

HISTORY 535 002: Islam in South Asia: 1000 AD to Present
Fall Semester 2011
Wednesdays 7:20 – 10:00pm, Robinson A 245

CONTACT INFORMATION

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DESCRIPTION:

Muslims in South Asia constitute the largest population of Muslims worldwide. This is an advanced course on the history of Muslim communities and Islamic institutions in South Asia. Its aim is to introduce students to the broad historical currents of the expansion of Islam in the Indian subcontinent, the nature of Muslim political authority, the interaction between religious communities (Hindu, Muslim, etc.), Islamic aesthetics and contributions to material culture, the multiple engagements and reactions of Muslims to colonial rule, the partition of British India and the creation of Pakistan, and the contemporary concerns of South Asia's Muslims. This course is also an introduction to the political, cultural, and social history of this diverse group of people. We will begin by examining Muslim encounters with South Asian peoples in the pre-modern and early modern periods. Themes that continue to influence the peoples of South Asia in the present include: the codification of Islamic laws under colonialism, Muslim social reform, revivalist movements, the rise of anti-colonial movements and nationalism, the relevance of regional identities, the partition of the subcontinent, and post-colonial politics in India, Pakistan, and Bangladesh. Texts and readings will draw upon recent secondary research as well as historical and literary primary source materials.

ACADEMIC INTEGRITY

Mason is an Honor Code university; please see the University Catalog for a full description of the code and the honor committee process. The principle of academic integrity is taken very seriously and violations are treated gravely. What does academic integrity mean in this course? Essentially this: when you are responsible for a task, you will perform that task. When you rely on someone else's work in an aspect of the performance of that task, you will give full credit in the proper, accepted form. Another aspect of academic integrity is the free play of ideas. Vigorous discussion and debate are encouraged in this course, with the firm expectation that all aspects of the class will be conducted with civility and respect for differing ideas, perspectives, and traditions. When in doubt (of any kind) please ask for guidance and clarification.

MASON EMAIL ACCOUNTS

Students must use their MasonLIVE email account to receive important University information, including messages related to this class. See <http://masonlive.gmu.edu> for more information.

OFFICE OF DISABILITY SERVICES

If you are a student with a disability and you need academic accommodations, please see me and contact the Office of Disability Services (ODS) at 993-2474. All academic accommodations must be arranged through the ODS. <http://ods.gmu.edu>

OTHER USEFUL CAMPUS RESOURCES:

WRITING CENTER: A114 Robinson Hall; (703) 993-1200; <http://writingcenter.gmu.edu>

UNIVERSITY LIBRARIES “Ask a Librarian”

<http://library.gmu.edu/mudge/IM/IMRef.html>

COUNSELING AND PSYCHOLOGICAL SERVICES (CAPS): (703) 993-2380;

<http://caps.gmu.edu>

UNIVERSITY POLICIES

The University Catalog, <http://catalog.gmu.edu>, is the central resource for university policies affecting student, faculty, and staff conduct in university academic affairs. Other policies are available at <http://universitypolicy.gmu.edu/>. All members of the university community are responsible for knowing and following established policies.

COURSE WEBSITE AND READINGS

You will find the syllabus as well all of the electronic readings for this course on Blackboard – George Mason University’s electronic learning area. Once you have accessed this course, you will find the readings in the section marked **Course Content** (these sections will appear on the left side of your screen).

Make sure you print out the readings and bring them to class with you!

BOOKS FOR PURCHASE:

Barbara Metcalf, Islam in South Asia in Practice

Catherine Asher, Cynthia Talbot, India Before Europe

Muzaffar Alam, The Languages of Political Islam, 1200-1800

In addition to the readings made available to you there, you will also read chapters from Modern South Asia: History, Culture, Political Economy, Ed. By Ayesha Jalal and Sugata Bose, 2004.

This is available as E-Book via George Mason University Library Catalog.

ASSIGNMENTS AND GRADE BREAKDOWN

You will be expected to complete the reading assigned for each class on or before the day that it is listed on the syllabus. Completing the reading means that you have not only literally read the assignment, but that you have spent some time putting together your thoughts and questions about the readings, the subject, and how all of these relate to the themes of the course. The participation portion of your final grade will take in to account your attendance, preparation for, and active participation in class.

- 25% Participation (Class Presentations) + Map & ID Quiz
- 25% 4 Response Papers (3-5 pages)
- 25% Midterm Essay (7 pages)
- 25% Final Essay (10-15 pages)

PARTICIPATION: CLASS DISCUSSION

For all classes, one to two students will be assigned to present the readings for that day. Those students will be required to speak for 10 minutes, and to **bring at least one question for class discussion**. The questions should attempt to address the author's argument and major themes. While presenting, the student should: 1) **bring their notes to class, and summarize the reading**; 2) **list the major points raised in the reading**; 3) **select the most important paragraphs from the reading for class discussion and finally 4) explain to the class the author's argument**.

PRIMARY SOURCES: In this course, we will also be examining several primary sources. Students should come prepared to discuss, analyze, and contextualize these primary documents.

MID-TERM ESSAY

Your essays should be double-spaced, in Times New Roman 12-point font. You will be evaluated based on your grasp of the readings in this course. You must use the Chicago-MLA style of citation for either in-text citations or footnotes. The citation guide is posted on BLACKBOARD. Wikipedia will **not** be accepted as a source citation, and **points will be taken off**, if it is used as such. Remember to address the question right away. Avoid generalizing sentences and lengthy introductory paragraphs not relevant to the question.

FINAL PAPER

Your final project will be a final paper, and it should be **10-15 pages**.

IN-CLASS GUIDELINES: Please...

Switch off all cell phones, laptops, and other electronic devices for the duration of the class.

Do not eat, chat, or sleep in class.

Do not saunter in late or leave early without e-mailing me or speaking with me beforehand.

Print out the readings from BLACKBOARD and bring them to class.

ATTENDANCE and EXTENSION POLICY

You will be expected to attend class regularly. If you are absent for three or more class days in a row without a reasonable explanation, you will be dropped from the class. In the event of illness or, family emergency, do let me know **via e-mail**. If you need an extension, you must let me know at least **24 hours prior to the due-date** of the paper, and follow up with an **e-mail**.

Students will **not** be allowed more than one extension per semester. If an extension is granted and the paper is not handed in, the paper will receive an F. Barring extensions, all assignments must be handed in on the date they are due. Assignments turned in after class will be considered late. The grades for all assignments turned in late will be reduced by a 1/3 of a letter grade (ie. an A to an A-) for every day that they are late.

With the exception of the final exam, I will only accept paper copies (**NO electronic submissions**) of your work. Please bring a **printed stapled copy of your paper** to class to turn in. The only other time an electronic submission will be allowed is if it is late.

WEEK 1: Wednesday, August 31, 2011

INTRODUCTIONS: THEMES, TERMS, PERCEPTIONS, NARRATIVES

Barbara Metcalf, "Too Little and Too Much: Reflections on Muslims in the History of India" *The Journal of Asian Studies*, Vol. 54, No. 4 (Nov., 1995), pp. 951-967

Ayesha Jalal, "Conjuring Pakistan: History as Official Imagining". *International Journal of Middle East Studies*, Vol. 27, No. 1. (Feb., 1995), pp. 73-89.

Romila Thapar, "Imagined Religious Communities? Ancient History and the Modern Search for a Hindu Identity", *Modern Asian Studies*, Vol. 23, No. 2 (1989), pp. 209-231

Mahmood Mamdani, "Good Muslim, Bad Muslim: A Political Perspective on Culture and Terrorism" in *American Anthropologist* 104(3):766-775. COPYRIGHT © 2002

Barbara Metcalf, "A Historical Overview of Islam in South Asia: An Introduction" pg. 1-40

WEEK 2: Wednesday, September 7, 2011

ISLAM AND THE INDIAN OCEAN

Richard Eaton, "The Rise and Fall of Military Slavery in the Deccan", p. 1-13

K.N. Chaudhuri, "The Rise of Islam and the Pattern of Pre-Emporia Trade in Early Asia" in *Trade and Civilisation in the Indian Ocean: An Economic History from the Rise of Islam to 1750*, p. 34-63

Engseng Ho, "Empire Through Diasporic Eyes: A View From the Other Boat", in *Society for Comparative Study of Society and History*, 2004 p. 210-246

*Engseng Ho, "Custom and Conversion in Malabar: Zayn al-Din al-Malibari's Gift of the Mujahidin: Some Accounts of the Portuguese" Chapter 30, in *Islam in South Asia*

*****MAP QUIZ*****

WEEK 3: Wednesday, September 14, 2011

'HINDU' KINGDOMS IN ISLAMICATE INDIA & 'MUSLIM' KINGDOMS IN PRE-MODERN INDIA

Catherine Asher, Cynthia Talbot, *India Before Europe*, p. 1-83

Phillip B. Wagoner, "Haridvara, Bukka, and the Sultan: The Delhi Sultanate in the Political Imagination of Vijayanagara," Beyond Turk and Hindu: Rethinking Religious Identities in

Islamicate South Asia, ed. David Gilmartin and Bruce B. Lawrence (New Delhi: India Research Press, 2002), 300-326.

Richard Eaton, "Temple Desecration and Indo-Muslim States", in David Gilmartin and Bruce Lawrence, eds., *Beyond Turk and Hindu: Rethinking Religious Identities in Islamicate South Asia* Gainesville: University Press of Florida, 2000), pp. 245-281 (37 s.)

*******RESPONSE PAPER 1*******

WEEK 4: Wednesday, September 21, 2011

REGIONAL SULTANATES and SPREAD OF SUFISM IN MEDIEVAL INDIA

Catherine Asher, Cynthia Talbot, *India Before Europe*, p. 84-114

Sunil Sharma, *Amir Khusraw: The Poet of Sultans and Sufis*, Introduction, Chapter 1, 2, and 4 p. 1-36; 69-92.

*Carl Ernst, "The Daily Life of a Saint, Ahmad Sirhindi, by Badr al-Din Sirhindi" p 158 (in *Islam in South Asia in Practice*)

WEEK 5: Wednesday, September 28, 2011

THE MUGHALS

Ayesha Jalal, Sugata Bose, "The Mughal Empire: State, Economy, and Society" p. 35-47

Muzaffar Alam, *The Languages of Political Islam: 1200-1800*, Introduction and Chapter 2 (p. 1-80)

Katherine Butler Brown, "Did Aurangzeb Ban Music? Questions for the Historiography of his Reign," Modern Asian Studies, vol. 41, no. 1 (Jan 2007), pp. 77-120.

*Letters of the Emperor Akbar in English Translation: "A Circular Enumerating the Duties of Officers" pg. 78 – 88.

*******RESPONSE PAPER 2*******

WEEK 6: Wednesday, October 5, 2011

UNDERSTANDING JIHAD, HISTORICIZING ISLAMIC REVIVAL, and SHI'A ISLAM

Ayesha Jalal, "Jihad as Ethics, Jihad as War," in Partisans of Allah: Jihad in South Asia (Cambridge: Harvard University Press, 2008), 1-19.

Ahmad Dallal, "The Origins and Objectives of Islamic Revivalist Thought, 1750-1850", Journal of the American Oriental Society, Vol. 113, No. 3 (Jul. - Sep., 1993), pp. 341- 359

Akbar Hyder, *Reliving Karbala: Martyrdom in South Asian Memory*. Introduction, Chapter 1-2

*Barbara D. Metcalf, "Jihad in the Way of God: A Tablighi Jama'at Account of a Mission in India" Chapter 18 in *Islam in South Asia in Practice*, pg. 240

WEEK 7: October 12, 2011

COLONIAL CODIFICATION OF ISLAMIC LAWS

Scott Alan Kugle, "Framed, Blamed and Renamed: The Recasting of Islamic Jurisprudence in Colonial South Asia," *Modern Asian Studies* 35, 2 (2001). .

Indrani Chatterjee, *Gender, Slavery, and Law in Colonial India*, New Delhi; New York: Oxford University Press, c1999. Pg. 78-124

Michael Anderson, "Islamic Law and the Colonial Encounter in British India"
<http://www.wluml.org/node/5627>

*Alan M. Guenther, "A Colonial Court Defines a Muslim", Chapter 22, *Islam in South Asia*, pg. 293-305

*******RESPONSE PAPER 3*******

WEEK 8: October 19, 2011

THE REVOLT OF 1857: BRITISH PERCEPTIONS, INDO-MUSLIM RESPONSES

Ayesha Jalal, Sugata Bose, *Modern South Asia: History, Culture, and Political Economy*, Chapter 9: "Eighteen Fifty-Seven: Rebellion, Collaboration and the Transition to Crown Raj" p. 88-97.

Ayesha Jalal, Chapter 4 "Jihad in Colonial India", pg. 114 – 149 and Chapter 5, "Jihad as Anticolonial Nationalism" pg. 176-191 in *Partisans of Allah: Jihad in South Asia*.

Saiyid Zaheer Husain Jafri, "The Profile of a Saintly Rebel: Maulavi Ahmadullah Shah, *Social Scientist*, Vol. 26, No. 1/4 (Jan. - Apr., 1998), pp. 39-52

*W.W. Hunter, *The Indian Musalmans* (selections)

*Syed Ahmed Khan, "The Causes of the Indian Revolt"
<http://www.columbia.edu/itc/mealc/pritchett/00urdu/asbab/translation1873.html?>

WEEK 9: Wednesday, October 26, 2011

MODERN REFORM and REVIVAL:

David Lelyveld, "The Identification of Indian Muslims" in, *Aligarh's First Generation: Muslim Solidarity in British India* (Princeton, Princeton University Press, 1978), 3-34.

Barbara Metcalf, "The Madrasa at Deoband: A Model for Religious Education in Modern India"
Source: *Modern Asian Studies*, Vol. 12, No. 1 (1978), pp. 111-134

*Fareeha Khan, Maulana Thanawi's Fatwa on the Limits of Parental Rights over Children
Chapter 23 *Islam in South Asia in Practice*, pg. 305

*Nazeer Ahmed, Letter to His Son, (Translated from the Original Urdu by Ralph Russell,
Annual of Urdu Studies)

*****MIDTERM ESSAY*****

WEEK 10: Wednesday, November 2, 2011

COLONIAL SOCIOLOGY AND COMMUNALISM

Gyanendra Pandey, "The Bigoted Julaha," in The Construction of Communalism in Colonial North India (Delhi: Oxford University Press, 1992), 67-108.

*Mrs. Meer Hassan Ali, Observations on the Mussulmauns of India, Descriptive of their Manners, Customs, Habits, and Religious Opinions, made during a Twelve Years' Residence in their Immediate Society (1832). Edited by W. Crooke (1917)

<http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/mrsmeerhassanali/index.html>

Editor's Note

Preface to the Second Edition

Bibliography

Author's Introduction

Letters 1-2, 4, 6, and 16

WEEK 11: Wednesday, November 9, 2011

MUSLIM REFORMISM & GENDER

Barbara Metcalf, "An Introduction to the Bihishti Zewar," in Perfecting Women: Maulana Ashraf 'Ali Thanawi's Bihishti Zewar (Berkeley: University of California Press, 1990), 1-38.

Faisal Devji, "Gender and the Politics of Space: The Movement for Women's Reform, 1857-1900" in Zoya Hasan, Forging Identities (New Delhi: Kali for Women, 1994)

Barbara Metcalf, "Islam and Power in Colonial India: The Making and Unmaking of a Muslim Princess" in The American Historical Review, Vol. 116, No. 1 (February 2011), pp. 1-30

*Marcia Hermansen, "Two Sufis on Molding the New Muslim Woman: Khwaja Hasan Nizami (1878-1955) and Hazrat Inayat Khan (1882-1927)" Chapter 25, *Islam in South Asia in Practice* 326

*Sylvia Vatuk, "A Rallying Cry for Muslim Personal Law: The Shah Bano Case and Its Aftermath" Chapter 27, *Islam in South Asia in Practice* 352

*****RESPONSE PAPER 4*****

WEEK 12: Wednesday, November 16, 2010

ISLAMIC UNIVERSALISM AND ANTI-COLONIAL INDIAN NATIONALISM

Barbara Metcalf and Thomas Metcalf, A Concise History of India (Cambridge: Cambridge University Press, 2002), 165-187.

Ayesha Jalal, Self and Sovereignty (New York: Routledge Press, 2000), 187-214.

Ayesha Jalal, "Striking a Just Balance: Maulana Abul Kalam Azad as Theorist of Transnational Jihad" (pg. 1-13)

DOCUMENTARY: *Message from the East*: Allama Muhammad Iqbal

WEEK 13: Wednesday, November 30, 2011

INDEPENDENCE AND PARTITION: THE BIRTH OF INDIA AND PAKISTAN

Peter Hardy, The Muslims of British India (Cambridge: Cambridge University Press, 1972), 198-246.

David Gilmartin, "Partition, Pakistan, and South Asian History: In Search of a Narrative" *The Journal of Asian Studies*, Vol. 57, No. 4 (Nov. 1998), pp. 1068-1095.

*Sa'adat Hasan Manto, "Toba Tek Singh"

*Asad Ahmed, Chapter 32: "Advocating a Secular Pakistan: The Munir Report of 1954", in *Islam in South Asia* in Practice, p. 424

Asad Ahmed, "Specters of Macaulay: Blasphemy, the Indian Penal Code, and Pakistan's Post-Colonial Predicament"

WEEK 14: Wednesday, December 7, 2011

ISLAM AND POLITICS IN THE INDO-AFGHAN BORDERLAND

Sana Haroon, Frontier of Faith: Islam in the Indo-Afghan Borderland, Introduction, Chapter 1, 3-4, Epilogue

Aijaz Ahmad, "Frontier Gandhi: Reflections on Muslim Nationalism in India" in *Social Scientist*, Vol. 33, No. 1/2 (Jan. - Feb., 2005), pp. 22-39

Ahmed Rashid, "Afghanistan: High Point in the Cold War"

Leila Abu-Lughod, "Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and Its Others" in *American Anthropologist*, New Series, Vol. 104, No. 3 (Sep., 2002), pp. 783-790

Nosheen Ali, "Books vs Bombs? Humanitarian development and the narrative of terror in Northern Pakistan" in *Third World Quarterly*

FINAL PAPER DUE DECEMBER 13