

**University of Florida
Department of Religion**

**Global Islam
Spring 2021**

**REL 4368
POS 4931**

Meeting Times & Location:

Mon., period 8 (3:00-3:50) & Wed., periods 8-9 (3:00-3:50; 4:05-4:55): Online & MAT 0114

Instructor: Benjamin Soares

Office: 107B Anderson Hall

Telephone: (352) 273-2945

Email: benjaminsoares@ufl.edu

Office hours: Online, Mon., 2-3 PM & by appointment

Course Description: As one of the world's largest and fastest growing religions, Islam exerts significant global influence in politics, culture, and society. This course addresses the urgent need for a better and deeper understanding of Islam and Muslim societies in the contemporary global context. With a focus on Islam in the contemporary world, the course will provide knowledge about the diversity and complexity of Islam and Muslim cultures and societies in global context with particular attention to questions of politics. The course will be topical in approach, and it will study Islam at the intersection of broader social, cultural, and political economic processes in Africa, Asia, Europe, North America, and the Middle East. The course is interdisciplinary in nature and draws on perspectives from the humanities and the social sciences.

Course Objectives:

By the end of this course students should have an:

- Understanding of current discourses and dynamics in the study of global Islam
- Understanding of both the commonalities and diversity within global Islam
- Understanding of the intersection of Islam with broader social, cultural, and political economic processes in different parts of the world
- Understanding of Islam and politics in a global context
- Understanding of Islam, transnationalism, and greater global interconnections
- Understanding of questions of gender in relation to global Islam
- Understanding of the relations between Islam and other religions

Course Contract: By accepting this syllabus, you are agreeing to participate in frank discussions of some matters that some might consider offensive or disturbing. If you are not ready to learn about and critically discuss such matters, do not take this course.

Requirements, Assignments, & Grading Criteria

The final grade for **undergraduates** will be determined by:

- Attendance (10%)
- Participation (10%)
- Presentation (10%)
- Quizzes (10%)
- "Global Islam" Project: paper (10%) + presentation (10%)
- 2 Response papers (40%)

Attendance Guidelines: All students are allowed two unexcused absences. Each unexcused absence after the second will result in a five-point deduction from the overall attendance and participation grades. Students with six or more unexcused absences will automatically fail the course. Absences will be considered excused only if a written request is submitted and accepted or if written explanations are submitted and accepted with valid documentation.

Course Participation Guidelines: To achieve full credit for participation, students should be consistently prepared, engage in discussion, actively take notes, and offer informed questions and comment. Students must read the material carefully before coming to class. In-class presentations include brief presentations (7 to 10 minutes) on selected readings (from the *supplementary readings* or additional assigned readings) and help to facilitate discussion. Everyone will make at least **two presentations**, one on the readings and a second on the individual “Global Islam” project.

Quizzes: There will be at least two **unannounced** quizzes covering the readings.

“Global Islam” Project: All students are required to attend at least one (online) public event (lecture, presentation, etc.) at UF or elsewhere, listen to an agreed upon podcast about Islam and Muslim societies or culture, or watch an agreed upon film or online media source about Islam. Using at least one related article from a scholarly journal or from a long-form journalistic outlet (magazine or website) students will discuss these in a **paper** (1,000 words) and make a presentation about their project in class. All projects must receive approval from the instructor.

Response Papers (1,000 words each, inclusive of notes and citations): These response papers will address key issues and methodological and theoretical questions raised in the readings, lectures, and class discussions. The objective of these papers is to encourage students to read the materials closely and articulate their own informed and analytically nuanced positions.

***All papers** should have a title and include the course name, date, page numbers, and a bibliography. All papers must be submitted via e-learning. The format for papers is double spaced with font size 12.

UF Grading Policies: <https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx>

Grading Scale:

A	94-100 (4.0)	B-	80-83 (2.67)	D+	67-69 (1.33)
A-	90-93 (3.67)	C+	77-79 (2.33)	D	64-66 (1.0)
B+	87-89 (3.33)	C	74-76 (2.0)	D-	60-63 (0.67)
B	84-86 (3.0)	C-	70-73 (1.67)	E	Below 60 (0)

Zoom: I would much prefer face-to-face classes with all of the students present. Under the circumstances, synchronous Zoom classes do provide us with the best alternative, the closest substitute, to in-person classes. In this spirit, I propose that we all do our best to pretend that we are sitting in a single classroom this semester. In particular, I encourage all of you to turn on your webcams throughout the semester. It would be nice, after all, to be able to see each other's faces when we talk to each other. I understand that some may have PRIVACY concerns. First, you should know that our classes will NOT be recorded. Second, you can also use a virtual or blank BACKGROUND on Zoom. Please let me know if you have other concerns regarding our virtual classroom this semester.

Readings:

The following book is available for purchase at the bookstore:

Mandaville, Peter, *Islam and Politics*, 3rd edition, New York: Routledge, 2020.

All other readings will be available either in electronic format (e-books & e-journal articles) through the UF course reserves or via e-Learning (<http://elearning.ufl.edu>).

Other resources and texts you might find useful for background reading or reference include:

- Denny, Frederick M., *An Introduction to Islam* (various editions), New York: Pearson.
- Eickelman, Dale & James Piscatori, *Muslim Politics*, Princeton: Princeton University Press, 1996.
- Esposito, John, *Islam, the Straight Path* (various editions). Oxford: Oxford University Press.
- Euben, Roxanne & Muhammad Qasim Zaman, eds, *Princeton Readings in Islamist Thought*, Princeton: Princeton University Press, 2009.
- Green, Nile, *Global Islam: A Very Short Introduction*. New York: Oxford University Press, 2020.

Schedule of Topics and Readings: *N.B.: This document is subject to change; students are responsible for all announced changes.*

Week 1 (1/11-13): Introduction & Orientation

Reading:

"Crash Course in Islam," in Rosemary Pennington & Hilary E. Kahn, eds., *On Islam: Muslims and the Media*, Bloomington: Indiana University Press, 2018, pp.147-61.

Supplementary readings:

Karamustafa, Ahmet, "Community," in Jamal J. Elias, ed., *Key Themes for the Study of Islam*, Oxford: Oneworld, 2010, pp. 93-103.

Karamustafa, Ahmet, "Islam: A Civilizational Project in Progress," in Omid Safi, ed., *Progressive Muslims: On Justice, Gender, and Pluralism*, Oxford: Oneworld, 2003, pp. 98-110.

Week 2 (1/18-20): Global Islam

**** (1/18): Martin Luther King Day (No Class)**

Readings:

Green, Nile, "Introduction" & "What is Global Islam?" in *Global Islam: A Very Short Introduction*, New York: Oxford University Press, pp. 1-5; 6-18.

Supplementary readings:

Aydin, Cemil, "Globalizing the Intellectual History of the Idea of the 'Muslim World,'" in Samuel Moyn & Andrew Sartori, eds, *Global Intellectual History*, New York: Columbia University Press, 2015, pp. 159-86.

Manger, Leif, "Muslim Diversity: Local Islam in Global Contexts," in L. Manger, ed., *Muslim Diversity: Local Islam in Global Contexts*, Richmond: Curzon, 1999, pp. 1-19 (top of page).

Cooke, Miriam & Bruce B. Lawrence, "Introduction," in M. Cooke & B. Lawrence, eds, *Muslim Networks from Hajj to Hip Hop*, Chapel Hill: University of North Carolina, 2005, pp. 1-28.

Voll, John O., "Islam as a Special World-System," *Journal of World History*, 5, 2 (1994): 213-226.

****UF event:** "Remapping the Study of Islam & Muslim Cultures in Nigeria," an online workshop, Jan. 22nd, 9 AM to 5 PM (Extra credit available for attendance of one or more sessions)

Week 3 (1/25-27): Islam & Politics

Readings:

Mandaville, Peter, Ch. 1, "Introduction: Thinking about Islam and Politics in Global Perspective," in *Islam and Politics*, 3rd edition, New York: Routledge, 2020, pp. 1-26.

Supplementary reading:

Eickelman, Dale & James Piscatori, "What is Muslim Politics?" in *Muslim Politics*, 2nd ed., Princeton: Princeton University Press, 2004, pp. 3-21.

Week 4 (2/1-3): Islam & Politics, continued

Readings:

Mandaville, Peter, Ch. 2, "Islam and Politics: History and Key Concepts," in *Islam and Politics*, 3rd edition, New York: Routledge, 2020, pp. 27-63.

Primary sources from John J. Donohue & John L. Esposito, eds, *Islam in Transition*, New York: Oxford University Press, 2007:

- Afghani, "An Islamic Response to Imperialism," pp. 16-19;
- Abduh, "Islam, Reason, and Civilization," pp. 24-28;

Supplementary reading:

Aydin, Cemil, "Resurrecting Muslim Internationalism (1945-1988)," in *The Idea of the Muslim World: A Global Intellectual History*, Cambridge: Harvard University Press, 2017, pp. 173-226.

Week 5 (2/8-10): Globalization & Geopolitics

Readings:

Huntington, Samuel, "The Clash of Civilizations?" *Foreign Affairs*, 72,3 (1993): 22-49.

Said, Edward, "The Clash of Ignorance," *The Nation* (September 2001)

<http://www.thenation.com/article/clash-ignorance>

Kazi, Nazia, "The Visual Politics of Racism and Islamophobia," in *Islamophobia, Race, and Global Politics*, Lanham: Rowman & Littlefield, 2019, pp. 17-42.

Supplementary readings:

Kazi, Nazia, "Introduction: Troubling Islamophobia," in *Islamophobia, Race, and Global Politics*, Lanham: Rowman & Littlefield, 2019, pp.1-16.

Gusterson, Hugh, "The Seven Deadly Sins of Samuel Huntington," in C. Besteman & H. Gusterson, eds, *Why America's Top Pundits Are Wrong*, Berkeley: University of California Press, 2005, pp. 24-42.

Said, Edward, "The Clash of Definitions," in Emran Qureshi & Michael Sells, eds, *The New Crusades*, New York: Columbia University Press, 2003, pp. 67-89.

Week 6 (2/15-17): Islamism

Reading:

Mandaville, Peter, Ch. 3, "State Formation and the Making of Islamism," in *Islam and Politics*, 3rd edition, New York: Routledge, 2020, pp. 64-120.

Primary sources from John J. Donohue & John L. Esposito, eds, *Islam in Transition*, New York: Oxford University Press, 2007:

- Rida, "Patriotism, Nationalism, and Group Spirit in Islam," pp. 57-59;
- Banna, "The New Renaissance," pp. 78-83;

- Mawdudi, "Nationalism and Islam," pp. 94-97.

Supplementary readings:

Ahmed, Irfan, "Genealogy of the Islamic State: Reflections on Maududi's Political Thought and Islamism," in Filippo Osella & Benjamin Soares, eds, *Islam, Politics, Anthropology*, Oxford: Wiley, 2010, pp. 138-55.

Primary sources from John J. Donohue & John L. Esposito, eds, *Islam in Transition*, New York: Oxford University Press, 2007:

- Mawdudi, "Political Theory of Islam," pp. 252-60.

Weeks 7 & 8 (2/22-3/1): Islamism as Political Strategy

**** (2/24): Reading Day (No Class)**

****1st Response Paper Due: Friday, 2/26 at 6 PM**

Reading:

Mandaville, Peter, Ch. 4, "Islam in the System: The Evolution of Islamism as Political Strategy," in *Islam and Politics*, 3rd edition, New York: Routledge, 2020, pp. 121-203.

Supplementary readings:

Iqtidar, Humeira, "Secularism Beyond the State: the 'State' and the 'Market' in Islamist Imagination," *Modern Asian Studies* 45(3), 2011, pp. 535-564.

Nasr, Vali, "The Rise of Muslim Democracy," *Journal of Democracy* 16, 2005, pp. 13-27.

Norton, Augustus Richard, "Thwarted Politics: The Case of Egypt's Hizb al-Wasat," in R. Hefner ed., *Remaking Muslim Politics*, Princeton: Princeton University Press, 2004, pp.133-161.

White, Jenny B., "The End of Islamism? Turkey's Muslimhood Model," in Robert Hefner, ed., *Remaking Muslim Politics*, Princeton: Princeton University Press, 2004, pp. 87-111.

Week 8 (3/3): Islam & Media (with guest Dr. Musa Ibrahim)

Readings:

Larkin, Brian, "Binary Islam: Media and Religious Movements in Nigeria," in Rosalind Hackett & Benjamin Soares, eds, *New Media and Religious Transformations in Africa*, Bloomington: Indiana University Press, 2015, pp. 63-81.

Ibrahim, Musa, "Contemporary 'Non-ulamā' Hausa Women and Islamic Discourses on Television Screens," *Journal for Islamic Studies*, 37(2018): 101-119.

Moll, Yasmin, "The Revolution Within: Islamic Televangelists and the Politics of Ethics in Egypt," *Oxford Islamic Studies Online* (http://www.oxfordislamicstudies.com/arab_spring_1.html)

Supplementary readings:

Aishima, Hatsuki, "Are We All Amr Khaled?: Islam and the Facebook Generation of Egypt," in Adeline Masquelier & Benjamin Soares, eds, *Muslim Youth and the 9/11 Generation*, Albuquerque: University of New Mexico Press, 2016, pp. 105-21.

Brigaglia, Andrea, "Eu-rap-ia: Rap, Sufism, and the Arab *Qasida* in Europe," in Francesco Piraino & Mark Sedgwick, eds, *Global Sufism*, London: Hurst, 2019, pp. 93-116.

Bunt, Gary R., "E-Jihad and Gen-ISIS," in *Hastag Islam*, Chapel Hill: University of North Carolina Press, 2018, pp. 123-40.

Galal, Ehab, "Conveying Islam: Arab Islamic Satellite Channels as New Players," in R. Hackett & Benjamin Soares, eds, *New Media and Religious Transformations in Africa*, Bloomington: Indiana University Press, 2015, pp. 171-89.

Krona, Michael, "ISIS's Media Ecology and Participatory Activism Tactics," in Michael Krona & Rosemary Pennington, eds, *The Media World of ISIS*, Bloomington: Indiana University Press, 2019, pp. 101-24.

Week 9 (3/8-10): Islamic States & Islamization “from above”

Reading:

Mandaville, Peter, Ch. 5, “Islam as the System: Islamic States and ‘Islamization’ from above,” in *Islam and Politics*, 3rd edition, New York: Routledge, 2020, pp. 210-279.

Primary sources from John J. Donohue & John L. Esposito, eds, *Islam in Transition*, New York: Oxford University Press, 2nd edition, 2007:

- Khomeini, “Islamic Government,” pp. 314-22.

Supplementary readings:

Schwedler, Jillian, “Islamists in Power? Inclusion, Moderation, and the Arab Uprisings,” *Middle East Development Journal*, 5:1 (2013): 1-18, DOI: 10.1142/S1793812013500065

Thurston, Alex, “Muslim Politics and Shari’a in Kano State, Northern Nigeria,” *African Affairs* 114 (454) (2015): 28–51.

Wainscott, Ann Marie, “Religious Regulation as Foreign Policy: Morocco's Islamic Diplomacy in West Africa,” *Politics & Religion* (2017):1-26 (<https://doi.org/10.1017/S1755048317000591>)

Week 10 (3/15-17): Weak & Failed States

Reading:

Mandaville, Peter, Ch. 6, “Islam for Lack of a System: Islamism in Weak and Failed States,” in *Islam and Politics*, 3rd edition, New York: Routledge, 2020, pp. 281-341.

Primary source: “Charter of the Islamic Resistance Movement (Hamas) of Palestine,” in Roxanne L. Euben & Muhammad Qasim Zaman, eds, *Princeton Readings in Islamist Thought*, Princeton: Princeton University Press, 2009, pp. 356-386.

Supplementary readings:

Barfield, Thomas, “An Islamic State is a State Run by Good Muslims: Religion as a Way of Life and not an Ideology in Afghanistan,” in Robert Hefner, ed., *Remaking Muslim Politics*. Princeton, NJ: Princeton University Press, 2005, pp. 213-239.

Edwards, David B., “Print Islam: Media and Religious Revolution in Afghanistan,” *Anthropological Quarterly*, 68, 3 (1995):171-84.

Klein, Menachem, “HAMAS in Power,” *Middle East Journal*, 61, 3, (2007): 442-59.

Week 11 (3/22-24): Radical Islamism & Jihad (with guest Dr. Adib Bencherif)

Readings:

Mandaville, Peter, Ch. 7, “Radical Islamism and Jihad beyond the Nation-State,” in *Islam and Politics*, 3rd edition, New York: Routledge, 2020, pp. 343-87.

Primary sources from John J. Donohue & John L. Esposito, eds, *Islam in Transition*, New York: Oxford University Press, 2nd edition, 2007:

- Qutb, “Jihad in the Cause of God,” pp. 409-16;
- Farag, “The Forgotten Duty,” pp. 417-24;
- Azzam, “Join the Caravan,” (Part Three only);
- Bin Laden, “Text of Fatwa Urging Jihad against Americans (1998),” pp. 430-32.

Supplementary reading:

Wiktorowicz, Quintan, “Anatomy of the Salafi Movement,” *Studies in Conflict & Terrorism*, 29:3 (2006), 207-39, DOI: 10.1080/10576100500497004

Marchal, Roland, “Joining Al-Shabaab in Somalia,” in Jeevan Deol & Zaheer Kazmi, eds, *Contextualising Jihadi Thought*, New York: Columbia University Press, 2011, pp. 259-74.

Marsden, Magnus, “Becoming Taliban: Islam and Youth in Northern Afghanistan,” in A. Masquelier & B. Soares, eds, *Muslim Youth and the 9/11 Generation*, Albuquerque:

University of New Mexico Press, 2016, pp. 81-104.
Pierret, Thomas, "Salafis at War in Syria: Logics of Fragmentation and Realignment," in Francesco Cavatorta & Fabio Merone, eds, *Salafism after the Arab Awakening*, New York: Oxford University Press, 2016, pp. 137-53.

Week 12 (3/29-31): Post-Islamism?

Readings:

Mandaville, Peter, Ch. 8, "Towards Post-Islamism?" in *Islam and Politics*, 3rd edition, New York: Routledge, 2020, pp. 369-99.

Supplementary readings:

Bayat, Asef, "Post-Islamism at Large," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 3-32.
Boubekeur, Amel, "Post-Islamist Culture: A New Form of Mobilization?" *History of Religions*, 47, 1 (2007): 75-94.
Dagi, Ihsan, "Post-Islamism à la Turca," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 71-108.
Einass Ahmed, "Political Islam in Sudan: Islamists and the Challenge of State Power (1989- 2004)," in Benjamin Soares & René Otayek (eds), *Islam and Muslim Politics in Africa*, New York: Palgrave, 2007, pp. 189-208.
Iqtidar, Humeira, "Post-Islamist Strands in Pakistan: Islamist Spin-Offs and Their Contradictory Trajectories," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 257-276.
Lacroix, Stéphane, "Saudi Arabia and the Limits of Post-Islamism," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 277-97.

Week 13 (3/30-4/1): Questions of Gender

Readings:

Abu-Lughod, Lila, "Do Muslim Women (Still) Need Saving?" in *Do Muslim Women Need Saving?*, Cambridge: Harvard University Press, 2013, pp. 27-53.
Navast, Aysha, Martijn de Koning, & Annelies Moors, "Chatting about Marriage with Female Migrants to Syria," *Anthropology Today*, 32, 2 (April 2016): 22-25.
Skovgaard-Petersen, Jakob, "Sex Change in Cairo: Gender and Islamic Law," *Journal of the International Institute* 2,3 (1995):15-18 (<http://hdl.handle.net/2027/spo.4750978.0002.302>).

Supplementary readings:

Deeb, Lara, "Piety Politics and the Role of a Transnational Feminist Analysis," *Journal of the Royal Anthropological Institute*, 15, S1 (2009): S112-S126.
Fadil, Nadia, "Managing Affects and Sensibilities: The Case of Not Handshaking and Not Fasting," *Social Anthropology*, 17, 4 (2009): 439-54.
Jouili, Jeanette, "Negotiating Secular Boundaries: Pious Micro-Practices of Muslim Women in French and German Public Spheres," *Social Anthropology*, 17, 4 (2009): 455-70.
Selby, Jennifer A., "The Diamond Ring Now is the Thing': Young Muslim Torontonians Women Negotiating *Mahr* on the Web," in A. Masquelier & B. Soares, eds, *Muslim Youth and the 9/11 Generation*, Albuquerque: University of New Mexico Press, 2016, pp. 189-212.

Week 14 (4/5-7): The Religious “Other”

Readings:

- Laird, Lance D., “Boundaries and *Baraka*: Christians, Muslims, and a Palestinian Saint,” in Margaret Cormack, ed., *Muslims and Others in Sacred Space*, Oxford: Oxford University Press, 2012, pp. 40-73.
- Pizzo, Paolo, “The ‘Coptic Question’ in Post-Revolutionary Egypt: Citizenship, Democracy, Religion,” *Ethnic and Racial Studies*, 38, 14 (2015): 2598-2613.
- Last, Murray, “Muslims and Christians in Nigeria: An Economy of Political Panic,” *The Round Table: The Commonwealth Journal of International Affairs*, 96, 392 (2007): 605-16.
- Kyaw, Nyi Nyi, “Islamophobia in Buddhist Myanmar: The 969 Movement and Anti-Muslim Violence,” in Melissa Crouch, ed., *Islam and the State in Myanmar: Muslim-Buddhist Relations and the Politics of Belonging*, Oxford: Oxford University Press, 2016 (DOI:10.1093/acprof:oso/9780199461202.003.0008).

Supplementary readings:

- Flood, Finbarr Barry, “Between Cult and Culture: Bamiyan, Islamic Iconoclasm, and the Museum,” *The Art Bulletin*, 84, 4 (2002): 641-59.
- Ostebo, Terje, “Christian-Muslim Relations in Ethiopia,” in A.N. Kubai & Tarakegn Adebo, eds, *Striving in Faith: Christians and Muslims in Africa*, Uppsala: Life & Peace Institute, 2008, pp. 71-89.
- Schonthal, Benjamin, “Making the Muslim Other in Myanmar and Sri Lanka,” in M. Crouch, ed., *Islam and the State in Myanmar: Muslim-Buddhist Relations and the Politics of Belonging*, Oxford: Oxford University Press, 2016 (DOI:10.1093/acprof:oso/9780199461202.003.0010).

****2nd Response Paper Due: Friday, 4/9 at 6 PM**

Week 15 (4/12-14): Class Presentations

Week 16 (4/19-21): Class Presentations/Wrap Up

****“Global Islam” project paper due: Fri., 4/23 at 6 PM**

Policies, Rules, Expectations, and Resources:

1. **Multi-tasking:** Given the prevalence of technology and its attendant effects (fragmentation, interruption, poor concentration, distraction) the **use of electronic devices is for classroom use only**. Cell phones and other electronic devices must be turned to vibrate during class (in order to be available for the UF emergency system).
2. **Late Assignments:** You may receive an extension only in extraordinary circumstances. If you do not receive an extension from the instructor, assignment will be marked down a half grade (e.g., from B+ to B) for each day late.
3. **Completion of All Assignments:** You must complete all written and oral work and fulfil the requirement for attendance and class participation in order to pass the course.
4. **Honor Code:** UF students are bound by the Honor Code (<http://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/>), and all students have agreed to follow this Code, meaning they will not give or receive unauthorized assistance in completing assignments.
5. **Writing Tips & Plagiarism:** On writing strategy and how to avoid plagiarism, see: <https://writing.ufl.edu/writing-studio/for-students/video-resources/rhetoric-strategy/>. A grade of zero will be assigned to any assignment that breaks the UF Honor Code; in such cases an incident form will also be sent to the Office of the Dean.
6. **Course Evaluation:** Students are expected to provide feedback on the course by completing online evaluations at <https://evaluations.ufl.edu>.
7. **Students Requiring Accommodation:** Students with disabilities requesting accommodation should first register with the Disability Resource Center (352-392-8565, www.dso.ufl.edu/drc/) by providing appropriate documentation. Once registered, students will receive an accommodation letter, which must be presented to the instructor when requesting accommodation. Students with disabilities should follow this procedure as early as possible in the semester.