

ISLAMIC INTELLECTUAL HISTORY

ASH 4624 (36269) 3 Credits Spring 2020 Tuesdays/Thursdays 2:00-3:20 p.m. AL 242

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Office Hours: T/Th 12-2:00 p.m.; R 3:30-5:00 p.m. E-Mail: ehanne@fau.edu



Course Description and Goals: Following the rise of Islam in seventh-century Arabia, Muslim civilization developed and expanded throughout southwest Asia, North Africa, and beyond, coming into contact with numerous intellectual traditions. Taking these traditions and building upon them in conjunction with their own indigenous beliefs and knowledge, Muslim scholars helped create a vibrant, dynamic civilization that not only benefited itself, but others as well. The goal of this course is to introduce students to the nature of intellectual thought in Islamic history from the early medieval period through to the modern day. By the end of the course, students will be conversant with the development of basic beliefs and rituals of Islam, early Islamic historiographical thought, the development of “Islamic sciences” (e.g., *fiqh*, *kalam*, *tafsir*, etc.) as well as developments in Muslim thought during the pre-modern and modern eras.

Course Requirements and Rules: Due to the nature of the subject, the course will be conducted in a recitation manner: students are expected to come prepared, having read and engaged the readings in order to take part actively in the ongoing discussions. To the end, there will be periodic “response papers” (3-5 pages in length) that will address issues raised in the readings and class sessions. In addition, there will be an in-class Midterm and a take-home Final Exam. To receive an *ijaza* for the course, grades will be broken down as follows:

Five “Response Papers”	(4-5 pages each; due dates in syllabus)	25%
Midterm Exam IN CLASS	(Thursday, March 2, 2018 in class)	25%
Take-Home Final Exam	(Due Tuesday, May 2, 2020 by 3:45 p.m.)	25%
Active Participation	(Throughout term)	25%

GRADING SCALE

A 93-100; A- 90-92; B+ 88-89; B 83-87; B- 80-82; C+ 78-79; C 73- 77; C- 70-72; D+ 69-69; D 63-67; D- 60-62; F 59 and below

The normal rules of classroom etiquette apply (i.e. turn off phones/pagers, etc.) If (on the rare occasion) one arrives late to class one *must* enter the classroom in an unobtrusive manner. Exams and assignment due dates are clearly listed in the syllabus and students are expected to make the required arrangements to see that they meet these deadlines and exam dates. Late papers are penalized one full letter grade. Students registered with the SAS and student-athletes should contact me outside of class to make any potential alternative arrangements.

Course Materials:

- 1) Donohue, John J. & John L. Esposito *Islam in Transition: Muslim Perspectives* Second Edition (New York: Oxford University Press, 2007) (Donohue & Esposito in Syllabus)
- 2) Peters, F.E. *A Reader on Classical Islam* (Princeton: Princeton University Press, 1994) (Peters in Syllabus)

FAU Guidelines and Procedures:

Disability Policy Statement:

In compliance with the Americans with Disabilities Act Amendments Act (ADAAA), students who require reasonable accommodations due to a disability to properly execute coursework must register with Student Accessibility Services (SAS) and follow all SAS procedures. SAS has offices across three of FAU’s campuses – Boca Raton, Davie and Jupiter – however disability services are available for students on all campuses. For more information, please visit the SAS website at www.fau.edu/sas/.

Counseling and Psychological Services (CAPS) Center:

Life as a university student can be challenging physically, mentally and emotionally. Students who find stress negatively affecting their ability to achieve academic or personal goals may wish to consider utilizing FAU’s Counseling and Psychological Services (CAPS) Center. CAPS provides FAU students a range of services – individual counseling, support meetings, and psychiatric services, to name a few – offered to help improve and maintain emotional well-being. For more information, go to <http://www.fau.edu/counseling/>.

Code of Academic Integrity Policy:

Students at Florida Atlantic University are expected to maintain the highest ethical standards. Academic dishonesty is considered a serious breach of these ethical standards, because it interferes with the university mission to provide a high quality education in which no student enjoys an unfair advantage over any other. Academic dishonesty is also destructive of the university community, which is grounded in a system of mutual trust and places high value on personal integrity and individual

responsibility. Harsh penalties are associated with academic dishonesty. For more information, see University Regulation 4.001: (https://www.fau.edu/ctl/4.001_Code_of_Academic_Integrity.pdf).

Attendance Policy:

Students are expected to attend all of their scheduled University classes and to satisfy all academic objectives as outlined by the instructor. The effect of absences upon grades is determined by the instructor, and the University reserves the right to deal at any time with individual cases of non-attendance. Students are responsible for arranging to make up work missed because of legitimate class absence, such as illness, family emergencies, military obligation, court-imposed legal obligations or participation in University-approved activities. Examples of University-approved reasons for absences include participating on an athletic or scholastic team, musical and theatrical performances and debate activities. It is the student's responsibility to give the instructor notice prior to any anticipated absences and within a reasonable amount of time after an unanticipated absence, ordinarily by the next scheduled class meeting. Instructors must allow each student who is absent for a University-approved reason the opportunity to make up work missed without any reduction in the student's final course grade as a direct result of such absence.

WEEK 1: Introductions & "Islam Defined"

Tuesday, January 10 Topic: Introduction to Themes, Terms, Concepts
Readings: None

Thursday, January 12 Topic: "Islam Defined"
Readings: Peters, Chapter 1 (pp. 8-42)

WEEK 2: In the Beginning . . . Redux

Tuesday, January 17 Topic: The Life and Career of the Prophet
Readings: Peters, Chapter 2 (pp. 43-98)

Thursday, January 19 Topic: Islam and the Abrahamic Religions
Readings: Peters, Chapter 3 (pp. 99-157)

WEEK 3: The Completion of the Message

Tuesday, January 24 Topic: The Qur'an
Readings: Peters, Chapter 4 (pp. 158-211)

Thursday, January 26 Topic: Early Ritual
Readings: Peters, Chapter 6 (pp. 258-306)
RESPONSE PAPER 1 DUE IN CLASS

WEEK 4: Reason, Revelation, and God

Tuesday, January 31 Topic: Kalam
Readings: Peters, Chapter 8 (pp. 358-412)

Thursday, February 2 Topic: Kalam in Action
Readings: *Encyclopaedia of Islam*²s.v. “‘Ilm al-Kalam”,
“Mihna”

WEEK 5: The Nature & Practice of Law

Tuesday, February 7 Topic: The *shari`a*
Readings: Peters, Chapter 5 (pp. 213-256)

Thursday, February 9 Topic: “It’s the Law”
Readings: J. Schacht “Law and Justice”
<http://www.fordham.edu/halsall/med/schacht.html>
*Encyclopaedia of Islam*² s.v. “Usul al-fiqh”

WEEK 6: Looking Inward for the Ultimate

Tuesday, February 14 Topic: Looking Inward with Love
Readings: Peters, Chapter 7 (pp. 307-357)

Thursday, February 16 Topic: Annihilation . . . finally!
Readings: Peters, Chapter 7 (pp. 307-357)
RESPONSE PAPER 2 DUE IN CLASS

WEEK 7: The Perfect “State”

Tuesday, February 21 Topic: A different path to the Ultimate
Readings: *Encyclopaedia of Islam*² s.v. “Falsafa”, “Ibn
Rushd”, “Ibn Sina, “al-Farabi”

Thursday, February 23 Topic: Accidentally on Purpose . . .
Readings: *Encyclopaedia of Islam*² s.v. “Falsafa”, “Ibn Rushd”,
“Ibn Sina, “al-Farabi”

WEEK 8: Diversity Explained

Tuesday, February 28 Review of Pre-Modern materials

Thursday, March 2 MID-TERM Examination—IN CLASS

MARCH 6-12, 2020 SPRING BREAK—NO CLASSES

WEEK 9: Searching for Identity

Tuesday, April 18

Topic: More than meets the eye . . . or is there?!?
Readings: Donohue & Esposito, pp. 393-472

Thursday, April 20

Topic: Islam in a Global Setting
Readings: Donohue & Esposito, pp. 473-512
RESPONSE PAPER 5 DUE IN CLASS

WEEK 15:

FINAL THOUGHTS

TUESDAY, MAY 2, 2020

TAKE-HOME FINAL DUE BY 3:45 PM IN CLASS



RESPONSE PAPERS

Guidelines & Questions

The readings for this course are designed to promote discussion of the issues during class sessions; approximately two thirds of them are primary sources--or portions thereof--translated into English. To assist students and their preparation for class sessions, there are five "response papers" due throughout the course. In order to ease the writing of these response papers as well as to prepare oneself for class sessions it is strongly encouraged that students take notes on the readings, highlighting key points, figures, and arguments espoused therein.

When the time comes to prepare each "response paper" take these notes as well as any ideas/notes from the class sessions and provide a response to the appropriate "response paper" question. In terms of formatting, the following is required:

- a. Typed (Word or WordPerfect), double-spaced, with one-inch margins; 4-5 pp.
- b. At the top of the first page, put your name and Response Paper "x" (i.e., 1, 2)
- c. No quotations, etc. must be cited with footnotes/endnotes.
- d. Each "response paper" MUST address the readings for that section.
- e. Plagiarism will be dealt with per FAU guidelines for Academic Irregularities
- f. Papers MUST be handed in at the end of the session on which they are due.

RESPONSE PAPER DUE DATES AND QUESTIONS

Response Paper 1 (DUE Thursday, January 26, 2020) (Covers Peters, Chapters 1-3)

Muslims believe that the message of Islam was the final message sent by God to humanity through his last Prophet. **In what way are Muslim beliefs related to Jewish and Christian beliefs?** Make sure to address both the similarities and differences in the three belief systems and make sure to address the methods Muslims used to understand and put into action their beliefs.

Response Paper 2 (DUE Thursday, February 16, 2020)(Covers Peters, Chapters 4-6, and 8)

The Qur'an clearly plays a role in all aspects of Muslim belief and life, influencing understanding about the nature of God as well as the actions taken by all Muslims. **Is Muslim society orthodoxy-based or orthopraxy-based society?** Make sure to use specific evidence from the readings for this section to support your conclusions.

Response Paper 3 (DUE Thursday, March 16, 2020) (Covers Peters, Chapters 7, and materials on Islamic philosophy)

As with any major belief system, the assumption is that there is a singular view on the nature of belief and its manifestation over time. Quite clearly, however, this is not the case with any of the world's major belief systems. **In what way did Islamic thought express its diversity with regard to "correct belief" and the true path to "salvation"?** Be sure to define your terms and incorporate disparate views when appropriate.

Response Paper 4 (DUE Thursday, April 6, 2020) (Covers readings for Weeks 9, 10, 11 from Donohue & Esposito)

Beginning in the nineteenth century and continuing until today, Muslim society has addressed many of the ideas and ideologies coming from non-Muslim societies in Europe and elsewhere. **To what degree have Muslim intellectuals integrated these ideas into the Muslim intellectual thought in an attempt to foster a uniquely Muslim identity in the modern world?** Be sure to address at least three specific areas in your discussion and to provide evidence from the sources.

Response Paper 5 (DUE Thursday, April 20, 2020) (Covers readings for Weeks 12, 13, 14 from Donohue & Esposito)

As the twentieth century progressed, a more direct confrontational aspect has arisen with regard to the Muslim countries and non-Muslim countries; accusations have flown back and forth between the "two camps", with supporters of each making largely unsubstantiated generalizations about the other. **Based upon the readings and our discussion, is the "clash of civilizations" an inevitability? If so, why? If not, why?** Make sure to address more than one aspect from the readings in your discussion.