ARIZONA STATE UNIVERSITY
GENERAL STUDIES COURSE PROPOSAL COVER FORM

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

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

Requested designation: Historical Awareness-II
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 or Lauren.Leo@asu.edu.

Submission deadlines 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:

<table>
<thead>
<tr>
<th>Name</th>
<th>Cindy Baade</th>
<th>Phone</th>
<th>5-7183</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mail code</td>
<td>4302</td>
<td>E-mail</td>
<td><a href="mailto:cynthia.baade@asu.edu">cynthia.baade@asu.edu</a></td>
</tr>
</tbody>
</table>

Department Chair/Director approval: (Required)

Chair/Director name ( Typed): Matthew J. Garcia Date: 3/10/15
Chair/Director (Signature): [Signature]

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08, 11/11/ 12/11, 7/12, 5/14
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.

# ASU--[H] CRITERIA

THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>☑️</td>
<td>☐</td>
<td>1. History is a major focus of the course. Syllabus, table of contents of assigned books</td>
</tr>
<tr>
<td>☑️</td>
<td>☐</td>
<td>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</td>
</tr>
<tr>
<td>☑️</td>
<td>☐</td>
<td>3. There is a disciplined systematic examination of human institutions as they change over time. Syllabus, table of contents of assigned books</td>
</tr>
<tr>
<td>☑️</td>
<td>☐</td>
<td>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</td>
</tr>
</tbody>
</table>

THE FOLLOWING ARE NOT ACCEPTABLE:

- 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.
<table>
<thead>
<tr>
<th>Course Prefix</th>
<th>Number</th>
<th>Title</th>
<th>General Studies Designation</th>
</tr>
</thead>
<tbody>
<tr>
<td>REL</td>
<td>366</td>
<td>Islam in the Modern World</td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The course is concerned with the modern history of Islam and diverse Muslim societies.</td>
<td>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.</td>
</tr>
<tr>
<td>2</td>
<td>The course traces a number of historical processes, showing links, for example, between colonialism and violence today.</td>
<td>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.</td>
</tr>
<tr>
<td>3</td>
<td>With a particular focus on Hajj, the annual Islamic pilgrimage to Mecca, the course traces the changing nature of Hajj in the modern era,</td>
<td>The course examines 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.</td>
</tr>
<tr>
<td>4</td>
<td>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.</td>
<td>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</td>
</tr>
<tr>
<td>study the making of the dictatorial regime that the protests overthrew by US imperialist policies and global forces of structural readjustment and mass consumerisms.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
REL 366  Islam in the Modern World

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

Allow multiple enrollments: No  Primary course
Repeatable for credit: No  component: Lecture

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
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

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 10th
Mid-Term Examination         Thurs. October 24th
Critical Review              Thurs. November 21st
Final Examination            Thurs. December 12th (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 17th. 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. 22nd**
Course Introduction

**Week 2: Aug. 27th & 29th Exploring Orientalism**
Readings:
- Edward Said, “Introduction”, *Orientalism*
- Frederick Denny, “Major Trends in Renewal and Reform,” *Introduction to Islam*

**Week 3: Sept. 3rd & 5th What is Modernity?**
Readings:
- Omid Safi, “The Muhammad Problem,” *Memories of Muhammad*

**Week 4: Sept. 10th & 12th Colonial Encounters**
Readings:
- Timothy Mitchell, “The World as Exhibition”
- Dale Edwards, “Mad Mullahs and Englishmen”

**Week 5: Sept. 17th & 19th Reimagining Islam: Renewal and Reform**
Readings:
- “Sir Sayyid and the Aligarh Movement”
- Ali Shariati, *Hajj: Reflections on its Rituals* (pp. 7-47)

**Week 6: Sept. 24th & 26th Postcolonial Roots**
Readings:
- Ziauddin Sardar, *Desperately Seeking Paradise*

**Week 7: Oct. 1st Hajj: Bringing the World Together**
Readings:
- Ziauddin Sardar, *Desperately Seeking Paradise*

**Week 8: Oct. 8th & 10th Hajj: Unifying or Dividing Muslims?**
Readings:
- Abdellah Hammoudi, “Resurrection before Death,” in *A Season in Mecca*

**Week 9: Oct. 15th & 17th**
Fall Break: no class Tues. Oct. 15th
Eid al-Adha: no class Thurs. Oct. 17th
Week 10: Oct. 22nd & 24th Gender
Reading:
Lila Abu-Lughod, “Do Muslim Women Really Need Saving”
Mid-term Exam Oct. 24th

Week 11: Oct. 29th & 31st Pakistan
Readings:
Faisal Devji, “Introduction,” in Muslim Zion: Pakistan as a Political Idea
Shahzad Bashir, “Introduction,” in Under the Drones

Week 12: Nov. 5th & 7th Afghanistan
Readings:
James Caron, “Taliban, Real and Imagined” in Under the Drones

Week 13: Nov. 12th & 14th Global Islam
Readings:
Chandra Muzaffar, “Shaping a Global Ethic”
Rob Rozehnal, “Muslim, Mystic, and Modern: Three Twentieth-Century Sufi Masters”

Week 14: Nov. 19th & 21st Arab Spring
Readings:
Ziauddin Sardar, “Introduction: Surprise, Surprise!”
Robin Yassin-Kassab, “Tahrir Square”

Week 15: Nov. 26th & 28th
Thanksgiving: no class Thurs. Nov. 28th

Week 16: Dec. 3rd & 5th 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

Granta Books
London

For your + Chief
with best wishes
Ziauddin 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
CONTENTS

DEDICATION 5

INTRODUCTION by Sayyid Gulzar Haider 7

SHARIATI'S A WORD TO THE READER 27

PART ONE: THE SHORTER HAJJ (umrah) 49

* THE SEASON (mu'āṣim)* 54

* IHRAM AT THE COVENANTED PLACE (mi'ād) 58
AT THE APPOINTED TIME (miqāt)*

* MAKING YOUR INTENTION KNOWN (nīyāth)* 63

* THE RITUAL PRAYER (salāt) 65
IN THE COVENANTED PLACE (mi'ād)
AT THE APPOINTED TIME (miqāt)*

* PROHIBITIONS (muḥarrāmat)* 68

* THE KA'BĀH* 74

* CIRCUMAMBULATION (tawfīf)* 82

* THE BLACK STONE (hajar al-ārāmah)
AND OATH OF ALLEGIANCE (bay'a)* 86

* THE STATION (maqam) OF ABRAHAM* 94

* THE SEARCH (sa'ī)* 99

* THE END OF THE SHORTER HAJJ* 108
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

* 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.