

The Hebrew University of Jerusalem

Syllabus

BETWEEN THE MADRASA & THE MARKETPLACE: ON RELIGIOUS AUTHORITY & CHARISMA IN MODERN ISLAM - 38567

Last update 15-09-2016

HU Credits: 4

Degree/Cycle: 1st degree (Bachelor)

Responsible Department: islamic & middle east stud.

Academic year: 0

Semester: Yearly

Teaching Languages: Hebrew

Campus: Mt. Scopus

Course/Module Coordinator: Prof. Meir Hatina

Coordinator Email: meir.hatina@mail.huji.ac.il

Coordinator Office Hours: Monday, 15:00-16:00

Teaching Staff:

Prof Meir Hatina

Course/Module description:

The seminar explores major developments in the concept of religious authority and charisma in modern Islamic thought, analysis its contents and cultural agents, while also providing comparative insights between Shi'a and Sunna and between Islam and Judaism

Course/Module aims:

1. mapping the intertwined between religious knowledge, authority and charisma in Islam.
2. examining the sociology of religion.
3. tracing lines of continuity and change in the concept of religious authority and its changing contexts.
4. analysing preliminary texts (translated to English/Hebrew)
5. providing comparative insights between Islam and other religions as to the concept of authority.

Learning outcomes - On successful completion of this module, students should be able to:

- 1 tracing the evolving concept of authority in Islam, in its changing historical contexts and perceptions.
- 2.to better understand the radicalization of modern Islamic discourse through the prism of power struggles over authority, resources and representation.

Attendance requirements(%):

obligatory

Teaching arrangement and method of instruction: english

Course/Module Content:

- On authority and charisma
2. Knowledge and power in Islamic legacy
3. Revivalist movements in 19th century
4. The new intellectuals
5. Knowledge, social networks and leadership

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6. Authority in Sunnis: from scholarship to puritanism.
 7. The new media and religious authority
 8. ulama, Sufis and Islamists: total animosity?

Required Reading:
Reading List

1. על סמכות וכריזמה

מקס ובר, על הכאריזמה ובניית המוסדות: מבחר כתבים, ערך והקדים מבוא ש. נ. אייזנשטדט (ירושלים: מאגנס, 1980), עמ' .

Peter Burke, *A Social History of Knowledge: From Gutenberg to Diderot* (Cambridge, 2000), pp. .

F. D. Barnes, "Charisma and Religious Leadership: An Historical Analysis," in ed. C. A. Lehman and M. E. James (ed.), *Magic, Witchcraft, and Religion: An Anthropological Study of the Supernatural* (Palo Alto, 1985), pp. 94-104.

Michael Apple, *Official Knowledge: Democratic Education in a Conservative Age* (New York, 1993).

2. ידע וכוח במורשת האסלאם

Lapidus, I.M., "The Separation of State and Religion in the Development of Early Islamic Society," *International Journal of Middle East Studies* (1975), vol. 6

Crone, P. and Hinds, M., *God's Caliph: Religious Authority in the First Centuries of Islam* (Cambridge, 1986)

Jonathan Berkey, *The Formation of Islam: Religion and Society in the Near East, 600-1880* (Cambridge, 2003), pp. 141-158.

Jonathan Berkey, *The Transmission of Knowledge in Medieval Cairo: A Social History of Islamic Education* (Princeton, NJ: Princeton University Press, 1992)

Michael Chamberlain, *Knowledge and Social Practice in Medieval Damascus, 1190-1350* (Cambridge, 1994), pp. .

Daniella Talmon-Heller, "'Ilm, Shafā'ah and Barakah: The Resources of Authority of Ayyubid and Early Mamluk 'Ulama'," *Mamluk Studies Review* 13/2 (2009), pp. 1-23.

George Makdisi, *The Rise of Colleges* (Edinburgh: Edinburgh University Press, 1981), 255-64.

Michael Winter, "Ulama between the State and the Society in Pre-Modern Sunni Islam," in Meir Hatina (ed.), *Guardians of Faith in Modern Times: Ulama in the Middle East* (Leiden, 2008), pp. 21-46.

Nelly Hanna, *In Praise of Books* (Syracuse, NY., 2003), pp. .

J.S. Trimingham, *The Sufi Orders in Islam* (Oxford, 1971), pp. 1-30, 218-244.

Boaz Shoshan, *Popular Culture in Medieval Cairo* (Cambridge, 1993), pp. 9-22, 67-78.

Liyakat N. Takim, *The Heirs of the Prophet: Charisma and Religious Authority in Shi'ite Islam* (Albany, 2006), Chaps. 3-4.

3. אתגרים מבית: תנועות תחייה ורפורמה במאה התשע עשרה

נחמיה לבציון, "תנועות התחדשות ורפורמה באסלאם במאה השמונה-עשרה", *המזרח החדש*, כרך ל"א (1986), עמ' 48-70.

Derek Hopwood, "The Ideological Bases: Ibn Abd al-Wahhab's Muslim Revivalism," in T. Niblok (ed.), *State, Society and Economy in Saudi Arabia* (New York, 1982), pp. 23-35.

P.M. Holt, *A Modern History of Sudan* (4th ed., London, 1972), pp. 77-108.

אהרן ליש, "המתודולוגיה המשפטית של המהדי הסודאני והשראתה הצופית", בתוך עמי איילון ודוד י. וסרשטיין (עורכים) *מדרסה: חינוך, דת, ומדינה במזרח התיכון* (תל אביב: מרכז דין, 2004), עמ' 109-128.

Julia Clancy-Smith, 1988. "Saints, Mahdis and Arms: Religion and Resistance in Nineteenth-Century North Africa", in Ira M. Lapidus and Edmund Burke (eds.), *Islam, Politics and Social Movements* (Berkeley 1988), pp. 60-80.

מאיר חטינה, "הצופיות ומבקריה בעת החדשה: טקסי הדוסה בקהיר של המאה התשע-עשרה", *המזרח החדש* 47 (2008), עמ' 90-114.

David D. Commins, *Islamic Reform: Politics and Social Change in Late Ottoman Syria* (New York, 1990), pp. 7-48, 104-115.

עבד אל-רחמן אל-כאוכבי, *יסודות האסלאם הסלפי: פרוטוקול ועידת התחייה האסלאמית באם הערים*

מכה 1899, תל אביב, 2015, עמ' 100-59.

Orit Bashkin, "The Iraqi Afghanis and 'Abduhs: Debate over Reform among Shi'ite and Sunni 'Ulama in Interwar Iraq," in Meir Hatina (ed.), *Guardians of Faith in Modern Times*, pp. 141-169.

4. האינטלקטואלים החדשים

חגי ארליך, נוער, חינוך ופוליטיקה במזרח התיכון: דורות ומשברי זהות (תל אביב, 1998), עמ' 117-87.

Michael Eppel, "Note about the Term Effendiyya in the History of the Middle East," *International Journal of Middle East Studies* 41 (2009), pp. 535-539.

John L. Esposito and John O. Voll. *Makers of Contemporary Islam* (Oxford, 2001), pp. 3-22.

R. P. Mitchell, *The Society of the Muslim Brothers* (Oxford, 1993), pp. 202-259.

חסן אל-בנא, האסלאם הוא בשורתנו והג'האד דרכינו. תרגם, הוסיף מבוא והערות: אפרים ברק (תל אביב, 2012), עמ' 75-51. 159-121.

סיד קוטב. מניפסט האסלאם הרדיקלי - ציוני דרך (תל אביב, 2011), עמ' 102-75.

Johannes J. G. Jansen, *The Neglected Duty: The Creed of Sadat's Assassins and Islamic Resurgence in the Middle East* (New York, 1986), pp. .

5. ידע, רשתות חברתיות ומנהיגות: הזווית השיעית

Abbas Amanat, "In Between the Madrasa and the Marketplace: The Designation of Clerical Leadership in Modern Shi'ism," in Sa'id Amir Arjomand (ed.), *Authority and Political Culture in Shi'ism* (Albany, 1988), pp. 98-131.

Vanessa Martin, *Islam and Modernism: The Iranian Revolution of 1906* (London, 1989), pp. .

Meir Litvak, "Charisma and Politics in the Evolution of Modern Shi'i Leadership," in Daphna Ephrat and Meir Hatina (eds.), *Religious Knowledge, Authority and Charisma: Islamic and Jewish Perspectives* (Utah, 2014), pp. 206-224.

מאיר ליטבק, "מורים ותלמידים בנג'ף וכרבלא במאה התשע עשרה", בתוך איילון וסרשטיין (עורכים), מדרסה, עמ' 146-129.

6. סמכות בשיח הסוני: מלמדנות לטהרנות

Olivier Roy, *Globalised Islam: The Search for a New Ummah* (London, 2002), pp. 158-171.

Meir Hatina, *Martyrdom in Modern Islam: Piety, Power and Politics* (Cambridge, 2014), pp. 136-161.

Meir Hatina, "Martyrs as Preachers: Altruistic Death and Moral Authority," in Ephrat and Hatina (eds.), *Religious Knowledge, Authority and Charisma*, pp. 171-186.

Joas Wagemakers, "Reclaiming Scholarly Authority: Abu Muhammad al-Maqdisi's Critique of Jihadi Practices," *Studies in Conflict and Terrorism* 34/7 (2011), 523-39.

Eli Alshech, "The Doctrinal Crisis within the Salafi-Jihadi Ranks," *Islamic Law and Society* 21 (2014), pp. 1-34.

7. המרחב המקוון והקרנת סמכות

Dale F. Eickelman and Jon W. Anderson, eds., *New Media in the Muslim World: The Emerging Public Sphere* (Bloomington, 1999), pp.

Jon W. Anderson, "The Internet and Islam's New Interpreters," in Eickelman and Jon W. Anderson, eds., *New Media in the Muslim World*, 41-56.

Ksenia Svetlova, "The New Media and Islamic Activism: The Case of 'Amr Khalid," in Ephrat and Hatina (eds.), *Religious Knowledge, Authority and Charisma*, pp. 187-205.

Philipp Holtmann, "The Use and Genre of Huda' (encouraging battle songs) versus Anashid (praiseful hymns)," in *Jihadi Indoctrination and Death Rites*, in Meir Hatina and Meir Litvak (eds), *Concepts of Martyrdom in Modern Islam: Political and Social Perspectives of Sacrifice and Death* (London, forthcoming), pp. 405-424.

8. עולמא, צופים ואסלאמיסטים: נתק מוחלט?

R. Peters, *Jihad in Classical and Modern Islam* (Princeton, N.J., 1996), pp. 59-101 .

Muhammad al-Atawneh, "In Search of Religious Authority: The International Union of Muslim Scholars," in Ephrat and Hatina (eds.), *Religious Knowledge, Authority and Charisma*, pp. 225-241.

Hatina, *Martyrdom in Modern Islam*, pp. 187-215.

Shawki Allam, The Ideological Battle: Egypt's Dar al-Iftaa Combats Radicalization. In: [http://dar-alifta.org/BIMG/The%20Ideological%20Battle%20\(2\).pdf](http://dar-alifta.org/BIMG/The%20Ideological%20Battle%20(2).pdf)

Meir Hatina, "The Clerics' Betrayal? Islamists, 'Ulama and the Polity," idem (ed.), Guardians of Faith in Modern Times, pp. 247-264.

Itzchak Weismann, "Modernity from Within: Islamic Fundamentalism and Sufism," Der Islam 86 (2011), pp. 142-170.

Additional Reading Material:

Course/Module evaluation:

End of year written/oral examination 0 %

Presentation 0 %

Participation in Tutorials 0 %

Project work 0 %
Assignments 15 %
Reports 0 %
Research project 0 %
Quizzes 0 %
Other 85 %
home exam

Additional information: