



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: Global Awareness-G

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 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:

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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

GLOBAL AWARENESS [G]

Rationale and Objectives

Human organizations and relationships have evolved from being family and village centered to modern global interdependence. The greatest challenge in the nuclear age is developing and maintaining a global perspective which fosters international cooperation. While the modern world is comprised of politically independent states, people must transcend nationalism and recognize the significant interdependence among peoples of the world. The exposure of students to different cultural systems provides the background of thought necessary to developing a global perspective.

Cultural learning is present in many disciplines. Exposure to perspectives on art, business, engineering, music, and the natural and social sciences that lead to an understanding of the contemporary world supports the view that intercultural interaction has become a daily necessity. The complexity of American society forces people to balance regional and national goals with global concerns. Many of the most serious problems are world issues and require solutions which exhibit mutuality and reciprocity. No longer are hunger, ecology, health care delivery, language planning, information exchanges, economic and social developments, law, technology transfer, philosophy, and the arts solely national concerns; they affect all the people of the world. Survival may be dependent on the ability to generate global solutions to some of the most pressing problems.

The word university, from universitas, implies that knowledge comes from many sources and is not restricted to local, regional, or national perspectives. The Global Awareness Area recognizes the need for an understanding of the values, elements, and social processes of cultures other than the culture of the United States. Learning which recognizes the nature of others cultures and the relationship of America's cultural system to generic human goals and welfare will help create the multicultural and global perspective necessary for effective interaction in the human community.

Courses which meet the requirement in global awareness are of one or more of the following types: **(1)** in-depth area studies which are concerned with an examination of culture-specific elements of a region of the world, country, or culture group, **(2)** the study of contemporary non-English language courses that have a significant cultural component, **(3)** comparative cultural studies with an emphasis on non-U.S. areas, and **(4)** in-depth studies of non-U.S. centered cultural interrelationships of global scope such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war.

Reviewed 4/2014

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

ASU--[G] CRITERIA			
GLOBAL AWARENESS [G]			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.	see syllabus
		2. The course must match at least one of the following descriptions: (check all which may apply):	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.	see syllabus
<input type="checkbox"/>	<input type="checkbox"/>	b. The course is a language course for a contemporary non-English language, and has a significant cultural component.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	c. The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.	see syllabus
<input type="checkbox"/>	<input type="checkbox"/>	d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue's place within each culture and the effects of that issue on world cultures."	

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Course Prefix	Number	Title	Designation
REL	366	Islam in the Modern World	Global Awareness (G)

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)
SAMPLE: 2d: study the cultural significance of a non-U.S. centered global issue	SAMPLE: The course examines the cultural significance of financial markets Japan, Korea, and the UK.	SAMPLE: Module 2 shows how Japanese literature has shaped how Japanese people understand world markets. Module 3 shows how Japanese popular culture has been changed by the world financial market system. Modules 4 & 5 do the same for Korea and modules 6 & 7 do the same for the UK.
2a	The course is a study of Islam in the contemporary period, examining many of its diverse cultural expressions in different regions of the world.	The course is inherently comparative, allowing students to understand the diversity of social and cultural expressions of Muslims. In studying cultural diversity, the course follows two streams. The first looks at the political economy and historical forces shaping the Muslim world: colonialism and postcoloniality, nationalism, US imperialism/war on terrorism, globalization and consumption, and the Arab Spring. The second stream focuses on the place of Islamic practices, with a particular focus on Hajj as shaped by modernity.
2c	The course is concerned with global diversity and expressions of Islam with a particular focus on the Middle East and South Asia, but also looking at global phenomena such as nationalism, consumerism, and terrorism.	The course is comparative in nature, with particular case studies on Afghanistan, Pakistan, and Egypt, providing students insights into the convergence of global phenomena such as colonialism and imperialism, and how they reshape social and cultural worlds, giving rise to diverse expressions of Islam around the world.

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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 th
Mid-Term Examination	Thurs. October 24 th
Critical Review	Thurs. November 21 st
Final Examination	Thurs. December 12 th (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*

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

Week 3: Sept. 3rd & 5th What is Modernity?

Readings:

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

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

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:

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. 24th & 26th Postcolonial Roots

Readings:

Ali Shariati, *Hajj*, Part 1

Ziauddin Sardar, *Desperately Seeking Paradise*

Week 7: Oct. 1st Hajj: Bringing the World Together

Readings:

Ali Shariati, *Hajj*, Part 2

Ziauddin Sardar, *Desperately Seeking Paradise*

Week 8: Oct. 8th & 10th Hajj: Unifying or Dividing Muslims?

Readings:

Ali Shariati, *Hajj*, (finish)

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:

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. 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

Handwritten notes:
Chand
Sardar
West
Mitter
Sardar
Mitter
Sardar

Granta Books
London

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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

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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

1. 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

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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.

