctor, but in Islamic studies and the study of religion. My basic stance is that everyone gets ill at some point, faculty included, and we soldier on. If you feel unable to come to class, ask a colleague to share his/her notes, and then discuss those notes with your friend. You won't be at your best every day, but unless you are prostrated by a serious illness, I am inclined to urge you to attend class, do your work on time etc.. If you think your case exempts you from this expectation, by all means, let's talk.

Recording: Please do not record lectures and discussions without the permission of *all* parties involved. It is probably illegal, but it is certainly unethical. I am sure all concerned are willing to make exceptions for good reasons, but we must be asked, and give our consent. Thank you.

#=Blackboard (I recommend you print these out to read them)

+ =Required Text

Reading/Lecture Schedule

	Date	Lecture Topic	Reading & Preparation
1.	22 June	Introduction to the Course	+Ruthven All (have this finished before 27 June); +Schulze: Islamic Culture and Colonial Modernism (completed by 3 July)
2.	25 June	Islam as problem	#Western Attitudes towards Islam (Robinson: "Western Attitudes Toward Islam")
3.	27 June	Islam in the 18 th Century (Intro to Islam- The Varieties of Islam)	
4.	29 June	No Class	
5.	1 July	Spaulding Auditorium: Required film: <i>Tahrīr</i>	(a block of tickets will be arranged; \$5)
6.	2 July	De-centralization and reform	#Robinson-18thC_Reform (Francis Robinson: "Reform in the 18 th century") ²
7.	3 July XHOUR	<u>Required</u> : Dots and Dashes	#Handout: Transliteration & Islamic Craft Skills (available in class also)
8.	4 July	No Class	
9.	6 July	Scripturalist Reform and Modernity	

² Optional: #Aḥmad Dallal: "Origins and Objectives of Islamic Revivalist Thought:1750-1850"

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| 10. | 9 July | The 19 th -century:
Colonialism and the
Loss of Autonomy | #The Surest Path
#Voll-European Domination
#Namık Kemal (tr. Reinhart), "Civilization ..."; ³
#On the 1857 Rebellion (various bits stitched
together)

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| 11. | 10 July X-
hour | Modernism and
Afghānī's "Salafism"
as a response to
colonialism | #Sir Sayyid Ahmad Khan: "Fifteen Principles
Submitted by SAK to the Ulama of Sahranpur;
#Muḥammad 'Abduh, "The Transvaal Fatāwā"


Schulze: Bourgeois Nationalism and Political
Independence (by 18 July) |
| 12. | 11 July | Nationalism & Its
Failure; the Jamiat
Islami | #Seyyed Vali Reza Nasr: From <i>Mawdudi and the
Making of Islamic Revivalism</i> (7-46; 69-79) |
| 13. | 13 July | Nationalism and Its
Failure: 2 "Muslim
Brethren" (<i>al-ikhwān
al-muslimūn</i>) | #Hasan al-Banna: Renaissance in the Islamic
World;
#"Instructional Essay"

Schulze: The Period of Restoration and Islamic
Culture and 3 rd world Republicanism |
| 14. | 16 July | The Crucial Decade:
1979-1989 | Jalal Al-i Ahmad: <i>Occidentosis</i>

Schulze: The Ascendancy of Islamic Ideologies |
| 15. | 18 July | Liberalism and
Mysticism | #Fazlur Rahman: Islam and modernity; Kurzman
244-251;
#Sirriyeh-Mysticism & Reconstruction ⁴ |
| 16. | 20 July | The Turkish Case | #Jenny White: "An Iconography of the Everyday" |
| 17. | 23 July | Classical Islamism | #Quṭb: America that I Saw;" Qutb <i>Social Justice</i>
chapters 2,3 |
| | 25 July | Classical Islamism | Qutb <i>Social Justice</i> chapters 5&8 |

³ Optional "#Reinhart, "Civilization and its Discussants"

⁴ Optional: "#Vakili on Soroush"

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| 18. | 27 July | Jihādism I | Messages to the World 1,3,9,11
Schulze: "Islamic Culture and Civil Societies" |
| 19. | 30 July | Jihādism II | Messages to the World 12,16, 19, 20, 22, 24
Midterm exam due at the <i>beginning</i> of class. |
| 20. | X Hour | 9/11 and its significance | |
| 21. | 1 August | Islamic Economics and Science | #Texts on Islamic Economics |
| 22. | 3 August | Islam and Vegans | |
| 23. | 6 August | Gender and the Family | #Kecia Ali: Progressive Muslims and Jurisprudence: Marriage and Divorce
<u> Read <i>Taqwacore</i> by 20 August</u> |
| 24. | 8 August | Gender and the Family | #Mawdudi, Purdah and the Status of Women |
| 25. | 10 August | Gender and the Family | Kurzman: Part III; |
| 26. | 13 August | Muslims and the Other | Kurzman: Part IV;
Hussein, <i>The Islamist</i> , 1,2 |
| 27. | 14 August
X-hour | Muslims in the US and Europe | #“Giant Steps” of Kareem Abdul Jabbar Hussein, <i>The Islamist</i> , 3, 4, 5 |
| 28. | 15 August | Muslims in the US and Europe | Hussein, <i>The Islamist</i> , 9, 10, 11 |
| 29. | 17 August | Muslims in the US and Europe | #Yee, “For God and Country” ix-x; 1-15; 19-49; 110-160; 194-221 |
| 30. | 20 August | Taqwacore | Should have read <i>Taqwacore</i> by now |
| 31. | 22 August | Conclusions? | Hussein, <i>The Islamist</i> , 12-15; |