# Islam and Modernity (PLSC-402)

**Time: T, TR-3:30-4:45pm**

**Instructor: Mudassir Farooqi. Classroom: E-137**

**Contact:** **mudassirfarooqi@fccollege.edu.pk** **Office: E-115-A Office Hours: M, W, F 2:00-3:00 or by appt.**

# Course Description:

This course examines some of the ways in which Muslim religion, thought, and practices have responded and adapted to the modern age (defined here as the colonial, post-colonial, and contemporary periods). We will begin by surveying the notions of modernity and secularism as they relate to religion generally and then to Islam in particular, focusing on the debates surrounding the relationship and supposed tensions between Islam and modernity. Part of the class will be spent analyzing and comparing the intellectual responses to colonialism and modernity articulated by various influential 19th, 20th, and 21st-century Muslim thinkers. The remainder of the class will investigate three themes: (1) Muslims living in the “West” (defined here as the United States and Europe) and Western images of Muslims and Islam; (2) Muslim masculine and feminine gender constructions in light of Western feminist and secularist ideals; and (3) the role of Islam and Muslims in the “Arab Spring” democracy movements. We will explore these three topics as case studies of how the beliefs, values, and practices of Muslims residing in the West and in Muslim countries have adapted to modernity, secularism, and globalization.

# Course Materials

In addition to the required textbooks, other assigned readings will be emailed or uploaded on Moodle.

# Required Textbooks

1. Elias, Jamal J. Islam (London: Routledge, 1999)
2. Carl Ernst, *Following Muhammad: Rethinking Islam in the Contemporary World*

(Chapel Hill & London: The University of North Carolina Press, 2003)

**\*** The syllabus is subject to change at the discretion of the professor.

1. Masud, Muhammad Khalid, Armando Salvatore, and Martin van Bruinessen, *Islam and Modernity: Key Issues and Debates* (Edinburgh: Edinburgh University Press, 2009)

# Selected Readings and Reference Works

1. Campo, Juan. *Encyclopedia of Islam* (New York: Checkmark Books, 2009)
2. Cornell, Vincent J., ed., *Voices of Islam* (London: Praeger, 2007), 5 vols.
3. Donohue, John J. and John L. Esposito, *Islam in Transition: Muslim Perspectives*

(New York, Oxford: Oxford University Press, 1982)

1. Safi, Omid, ed., *Progressive Muslims: On Justice, Gender and Pluralism* (Oxford: Oxford University Press, 2003)
2. Brill’s *Encyclopaedia of the Qur’ān* and Brill’s *Encyclopaedia of Islam*, Second and Third Editions (Available on the online databases of the library)
3. Internet History Sourcebook Project (<http://www.fordham.edu/halsall/>)
4. The Qur’ān and the Hadith. M. H. Shakir’s English translation of the Qur’an is accessible online from the University of Michigan website: <http://quod.lib.umich.edu/k/koran/>

Listen to Qur’anic recitation at the Islamicity.com website: <http://www.islamicity.com/multimedia/radio/ch100/?AspxAutoDetectCookieSupport=1>

The Hadith collections of Muslim, al-Bukhari, Malik, al-Tirmidhi, Abu Dawud and al-Nasa’i, as well as al-Nawawi’s Forty Hadith are accessible online via the ahadith.co website: <http://ahadith.co.uk/>

|  |  |
| --- | --- |
| 8. Links to other useful websites on Islam and Islamic <http://islam.uga.edu/> | Studies may be found at |
| **Course Requirements** |  |
| 1. Being up-to-date with readings and other assignments.
2. Attendance of lectures; active participation in sections
 | 20% |
| 3. One Oral Presentation in section | 20% |
| 4. Two Critical Thinking Essays | 30%  |
| 5. Final Examination | 30% |

Attendance and *active* participation are fundamental for this class. The discussion grade will be based primarily upon contributions to discussions in section and lecture attendance. The willingness to share views in classroom discussions, the insightfulness of your comments and questions about assigned readings or visual materials, as well the constructiveness of your comments to the oral presentations of fellow classmates (see below) will all be taken into account when evaluating your participation.

Oral presentations. Each student is required to make an oral presentation in section. The presentations will preferably be done in pairs, although individual presentations may be permitted at the discretion of the section leader. The oral presentation may be based upon the readings OR of a primary source text by a prominent Muslim thinker or activist. Alternatively, it could be an exposé on some aspect of one of the special themes to be dealt with in class: Muslims in the West; Islam, modernity, and gender; or Islam and the Arab Spring.

Two Critical Thinking Essays. One of the essays should be a critical assessment of one of the assigned theoretical readings on the problem of modernity, secularism, and Islam or religion in general. The second essay will be a review of a relevant source (book, journal article, podcast, or film) dealing with Islam, Muslims, and modernity (check with instructor and/TA). Each paper should be between 800 and 1000 words. Guidelines for essays will be provided in class.

The Final Examination will be comprehensive and written.

# Cell-Phones and Other Electronic Devices

All personal cellular and electronic devices are to be disabled and NOT used during class and lab hours unless expressly permitted by the instructors.

**Our Standard of Academic Honesty and Responsibility:** Students must adhere to the standards of academic honesty and responsibility as defined in The Student Code of Conduct. Class assignments and exams are designed to enhance a student’s overall intellectual growth, as well as his or her mastery of a subject. Plagiarism, the unauthorized submission of someone else’s work as one’s own, completely undermines the learning process and is treated as a serious infraction of student conduct by the university. Any student who commits plagiarism will receive a FAIL for the course and, if warranted, we will ask the Dean of Students and the Dean of Undergraduate Studies to suspend them from the university. Make certain that in your essays you provide complete citations for all sources (including materials from the web) cited directly or indirectly, verbatim or paraphrased.

# Lectures & Readings

**Introduction to the Course. Introduction to Islam**

**Readings**: Elias, *Islam*, chaps. 1, 2, 3, and 4

# Modernity, Secularism, and Religion

**Readings**: Lambert, Yves, “Religion in Modernity as a New Axial Age: Secularization or New Religious Forms?” *Sociology of Religion* 60, no. 3 (1999): 303-333

Also accessible online: <http://socrel.oxfordjournals.org/content/60/3/303.full.pdf>

* Crabtree, Vexen, “Secularization Theory: Will Modern Society Reject Religion? What is Secularism?” (Nov 30, 2008). Article published online. <http://www.humanreligions.info/secularisation.html>
* Masud et al, *Islam and Modernity*, chap. 1.

# Islam and Modernity: Framing the Debate

**Readings**: **-** Asad, Talal and Saba Mahmood, “Modern Power and the Reconfiguration of Religious Traditions,” *SEHR, volume 5, issue 1: Contested Polities* (online journal updated *February 27, 1996*).

<http://www.stanford.edu/group/SHR/5-1/text/asad.html>

- Ernst, *Following Muhammad,* chapter 2.

**-** Masud et al, *Islam and Modernity*, chap.2

# Colonialization of the Muslim World and its Responses

**Readings**: - Elias, *Islam*, chap. 5

Ernst, *Following Muhammad,* chap. 4

- “Colonialism,” in Campo, *Encyclopedia of Islam*

**Primary Source Readings: Reformers, Modernists, Nationalists, and Socialists**

**-** Jamal al Din al Afghani, “An Islamic Response to Imperialism,” in

*Islam in Transition*, 13-19

* Muhammad Abduh, “Islam, Reason, and Civilization,” *Islam in Transition*, 24-28

Muhammad Iqbal, “A Separate Muslim State in the Subcontinent,” in

*Islam in Transition*, 91-93

* Abu l-‘Ala’ Mawlana Mawdudi, “Nationalism and Islam,” in *Islam in Transition*, 94-97

# Muslim Responses to Colonialism (cont’d); Modernity and Islam

**Readings**: - Masud et al, *Islam and Modernity*, chap. 6

* Safi, Omid, “Islamic Modernism and the Challenge of Reform,” in

*Voices of Islam*, vol. 5, xvii-xxiii

**Primary Source Readings on Islamic Socialism and Revivalist Islam**

* Hasan al-Banna’, “The New Renaissance,” *Islam in Transition*, 78-83
* Sayyid Qutb, “Social Justice in Islam,” *Islam in Transition*, 123-128

**-** al-Qadhdhafi, Mu‘ammar, “The Third Way,” *Islam in Transition*, 103-106

al-Qaradawi, Yusuf, “Priorities of the Islamic Movement in the Coming Phase” Online: <http://web.youngmuslims.ca/online_library/books/poimitcp/index.htm>

# Progressive Islam and Progressive Muslim Activists

**Readings**: - Moosa, Ebrahim, “Transitions in the ‘Progress’ of History: Theorizing History, Practice, and Tradition,” in *Voices of Islam*, vol. 5, 115-130 (GS)

* Moosa, Ebrahim, “The Debts and Burdens of Critical Islam,” in

*Progressive Muslims*, 111-127

* Abou El Fadl, Khaled, “The Ugly Modern and the Modern Ugly:

Reclaiming the Beautiful in Islam,” in *Progessive Muslims*, 33-77

# SPECIAL TOPICS ON ISLAM AND MODERNITY

**Theme 1: Muslims, Islam, and West; Islamophobia and Muslim Responses**

**Readings for Islam and Muslims in/and the West:**

-Elias, *Islam*, chap. 6

-Ernst, *Following Muhammad*, chaps. 1 and 5

* Halman, Hugh Talat, “Sufism in the West: Islam in an Interspiritual Age,” in *Voices of Islam*, vol. 5, chap. 8, 169-198
* Safi, Omid, “I and Thou in a Fluid World: Beyond ‘Islam versus the West,’” in *Voices of Islam*, vol. 5, chap. 9,199-222

**Readings for Islamophobia and Muslim Responses:**

* Brown, Wendy, “Introduction” in Talal Asad, Wendy Brown, Judith Butler, and Saba Mahmoud, *Is Critique Secular? Blasphemy, Injury and Free Speech* (Berkeley, 2009), 7-19. Accessible on eScholarship, University of California,

<http://www.escholarship.org/uc/item/84q9c6ft#page-6>

* Asad, Talal, “Free Speech, Blasphemy, and Secular Criticism,” in *Is Critique Secular?* 20-65. Accessible on eScholarship, University of California,

<http://www.escholarship.org/uc/item/84q9c6ft#page-6>

* Pope Benedict XVI, Speech at Regensburg September 12, 2006 [http://www.vatican.va/holy\_father/benedict\_xvi/speeches/2006/september/docu](http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg_en.html)

 [ments/hf\_ben-xvi\_spe\_20060912\_university-regensburg\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg_en.html)

.- Open letter to the Pope from Muslim clerics, October 12, 2006 [http://www.islamicamagazine.com/Online-Analysis/Open-Letter-to-His-](http://www.islamicamagazine.com/Online-Analysis/Open-Letter-to-His-Holiness-Pope-Benedict-XVI.html)

 [Holiness-Pope-Benedict-XVI.html](http://www.islamicamagazine.com/Online-Analysis/Open-Letter-to-His-Holiness-Pope-Benedict-XVI.html)

* Wise, Lindsay, “Amr Khaled vs. Yusuf al-Qaradawi: The Danish Cartoon Controversy and the Clash of Two Islamic TV Titans,” [http://stuff.jworld.ch/al-](http://stuff.jworld.ch/al-jazeera/19%20Vertiefungstext%2010.pdf)

 [jazeera/19%20Vertiefungstext%2010.pdf](http://stuff.jworld.ch/al-jazeera/19%20Vertiefungstext%2010.pdf)

Hirzalla, Fadi, Liesbet van Zoonen, and Floris Mueller, “How Funny Can Islam Be? Comedians Defending Their Faiths on Youtube,” *Television and News Media* XX (X): 1-16.

[http://tvn.sagepub.com/content/early/2012/09/05/1527476412453948.full.pdf+html](http://tvn.sagepub.com/content/early/2012/09/05/1527476412453948.full.pdf%2Bhtml)

# Theme 2: Islam, Modernity, and Gender: Part I - Women

**Readings**: - Kinsley, David, “Women’s Studies in the History of Religions” in

*Methodology in Religious Studies: The Interface with Women’s Studies*, ed. Arvind Sharma (Albany, 2002), 1-17

* Masud et al, *Islam and Modernity*, chap. 4
* Mir-Hosseini, Ziba, “Islam and Gender Justice,” in *Voices of Islam*, vol. 5, chap. 5, 85-113

Wadud, Amina, *Qur’an and Woman: Rereading the Sacred Text from a Woman’s Perspective* (New York & Oxford, 1999), chap. 2, “The Qur’anic View of Women in This World,” 29-43

Yazbek Haddad, Yvonne, “The Post-9/11 Hijab as Icon,” *Sociology of Religion*

68 no. 3 (2007), 253-267

#  Islam, Modernity and Gender: Part II - Men

**Readings**. De Sondy, Amanullah, “Prophecy and Masculinities: The Case of the Qur’anic Joseph” in *Cross Currents.* Online journal: [Reference](http://findarticles.com/p/articles/tn_ref/) / [Cross Currents](http://findarticles.com/p/articles/mi_m2096/) / [Dec,](http://findarticles.com/p/articles/mi_m2096/is_4_61/)

 [2011](http://findarticles.com/p/articles/mi_m2096/is_4_61/)

Jones, Linda, “Islamic Masculinities,” in *Debating Masculinity*, eds. Josep M. Armengol and Angels Carabi (Harriman, TN: Men’s Studies Press, 2009), 93- 112 (GS)

Samuel, Geoffrey, “Islamic Piety and Masculinity,” *Contemporary Islam* 5, no. (2011) 5:309–322 (GS)

Hopkins, Peter E. “Youthful Muslim Masculinities: Gender and Generational Relations” *Transactions of the Institute of British Geographers* 31 no. 3 (September 2006): 337-52 available online at UCSB library through UC e-links

http://ucelinks.cdlib.org:8888/sfx\_local?sid=SCP:SCP&genre=article& char\_set=utf8

 &issn=0020-2754

# Theme 3: Islam and the Arab Spring: The View from Tunisia

**Readings**: -Masud et al, *Islam and Modernity*, chap. 3

Abou El Fadl, Khaled, “Islam and the Challenge of Democracy,” *Boston Review* (April-May 2003 Issue)

al-Ghannoushi, Rashid, “Deficiencies in the Islamic Movement,” *Middle East Report* 153 (July–August 1988*).* (TBA)

**More to come!**

**Theme 4: Arab Spring in Egypt and Syria**

**Theme 5: Political Islam, Terrorism and Jihadi Islam**

**Theme 6: 9/11 , War on Terrorism and Way Forward for Muslim Civilization**