

History 3351: Intellectual and Social Movements in the Muslim World

Spring 2015 (Class number 30185)

Tu, Th 9:35-10:55, Journalism Building 270

(NO CELL PHONE CALLS OR TEXTING DURING CLASS!!)

(READ THIS SYLLABUS CAREFULLY AND KEEP IT WITH YOU!)

Instructor: Prof. Jane Hathaway, hathaway.24@osu.edu, hathawavi@hotmail.com

Office: Dulles Hall 339A, 230 W. 17th Ave. **Phone:** 292-7138 (direct) or 292-2674

Office hours: Tu, Th 11:00-1:00 and by appointment

Grader: Mr. Mohamed Abdou (abdou.4@osu.edu)

Office hours: By appointment in Dulles 339A

All students must be formally enrolled in the course by the end of the second full week of classes (January 23). Requests to add the course will not be signed by the History Department chair after that date.

This course fulfills the following requirements for the **history major**: non-western, pre-1750, post-1750. It fulfills the following **GE requirements**: Historical Study, Second Historical Study.

Historical study objectives and how they are achieved:

History courses develop students' knowledge of how past events influence today's society and help them understand how human beings view themselves.

- (1) Students acquire a perspective on history and an understanding of the factors that shape human activity (through readings, lectures, videos, and written assignments).
- (2) Students display knowledge about the origins and nature of contemporary issues and develop a foundation for future comparative understanding (through note-taking, written assignments and class discussions)
- (3) Students think, speak, and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts (through written assignments and class discussions).

Objectives specific to this course: At the completion of the course, the student will:

- (1) have a basic understanding of how Islam emerged and spread;
- (2) know the difference between Sunni and Shi'ite Islam;
- (3) be familiar with the major sub-sects of Shi'ite Islam;
- (4) be sensitized to the regional variations among various Islamic movements;
- (5) be able to identify some of the roots of the 1979 Iranian revolution;
- (6) be able to identify some of the roots of modern Sunni revivalist movements.

Required texts:

- (1) Frederick Mathewson Denny, *An Introduction to Islam*, 4th ed. (Upper Saddle River, NJ: Pearson/Prentice Hall, 2011); ISBN 013814477X (**Note:** 2nd or 3rd ed. is acceptable if you can't acquire the 4th ed., but please note that page numbers will be slightly different.)
- (2) Roy Mottahedeh, *The Mantle of the Prophet: Religion and Politics in Iran* (Oxford: Oneworld Publications, 2009; originally published New York: Pantheon/Random House, 1985); ISBN 1851682341
- (3) Additional course readings are available on the **Carmen course page**, under "Content" (e-reserves and Other readings).

Course description: This course explores significant intellectual and social movements that have arisen among Muslims from the inception of Islam ca. 610 C.E. until the present. We will consider and compare a broad range of movements that have appeared not only in the Arab "heartland" but also in Iran, Anatolia, Afghanistan, and Central Asia. No prior knowledge of Islam or its history is assumed although students with background knowledge are welcome.

About the instructor: I received my Ph.D. in Near Eastern Studies from Princeton University in 1992; my advisor was Cemal Kafadar. My specialty is the Ottoman Empire before 1800, particularly the Arab provinces. I have published four books – *The Arab Lands under Ottoman Rule, 1516-1800* is the most recent - as well as four edited volumes and numerous articles.

Written assignments:

- (1) A brief map exercise, to be distributed in class **Thursday, January 15**. It will be due in class **Thursday, January 22**.
- (2) A midterm examination, to be held in class **Thursday, February 19**. The exam will consist of a map section, several identifications, and one essay question; it will cover all material presented from Jan. 13-Feb. 12.
- (3) A paper of roughly 8-10 pages using the framework of *The Mantle of the Prophet* to explore a specific movement or movements. The paper assignment can be found on **pages 9-12 of this syllabus**. The paper is due in the Carmen drop box by **9:25 a.m. Thursday, April 9**. A one-page statement of the topic is due in the Carmen drop box no later than **Thursday, March 26**.
- (4) A take-home final examination, to be handed out in class **Thursday, April 23**. The exam will consist of identifications, one short essay question, and one longer essay question; it will cover all material presented from Mar. 3-Apr. 23. It is due in the Carmen drop box no later than **5:00 p.m. Thursday, April 30**.

Discussions: Beginning January 20, we will have small-group discussions once very week or two. These will occur roughly during the second half of class on the days noted in the Schedule below. I will distribute a question or project by e-mail in advance; you should read your texts with this assignment in mind and come to class prepared to contribute to the work of your group.

Grading:

attendance; preparation for and participation in discussions	15%
map exercise	5%
midterm	25%
paper	30%
final	25%

Final grade distribution:

93-100% A	88-89.9% B+	78-79.9% C+	68-69.9% D+	below 60% E
90-92.9% A-	83-87.9% B	73-77.9% C	60-68.9% D	
	80-82.9% B-	70-72.9% C-		

Make-up examinations will be given only in the case of a dire emergency, which must be documented with an official written excuse.

Late work will be downgraded by one letter grade for each day it is late. Work that is four or more

days late will not be accepted. Incompletes will not be given except in dire circumstances, which **must** be documented.

Attendance policy: I will take attendance at every class. Every unexcused absence will result in a one-point deduction from your attendance and participation grade. Illness is a valid excuse for not attending class. If you are ill, please tell me and, if possible, obtain a standard excuse from the Student Health Center. **Do not come to class if you have the flu.**

Academic misconduct. **Cheating on exams** or **plagiarism** will result in a hearing by the Committee on Academic Misconduct (COAM). **Cheating** includes copying from another student's exam and consulting unauthorized notes or books during an exam. **Plagiarism** is presenting the published or unpublished work of anyone other than yourself as your own. It includes copying all or part of any written assignment from a published book or article, from the Web, or from a published or unpublished paper composed by another student without attribution. If you have questions about proper attribution of source material for any written assignment, please consult me. For additional information on academic misconduct, see the Code of Student Conduct (http://studentaffairs.osu.edu/info_for_students/csc.asp).

Students with disabilities should register with the Office for Disability Services in 150 Pomerene Hall (1760 Neil Ave.), 292-3307, TDD 292-0901, www.ods.ohio-state.edu. This office will provide special facilities in which you may take the midterm exam. Please bring me the appropriate permission form well in advance of the exam.

READING AND STUDY SUGGESTIONS:

- ◆Do each day's reading **before** that day's class. Go over your notes after each class. Number the pages of your notes, and cross-reference them with your readings. Use your syllabus as a table of contents for your notes; next to each topic, note the page numbers in your notes where relevant information can be found. This will help you when you study for exams.
- ◆Use the **glossary** at the back of the Denny book and the **map** on p. 37, as well as the **chronology** at the back of *The Mantle of the Prophet*, as study aids. You may also find the "Suggestions for Further Reading" at the back of the Denny book helpful.
- ◆Note that there is a List of Suggested References posted on the Carmen page, under "Content."
- ◆If you encounter an unfamiliar name or term and can't find an identification elsewhere in the reading, use **Google** to find a basic definition.
- ◆**Keep up with the reading.** There is a large amount of diverse information in this course; you can't hope to master it by cramming at the last minute.
- ◆**Always read critically.** In the case of a **secondary** source (a present-day history of Iran, for example), try to determine the author's approach and the **primary sources** (eyewitness or contemporary accounts; documents of various kinds) that s/he stresses. In the case of a **primary narrative source** (e.g., a chronicle, a memoir), ask yourself whether the author has a particular bias or agenda, and how authoritative his/her account is.
- ◆If there is a gap in your notes or a concept that you just can't figure out, please consult me. Don't suffer in silence!

SUGGESTIONS FOR MAKING THE COURSE MORE MEANINGFUL (especially for those new to the subject):

- ◆Read international news on the web site of the *New York Times* (www.nytimes.com) or the **BBC** (<http://www.bbc.co.uk/news>). The *Christian Science Monitor* (www.csmonitor.com) is also well-known for its broad, objective coverage of the Middle East. The Arabic networks **al-Jazeera** and

al-Arabiyya also have English-language sites at www.aljazeera.com and <http://english.alarabiya.net>.

♦Explore Middle East- and Islam-related topics on the web. Googling virtually any topic related to the course will yield numerous sites of varying quality. Be aware, however, that many web pages contain historical inaccuracies and bias of various kinds. Be **extremely cautious** about using the web, including Wikipedia, for research.

♦Try a **Middle Eastern or Mediterranean restaurant or grocery store**. Google "Middle Eastern [or "Turkish"] restaurants Columbus" to find locations and reviews.

SCHEDULE

Jan. 13 (1) Introduction to the course
(2) Zoroastrianism in pre-Islamic Iran

READING: Recommended for those with no background in Middle Eastern or Islamic history:
Denny, 7-28

Jan. 15 (1) Conditions in pre-Islamic Arabia
(2) The life of Muhammad and the advent of Islam
Denny, 32-44, 49-72

MAP EXERCISE HANDED OUT

Jan. 20 Film on the *hajj* and discussion

Jan. 22 Muhammad's death and the schism over the caliphate: Sunnis, Shi'ites, Kharijites

(1) Denny, 74-87 (stop at "The Abbasids")

(2) *Nahj al-Balāgha* (sermons of Ali), www.al-islam.org/nahjul-balagha-part-1-sermons. On the left-hand menu, scroll down and click on Sermons 3, 30, 54-57, 202.

MAP EXERCISE DUE

Jan. 27 (1) Basic tenets of Islam
(2) Qur'an, hadith, and the roots of Islamic law

(1) Denny, 99-128, 130-48, 150-63, 187-97 (stop at "Shi'i Law Schools")

Strongly recommended: 263-87; **less strongly recommended:** 289-307.

(2) Qur'an, suras (chapters) 12, 74, 81, 96, www.quran.com or any version you like

(3) Hadiths from al-Bukhari's *Sahih*, www.sahih-bukhari.com - On the left-hand menu, click on Volume 1: 1, 5; Volume 2: 24; Volume 4: 54; any others you like. This will give you a sense of the range of topics covered by the hadith.

Jan. 29 Intellectual flowering in Abbasid Baghdad (9th century)

(1) Denny, 87-90 ("The Abbasids"), 164-84, 198-203 (stop at "The Sultanate")

(2) Al-Yaqubi's (d. 897?) description of Baghdad, in Bernard Lewis, ed. and trans., *Islam from the Prophet Muhammad to the Capture of Constantinople*, vol. 2: *Religion and Society* (New York and Oxford: Oxford University Press, 1987 [1974]), 69-78 (**Carmen e-reserves**)

- (3) Selection from Powys Mathers, trans., *The Book of the Thousand Nights and One Night*, trans. into French by J.C. Mardrus, vol. 4 (New York: St. Martin's Press, 1972), 508-21 (Carmen e-reserves)

Feb. 3 Revolutionary Ismaili Shi'ism: The Carmatians and the Fatimids (10th century)

- (1) Denny, 197-98 ("Shi'i Law Schools"), 205-07 ("The Shi'i Imamate")
(2) Description of Carmatian communities in Lewis, ed. and trans., *Islam...*, vol. 2, 63-68 (Carmen e-reserves, with Jan. 29)
(3) Paula Sanders, *Ritual, Politics, and the City in Fatimid Cairo* (Albany: State University of New York Press, 1994), 39-52 (Carmen e-reserves)

DISCUSSION

Feb. 5 (1) Development of Twelver Shi'ism: the Buyids (945-1055) in Iraq/Iran; the "Passion Play" of Husayn

(2) Medieval Persian cultural flowering: the *Shahname*; the Seljuks and the *madrasa*

- (1) Denny, 86-87 ("The Tragedy at Karbala," "The Shi'ite Movement"), 90-91 ("Turks"), 203 ("The Sultanate"), 307-10 ("Distinctive Shi'i Ritual Practices")
(2) Heinz Halm, *Shia Islam: From Religion to Revolution*, trans. Allison Brown (Princeton, NJ: Markus Wiener Publishers, 1997), 41-44, 57-61, 63-69 (Carmen e-reserves)
(3) Ferdowsi (c. 940-1020), *The Lion and the Throne: Stories from the Shahnameh of Ferdowsi*, prose rendition by Ehsan Yarshater, trans. Dick Davis (Washington, D.C.: Mage, 1998), 29, 31, 33, 34, 37-40, 46, 48; *Rostam: Tales of Love and War from Persia's Book of Kings*, trans. Dick Davis (Mage, 2007), 53-59, 61-63, 67-70, 131-35, 150-62 (Carmen e-reserves)
(4) Omar Khayyam (1044-1123), selections from the *Rubâiyât of Omar Khayyam*, trans. Edward Fitzgerald, <http://classics.mit.edu/Khayyam/rubaiyat.html> - Read stanzas I-XII, plus the biographical note on Khayyam posted on Carmen Other readings.
(5) *New York Times* article on commemoration of Husayn's martyrdom (Carmen Other readings)

Feb. 10 Islamic philosophy

- (1) Denny, 184-86 ("Orthodox Kalâm and the Challenge of Philosophy")
(2) Michael E. Marmura, "God and His Creation: Two Medieval Islamic Views," in R.M. Savory, ed., *Introduction to Islamic Civilisation* (Cambridge: Cambridge University Press, 1976), 49-53 (Carmen e-reserves)
(3) "The Autobiography of Avicenna [980-1037]," in Lewis, ed. and trans., *Islam...*, vol. 2, 177-81 (Carmen e-reserves, with Jan. 29 and Feb. 3)

DISCUSSION

Feb. 12 (1) Sufism

(2) Al-Ghazali (1058-1111): Reconciling Sunni orthodoxy and Sufism

- (1) Denny, 211-35, 238-57
(2) On al-Junayd (d. 910) and al-Hallaj (d. 922): F.E. Peters, ed., *A Reader on Classical Islam* (Princeton: Princeton University Press, 1994), 335-41 (Carmen e-reserves)

- (3) Al-Ghazali, *The Faith and Practice of al-Ghazali*, trans. W. Montgomery Watt (London: George Allen and Unwin, 1953) (selections from *Al-Munqidh min al-dalāl [Deliverance from Error]*) www.ghazali.org/works/watt3.htm - Read I. Introduction, II. Preliminaries, III. The Classes of Seekers as far as 2. Philosophy. Stop at 2A. Continue with the first two paragraphs of 3. The Dangers of "Authoritative Instruction" (which refers to the Ismailis), then 4. The Ways of Mysticism as far as the verses in the middle of the page.
- (4) Shihab al-Din Yahya al-Suhrawardi (Sohrawardi, 1155-91), "Chant of Gabriel's Wing," in Mehdi Amin Razavi, *Suhrawardi and the School of Illumination* (Richmond, Surrey: Curzon Press, 1997), 150-53 (Carmen e-reserves)

Feb. 17 Review

Feb. 19 MIDTERM EXAM

Begin *The Mantle of the Prophet* (Note to the Reader, Prologue, Chapter 1).

Feb. 24 Film: *Islam, Empire of Faith, part 2: The Ottoman Empire*; discussion *Mantle of the Prophet*, Chapter 2

Feb. 26 Ottoman "decline" writers

- (1) Douglas A. Howard, "Ottoman Historiography and the Literature of 'Decline' of the 16th and 17th Centuries," *Journal of Asian History* 22 (1988): 52-77 (Carmen e-reserves)
- (2) Mustafa Ali (1541-1600), *The Matchless Tarij' Band entitled Summary of Circumstances involving the Pleasantness of Truthful Sermons*, trans. Andreas Tietze in "The Poet as Critic of Society: A 16th-Century Ottoman Poem," *Turcica* 9 (1977): 145-60 (Carmen Other readings)
- (3) *Mantle of the Prophet*, Chapter 3

Mar. 3 Puritans in the 17th-Century Ottoman Empire: The Kadizadelis

- (1) Madeline C. Zilfi, *The Politics of Piety: The Ottoman Ulema in the Postclassical Age, 1600-1800* (Minneapolis and Chicago: Bibliotheca Islamica, 1988), 129-59 (Carmen e-reserves)
- (2) Kâtib Çelebi (1609-57), *The Balance of Truth*, ed. and trans. Geoffrey L. Lewis (London: George Allen and Unwin, 1957), https://archive.org/details/MN40230ucmf_5 - pages 7-13, 42-46, 92-96, 128-34
- (3) *Mantle of the Prophet*, Chapter 4
- DISCUSSION

Mar. 5 Twelver Shi'ism under the Safavids

- (1) Denny, 197-98 ("Shi'i Law Schools"), 205-07 ("The Shi'i Imamate") (review)
- (2) Edward G. Browne, *A Literary History of Persia* (Cambridge: Cambridge University Press, 1951-53), vol. 4 http://bahai-library.com/browne_literary_history_four - pages 374-77
- (3) Molla Sadra (c. 1571-1640), in Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mulla Sadra on Existence, Intellect, and Intuition* (New York and Oxford: Oxford University Press, 2010), Appendix (Carmen Other readings)
- (4) *Mantle of the Prophet*, Chapter 5

Mar. 10 **19th-century Islamic reform in the Ottoman Empire and in Iran under the Qajar dynasty (1795-1926)**

- (1) Denny, 324-27 ("Some Modernist Thinkers")
- (2) Jamal al-Din "al-Afghani" (1839-97), "Islamic Reformism: Jamal al-Din al-Afghani on Religious Solidarity as a Basis for Political Organization, March 1884," in Robert G. Landen, ed., *The Emergence of the Modern Middle East* (New York: Van Nostrand Reinhold, 1970), 106-10 (**Carmen e-reserves**)
- (3) Muhammad Abduh (1849-1905), *The Theology of Unity*, trans. Ishaq Musa'ad and Kenneth Cragg (London: George Allen and Unwin, 1966),
www.scribd.com/doc/72148181/Muhammad-Abduh-The-Theology-of-Unity#scribd – pages 123-31

(4) *Mantle of the Prophet*, Chapter 6
DISCUSSION

Mar. 12 **Film: *The Life, Loves, and Adventures of Omar Khayyam***
Read *Mantle of the Prophet*, Chapter 7.

March 16-20 – SPRING BREAK – Read *Mantle of the Prophet*, Chapters 8-9.

Mar. 24 **Early 20th-century secular modernizing movements: Reza Khan in Iran, Mustafa Kemal Atatürk in Turkey; the women's rights movement**

- (1) Denny, 328-30 ("Islam and Nationalism: Turkey"), 346-50 ("Islam and the Status of Women")
- (2) Isa Sadiq, *Modern Persia and Her Educational System* (New York: Teachers' College, Columbia University, 1931), 22-31 (**Carmen e-reserves**)
- (3) Andrew Mango, *Atatürk: The Biography of the Founder of Modern Turkey* (Woodstock, NY: Overlook Press, 1999), 433-38 (**Carmen e-reserves**)
- (4) Leila Ahmed, *Women and Gender in Islam* (New Haven: Yale University Press, 1992), 169-88 (**Carmen e-reserves**)
- (5) *Mantle of the Prophet*, Chapter 10.

Mar. 26 **The Wahhabis and the rise of Saudi Arabia**

- (1) Denny, 204-05 ("Ibn Taimiya"), 318-21 ("The Wahhabis"), 330-31 ("Saudi Arabia")
- (2) Ziauddin Sardar, "The Battle at Islam's Heart," *New Statesman* Nov. 1, 2007 – about the Nov. 1979 seizure of the Grand Mosque in Mecca (**Carmen Other readings**)
- (3) Basharat Peer, "Modern Mecca: The Transformation of a Holy City," *New Yorker*, April 16, 2012, 75-81, 84-87 (**Carmen Other readings**)
- (4) *Mantle of the Prophet*, Epilogue

DISCUSSION

STATEMENT OF PAPER TOPIC DUE

Mar. 31 **Mid-20th-century nationalism: Mossadegh in Iran, the 1952 revolution in Egypt**

- (1) Denny, 366 ("Westtoxication")
- (2) James Risen, "How a Plot Convulsed Iran in '53 (and in '79)," *New York Times*, April 16,

2000 (Carmen Other readings)

- (3) Jalal Al-e Ahmad (1923-69), *Occidentosis: A Plague from the West*, trans. R. Campbell, ed. Hamid Algar (Berkeley, CA: Mizan Press, 1984),
www.scribd.com/doc/7077257/Occidentosis-A-Plague-From-the-West-1978-Jalal-Al-e-Ahmad#scribd – pages 27-35

Apr. 2 The Muslim Brotherhood and its offshoots

- (1) Denny, 341-47 ("Fundamentalism")
(2) Hasan al-Banna (1906-49), "The Rise of Mass Doctrinal Parties: The Program of Hassan al-Banna and the Muslim Brotherhood, 1935," in Landen, ed., *The Emergence of the Modern Middle East*, 260-64 (Carmen e-reserves)
(3) Sayyid Qutb (1903-66), selections from "Milestones,"
www.izharudeen.com/uploads/4/1/2/2/4122615/milestones_www.izharudeen.com.pdf - Introduction (pp. 3-8), Chapter 3 (pp. 34-39), plus any other parts you would like to read
(4) Visit the Muslim Brotherhood's current Web page: <http://www.ikhwanweb.com/>.

DISCUSSION

Apr. 7 The Iranian revolution

- (1) Denny, 336-39 ("Iran"), 374-77 ("An Iranian Shi'ite Muslim's Voice...")
(2) Peter Chelkowski and Hamid Dabashi, *Staging a Revolution: The Art of Persuasion in the Islamic Republic of Iran* (New York: New York University Press, 1999), 22-28 (Carmen e-reserves)
(3) Ali Shariati (1933-77), "Reflections of Humanity,"
www.irancnamber.com/personalities/ashariati/works/reflections_of_humanity.php
(4) Ruhollah Khomeini (1902-89), speech on the anniversary of the uprising of 15 Khordad 1979, <http://legacy.fordham.edu/halsall/mod/1979khom1.asp>

Apr. 9 Film "Muslims" and discussion

PAPER DUE BY 9:35 a.m.

Apr. 14 The Taliban and al-Qaeda

- (1) Denny, 367-71
(2) William T. Vollmann, "Letter from Afghanistan – Across the Divide: What Do the Afghan People Think of the Taliban?" *New Yorker*, May 15, 2000, 58-73 (Carmen Other readings)
(3) *New York Times* articles on the Haqqanis (Carmen Other readings)
(4) Gilles Kepel and Jean-Pierre Milelli, eds., *Al-Qaeda in Its Own Words*, trans. Pascale Ghazaleh (Cambridge, MA: Belknap Press of Harvard University Press, 2008), 47-50, 81-101, 115-18, 171-81 (Carmen e-reserves)

Apr. 16 Fethullah Gülen and the Hizmet / Nurcu movement

- (1) Denny, 369-72 ("Progressive Muslims")
(2) Visit www.fgulen.com/en/. Click on "Press Room," then "Interview in *The Muslim World*," then click on the 4th title, beginning "In a time when political Islam has become very

popular...." Read any of the other titles you would like, as well.
(3) Tim Franks, "Fethullah Gülen: Powerful but Reclusive Turkish Cleric,"

(4) Stephanie Saul, "Charter Schools Tied to Turkey Grow in Texas," *New York Times*, June 7, 2011 (Carmen Other readings)

DISCUSSION

Apr. 21 **The Arab Spring; the Arab Winter?**

(1) Jon Lee Anderson, "The Arab Spring's Uncertain Birthday," *New Yorker*, Jan. 26, 2012,

(2) Carrie Rosefsky Wickham, "Egypt's Missed Opportunity," *New York Times*, July 28, 2013
(Carmen Other readings)

INTERACTIVE EXERCISE TBA

Apr. 23 **Islamic State (ISIS, ISIL, Da'ash, IŞİD) and beyond**

(1) Dexter Filkins, "What We Left Behind," *New Yorker*, April 28, 2014, 50-63 (Carmen Other readings)

(2) Islamic State's declaration of a caliphate, from al-Jazeera:

(3) *New York Times* articles (Carmen Other readings)

DISCUSSION

TAKE-HOME FINAL HANDED OUT

April 30 TAKE-HOME FINAL DUE NO LATER THAN 5:00 p.m.

PAPER ASSIGNMENT

You will write a paper of roughly 8-10 pages using *The Mantle of the Prophet* as a "launching pad" for exploring a related or a different intellectual and/or social movement in the Muslim world. The movement you choose will probably be one covered by the course but may, with the instructor's permission, be one not covered by the course.

Options:

(1) Use the format of *The Mantle of the Prophet* to examine a different movement.

Example: If I wanted to write on the Kadızadeli in 17th-century Istanbul, I would choose or make up a character who lived in that period, e.g., a young qadi (judge) from the Anatolian provinces (e.g., from the city of Van in eastern Anatolia). I might call him Vani Hasan Efendi. He relocates to Istanbul in the hope of finding a position as imam (preacher) in one of the great mosques but finds all the positions filled by Sufis, particularly members of the Halveti order. Following Mottahedeh's strategy in *The Mantle of the Prophet*, I would switch back and forth from Hasan Efendi's personal experience (e.g., his difficulties adjusting to Istanbul, his impression of the sultan and the palace, his shock at Sufi practices, his encounters with the growing Kadızadeli force, in either 3rd or 1st person) to more general discussion of the Kadızadeli

phenomenon; thus, Hasan's story would serve as a window onto the Kadızadelis and the context in which they arose.

Obviously, I do not expect Mottahedeh-level mastery of this format. You may choose simply to divide your paper into two main parts: one narrating your character's experience, the other providing a more general discussion.

(2) Compare one of the Twelver Shi'ite figures and/or movements discussed in *The Mantle of the Prophet* with a contemporary Sunni figure or movement.

Example 1: I might take the Iranian nationalist leader Mohammed Mossadegh and point out that the revolution that toppled Egypt's monarchy occurred during the early 1950s, just when Mossadegh was most active in nationalizing Iran's oil industry and challenging the shah's authority. Although the Egyptian revolution cannot be called an Islamic movement, it emerged from one of the key nationalist movements in the Islamic world and bears comparison to Mossadegh's activism. I might compare Gamal Abd al-Nasir (Nasser), the most prominent figure in Egypt's revolution, to Mossadegh in terms of his background and goals, as well as comparing the goals of the nationalist movements in Egypt and Iran: while both movements stressed nationalization of natural resources (oil in Iran, the Suez Canal in Egypt), Iran's nationalists stressed constitutionalism to a much greater degree and did not seek to spread their brand of nationalism outside Iran (whereas Nasser had a pan-Arab agenda).

Example 2: I might also compare Mossadegh or the activist Iranian mullahs with the Muslim Brotherhood between the 1920s and the 1960s. The Brotherhood leaders tended to have religious training but not to come from the highest echelons of religious scholars, as the Iranian mullahs did. On the other hand, both groups initially sought to work with, rather than against, the monarchies in their respective countries until a breaking point occurred (the failed revolution in Iran, the successful revolution in Egypt) in the 1950s. The Brotherhood's initial agenda could be called socially more progressive than that of the Iranian mullahs.

Other examples: You could also compare the Safavid mullahs and intellectuals to the Kadızadelis or the decline writers of the Ottoman Empire; medieval Persian mystics such as al-Suhrawardi or Omar Khayyam to al-Ghazali, to the Ottoman-era Halvetis, or to the modern-day Turkish spiritual leader Fethullah Gülen; the *Shahname* to the *1001 Nights*; the 1979 Iranian revolution to the Taliban's takeover in Afghanistan or to growing religious conservatism in modern-day Egypt; etc., etc.

Please **review the lectures and course readings** connected to your topic and use them as sources of information! Do **not** rely solely on a single web site for information.

FORMAT

(1) Make sure that your paper makes coherent points supported by specific examples from your sources. Even if you are switching back and forth from "Vani Hasan Efendi's" narrative to a more general discussion, make sure that you present your points clearly within these contexts and that you come to a coherent conclusion.

(2) Your paper should consist of coherent paragraphs, even if you are switching back and forth in the manner described above.

(3) **Quotations:** Do not quote from your sources simply for the sake of quoting. Choose the passages you quote, if any, carefully and position them in your paper so that they clearly support the points you are making without interrupting the flow of your argument. **When citing a secondary source, it is usually better to paraphrase than to quote.**

TECHNICAL NOTES

(1) PLEASE NUMBER YOUR PAGES.

(2) Give your paper a title reflecting your topic. Do not simply title it "Term Paper."

(3) **CITING SOURCES.** I do not expect you to do a large amount of outside research for this paper; **you may choose to rely entirely on texts read for class.** However, if you rely heavily on a certain text, you should cite it in a footnote/endnote or an in-text citation. Use a consistent note form. Citations in this syllabus, as well as footnotes and endnotes in the texts you read for this course, can serve as guides. Generic examples are as follows:

1st CITATION IN A FOOTNOTE OR ENDNOTE:

¹Paula Sanders, *Ritual, Politics, and the City in Fatimid Cairo* (Albany: State University of New York Press, 1994), 11.

FOLLOWING CITATION IN A FOOTNOTE OR ENDNOTE:

²Sanders, *Ritual, Politics, and the City*, 22.

IN-TEXT CITATION:

The Fatimid caliph wore yellow during processions (Sanders 1994, 53).

If you use in-text citations, you MUST include a list of works cited at the end of your paper.

In such a list, a source is given this way:

Sanders, Paula. 1994. *Ritual, Politics, and the City in Fatimid Cairo*. Albany: State University of New York Press.

Book and journal titles are underlined or *italicized*; titles of journal and encyclopaedia articles are placed between quotation marks, as are titles of unpublished theses and dissertations.

ENCYCLOPAEDIA ARTICLES:

Encyclopaedia of Islam, 2nd ed., s.v. "Dhimmi," by Bernard Lewis [if author is given]. **Do not give volume or page number.**

NOTE: The *Encyclopaedia of Islam* is commonly abbreviated *EI*² (for the 2nd edition) or *EI*¹ (for the 1st edition, which is so ancient that few people use it any more).

CITING A WEB PAGE: Please be cautious about using the Web for research, as a great deal of the information to be found on the Web is of questionable accuracy and may be biased. **Try to avoid using Wikipedia.** When citing a Web page, give the title, or an approximation of the title,

of the piece or collection of information you accessed, along with the full URL. If the **author's** name is given, always cite it. If the material you accessed is reproduced from a **print publication**, provide the print publication data as well as the URL. For example:

1ST CITATION IN A FOOTNOTE:

“Historical Information on the Topkapı Palace Museum,” www.ee.bilkent.edu.tr/~history/topkapi.html. Reproduced from Ahmet Ertuğ, et al., *Topkapı, the Palace of Felicity* (Istanbul: Ertuğ and Kölük, 1989-91).

FOLLOWING CITATIONS IN FOOTNOTES:

“Historical Information on the Topkapı Palace Museum,” www.ee.bilkent.edu.tr/~history/topkapi.html.

CITATION IN BIBLIOGRAPHY:

“Historical Information on the Topkapı Palace Museum.” www.ee.bilkent.edu.tr/~history/topkapi.html. Reproduced from Ahmet Ertuğ, et al., *Topkapı, the Palace of Felicity*. Istanbul: Ertuğ and Kölük, 1989-91.

[This entry would appear in the bibliography under “H”.]

(4) IMPORTANT! NOTES ON CITING ARAB, PERSIAN, AND TURKISH NAMES:

(a) The *al-* prefix in Arabic means simply “the.” **Never** place names beginning in *al-* under “A” in a bibliography. **Al-Ghazali**, for example, would appear under “G.”

(b) Constructions with *ibn* (“son of”) are usually listed as last name equivalents and placed in bibliographies under “I”. Thus:

Ibn Taimiya, Taqi al-Din Ahmad. *The Goodly Word*, abridged and trans. by Ezzeddin Ibrahim and Denys Johnson-Davies. Cambridge, U.K.: Islamic Texts Society, 2003.

(c) By the same token, you should always refer to such an author as, e.g., **Ibn Taimiya**, **never** as simply “Taimiya.”

(d) Turkish and Persian titles such as **çelebi**, **efendi**, **bey**, **pasha**, and **shah** are just that: **titles, not last names**. **Never** alphabetize a pre-modern author’s name by one of these titles. **Kâtib Çelebi**, for example, should be alphabetized under “K” for “Kâtib.”

(5) SUBMISSION INFORMATION. Your paper should be roughly 8-10 typed, double-spaced pages, using a 12-point font and normal margins. Please do not try to manipulate the length of your paper by using abnormally large or small type or margins.

Your paper is due **in the Carmen drop box no later than 9:35 a.m. Thursday, April 9** (class time). It should be in the form of a **Word document (.docx or .doc)**. A **one-page statement of the topic** is due **in the Carmen drop box no later than Thursday, March 26**.

Your paper will be evaluated on the basis of clear, convincing argumentation, original thought, and solid documentation (you should not, however, obsess about the number of your citations).