

SAI

SÜDASIEN-INSTITUT



UNIVERSITÄT
HEIDELBERG
ZUKUNFT
SEIT 1386

Islam, Politics, and Society in South Asia

Summer Semester 2018



Seminar Handout

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1. Important Information

- Seminar time: Mondays 14:15 to 15.45
- Seminar place: SAI 317
- First session: Monday 16 April 2018
- Last session: Monday 23 July 2018
- Lecturer: Dr. Seyed Hossein Zarhani
- Office: SAI, Room No.409
- Office Hours: Wednesdays 14:30- 16
- Email: zarhani@uni-heidelberg.de
- Seminar Website: <https://elearning2.uni-heidelberg.de/> then Fakultät für Wirtschafts- und Sozialwissenschaften then Politische Wissenschaft
- Assessment: Attendance, presentation, and essay

2. Course Description

The seminar examines the interaction between politics, society and the various expressions of Islam in the medieval, colonial and modern time in the Indian subcontinent. The central objective is to introduce the main theoretical and methodological approaches to the study of the interplay of Islamic traditions and politics and providing analytical tools to rethink the concepts and approaches used to understand Islamist politics in the context of South Asia.

This seminar focuses on both fundamental institutions (such as the states), epistemic communities (such as the *'ulama*), and key thinkers, ideologues, activists, and movements. Geographically, the seminar covers several cases in South Asia. Primarily, this seminar offers an introduction to Islamic political thoughts. It begins with a survey of core concepts of political ideas of Islam like *Sharia*, *Jihad*, *Caliphate*, *Imamate*, *Ummah*, etc.

The second part of the course focuses on the Islamic political thought in the Indian subcontinent in medieval time (especially Delhi Sultanate) and colonial time, its growth over time, and its connection with Indian political tradition and the mainstream of political thought in other Islamic territories. The course continues with having a look at three influential political thinkers in medieval India: *Ziya al-din Barani* (1285-1357), *Mir Syed Al Hamedani* (1314-1384) and *Abul Fazal* (1551-1602).

Also, this seminar concentrates on the Muslim thinkers and their responses to colonialism and modern Western politics. It seeks to provide an overview of key ideas and themes that were discussed by thinkers like *Jamal al-Din Afghani* (1839-1879), *Sir Syed Ahmad Khan* (1817-1898), *Mohammad Iqbal* (1877-1938), *Mohammad Ali Jinnah* (1876-1948) and *Abul Ala Maududi*. (1903-1979).

The other point of focus of the seminar is Muslim social movements. Movements like *Deoband* movement or *Khilafat* Movement will be explored and discussed.

In the fourth part of the seminar, we emphasize contemporary Islamic political movements in South Asia. The evolution and transformation of Fundamentalism and Political Islam as it tried to respond to Western influence are also explored. The course introduces *Salafi* trends in Political Islam, especially in Pakistan and Afghanistan.

3. Course Text

There is no single text and reader. For each session, one or two texts have to be read by all participants. They are the basis for a discussion in the seminar. The course is taught as a political science course; however, the approach is multi-disciplinary, making use of texts from diverse fields of study like Islamic political thoughts, history or political science to highlight the complex nature of the phenomena.

Students are encouraged to ask critical questions and develop interdisciplinary reflections in understanding the different issues. Their respective diverse backgrounds and majors, as well as cultural experience and political knowledge, are highly valued.

4. Prior Requirements

This is an MA level class. What is required is a commitment to South Asia and social science theory. Students are required to go through the readings mentioned just below the titles. This is essential. The supplementary materials are further readings for students who want to learn more about a particular topic. This material will be useful for research students, especially those who wish to present in a particular class

5. E-learning platform

The seminar “**Islam, Politics, and Society in South Asia**” is registered in the University eLearning platform. You will find it opening “Fakultät für Wirtschafts-und Sozialwissenschaften” and then “Politische Wissenschaft.” The enrollment key is *Islaminsouthasia18*. All course materials and other details have been uploaded there.

6. Class Organization and Presentations

There will be no student presentations in the first three sessions of the seminar, which will provide an introductory framework including a discussion of theories, essential terminologies, and review of critical concepts and theories of Islamic political thoughts. The allocation of presentation themes will be done on 23 April session.

During the rest of the semester, students will be expected to present at least once. Presentations must be between 20 to 30 minutes and should aim at answering a central question. After that, it will be a general discussion. Each session is allotted at least one, core article (or articles) that will act as the basis for the class discussion. All participants are expected to read the assigned article. Presenters are expected to draw on additional information and must provide their colleagues with a handout. Presenters are expected to draw on additional information and **must** provide their colleagues with a handout and bibliography.

7. Schedule

Week	Date	The main topic of discussion	
1.	16 April	An Introduction and Organizational Matters	
2.	23 April	Basic Concepts: Frameworks for understanding	<ul style="list-style-type: none"> • Black Anthony (2001), <i>the History of Islamic Political Thought: From the Prophet to the Present</i>, Introduction and Chapter 1, New York: Routledge. pp 1-17 • Mozaffari, M., & Vale, M. (1986). Authority in Islam. <i>International Journal of Politics</i>, 16(4), I-127. pp 3-18 • Crone, P. (2004). <i>God's rule: government and Islam</i>. Columbia University Press. Chapter 1 pp 3-32 • Denny, F. (1977). Ummah in the Constitution of Medina. <i>Journal of Near Eastern Studies</i>, 36(1). pp 39-47
3.	30 April	The Theory of the Caliphate and Imamate (Sunni and Shia Doctrine)	<ul style="list-style-type: none"> • Rosenthal, E. I. J. (1962). <i>Political thought in medieval Islam: an introductory outline</i>. Cambridge University Press. Chapter 11. pp21-62 • Mozaffari, M., & Vale, M. (1986). Authority in Islam. <i>International Journal of Politics</i>, 16(4), I-127. pp 29-30 • Black Anthony (2001), <i>the History of Islamic Political Thought: From the Prophet to the Present</i>, Chapter 4, New York: Routledge. pp 40-49
4.	7 May	Political Theory of Delhi Sultanate, Zia al-Din Barani, and Statecraft	<ul style="list-style-type: none"> • Alam, M. (2004). <i>Languages of Political Islam in India 1200-1800</i>. Orient Blackswan. pp 31-63. • Habib, I. (1999). Ziyā Barani's Vision of the State. <i>The Medieval History Journal</i>, 2(1), 19-36. • Khan, I. A. (1986). Medieval Indian notions of secular statecraft in retrospect. <i>Social Scientist</i>, 3-15.
5.	14 May	Sufism and Politics	<ul style="list-style-type: none"> • Muzaffar Alam (2011) The debate within: a Sufi critique of religious law, tasawwuf, and politics in Mughal India. <i>South Asian History and Culture</i>, 2:2, 138-159. • Digbooy, Simon. (2010) Sufi Shaykh and the Sultan in <i>Islam in South Asia. Critical Concepts in Islamic Studies</i>. Edited by Taylor, David. London: Routledge. • Alam, M. (2004). <i>Languages of Political Islam in India 1200-1800</i>. Orient Blackswan. pp 42-46 File Edit title
6.	21 May	Public Holiday	
7.	28 May	Jamal al-Din Afghani and Problem of Colonialism	<ul style="list-style-type: none"> • Kohn, M. (2009). Afghānī on empire, Islam, and civilization. <i>Political Theory</i>, 37(3), 398-422. • Keddie, N. R. (1966). Sayyid Jamal al-Din al-Afghani's first Twenty-seven Years: the Darkest Period. <i>Middle East Journal</i>, 20(4), 517. • Hourani, A. (1962). <i>Arabic thought in the liberal age 1798-1939</i>. Cambridge University Press. pp 103-129 • Ahmad, A. (1969). Afghānī's Indian Contacts. <i>Journal of the American Oriental Society</i>, 476-504.
8.	4 June	Sir Syed Ahmad Khan, Modernism and Aligarh Movement	<ul style="list-style-type: none"> • Malik, H. (1970). Sir Sayyid Ahmad Khan's Contribution to the Development of Muslim Nationalism in India. <i>Modern Asian Studies</i>, 4(2), 129-147.

			<ul style="list-style-type: none"> • Hasan, M. (1998). Aligarh's "Notre Eminent Contemporain": Assessing Syed Ahmad Khan's Reformist Agenda. <i>Economic and Political Weekly</i>, 1077-1081. • Ahmad, A. (1960). Sayyid Ahmad Khān, Jamāl al-dīn al-Afghānī and Muslim India. <i>Studia Islamica</i>, 55-78.
9.	11 June	Khilafat Movement: Nation-State or Caliphate?	<ul style="list-style-type: none"> • Hasan, M. (1981). Religion and Politics: The Ulama and Khilafat Movement. <i>Economic and Political Weekly</i>, 903-912. • Krishna, G. (1968). The Khilafat Movement in India: The First Phase. <i>Journal of the Royal Asiatic Society</i>, 100(1), 37-53. • Qureshi, M. N. (1979). The 'Ulamā' of British India and the Hijrat of 1920. <i>Modern Asian Studies</i>, 13(1), 41-59.
10.	18 June	Mohammad Iqbal, Revivalism and Reformism	<ul style="list-style-type: none"> • Neufeldt, R. W. (1981). Islam and India: The Views of Muhammad Iqbal. <i>The Muslim World</i>, 71(3-4), 178-191. • Chakrabarty, B., & Pandey, R. K. (2009). <i>Modern Indian Political Thought: Text and Context</i>. SAGE Publications India. Chapter 8: pp 146-157 • Noorani, Y. (2000). Islamic modernity and the desiring self: Muhammad Iqbal and the poetics of narcissism. <i>Iran</i>, 38(1), 123-135.
11.	25 June	Reading Week: No class	
12.	2 July	Mohammad Ali Jinnah and formation of Pakistan	<ul style="list-style-type: none"> • Hoodbhoy, P. (2007). Jinnah and the Islamic State: Setting the Record Straight. <i>Economic and Political Weekly</i>, 3300-3303. • Datta, V. N. (2002). Iqbal, Jinnah and India's Partition: An Intimate Relationship. <i>Economic and Political Weekly</i>, 5033-5038. • Pandey, D. (1978). Congress-Muslim League Relations 1937-39: 'The Parting of the Ways'. <i>Modern Asian Studies</i>, 12(4), 629-654. • Moore, R. J. (1983). Jinnah and the Pakistan demand. <i>Modern Asian Studies</i>, 17(4), 529-561.
13.	9 July	Abul Ala Maududi, Democracy, and Islamic State	<ul style="list-style-type: none"> • Ahmad, I. (2009). Genealogy of the Islamic state: reflections on Maududi's political thought and Islamism. <i>Journal of the Royal Anthropological Institute</i>, 15(s1). • Ahmad, A. (1967). Mawdudi and orthodox fundamentalism in Pakistan. <i>Middle East Journal</i>, 21(3), 369-380. • Nasr, S. V. R. (1996). <i>Mawdudi and the making of Islamic revivalism</i>. Oxford University Press. pp 80-105 • Nasr, S. V. R. (1996). <i>Mawdudi and the making of Islamic revivalism</i>. Oxford University Press. pp 8-46
14.	16 July	Islamist Parties in South Asia	<ul style="list-style-type: none"> • Ahmad, I. (2005). Between moderation and radicalization: transnational interactions of Jamaat-e-Islami of India. <i>Global Networks</i>, 5(3), 279-299. • Sajjad, M. W., & Ahmad, J. (2011). Lashkar-e-Tayyiba and the Jamaat-ud-Dawa: the case for a Pakistani narrative. <i>Strategic Studies</i>, 31(3). • Hasan, M. (2012). Historical Developments of Political Islam with Reference to Bangladesh. <i>Journal of Asian and African Studies</i>, 47(2), 155-167.

			<ul style="list-style-type: none"> Hossain, I., & Siddiquee, N. A. (2004). Islam in Bangladesh politics: the role of Ghulam Azam of Jamaat-I-Islami. <i>Inter-Asia Cultural Studies</i>, 5(3), 384-399.
15.	23 July	Taliban and Salafi Movement	<ul style="list-style-type: none"> Jones, S. G. (2008). The rise of Afghanistan's insurgency: State failure and Jihad. <i>International Security</i>, 32(4), 7-40. Sheikh, M. K. (2012). Sacred Pillars of Violence: Findings from a Study of the Pakistani Taliban. <i>Politics, Religion & Ideology</i>, 13(4), 439-454. Moussalli, A. (2009, January). Wahhabism, Salafism, and Islamism: Who is the enemy. In <i>A Conflict Forum Monograph</i> (Vol. 1, pp. 1-39). Johnson, T. H., & Mason, M. C. (2007). Understanding the Taliban and insurgency in Afghanistan. <i>Orbis</i>, 51(1), 71-89. Kapur, S. P., & Ganguly, S. (2012). The jihad paradox: Pakistan and Islamist militancy in South Asia. <i>International Security</i>, 37(1), 111-141.

8. Assessment and Submission Dates

Students wishing to obtain a “Schein” or Credit Points for the seminar would be required to:

- Attend in 80% session, be familiar with the core reading texts and actively participate in discussions. (2 CPs)
- Hold a presentation on one of the topics of the seminar and prepare a handout for this presentation, including, but not limited to, the core question, main points in a bullet-form and a selected bibliography. (2 CPs)
- Submit an essay (2 CPs)

In addition to regular participation and a seminar presentation, those taking the course for credit are required to submit a seminar paper (5000-6000 words) by September 30h, 2018. The deadline cannot be extended. Only soft copies will be accepted. The Cover page of the *Hausarbeit* should give the contact address of the author, matriculation number and indicate the Fächerkombination and the *Fachsemester*.

9. Teaching Support and Student Feedback

As always, student feedback is essential to the success of the seminar, and your comments are welcome at any time. Please contact me if you have any difficulties with this seminar or if you wish to discuss your work and progress.

My Office Hour: Wednesdays 14:30–16, Room 409.

10. Seminar Evaluation

Student feedback is essential to the success of the seminar, and your comments are welcome at any time. Near the end of the semester, you will be asked to complete a questionnaire, which enables the Department to monitor the lecture and address any apparent problems or difficulties.

Please also contact me in case of difficulties or if you wish to discuss your work and progress. In particular, please do not hesitate to inform me if a book or journal is not available in the library.