

<b>Academic Year</b>	2024-25	<b>Semester</b>	1
<b>Course Coordinator</b>	Emma Flatt		
<b>Course Code</b>	HH2004		
<b>Course Title</b>	The Islamicate World		
<b>Pre-requisites</b>	HH1001 What is History		
<b>No of AUs</b>	3		
<b>Contact Hours</b>	39 (2-hour weekly lectures; 1-hour tutorials)		
<b>Proposal Date</b>			

### Course Aims

In this course, you will investigate the historical development of Muslim societies from the classical period to the present. You will analyze diverse theories and practices of Muslim communities that span a global scale while being embedded in their own local political, economic and social contexts. This course will equip you to conceptualize the basic precepts and terminology that define the idea of an Islamicate World while inviting you to critique this notion through empirical historical evidence. You will also develop your skills in analyzing and interpreting primary and secondary sources, particularly through close readings of how Islamic concepts are employed in literary and political rhetoric.

### Intended Learning Outcomes (ILO)

By the end of this course, you should be able to:

1. Explain key concepts in Islamic thought, such as "shari'a," "ummah", the Sunni-Shi'ii divide, Sufism and Islamism.
2. Compare and contrast the various ways in which Muslim societies around the world have formulated political, social, and economic institutions in the context of their specific historical eras.
3. Describe and critique the idea of an Islamicate World, with empirical examples of diversity in thought and practice.
4. Analyze and interpret religious language and images in primary sources.

### Course Content

This course provides a historical overview of the origins and development of Muslim societies globally. It will cover the period from the advent of Islam in the 7th century to the present. It examines key ideas that scholars have used to conceptualize institutions and interactions in the Muslim World, such as: Islamicate, caliphate, shari'a, syncretism, cosmopolitanism and Islamism. It will emphasize the lived experience of Muslims by drawing on case studies from many different parts of the Islamicate World and highlight the complexities of the relationship between religious theology and practice. Such empirical examples will help you understand and analyze the contemporary positioning of Muslims in the modern nation-state and as a global community. This course will be useful in helping you understand the historical roots of contemporary debates about Islam and gain a nuanced view of the ways in which the religion interacted with secular politics.

**Assessment (includes both continuous and summative assessment)**

Component	Due date	ILO Tested	Related Programme LO or Graduate Attributes (See History's LOs)	Weighting	Team/ I
1. Participation (Continuous)	Continuous	1, 2, 3, 4	1, 2, 3, 5, 6, 7, 8	15%	Individu
2. Reading Response	Both responses must be submitted by 5pm, 13th November (Week 13), but can be submitted any time from week 2 onwards.	1, 2, 3	2, 7, 8, 9, 10, 11	15% each (x2)	Individu
3. Primary Source Analysis	Individual response - 5pm, 18th September (Week 6). Group response - 5pm, 25th September (Week 7)	2, 3, 4	3, 5, 7, 9	25%	Group p (20%) Individu (5%)
4. Biographical Essay	5pm, 6th November (Week 12).	1, 2, 3	1, 2, 4, 6, 7, 8, 11	30%	Individu
Total				100%	

**Assessment Component 1: Participation (15%)**

In class, you will learn from each other and build up your skills in close reading, constructing convincing arguments, articulating these arguments verbally and analyzing primary sources. You are expected to regularly attend class and participation in class will be assessed along these dimensions:

- (a) Depth, frequency, and quality of your contributions to classroom discussion
- (b) Lecture quizzes, and periodic reflections on the class forum

**Assessment Component 2: Reading Response ( 30% - 15% for each response)**

You are required to closely read the readings assigned in this course in full and write a response connecting the arguments in each reading to the main debates of the week. A reading response is a useful exercise in which you will synthesize the main arguments in a complex article and evaluate its strengths and limitations with the support of clear, illustrative examples from the text. In this response,

you will also identify and evaluate the evidence - including primary sources - for which the author builds their argument and assess its significance in the light of historical or contemporary debates about Islam highlighted each week in the tutorial discussion. It should NOT be a detailed summary of the readings. The response should be around **600 to 800 words long** and you should **submit it twice** in any of the 12 weeks of the class from Week 2 onwards.

### **Assessment Component 3: Primary Source Analysis (25%)**

Primary source analysis is a key skill that is required for historical research. For this exercise, we will be focusing on analyzing an artifact from the Islamic Art Gallery in the Asian Civilizations Museum. You will be asked to visit the museum in lieu of a lecture and tutorial in Week 5.

#### Individual reflection (5%)

After their visit, each student will reflect on an interesting artifact of their choice, what they learned from it and the way it was curated to showcase certain trajectories on Islamic history. Please ensure you choose a **different artifact** from the one your group has chosen to discuss in the group video. Your reflection should be about 200 words.

#### Group Video (20%)

Working in groups, each group will collectively produce a 5-10 min video that introduces an artifact, describes its origins and materiality. Your video should explain why the artifact is important for the history of the Islamicate World and identify striking Islamic or Islamicate images, stylistic devices or references used by the creator. How do they form a bigger pattern that helps to illuminate broader historical trends or debates about Islam in that space and time?

**\*To do well on the team assessment, it is necessary for you to demonstrate positive interdependence and teamwork. In principle, you will receive the same marks as your team. However, your individual score may vary based on feedback about your contributions to the group project.**

### **Assessment Component 4: Biographical Essay (30%)**

A biographical essay centres the life of an individual in the Muslim World as a lens into understanding history. It aims to help you examine at depth the contributions of key Muslim figures to world history, while reflecting on the advantages and disadvantages of the using biography to learn history.

This essay is an important first step in practicing history research skills and apply them on a small-scale. From the essay, you will be able to see possible paths in which further research is needed and raise new questions.

You will be going through these steps as you work towards completing this essay:

- (a) Identify a person that you would like to work on. They can be related to any Muslim community and time period. There should be primary sources (in translation is fine!) available to study this person.  
**You should submit this topic to the course instructor by Week 6.**
- (b) Make a list of five to seven secondary sources relevant to your selected personage that you found using print or electronic research tools that you learned about from the library session on Week 1.
- (c) For each source, consider how this person is being represented. Think about the approach each author

uses or the tradition they are based in: western academic discipline, traditional religious study, particular literary genre (eg a poem, song, historical chronicle etc).

- (d) Compare the sources that you have with each other. Where do they agree? Where do they disagree? Who is more convincing? Is there a common theme that everyone addresses when writing about this person? Do later works depart from the "classic" or "traditional" stance? How?
- (e) Craft a biographical outline highlighting important instances in this person's life and the light they can shed on historical questions. **Write a 300-word introductory paragraph defining your topic and what your argument is. You will workshop your paragraphs in class on Week 9.**
- (f) Complete your essay, fleshing out your preliminary argument with supporting evidence from the sources you have selected. In your conclusion, you should raise areas in which further research is needed.

There will be no grades awarded for draft paragraphs and topics discussed in class. You will be assessed only on the final essay. The length of this essay should be 2000 (+/- 10%) words, including footnotes, but excluding bibliography. Please use the Chicago citation style, notes/bibliography format.

**Formative feedback**

You will receive formative feedback through:

- 1. Verbal feedback on your participation in class discussions (component 1) throughout the course of the semester.
- 2. Written feedback on assessment components 2, 3, and 4.
- 3. Verbal feedback and peer feedback as you work through assessment component 4 at various points in the class.
- 4. Summative group feedback on the exam following the conclusion of the course.

**Learning and Teaching approaches**

Approach	How does this approach support you in achieving the learning outcomes?
Reality Pedagogy in Seminar Discussion	This course employs "reality pedagogy" in in-class discussion where the understanding of the students guides the instructor's facilitation. By requiring that to post on their reactions to the readings in a class blog before class (assessment component 1), the instructor acknowledges that students bring their personal realities in their own experiences and interactions with Islam and Muslim communities. The student's realities are taken into account when the instructor orientates the discussion towards the synthesis, analysis and critique of key content in the course, working towards LO1, LO2 and LO3.
Process Writing	This course employs a process writing approach where the instructor do not simply set a topic and evaluate the output but intervenes at critical points in the writing. The two major writing assignments in this course are designed so that competencies and feedback acquired in assignment 2 (book review) and assignment 3 (primary source analysis) would help with assignment 4 (historiographical essay). The writing process will be further scaffolded through in-class exercises. The historiographical essay (assessment component 4) brings together these competencies in evaluating evidence in

	primary and secondary sources. Students will employ concepts learned about the Islamic World to identify and explain the main argument in a scholarly work (LO1), compare scholarly approaches to their chosen topic that cuts across diverse Muslim communities (LO2 and LO3), analyze what primary sources has served as the scholars' evidence base (LO4) and formulate and articulate an historical argument (LO3).
Collaborative Learning in Primary Source Analysis	This course approaches primary source analysis through collaborative learning. A series of in-class exercises in which the students and instructor discuss different types of primary sources over several weeks serve as a scaffold for a larger group assignment (assessment component 3). This works towards LO3. Through group collaboration, students will also develop skills to articulate their views on the source material to their peers, thus achieving LO4. This component also builds key research skills necessary for the essay assignment (assessment component 4) enabling them to apply this knowledge and improve their historical understanding, achieving LO1 and LO2.

### Reading and References

Texts are subject to changes.

*The New Cambridge History of Islam, Volumes 1, 2, 3* (Cambridge University Press, 2010)

Al-Makin, "Haji Omar Said Tjokroaminoto: Islam and Socialism (Indonesia, 1924/1963)" in *Religious Dynamics under the Impact of Imperialism and Colonialism: A Sourcebook*, (Brill, 2017), pp. 249-64

Mona Al-Asab trans., *Avicenna's Medicine: A New Translation of the 11<sup>th</sup> Century Canon with Practical Applications of Integrative Health Care*, (Rochester Press, 2013)

C.E. Bosworth, trans. *The History of al-Tabari Vol. V: An Annotated Translation*, (SUNY Press, 1999), pp. 331-338

William Cleveland and Martin Bunton, *A History of the Modern Middle East* (5<sup>th</sup> ed.), (Westview Press, 2013)

Richard M. Eaton, *India in the Persianate Age*, (Penguin Books, 2020)

Tayeb El-Hibri, *The Abbasid Caliphate: A History*, (Cambridge University Press, 2021)

Roxanne L. Euben and Muhammad Qasim Zaman (eds.), *Princeton Readings in Islamist Thought: Texts and Contexts from al-Banna to Bin Laden*, (Princeton University Press, 2009)

Elisa Giunchi, "The Reinvention of Shari'a under the British Raj: In Search of Authenticity and Certainty," *The Journal of Asian Studies*, 69:4, (2010), pp. 1119-1142

James Grehan, *Twilight of the Saints: Everyday Religion in Ottoman Syria and Palestine*, (Oxford University Press, 2014)

Mona Hassan, *Longing for the Lost Caliphate: A Transregional History*, (Princeton University Press, 2016)

Marshall Hodgson, *The Venture of Islam Vol. 1: The Classical Age of Islam*, (University of Chicago Press, 1974).

Hugh Kennedy, *Caliphate: The History of an Idea* (Penguin Books, 2016)

Ira Lapidus, *A History of Islamic Societies*, (Cambridge University Press, 2002)

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

Alan Mikhail, *God's Shadow: Sultan Selim, His Ottoman Empire and the Making of the Modern World*, W.W. Norton and Company, 2020)

Kristian Petersen, "The Treasure of the Heavenly Scripture: Engaging the Quran in China," in *Interpreting Islam in China: Pilgrimage, Scripture and Language in the Han Kitab*, (Oxford University Press, 2017)

John F. Richards, *The Unending Frontier*, (University of California Press, 2004)

Terenjit Sevea, *Miracles and Modern Life: Rice, Ore, Traps and Guns in Islamic Malaya*, (Cambridge University Press, 2020)

Avi Shlaim, "The Debate About 1948," in *International Journal of Middle East Studies*, 27, pp. 287-304.

Frederick Starr ed., *Xinjiang: China's Muslim Borderland*, (Routledge, 2011)

Nurfadzilah Yahaya, "The Question of Animal Slaughter in the British Straits Settlements during the Early Twentieth Century," in *Indonesia and the Malay World*, 43:216 (July 2015), pp. 173-190.

## **Course Policies and Student Responsibilities**

### **(1) General**

You are expected to complete all assigned pre-class readings and activities, attend all seminar classes punctually and take all scheduled assignments and tests by due dates. You are expected to take responsibility to follow up with course notes, assignments and course related announcements for seminar sessions they have missed. You are expected to participate in all seminar discussions and activities.

### **(2) Absenteeism**

Absence from class without a valid reason can affect your overall course grade. While we will not be taking attendance, there will be periodic pop quizzes in class to check your understanding of the topics covered. These quizzes will not be graded, but if you fail to take the quiz because you are not present, it will adversely affect your participation grade.

Valid reasons for absences include falling sick supported by a medical certificate and participation in NTU's approved activities supported by an excuse letter from the relevant bodies.

If you miss a tutorial, you must inform the course instructor via email prior to the start of the class.

### Academic Integrity

Good academic work depends on honesty and ethical behaviour. The quality of your work as a student relies on adhering to the principles of academic integrity and to the NTU Honour Code, a set of values shared by the whole university community. Truth, Trust and Justice are at the core of NTU's shared values.

As a student, it is important that you recognize your responsibilities in understanding and applying the principles of academic integrity in all the work you do at NTU. Not knowing what is involved in maintaining academic integrity does not excuse academic dishonesty. You need to actively equip yourself with strategies to avoid all forms of academic dishonesty, including plagiarism, academic fraud, collusion and cheating. If you are uncertain of the definitions of any of these terms, you should go to the [academic integrity website](#) for more information. Consult your instructor(s) if you need any clarification about the requirements of academic integrity in the course.

### PLEASE NOTE: Academic Integrity and AI

The use of AI for any reason is not allowed in this course and any student found having used it will be subject to the penalties that would be incurred for other forms of academic dishonesty.

### Course Instructors

Instructor	Office Location	Email
Emma Flatt	HSS #05-07	<a href="mailto:Emmajane.flatt@ntu.edu.sg">Emmajane.flatt@ntu.edu.sg</a>
Alison Fong		<a href="mailto:alis0012@e.ntu.edu.sg">alis0012@e.ntu.edu.sg</a>

### Planned Weekly Schedule

Week	Topic	ILO	Readings/ Activities
1	Introduction - Islam, Islamic, Islamicate	1	Readings: <ul style="list-style-type: none"><li>Marshall Hodgson, "The Islamic Vision in Religion and in Civilization," in <i>The Venture of Islam Vol. 1: The Classical Age of Islam</i>, (University of Chicago Press, 1974), pp. 56-60</li><li>Carl Ernst, <i>Following Muhammad: Rethinking Islam in the Contemporary World</i>, (Chapel Hill: University of North Carolina Press, 2004), pp. 11-37.</li><li>Thum, Rian. "What is Islamic History?" <i>History and Theory</i>, no. 57 (December 2019): 7-19.</li></ul> No Tutorial
2	The Prophet and the Abrahamic Faiths	1, 3, 4	Readings: <ul style="list-style-type: none"><li>Chase F. Robinson, "The Rise of Islam, 600-705,"</li></ul>

			<p>in <i>The New Cambridge History of Islam Volume 1</i>, (Cambridge University Press, 2010), pp. 173-225.</p> <ul style="list-style-type: none"> <li>Chase F. Robinson, <i>Islamic Civilisation in Thirty Lives: The First 1000 years</i>, pp. 21-40. (Muhammad, ‘Ali, and ‘A‘isha)</li> </ul> <p>Primary source:</p> <ul style="list-style-type: none"> <li>The “Constitution of Medina”</li> </ul> <p><u>Tutorial Discussion Questions: How similar or different is early Islam from Judaism and Christianity? What are the sources from which we can understand the time of the Prophet?</u></p>
3	The Caliphate	1, 2, 3	<p>Readings:</p> <ul style="list-style-type: none"> <li>Hugh Kennedy, <i>Caliphate: The History of an Idea</i> (Penguin Books, 2016), p. 8 -74</li> <li>Chase F. Robinson, <i>Islamic Civilisation in Thirty Lives: The First 1000 years</i>, pp. 40-46, 57-65, 70-75; (Abd al-Malik, al-Ma‘mun, ‘Arib)</li> </ul> <p>Primary source: <i>Kalila wa Dimna</i>, (extract)  <a href="https://www.libraryofarabicliterature.org/2022/tale-of-two-jackals-kalilah-and-dimnah/">https://www.libraryofarabicliterature.org/2022/tale-of-two-jackals-kalilah-and-dimnah/</a></p> <p><u>Tutorial Discussion Questions: What is a caliphate? How did it change over time from the 8<sup>th</sup> to 10<sup>th</sup> centuries?</u></p>
4	Science, Literature, Philosophy and Theology	1, 2, 4	<p>Readings:</p> <ul style="list-style-type: none"> <li>Francis Robinson, ‘Knowledge, its Transmission and the Making of Muslim Societies’, in Robinson ed., <i>Cambridge Illustrated History of the Islamic World</i>, pp. 208 -237.</li> <li>Chase F. Robinson, <i>Islamic Civilisation in Thirty Lives: The First 1000 years</i>, pp.82-93,117-123, 137-152 (al-Tabari; Abu Bakr al-Razi; Karima al-Marwaziyya; al-Ghazali)</li> </ul> <p>Primary source: extract from al-Biruni</p> <p><u>Tutorial Discussion Questions: Why is the Abbasid period called the “Golden Age”? Why and how did knowledge and learning flourish even after the decline of a unitary caliphate?</u></p>
5	Curating the Islamicate World: Belief, Culture and Museums		<p>Individual visits to Islamic Galleries at the Asian Civilisations Museum  (no lecture, no tutorials – instead work on your individual and group responses to an object of your choice)</p>



			<p>Readings:</p> <ul style="list-style-type: none"> <li>Flood, Finbarr Barry. "Between Cult and Culture: Bamiyan, Islamic Iconoclasm, and the Museum." <i>The Art Bulletin</i> 84, no. 4 (2002): 641–59.</li> </ul>
6	Conquest and Conversions: Crusades and Mongols	1, 2, 3	<p>Readings:</p> <ul style="list-style-type: none"> <li>Robert Irwin, "The Emergence of the Islamic World System 1000-1500," in Robinson ed., <i>Cambridge Illustrated History of the Islamic World</i>, pp. 32-61.</li> <li>Allsen, Thomas T. "Ever Closer Encounters: The Appropriation of Culture and the Apportionment of Peoples in the Mongol Empire." <i>Journal of Early Modern History</i> 1, no. 1 (1997): 2-23.</li> <li>Chase F. Robinson, <i>Islamic Civilisation in Thirty Lives: The First 1000 years</i>, pp. 162-168; 196-210 (Saladin; Rashid al-Din; Ibn Taymiyya)</li> </ul> <p>Primary Source: Extracts from Amin Maalouf, <i>The Crusades through Arab Eyes</i>.</p> <p><u>Tutorial Discussion Questions: How did Muslims interact with the Mongols and the Crusaders? Can we discern a "Muslim" response to external threat?</u></p> <p>Students to hand in topic and list of secondary sources for biographical essay.</p>
7	Conquest and Acculturation: Spain and India		<p>Readings:</p> <ul style="list-style-type: none"> <li>D. Fairchild Ruggles, "Mothers of a Hybrid Dynasty: Race, Genealogy, and Acculturation in al-Andalus," <i>Journal of Medieval and Early Modern Studies</i>, 2004, 34(1): pp. 65-94.</li> <li>Finbarr Flood, <i>Objects of Translation</i>, pp 61-88.</li> <li>Chase F. Robinson, <i>Islamic Civilisation in Thirty Lives: The First 1000 years</i>, pp. 111-116, 169-178 (Mahmud of Ghazna; Ibn Rushd)</li> </ul> <p>Primary Source: Documents on Qutb Minar</p> <p><u>Tutorial Discussion Questions: How did Muslim conquerors interact with the peoples and cultures they conquered? How can material culture/architectural remains challenge textual accounts?</u></p>
8	The Ottomans, the Mughals and the	2, 3, 4	<p>Readings:</p>

	Safavids		<ul style="list-style-type: none"> <li>• Chase F. Robinson, <i>Islamic Civilisation in Thirty Lives: The First 1000 years</i>, pp. 236-251 (Mehmed II; Shah Ismail)</li> <li>• Azfar Moin, The Millennial Sovereign: The Troubled Unveiling of the Savior Monarch, in <i>The Millennial Sovereign: Sacred Kingship and Sainthood in Islam</i></li> <li>• Stephen Dale, The legitimacy of monarchs and the institutions of empires. In <i>The Muslim Empires of the Ottomans, Safavids, and Mughals</i> (New Approaches to Asian History, pp. 77-105). Cambridge: Cambridge University Press.</li> </ul> <p>Primary source: The <i>Akbar-nama</i> (extracts)</p> <p><u>Tutorial Discussion Questions: What is the place of the “big man” in Islamicate World history? What are the advantages and pitfalls of using biography as a lens to understand Islamicate history?</u></p>
9	Islam and the Indian Ocean World	2, 3	<p>Readings:</p> <ul style="list-style-type: none"> <li>• Sebastian Prange, <i>Monsoon Islam: Trade and Faith on the Medieval Malabar Coast</i> (Cambridge: Cambridge University Press, 2018) pp 1-7, 92-110, 120-131.</li> <li>• Ronit Ricci, ISLAMIC LITERARY NETWORKS IN SOUTH AND SOUTHEAST ASIA, <i>Journal of Islamic Studies</i>, January 2010, Vol. 21, No. 1 (January 2010), pp. 1- 28.</li> <li>• Chase F. Robinson, <i>Islamic Civilisation in Thirty Lives: The First 1000 years</i>, pp. 152-162 (Abu al-Ramisht; al-Idrisi)</li> </ul> <p>Primary Source: tbc</p> <p><u>Tutorial:</u> Each students to bring essay paragraph to tutorial for workshoping</p> <p><u>Tutorial Discussion Questions: How did trade and literature help the spread of Islamicate culture? To what extent can we consider the Indian Ocean world an ‘Arabic Cosmopolis’?</u></p>
10	Sufism: Mystical Islam	1, 3	<p>Readings:</p> <ul style="list-style-type: none"> <li>• Carl Ernst, What is Sufism?</li> <li>• Richard M. Eaton, “Sufi Folk Literature and the</li> </ul>

			<p>Expansion of Indian Islam,” <i>History of Religions</i>, Vol. 14, No. 2 (Nov., 1974), pp. 117-127.</p> <ul style="list-style-type: none"> <li>Chase F. Robinson, <i>Islamic Civilisation in Thirty Lives: The First 1000 years</i>, pp. 52—57, 76-82, 190-196 (Rabi’a al Adawiyya; al-Hallaj, Rumi)</li> </ul> <p>Primary Source: <i>Morals for the Heart</i> by Nizam al-Din Awliya(extracts)</p> <p><u>Tutorial Discussion Questions: What roles have Sufis played in pre-modern societies? How have Sufis contributed to the spread of the Islamic world? What are the differences between conversion to Islam and Islamization?</u></p>
11	Colonialism and Shari’a	2, 3, 4	<p>Readings:</p> <ul style="list-style-type: none"> <li>Elisa Giunchi, “The Reinvention of Shari’a under the British Raj: In Search of Authenticity and Certainty,” <i>The Journal of Asian Studies</i>, 69:4, (2010), pp. 1119-1142</li> <li>Nurfadzilah Yahaya, “The Question of Animal Slaughter in the British Straits Settlements during the Early Twentieth Century,” in <i>Indonesia and the Malay World</i>, 43:216 (July 2015), pp. 173-190.</li> </ul> <p>Primary Source: Maulana Ashraf Al Thanawi’s <i>Bihishti zewar</i> (extract)</p> <p><u>Tutorial Discussion Questions: How did colonialism shape “Muslim Law” as we recognize it today? How did Muslims respond to the challenges of colonialism?</u></p>
12	Nationalism, Socialism and Islam	2, 3, 4	<p>Readings:</p> <ul style="list-style-type: none"> <li>Mona Hasan, “In the International Pursuit of a Caliphate,” <i>Longing for the Lost Caliphate: A Transregional History</i>, (Princeton University Press, 2016), pp. 184-216.</li> <li>Al-Makin, “Haji Omar Said Tjokroaminoto: Islam and Socialism (Indonesia, 1924/1963)” in <i>Religious Dynamics under the Impact of Imperialism and Colonialism: A Sourcebook</i>, (Brill, 2017), pp. 249-64</li> </ul> <p>Primary source: extracts from the writings of Sayyid Ahmad Khan</p>

			<u>Tutorial Discussion Questions: Is Islam compatible with modern political ideologies such as nationalism and socialism? Why or why not?</u>
13	Political Islam/ Islamism	1, 2, 3	<p>Readings:</p> <ul style="list-style-type: none"> <li>• William Cleveland and Martin Bunton, “The Iranian Revolution and the Revival of Islam,” in <i>A History of the Modern Middle East</i> (5<sup>th</sup> ed.), (Westview Press, 2013), pp. 347-369.</li> <li>• Irfan Ahmad, ‘Genealogy of the Islamic State: Reflections on Maududi’s Political Thought and Islamism’, <i>The Journal of the Royal Anthropological Institute</i>, Vol. 15, Islam, Politics, Anthropology (2009), pp. S145-S162.</li> </ul> <p>Primary Source: Extracts from the writing of Maududi <u>Tutorial Discussion Questions: What is Islamism? Under what conditions would it thrive?</u></p>

Provisional

### **History Programme Intended Learning Outcomes (ILOs)**

1. {Competence} Investigate and explain the role of a range of historical processes in the political, cultural, and societal formation of the modern world.
2. {Cognitive Agility} Compare and contrast the major historical approaches and theories.
3. {Cognitive Agility} Analyze and interpret primary and secondary historical sources.
4. {Competence} Collect and synthesize large quantities of historical evidence.
5. {Cognitive Agility} Formulate novel historical arguments and explanations that effectively deploy primary and secondary source evidence.
6. {Cognitive Agility} Develop novel ways of conceptualizing and explaining history and its significance to specialist and non-specialist audiences.
7. {Competence} Articulate compelling, evidence-based, and well-reasoned arguments in written and oral form.
8. {Competence} Present historical ideas and evidence to specialist and non-specialist audiences in a variety of media.
9. {Character} Develop “historical empathy” with regards to individuals and groups in the past.
10. {Character} Understand the professional, ethical, and moral responsibilities of historical practice.
11. {Character} Demonstrate an understanding of how to appropriately acknowledge and build upon the work of others,

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