

CONTEMPORARY ISLAMIC STATES: CULTURES and SOCIETIES

Semester No 6	Code HU-321	Credit Hours 3-0
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COURSE OBJECTIVES:

1. To provide a basic exposure to fundamental elements of the histories, literatures, philosophy, religious thought, and legal institutions of the civilizations of Muslim societies.
2. Introduction to Islamic Mystical Traditions
3. Introduction to Islamic Philosophy and Theology

LEARNING OUTCOMES:

Upon successful completion of the course students should be able to:

1. Understand methodology for analyzing and engaging with religious diversity.
2. To introduce fundamental concepts of Islam and the role that religious ideas and institutions play in Muslim communities around the world.
3. To develop an understanding of the manner in which diverse notions of religious and political authority have influenced Muslim societies politically, socially and culturally.
4. To consider the role played by ideologies such as jihad, colonialism, nationalism, secularism, and globalization in shaping the ways in which Muslims interpret and practice their faith today. To consider the contemporary situation of Muslim minorities in Europe and the United States.

PRESCRIBED TEXT:

1. Glenoce World History, Texas Edition
2. Inglehart, Ronald, and Pippa Norris. 2009. Muslim Integration into Western Cultures: Between Origins and Destinations. HKS Faculty Research Working Paper Series RWP09-007, John F. Kennedy School of Government, Harvard University

REFERENCE MATERIAL:

1. Esposito, John (2016): *Islam: The Straight Path*, New York: Oxford University Press, fifth edition.

2. Esposito, John (1983) (ed.): *Voices of Resurgent Islam*, New York: Oxford University Press.
3. Schimmel, Annemarie (1992): *Islam: An Introduction*, Albany: State University of New York Press.

COURSE DESCRIPTION:

This course introduces students to the history and culture(s) of the Islamic world from c. 600-1500. The course develops a historical framework for understanding developments in religious and legal thought and practice, science, medicine, and technology, philosophy, and the arts. Students will learn about culture through lecture and discussion and through examination and analysis of a variety of texts and examples of material culture from different periods and regions

ASSESSMENT SYSTEM:

Quizzes	10-15%
Assignments	5-10%
Presentations	10%
Final Term Project	25%
ESE	40%

Weekly breakdown of course contents is as follows:

WEEK	TOPICS	QUIZZES	ASSIGNMENTS
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1-3	<p>The World of Islam (600–1500)</p> <p>Islamization</p> <ul style="list-style-type: none"> • Integrating religion and Sufi order with the process of urbanization • Experiencing a disparity between self-images as Muslim <p>Vernacular forms of Islam in South Asia, subsaharan Africa and China</p> <ul style="list-style-type: none"> • Lecture Readings: • Asani, “Sufi Poetry in the folk tradition of Indo-Pakistan,” <i>Religion and Literature</i>, vol. 20, 1988 • Asani, "Muslims in South Asia: Defining Community and the 'Other'" • W. C. Smith, <i>Islam in Modern History</i>, 41-92 • Schimmel, <i>Islam</i>, 127-144 • For discussion :Islam in Local Context • Tayyeb Salih’s “The Doum Tree of Wad Hamid” in <i>Wedding of Zein and other Stories</i> 	01	01
4 -5	<p>The <i>Shari’ah</i> and the ‘<i>Ulama</i> as Religious Authorities in Sunni Islam</p> <p>Lecture Readings:</p> <p>Esposito, <i>Islam the Straight Path</i>, 92-106</p> <ul style="list-style-type: none"> • (Schimmel, <i>Islam</i>, 59-89 • Cragg and Speight, <i>Islam from Within</i>, ch. 4, 99-117 • Asani, <i>Infidel of Love</i>, Chapter 4, pp. 24-42 • F. Daftary, “Diversity in Islam: Communities of Interpretation,” <i>Muslim Almanac</i>, 161-173 • (W) (Recommended: Sadakat, Kadri. "Crime and Punishment: Heaven on Earth," <i>New York Times</i>, August 10, 2012. http://www.nytimes.com/2012/08/12/books/review/heaven-on-earth-by-sadakatkadri.html?_r=1&emc=eta1) 		

6-7	<p>Political Islam</p> <ul style="list-style-type: none"> • Governing Norms (Akbar Ahmed) • Ajmer, (Pluralism and the acceptance of others) • Aligarh, (Parliamentary democracy) • Deoband, (All varieties of fundamentalism) • Governing Body (Benjamin Soares) • Religious Entrepreneurs (commodification and personalization of religion) • Constitution (Abdullahi Ahmed An- 	01	01
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	<p>Na'im)</p> <ul style="list-style-type: none"> • Sufi Traditions (Toleration towards diversity) 		
8	<p>Overview of reform and revival movements; case studies:</p> <p>Saudi Arabia and Muslim West Africa</p> <p>Lecture Readings:</p> <ul style="list-style-type: none"> • Esposito, ed. <i>Voices of Resurgent Islam</i>, 32-61 • Esposito, <i>Islam the Straight Path</i>, 141-186 • Optional/Recommended: (W) Smith, <i>Islam in Modern History</i>, 93-160 		
9	Mid-Term		

10- 12	<p>Islamic Reform: Experimentation in Turkey and Iran</p> <p>Lecture Readings:</p> <ul style="list-style-type: none"> • Esposito, ed. <i>Voices of Resurgent Islam</i>, 150-174, 191-214 • Esposito, <i>Islam the Straight Path</i> 187-249 • Buchman, "Shiite Islam in Contemporary Iran" <i>Islam in World Cultures</i> ed. M. Feener, 75-101 • Smith, <i>Islam in Modern History</i>, 161-205 – concerning only Turkey] 	01	
13- 14	<p>Islamic Reform: Pakistan and Egypt: What constitutes an "Islamic" state?</p> <p>Lecture Readings:</p> <ul style="list-style-type: none"> • Esposito, ed. <i>Voices of Resurgent Islam</i>, 63133, 175-190 • Esposito and Voll, <i>Islam and Democracy</i>, 102-123, "Pakistan: The Many Faces of an Islamic Republic" • Islam and the State 		01

15- 16	<p>Islam in the West: Europe and the United States</p> <p>Lecture Readings:</p> <ul style="list-style-type: none"> • Edward Curtis, "Peril and Possibility: Muslim Life in the United States" <i>Islam in World Cultures</i>, 283-307 • G. Kepel, <i>Allah in the West</i>, 81-146 • Esposito, <i>Islam the Straight Path</i>, 74-83 • Robert Steinback, "Jihad against Islam," <i>Intelligence Report, Southern Poverty Law Center</i>, Summer 2011, number 142 • For discussion : Being Muslim in Europe and the USA • (Kureishi, Hanif, "The Rainbow Sign," in <i>My Beautiful Laundrette and Other Writings</i>, pp. 73 - 102 • (Kureishi, Hanif, "My Son the Fanatic," in <i>The Post-Colonial Question</i>, pp. 234 - 241 • (W) Mahmoud Mamdani, "Good Muslim, Bad Muslim: A Political 	01	
	Perspective		
	<ul style="list-style-type: none"> • on Culture and Terrorism" <i>American Anthropologist</i> 104(3):766-775 		
16	Revision		
18	END SEMESTER EXAMINATION		