

Modern Arab Renaissance: An Inquiry

Fall 2011

Yoav Di-Capua

HIS 388K

MES 381

Classes: M 12:00 - 3:00 [GAR 1.122](#)

Office Hours: by appointment

e-mail: ydi@mail.utexas.edu

Course Description

The aim of this seminar is to introduce advanced graduate students on a PhD level to the professional study of the Middle East. It is designed to aid prospective researchers in this field in gaining an understanding of the history of their craft, of current professional debates and of ongoing historiographical trends and fashions. Though the field of Middle Eastern Studies is a home for multiple disciplines including Anthropology, Political Science, Sociology, Art History, Archeology and Literature, this seminar focuses only on the discipline of History. In doing so, we will critically review various historiographical traditions such as Modernization Theory, Post-Colonialism, Cultural Studies, the Linguistic Turn, Deconstruction (and Post-Modernity in general). We will also review important debates such as the case for or against regional studies, “the theory debate” and debate over the “mission of Middle East Studies.” Though the field includes sociologists, anthropologists, political scientists and many more, the seminar is mainly being taught from the perspective of the discipline of history.

Attendance: (One grade down for every three classes skipped).

Accommodations: At the beginning of the semester, students with disabilities who need special accommodations should notify me by presenting a letter prepared by the Services for Students with Disabilities Office (SSD tel. 471-6259)

Academic Integrity: Students should maintain a high standard of individual honor in his or her scholarly work. All work handed in by students should be their own work, prepared without unauthorized assistance. All cases of academic dishonesty will be treated with due severity. For further information visit the Student Judicial Services website at <http://www.utexas.edu/depts/dos/sjs> or call 471-2841

Mandatory Books

Albert Hourani, *Arabic Thought in the Liberal Age, 1798-1939* (Cambridge: Cambridge University Press, 1989)

Course Packet: Course packet is available at *Jenn's Copy and Binding* 2200 Guadalupe • jenns@io.com • 512-473-8669

Assignments and deadlines:

- I. Students are required to write a standard 20 pages double spaced research paper using Arabic sources in accordance with their level of Arabic.
- II. Each week two students would lead seminar discussion and submit a short reaction paper.

October 3rd First research proposal and bibliography.

October 31st Outline and bibliography

November 26th and December 1st 10 - 15 minutes presentation of research topic.

December 2nd papers are due.

PART I: PRELUDE to the NAHÄA

Week 1: On the Structure of Modern Arab Thought

August 29th

- Peter Gordon, 'What is Intellectual History?
- Roundtable on What is Intellectual History:
<http://www.historytoday.com/stefan-collini/what-intellectual-history>
- Immanuel Kant, "An Answer to the Question: What is Enlightenment?" (1784) in *What is Enlightenment? Eighteenth-Century Answers and Twentieth-Century Questions*, 58-64.
- *What is Enlightenment? Eighteenth-Century Answers and Twentieth-Century Questions*, pp. 1-45, 471-488.
- Elizabeth Suzanne Kassab, *Contemporary Arab Thought: Cultural Critique in Comparative Perspective* (CUP, 2010), Introduction.

Week 2: Local Modernity or Islamic Reform?

Sept. 12th

- Ahmad Dallal, "The Origins and Objectives of Islamic Revivalist Thought, 1750-1850," *Journal of the American Oriental Society*, Vol. 113, No. III, 1993, pp. 341-359.
- Bernard Haykel, "Reforming Islam by Dissolving the *Madhabib*: Muhammad al-Shawkani and his Zaydi detractors in Yemen," in *Studies in Islamic Legal Theory*, Bernard Weiss (ed.) (Leiden: Brill: 2001), pp. 337-364.
- Wael Hallaq, "A Prelude to Ottoman Reform: Ibn Abidin on Custom and Legal Change," in Gershoni, Erdem and Woköck, *Histories of the Modern Middle East: New Directions* (Boulder and London: Lynne Rienner Publishers, 2002), pp. 37-61.
- John W. Livingston, "Shaykhs Jabarti and Atar: Reaction and Response to Western Science in Egypt," *Der Islam*, vol. 74, no. i, (1997), pp. 92-106.

Primary Text:

Philipp Thomas, *'Abd al-Rahman al-Jabarti's History of Egypt* ('Aja'ib al- athar fi 'l-tarajim wa-'l-akhbar) (Stuttgart, 1994), Vol. 3-4 (selections)

Advanced Arabic

>Abd al-Rahman Jabarti, >Aja<ib al-athar fil-tarajim wal-akhbar. Selections.

Week 3: Defensive Enlightenment

Sept. 19th

- Albert Hourani, *Arabic Thought in the Liberal Age, 1798-1939*, (Oxford: Oxford University Press, 1970), Chapter 3, 4.
- Juan Cole, "Rifa'a al-Tahtawi and the Revival of Practical Philosophy," *The Muslim World* 70 (1980), pp. 29-46.
- John W. Livingston, "Western Science and Educational Reform in the Thought of Shaykh Rifa'a al-Tahtawi," *IJMES*, Vol. 28, No. 4 (November 1996), pp. 543-564.
- Cemal Kafadar, "The Question of Ottoman Decline," *Harvard Middle Eastern and Islamic Review* 4 (1997-8), No. 1-2, pp. 30-75.

- Sawaie, Mohammed, “Rifa’ a Rafi’ Al-Tahtawi and His Contributions to the Lexical Development of Modern Literary Arabic” *International Journal of Middle East Studies*, August 2000, vol. 32, no.3, p. 395. JSTOR.

Primary Text:

- Rifa’ a al-Tahtawi, *An Imam in Paris: Account of a Stay in France by an Egyptian Cleric (1826-1831)* (London: Saqi, trans. by Daniel L. Newman, 2004). Selections.
- Namik Kemal, “And Seek Counsel in the Matter,” in Charles Kurzman, *Modernist Islam 1840-1940*, pp. 144-148.

Advanced Arabic

Khayr al-Dīn al-Tūnisī, *Aqīm al-maslik fī ma`rifat al-mamlik*, pp. 206-210

PART II: A NEW MODERN SENSABILITY

Week 4: Why Beirut?

Sept. 26th

- Albert Hourani, *Arabic Thought in the Liberal Age, 1798-1939*, Chapter 10.
- Sabri Hafiz, *The Genesis of Arabic Narrative Discourse: A Study in the Sociology of Modern Arabic Literature* (London: Saqi Books, 1993), pp. 37-62.
- Donald Ciota, “Ottoman Censorship in Lebanon and Syria, 1876-1908” *IJMES* 10 (1979), pp. 167-186.
- Fruma Zachs, *The Making of a Syrian Identity: Intellectuals and Merchants in Nineteenth Century Beirut* (Boston, MA: Brill, 2005), pp. 39-86.
- Butrus Abu-Manneh, “The Christians Between Ottomanism and Syrian Nationalism: The Ideas of Butrus Al-Bustani,” *IJMES*, Vol. 11, No. 3, May, 1980, pp. 287-304.

Primary Text:¹

¹ For Background see: Cleveland L. William, “The worlds of George Antonius” in Ann Fay (Ed.), *Auto/biography and the Construction of Identity and Community in the Middle East* (New York: Palgrave, 2002) pp. 125-138.

- George Antonius, *The Arab Awakening: the Story of the Arab National Movement* (Philadelphia: J.B. Lippincott company, 1939). Table of Contents.

Advanced Arabic

Antun, Farah, *al-Din wal->ilm wal-mal: al-mudun al-tbalath: dbikr madinat al-din wa-madinat al-'ilm wa-madinat al-mal wa-ma jara bayna sukkanut* (Alexandria, 1903), Selections.

Butrus al-Bustani, *Kitab Da'irat al-ma'arif: wa-huwa qamus 'amm li-kull fann wa-matlab*

Week 5: The *Nabèa* in Motion

Oct. 3rd

******Research proposal and bibliography are due******

- Sabri Hafiz, *The Genesis of Arabic Narrative Discourse: A Study in the Sociology of Modern Arabic Literature* (London: Saqi Books, 1993), pp. 63-104.
- Johann Strauss, "Who Read What in the Ottoman Empire" *Middle Eastern Literatures*, 1 January 2003, vol. 6, no. 1, pp. 39-76.
- Juan Cole, *Colonialism and Revolution in the Middle East: Social and Cultural Origins of Egypt's 'Urabi Movement* (Princeton, N.J.: Princeton University Press, 1993), pp. 133-164.
- Fruma Zachs, *The Making of a Syrian Identity: Intellectuals and Merchants in Nineteenth Century Beirut* (Boston, MA: Brill, 2005), pp. 155-203.
- Beth Baron, *The Women's Awakening in Egypt: Culture, Society, And the Press* (New Haven: Yale UP, 1994), pp. 1-37.

Primary Text:

- Qasim Amin, *The Liberation Of Women; and, the New Woman: Two Documents in the History of Egyptian Feminism* (Cairo: American University in Cairo Press, trans. by Samiha Sidhom Peterson, 2000). pp. 1-34, 82-87, 101-106.

Advanced Arabic

Jurji Zaydan, *Mu'allafat Jurji Zaydan al-kamila* (Beirut: 1981-1983), pp. 9-15, 95-7.
Muhammad Umar, *Hadir al-misriyyin aw sir ta-akburihim*, 2nd ed. (Cairo: Matha'at al-Muqtataf, 1902).

Week 6: Islamic Reform and the *Nabèa* Part I

October 10th

- Albert Hourani, *Arabic Thought in the Liberal Age*, pp. 103-129.
- Nikki Keddie, "Sayyid Jamal al-Din al-Afghani," *Pioneers of Islamic revival*. Ed. Ali Rahnama. London: Zed, 1994, pp. 11-29.
- Juan Cole, "New perspectives on Sayyid Jamal al-Din al-Afghani in Egypt," in R. Matthee & B. Baron (eds.), *Iran and Beyond: Essays in Middle Eastern History in Honor of Nikki R. Keddie* (Costa Mesa: Mazda, 2000), pp. 13-34.

Primary Text:

- Ernest Renan, *The Poetry of Celtic Races and Other Studies* (Washington: 1970), pp. 84-108.
- Al-Afghani, "Answer to Renan," in Charles Kurzman, *Modernist Islam 1840-1940*, pp. 103-110.
- Al-Afghani, "An Islamic Response to Imperialism," in Esposito and Donohue, *Islam in Transition*, pp. 13-15.
- Al-Afghani, "Islamic Solidarity," in Esposito and Donohue (eds.), *Islam in Transition*, pp. 16-20.

Week 7: Islamic Reform and the *Nabèa* Part II

October 17th

- Albert Hourani, *Arabic Thought in the Liberal Age*, pp. 131-160.
- Wael Hallaq, "Was the Gate of Ijtihad Closed?" *IJMES* 1984 No. 16., pp. 3-41
- John W. Livingstone, "Muhammad Abduh on Science," *Muslim World*, vol. 85, no. III, 1995, pp. 215-234.

- Tamara Sonn, “Tawú d,” in *The Oxford Encyclopedia of the Modern Islamic World*, Vol. IV, pp. 190-198.
- Simon A. Wood, *Christian Criticisms, Islamic Proofs: Rash d Rid 's Modernist Defense of Islam* (Oxford: OUP, 2008), pp. 17-29.
- Anke von Kügelgen, “A Call for Rationalism: “Arab Averroists” in the Twentieth Century,” *Alif: Journal of Comparative Poetics*, (1996), pp. 97-132.

Primary Text:

- Muhammad Abduh, “Laws Should Change,” Charles Kurzman, *Modernist Islam 1840-1940*, pp. 50-60.
- Muhammad Abduh, “Religious Reform” Mansoor Moaddel, Kamran Talattof (eds.), *Modernist and Fundamentalist Debates in Islam*, pp. 45-53.
- Jamal al-Din Qasimi, “Guiding Mankind to Act on the Basis of Telegraphic Messages,” in Charles Kurzman, *Modernist Islam 1840-1940*, pp. 181-187.

Advanced Arabic

Muhammad >Abduh, *A'mal al-kamilah lil-Imam Mubammad 'Abduh. Jama'aha wa-baqqaqaha wa-qaddama laba Mubammad 'Imara* (Beirut: 1972-1974), selections.

PART III: A Second *Nabèa*?

Week 8: Opinion Makers and Opinion Takers

October 24th

- Israel Gershoni, “The Evolution of National Culture in Modern Egypt: Intellectual Formation and Social Diffusion, 1892-1945,” *Poetics Today*, Vol. 13, No. 2 (Summer 1992), pp. 325-350.

- James Jankowski, Israel Gershoni, *Egypt, Islam and the Arabs: The Search for Egyptian Nationhood, 1900-1930* (Oxford, 1986), pp, 130-163.
- Omnia El Shakry, *The Great Social Laboratory: Subjects of Knowledge in Colonial and Postcolonial Egypt* (Stanford, Calif.: Stanford University Press, 2007), pp. 23-86.
- Orit Bashkin, *The Other Iraq: Pluralism and Culture in Hashemite Iraq* (Stanford: Stanford University Press, 2008), pp, 52-86.
- Lucie Ryzova, "Egyptianizing Modernity: The "New Effendiyya" Social and Cultural Constructions of the Middle Class in Egypt under the Monarchy" in Arthur Goldschmidt, Amy Johnson and Barak Salmoni (eds.), *Re-envisioning the Egyptian Monarchy* (Cairo: AUC Press, 2005), pp. 124-163.

Primary Text

- Roger Allen, *A Period of Time: A Study and Translation of *ʿĀdāth al-Muwayyihī* by Muhammad al-Muwayyihī* (Oxford: The Middle East Center St Anthony's College by Ithaca Press, 1992), selections.

Week 9: Taha Husayn and His Generation

Oct. 31st

Outline and bibliography

- Albert Hourani, *Arabic Thought in the Liberal Age, 1798-1939* (Cambridge: Cambridge University Press, 1989), pp. 324-340.
- Charles Smith, *Islam and the Search for Social Order in Modern Egypt: A Biography of Muhammad Husayn Haykal* (Albany: State University of New York Press, 1983), 33-60, 109-130.
- Leonard Binder, *Islamic Liberalism: A Critique of Development Ideologies* (Chicago: 1988), pp. 128-169.

Primary Text:

- Taha Husayn, *The Days*, selections
- Ali Abd al-Raziq, "Message not Government Religion Not State," in Kurzman, *Liberal Islam*, pp. 2-29.
- `Ali `Abd al-Raziq, "The Problem of the Caliphate," Mansoor Moaddel, Kamran Talattof (eds.), *Modernist and Fundamentalist Debates in Islam*, pp. 95-100.

- Taha Husyan, *The Future of Culture in Egypt* (Cairo: The Palm Press, Trans. Sidney Glazer, 1998). Selections.

Advanced Arabic

Taha Hussein, *Mustaqbal al-Thaqafa* (Cairo: 1939), Vol. I, pp. 30-70.

Salama Musa, *al-Yawm wal-Ghadd* (Cairo: 1927), pp. 71-78, 101-106, 177-185.

PART IV: TWO ALTERNATIVES TO THE NAHDA

Week 10: Authoritarianism and the *Nabda*'s: the 1930s

Nov. 7th

- Abdeslam M. Maghraoui, *Liberalism without Democracy: Nationhood and Citizenship in Egypt, 1922-1936* (Duke: 2006), pp. 87-140.
- Adeed Dawisha, *Arab Nationalism in the Twentieth Century: from Triumph to Despair* (Princeton, N.J. 2003), pp. 49-74.
- Roel Meijer, *The Quest for Modernity: Secular Liberal and Left-Wing Political Thought in Egypt, 1945-1958* (Richmond: RoutledgeCurzon, 2002), pp. 37-65.
- Christoph Schumann, "The Generation of broad Expectations: Nationalism, Education and Autobiography in Syria and Lebanon, 1930-58" *Die Welt des Islam* 41: 2 (2001).
- Peter Wien, *Iraqi Arab Nationalism: Authoritarian, totalitarian , and pro-fascist inclinations, 1932-1941* (London: Routledge, 2006), pp. 52-113.

Primary source:

- Sati al-Husri, "Muslim Unity and Arab Unity," in Sylvia Haim, *Arab Nationalism an Anthology*, pp. 147-153.

Week 11: Islamic Authenticity and the *Nabda*

Nov. 14th

- Lia, Brynjar, *The Society of The Muslim Brothers In Egypt: The Rise Of An Islamic Mass Movement, 1928-1942* (Reading, England: Ithaca, 1998), pp. 1-49.
- Musallam, Adnan, *From Secularism to Jihad: Sayyid Qutb and the Foundations of Radical Islamism* (Westport, Conn. 2005), pp. 27-52, 53-111.²

Primary Text:

- Banna Hasan, *Five Tracts of Hasan Al-Banna' (1906-1949 : a Selection from the Majmu'at rasa'il al-Imam al-shahid Hasan al-Banna' (Berkeley, 1978).*
 - A. "Our Mission", pp. 40-69
- Qutb, Sayyid, *A Child from the Village 1903-1966* (Syracuse, NY: 2004), translator's introduction and pp. 97-112.
- Sayyid Abul A`la Maududi, "Fallacy of Rationalism," in *Modernist and Fundamentalist Debates in Islam*, pp. 207-221.
- Sayyid Qutb, "Islam and the Foundation of knowledge," Mansoor Moaddel, Kamran Talattof (eds.), *Modernist and Fundamentalist Debates in Islam*, pp. 197-206.
- Sayyid Qutb, "War, Peace and Islamic Jihad," Mansoor Moaddel, Kamran Talattof (eds.), *Modernist and Fundamentalist Debates in Islam*, pp. 223-246.
- Sayyid Qutb, *Milestones*, in the *Sayyid Qutb Reader*, pp. 35-43.

Week 12: 1967

Nov. 21st

- Specific agenda will follow in accordance with progress in Class (this material is not in packet).
- Abu-Rabi' Ibrahim, *Contemporary Arab Thought: Studies in Post-1967 Arab Intellectual History* (London: Pluto Press, 2004), pp. 296-317.
- Abdallah Laroui, *The Crisis of the Arab Intellectual: Traditionalism or Historicism?* (1976): selections.
- Review the various issues of the Arab Human Development Report, 2003, 2004, 2005 leading to the 2009 issue "THE ARAB KNOWLEDGE REPORT 2009:

² Optional reading: Sayed Khatab, *The Power of Sovereignty: the Political and Ideological Philosophy of Sayyid Qutb* (London; New York: Routledge, 2006). **JC 49 K474 2006**
Carre, Olivier, *Mysticism and politics: a critical reading of Fi Zilal al-Qur'an by Sayyid Qutb (1906-1966)* (Leiden, 2003) **BP 80 Q86 C3613 2003.**

TOWARDS PRODUCTIVE INTERCOMMUNICATION FOR
KNOWLEDGE.” Available at: <http://www.arab-hdr.org/>

Week 13: Presentations

Nov. 28th

Week 14: Presentations

Dec. 3rd