

Modern Islam Religion 16
History and Issues in Islamic Religion (1750-2005)
Winter 2006 v.4

Instructor: A. Kevin Reinhart (for something about the instructor including his preferences for written work, check <http://www.dartmouth.edu/~akr/>)

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office hours: Monday 5-7pm; Thursday 9-11am; other times possible.

Class Meets at the 10 hour (Monday, Wednesday, Friday 10:00-11:05; X-hour Thursday 12:00-12:50)

Note: X-hours are not optional. Do not schedule classes for the x-hour slot.

Course Description: In the late twentieth 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 sought to find the 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 Islamic 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. The largest amount of our time will go toward understanding the range of contemporary Islamic ideas about the state, the person, and society.

NB: This is a history course too. We imagine that our 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 Segregation? History informs Muslims' ideas, culture, and self-understanding, and part of the problem Americans have with the Islamic world arises from our unawareness of, and lack of interest in their history. This course is designed to remedy that lacuna in your education heretofore.

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.
- Satrapi: *Persepolis: Story of a Childhood*. A humane, often very funny graphic-autobiography about one girl's life during the Iranian revolution.
- 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.
- Rashid: *Jihad*. An excellent example of what journalism can be. His coverage of Central Asian *jihādism* is very enlightening and anticipated much of what we have since discovered.

Various texts whose timely reading is required; available in pdf form at the Blackboard site.

Assignments:

A take-home *midterm*

A take-home *final examination the day of the exam*

A “*net journal*”: regular reading of certain newsgroups on the net and websites, and regular recording of your responses to those news groups in the context of the class.

and

One optional *response paper* (circa 6 pages); the response paper will be chosen from the list of topics provided.

Discussion Sections: Most X hours. 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. The rules then are these. Come to discussion section only if you have done the reading assigned. The discussion section is entirely optional, but it is only for those who have prepared. If it is clear that you haven't prepared, I will ask you to leave; no offense, no penalty. I do encourage you to come for the conversation and the reflection that these sections will allow.

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

+ =Required Text

Reading/Lecture Schedule

Date	Lecture Topic	Reading & Preparation
1/4	Federally imposed vacation	
1/5 X	Introduction to the Course	Ruthven All (have this finished by 1/18); Schulze: Islamic Culture and Colonial Modernism (completed by 1/19)
1/6	Required: Dots and Dashes	#Handout: Transliteration & Islamic Craft Skills (available in class also)
1/9	Islam as problem	#WesternAtts2Islam (Robinson: “Western Attitudes Toward Islam”)
1/11-13 including 1/12 X	Islam in the 18 th Century (Intro to Islam)	#Robinson-18thC_Reform (Francis Robinson: “Reform in the 18 th century”)
1/18	The 19 th -century: Colonialism and the Loss of Autonomy	#The Surest Path #Voll-European Domination
1/19 X	Discussion	#The Surest Path
1/20	Modernism as a response to colonialism	#Sir Sayyid Ahmad Khan: “Fifteen Principles Submitted by SAK to the Ulama of Sahranpur Schulze: Bourgeois Nationalism and Political Independence (by 1/25)

1/23	Nationalism & It's Failure; the Jamiat Islami	#Seyyed Vali Reza Nasr: From <i>Mawdudi and the Making of Islamic Revivalism</i> (7-46; 69-79)
1/25	Nationalism and Its Failure: 2 "Muslim Brethren" (<i>al-ikhwān al-muslimūn</i>)	#Hasan al-Banna: Renaissance in the Islamic World Schulze: The Period of Restoration and Islamic Culture and 3 rd world Republicanism
1/26 X	Discussion	Ahmad Khan; Hasan al-Banna
1/27	NO CLASS	Please attend the talk by Sadiq al-'Azm, (2pm, Dartmouth 105)
1/30-2/1	The Crucial Decade: 1979-1989 (2/1) Midterm Handed out	Satrapi: All Schulze: The Ascendancy of Islamic Ideologies
2/2 X	Discussion	Rahman; the Kurzman reading on Soroush
2/3	Liberalism and Mysticism	#Fazlur Rahman: Islam and modernity; Kurzman 244-251; #Sirriyeh-Mysticism&Reconstruction
2/6	The Turkish Case	#Jenny White: "An Iconography of the Everyday"
2/8	Classical Islamism Midterm Due	Qutb <i>Social Justice</i> chapters 2,3,
2/9 X	Discussion	Sayyid Qutb
2/10	Carnival; no class	---
2/13	Classical Islamism	Qutb <i>Social Justice</i> chapters 5&8
2/15	Jihādism and Nihilism	Messages to the World 1,3,9,11 Islamic Culture and Civil Societies

2/16 X	Discussion	Qutb
2/17	Islam in the Egyptian Media: Guest Lecture Walter Abruster	
2/20	Jihādism and Nihilism	Messages to the World 12,16, 19, 20, 22, 24
2/22	9/11 and its significance	Rashid: <i>Jihād</i> part I, chapters 6, 7, 9, 10
2/23 X	Discussion	Usāmah’s Texts
2/24	Islamic Economics and Science	#Texts on Islamic Economics
2/27	Gender and the Family	#Kecia Ali: Progressive Muslims and Jurisprudence: Marriage and Divorce
3/1	Gender and the Family	Kurzman: Part III; #Mawdudi, Purdah and the Status of Women
3/2 X	Muslims and the Other	Kurzman: Part IV
3/3	Islam in Europe and the US	#“Giant Steps” of Kareem Abdul Jabbar
3/6	Europe the US and Muslims	#Yee, “For God and Country” ix-x; 1-15; 19-49; 110-160; 194-221
3/8	Course Conclusion	