

Course Syllabus -- DRAFT

HIST 387-DL7: Jihad in the Islamic World

Department of History and Art History
George Mason University

Location: Online Course (Asynchronous Instructional Method with weekly Synchronous Discussion Sessions)

Faculty: Dr. Christopher Anzalone (canzalon@gmu.edu)

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Phone: (703) 993-5406

Virtual Office Hours: By appointment.

Please e-mail me at least 24 hours in advance to schedule.

Course Description

What are the historical origins of the Islamic spiritual, legal, and military conceptions of “striving in the path of God” (*jihad*)? How have understandings of the term changed and been contested over time and in different geographical and social environments? What role has *jihad* played in the development of Islamic spirituality, mysticism, and state-building? How do modern militant movements interpret and present *jihad* in their revolutionary thought and campaigns of political violence and insurgency? Far from holding a unified view of *jihad*, Muslim religious scholars, jurists, political leaders, and laity have debated its proper definition, practices, and requirements since the emergence of Islam in the seventh century CE.

This course will provide students with an understanding of the competing interpretations and understandings of “*jihad*” throughout Islamic history in global perspective. Beginning with a comparative overview of concepts of war and peace and religiously-sanctioned violence in the Abrahamic religious traditions (Islam, Judaism, and Christianity), the course proceeds with a focus on the development of different interpretations about *jihad* as a concept among Muslim religious scholars and jurists, mystics, political and military leaders, and reformists. We will examine the breadth of Islamic history from the founding of the religion by Muhammad in the deserts and oases of the Arabian Peninsula and the expansion of the early Islamic polity in the decades after his death through the impact of the Crusades and European colonialism throughout the Islamic world up to the emergence of contemporary radical clandestine organizations such as Al-Qaeda and Islamic State/ISIS. In addition to key secondary scholarship, students will also engage with a variety of primary sources ranging from selections from the Qur’an and *Hadith* to the poetry, songs, and essays about *jihad* produced by modern groups.

Course Objectives

By the end of the course students will have a comprehensive overview and understanding of the multiplicity of meanings and interpretations of *jihad* as a concept in Islamic history as well as how these understandings have evolved and been influenced over time by changes in the social, political, and economic environments of different Muslim societies. Students will develop the skills needed to analyze primary and secondary sources so they can share their

newly acquired knowledge with others and to produce analytical response essays and a term paper based on independent research.

Mason Core Course

This course is a Mason Core course and fulfills the requirements for the Global Understanding category in the university's undergraduate general education requirements: <https://chss.gmu.edu/general-education/global-understanding>:

“The goal of the global understanding category is to help students see the world from multiple perspectives, reflect upon their positions in a global society, and be prepared for future engagement as global citizens. While it may include a historical perspective, global understanding courses focus primarily on a contemporary understanding of one’s place in a global society.”

Learning outcomes in the Mason Core, Global Understanding category include:

1. Identify and articulate one’s own values and how those values influence their interactions and relationships with others, both locally and globally.
2. Demonstrate understanding of how the patterns and processes of globalization make visible the interconnections and differences among and within contemporary global societies.
3. Demonstrate the development of intercultural competencies.
4. Explore individual and collective responsibilities within a global society through analytical, practical, or creative responses to problems or issues, using resources appropriate to the field.

The Organization of the Class, Virtual Discussion Sessions, & Office Hours

Accessing Course Lectures & Some Readings on Blackboard: This is an online asynchronous course. Course lectures will be posted weekly to Blackboard. PDFs of some weekly readings and other course content including video clips/films (marked below in the “Class Schedule and Readings” section with “[**Blackboard**]”) will also be posted to the course Blackboard.

Course Lectures & Lecture Outlines: Course lectures for the week will be posted on Tuesdays by 3 p.m. unless otherwise noted by Blackboard and GMU e-mail.

Class Synchronous (Real-time) Virtual Sessions: Although this is an asynchronous course, I will organize regular weekly synchronous virtual sessions [**platform TBD, either Zoom or Blackboard Collaborate Ultra, & time slot TBD**] at a time that works for the majority of the class. These sessions are intended to facilitate questions and real-time discussions as a group/class. Attendance and participation in these sessions is optional but encouraged. At the beginning of the semester I will set up a poll to determine possible time slots that work for the majority of the class.

Virtual Office Hours: Throughout the semester I am available to meet with you individually during virtual office hours via Zoom. Please e-mail me at least 24-48 hours in advance to schedule a meeting. Please also feel free to raise questions about course readings and lectures during the synchronous virtual sessions for broader class discussion.

Course Grading & Assignments

Submit all assignments to me directly via e-mail: canzalon@gmu.edu.

- (1) **Introductory Short Essay (500 words) + Introductory Post: 10%**
See Instructions & Due Date Below
- (2) **Response Analysis Papers (4 in total; 1500-2000 words each): 10% each (40% total)**
See Instructions & Due Dates Below
- (3) **Primary Source Analysis Essays (2 in total; 1500 words each):**
10% each (20% total)
See Instructions & Due Dates Below
- (4) **Take-Home Final Exam: 30%**
See Description and Due Date Below

All assignments must be submitted as a Word document that is double-spaced and typed in 12-point, Times New Roman or similar font and include on the front page your full name and G Number.

For all written assignments you must utilize and cite the relevant assigned course readings in your essays. Citations can be in parenthetical or footnote format in Chicago Manual of Style format

(https://owl.purdue.edu/owl/research_and_citation/chicago_manual_17th_edition/chicago_style_introduction.html) style format but must include, at a minimum, the author's last name, publication date of the source or "n.d." if there is no known publication date, and page number(s). **All written assignments MUST include a Bibliography or Works Cited final page.**

Introductory Short Essay & Introductory Post (DUE by 2 p.m. EST, AUGUST 31)

This assignment has two parts: (1) a 500-word Introductory Essay submitted directly by e-mail to me and (2) an abridged Introductory Post to the course's Blackboard site. For the Introductory Post, you can either post your essay verbatim or, if you choose, an edited/abridged version of 2-3 paragraphs **or** a 2-3 minute video introduction. Post in Blackboard as a "New Thread" in the "Introductions" Forum.

Questions: Why did you decide to take this course? What questions/topics related to the course do you find most interesting and hope to explore and have answered through the class? How do you see the course fitting in to your educational and professional career development? Please feel free to address other questions related to your interest in the course topic and other details about your personal interests and educational and career trajectories that you feel are pertinent to this Introductory Short Essay.

Response Analysis Papers (4 in total)

You will write four (4) Response Papers during the course of this semester critically reflecting on the main themes in readings and lectures. Each Response Paper will cover the readings and class lectures for a set number of weeks and will be due at intervals throughout the semester. You should not simply summarize the readings and lectures but rather focus on

critically and analytically reflecting & responding to the Prompts that I will provide for each Response Paper (*see further instructions and a list of the prompts on the hand-out*).

In addition to responding to the prompts provided, additional issues to consider in each Response Paper include:

- (1) What are the main historical themes, social and political processes, intellectual development and trends, and other dynamics (social, political, economic/class, religious, etc.) at play?
- (2) What primary sources and data do we as scholars and students of history have about the topics/periods and places of history being studied?
- (3) How does the availability of primary sources/data impact our study of these periods/topics/places/individuals/groups/states?
- (4) What factors were/are at play in influencing shifts over time in state and society and religious and political thought, military policies, and other social changes?

DUE DATES:

Response Paper #1: SEPTEMBER 21 by 2 p.m.

Response Paper #2: OCTOBER 26 by 2 p.m.

Response Paper #3: NOVEMBER 9 by 2 p.m.

Response Paper #4: NOVEMBER 30 by 2 p.m.

Primary Source Analysis Essays (2 in total; 1500 words each)

For each Primary Source Analysis Essay, I will distribute/post one or more primary sources during the semester that have been produced by one of the individuals, states, or organizations we are studying. Drawing on the course readings and lectures as well as your own historiographical analysis, you will engage in historical source critical evaluation (source criticism).

You must utilize and directly or indirectly cite, where relevant, the relevant assigned course readings in your essays. The essays should, however, be primarily composed of analysis in your own words. Focus on providing your own analysis based on the questions and points listed below while discussing how our readings, lectures, and course discussions relate to the primary source(s) in question.

This assignment will allow you to practice historical source evaluation and criticism relating to the use of primary source documents and other sources in academic and other professional research and writing.

Focus on answering the following questions about the primary sources/data:

- What does the source say?
- Origin (Who created the source? What type of source is it?)
- Perspective (What is the point of view of the producer of the source?)
- Context (When was the source produced? What was the historical context that may have had an impact on the creation of the source?)
- Audience (Who is/was the intended audience? There may be more than one.)

- Purpose (Why was the source created?)
- Usefulness (How relevant is the source for the historical study of the topics under study?)
- Reliability (How trustworthy is the source? Does it have potential biases or is it unclear about certain issues? If so, how/which issues?)

See also a helpful short essay on evaluating and critiquing secondary and primary sources in history produced by GMU's Roy Rosenzweig Center for History and New Media: <https://teachinghistory.org/teaching-materials/ask-a-master-teacher/24472>.

and this checklist on evaluating primary sources from the University of Southern California's Libraries: <https://libguides.usc.edu/primarysources/evaluate>.

Primary Source Analysis Essay #1: DUE OCTOBER 8 by 2 p.m. EST

Primary Source Analysis Essay #2: DUE NOVEMBER 20 by 2 p.m. EST

Take-Home Final Exam: DUE by 5 p.m. EST, DECEMBER 12

Students will complete a take-home final essay exam that will be distributed during the last week of the class. Final exams must be typed and double-spaced in 12-point Times New Roman or similar font. The exam will be distributed/posted on December 5.

Your final letter grade derives from the following scale (after rounding to the nearest 0.1%):

A+	98.5% and higher
A	94-98.4%
A-	90-93.9%
B+	87-89.0%
B	84-86.9%
B-	80-83.9%
C+	77-79.9%
C	74-76.9%
C-	70-73.9%
D	60-69.9%
F	59.9% and lower

Statement on Special Accommodations for Students with Disabilities

If you are a student with a disability and you need academic accommodations, please let me know within the first week of the class and contact the Disability Services at (703) 993-2474. All academic accommodations must be arranged through Disability Services.

Statement on Academic Integrity

Faculty in the department have zero tolerance for academic dishonesty and will strictly enforce Mason's honor code (see: <https://oai.gmu.edu/mason-honor-code/>). All work completed in your name must be yours alone. Any work or ideas you gather from other sources must be cited properly per university regulations and academic requirements. As required, instances of plagiarism will result in a withholding of credit for the assignment and notification to the Office of Academic Integrity for referral to the Honor Committee.

Please see me if you are concerned about proper citation. The University Libraries also has several short tutorials on plagiarism and proper research citation available at <https://library.gmu.edu/tutorials/student-tutorials> and https://library.gmu.edu/sites/default/files/common/tutorials/PDF-tutorials/understanding_plagiarism.pdf.

What is Plagiarism? (<https://oai.gmu.edu/mason-honor-code/what-is-plagiarism/>)

Plagiarism is defined by Webster as “to steal and pass off (the ideas or words of another) as one’s own; use (another’s production) without crediting the source.” It is also considered an act of “literary theft: {to} present as new and original an idea or product derived from an existing source.” Often in academic work we are asked to draw upon the scholarship of others to support our arguments. While this is a tradition that dates back almost to the beginning of the educational experience, it is also a tradition to properly credit those whose ideas you are using to develop your own argument. This includes incorporating your own scholarship into new pieces. The ability to analyze and synthesize prior research into an argument is at the core of developing as a scholar. Using the ideas of others without proper attribution is unethical and a violation of the Honor Code.

Categories of plagiarism violations include but are not limited to the following:

- Self-plagiarism
- Inadequate citation
- False citation
- Failure to quote sources/material

Course Policies

Correspondence: Students will be notified about posted content on Blackboard or other course developments via their GMU e-mail. I recommend that you check your GMU e-mail account at least once every 24 hours. Please contact me only via your GMU e-mail.

Late Work: All assignments must be submitted to me by the provided deadlines. I reserve the right to refuse to accept, grade, and comment on any assignments submitted late. Please contact me *before the deadline* to discuss in advance any problems you are having with a particular assignment and completing it on time to discuss the possibility of an extension. Unless you contact me before an assignment deadline, late assignments, even if accepted, will lose 5% per day.

Course Readings

The majority of assigned readings, except where otherwise noted, for this course are available online through GMU’s University Library or will be made available in PDF format via Blackboard.

To access readings and assigned primary sources (including videos) marked as available on Blackboard, click on the “**Course Content**” folder on the left-hand side of the course’s Blackboard site; within this folder, each Week (for which there are PDFs available) has its own folder.

Required Textbooks:

- (1) Michael Bonner, *Jihad in Islamic History: Doctrines and Practice* (Princeton University Press, 2006). [Electronic version available through GMU Library online & print copies available through the GMU Bookstore online: <https://gmu.bncollege.com/shop/gmu/page/find-textbooks>]
- (2) David Cook, *Martyrdom in Islam* (Cambridge University Press, 2007).
- (3) Jolyon Mitchell, *Martyrdom: A Very Short Introduction* (Oxford University Press, 2012).

Other readings are available either electronically via the GMU Library or will be uploaded to Blackboard.

Weekly Class Schedule & Readings

Week 1 (Aug. 24-29): “Striving in the Path of God”: Jihad in Islamic History & Thought, Part 1

This week we will cover the origins of Islam in seventh century Arabia and examine how understandings of jihad developed during the lifetime of the Prophet Muhammad and during the time of his immediate successors. We will also begin considering the spiritual, mystical, political, and military interpretations of jihad.

Readings:

- (1) Michael Bonner, *Jihad in Islamic History: Doctrines and Practice* (Princeton University Press, 2006); **Chapter 1**: “Introduction” and **Chapter 2**: “The Qur’an and Arabia.”
- (2) Fred Donner, “The Sources of Islamic Conceptions of War,” in *Just War and Jihad: Historical and Theoretical Perspectives on War and Peace in Western and Islamic Traditions*, ed. John Kelsay and James Turner Johnson (Greenwood Press 1991). [Blackboard]
- (3) John Renard, “Al-Jihad al-Akbar: Notes on a Theme in Islamic Spirituality,” *The Muslim World* 78, no. 3-4: 225-242. [Blackboard]

RECOMMENDED FURTHER READING:

- (1) Richard C. Martin, “The Religious Foundations of War, Peace, and Statecraft in Islam,” in *Just War and Jihad: Historical and Theoretical Perspectives on War and Peace in Western and Islamic Traditions*, ed. John Kelsay and James Turner Johnson (Greenwood Press 1991). [Blackboard]

Week 2 (Aug. 30-Sept. 5): Jihad in Islamic History & Thought, Part 2

This week we will begin to cover the role of the Prophet Muhammad in the formation of early Islamic society and trace the development of different conceptions of jihad from early to medieval Islam. The relationship of ideas regarding religiously-sanctified warfare across the Abrahamic faith traditions will also be examined.

Readings:

- (1) Michael Bonner, *Jihad in Islamic History: Doctrines and Practice* (Princeton University Press, 2006); **Chapter 3**: “Muhammad and His Community.”
- (2) Reuven Firestone, “Conceptions of Holy War in Biblical and Qur’anic Tradition,” *The Journal of Religious Ethics* 24, no. 1 (1996): 99-123. [**Blackboard & GMU Library online**]
- (3) Asma Afsaruddin, “Views of *Jihad* Throughout History,” *Religion Compass* 1, no. 1 (2007): 165-169. [**Blackboard & GMU Library online**]
- (4) Paul L. Heck, “‘Jihad Revisited’,” Paul L. Heck, *The Journal of Religious Ethics* 32, no. 1 (2004): 95-128. [**Blackboard & GMU Library online**]

PRIMARY SOURCES:

- (1) Selected Qur’anic verses & *Hadith* on war and peace [**Blackboard**]

Week 3 (Sept. 6-12): Sufi Conceptions of Jihad in Early & Medieval Islamic History

This week we will examine Sufi interpretations of jihad in its mystical, spiritual, and political/military forms and how these have played out throughout Islamic history. We will also be introduced to Shi’ite and Kharijite views of spiritual and military jihad.

Readings:

- (1) David Cook, **Chapter 2**: “The Greater and Lesser Jihad,” in *Understanding Jihad: 2nd Edition* (University of California Press, 2015).
- (2) David Cook, **Chapter 4**: “Sectarian Islam: Sunni, Shi’ite and Sufi Martyrdom,” in *Martyrdom in Islam* (Cambridge University Press, 2007).
- (3) Harry S. Neale, **Chapter 4**: “The Concept of Spiritual Jihad in Learned Sufi Texts,” **Chapter 5**: “The Martial Jihad in Learned Sufi Texts,” and **Chapter 7**: “Historical Role of Sufis in Military Endeavors,” in *Jihad in Premodern Sufi Writings* (Palgrave Macmillan, 2016). [**Blackboard**]

Week 4 (Sept. 13-19): Jihad and the Early Islamic Conquests

This week we will look at the evolution of the concept of jihad as religiously-sanctioned warfare in years after the death of the Prophet Muhammad in 632 CE and particularly during successive waves of military, political, cultural, and economic/trade expansion beginning in the mid-seventh century up to the emergence of the Ottoman Empire in the fourteenth century.

Readings:

- (1) Michael Bonner, *Jihad in Islamic History: Doctrines and Practice* (Princeton University Press, 2006); **Chapter 4**: “The Great Conquests,” **Chapter 5**: “Martyrdom,” and **Chapter 6**: “Encounter with the Other.”

PRIMARY SOURCE:

- (1) “Exhortations to Jihad: Passages on Jihad and Martyrdom from Malik’s Al-Muwatta” (Malik ibn Anas), in *Jihad: A History in Documents*, edited & translated by Rudolph Peters (Markus Wiener Publishers, 2016). **[Blackboard]**

Week 5 (Sept. 20-26): From Expansion to Empire

This week we will cover the expansion of the early Arab-Islamic state from the central Arabian Peninsula and its gradual transformation into a dynastic monarchy under the Umayyads and an empire under the Abbasids.

Readings:

- (1) Michael Bonner, *Jihad in Islamic History: Doctrines and Practice* (Princeton University Press, 2006); **Chapter 7:** “Embattled Scholars” & **Chapter 8:** “Empires, Armies, and Frontiers.”
- (2) Fred Donner, “The Islamic Conquests,” in *A Companion to the History of the Middle East*, ed. Youssef M. Choueiri (Blackwell, 2005). **[Blackboard]**
- (3) Hugh Kennedy, “The Caliphate,” in *A Companion to the History of the Middle East*, ed. Youssef M. Choueiri (Blackwell, 2005). **[Blackboard]**

PRIMARY SOURCES:

- (1) “The Legal Doctrine of Jihad: The Chapter on Jihad from Averroes’ Legal Handbook *Al-Bidaya*” (Ibn Rushd/Averroes), in *Jihad: A History in Documents*, edited & translated by Rudolph Peters (Markus Wiener Publishers, 2016). **[Blackboard]**
- (2) “The Religious and Moral Doctrine of Jihad: Ibn Taymiyya on Jihad,” in *Jihad: A History in Documents*, edited & translated by Rudolph Peters (Markus Wiener Publishers, 2016). **[Blackboard]**

Week 6 (Sept. 27-Oct. 3): Jihad in the Age of the Crusades

This week we will see how the Crusades led to a reorientation of conceptions of jihad to favor a military meaning, particularly as a means to defeat the European Crusader states after the fall of Jerusalem in 1099, and how savvy political leaders like Nur al-Din al-Zengi (1118-1174) and Saladin (1137-1193) used jihad as a political tool to expand their own realms against Muslim rivals.

Readings:

- (1) “Parallel Preaching: Urban II and al-Sulami,” Niall Christie & Deborah Gerish, *Al-Masaq: Islam and the Medieval Mediterranean* 15, no. 2 (2003): 138-148. **[Blackboard & GMU Library online]**
- (2) “Jihad in Twelfth-century Arabic Poetry: A Moral and Religious Force to Counter the Crusades,” Hadia Dajani-Shakeel, *The Muslim World* 66, no. 2 (1976): 93-113. **[Blackboard]**
- (3) Carole Hillenbrand, **Chapter 3:** “Jihad in the Period 493-569/1100-1174,” (**pgs. 89-127**) and (**pg. 161** from **“Jihad Literature from the Time of Nur al-Din”** to **pg.**

167), in *The Crusades: Islamic Perspectives* (Routledge, 2000). [**Blackboard & GMU Library online**]

- (4) Suleiman A. Mourad & James E. Lindsay, "Ibn 'Asakir and the Intensification and Reorientation of Sunni Jihad Ideology in Crusader-Era Syria," **Chapter 5** in *Just Wars, Holy Wars, & Jihads*, ed. Sohail H. Hashmi (Oxford University Press, 2012). [**Blackboard & GMU Library online**]

PRIMARY SOURCE:

- (1) Selections from Ibn Asakir's book *The Forty Hadith for Inciting Jihad*, translated in Suleiman A. Mourad & James E. Lindsay, *The Intensification and Reorientation of Sunni Jihad Ideology in the Crusader Period: Ibn 'Asakir of Damascus (1105-1176) and His Age* (Brill, 2012):

Read the Introduction & Hadith #s: 11, 17, 18, 19, 20, 21, 23, 24, 25, 30, 31, & 40. [**Blackboard**]

RECOMMENDED FURTHER READING:

- (1) Yasser Tabbaa, "Monuments with a Message: Propagation of Jihad under Nur al-Din (1146-1174)," *The Meeting of Two Worlds: Cultural Exchange between East and West during the Period of the Crusades* (1986). [**Blackboard**]

(This article examines the role of architecture as calls for military jihad against the Crusader states in the Levant by Nur al-Din al-Zengi.)

Week 7 (Oct. 4-10): The Ottoman Empire and Jihad

This week we will look at the role of jihad in the formation and trajectory of one of the most successful and influential Islamic empires in history, that of the Ottomans.

Readings:

- (1) A. Nuri Yurdusev, "Ottoman Conceptions of War and Peace in the Classical Period," **Chapter 9** in *Just Wars, Holy Wars, & Jihads*, ed. Sohail H. Hashmi (Oxford University Press, 2012). [**Blackboard & GMU Library online**]
- (2) Max Scherberger, "The Confrontation between Sunni and Shi'i Empires: Ottoman-Safavid Relations between the Fourteenth and the Seventeenth Century," in *The Sunna and Shi'a in History: Division and Ecumenism in the Muslim Middle East* (New York: Palgrave Macmillan, 2014), ed. Meir Litvak & Ofra Bengio. [**Blackboard**]
- (3) Mustafa Aksakal, "The Trained Triumphant Soldiers of the Prophet Muhammad: Holy War and Holy Peace in Modern Ottoman History," **Chapter 14** in *Just Wars, Holy Wars, & Jihads*, ed. Sohail H. Hashmi (Oxford University Press, 2012). [**Blackboard & GMU Library online**]

PRIMARY SOURCE:

- (1) "Jihad and War Propaganda: The Ottoman Jihad Fatwa of November 11th, 1914," in *Jihad: A History in Documents*, edited & translated by Rudolph Peters (Markus Wiener Publishers, 2016). [**Blackboard**]

Week 8 (Oct. 11-17): Jihad & Resistance in the Age of Colonialism, Part 1

This week we will transition from the medieval period and early modern period to the expansion of European colonialism in parts of the Muslim majority world from sub-Saharan Africa to the Balkans and the Middle East and North Africa between the seventeenth and twentieth century. The response of Muslim political and religious leaders and their writings about jihad and colonialism will be covered.

Readings:

- (1) Michael Bonner, *Jihad in Islamic History: Doctrines and Practice* (Princeton University Press, 2006); **Chapter 9**: “Colonial Empire, Modern State, New Jihad” and **Chapter 10**: “Conclusions.”
- (2) David Cook, **Chapter 4**: “Jihad During the Nineteenth Century: Renewal and Resistance,” from *Understanding Jihad* (University of California Press, 2005). **[Blackboard & GMU Library online]**
- (3) Benjamin Claude, “Just War and Jihad in the French Conquest of Algeria,” Chapter 11 in *Just Wars, Holy Wars, & Jihads*, ed. Sohail H. Hashmi (Oxford University Press, 2012). **[Blackboard & GMU Library online]**
- (4) David Robinson, “Jihad, Hijra, and Hajj in West Africa,” **Chapter 12** in *Just Wars, Holy Wars, & Jihads*, ed. Sohail H. Hashmi (Oxford University Press, 2012). **[Blackboard & GMU Library online]**
- (5) John Slight, “British Understandings of the Sanussiyya Sufi Order’s Jihad against Egypt, 1915-17,” *The Round Table* 103, no. 2 (2014): 233-242. **[Blackboard & GMU Library online]**

Week 9 (Oct. 18-24): Jihad & Resistance in the Age of Colonialism, Part 2

Readings:

- (1) Rudolph Peters, “Islam and the Legitimation of Power: The Mahdi-Revolt in the Sudan,” available at https://pure.uva.nl/ws/files/1054047/81748_326724.pdf. **[Blackboard]**
- (2) Lidwien Kapteijns, “Mahdist Faith and the Legitimation of Popular Revolt in Western Sudan,” *Africa: Journal of the International African Institute* 55, no. 4 (1985): 390-399. **[Blackboard & GMU Library online]**
- (3) Robert L. Hess, “The ‘Mad Mullah’ and Northern Somalia,” *The Journal of African History* 5, no. 3 (1964): 415-433. **[Blackboard & GMU Library online]**
- (4) John Ralph Willis, “Jihad fi Sabil Allah—Its Doctrinal Basis in Islam and Some Aspects of Its Evolution in Nineteenth-Century West Africa,” *The Journal of African History* 8, no. 3 (1967): 395-415. **[Blackboard & GMU Library online]**
- (5) Ayesha Jalal, “Striking a Just Balance: Maulana Azad as a Theorist of Trans-National Jihad,” *Modern Intellectual History* 4, no. 1 (2007): 95-107. **[Blackboard & GMU Library online]**

- (6) Omar Khalidi, "Muslim Debates on Jihad in British India: The Writings of Chiragh 'Ali and Abu al-A'la Mawdudi," **Chapter 15** in *Just Wars, Holy Wars, & Jihads*, ed. Sohail H. Hashmi (Oxford University Press, 2012). [**Blackboard & GMU Library online**]

Week 10 (Oct. 25-31): Conceptualizing Martyrdom in Religions

This week is the first of two weeks where we will discuss how to think about "martyrdom" as a social, religious, and political concept in Islam and other faith and intellectual traditions including modern nationalism. The idea of self-sacrifice for a "greater good" or goal and differing ideas about the legitimacy or illegitimacy of such acts will also be covered.

Readings:

- (1) Jolyon Mitchell, **Chapter 1:** "Debating Martyrdom," **Chapter 2:** "Portraying Martyrdom," **Chapter 3:** "Remembering Martyrdom," and **Chapter 4:** "Contesting Martyrdom," in *Martyrdom: A Very Short Introduction* (Oxford University Press, 2014).
- (2) David Cook, **Chapter 1:** "Martyrs in Religions," in *Martyrdom in Islam* (Cambridge University Press, 2007).
- (3) Meir Hatina, **Chapter 1:** "Defying the Oppressor: Martyrdom in Judaism and Christianity," in *Martyrdom in Modern Islam: Piety, Power, and Politics* (Cambridge University Press, 2014). [**Blackboard**]

PRIMARY SOURCE:

- (1) Story of Samson in the Hebrew Bible/Old Testament, Book of Judges, Chapters 13-16. [**Links on Blackboard**]

Week 11 (Nov. 1-7): The 'Martyr' in Islam

This is the second of two weeks where we examine concepts of martyrdom and self-sacrifice in Islam and other faith and intellectual traditions in comparative historical perspective. This class meeting will focus on debates and discussions about different forms of martyrdom in Islamic thought throughout history.

Readings:

- (1) Jolyon Mitchell, **Chapter 6:** "Politicizing Martyrdom," in *Martyrdom: A Very Short Introduction* (Oxford University Press, 2012).
- (2) David Cook, **Chapter 2:** "Martyrdom in the Genesis of Islam," **Chapter 3:** "Legal Definitions, Boundaries and Rewards of the Martyr," **Chapter 6:** "Martyrs of Love and Epic Heroes," and **Chapter 7:** "Patterns of Prognostication, Narrative and Expiation," in *Martyrdom in Islam* (Cambridge University Press, 2007).
- (3) Meir Hatina, **Chapter 2:** "Dying for God in Islam," in *Martyrdom in Modern Islam: Piety, Power, and Politics* (Cambridge University Press, 2014). [**Blackboard**]

PRIMARY SOURCES:

- (1) **VIDEO CLIP:** Imam Omar Suleiman interview, "What is Martyrdom in Islam?" [**Blackboard**]

- (2) **VIDEO CLIP:** Al-Qaeda Central film clip on martyrdom mythology from *The Wind of Paradise: Part 1*; featuring Abu Mus'ab al-Zarqawi (voice only); Usama bin Laden; Abdullah Azzam, & senior AQ leader Abu Yahya al-Libi.
[Blackboard]
- (3) **VIDEO CLIP:** Abu Yahya al-Libi, an Al-Qaeda leader, speaking about battlefield martyrdom and its elevated status (citing *hadith*). **[Blackboard]**
- (4) **VIDEO CLIP:** Asim Umar, head of Al-Qaeda in the Indian Subcontinent (AQIS), speaking about the rewards of martyrdom compared to worldly success.
[Blackboard]
- (5) Selections from Abdullah Azzam's book on the 'miracles' of the Afghan anti-Soviet war, 1979-1989, *Signs of God in the Afghan Jihad*. **[Blackboard]**

Week 12 (Nov. 8-14): Contemporary 'Jihadi' Militancy, Part 1

This week we will begin our study of contemporary Muslim militant organizations and their interpretations of jihad. In this introductory discussion we will cover some theoretical approaches to the study of political and religious violence in Islamic contexts.

Readings:

- (1) Mark Juergensmeyer, "Rethinking the Secular and Religious Aspects of Violence," **Chapter 8** in *Rethinking Secularism*, ed. Craig J. Calhoun, Mark Juergensmeyer, & Jonathan VanAntwerpen (Oxford University Press, 2011). **[Blackboard & GMU Library online]**
- (2) Thomas Hegghammer, "Jihadi-Salafis or Revolutionaries? On Religion and Politics in the Study of Militant Islamism," **Chapter 10** in *Global Salafism: Islam's New Religious Movement*, ed. Roel Meijer (Columbia University Press, 2009).
[Blackboard]
- (3) Mohammed M. Hafez, "From Marginalization to Massacres: A Political Process Explanation of GIA Violence in Algeria," **Chapter 1** in *Islamic Activism: A Social Movement Theory Approach*, ed. Quintan Wiktorowicz, (Indiana University Press, 2004). **[Blackboard & GMU Library online]**
- (4) Cole Bunzel, "Jihadism on Its Own Terms: Understanding a Movement," Hoover Institution Essay, available at http://www.hoover.org/sites/default/files/research/docs/jihadism_on_its_own_terms_pdf.pdf. **[Blackboard]**

PRIMARY SOURCES:

- (1) Video lecture (clip) of Abdullah Azzam (1980s) lecture about the legal requirements & obligation (*fard*) related to participation in military jihad.
- (2) Selections from Abdullah Azzam's writings on military jihad:
 (A) Selections from *The Defense of the Muslims' Lands*
 (B) Selections from *Join the Caravan*
[Both on Blackboard]

Week 13 (Nov. 15-21): Classical vs. Global Jihad & the Rise of Al-Qaeda

*This week we will discuss the foundations of the contemporary transnational Sunni jihadi movement during the 1980s Afghan civil war in which local and transnational rebels fought the Afghan Communist government and its Soviet backers. The role of the Palestinian religious scholar 'Abdullah 'Azzam and his influence over the 1980s war and a young Usama bin Laden are covered and we will read key excerpts from two of his most important treatises, *Join the Caravan* and *In Defense of Muslim Lands*. We will end with the rise to prominence of Al-Qaeda in the 1990s and early 2000s.*

Readings:

- (1) Vahid Brown, "Classical and Global Jihad: Al-Qa'ida's Franchising Frustrations," **Chapter 4** in *Fault Lines in Global Jihad: Organizational, Strategic, and Ideological Fissures*, ed. Assaf Moghadam & Brian Fishman (Routledge, 2011). **[Blackboard & GMU Library online]**
- (2) Thomas Hegghammer, **Chapter 2:** "The Classical Jihadists," in *Jihad in Saudi Arabia: Violence and Pan-Islamism since 1979* (Cambridge University Press, 2010). **[Blackboard]**
- (3) Thomas Hegghammer, "Abdallah Azzam: The Imam of Jihad," in *Al Qaeda in Its Own Words*, ed. Gilles Kepel & Jean-Pierre Milelli, (Belknap Press of Harvard University Press, 2008). **[Blackboard]**

PRIMARY SOURCE(S):

- (1) **VIDEO CLIP:** Al-Qaeda Central film, *Truth Has Come & Falsehood Has Perished #1*
(Video title based on Qur'an 17:81: "And say: 'Truth [Absolute Monotheism] has come and falsehood [polytheism] has perished/vanished. Surely, falsehood is ever bound to perish/vanish.") **[Blackboard]**
- (2) Yusuf al-Uyayri (founding leader of Al-Qaeda in Saudi Arabia/AQAP), Selections from his essay "The Path to the Land of Battle" about the failure of most Muslims to participate in Al-Qaeda's 'jihad.' **[Blackboard]**

Week 14 (Nov. 22-28): The Iraq War (2003) & the Rise of Islamic State

This week will discuss the impact of the 2003 invasion of Iraq and overthrow of the Ba'th Party regime of Saddam Hussein on transnational and local/regional Muslim militant groups and the outbreak of sectarian conflict in different parts of the Islamic world as part of broader political conflicts during periods of major societal upheaval.

Readings:

- (1) Jean-Pierre Milelli, "Introduction: Abu Musab al-Zarqawi, Jihad in 'Mesopotamia,'" in *Al Qaeda in Its Own Words*, ed. Gilles Kepel & Jean-Pierre Milelli, (Belknap Press of Harvard University Press, 2008). **[Blackboard]**
- (2) Rudolph Peters, "Jihad After 9/11: The Islamic State in Iraq and Syria," in *Jihad: A History in Documents*, edited & translated by Rudolph Peters (Markus Wiener Publishers, 2016). **[Blackboard]**

- (3) Cole Bunzel, "From Paper State to Caliphate: The Ideology of the Islamic State," The Brookings Institution Analysis Paper no. 19 (March 2015), available at: <https://www.brookings.edu/wp-content/uploads/2016/06/The-ideology-of-the-Islamic-State.pdf>.
- (4) Truls Tønnessen, "The Group That Wanted to be a State: The 'Rebel Governance' of the Islamic State," **Chapter 4** in *Islamists and the Politics of the Arab Uprising*, eds. Hendrik Kraetzschmar & Paola Rivetti (Edinburgh University Press, 2018). **[Blackboard]**
- (5) Andrew F. March & Mara Revkin, "Caliphate of Law: ISIS' Ground Rules," *Foreign Affairs* (April 15, 2015); available via GMU Library online at <https://www.foreignaffairs.com/articles/syria/2015-04-15/caliphate-law>. **[PDF on Blackboard]**

PRIMARY SOURCES:

- (1) Abu Mus'ab al-Zarqawi, excerpts from his letter to Usama bin Laden and Ayman al-Zawahiri, available at: <https://2001-2009.state.gov/p/nea/rls/31694.htm>
- (2) Islamic State video clip: Part of the Friday congregational prayer sermon of Abu Bakr al-Baghdadi (July 2014) at Mosul's Al-Nuri Mosque after the city's capture.
- (3) Islamic State magazine article: "Khilafah [Caliphate] Declared," *Dabiq*, issue #1 (July 2014)
- (4) Abu Bakr al-Baghdadi (Islamic State/ISIS/ISIL), "A Message to the *Mujahideen* and the Muslim *Umma* in the Month of Ramadan" (July 2014). **[Blackboard]**

RECOMMENDED FURTHER READING:

- (1) **PRIMARY SOURCE:** References to jihad in the "Letter to Baghdadi," an open letter originally signed by over 100 Sunni Muslim religious scholars refuting Islamic State's ideology (released in September 2014). **[PDF on Blackboard; Available online at: <http://www.lettertobaghdadi.com/>].**

Week 15 (Nov. 29-Dec. 5): Shi'ism, Sunnism, & Sectarianism: Takfir & Inter-Communal Violence as 'Jihad'

We will close the course by examining contemporary militant discourses on the excommunication (takfir) of other Muslims and the role of sectarian violence as part of the self-declared 'jihads' of groups like Islamic State (ISIS/ISIL) and its Muslim opponents.

Readings:

- (1) Etan Kohlberg, "The Development of the Imami Shi'i Doctrine of Jihad," *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 126, no. 1 (1976): 64-86. **[Blackboard & GMU Library online]**
- (2) Mohammed M. Hafez, "Takfir and Violence against Muslims," **Chapter 1** in *Fault Lines in Global Jihad: Organizational, Strategic, and Ideological Fissures*, ed. Assaf Moghadam & Brian Fishman (Routledge, 2011).

- (3) Muhammad Qasim Zaman, "Sectarianism in Pakistan: The Radicalization of Shi'i and Sunni Identities," *Modern Asian Studies* 32, no. 3 (1998): 689-716. [Blackboard & GMU Library online]
- (4) Christopher Anzalone, "In the Shadow of the Islamic State: Shi'i Responses to Sunni Jihadist Narratives in a Turbulent Middle East," **Chapter 10** in *Jihadism Transformed: Al-Qaeda and Islamic State's Global Battle of Ideas* (New York: Oxford University Press, 2017), ed. Simon Staffell & Akil N. Awan. [Blackboard & GMU Library online]

PRIMARY SOURCE:

- (1) Selections from: Ayatollah Ruhollah Khomeini, *The Greatest Jihad: Combat with the Self*. [Blackboard]

RECOMMENDED FURTHER READING:

- (1) Mariam Abou Zahab, "Pashtun and Punjabi Taliban: The Jihadi-Sectarian Nexus," **Chapter 16** in *Contextualising Jihadi Thought* (London: Hurst & Co., 2012), ed. Jeevan Deol and Zaheer Kazmi. [Blackboard]
(This book chapter looks at local and geographical dynamics to sectarian violence – particularly anti-Shi'ite violence – by Pakistani Sunni militant groups, going beyond solely religion-focused explanations.)
- (2) Assaf Moghadam, "Mayhem, Myths, and Martyrdom: The Shi'a Conception of Jihad," *Terrorism and Political Violence* 19, no. 1 (2007): 125-143. [Blackboard & GMU Library online]
(This article, focusing primarily on the modern period, surveys Twelver Shi'ite interpretations on jihad, looking at several key intellectuals including Ali Shari'ati, Ayatollah Murtaza Mutahhari, and Grand Ayatollah Muhammad Husayn Fadlallah.)
- (3) Bernard Haykel, "Al-Qa'ida and Shiism," **Chapter 8** in *Fault Lines in Global Jihad: Organizational, Strategic, and Ideological Fissures*, ed. Assaf Moghadam & Brian Fishman (Routledge, 2011). [Blackboard & GMU Library online]
(This book chapter examines Al-Qaeda's ambiguous positions towards Shi'ite Muslims. Unlike Islamic State/ISIS/ISIL, Al-Qaeda has historically taken a more measured – if still hostile – position on sectarian violence and specifically the targeting of Shi'ite Muslims.)
- (4) Rola el-Husseini, "Resistance, Jihad, and Martyrdom in Contemporary Lebanese Shi'a Discourse," *The Middle East Journal* 62, no. 3 (2008): 399-414.
 [Blackboard]
(This article surveys the legal opinions of several influential Lebanese Shi'ite religious scholars and jurists on defensive jihad in the context of the conflict between Lebanon and Israel.)

*****FINAL EXAM DUE DECEMBER 12 by 5 p.m. EST*****