Instructor: Professor Farhang Rajaee
Phone: 613-520-2600 X 2800 or 8143
Email: farhang_rajaee@carleton.ca

Office: Loeb C672
Office Hours: Thursdays 16:45-17:45 and Thursday 11:30-1:00 (Paterson 300)

Description: The instructor focuses on the unfolding of political thought among Muslims in the 20th Century Middle East. He hopes to introduce students to some of the most significant examples of Muslim political thought, mostly through a close and careful reading of selected primary texts. Muslims have faced their most crucial issue yet, namely finding a response to the challenges of Modernity that proved political, economic, cultural, philosophical and even ethical. The main reason is that the people of the region known as “the Muslim world” neither became colonized nor successfully were able to master the nuances of modernity. Yet, they were affected enough to fall into a state of disequilibrium. How have Muslim thought these through and what types of responses have they formulated? This question guides the discussions and the readings.

Synopsis: In the first half of the twentieth century it was the hegemonic face of modernity (what I have called modernism) that dominated the Middle East. The irony is that the local political regimes and discourses mirrored it by trying to imitate modernism; they became agents for safeguarding the interests of hegemonic powers rather than providers of order and welfare. As a result, there has occurred a great rift in the minds, the thoughts and the practices of the people of the Middle East. While over enthusiasts about modernity created modernist discourse and polity, the more Islam-minded Middle Easterners took refuge in their local tradition and mores by trying to defend their religion or present it as an alternative path, state or party. Empowered by such trends as the liberation movements for decolonization, economic power of petro-dollar, and revolution in the rise of expectation, Muslim groups ignited the people to uprising and revolution. Resurgence of religion and radicalization of the public sphere gave rise to Islamism, claiming Islam and an alternative. Ironically, the victory of the Muslim revolutionaries in Iran in 1979 ended for many any hope that Islam can serve as an alternative to modernity. The tragedy of September 11, 2001 demonstrated the poverty of Islamism and the so-called “Islamic alternative.” At the same time, there are many Muslims within and outside the Muslim world who are thinking of reconstruction of religious understanding in such a way as to make sense of modernity within the bound of the their religious conviction. The course canvases these four trends of “revivalism, revolution, radicalism, and reconstruction.”

Organization: This course is an advanced undergraduate and graduate seminar. The first two sessions are mainly lectures by the professor with expectation of discussion. Afterwards, each class session begins with a discussion of the readings for the day, with the expectation that everyone participates and then there are presentations by two students. Attendance and active participation are mandatory. I expect everyone to have read and contemplated the assigned readings before each class session. The course does not assume any prior knowledge of Islam or
the Middle East, but it does assume that students are familiar with some of the major themes of political philosophy and political thought. The latter part of the session will be devoted to remarks by me and a general discussion.

**Required Text(s)**


**Grade Requirements**

To successfully finish this course, students must meet all the requirements stated below. Students who do not meet these criteria will be assigned a grade of “F.” Late papers or reviews will be penalized one fraction of a grade (i.e., B to B-) for each weekday they are late. All works must be handed to the instructor. Marks will be calculated as follows:

**Undergraduate Students:**

1 x 20 minute class presentation on assigned, primary-source readings (15%)

Assigned in class, each presentation should begin with a synopsis of the reading, followed by a discussion of the context in which the author was writing and any biographical information if necessary for better understanding the reading. Presenters are strongly encouraged to make connections between the text they present and the rest of arguments in the class.

1 x 800-word reading review (a written version of your class presentation) (15%, **DUE ONE WEEK AFTER CLASS PRESENTATION**)

1 x 3-page essay proposal with specific question or hypothesis and proposed resources to be utilized (bibliography). Make it clear what your essay is about, what your argument is, and why someone should bother reading your essay (10%, **DUE IN CLASS 7 MARCH**)

2
1 x 2500-word final essay, instructions to be given in class (40%, DUE IN FINAL CLASS 4 APRIL)

General participation (10%)

Attendance (10%):

Graduate Students:
1 x 30 minute class presentation on assigned, primary-source reading (15%)
Assigned in class, each presentation should begin with a synopsis of the reading, followed by a discussion of the context in which the author was writing and any biographical information if necessary for better understanding the reading. Presenters are strongly encouraged to make connections between the text they present and the rest of arguments in the class.

1 x 1000-word reading review (a written version of your class presentation) (10%, DUE ONE WEEK AFTER CLASS PRESENTATION)

1 x 1200-word review article discussing a book or article not required for this course somehow related to contemporary Muslim political thought in the context of other works and the themes and issues discussed in this course (15%, DUE IN CLASS 7 MARCH)

1 x 3500-word final essay, instructions to be given in class (40%, DUE IN FINAL CLASS 4th of APRIL)

General participation (10%)

Attendance (10%)

Course Calendar

Session 1 (January 10): Introduction and Orientation
(Video on Islam, Carleton Library V190)

Theme I: Islam, Muslims and Politics
Session 2 (January 17): Islam and Politics
Islam, and Muslim Civilizations
Islam and Muslim Political Thought
Enayat, pp. 1-51; and Rajaee, “Islam in History,” (pdf, WebCT)

Session 3 (January 24): Modern Political Thought in Islam

The Crisis of Caliphate and the Modern Middle East

The Four Dominant Paradigms

Enayat, 52-68; Rajaee 10-26; & Hodgson “Venture…3” 176-205 (pdf, WebCT).


Theme 2: Revival

Session 4 (January 31): Nursi: Islam as the Path

Turkey Going Secular

Nursi’s Discourse

Nursi, pp. 3-60 and 65-114 and 169-196


Session 5 (February 7): Rida: Islam as the State
Renewal and Renewing
Islamic State
Enayat, 69-110; and Rida, From Modernist Islam, 77-85 (BP60 M55 2002 online)


Session 6 (February 14): Ha’iri/Shari’ati: Islam as the Party
Revival Islam in Iran
Hai’ri/ Shari’ati
Rajaee, pp. 27-44, 46-65, 102-109, and 131-141

Reading Week (February 18-22)

**Theme 3: Revolution**

**Session 7 (February 28): Khomeini: Islam as the Path**

The Mystic Poet and Philosopher
Ethics and Philosophy as the path
Enayat, 93-99; Khomeini, 351-377; and Rajaee, 110-116


**Session 8 (March 7): Khomeini: Islam as Revolution**

The Leader of the “Islamic Revolution”
The Architect of the “Islamic Republic”
Khomeini, 40-125; and Rajaee, pp. 116-127


**Theme 4: Radicalism**

**Session 9 (March 14): Qutb: Islam as Justice**

Literary Critics
Advocate of Social Justice
Musallam C 3, 4, and 5 (pp. 53-110) and Qutb C 2 and 3 (pp. 37-92)


Session 10 (March 21): Qutb: Islam as Alternative

The World of Jahiliyya
The World of Ubudiyya
Khatab, The Political Thought, 147-171 (MyiLibrary) and (Musallam, C 6, 7, and 8 (pp. 111-198)


Theme 4: Reconstruction

Session 11 (March 28): Soroush: Religion and Secularity

Essence of Secularity
Secularity and Ethics
Rajaee, pp. 225-231; and Soroush, C3, 4, 5, and 11 (pp. 39-87 and 171-183)


Reason and Freedom
Tolerance and Governance
Soroush, C6, 8, 9, and 10 (pp. 88-170)


Academic Accommodations

The Paul Menton Centre for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at 613-520-6608 or pmc@carleton.ca for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your Letter of Accommodation at the beginning of the term, and no later than two weeks before the first in-class scheduled test or exam requiring accommodation (if applicable). After requesting accommodation from PMC, meet with me to ensure accommodation arrangements are made. Please consult the PMC website for the deadline to request accommodations for the formally-scheduled exam (if applicable).

For Religious Observance: Students requesting accommodation for religious observances should apply in writing to their instructor for alternate dates and/or means of satisfying academic requirements. Such requests should be made during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist, but no later than two weeks before the compulsory academic event. Accommodation is to be worked out directly and on an individual basis between the student and the instructor(s) involved. Instructors will make accommodations in a way that avoids academic disadvantage to the student. Instructors and students may contact an Equity Services Advisor for assistance (www.carleton.ca/equity).

For Pregnancy: Pregnant students requiring academic accommodations are encouraged to contact an Equity Advisor in Equity Services to complete a letter of accommodation. Then, make
an appointment to discuss your needs with the instructor at least two weeks prior to the first academic event in which it is anticipated the accommodation will be required.

**Plagiarism:** The University Senate defines plagiarism as “presenting, whether intentional or not, the ideas, expression of ideas or work of others as one’s own.” This can include:

- reproducing or paraphrasing portions of someone else’s published or unpublished material, regardless of the source, and presenting these as one’s own without proper citation or reference to the original source;
- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another’s data or research findings;
- failing to acknowledge sources through the use of proper citations when using another’s works and/or failing to use quotation marks;
- handing in "substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.

Plagiarism is a serious offence which cannot be resolved directly with the course’s instructor. The Associate Deans of the Faculty conduct a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They include a mark of zero for the plagiarized work or a final grade of "F" for the course.

**Oral Examination:** At the discretion of the instructor, students may be required to pass a brief oral examination on research papers and essays.

**Submission and Return of Term Work:** Papers must be handed directly to the instructor and will not be date-stamped in the departmental office. Late assignments may be submitted to the drop box in the corridor outside B640 Loeb. Assignments will be retrieved every business day at 4 p.m., stamped with that day's date, and then distributed to the instructor. For essays not returned in class please attach a stamped, self-addressed envelope if you wish to have your assignment returned by mail. Please note that assignments sent via fax or email will not be accepted. Final exams are intended solely for the purpose of evaluation and will not be returned.

**Grading:** Assignments and exams will be graded with a percentage grade. To convert this to a letter grade or to the university 12-point system, please refer to the following table.

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<th>Percentage</th>
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Grades: Final grades are derived from the completion of course assignments. Failure to write the final exam will result in the grade ABS. Deferred final exams are available ONLY if the student is in good standing in the course.

Approval of final grades: Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by an instructor may be subject to revision. No grades are final until they have been approved by the Dean.

Connect Email Accounts: All email communication to students from the Department of Political Science will be via Connect. Important course and University information is also distributed via the Connect email system. It is the student’s responsibility to monitor their Connect account.

Carleton Political Science Society: The Carleton Political Science Society (CPSS) has made its mission to provide a social environment for politically inclined students and faculty. Holding social events, debates, and panel discussions, CPSS aims to involve all political science students in the after-hours academic life at Carleton University. Our mandate is to arrange social and academic activities in order to instill a sense of belonging within the Department and the larger University community. Members can benefit through numerous opportunities which will complement both academic and social life at Carleton University. To find out more, please email carletonpss@gmail.com, visit our website at poliscisociety.com, or come to our office in Loeb D688.

Official Course Outline: The course outline posted to the Political Science website is the official course outline.