

Islam, Power and History: Text and Context (A005138)

Due to Covid 19, the education and evaluation methods may vary from the information displayed in the schedules and course details. Any changes will be communicated on Ufora.

Course size	<i>(nominal values; actual values may depend on programme)</i>		
Credits 6.0	Study time 180 h	Contact hrs	45.0 h

Course offerings in academic year 2023-2024

A (semester 2)	English	Gent
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Lecturers in academic year 2023-2024

Van Steenberghe, Jo	LW21	lecturer-in-charge
Van Den Bossche, Gowaart	LW21	co-lecturer

Offered in the following programmes in 2023-2024

	crdts	offering
Master of Science in Teaching in Languages (main subject Oriental Languages and Cultures)	6	A
Master of Arts in Oriental Languages and Cultures (main subject Middle East Studies)	6	A
Exchange Programme Oriental Languages and Cultures	6	A

Teaching languages

English

Keywords

Islamic political theory, Islamic history, power, ideology, Islamism, caliphate, salafism, jihadi-salafism, community, jihad, Islamic state, Islamic democracy, 'Classical' and Modern Standard Arabic

Position of the course

This course, pitched at the graduate academic level (master), builds on the knowledge and skills acquired in a BA-degree programma of Arabic and Islamic Studies, or equivalent. The course brings together various academic subjects that involve Islamic political thought, its study within —especially— the context of the sciences of political science, and Arabic text study at intermediate to advanced levels.

Contents

This course consists of a thorough study in regular seminars, from various empirically as well as theoretically informed perspectives, of themes relevant for an understanding of Islamic political theory and politics of truth in past and present. Subjects are annually selected in the context of contemporary relevance and/or the scholarly priorities of students and teacher. Reading and review assignments of, amongst others, relevant Arabic texts are an important contributing component.

Subjects that may be considered include: Islam and power, Islam and knowledge, Islam and the state, caliphate and imamate, Sunnism and Shiism, ideal leadership and ideal community, history and memory, politics and historiography, legitimacy and identity, Islamic norms and discursive realities, author and audience, extremism and orthodoxy.

Initial competences

BA in Arabic and Islamic Studies, or equivalent (including academic knowledge at undergraduate level of Islam as a religious, socio-cultural and historical phenomenon, and intermediate knowledge of 'Classical' and Modern Standard Arabic)

Final competences

- 1 To identify and problematise the complexity of Islamic political thought in past and present.
- 2 To apply in creative ways an advanced knowledge of 'Classical' and Modern Standard Arabic in the analysis of complex questions pertaining to Islamic political thought.
- 3 To identify and problematise the added value of different disciplines for the resolution of complex questions pertaining to Islamic political thought.
- 4 To identify and problematise current theoretical discussions in the academic field of Islamic political thought.
- 5 To identify and problematise current empirical discussions in the academic field of Islamic political thought.
- 6 To apply independently current theoretical discussions in the academic field of Islamic political thought.
- 7 To apply independently current empirical discussions in the academic field of Islamic political thought.
- 8 To interpret results of individual research about Islamic political thought and to apply these in academically valid ways.
- 9 To reflect critically and in independent and systematic ways about learning, thinking, deciding and acting in the context of Islamic political thought.
- 10 To construct valid academic arguments around complex problems related to Islamic political thought.
- 11 To engage in written and oral communication, with peers and with others, about the results of independent learning, thinking and acting with respect to complex questions related to Islamic political thought.
- 12 To collaborate, in a context of diversity, trans-cultural realities, and historical consciousness, on complex questions related to Islamic political thought.
- 13 To have a critical consciousness about the relevance of knowledge about Islamic political thought for a variety of current social issues, events, debates and opinions.
- 14 To have a critical consciousness about the significance of an advanced knowledge of 'Classical' and Modern Standard Arabic for gaining access to the context of current social issues, events, debates and opinions related to Islamic political thought.

Conditions for credit contract

Access to this course unit via a credit contract is unrestricted: the student takes into consideration the conditions mentioned in 'Starting Competences'

Conditions for exam contract

This course unit cannot be taken via an exam contract

Teaching methods

Integration seminar

Extra information on the teaching methods

Integrative seminar: reading and written assignments, presentations, debates, ... coordinated by the teacher, and with particular attention to meaningful engagements with relevant Arabic text collections.

Learning materials and price

At the start of the course the teachers will inform about the reading list (readings in Dutch, English, Arabic, ...) depending on the selected subjects; these and other learning materials will be made available via the faculty library and Ufora, via other means, and/or as a reader.

References

- P. Crone, *God's rule: government and islam. Six hundred years of medieval islamic political thought* (Columbia UP, 2004)
- A. Black, *The history of Islamic political thought: from the Prophet to the present* (EUP, 2001)
- W.M. Watt, *Islamic Political Thought* (EUP, 1968)
- A.K.S. Lambton, *State and government in medieval Islam: an introduction to the study of Islamic political theory: the jurists* (OUP, 1981)
- A. Afsaruddin, *Excellence and precedence: medieval islamic discourse on legitimate leadership* (Brill, 2002)
- A. Afsaruddin, *Striving in the Path of God: Jihad and Martyrdom in Islamic Thought* (OUP, 2013)
- J. Berkey, *The Formation of Islam. Religion & Society in the Near East, 600-1800* (CUP, 2003)
- T. Khalidi, *Arabic Historical Thought in the Classical Period* (CUP, 1994)

- L. Marlowe, *Counsel for Kings: Wisdom and Politics in Tenth-Century Iran* (EUP, 2016)
- J. Van Steenberghe, *Caliphate and Kingship in a fifteenth-century literary history of Muslim Leadership and Pilgrimage* (Brill, 2016)
- N. Yavari, *Advice for the sultan: prophetic voices and secular politics in medieval islam* (OUP, 2014)
- H. Kennedy, *The Caliphate* (Penguin, 2016)
- W. Scheidel, "Chapter 1: Studying the State", in P.F. Bang & W. Scheidel (eds.), *The Oxford handbook of the state in the ancient Near East and Mediterranean* (OUP, 2013)
- G. Steinmetz, "Introduction: Culture and the State", in G. Steinmetz (ed.), *State/Culture. State-Formation after the Cultural Turn* (Cornell UP, 1999)
- M. Foucault, "Truth and Power", in *Power/Knowledge. Selected interviews and other writings. 1972-1977*, ed. C. Gordon (Pantheon Books, 1980), pp. 109-133

Course content-related study coaching

Continuous feedback as a component of the interactive teaching method; electronic platform Minerva

Evaluation methods

continuous assessment

Examination methods in case of periodic evaluation during the first examination period

Examination methods in case of periodic evaluation during the second examination period

Examination methods in case of permanent evaluation

Participation, assignment

Possibilities of retake in case of permanent evaluation

examination during the second examination period is possible in modified form

Extra information on the examination methods

Continuous assessment: preparation and active participation, papers, presentations (detailed information will be provided at the start of the course)

Calculation of the examination mark

100% continuous assessment

Facilities for Working Students

- 1 No exemption from attendance requirements possible.
 - 2 Feedback can be given by email or by appointment during office hours
- For more information concerning flexible learning: contact the monitoring service of the Faculty of Arts and Philosophy