University of Alberta
Department of Political Science

Winter 2018

POLS 477/571
Muslims/Islam, Modernity and Democracy

Instructor: Dr. Mojtaba Mahdavi
Office: Tory Building, 10-25
Phone: (780) 492-0736
Email: mojtaba.mahdavi@ualberta.ca

Mondays: 13:00-15:50
Lecture room: T 10-4
Office hours: Mondays 10:00 AM – 11:30 AM
or by appointments

❖ Seminar Description:

This advanced seminar is designed to examine the complex relationship between Muslims/Islam, modernity and democracy both in theory and the real world of Muslim countries.

The course is divided into four sections. The first section will introduce key historical and conceptual points in the study of Islam and politics. It will also historicize Muslims encounter with western/colonial modernity. The second section will examine theoretical debates about Muslims/Islam and the challenge of modernity/modernities'. We will study topics such as Muslims and Human Rights and gender politics, Islamization of modernity and modernization of Islam, and Muslims multiple responses to multiple modernities: traditional Islam, many faces of Islamism, post-Islamist discourses/movements, and liberal and/or progressive reformist Islam. The third section will examine the complex nature of Islamist violent actions and/or resistant movements vis-à-vis the national states and the West. We will also problematize the question of Muslims and/in the West. The fourth section will explore theoretical debates about 'Islam, secularism, public religion, and democracy'. We will examine theories and practices of religion and democracy in general and Islam, secularism and democracy in particular. More specifically, we will problematize concepts/themes such as "Muslim Exceptionalism", "Islamic State", and "Islamic Democracy" and the binaries of Islam/Muslims and secularism.

The major goal of this course is to introduce a critical perspective on the relationship between Muslims/Islam, modernity and democracy. After completing this course, students will have developed their analytical skills and theoretical tools in a critical understanding of Islam, Islamist and post-Islamist movements, culture and politics of the Muslim World.

❖ Seminar Requirements:

(a) Four reading-reflections and Seminar Participation	20%	
(b) Seminar Presentation	20%	
(c) Book review	20%	*Monday, Feb. 26*
(d) Term paper	40%	*Monday, Apr. 09*

(a) Students will read and reflect on the *required* readings of all the sessions; an informed and active participation in the seminar discussion is required. Moreover, each student will be expected to submit four reading-reflections. Each reading reflection is a three-page (800-1000 words) summary and critical reflection of three required readings of the session, and must be submitted at the same sessions we examine the readings. You may choose any 4 out of the12 sessions.

(b) Each session the class takes up a specific theme, based on the required readings, and two students will present a 30-40-minute presentation. The topic of the presentation needs to be discussed with the instructor.

(c) A book review of 5 typed, double-spaced page from one of the following books (available from the University Bookstore), due *Monday February 26*:

- Abdullahi An-Na'im, *Islam and the Secular State* (Harvard University Press, 2008)
- Asef Bayat, ed. *Post-Islamism: The Changing Faces of Political Islam* (OUP, 2013)
- Shadi Hamid & W. McCants, Eds. *Rethinking Political Islam* (OUP, 2017)
- Dustin J. Byrd and Seyed Javad Miri, Eds. *Ali Shariati and the Future of Social Theory: Religion, Revolution, and the Role of the Intellectual* (Netherlands: Brill, 2017)
- Sivash Saffari, *Beyond Shariati: Modernity, Cosmopolitanism, and Iranian Political Thought* (Cambridge: Cambridge University Press, 2017)
- Fawaz A. Gerges. *A History of ISIS* (Princeton: Princeton University Press. 2016)

(d) One term paper of 12-15 typed, double-spaced pages, due *Monday April 09,* on a topic of student's choice that is relevant to the themes of the seminar. You need to discuss the paper's topic with the instructor. **You need to submit both a hard copy and a digital copy (email) of your term paper.**

- Please see **details of seminar policies** regarding attendance, grades, grading components, recording lectures, etc. on the last pages of the syllabus following the weekly outline.

❖ **Pre-requisite:**

There is NO pre-requisite for this seminar. However, students are recommended to take one of the following courses before registering in this course: POLS 461/561, POLS 380, POLS 235.

❖ **Seminar Materials:** (available from the University Bookstore and e-class)

a) Required:

1. Asef Bayat, ed. *Post-Islamism: The Changing Faces of Political Islam* (New York: Oxford University Press, 2013).
2. Mojtaba Mahdavi, ed., *Muslims and Modernities: Critical Reflection* (New York: Linus Publications, Inc., 2010).
3. Roxanne L. Euben and Muhammad Qasim Zaman, eds. *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* ((Princeton Univ. press, 2009)
4. Abdullahi Ahmed An-Na'im, *Islam and the Secular State* (Cambridge: Harvard University Press, 2008).
5. Shadi Hamid & W. McCants, Eds. *Rethinking Political Islam* (Oxford Univ. Press, 2017)
6. Univ. of Alberta E Class: https://eclass.srv.ualberta.ca

b) Recommended:

1. Sadik J. Al-Azm, *Critique of Religious Thought* (Berlin: Gerlach Press, 2015)
2. John Esposito and Emad El-Din Shahin, Eds. *The Oxford handbook of Islam and Politics* (Oxford University Press, 2013).
3. Hamid Enayat, *Modern Islamic Political Thought*, new ed. (London: I.B. Tauris, 2005).
4. Shireen T. Hunter, ed., *Reformist Voices of Islam: Mediating Islam and Modernity* (Armonk: M.E. Sharp, 2009)
5. Aziz Al-Azmeh, *Islams and Modernities*, 3rd ed. (London: Verso, 2009)
6. Farzin Vahdat, *Islamic Ethos and the Specter of Modernity* (Anthem Press, 2015).
7. Shahrough Akhavi, *The Middle East: The Politics of Sacred and Secular* (London: Zed Books, 2009).
8. Saba Mahmood, *Religious Difference in a Secular Age: A Minority Report* (Princeton University Press, 2016).

❖ **Seminar Topics and Schedule:**

Part I: Islam and Politics

1. Islam/Muslims and Politics in Historical Context
(Mon. Jan. 08)

Required Readings:

* Zachary Lockman, *Contending Visions of the Middle East: The History and Politics of Orientalism* (Cambridge; New York: Cambridge University Press, 2004) in Mahdavi ed., *Muslims and Modernities*, pp. 46-98.

* Carl W. Ernst and Richard C. Martin, "Toward a Post-Orientalist Approach to Islamic Religious Studies", in Carl W. Ernst, *Rethinking Islamic Studies: From Orientalism to Cosmopolitanism* (University of South Carolina Press, 2012), pp. 1-19.

* John L. Esposito, *Islam and Politics*, 4th ed. (Syracuse: Syracuse University Press, 1998) in Mahdavi ed., *Muslims and Modernities*, pp. 157-197.

Seyyed Hossein Nasr, *Islam: Religion, History, and Civilization* (Harper San Francisco, 2003) in Mahdavi ed., *Muslims and Modernities*, pp. 99-156.

Recommended Readings/Sources:

* *Islam: Empire of Faith* (PBS Documentary): https://www.youtube.com/watch?v=UHhbSvOcz4g

* Karen Armstrong, *Islam, A Short History* (New York: Modern Library Chronicles, 2002)

* Gerhard Bowering, Ed. *Islamic Political Thought: An Introduction* (Princeton University Press, 2015).

Edward Said, *Orientalism* (New York: Pantheon Books, 1978)

Hamid Dabashi, *Post-Orientalism: Knowledge and Power in Time of Terror* (Transaction Publishers, 2008)

* Mojtaba Mahdavi, "Islam/Muslims and Political Leadership," in J. Masciulli, M. Molchanov, and A. Knight, eds. *The Ashgate Research Companion to Political Leadership* (Ashgate, 2009), pp. 287-306.

* Richard W. Bulliet, *Religion and State in Islam: From Medieval Caliphate to the Muslim Brotherhood*, Occasional Paper Series, no. 2 (University of Denver, 2011).

Shahrough Akhavi, *The Middle East: The Politics of Sacred and Secular* (Zed Books, 2009).

Reza Aslan, *No god but God: The origins, Evaluation, and Future of Islam* (random House Trade, 2005)

Part II: Muslims and the Challenge of Modernity; Theoretical Debates

2. "Mapping Modern*ities*": Islamic and/or Western?
(Mon. Jan. 15)

Required Readings:

* S. N. Eisenstadt, "Multiple modernities," *Daedalus;* winter 2000; 129, in Mahdavi ed., *Muslims and Modernities*, pp. 198-223.

* Asma Afsaruddin, "Negotiating the shoals of modernity," in *Contemporary Issues in Islam* (Edinburgh: Edinburgh Univ. Press, 2015), pp. 6-24.

* Roxanne L. Euben, "Mapping Modernities, 'Islamic' and 'Western'", in Fred Dallmayr, ed., *Border Crossings: Toward a Comparative Political Theory* (New York: Lexington Books, 1999), in Mahdavi ed., *Muslims and Modernities*, pp. 227-246.

Fazlur Rahman, "Islam and Modernity" in *Liberal Islam: a source book*, Charles Kurzman, ed. (New York; Oxford Univ. Press, 1998), in Mahdavi ed., *Muslims and Modernities*, pp. 254-268.

Nasr Hamid Abu Zeid, "The modernization of Islam or the Islamization of modernity", Roel Meijer, ed. Cosmopolitanism, Identity and Authenticity in the Middle East (Surrey: Curzon, 1999) in Mahdavi ed., *Muslims and Modernities*, pp. 269-283.

Malik Mohammad Tariq, "Ali Shariati's View of Islamic Modernity," *The Dialogue* Volume VIII Number 3, 335-345.

Recommended Readings:

* Farzin Vahdat, *Islamic Ethos and the Specter of Modernity* (Anthem Press, 2015)

* Hamid Dabashi, *Can Non-Europeans Think?* (London: Verso, 2015)

* Said Amir Arjomand and Elisa Reis, Eds. *World of Difference* (Sage Publications, 2013)

* Masoud Kamali, "Multiple Modernities and Islamism in Iran," *Social Compass*, 54(3), 2007, 373–387. http://cafelitt.ca/down/Modernities.Iran.pdf

Amyn B. Sajoo, ed. *Muslim Modernities: Expressions of the civil imagination* (London: I.B. Tauris Publishers, 2008)

Masoud Kamali, *Multiple Modernities, civil society and Islam: The case of Iran and Turkey* (Liverpool University Press, 2006)

Fred Dallmayr, *Dialogue among Civilizations: Some Exemplary Voices.* Palgrave, 2002, pp. 85-104.

Masoud Kamali, "Islam, Civil Society and Modernization," in Masoud Kamali, *Multiple Modernities, Civil Society and Islam: The Case of Iran and Turkey* (Liverpool: Liverpool University Press, 2006), pp. 27-48

Seyyed Hossein Nasr, *Traditional Islam in the Modern World* (London; New York: Routledge & Kegan Paul, 1987) pp. 11-25.

John Esposito and John Voll, *Makers of Contemporary Islam* (Oxford University Press, 2001), pp. 3-22.

Hamid Enayat, *Modern Islamic Political Thought*, New ed. (London: I.B. Tauris, 2005), pp. 111-159.

Ali Shariati, *Civilization and Modernization: Reflections of Humanity* http://www.shariati.com/>

Seyyed Hossein Nasr, *The Essential Seyyed Hossein Nasr,* William C. Chittick ed. (World Wisdom, 2007) in Mahdavi ed., *Muslims and Modernities*, pp. 286-310.

3. Islamism: Concept and Pioneers?
(Mon. Jan. 22)

Required Readings:

Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* ((Princeton Univ. press, 2009), 1-46.

* Mojtaba Mahdavi, "Ayatollah Khomeini," in John Esposito and Emad El-Din Shahin, Eds. *The Oxford handbook of Islam and Politics* (Oxford University Press, 2013), pp. 180-201.

* Sayyid Qutb, "Signposts along the Road;" and "In the shade of the Quran," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* ((Princeton Univ. press, 2009), pp. 129-152.

* Hasan al-Banna, "Toward the Light," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 49-78.

* Sayyid Abu'l-A'la Mawdudi, "The Islamic Law," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* ((Princeton Univ. press, 2009), pp. 79-106.

Recommended Readings:

* Bobby S. Sayyid, "Framin' fundamentalism," in Bobby S. Sayyid, *A Fundamental Fear: Eurocentrism and the emergence of Islamism* (London: Zed Books Ltd, 1997) in Mahdavi ed., *Muslims and Modernities*, pp. 311-340.

* Samir Amin, "Political Islam in the Service of Imperialism," *Monthly Review*, December 2007, in Mahdavi ed., *Muslims and Modernities*, pp. 371-386.

* John Esposito and Emad El-Din Shahin, Eds. *The Oxford handbook of Islam and Politics* (Oxford University Press, 2013).

* Farzin Vahdat, *Islamic Ethos and the Specter of Modernity* (Anthem Press, 2015)

*Karima Bennoune, "Your Fatwa Does Not Apply Here," TEDxExeter; Available at: https://www.youtube.com/watch?v=XLi6iYnnsGc

Roxanne Euben, *Enemy in the Mirror: Islamic Fundamentalism and the Limits of Modern Rationalism --- A Work of Comparative Political Theory* (Princeton Univ. Press, 1999) in Mahdavi ed., Muslims and Modernities, pp. 342-370.

Susan Buck-Morss, "Critical Theory and Islamism," in *Thinking Past terror: Islamism and Critical Theory on the Left* (London: Verso, 2003), 41-56.

"Yahya Sadowski, "Political Islam: Asking the Wrong Question," *Annual Reviews*, 2006.

Fazlur Rahman, *Islam*, 2nd ed., (Chicago: University of Chicago Press, 1979) pp. 193-211.

John l. Esposito, "Contemporary Islam: Reformation or Revolution?" in *the Islamic Threat: Myth or Reality*? 3rd ed., John L. Esposito (New York: Oxford University Press, 1999), pp. 5-22.

Frederic Volpi, ed. *Political Islam: A Critical Reader* (new York; Routledge 2011)

Yvonne y. Haddad, "Sayyid Qutb: Ideologue of Islamic Revival," in *Voices of Resurgent Islam*, John L. Esposito, ed., (New York; Oxford: Oxford University Press, 1983), pp.67- 98.

Tamara Cofman Wittes, "Three kinds of movements," *Journal of Democracy* Volume 19, Number 3 July 2008, pp. 7-12

Fathi Osman, "Mawdudi's Contribution to the Development of Modern Islamic Thinking in the Arabic-Speaking World," *The Muslim World,* Vol. (93) July-October 2003, pp. 465-485

Vali Nasr, "International Relations of an Islamist Movement; The Case of the Jama'at-I Islami of Pakistan," *Councils of Foreign Relations*, 2000.

Aijaz Ahmad, "Islam, Islamism and the West," *Socialist Register* 2008

Ervand Abrahamian, *Khomeinism: Essays on the Islamic Republic* (Berkeley: University of California press, 1993), pp. 13-39.

4. "Rethinking Political Islam" in Post-Arab Spring
(Mon. Jan. 29)

Required Readings:

* Shadi Hamid & W. McCants, Eds. *Rethinking Political Islam*. Oxford Univ. Press, 2017, pp. 1-131.

Recommended Readings:

* John Esposito, Lily, Zubaidah Rahim, and Naser Ghobadzadeh, Eds. *The Politics of Islamism: Diverging Visions and Trajectories*. Palgrave Macmillan, 2018.

Shadi Hamid & W. McCants, Eds. *Rethinking Political Islam*. Oxford Univ. Press, 2017, pp. 132-200; 218-229; 262-308.

5. Post-Islamism?
(Mon. Feb. 05)

Required Readings:

* Asef Bayat, ed. *Post-Islamism: The Changing Faces of Political Islam* (New York: Oxford University Press, 2013), pp. 1-254.

Recommended Readings:

* Mojtaba Mahdavi, "Post-Islamist Trends in Postrevolutionary Iran," *Comparative Studies of South Asia, Africa and the Middle East,* Volume 31, Number 1 (2011), 94-109.

* Mojtaba Mahdavi, "Muslims and Modernities: From Islamism to Post-Islamism?" *Religious Studies and Theology*, Vol. 32, No. 1 (2013), 57-71.

Asef Bayat, ed. *Post-Islamism: The Changing Faces of Political Islam* (New York: Oxford University Press, 2013), pp. 257-341.

6. Post-Islamist MENA Movements?
(Mon. Feb. 12)

Required Readings:

* Shadi Hamid & W. McCants, Eds. *Rethinking Political Islam*. Oxford Univ. Press, 2017, pp. 230-243.

* Alfred Stepan and Juan J. Linz, "Democratization theory and the "Arab Spring," *Journal of Democracy* Volume 24, Number 2 April 2013, pp. 15-30.

* Asef Bayat, "Revolutions in Bad Times," *New Left Review* 80, Mar-Apr. 2013, pp. 47-60.

* Michael Hoffman and Amaney Jamal, "Religion in the Arab Spring: Between Two Competing Narratives," *The Journal of Politics*, Vol. 76, No. 3, July 2014, Pp. 593–606.

Sami Zubaida, "The 'Arab Spring' in the historical perspectives of Middle East politics," *Economy and Society* Volume 41, Number 4, November 2012: 568-579.

Mohammad Fadel, "Modernist Islamic Political Thought and the Egyptian and Tunisian Revolutions of 2011," *Middle East Law and Governance* 3 (2011) 94–104.

Recommended Readings:

* Achcar, Gilbert. *The People Want: A Radical Exploration of the Arab Spring* (Berkley: University of Californian Press, 2013).

* Bayat, Asef. *Life as Politics: How Ordinary People Change the Middle East*, 2nd Ed. (Stanford University Press, 2013).

Cole, June. *The New Arabs: How the Millennial Generation is Changed the Middle East* (New York: Simon & Schuster, 2014).
Dabashi, Hamid. *The Arab Spring: The End of Postcolonialism* (Zed Books, 2012).

Dabashi, Hamid. *Iran, The Green Movement and the USA: The Fox and the Paradox* (Zed Books, 2010).

Readings on Critical Study of the Social Movements in MENA:
https://upasconference.wordpress.com/organizers/sponsors/

Monday Feb. 19: No Class

7. Who are the Muslim Critical Thinkers?
(Mon. Feb. 26)

Required Readings:

Abdou Filali-Ansary, "What is Liberal Islam? The Sources of Enlightened Muslim Thought," *Journal of Democracy* Volume 14, Number 2 April 2003, pp. 19-33.

* Abdulaziz Sachedina, "Ali Shariati: Ideologue of the Iranian Revolution," in *Voices of Resurgent Islam*, John L. Esposito, ed., (New York; Oxford: Oxford University Press, 1983), in Mahdavi ed., *Muslims and Modernities*, pp. 411-432.

* Abdolkarim Soroush, "The changeable and the unchangeable," in Lena Larsen & Christian Moe, eds., *New Directions in Islamic Thought: exploring reform and Muslim tradition* (London: I. B. Tauris, 2009), in Mahdavi ed., *Muslims and Modernities*, pp. 435-441.

* Mohamed Mahmoud, "Mahmud Muhammad Taha's Second Message of Islam and his Modernist project," in *Islam and Modernity; Muslim Intellectuals Respond*, John Cooper, Ronald Nettler, and Mohamed Mahmoud, eds. (London: I.B. Tauris, 2000) in Mahdavi ed., *Muslims and Modernities*, pp. 387-410.

* Khaled Abou El Fadl, "The Shari'ah." In John Esposito and Emad El-Din Shahin, Eds. *The Oxford handbook of Islam and Politics.* Oxford: Oxford University Press, 2013, pp. 7-26.

Recommended Readings:

* Mojtaba Mahdavi, "One Bed and Two Dreams? Contentious Public Religion in the Discourses of Ayatollah Khomeini and Ali Shariati," Studies in Religion/ Sciences Religieuses (2014) 43:1: 25-52.

* Mahdavi, Mojtaba. "Post-Islamist Trends in Post-Revolutionary Iran," *Comparative Studies of SouthAsia, Africa, and the Middle East*, 31:1 2011, 94-109.

* Dustin J. Byrd and Seyed Javad Miri, Eds. *Ali Shariati and the Future of Social Theory: Religion, Revolution, and the Role of the Intellectual* (Netherlands: Brill, 2017)

* Sivash Saffari, *Beyond Shariati: Modernity, Cosmopolitanism, and Iranian Political Thought* (Cambridge: Cambridge University Press, 2017)

* Farzin Vahdat, *Islamic Ethos and the Specter of Modernity* (Anthem Press, 2015)

* Shireen T. Hunter, *Reformist Voices of Islam: Mediating Islam and Modernity*; lecture available at: http://www.youtube.com/watch?v=u5JxqHXBrEM

* Ali Rahnema, *An Islamic Utopian: A Political Biography of Ali Shariati* (London: I.B. Tauris, 2000)

Abbas Manoochehri, "Critical Religious Reason: Ali Shariati on Religion, Philosophy and Emancipation," *Polylog*, 2005.

Abdolkarim Soroush, "Reason, Freedom, and Democracy in Islam," in *the New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006), pp. 243-261.

Tariq Ramadan, "The Way (*Al-Sharia*) of Islam," in *the New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006), 65-97.

Ali Mirsepassi, *Intellectual Discourse and the Politics of Modernization: Negotiating Modernity in Iran* (Cambridge: Cambridge University Press, 2000), 114-118.

Mohsen Kadivar, "Human Rights and intellectual Islam," in Lena Larsen & Christian Moe, eds., *New Directions in Islamic Thought: exploring reform and Muslim tradition* (London: I. B. Tauris, 2009), in Mahdavi ed., *Muslims and Modernities*, pp. 442-468.

Mohsen Kadivar, "Freedom of Religion and Belief in Islam," in *the New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006), pp. 119-142.

Mohsen Kadivar, "The Principles of Compatibility of Islam and Modernity", Presented to the International Symposium of 'Islam, Society, Modernity' at Interdisciplinary Center for the Study of Religion and Laicity, The Free University of Brussels, Belgium; 7-8 October 2004. <http://www.kadivar.com/Index.asp?DocId=831&AC=1&AF=1&ASB=1&AGM=1&AL=1&DT=dtv>

Nasr Hamed Abu Zeid, "Heaven, Which Way?", *Al-Ahram* Weekly , 12-18 September 2002, No. 603, <www.ahram.org/weekly/2002/603/sc16-17.htm>

Mohammed Arkoun, "Deconstructing Episteme(s)," in Mehran Kamrava, Ed. *Innovation in Islam: Traditions and Contributions* (Berkeley: University of California Press, 2011), 39-57.

Tariq Ramadan, "Knowledge and Hermeneutics in Islam Today," in Mehran Kamrava, Ed. *Innovation in Islam: Traditions and Contributions* (Berkeley: University of California Press, 2011), 23-38.

8. Muslims and Islamism on Gender and Human Rights
(Mon. Mar. 05)

Required Readings:

* Saba Mahmood: *Politics of Piety* (Princeton University Press, 2004), 2-39.

* Valentine M. Moghadam , "Islamic Feminism and Its Discontents: Toward a Resolution of the Debate," *Signs*, Vol. 27, No. 4 (Summer 2002), pp. 1135-1171.

* Leila Ahmed, "Women and the Rise of Islam," in *The New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006) in Mahdavi ed., *Muslims and Modernities*, pp. 490-512.

* Fatima Mernissi, "Muslim Women and Fundamentalism," in *The New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006) in Mahdavi ed., *Muslims and Modernities*, pp. 513-519.

Ziba Mir-Hosseini, "Classical *fiqh*, contemporary ethics and gender justice "in Lena Larsen & Christian Moe, eds., *New Directions in Islamic Thought: exploring reform and Muslim tradition* (London: I. B. Tauris, 2009) in Mahdavi ed., *Muslims and Modernities*, pp. 520-531.

Murtaza Mutahhari, "The Human Status of Women in the Quran," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 249-274.

Zaynab al-Ghazali, "An Islamist Activist;" and "From Days of My Life," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 275-301.

Nadia Yassine, "Modernity, Muslim Women, and Politics in the Mediterranean," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 302-317.

* Arash Naraghi, "The Quran and Human Rights of Sexual Minorities" in *Lesbian, Gay, Bisexual and Transgender Rights in Iran*, 2015, pp. 27-55.
https://www.outrightinternational.org/sites/default/files/LGBTRightsInIran_0.pdf

Recommended Readings:

Abdullahi A. An-Na'im, *Muslims and Global Justice* (Philadelphia: Univ. of Pennsylvania Press, 2011).

Ann Elizabeth Mayer, Islamic Restrictions on Human Rights," in *Islam and Human Rights*, Ann Elizabeth Mayer, 4th ed. (Boulder: Westview, 2007), in Mahdavi ed., *Muslims and Modernities*, pp. 469-489.

* Heiner Bielefeldt, "'Western' Versus 'Islamic' Human Rights Conceptions? A Critique of Cultural Essentialism in the Discussion on Human Rights," *Political Theory*, Vol. 28 No. 1, February 2000, 90-121.

* Asma Afsaruddin, "Islam, gender and feminist hermeneutics," in *Contemporary Issues in Islam* (Edinburgh: Edinburgh Univ. Press, 2015), 85-114.

Ziba Mir-Hosseini, "The Politics and Hermeneutics of Hijab in Iran: From Confinement to Choice" *Muslim World Journal of Human Rights*, *Volume* 4, *Issue* 1 2007, 1-17.

* Janet Afary, "The Sexual Economy of the Islamic Republic" *Iranian Studies*, volume 42, number 1, February 2009, 5-26.

* Fatemeh Sadeghi, "Negotiating with Modernity: Young Women and Sexuality in Iran" *Comparative Studies of South Asia, Africa and the Middle East* Vol. 28, No. 2, 2008, 290-299.

Part III. Muslims, Islamism, and Resistance

9. Islamism, Violence and Resistance
(Mon. Mar. 12)

Required Readings:

* Talal Asad, *On Suicide Bombing* (New York: Columbia University Press, 2007), pp. 1-92.

* Shadi Hamid & W. McCants, Eds. *Rethinking Political Islam*. Oxford Univ. Press, 2017, pp. 203-217; 244-261.

M. Abd al-Salam Faraji, "The Neglected Duty," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 321-343.

Umar Abdl al-Rahman, "The Present Rulers and Islam: Are They Muslim or Not?" in Roxanne Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought*, pp. 344-355.

* Hamas, "Charter of the Islamic Resistance Movement (Hamas) of Palestine," in Roxanne Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought,* pp. 356-386.

Muhammad Husayn Fadlallah, "Islamic Unity and Political Change;" and "September 11th, terrorism, Islam, and the Intifada," in Roxanne Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought,* pp.387-408.

The Taliban, "A new Layehah for the Mujahedin;" and "An Interview with a Taliban Commander," in Roxanne Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought*, pp. 409-421.

Recommended Readings:

Fawaz A. Gerges, *A History of ISIS*, Princeton University Press, 2016, pp. 23-97; 202-259.

* Vijay Prashad, Interview with Amy Goodman. "How Islamic State Grew Out of U.S Invasion of Iraq, Destruction of Nation." *Democracy Now*, August 25, 2014.
http://www.democracynow.org/2014/8/25/blowback_vijay_prashad_on_how_islamic_state

Martin Chulov, "ISIS: The Inside Story," *The Guardian*, December 11, 2014.
http://www.theguardian.com/world/2014/dec/11/-sp-isis-the-inside-story?CMP=share_btn_tw

* Alastair Crooke, "You Can't Understand ISIS If You Don't Know the History of Wahhabism in Saudi Arabia," *The Huffington Post*, August 27, 2014 http://www.huffingtonpost.com/alastair-crooke/isis-wahhabism-saudi-arabia_b_5717157.html

Jessica Stern and J. Berger, *ISIS: The State of Terror* (Ecco/Harper Collins Publishers, 2015).

Shadi Hamid, "The Roots of the Islamic State's Appeal" *The Atlantic*, 2/1/2015.

Slavoj Zizek, "ISIS Is a Disgrace to True Fundamentalism," *The New York Times*, Sept. 3, 2014.
http://opinionator.blogs.nytimes.com/2014/09/03/isis-is-a-disgrace-to-true-fundamentalism/?_php=true&_type=blogs&_php=true&_type=blogs&_php=true&_type=blogs&_r=2&

Tariq Ramadan, *ISIL is not Islamic*, Aljazeera, 2014; available at:
http://www.aljazeera.com/programmes/talktojazeera/2014/10/tariq-ramadan-isil-not-islamic-2014101015462542487.html

* Asma Afsaruddin, "War and peacemaking in the Islamic tradition," in *Contemporary Issues in Islam*. Edinburgh: Edinburgh Univ. Press, 2015, 115-140.

10. Muslims and/in the West? What is the Real Question?
(Mon. Mar. 19)

Required Readings:

* Edward Said, "The Clash of Ignorance," *The Nation*, October 22, 2001, in Mahdavi ed., *Muslims and Modernities*, pp. 705-709.

* Fatema Mernissi, "Palace Fundamentalism and Liberal Democracy", in Emran Qureshi and Michael A. Sells, eds. *The New Crusades: Constructing the Muslim Enemy* (New York: Columbia University Press, 2003) in Mahdavi ed., *Muslims and Modernities*, pp. 710-723.

Pippa Norris and Ronald Inglehart, *Sacred and Secular: Religion and Politics Worldwide* (New York: Cambridge University Press, 2004) in Mahdavi ed., *Muslims and Modernities*, 727-749.

Usama bin Laden, "Declaration of War against the Americans; occupying the land of the Two Holy Places," in R. L. Euben and M. Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 425-459.

Muhammad Ata al-Sayid, "Final Instructions," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 460-471.

Fred Halliday, "West encountering Islam: Islamophobia reconsidered," in *Islam Encountering Globalization*, ed., Ali Mohammadi (Routledge: 2002), in Mahdavi ed., *Muslims and Modernities*, pp. 751-771.

* Afsaneh Najmabadi, "Gender and Secularism of Modernity: How Can a Muslim Woman Be French?" *Feminist Studies*, 32, No. 2 (Summer 2006), pp. 239-255.

Jocelyne Cesari, "Muslims in Liberal Democracies: Why the West Fears Islam," *Qantara*, 2013.
http://en.qantara.de/content/muslims-in-liberal-democracies-why-the-west-fears-islam

Recommended Readings:

* Mojtaba Mahdavi and W. Andy Knight, "Introduction: Towards 'the dignity of difference?' neither 'end of history' nor 'clash of civilizations'" in Mahdavi and Knight, eds., *Towards 'the dignity of difference?' neither 'end of history' nor 'clash of civilizations'* (Ashgate: 2012), pp. 1-23.
http://www.ashgate.com/pdf/SamplePages/Towards_the_Dignity_of_Difference_Intro.pdf

* Tariq Ramadan, *Western Muslims and the Future of Islam* (Oxford: Oxford University Press, 2004).

Roy P. Mottahedeh, "The Clash of Civilizations: An Islamicist's Critique", in Emran Qureshi and Michael A. Sells, eds. *The New Crusades: Constructing the Muslim Enemy* (Columbia Univ. Press, 2003) 131-151.

Mansoor Moaddel and Taqhi Azadarmaki, "The Worldview of Islamic Publics: The Cases of Egypt, Iran, and Jordan", in Ronald Inglehart, ed., *Human Values and Social Change: Findings from the Values Surveys* (Leiden: Brill, 2003) pp.69-89.

Mohammed Arkoun, "Present-Day Islam between Its Tradition and Globalization," in *the New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006), pp. 29-63.

Part IV. Muslims and the Challenge of Secularism, Democracy, and Public Religion

11. Secularism, Public Religion, and the Question of the Islamic State
(Mon. Mar. 26)

Required Readings:

* Abdullah Ahmed An-Na'im, *Islam and the Secular State: Negotiating the future of Shari'a*, pp. 1-139; 223-266.

Robert W. Hefner: *Civil Islam: Muslims and Democratization in Indonesia* (Princeton University Press, 2000), 2-19.

An Interview with Wael Hallaq on his new book: *The Impossible State: Islam, Politics, and Modernity's Moral Predicament*, *Jadaliyya* – September 18, 2013.
http://www.jadaliyya.com/pages/index/14212/new-texts-out-now_wael-hallaq-the-impossible-state

* Sadik J. Al-Azam, "Is Islam Secularizable?" in *Civil Society, Democracy and the Muslim World*, Elisabeth Ozdalga and Sune Persson, eds. (Istanbul: Swedish Research Institute, 1997) in Mahdavi ed., *Muslims and Modernities*, pp. 532-537.

Abdolkarim Soroush, *Reason, Freedom, and Democracy in Islam: Essential Writings of Abdolkarim Soroush*, eds., Mahmoud Sadri and Ahmad Sadri (Oxford: Oxford University Press, 2000) in Mahdavi ed., *Muslims and Modernities*, pp. 538-552.

Ayatollah Ruhollah Khomeini, "Islamic Government," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 155-180.

Hasan al-Turabi, "The Islamic State," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 207-223.

Recommended Readings:

* E. Mendieta and J. Vanantwerpen, eds. *The Power of Religion in the Public Sphere* (New York: Columbia Univ. Press, 2011). (Conversation with Butler, Habermas, Taylor, West)

* Mehrzad Boroujerdi, "Can Islam be Secularized?" *Transition: Essays on Culture and Identity in the Middle Eastern Society*, edited by M.R. Ghanoonparvar and Faridoun Farrokh (Laredo, TX: Texas A&M International University, 1994), pp. 55-64.

* Jurgen Habermas, "Religion in the public sphere", Lecture presented at the *Holberg Prize Seminar*, 29 Nov. 2005. <http://www.holbergprize.no/downloads/diverse/hp/hp_2005/2005_hp_jurgenhabermas_religioninthepublicsphere.pdf>

* B. Ghamari-Tabrizi, "Contentious Public Religion: Two Concepts of Islam in Revolutionary Iran, Ali Shariati and Abdolkarim Soroush," *International Sociology*, December 2004 Vol. 19(4): 504-523.

* Wael Hallaq, *The Impossible State: Islam, Politics, and Modernity's Moral Predicament* (New York: Columbia University Press, 2013).

Muhammad Baqir al-Sadr, "The General Framework of the Islamic Economy," in Roxanne Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 181-206.

Noah Feldman, *The Fall and Rise of the Islamic State*, 2008.

Nader Hashemi, *Islam, Liberalism and Democracy*, 2008

Asma Afsaruddin, "The Islamic State: Genealogy, Facts and Myths," *Journal of Church and State*.

Abdulaziz Sachedina, "The Role of Islam in Public Square: Guidance or Governance?" in *Islamic Democratic Discourse: Theory, Debates, and Philosophical Perspectives*, M.A. Muqtader Khan, ed. (Lanham: Lexington Books, 2006) in Mahdavi ed., *Muslims and Modernities*, pp. 553-569.

John Esposito, "Islam and Secularism in the Twenty-First Century," in *Islam and Secularism in the Middle East*, John Esposito and Azzam Tamimi, eds. (London: C. Hurst & Co. 2000) in Mahdavi ed., *Muslims and Modernities*, pp. 572-583.

* Alfred Stepan, "Religion, Democracy, and the 'Twin Tolerations", *Journal of Democracy* 11.4 (2000) 37-57; available at: http://muse.jhu.edu/journals/journal_of_democracy/v011/11.4stepan.html

* Jose Casanova, "Civil Society and Religion: Retrospective Reflections on Catholicism and Prospective Reflections on Islam," *Social Research* 68 (Winter 2001)1041-1080.

Peter L. Berger, "Secularism in Retreat," in *Islam and Secularism in the Middle East*, John Esposito and Azzam Tamimi, eds. (London: C. Hurst & Co. 2000), pp. 38-51.

An-Na'im, "The Interdependence of religion, secularism and Human Rights, prospects for Islamic societies" *Common Knowledge* 11:1, 2005

R. Hefner, "Public Islam and the Problem of Democratization," *Sociology of Religion*, 2001, 62:4, 491-514.

Monday April 02: No Class

12. "Islam and Democracy: What is the Real Question?"
(Mon. Apr. 09)

Required Readings:

* Asef Bayat, "Islam and Democracy: What is the Real Question?" *ISIM Papers 8* (Amsterdam: Amsterdam University Press, 2007) in Mahdavi ed., *Muslims and Modernities*, pp. 585-601.

Yusuf al-Qaradawi, "Islam and Democracy," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 224-245.

* Abdolkarim Soroush, *Reason, Freedom, and Democracy in Islam: Essential Writings of Abdolkarim Soroush*, eds., Mahmoud Sadri and Ahmad Sadri (Oxford: Oxford University Press, 2000) in Mahdavi ed., *Muslims and Modernities*, pp. 632-640.

M.A. Muqtader Khan, "The Politics, Theory, and Philosophy of Islamic Democracy", in M.A. Muqtader Khan, ed., *Islamic Democratic Discourse: Theory, Debates, and Philosophical Perspectives* (Lexington Books, 2006) in Mahdavi ed., *Muslims and Modernities*, pp. 641-658.

* John L. Esposito and John O. Voll, *Islam and Democracy* (New York; Oxford: Oxford University Press, 1966) in Mahdavi ed., *Muslims and Modernities*, pp. 664-704.

Recommended Readings:

Khaled Abou El Fadl, "Islam and the Challenge of Democracy: Can individual rights and popular sovereignty take root in faith?" *Boston Review*, April/May 2003. <http://bostonreview.net/BR28.2/abou.html>

A. Filali-Ansari, "Muslims and Democracy", in Larry Diamond, Marc F. Plattner, and Daniel Brumberg, *Islam and Democracy in the Middle East* (Baltimore: The Johns Hopkins University Press, 2003), 193-207.

Vali Nasr, "The Rise of "Muslim Democracy", November 14th, 2008, in Mahdavi ed., *Muslims and Modernities*, pp. 602-616.

John Waterbury, "Democracy without Democrats? The potential for political liberalization in the Middle East", in Ghassan Salame, ed., *Democracy without Democrats? the Renewal of Politics in the Muslim World* (London; New York: I. B. Tauris, 1994) pp. 23-47.

Farzin Vahdat, "Religious Modernity in Iran: Dilemmas of Islamic Democracy in the Discourse of Mohammad Khatami", *Comparative Studies of South Asia, Africa and the Middle East* Vol. 25, No. 3, 2005, 650-664.

Larry Diamond, Marc F. Plattner, and Daniel Brumberg, *Islam and Democracy in the Middle East*. Baltimore; London: The Johns Hopkins University Press, 2003.

* Amartya Sen, "Why Democratization is not the same as Westernization: Democracy and Its Global Roots", *The NEW Republic*, October 6, 2003.

❖ Details about Seminar Requirements & Grade Components:

1. Four reading-reflections and Seminar participation (20%)

- You need to submit four reading-reflections. Each reading-reflection is a three-page (800-1000 words) summary and critical reflection of three required readings of the session, and must be submitted at the same sessions we examine the readings. You may choose any 4 out of the 12 sessions. The required readings with asterisk (*) are particularly recommended.

- In addition to the reading-reflections, your input into class discussions, informed participation, and regular attendance will determine 20% of your grade.

- ☛*Attendance*: Unexcused absences will result in the total loss of the grade for the attendance and participation components of this course.

2. Seminar Presentation (20%)

- You must sign up for one class presentation on the first day of the seminar. Each session the class takes up a specific theme, based on the required readings, and two students will present a 30-40 minute presentation. The topic of the presentation needs to be discussed with the instructor.
- Presentations must critically examine the required readings and be focused on the main them of the session. You are recommended to discuss your presentation plan in advance with the instructor.
- You are encouraged to consult materials outside of the required readings for your presentations. You may make your presentation interesting – include visual aides and have prepared discussion questions for the class.
- You need to cite a minimum of six academic sources drawn from books, book chapters and/or academic journal articles. Additional material such as video clips and online research can be used but do not substitute for these six sources. Please cite your sources on the last slide of your power point presentation.
- You need to email your power point presentation to the instructor on the day of your presentation.
- Unexcused failure to present your presentation will result in the total loss of the grade.

3. Book review (20%) due Monday February 26

- One book review of 5 typed, double-spaced pages, due *Monday February 26,* from the list provided by the instructor on page 2 of this syllabus (available from the University Bookstore).
- Please summarize the book's central argument and critically examine the strengths and weakness of the author's argument.
- You are not allowed to use "book reviews" published by others but you may use other books and/or journals to evaluate the author's argument.
- You must consistently use one appropriate system for citing references.
- Late book review will receive a penalty of 5% per day including weekends. Book review more than two weeks late will not be accepted.

4. Term paper (40%) due Monday April 09

One term paper of 12-15 typed, double-spaced pages, due *Monday April 09,* on a topic of students' choice that is relevant to the themes of the seminar.

- The paper's topic must be discussed in advance with the instructor.
- This assignment requires a critical evaluation of the themes discussed in the course. You need to incorporate the course materials into your paper.
- In your paper, you could examine case studies, or theoretical concepts related to the course. In either case, you must write a critical term paper.

- Pay particular attention to the clear organization of your ideas. Ensure that you state your main argument/thesis in your introduction. In the body of the paper, you need to support your argument with evidence, cite any contrary views/evidence as relevant, and develop your own argument. In the conclusion summarize your findings and suggest what questions remain unanswered and require further research.
- You should consistently use one appropriate system for citing references.
- You must include a bibliography containing all items used in the preparation of the essay. Do not pad the bibliography with items you did not actually use.
- If you use another's words, you must enclose them in quotes and cite the source. If you use another's ideas, you must cite the source. Paraphrasing large sections of another's ideas without giving credit to that author is plagiarism.
- Your paper should make use of a minimum of six sources drawn from books, book chapters and/or academic journal articles. Additional material such as book reviews and online research can be used but do not substitute for these six sources.
- Late term paper will receive a penalty of 5% per day including weekends. Term papers more than two weeks late will not be accepted.

❖ Additional Recommended Texts:

a) Background:

- Khaled Abou El Fadl, *The Great Theft: Wrestling Islam from the Extremists* (Harper San Francis, 2005)
- Reza Aslan, *No god but God: The origins, Evaluation, and Future of Islam* (random House Trade, 2005)
- Fatima Mernissi, *Islam and Democracy: Fear of the Modern World* (Perseus Publishing, 2002)
- L. C. Brown, *Religion and State: The Muslim Approach to Politics* (Columbia Univ. Press, 2001).
- Fazlur Rahman, *Islam* (Chicago, University of Chicago Press, 1979).
- John Esposito, *Unholy war: terror in the name of Islam* (Oxford: Oxford University Press, 2002)
- Tariq Ali, *The Clash of Fundamentalisms: Crusades, Jihads and Modernity* (NYC, Verso, 2002).
- N. Feldman, *After Jihad: America and the Struggle for Islamic Democracy* (Farrar Straus &Giroux, 2003)
- John L. Esposito, ed., *Voices of Resurgent Islam* (New York: Oxford University Press, 1983)
- John L. Esposito and John O. Voll, *Makers of Contemporary Islam* (Oxford Univ. Press, 2001)
- Noah Feldman, *The Rise and Fall of the Islamic State* (Princeton University Press, 2008)
- Gerhard Bowering, ed. *Islamic Political Thought: An Introduction* (Princeton Univ. Press, 2015)

b) Advanced studies:

- Mohammed Arkoun, *The Unthought in Contemporary Islamic Thought* (London: Saqi Books, 2002)
- K. Abou El Fadl, *Islam and the Challenge of Democracy* (Princeton Univ. Press, 2004)
- John Esposito and John Voll, *Islam and Democracy* (New York: Oxford University Press, 1996)
- John L. Esposito, ed., *Voices of resurgent Islam* (New York: Oxford University Press, 1983)
- A. Moussalli, *The Islamic Quest for Democracy, Pluralism and Human Rights* (Univ. Press. Florida, 2001)
- Rajeev Bhargava, ed., *Secularism and its Critics* (New Delhi: Oxford University Press, 1998)
- Jose Casanova, *Public Religions in the Modern World* (Chicago: Univ. of Chicago Press, 1994)
- J. Esposito and A. Tamimi eds., *Islam and Secularism in the Middle East* (NY Univ. Press, 2000)
- Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism* (Oxford Univ. Press, 2001)
- F. Jahanbakhsh, *Islam, democracy and religious modernism in Iran, 1953-2000: from Bazargan to Soroush* (Leiden Boston: Brill, 2001)

- Seyyed Hossein Nasr, *Islamic philosophy from its origin to the present: philosophy in the land of prophecy* (Albany: State University of New York Press, 2006)
- Charles Kurzman, ed., *Liberal Islam: a source book* (New York: Oxford University Press, 1998)
- Hamid Dabashi, *Theology of Discontent: The Ideological Foundations of the Islamic Revolution in Iran* (New York: New York University Press, 1993)
- Clifford Geertz, *Islam Observed: Religious Development in Morocco and Indonesia* (Yale Univ. P 1968)
- Ali Rahnema, *An Islamic Utopian: A Political Biography of Ali Shari'ati.* (London: I. B. Tauris, 1998)
- Farzin Vahdat, *God and Juggernaut: Iran's Intellectual Encounter with Modernity* (Syracuse Univ. 2002).
- J. Beinin and Stork, eds., *Political Islam: Essays From Middle East Report* (Univ. of California Press 1997).
- Abdullahi An-Na'im, *Toward an Islamic Reformation: Civil Liberties, Human Rights and International Law* (Syracuse: Syracuse University Press, 1999).
- Mernissi, Fatima, *Women and Islam: A Historical and Theological Inquiry*, Blackwell Publishers, 1993.
- Aziz Al-Azmeh, *Islams and Modernities* (London, Verso, 1993)
- Leila Ahmad, *Women and Gender in Islam* (New Haven, CT, Yale University Press, 1992)
- Mahnaz Afkhami, ed., *Faith and Freedom: Women's Human Rights in the Muslim World* (Tauris, 1995).
- Ann E. Mayer, *Islam and Human Rights: Tradition and Politics,* 4th ed. (Boulder: Westview, 2007).
- Mehran Kamrava, ed., *The New Voices of Islam: Rethinking Politics and Modernity ---A Reader* (Berkeley: University of California Press, 2006)
- Ibrahim M. Abu-Rabi, ed. *The Contemporary Arab Reader on Political Islam* (Pluto Press and U of Alberta Press, 2010)
- Abdullahi Ahmed An-Na'im, *Muslims and Global Justice* (University of Pennsylvania Press, 2011).
- E. Mendieta and J. Vanantwerpen, eds. *The Power of Religion in the Public Sphere* (New York: Columbia University Press, 2011).
- Leonard Lewisohn, *Hafiz and the Religion of Love in Classical Poetry* (I. B. Tauris, 2010)
- John Freely, *Light From the East: How the Science of Medieval Islam Helped to Shape the Western World* (I. B. Tauris, 2011).
- Hamid Dabashi, *Can Non-Europeans Think?* (London: Verso, 2015).
- Asma Afsaruddin. *Contemporary Issues in Islam* (Edinburgh: Edinburgh Univ. Press, 2015)

❖ Some Recommended Websites and online journals:

Muslim World Journal of Human Rights <http://www.bepress.com/mwjhr>
Human Rights Quarterly <http://muse.jhu.edu/journals/human_rights_quarterly>
Human Rights Watch <http://www.hrw.org>
Ali Shariati Website <http://www.shariati.com>; < http://drshariati.org>
Mohsen Kadivar Website <http://www.kadivar.com/index.asp>
Abdolkarim Soroush Official Website <http://www.drsoroush.com/English.htm>
Muhammad Iqbal website <http://www.allamaiqbal.com>

❖ Important Notes about Seminar Policies

Students should note that in all but exceptional situations all components of the course must be completed to receive a passing grade. Policy regarding missed term work is outlined in Section 23.4(3) of the University Calendar.

Recording of Lectures:

Audio or video recording, digital or otherwise, of lectures, labs, seminars or any other teaching environment by students is allowed only with the prior written consent of the content author(s) or as a part of an approved accommodation plan. Student or instructor content, digital or otherwise, created and/or used within the context of the course is to be used solely for personal study, and is not to be used or distributed for any other purpose without prior written consent from the content author(s).

Note: "Policy about course outlines can be found in Section 23.4(2) of the University Calendar."

Access to Representative Course Material:

Detailed instructions about the assignments will be provided on the first session of the seminar.

Absences and Late Penalties:

Regular attendance is essential for optimal performance in any course. In cases of potentially excusable absences due to illness or domestic affliction, notify your instructor by e-mail within two days. Regarding absences that may be excusable and procedures for addressing course components missed as a result, consult sections 23.3(1) and 23.5.6 of the University Calendar. Be aware that unexcused absences will result in partial or total loss of the grade for the "attendance and participation" component(s) of a course, as well as for any assignments that are not handed-in or completed as a result.

Late Penalties

Hard copies of written assignments are due in class. In addition to a hard copy, an electronic copy of your final term paper is required; please email it to me.

Late assignments (reading reflections, book review, and final term paper) will receive a penalty of 5% per day including weekends. Assignments more than two weeks late will not be accepted.

Unexcused failure to present your presentation will result in the total loss of the grade. However, if you are ill and will miss the seminar please contact me before your presentation due-date.

Please contact me and provide relevant documentation if you miss a seminar and/or assignment due-date.

- **Grading Scheme:**

All assignments will be graded based on the 4-point grading scheme (see the table below). You will receive a letter grade.

Grading scale and Equivalence

Letter Grade	Grade Point	Percentage	Explanation
A+	4.0	93-100	Excellent
A	4.0	89-92	Excellent
A-	3.7	84-88	Excellent
B+	3.3	79-83	Good
B	3.0	74-78	Good
B-	2.7	70-73	Good
C+	2.3	66-69	Satisfactory
C	2.0	63-65	Satisfactory
C-	1.7	59-62	Satisfactory
D+	1.3	54-58	Poor
D	1.0	50-53	Minimal Pass
F	0.0	Below-50	Failure

- **Student Support and Academic Honesty:**

Learning and Working Environment

The Faculty of Arts is committed to ensuring that all students, faculty and staff are able to work and study in an environment that is safe and free from discrimination and harassment. It does not tolerate behaviour that undermines that environment. The department urges anyone who feels that this policy is being violated to:

- Discuss the matter with the person whose behaviour is causing concern; or
- If that discussion is unsatisfactory, or there is concern that direct discussion is inappropriate or threatening, discuss it with the Chair of the Department.

For additional advice or assistance regarding this policy you may contact the Student Ombuds Office: (http://www.ombudservice.ualberta.ca/). Information about the University of Alberta Discrimination and Harassment Policy and Procedures is described in UAPPOL at https://policiesonline.ualberta.ca/PoliciesProcedures/Pages/DispPol.aspx?PID=110

Academic Integrity

"The University of Alberta is committed to the highest standards of academic integrity and honesty. Students are expected to be familiar with these standards regarding academic honesty and to uphold the policies of the University in this respect. Students are particularly urged to familiarize themselves with the provisions of the Code of Student Behaviour (online at www.governance.ualberta.ca) and avoid any behaviour, which could potentially result in suspicions of cheating, plagiarism, misrepresentation of facts and/or participation in an offence. Academic dishonesty is a serious offence and can result in suspension or expulsion from the University."

Academic Honesty:

All students should consult the information provided by the Office of Judicial Affairs regarding avoiding cheating and plagiarism in particular and academic dishonesty in general (see the Academic Integrity Undergraduate Handbook and Information for Students). If in doubt about

what is permitted in this class, ask the instructor. An instructor or coordinator who is convinced that a student has handed in work that he or she could not possibly reproduce without outside assistance is obliged, out of consideration of fairness to other students, to report the case to the Associate Dean of the Faculty. See the Academic Discipline Process.

Student Accessibility Services:

If you have special needs that could affect your performance in this class, please let me know during the first week of the term so that appropriate arrangements can be made. If you are not already registered with Specialized Support & Disability Services, contact their office immediately (2-800 SUB; Email sasrec@ualberta.ca; Email; phone 780-492-3381; WEB www.ssds.ualberta.ca).

FEELING OVERWHELMED? (In need of student, social, financial or security services?)

The Student Distress Centre listens, offers support, supplies information and provides services:

- Call: 492-HELP (492-4357)
- Drop in: 030-N in the S.U.B.
- Visit: www.su.ualberta.ca/sdc
- Chat: www.campuscrisischat.com/

LEARNING AND WRITING SUPPORT

Students looking to improve their essay writing or study habits are encouraged to visit the Student Success Centre at 2-300 Students Union Building. The SSC exists to help students maximize their educational experience. The writing resources staff provide workshops and one-on-one sessions with students, for a small fee. Visit the website at:
www.uofaweb.ualberta.ca/academicsupport/writingstaff.cfm

PLAGIARISM AND CHEATING
All students should consult the "Truth-In-Education" handbook or website (http://www.uofaweb.ualberta.ca/TIE) regarding the definitions of plagiarism and its consequences when detected. An instructor or coordinator who is convinced that a student has handed in work that he or she could not possibly reproduce without outside assistance is obliged, out of consideration of fairness to other students, to report the case to the Associate Dean of the Faculty. Before unpleasantness occurs, consult http://www.uofaweb.ualberta.ca/TIE. Also discuss this matter with any tutor(s) and with the instructor.

EXCERPTS FROM THE *CODE OF STUDENT BEHAVIOUR*
(UPDATED EFFECTIVE APRIL, 2008)

30.3.2(1) Plagiarism

No Student shall submit the words, ideas, images or data of another person as the Student's own in any academic writing, essay, thesis, project, assignment, presentation or poster in a course or program of study.

30.3.2(2) Cheating

30.3.2(2) a No Student shall in the course of an examination or other similar activity, obtain or attempt to obtain information from another Student or other unauthorized source, give or attempt to give information to another Student, or use, attempt to use or possess for the purposes of use any unauthorized material.

30.3.2(2) b No Student shall represent or attempt to represent him or herself as another or have or attempt to have himself or herself represented by another in the taking of an examination, preparation of a paper or other similar activity. See also misrepresentation in 30.3.6 (4).

30.3.2(2) c No Student shall represent another's substantial editorial or compositional assistance on an assignment as the Student's own work.

30.3.2(2) d No Student shall submit in any course or program of study, without the written approval of the course Instructor, all or a substantial portion of any academic writing, essay, thesis, research report, project, assignment, presentation or poster for which credit has previously been obtained by the Student or which has been or is being submitted by the Student in another course or program of study in the University or elsewhere.

30.3.2(2) e No Student shall submit in any course or program of study any academic writing, essay, thesis, report, project, assignment, presentation or poster containing a statement of fact known by the Student to be false or a reference to a source the Student knows to contain fabricated claims (unless acknowledged by the Student), or a fabricated reference to a source.

30.3.6(4) Misrepresentation of Facts

No Student shall misrepresent pertinent facts to any member of the University community for the purpose of obtaining academic or other advantage. See also 30.3.2(2) b, c, d and e.

30.3.6(5) Participation in an Offence

No Student shall counsel or encourage or knowingly aid or assist, directly or indirectly, another person in the commission of any offence under this Code.

The Truth In Education (T*I*E) project is a campus wide educational campaign on Academic Honesty. This program was created to let people know the limits and consequences of inappropriate academic behavior. There are helpful tips for Instructors and Students.

Please take the time to visit the website at: http://www.ualberta.ca/tie

Amendments to the Code of Student Behaviour occur throughout the year. For the most recent version of the Code, visit http://www.governance.ualberta.ca/

NOTICE TO INSTRUCTORS REGARDING PLAGIARISM, CHEATING, MISREPRESENTATION OF FACTS AND PARTICIPATION IN AN OFFENCE

The U of A considers plagiarism, cheating, misrepresentation of facts and participation in an offence to be serious academic offences. Plagiarism, cheating, misrepresentation of facts and participation in an offence can be avoided if students are told what these offences are and if possible sanctions are made clear at the outset. Instructors should understand that the principles embodied in the *Code* are essential to our academic purpose. For this reason, instructors will be fully supported by Departments, Faculties and the University in their endeavours to rightfully discover and pursue cases of academic dishonesty in accordance with the *Code*.

At the beginning of each term, we ask you to review with your students the definitions of plagiarism and cheating. We are now also asking you to review with your students the definition of Misrepresentation of Facts and Participation in an Offence. Your co-operation and assistance in this matter are much appreciated.

30.3.2(1) Plagiarism

No Student shall submit the words, ideas, images or data of another person as the Student's own in any academic writing, essay, thesis, project, assignment, presentation or poster in a course or program of study.

30.3.2(2) Cheating

30.3.2(2)a No Student shall in the course of an examination or other similar activity, obtain or attempt to obtain information from another Student or other unauthorized source, give or attempt to give information to another Student, or use, attempt to use or possess for the purposes of use any unauthorized material.

30.3.2(2)b No Student shall represent or attempt to represent him or herself as another or have or attempt to have himself or herself represented by another in the taking of an examination, preparation of a paper or other similar activity. See also misrepresentation in 30.3.6(4).

Cheating (Continued)

30.3.2(2)c No Student shall represent another's substantial editorial or compositional assistance on an assignment as the Student's own work.

30.3.2(2)d No Student shall submit in any course or program of study, without the written approval of the course Instructor, all or a substantial portion of any academic writing, essay, thesis, research report, project, assignment, presentation or poster for which credit has previously been obtained by the Student or which has been or is being submitted by the Student in another course or program of study in the University or elsewhere.

30.3.2(2)e No Student shall submit in any course or program of study any academic writing, essay, thesis, report, project, assignment, presentation or poster containing a statement of fact known by the Student to be false or a reference to a source the Student knows to contain fabricated claims (unless acknowledged by the Student), or a fabricated reference to a source.

30.3.6(4) Misrepresentation of Facts

No Student shall misrepresent pertinent facts to any member of the University community for the purpose of obtaining academic or other advantage. This includes such acts as the failure to provide pertinent information on an application for admission or the altering of an educational document/transcript.

30.3.6(5) Participation in an Offence

No Student shall counsel or encourage or knowingly aid or assist, directly or indirectly, another person in the commission of any offence under this Code.

More information can be found at: http://www.osja.ualberta.ca/en.aspx

EXCERPTS FROM THE CODE OF STUDENT BEHAVIOUR
FOR REVIEW WITH EACH CLASS AT THE BEGINNING OF EVERY TERM

Procedures for Instructors Regarding

Plagiarism, Cheating,

Misrepresentation of Facts and Participation in an Offence

The following procedures are drawn from the *Code of Student Behaviour* as approved by GFC and the Board of Governors. The guidelines summarize what instructors must do when they have reason to believe that a student has plagiarized, cheated, misrepresented facts or participated in an offence. If you have questions about these guidelines, or about the policies, please talk with the senior administrator in your Faculty responsible for dealing with student discipline—usually an Associate Dean – or the Appeals and Compliance Officer (Appeals Coordinator), University Governance (2-2655).

30.5.4 Procedures for Instructors in Cases Respecting Inappropriate Academic Behaviour

30.5.4(1) When an Instructor believes that a Student may have committed an Inappropriate Academic Behaviour Offence [30.3.2] or that there has been Misrepresentation of Facts [30.3.6(4)] or Participation in an Offence [30.3.6(5)] in cases respecting Inappropriate Academic Behaviour in the course that he or she instructs, the Instructor will meet with the Student. Before such a meeting, the Instructor shall inform the Student of the purpose of the meeting. In the event that the Student refuses or fails to meet with the Instructor within a reasonable period of time specified by the Instructor, the Instructor shall, taking into account the available information, decide whether a report to the Dean is warranted.

30.5.4(2) If the Instructor believes there has been a violation of the Code, the Instructor shall, as soon as possible after the event occurred, report that violation to the Dean and provide a written statement of the details of the case. The instructor may also include a recommendation for sanction.

Possible Sanctions

One or more of the following sanctions given in 30.4.3 (2) and (3) of the Code are commonly used for plagiarism, cheating, participation in an offence, and misrepresentation of facts:

30.4.3(2) a.i	a mark reduction or a mark of 0 on any term work or examination for reason of Inappropriate Academic Behaviour
30.4.3(2) a.ii	Reduction of a grade in a course
30.4.3(2) a.iii	a grade of F for a course
30.4.3(2) a.iv	a remark on a transcript of 8 (or 9 for failing graduate student grades), indicating Inappropriate Academic Behaviour, in addition to 30.4.3(2)a.i, 30.4.3(2)a.ii or 30.4.3(2)a.iii
30.4.3(3) b	Expulsion
30.4.3(3) c	Suspension

The following sanctions may be used in rare cases:

30.4.3(3) e	Suspension of a Degree already awarded
30.4.3(3) f	Rescission of a Degree already awarded

30.6.1 Initiation of an Appeal

30.6.1(1) When a Student has been found to have committed an offence under the Code of Student Behaviour or an Applicant is found to have committed an offence under the Code of Applicant Behaviour, whether or not that Student or Applicant has been given a sanction, the Student or Applicant may appeal that decision, except in the case of a decision of the Discipline Officer under 30.5.6(2)e.ii, which remains final and is not subject to appeal. In cases where a severe sanction has been recommended to the Discipline Officer, once the student receives the final decision of the Discipline Officer, the student can appeal the decisions of both Dean and the Discipline Officer at the same time. The written appeal must be presented to the Appeals Coordinator in University Governance within 15 Working Days of the deemed receipt of the decision by the Student or Applicant. The finding that an offence has been committed, the sanction imposed or both may form the basis of appeal. The written appeal must also state the full grounds of appeal and be signed by the Appellant. The appeal shall be heard by the UAB.

PROFESSOR STEVEN PENNEY
CHAIR, CAMPUS LAW REVIEW COMMITTEE

DR STEVEN DEW
PROVOST AND VICE-PRESIDENT (ACADEMIC)

* The Campus Law Review Committee is a standing committee of General Faculties Council (GFC) responsible for the review of the *Code of Student Behaviour* and of student disciplinary procedures.

Updated: 27/08/2015