

Syllabus Sem. II: Survey of Islamic Thought and Literature

Part I: Preliminaries

Week 1: Review of Islamic Political & Intellectual History, & Transmission of Knowledge

Overview

- Roger Allen, Ch. 2 “The Contexts of the Literary Tradition,” in *An Introduction to Arabic Literature* (Cambridge: Cambridge University Press, 2003), 7-51.
- Abdullah Saeed, Ch. 1 “Transmission of Religious Knowledge and Islamic Thought,” in *Islamic Thought: An Introduction* (London & New York: Routledge, 2006), 1-14.
- Francis Robinson, “Education,” *The New Cambridge History of Islam*, vol. 4, 497-531.

Focused Readings

- Gregor Schoeler, “Introduction” and “Concluding Remarks: From the Aural to the Read,” in *The Genesis of Literature in Islam: From the Aural to the Read* (Cairo: The American University in Cairo Press, 2009), 1-15 & 122-126.
- Jonathan Berkey, “Al-Subkī and His Women,” *Mamlūk Studies Review* XIV (2010): 1-17.
- Devin Stewart, “Review of *The Transmission of Knowledge in Medieval Cairo: A Social History of Islamic Education* by Jonathan Berkey,” *Islamic Law and Society* vol. 1, no. 3 (1994): 367-376.
- Francis Robinson, “Technology and Religious Change: Islam and the Impact of Print,” in *Modern Asian Studies* 27, 1 (1993):229-251.

Part II: Sources of Premodern Islamic Thought & Key Islamic Sciences

Weeks 2 & 3: The Qur’an

Overview

- Abdullah Saeed, Ch. 2 “The Qur’an: The Primary Foundation Text,” in *Islamic Thought: An Introduction* 15-32.

- Allen, Ch. 3 “The Qur’ān: Sacred Text and Cultural Yardstick,” in *An Introduction to Arabic Literature*, 52-64.

Focused Readings

- Fred Donner, Ch. 1 “The Date of the Qur’anic Text,” in *Narratives of Islamic Origins: The Beginnings of Islamic Historical Writing* (Princeton, NJ: The Darwin Press, Inc., 1998), 35-63.
- Fazlur Rahman, *Major Themes of the Qur’an* (Chicago: The University of Chicago Press, 2009), 1-170.

Primary Sources

- “Al-Qurṭubī on Interpretation of the Qur’ān,” in Norman Calder, Jawid Mojaddedi and Andrew Rippin (eds. & trans.), *Classical Islam: A Sourcebook of Religious Literature* (London: Routledge, 2003), 97-102.
- “Al-Qummī on Shī‘ī Alternative Readings in the Qur’ān,” in Calder et al, *Classical Islam*, 103-104.
- “Ibn Kathīr on *Sūrat al-bayyina* (98),” in Calder et al, *Classical Islam*, 128-133.
- Muḥammad Shafī‘, *Ma‘ārif al-Qur’ān*, trans. Muḥamamd Shamīm, ed. Muḥammad Taqī ‘Usmānī (Karachi: Maktabat Ma‘ārif al-Qur’an, n.d.), 7:386-398.

Weeks 3 & 4: The Prophet Muḥammad and His Legacy

Overview

- Abdullah Saeed, Ch. 3 “The Sunna of the Prophet,” in *Islamic Thought: An Introduction*, 33-42.

Focused/Detailed Readings

- Jonathan Brown, *Hadith: Muhammad’s Legacy in the Medieval and Modern World* (Oxford: Oneworld Publications, 2010), 1-66 & 150-196.

Primary Sources

- Yaḥyā b. Sharaf al-Nawawī, *al-Arba‘ūn al-nawawiyya* [Forty Ḥadīths].

- Muslim b. al-Ḥajjāj, “*Kitāb al-imāma* (the book of leadership),” in *Ṣaḥīḥ Muslim*, vol. 5, trans. Nasiruddin al-Khattab (Riyad: Darussalam, 2007), 144-195.

Weeks 5 & 6: The Greek Sciences & their Impact: Islamic Theology and Philosophy

Overview

- Saeed, Ch. 8 “Philosophical Thought,” in *Islamic Thought*, 93-112.

OR

Richard C. Taylor, “Philosophy,” in *The New Cambridge History of Islam*, vol. 4, 532-563.

- Saeed, Ch. 5 “Theological Thought,” in *Islamic Thought*, 60-73.
- Farhad Daftary, “Varieties of Islam,” *The New Cambridge History of Islam*, vol. 4, 105-141.

Focused/Detailed Readings

- Montgomery Watt, “Part Two: The First Wave of Hellenism,” in *Islamic Philosophy and Theology: An Extended Survey* (Edinburgh: Edinburgh University Press, 1985), 33-68.
- Watt, “Part Three: The Second Wave of Hellenism,” in *Islamic Philosophy and Theology*, 69-131.
- Ahmed El Shamsy, “The Social Construction of Orthodoxy,” in *The Cambridge Companion to Classical Islamic Theology*, ed. Tim Winter (Cambridge: Cambridge University Press, 2008), 97-117.

Primary Sources

- Ḥasan al-Baṣrī’s Letter to ‘Abd al-Malik b. Marwān on Qadar (Free Will). Source: Valerie Hoffman, “Hasan al-Basri on Moral Responsibility,” in *Islamic Theological Themes: A Primary Source Reader*, ed. John Renard (Oakland, CA: University of California Press, 2014), 317-325.
- “The 60 points of Creed” from Abū al-Ḥasan al-Ash‘arī’s *al-Ibāna ‘an uṣūl al-diyāna*, translated by Richard McCarthy in *The Theology of al-Ash‘ari* (Beyrouth: Imprimerie Catholique, 1953), 236-254.
- Selections from Al-‘Allāma al-Ḥillī (d. 1326) on the Fundamentals of Twelver Shi’ism and its commentary by Miqdād al-Fāḍil al-Ḥillī, translated by William McElwee Miller as *Al-Bābu l-Hādī Ashar: A Treatise on the Principles of Shī‘ite Theology* (London: Royal Asiatic Society, 1928).

- “Al-Fārābī on the Soul,” in Calder et al, *Classical Islam: A Sourcebook of Religious Literature*, 170-177.
- Shāh Walī Allāh, *Husn al-‘aqīda*.

Week 7: Islamic Law & Jurisprudence

Overview

- Abdullah Saeed, Ch. 4 “Legal Thought,” in *Islamic Thought: An Introduction*, 43-59.
- AND
- Wael Hallaq, “Islamic Law: History and Transformation,” in *The New Cambridge History of Islam*, vol. 4, 142-183.

Focused Readings

- Colin Imber, Ch.1 “The Ottoman Empire, the Law and Ebus Su’ud” and Ch. 2 “The Law: Sharia and Qanun,” in *Ebu’s Su’ud: The Islamic Legal Tradition* (Stanford: Stanford University Press, 1997), 3-62.
- Timur Kuran, “The Provision of Public Goods under Islamic Law: Origins, Impact, and Limitations of the Waqf System,” *Law & Society Review*, vol. 35, no. 4 (2001): 841-898.

Primary Sources

- Ch. 7 “Law and Ritual” in Calder et al., *Classical Islam*, 178-206.
 - Ibn ‘Abd al-Barr on the Status of the *Sunna*, 178-184.
 - Ibn Qudāma on the Status of the *Mujtahid*, 185-194.
 - Al-Nawawī on the Ranks of *Muftīs*, 192-196.
 - The Fatwās of al-Nawawī, 197-201.
 - Ibn Ḥazm on Dispute and Variation in Law, 202-206.
- Jasser Auda, *Maqāṣid al-Sharī‘ah: A Beginner’s Guide* (London: International Institute of Islamic thought, 2008), 1-54.

Week 8: Islamic Spirituality

Overview

- Saeed, Ch. 6 “Mystical Thought: Sufism,” in *Islamic Thought*, 74-84.

AND/OR

Alexander Knysh, “Sufism,” in *The New Cambridge History of Islam*, vol. 4, 60-104.

Focused Readings

- Feryal Salem, “Ibn al-Mubārak and His Zuhd,” in *The Emergence of Early Sufi Piety and Sunnī Scholasticism: Abdallāh b. al-Mubārak and the Formation of Sunnī Identity in the Second Islamic Century* (Leiden: Brill, 2016), 105-138.
- Sufis and Politics:
 - Muzaffar Alam, “The Mughals, the Sufi Shaikhs and the Formation of the Akbari Dispensation,” *Modern Asian Studies* vol. 43, no. 1 (2009): 135-174.
 - K. A. Nizami, “Naqshbandi Influence on Mughal Rulers and Politics,” *Islamic Culture* 39 (1965): 41-52.

Primary Sources

- Selections from Ch. 8 “Sufism,” in Calder et al., *Classical Islam: A Sourcebook of Religious Literature*.
 - “Al-Ghazālī on the Path of the Ṣūfīs,” 228-232.
 - “Al-Qushayrī on the Term Ṣūfī, Ṣūfī States and Satisfaction,” 243-247.
 - “Hujwirī on Drunkenness and Sobriety,” 248-252.
 - “Rūmī and the Mathnawī,” 253-261.
- Contemporary Sufism:
 - First twenty *hadīths* from Ashraf ‘Alī Thānavī’s *Ḥaqīqat al-ṭarīqa min al-sunna al-anīqa*. Translated by Yusuf Talal Delorenzo as *A Sufi Study of Hadith* (London: Turath Publishing, 2010), 29-49.
 - Nūh Keller on “Sufism,” in *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law* (Beltsville, MD: Amana Publications, 2008), 861-868.

Part III: Islamicate Literatures

Week 9: Arabic Literature

Overview

- Roger Allen, Ch. 1 “An Essay on Precedents and Principles,” in *An Introduction to Arabic Literature*, 1-6.
- Skim-read Allen, Ch. 4 “Poetry” and Ch. 5 “Belletristic Prose and Narrative,” in *An Introduction to Arabic Literature*, 65-192.

Primary Sources

- Poetry:
 - Selections from Robert Irwin, *Night & Horses & the Desert: An Anthology of Classical Arabic Literature* (Woodstock, NY: The Overlook Press, 1999). [A *qaṣīda lāmiyya* by the Sa‘ālik poet al-Shanfara (pp. 18-23), a *rithā* by the Muḥḍaramī Khansa (pp. 25-27), the Umayyad ‘Umar b. Abī Rabī‘a on love (pp. 50-54), Abbasid Abū Nuwās on wine-drinking and homo-erotic love (pp. 124-126), Abu Tammām on the Abbasid capture of Ammorium (pp. 132-134), *fakhr* in the poetry of the Ḥamdānid al-Mutanabbī (pp. 221-222).]
 - Abū al-Baqā’ al-Rundī’s (d. 1285) elegy on the fall of al-Andalus, in Tarif Khalidi (ed. & trans.), *An Anthology of Arabic Literature: from the Classical to the Modern* (Edinburgh: Edinburgh University Press, 2016), 14.
 - Badr Shākīr al-Sayyāb’s (d. 1964) “Christ after the Crucifixion,” in Khalidi, *An Anthology of Arabic Literature*, 117-119.
- Prose:
 - Extract from Ibn al-Muqaffa’, *Kalila wa Dimna* in *Night & Horses*, 193-203.
 - Selections from Bernard Lewis, *Islam: From the Prophet Muhammad to the Capture of Constantinople*, vol. 2. [“Portrait of a Miser” (from al-Jāḥīz’s *Kitāb al-bukhalā’*, p. 261), “On Food and Love” (from Mubarrad’s *al-Kāmil*, pp. 261-262), “On Slaves, Slave-Girls and Servants” (from al-Ibshīhī’s *Kitāb a-Mustatraf fī kull fann mustazrif*, pp. 251-256).]
 - Kruk, Remke. Preface (ix-xi); Ch. 1 “Arabic Popular Epic: An Introductory Note,” (1-12); Ch. 9 “Sīrat Baybars 1: Lionesses,” 163-174. In *The Warrior Women of Islam: Female Empowerment in Arabic Popular Literature*, London: I.B. Tauris, 2014.

- “An Egyptian Muslim Defrocks (circa 1927),” in Khalidi, *An Anthology of Arabic Literature*, 134.
- “An Encounter with George Bernard Shaw (circa 1910),” in Khalidi, *An Anthology of Arabic Literature*, 135.

Week 10: Non-Arabic Literatures

Overview

- Dick Davis, “Persian Literature,” *The New Cambridge History of Islam*, vol. 4, 414-423.
- Çiğdem Balim Harding, “Turkish Literature,” *The New Cambridge History of Islam*, vol. 4, 424-432.
- Shamsur Rahman Faruqi, “Urdu Literature,” *The New Cambridge History of Islam*, vol. 4, 434-444.

Primary Sources

- Selections from Ferdowsī’s *Shāhnāme* [as used in Islamic Thought & Lit. II]
- “Prologue” and “Legend 1: The Story of Bugach Khan, Son of Dirse Khan,” in *The Book of Dede Korkut*, https://en.wikisource.org/wiki/Book_of_Dede_Korkut/Prologue.
- Iqbal, “From Complaint and Answer,” in William McNeill and Marilyn Robinson Waldman (eds.), *The Islamic World* (New York: Oxford University Press, 1973), 396-407.
- Jalāl Āl-e Ahmad, “A Boatload of Paradoxes,” in *Plagued by the West (Gharbzadegi)*, trans. Paul Sprachman (Delmar, NY: Caravan Books, 1982), 41-55.
- Excerpt from Latife Tekin’s *Berci Kristin Cop Masallari*, translated by Ruth Christie and Saliha Parker as *Tales from the Garbage Hills* (London: Marion Boyars, 1993).

Part IV: Art, Architecture & Natural Sciences

Week 11

Overview

- Sonja Brentjes with Robert G. Morrison, “The Sciences in Islamic Societies (750-1800),” in *The New Cambridge History of Islam*, vol. 4, 564-639.

- S. Nomanul Haq, "Occult Sciences and Medicine," in *The New Cambridge History of Islam*, vol. 4, 640-667.
- Marcus Milwright, "Islamic Art and Architecture," in *The New Cambridge History of Islam*, vol. 4, 682-742.

Part V: Islamic Thought in the Modern Period

Weeks 12: What is Modernity? & Early Muslim Encounters with it

Overview

- Richard Tarnus, "Foundations of the Modern World View," and "The Triumph of Secularism," in *The Passion of the Western Mind* (London: Pimlico (RandomHouse), 1991), 303-312 & 321-348.
- William Cantwell Smith, Ch.2 "Islam in Recent History," in *Islam in Modern History* (New York: The New American Library, 1957), 47-97.

This chapter provides a broad overview of the major areas of the Muslim world from the 18th century until the middle of the 20th century. The reading is accessible but dated. Is useful for the overview as well as for illustrating the language Western scholars used in the first half of the 20th century such as "Islam" and not "Muslims."

Focused Readings

- Albert Hourani, Ch. 3 "First Views of Europe," in *Arabic Thought in the Liberal Age, 1798-1939* (Cambridge: Cambridge University Press, 1983), 34-66.

Primary Sources

- Napoleon's letter to the Egyptians and al-Jābartī's interpretation of it, 1798. [<http://www.laits.utexas.edu/cairo/teachers/napoleon.pdf>]
- "Rifa'a Tahtawi Reflects on Paris, Its People, Their Ideas, and Lives in the 1820s," in Khater, *Sources in the History of the Modern Middle East*, 58-61.
- "A Coal Miner's Life during the Late Ottoman Empire," in Khater, *Sources in the History of the Modern Middle East*, 47-56.

Weeks 13: Early Muslim Responses to Modernity: Middle East

Overview

- Saeed, Ch. 10 “Renewal, Reform, and Muslim Modernism,” in *Islamic Thought*, 129-141.
- Charles Kurzman, “Introduction: The Modernist Islamic Movement,” in *Modernist Islam, 1840-1940: A Sourcebook*, 3-27.

Focused Readings

- Martin and Woodward, Ch. 6 “The Persistence of Traditionalism and Rationalism,” in *Defenders of Reason in Islam*, 119-138.
- Albert Hourani, Ch. 4 “Tahtawi, Khayr al-Din, and Bustani,” Ch. 5 “Jamal al-Din al-Afghani,” Ch. 6 “Muhammad ‘Abduh,” and Ch. 9 “Rashid Rida,” in *Arabic Thought in the Liberal Age*, 67-160 & 222-244.

Primary Sources

- Jamāl al-Dīn al-Afghānī, “Religious versus Science,” in *Contemporary Debates in Islam: An Anthology of Modernist and Fundamentalist Thought*, eds. Mansoor Moaddel and Kamran Talattof (New York: St. Martin’s Press, 2000), 23-28.
- Muḥammad ‘Abduh, “The Necessity of Religious Reform,” in *Contemporary Debates in Islam*, 45-52.
- “‘Ali ‘Abd al-Raziq, an Egyptian Religious Scholar, Argues for the Separation of State and Religion, 1928,” in Khater, *Source in the History of the Modern Middle East*, 118-125.

Week 14: Early Muslim Responses to Modernity: South Asia

Overview

- Aziz Ahmad, “Introduction” in *Islamic Modernism in India and Pakistan, 1857-1964* (London: Oxford University Press, 1967), 1-30.

Focused/Detailed Readings

- Aziz Ahmad, Ch. 2 “Sayyid Aḥmad Khān and the Aligarh Movement,” in *Islamic Modernism in India and Pakistan*, 31-56.
- Aziz Ahmad, Ch. 3 “Consolidation of Speculative Modernism,” in *Islamic Modernism in India and Pakistan*, 57-76.
- Fu’ad S. Naeem, Ch. 3 “A Traditionalist Muslim Response to the Rise of Modernism,” in *Islam, Fundamentalism and the Betrayal of Tradition: Essays by Western Muslim Scholars*, ed. Joseph Lumbard (Bloomington, IN: Wisdom Books, 2004), 79-116.

Primary Sources

- Sayyid Aḥmad Khān, “The Way of Life,” in *Contemporary Debates in Islam*, 183-185.
- Maulavī Chirāgh ‘Alī, “Polygamy,” in *Contemporary Debates in Islam*, 145-157.

Week 15: Contemporary Islamic ThoughtOverview

- Saeed, “Epilogue: Trends in Islamic Thought Today,” in *Islamic Thought*, 142-154.
- Charles Kurzman, “Introduction: Liberal Islam and its Islamic Context,” in *Liberal Islam: A Sourcebook*, ed. Charles Kurzman (New York: Oxford University Press, 1998), 3-26.

Focused Readings

- Muhammad Qasim Zaman, “Introduction,” in *The Ulama in Contemporary Islam: Custodians of Change* (Princeton, NJ: Princeton University Press, 2002), 1-16.
- Martin and Woodward, Ch. 10 “Modern and Postmodern Glosses on Mu‘tazilism,” in *Defenders of Reason in Islam*, 199-219.
- Aysha Hidayatullah, Ch. 7 “Initial Conclusions,” in *Feminist Edges of the Qur’an* (New York: Oxford University Press, 2014), 125-145.

Primary Sources

- “Qasim Amin argues for the Emancipation of Women in Egypt, 1900,” in Khater, *Sources in the History of the Modern Middle East*, 61-65.

- “Young Veiled Women Embracing their Lovers and Creating for Themselves Boundaries of Freedom, 2008,” in Khater, *Source in the History of the Modern Middle East*, 339-342.

- Jonathan Brown on Islam and Slavery:
 - Jonathan Brown and Abdullah bin Hamid Ali, “Slavery and Islam – Part 1: The Problem of Slavery,” Yaqeen Institute of Islamic Studies, <https://yaqeeninstitute.org/abdullah-hamid/the-problem-of-slavery/>, accessed February 8th, 2017.
 - Jonathan Brown, “Islam and the Problem of Slavery,” IIIT Media, <https://www.youtube.com/watch?v=MpFatRwdPm0>, accessed February 10th, 2017.
 - Umar Lee, “Georgetown Professor Jonathan Brown defends Slavery as Moral and Rape as Normal in Virginia Lecture,” <https://mystudentvoices.com/georgetown-professor-jonathan-defends-defends-slavery-as-moral-and-rape-as-normal-in-virginia-3c0aac65dd41#.xttva5g0f>, accessed February 10th, 2017.

 - Sadaf Jaffer, “Trivializing Consent and Minimizing Slavery within American Academia,” <http://www.altmuslimah.com/2017/02/trivializing-consent-minimizing-slavery-within-american-academia/>, accessed March 1st, 2017.