



ARIZONA STATE UNIVERSITY  
GENERAL STUDIES COURSE PROPOSAL COVER FORM

**Course information:**

Copy and paste current course information from *Class Search/Course Catalog*.

Academic Unit	<u>Historical, Philosophical and Religious Studies</u>	Department	<u>Religious Studies</u>
Subject	<u>REL</u>	Number	<u>366</u>
		Title	<u>Islam in the Modern World</u>
		Units:	<u>3</u>
Is this a cross-listed course? If yes, please identify course(s)	<u>No</u>		
Is this a shared course? Course description:	<u>No</u>	If so, list all academic units offering this course _____	

**Requested designation:** Historical Awareness-H

*Note- a separate proposal is required for each designation requested*

**Eligibility:**

Permanent numbered courses must have completed the university's review and approval process.  
For the rules governing approval of omnibus courses, contact [Phyllis.Lucie@asu.edu](mailto:Phyllis.Lucie@asu.edu) or [Lauren.Leo@asu.edu](mailto:Lauren.Leo@asu.edu).

**Submission deadlines dates are as follow:**

For Fall 2015 Effective Date: October 9, 2014

For Spring 2016 Effective Date: March 19, 2015

**Area(s) proposed course will serve:**

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

**Checklists for general studies designations:**

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SO/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

**A complete proposal should include:**

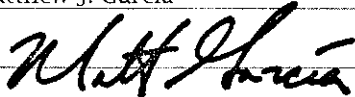
- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Catalog description
- Course Syllabus
- Copy of Table of Contents from the textbook and list of required readings/books

**Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.**

**Contact information:**

Name	<u>Cindy Baade</u>	Phone	<u>5-7183</u>
Mail code	<u>4302</u>	E-mail:	<u>cynthia.baade@asu.edu</u>

**Department Chair/Director approval: (Required)**

Chair/Director name (Typed):	<u>Matthew J. Garcia</u>	Date:	<u>3/10/15</u>
Chair/Director (Signature):			

Arizona State University Criteria Checklist for

**HISTORICAL AWARENESS [H]**

**Rationale and Objectives**

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

<b>ASU--[H] CRITERIA</b>			
<b>THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:</b>			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	Syllabus, table of contents of assigned books
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	Syllabus, table of contents of assigned books
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	Syllabus, table of contents of assigned books
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	Syllabus, table of contents of assigned books
		<b>THE FOLLOWING ARE NOT ACCEPTABLE:</b>	
		• Courses in which there is only chronological organization.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Course Prefix	Number	Title	General Studies Designation
REL	366	Islam in the Modern World	

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1	The course is concerned with the modern history of Islam and diverse Muslim societies.	The course provides both an examination of historical processes such as colonialism, postcolonialism, and Cold War imperialism and their impacts in different parts of the Muslim world, with particular case studies of Afghanistan, Pakistan, and Egypt.
2	The course traces a number of historical processes, showing links, for example, between colonialism and violence today.	The course uses a number of case studies to show how colonialism, for example in Pakistan, reshaped social worlds through the making of borders and the development of a military state that is part of Pakistan's struggle today. In Afghanistan, the course traces the lasting effects of the USSR-US Cold War on the violence and social destruction there.
3	With a particular focus on Hajj, the annual Islamic pilgrimage to Mecca, the course traces the changing nature of Hajj in the modern era,	The course exams Hajj both as a personal religious and spiritual ritual, but also as historically produced. Of particular focus is the emergence of Mecca as a site of anti-colonial resistance in the early 1900s, to its place today as a site of mass global consumption.
4	The course allows students to see contemporary phenomena in light of their historical development, rooted in the emergence of particular ideas and their employment of artifacts to shape the human endeavor.	The course takes a number of contemporary phenomena and traces them back in time to see interconnections. One particular focus is the Arab Spring in Egypt, where people employed social media as one means of garnering support. In addition, students also

		study the making of the dictatorial regime that the protests overthrew by US imperialist policies and global forces of structural readjustment and mass consumerisms.
--	--	---

REL 366 Islam in the Modern World

3 HU & H & G

Examines the worldwide transformations of Islamic religion, cultures, and societies in the modern period.

**Allow multiple enrollments:** No

**Primary course**

**component:** Lecture

**Repeatable for credit:** No

**Grading method:** Student Option

**Offered by:** College of Liberal Arts and Sciences -- Historical, Philosophical & Religious Studies, Sch

**Pre-requisites:** Minimum 24 hours; ENG 102, 105 or 108 with C or better



SCHOOL OF  
Historical, Philosophical  
& Religious Studies

ARIZONA STATE UNIVERSITY

*Islam in the Modern World*

Fall 2013

Dr. Chad Haines

Office: 6660 Coor

Email: chad.haines@asu.edu

Office Hours: Tues. & Thurs. 10:30-12:00 or by appointment

**Course Summary**

This course is an exploration of the contemporary Muslim world and the multiple forces and movements that come to shape it, with a particular concern on modernity as both historical processes as well as a lens or trope through which we study the world. Themes in the course include: Orientalism and western representations of Islam; colonialism/postcolonialism and the making of Muslim nation-states; war, violence, occupation, and terrorism; globalization and consuming Muslimness; and, making sense of the Arab Spring.

We will critically engage conceptual issues that claim to define Islam and Muslims today and attempt to unravel some of the underlying forces that affect everyday lives of Muslims and expressions of Islam. We will be taking a global, comparative view that engages historical processes and social structures as we explore Islam as a lived tradition and learn from voices of everyday Muslims.

Our overall objectives are to:

- To explore Islam as a lived tradition;
- To analyze the multiple structures that shape and reshape Islam, as a religious tradition, and the lives of Muslims (those structures include historical developments, political forces, and economic processes);
- To reflect on how deep-rooted perceptions about Islam inform representations about Islam and Muslims;
- To question, wonder, reflect, and learn.

**Expectations**

- That each student keep up with reading assignments, participate fully in class discussions, and attend class regularly;
- Students respect the classroom environment and the learning experience of their fellow classmates by: respecting their opinions, not disrupting class by talking privately or out of turn, turning cell phones to silent, and not coming late or leaving early;
- No cell phones, no cell phones ringing, no texting;
- No computer usage during class hours;
- No leaving early without prior permission, no arriving late; you will be counted absent.

## Texts

Most readings will be articles posted online through Blackboard. But, there are several required and some recommended books.

### Required Books

Sardar, Ziauddin. 2004. *Desperately Seeking Paradise: Journeys of a Skeptical Muslim*.

Shariatie, Ali. 2007. *Hajj: Reflections on its Rituals*.

## Assignments

The assignments for the course are designed to evaluate your engagement with course materials and to provide creative opportunities to delve into the meaningful world of Muslims in the modern era.

### **Media Commentary (15 points)**

You will write a 3-page critical commentary on a popular media story that deals with some aspect of Islam or the Muslim world. The commentary will be comparing the perspective/understanding of Islam as a religious tradition represented in the media story to your own knowledge as learned over the semester.

### **Critical Review (15 points)**

You will be expected to write a 3-page critical review of a book that is not assigned as part of the reading requirements. The book you select should be undertaken in consultation with the professor.

Information on writing critical reviews will be posted on Blackboard.

### **Mid-Term Examination (20 points)**

The mid-term will be short answers, definitions, and an essay covering material from the first half of the course.

### **Final Examination (40 points)**

The final exam will cover short answers and definitions from the second half of the course along with several longer essays drawing upon material from the entire semester.

### **Class Participation (10 points)**

Though the course is predominately a "lecture" course, there will be significant opportunities for students to participate in discussions, ask questions, and openly reflect upon materials brought into the class. All discussions will be public, no disruptions will be tolerated. You will be graded on your level of participation.

Daily attendance in the course is mandatory; your grade will be deducted by any absence. More than five absences will result in failing the course. Coming late or leaving early will be considered an absence.

## Assignment Due Dates

Media Commentary	Thurs. October 10 <sup>th</sup>
Mid-Term Examination	Thurs. October 24 <sup>th</sup>
Critical Review	Thurs. November 21 <sup>st</sup>
Final Examination	Thurs. December 12 <sup>th</sup> (12:10 – 2:00 pm)

## Activities

A visit to the local mosque will be arranged for those interested later in the semester. In addition, you will be encouraged to attend the public prayers on the day of Eid al-Adha, around October 17<sup>th</sup>. Based on schedules, we will also have several guest lectures from leaders in the local community, and some of you may wish to visit or volunteer with some local Islamic/Muslim organizations (based solely on your



own interest). No extra credit will be provided for such activities, they are being offered for you to gain a more personal understanding of Islam and Muslims in the U.S.

### Reading Schedule

#### Week 1: Aug. 22<sup>nd</sup>

Course Introduction

#### Week 2: Aug. 27<sup>th</sup> & 29<sup>th</sup> Exploring Orientalism

Readings:

Edward Said, "Introduction", *Orientalism*

Frederick Denny, "Major Trends in Renewal and Reform," *Introduction to Islam*

Syen Hussein Nasr, *Islam in the Modern World* (rev. essay by Zackary Markwith)

#### Week 3: Sept. 3<sup>rd</sup> & 5<sup>th</sup> What is Modernity?

Readings:

Omid Safi, "The Muhammad Problem," *Memories of Muhammad*

Tony Bilton, et al, "Living in Modernity," *Introductory Sociology*

#### Week 4: Sept. 10<sup>th</sup> & 12<sup>th</sup> Colonial Encounters

Readings:

Timothy Mitchell, "The World as Exhibition"

Dale Edwards, "Mad Mullahs and Englishmen"

#### Week 5: Sept. 17<sup>th</sup> & 19<sup>th</sup> Reimagining Islam: Renewal and Reform

Readings:

Natana DeLong-Bas, "Origins of Wahhabism," *Wahhabi Islam*

"Sir Sayyid and the Aligarh Movement"

Ali Shariati, *Hajj: Reflections on its Rituals* (pp. 7-47)

#### Week 6: Sept. 24<sup>th</sup> & 26<sup>th</sup> Postcolonial Roots

Readings:

Ali Shariati, *Hajj*, Part 1

Ziauddin Sardar, *Desperately Seeking Paradise*

#### Week 7: Oct. 1<sup>st</sup> Hajj: Bringing the World Together

Readings:

Ali Shariati, *Hajj*, Part 2

Ziauddin Sardar, *Desperately Seeking Paradise*

#### Week 8: Oct. 8<sup>th</sup> & 10<sup>th</sup> Hajj: Unifying or Dividing Muslims?

Readings:

Ali Shariati, *Hajj*, (finish)

Abdellah Hammoudi, "Resurrection before Death," in *A Season in Mecca*

#### Week 9: Oct. 15<sup>th</sup> & 17<sup>th</sup>

Fall Break: no class Tues. Oct. 15<sup>th</sup>

Eid al-Adha: no class Thurs. Oct. 17<sup>th</sup>

Week 10: Oct. 22<sup>nd</sup> & 24<sup>th</sup> Gender

Reading:

Lila Abu-Lughod, "Do Muslim Women Really Need Saving"

Mid-term Exam Oct. 24<sup>th</sup>

Week 11: Oct. 29<sup>th</sup> & 31<sup>st</sup> Pakistan

Readings:

Faisal Devji, "Introduction," in *Muslim Zion: Pakistan as a Political Idea*

Shahzad Bashir, "Introduction," in *Under the Drones*

Week 12: Nov. 5<sup>th</sup> & 7<sup>th</sup> Afghanistan

Readings:

Barnett Rubin, "Afghanistan: Mirror of the World," in *The Fragmentation of Afghanistan*

James Caron, "Taliban, Real and Imagined" in *Under the Drones*

Week 13: Nov. 12<sup>th</sup> & 14<sup>th</sup> Global Islam

Readings:

Chandra Muzaffar, "Shaping a Global Ethic"

Rob Rozehnal, "Muslim, Mystic, and Modern: Three Twentieth-Century Sufi Masters"

Week 14: Nov. 19<sup>th</sup> & 21<sup>st</sup> Arab Spring

Readings:

Ziauddin Sardar, "Introduction: Surprise, Surprise!"

Robin Yassin-Kassab, "Tahrir Square"

Week 15: Nov. 26<sup>th</sup> & 28<sup>th</sup>

Thanksgiving: no class Thurs. Nov. 28<sup>th</sup>

Week 16: Dec. 3<sup>rd</sup> & 5<sup>th</sup> Imagining Islam

Readings:

Graham Fuller, "A World Without Islam"

Hamad Dabashi, "Introduction: Muslims in the World," *Being Muslim*

DESPERATELY  
SEEKING  
PARADISE

Journeys of a Sceptical Muslim

ZIAUDDIN SARDAR

*Handwritten notes:*  
C. 1990  
+ 1990  
R. 1990  
+ 1990  
M. 1990  
+ 1990  
N. 1990  
+ 1990  
O. 1990  
+ 1990  
P. 1990  
+ 1990  
Q. 1990  
+ 1990  
R. 1990  
+ 1990  
S. 1990  
+ 1990  
T. 1990  
+ 1990  
U. 1990  
+ 1990  
V. 1990  
+ 1990  
W. 1990  
+ 1990  
X. 1990  
+ 1990  
Y. 1990  
+ 1990  
Z. 1990  
+ 1990

Granta Books  
London

## Contents

- 1 Paradise Awakened 1
  - 2 The Brotherhood of Salvation 20
  - 3 A Tall Fruit-Bearing Tree 40
  - 4 The Mysteries of Mysticism 57
  - 5 The Cradle of Paradise 85
  - 6 Presidents and Peasants 104
  - 7 Saving Mecca 122
  - 8 Leaving Saudi Arabia 136
  - 9 The Heavenly Revolution 156
  - 10 The *Inquiry* Years 183
  - 11 The Laws of Heaven 216
  - 12 The Delights of Secularism 249
  - 13 The Satanic Verses 278
  - 14 Multiculturalism, Then and Now 294
- Conclusion: Going Up, Or Going Down? 325
- Index* 345

Ali Shariati

# HAJJ

Reflections  
on its Rituals

Translated by  
Laleh Bakhtiar

Introduction by  
Sayyid Gulzar Haider



ABJAD

Albuquerque, N.M. 87196

Published by:

ABJAD  
P. O. Box 40052  
Albuquerque, NM 87196

## CONTENTS

DEDICATION	5
INTRODUCTION by Sayyid Gulzar Haider	7
SHARI'AT'S A WORD TO THE READER PART ONE: THE SHORTER HAJJ ( <i>umrah</i> )	27 49
* THE SEASON ( <i>mu'sim</i> )*	54
* IHRAM AT THE COVENANTED PLACE ( <i>mi'ad</i> ) AT THE APPOINTED TIME ( <i>miqat</i> )*	58
* MAKING YOUR INTENTION KNOWN ( <i>niyah</i> )*	63
* THE RITUAL PRAYER ( <i>salat</i> ) IN THE COVENANTED PLACE ( <i>mi'ad</i> ) AT THE APPOINTED TIME ( <i>miqat</i> )*	65
* PROHIBITIONS ( <i>muhtarramat</i> )*	68
* THE KA'BAH*	74
* CIRCUMAMBULATION ( <i>tawaf</i> )*	82
* THE BLACK STONE ( <i>hajar al-aswad</i> ) AND OATH OF ALLEGIANCE ( <i>bay'at</i> )*	86
* THE STATION ( <i>maqam</i> ) OF ABRAHAM*	94
* THE SEARCH ( <i>sa'y</i> )*	99
* THE END OF THE SHORTER HAJJ*	108

© Laleh Bakhtiar, 1992

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of the translator.

Library of Congress Cataloging-in-Publication Data  
Ali Shariati, b. 1934

[Tahlili az manasik-i-hajj. English]

Hajj: Reflections on its Rituals / Ali Shariati: translated by  
Laleh Bakhtiar.

p. cm. 22

Translation of: Tahlili az manasik-i-hajj.

Includes bibliographical references (p. )

ISBN 1-871031-03-6

I. Muslim pilgrims and pilgrimages—Arabia—Mecca. 2.  
Muslim rituals. I. Laleh Bakhtiar. II. Title.

English

BP 187.3

.S4986

1992

Distributed by:

Kazi Publications, Inc.  
3023-27 W. Belmont Ave.  
Chicago, IL 60618

PART TWO: THE LONGER PILGRIMAGE (TAMATTU) 111

* ARAFAH (knowledge)*	115
* MASH'AR (consciousness)*	125
* MINA (love, faith)*	143
* STONING THE IDOLS (ramy)*	156
* THE SACRIFICE (qurbani)*	157
* THE TRINITY OF IDOLS*	184
* THE FESTIVAL OF SACRIFICE (eid)*	196
* THE PAUSE AFTER THE FESTIVAL*	197
CONCLUSION	205
* A GENERAL LOOK*	207
* AFTER THE FESTIVAL OF SACRIFICE: STONING THE IDOLS*	208
* THE LAST MESSAGE OF REVELATION*	214
* A FINAL WORD*	249
* THE RETURN*	251

DEDICATION

To the barefooted believer who,  
trapped in the toils of existence,  
remains thirsty for Zamzam—  
To the awakened soul who,  
having seen the vision of an *ummah*  
rising from the plain of Arafah,  
remains locked out of the Haram—  
To the son of Abraham who,  
having declared the liberation from idols  
of the East and the West,  
is forced to silent obedience  
before the gatekeepers of the Ka'bah—  
To the daughter of Hagar who  
cannot find her footprints—  
To the sister of Khadijah who  
searches her threshold in vain—  
To the forgotten brother of Bilal who  
longs for his voice—  
To the cast-down gaze that  
seeks the path of the Prophets—  
And to the expectant hands that  
rise in supplication—  
This book is presented  
with hope.