

The University of California, Riverside

Syllabus
RLST 250 Approaches to Islam in Religious Studies

Winter 2011

Dr. Muhamad Ali

Graduate Seminar: **Wednesday**, 04:00 PM – 07:00 PM

Office hours: Wednesday, 11:00-12:00 & 02:00-04:00 PM

4 units, **Seminar, 3 hours; outside research, 3 hours**. Prerequisite(s): graduate standing or consent of instructor.

Catalog Description

This course examines various approaches to Islam, such as textual, historical, theological, philosophical, legalistic, ritual, spiritual, and anthropological, and discusses the aims, strengths and weaknesses and possible applications. It also explores some crucial theories of Orientalism and Occidentalism, textuality and orality, sacredness and profanity, orthodoxy and heterodoxy, and tradition and modernity. It combines some ‘modern’ approaches and concepts with the ‘traditional’ Islamic Studies as developed in Muslim schools and colleges, such as the study of the Quran and its exegesis, *Sira*, *Tarikh*, and Hadith, *kalam*, *falsafa*, *fiqh*, and *tasawwuf*.

The general objective of this seminar is to equip graduate students with some important tools of analysis of various forms of Islamic textual and non-textual data, but also it introduces classical, medieval and modern approaches to Islam as developed in various disciplines. It helps the students to develop particular approaches and perspectives they are working on or wish to pursue further in their academic and professional careers.

Requirements and Grading

Class Participation: 20 %

Since this is a graduate seminar, students are required to demonstrate their engaged and engaging participation in which the instructor primarily serves as “group leader”. This means attendance in every class session is mandatory and participation is crucial. Students should be prepared to discuss the materials, ask questions actively, and speak critically on the issues at hand.

Class Presentation/Discussion Leadership: 10 %

Each student will give 1 presentation critiquing the required readings and one book or several articles from the optional readings for the week, asking thoughtful questions and leading the discussion and concluding it at the end of the meeting. He/she should provide a handout or an outline to be shared with the class and the instructor electronically one day before the day of his/her presentation.

Short Essays: 15 %

Every student will write 1 (one) 4-5 page essay developed from the presentation due within 1 (one) week after the presentation. The essay should be based on the readings and the discussion, but which can be developed using other readings.

Response Essays to the Readings: each for 10 % (=20%)

Every student will write 2 (two) short reaction essays (between 2-3 pages, single-spaced) beyond the readings for his or her own presentation turn. The essays need to be a thoughtful and useful contribution to the discussions.

Final Essay (30 %) + its Presentation (5%)

Every student will write 1 (one) final essay of 12-15 pages, double-spaced. There should be a thesis, but the topic is open. All students should combine the methodological and theoretical insights with their own scholarly interests utilizing relevant data. By week 7, every student must have chosen a topic for the final essay, due during the finals week. The essay will be graded based on its thesis and evidence, coherency and consistency, clarity and presentation.

Students will present their final papers in the last week of the term.

There are required and optional readings. The required readings mean that each student should read them on the week they are assigned. The optional readings are for the student to choose and present in a week of their turn for presentation as well as for their essays and further consultation according to their interests. It is highly recommended that students use journal articles and books printed or electronically available in the Rivera Library or through scotty.ucr.edu.

Required Readings

Richard Martin (ed.), *Approaches to Islam in Religious Studies*

Norman Calder, Jawid Mojaddedi and Andrew Rippin (eds and trans.), *Classical Islam: A Source of Religious Literature*

Carl W. Ernst and Richard C. Martin, *Rethinking Islamic Studies: From Orientalism to Cosmopolitanism*

Seminar Schedule**Week 1: Introduction to Islamic Studies and Religious Studies**

We will introduce ourselves and then discuss the history and development of Islamic Studies within Religious Studies (and Theology), Area Studies and Humanities and Social Sciences. We

will explore some methodologies and subject matters and some crucial questions related to the study of Islam.

Required

Richard Martin, "Islam and Religious Studies", in Richard Martin (ed.), *Approaches to Islam in Religious Studies*

Carl Ernest and Richard Martin, "Toward a Post-Orientalist Approach to Islamic Religious Studies", in Carl Ernest and Richard Martin (eds), *Rethinking Islamic Studies*

Muhammad Abdul Rauf, "Outsiders' Interpretations of Islam: A Muslim's Point of View", in *Approaches to Islam in Religious Studies*

Optional

Fazlur Rahman, "Approaches to Islam in Religious Studies: Review Essay", *Approaches to Islam in Religious Studies*

Bruce Lawrence, "Afterword: Competing Genealogies of Muslim Cosmopolitanism", *Rethinking Islamic Studies*

Andrew Rippin, "Introduction", in Andrew Rippin (ed.) *Defining Islam: A Reader*

Armando Salvatore, "Beyond Orientalism? Max Weber and the Displacements of 'Essentialism' in the Study of Islam, *Defining Islam: A Reader*

Wilfred Cantwell Smith, "the Special Case of Islam", *Defining Islam: A Reader*

Brannon Wheeler, "What can't be Left Out: the Essentials of Teaching Islam as A Religion", in Brannon Wheeler (ed.), *Teaching Islam*

Week 2: The Qur'an: Text, Interpretation, and Practice

We will focus on the study of the Qur'an as a written text and oral tradition, and its history among Western and Muslim scholars. We will explore some classical and recent developments of Qur'anic studies (*ulum al-Qur'an*). We will explore the various ways in which the Qur'an is interpreted, approached, and practiced in Muslim life and in the Western scholarship. We will discuss such concepts as *tafsir*, *ta'wil*, and *hermeneutics*.

Required

William Graham, "Qur'an as Spoken Word: An Islamic Contribution to the Understanding of Scripture", Richard C. Martin (ed.), *Approaches to Islam in Religious Studies*

"The Qur'an", *Classical Islam: A Sourcebook of Religious Literature*

"Qur'anic Interpretation", *Classical Islam: A Sourcebook of Religious Literature*

Andrew Rippin, "Literary Analysis of Qur'an, *Tafsir*, and *Sira*: The Methodologies of John Wansbrough", in *Approaches to Islam in Religious Studies*

Optional

Azim Nanji, "Toward a Hermeneutic of Qur'anic and Other Narratives of Isma'ili Thought", in *Approaches to Islam in Religious Studies*

Montgomery Watt and Richard Bell, *Introduction to the Qur'an*

Jane Dammen McAuliffe, "Reading the Qur'an with Fidelity and Freedom", *Journal of the American Academy of Religion*, September 2005, Vol.73, No.3.

Michael Cook, *The Koran: the Very Short Introduction*

Michael Sells, *Approaching the Quran*

John Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation*

Fazlur Rahman, *Major Themes of the Qur'an*

Fazlur Rahman, "Some Recent Books on the Qur'an by Western Authors", *The Journal of Religion*, 64, 1, 1984, pp.86-89.

Meir M.Bar-Asher, *Scripture and Exegesis in Early Imami Shiism*

Mahmoud Ayoub, "the Speaking Quran and the silent Quran: A Study of the principles and development of Imami Shi'i Tafsir", in Andrew Rippin (ed.), *Approaches to the History of the Interpretation of the Quran*

Anthony H. Johns, "Quranic Exegesis in the Malay-Indonesian World: An Introductory Survey", in Abdullah Saeed, *Approaches to the Qur'an in Contemporary Indonesia*

Farid Esack, "Introduction", *The Qur'an: A User's Guide*

Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an*

A. Kevin Reinhart, "Fundamentalism and the Transparency of the Arabic Qur'an", *Rethinking Islamic Studies*

Ingrid Mattson, *the Story of the Qur'an: Its History and Place in Muslim Life*

Bruce Lawrence, *the Qur'an: A Biography*

Anna Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Qur'an*

Ronald A. Lukens-Bull, "Between Text and Practice: Considerations in the Anthropological Study of Islam", *Defining Islam: A Reader*

Jane D McAuliffe, "Disparity and Context: Teaching Quranic Studies in North America", *Teaching Islam*

Week 3: The Hadith and the Study of Muhammad's Tradition

We will discuss some approaches to the life of Muhammad and the study of his Tradition (*Ulum al-Hadith*) among Muslim and non-Muslim scholars. How have Muslims approached the life of Muhammad and the study of his Tradition?

Required

Chapter "the Life of Muhammad", *Classical Islam*

Chapter "Hadith", *Classical Islam*

Earle H. Waugh, "The Popular Muhammad: Models in the Interpretation of an Islamic Paradigm", Richard C. Martin (ed.), *Approaches to Islam in Religious Studies*

William Graham, "Traditionalism in Islam: An Essay in Interpretation", *Journal of Interdisciplinary History*, Vol.23, No.3, Religion and History, Winter, 1993, pp.495-522.

Optional

Tony Stewart, "the Subject and the Ostensible Subject: Mapping the Genre of Hagiography among South Asian Chishtis", *Rethinking Islamic Studies*

Muhammad Zubayr Siddiqi, *Hadith Literature: Its Origin, Development & Special Features*

Jonathan Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World*

Martin Lings, *Muhammad: His Life based on the Earliest Sources*

Ignaz Goldziher, *Muslim Studies*, vol.1 and Vol.2

Fazlur Rahman, *Islamic Methodology of History*

A. Guillaume (trans.), *the Life of Muhammad: A translation of Ibn Ishaq's Sirat rasul Allah*,

W. Montgomery Watt, *Muhammad at Mecca*

W. Montgomery Watt, *Muhammad at Medina*

Omid Safi, *Memories of Muhammad*

Week 4: History and Literature

We will discuss some historical and literary studies of Islam from the medieval to the modern time. We will explore the traditions of *sira* (Muhammad's biography) and *tarikh Islamiy* (Islamic history) as well as Western tradition of history and historiography of Islam. We attempt to

explain how Islam continues, changes, and diversifies. We seek to also examine the Islamic tradition of writing and literature in the modern time.

Required

“Religious History”, *Classical Islam*

Marshall Hodgson, Part II “Islam in a Global Context”, *Rethinking World History: Essays on Europe, Islam and World History*

Stephen Humpreys, chapter I, *Islamic History: A Framework for Inquiry*

Issa Boullata, “Introduction: Convention and Invention: Islamic Literature in Fourteen Centuries”, *Religion & Literature*, Vol. 20, No. 1, The Literature of Islam (Spring, 1988), pp. 3-19.

Optional

Michael Feener, “Cross-Cultural Contexts of Modern Muslim Intellectualism”, R. Michael Feener, *Die Welt des Islams* 47, 3-4, 2007.

William R. Roff, “Islamic Movements: One or Many”, *Defining Islam: A Reader*

Jonathan P. Berkey, "The Formation of Islam: Religion and Society in the Near East, 600-1800

Michael Bonner, *Jihad in Islamic History: Doctrines and Practice*

Tarif Khalidi, *the Muslim Jesus: Sayings and Stories in Islamic Literature*

Ali S. Asani, Kamal Abdel-Malek, Annemarie Schimmel, *Celebrating Muhammad : images of the prophet in popular Muslim poetry*

Al-Wahidi, *Kitab asbab al-Nuzul*

Stephen Humpreys, *Islamic History: A Framework for Inquiry*

Ira Lapidus, *A History of Islamic Societies*

Marshall Hudgson, *The Venture of Islam*

Bruce Lawrence, “Islamicate Civilization: the View from Asia”, *Teaching Islam*

Michael Sells, “the Wedding of Zein: Islam through a Modern Novel”, *Teaching Islam*

Week 6: **Theology and Philosophy**

We will examine some theological and philosophical approaches to Islam and the contemporary study of Islamic theology and philosophy. We will discuss some modern issues such as Islamic exclusivism and inclusivism.

Required

“Theology and philosophy”, *Classical Islam: A Sourcebook of Religious Literature*

Muhammad Ibn ‘Abd al-Wahhab, “Ten Things that Nullify One’s Islam”, *Defining Islam: A Reader*

AbdulAziz Sachedina, *the Islamic Roots of Democratic Pluralism*

Optional

Toshihiko Izutsu, *the concept of belief in Islamic theology*

Majid Fakhri, *A History of Islamic Philosophy*

Richard Bulliet, “Conversion as a Social Process”, *Defining Islam: A Reader*

Jacques Waardenburg, *Muslim Perceptions of Other Religions: A Historical Survey*

Hugh Goddard, *A History of Christian-Muslim Relations*

Muhamad Ali, “They are not all alike: Indonesian Muslim Intellectuals’ perception of Judaism and Jews”, *Indonesia and the Malay World*, 38, 112.

Week 6: Law and Ritual

We will discuss the ways in which Muslims approach Islam as a system of law and as a ritualistic tradition. We will explore some important concepts such as *shari’a*, *ibada*, and *mua’amala* and some approaches to the study of Islamic law and ritual.

Required

‘Law and Ritual”, *Classical Islam: A Sourcebook of Religious Literature*

Frederick Denny, "Islamic Ritual: Perspectives and Theories", Richard C. Martin (ed.), *Approaches to Islam in Religious Studies*

William Roff, 'Pilgrimage and the History of Religions: Theoretical Approaches to the Hajj", Richard Martin (ed.), *Approaches to Islam in Religious Studies*

Richard Martin & Abbas Barzegar, “Formations of Orthodoxy: Authority, Power, and Networks in Muslim Societies”, *Rethinking Islamic Studies*

Optional

Ebrahim Moosa, “History and Normativity in Traditional Indian Muslim Thought: Reading Shari’a in the Hermeneutics of Qari Muhammad Tayyab (d.1983)”, *Rethinking Islamic Studies*

Calder Norman, “the Limits of Islamic Orthodoxy”, *Defining Islam: A Reader*

Clifford Geertz, *Religion of Java*
Simon Ross Valentine, *Islam and the Ahmadiyya Jama'at: History, Belief, Practice*
Joseph Schacht, *the Origins of Muhammadan Jurisprudence*
Wael B. Hallaq, *the Origins and Evolution of Islamic Law*
John Bowen, *Islam, Law, and Equality in Indonesia: Anthropology of Public Reasoning*
Dale F. Eickelman, "the Study of Islam in Local Contexts", *Defining Islam: A Reader*

Jonathan Brockopp, "The Essential Shari'ah: Teaching Islamic Law in the Religious Studies Classroom", *Teaching Islam*

Week 7: **Spirituality and Ethics**

We will explore the spiritualist approaches to Islam and some contemporary approaches to the study of Sufism. We could also discuss ethical dimension of Islam and approaches to the study of Islamic ethics.

Required

David Gilmartin, "Sufism, Exemplary Lives, and Social Sciences in Pakistan", *Rethinking Islamic Studies*

'Sufism', *Classical Islam: A Sourcebook of Religious Literature*

Martin van Bruinessen, "Studies of Sufism and the Sufi Orders in Indonesia", *Die Welt des Islams*, vol.38, Issue 2 (July, 1999), pp.192-219.

Optional

Annemarie Schimmel, *Mystical Dimensions of Islam*

Reynold A. Nicholson, *the Mystics of Islam*

J.Spencer Trimingham, *the Sufi Orders in Islam*

A.J. Arberry, *Sufism: An Account of the Mystics of Islam*

Michael Sells, *Early Islamic Mysticism*

R.A. Nicholson, *The Mathnawi of Jalal'uddin Rumi*

Jamal Malik and John Hinnells (eds), *Sufism in the West*

Martin van Bruinessen and Julia Day Howell, *Sufism and the "Modern" in Islam*

Jacques Waardenburg, "Official, Popular, and Normative Religion in Islam", *Defining Islam: A Reader*

Martin van Bruinessen, "the Origins and Development of Sufi Orders (Tarekat) in Southeast Asia", *Studia Islamika*, 1, 1, 1994.

Michael Gilsenan, *Saint and Sufi in Modern Egypt: An Essay in the Sociology of Religion*

Kecia Ali, *Sexual Ethics & Islam: Feminist Reflections on the Qur'an, Hadith, and Jurisprudence*

Amy B. Sajo, *Muslim Ethics: Emerging Vistas*

Carl W. Ernst, "Between Orientalism and Fundamentalism: Problematizing the Teaching of Sufism", *Teaching Islam*

Week 8: Islam and Modernity

We will discuss various issues of Islam and modernity such as fundamentalism, secularism, and reform. We can also discuss feminist approaches to Islam, and cultural and media studies of Islam, depending on students' interests.

Required

Marilyn R. Waldman, "Primitive Mind/Modern Mind: New Approaches to an Old Problem Applied to Islam", *Approaches to Islam in Religious Studies*

Vincent Cornell, "Reasons Public and Devine: Liberal Democracy, Shari'a Fundamentalism, and the Epistemological Crisis of Islam", *Rethinking Islamic Studies*

Charles Kurzman and Ijlal Naqvi, "Who are the Islamists?", *Rethinking Islamic Studies*

Francis Robinson, "Islamic Reform and Modernities in South Asia", *Modern Asian Studies*, 42, March/May 2008

Optional

Abdulkader I Tayob, "Defining Islam in the Throes of Modernity", *Defining Islam: A Reader*

Richard M. Eaton, "Approaches to the Study of Conversion to Islam in India", *Approaches to Islam in Religious Studies*

Ovamar Anjum, "Islam as a Discursive Tradition: Talal Asad and His Interlocutors", *Comparative Studies of South Asia, Africa, and the Middle East*, vol.27, No.3, 2007

Michael Gilsenan, *Recognizing Islam: An Anthropologist's Introduction*

Carl Ernst, "the Perils of Civilizational Islam in Malaysia", *Rethinking Islamic Studies*

Omid Safi, "Between 'Ijtihad of the Presupposition' and Gender Equality: Cross-Pollination between Progressive Islam and Iranian Reform", *Rethinking Islamic Studies*

Leila Ahmad, *Women and Gender in Islam*

Stephen Murray & Will Roscoe (eds), *Islamic Homosexualities: Culture, History, and Literature*

Saba Mahmood, *Politics of Piety: the Islamist Revival and the Feminist Subject*

Bruce Lawrence, *Defenders of God*

Miriam Cooke and Bruce Lawrence (eds), *Muslim Networks: from Hajj to Hip Hop*

Dake Eickelman and James Piscatori, *Muslim Politics*

Robert Hefner, Patricia Hovvatich and Patricia Horvatich, *Islam in an Era of Nation-States: Politics and Religious Renewal in Muslim Southeast Asia*

Richard Tapper, "Islamic Anthropology and Anthropology of Islam", *Anthropological Quarterly*, Vol. 68, No. 3, *Anthropological Analysis and Islamic Texts*, (Jul., 1995), pp. 185-193

Abdul Hamid M. el-Zein, "Beyond Ideology and Theology: the Search for the Anthropology of Islam", *Defining Islam: A Reader*

Abdullahi al-Naim, *Islam and the Secular State*

Gary Bunt, *Islam in the Digital Age: e-Jihad, online Fatwas and Cyber Islamic Environment*

Dale Eickelman & Jon Anderson (eds), *New Media in the Muslim World: the Emerging Public Sphere*

Haideh Moghissi, *Muslim Diaspora: Gender, Culture and Identity*

Muhamad Ali, "the Rise of the Liberal Islamic Network (JIL) in Contemporary Indonesia", *American Journal of Islamic Social Sciences*, 22, 1.

Muhamad Ali, "Moderate Islamic Movements in Contemporary Indonesia", in Rizal Sukma and Clara Joewono (eds), *Islamic Thought and Movements in Contemporary Indonesia* (Jakarta: Center for Strategic and International Studies, 2007).

Muhamad Ali, "the Fatwas of Interfaith Marriage in Indonesia",

Marica Hermansen, "Teaching about Muslims in America", *Teaching Islam*

Corinne Blake, "Incorporating Information Technology into Courses on Islamic Civilization" *Teaching Islam*

Zayn Kassam, "Engendering and Experience: Teaching a Course on Women in Islam", *Teaching Islam*

Tazim R. Kassam, "Teaching Religion in the Twenty-First Century", *Teaching Islam*

Week 9: Student Presentations

Week 10: Student Presentations and Conclusion