

**Islamic Rulership:
The Caliphate in Theory and Practice**

HIST 78110; MES 78000

Tuesday 4:15-6:15pm; room 8201.06

Anna Akasoy

(aa739@hunter.cuny.edu; 1321 Hunter West; Office Hours: Tuesday 3-4pm and by appointment; office 6304.22)

Chase Robinson

(crobinson@gc.cuny.edu; office hours by appointment, please contact Alexandra Robinson arobinson@gc.cuny.edu)

Course Description:

This class offers an introductory survey to Islamic political theory and practice. Readings and discussions will address origins and development of principal themes and institutions of the Islamic political tradition, including prophecy, caliphate, imamate, jihad, messianism, sharia, revivalism and modernism. We will be reading a combination of primary and secondary sources, including scripture, history, poetry, political theory, coins, and philosophical literature. Both Sunni and Shiite traditions will be covered. No background in Middle Eastern history required.

Assignments

All written assignments are to be submitted by email.

MA Students

Not individually graded

- 1) Compile a bibliography on a topic related to the theme of this class consisting of ten items (articles, book chapters, monographs and/or edited volumes). Explain briefly in one sentence the relevance of each item for the topic. 5% of final grade (if the bibliography fulfils these criteria).
- 2) Class minutes for two meetings. Write a summary of class discussions in 500 words each. The minutes should give an impression of different views (in the publications discussed on that day, as well as voiced among the discussants), how they relate to the general subject and which questions remain open for further discussion. 5% of final grade (if the minutes fulfil these criteria).
- 3) Preparation of an in-class discussion. Each student will present one article from the reading list (either required or recommended). The preparations should include three main points in the reading as well as one question for discussion in the class. 5% of final grade (if the preparations fulfil these criteria).

Graded

DRAFT syllabus

- 4) 2 response papers (700 words) in which you discuss a publication from the syllabus or a question related to the topic of the class. 15% of final grade. Deadlines: 13 March (first paper) and 24 April (second paper)
- 5) Research essay (3000 words including references and bibliography) on a question related to the topic of the class. 30% of final grade.
- 6) One book review (1000 words) in which you select one book (monograph, collected volume or special issue of a journal) and examine its main features critically. 15% of final grade.
- 7) Attendance and participation. You are allowed two absences. You will lose 1% from your final grade per additional absence. You are expected to prepare material ahead of time and participate fully in class discussions. 25% of final grade

PhD students

- 1) Presentation. See above
- 2) Book review. See above
- 3) Research essay (5000 words). See above

General bibliography

Anthony Black, *The History of Islamic Political Thought. From the Prophet to the Present*, second edition (Edinburgh, 2011).

Gerhard Böwering et al (eds), *The Princeton Encyclopedia of Islamic Political Thought* (Princeton, 2013).

Patricia Crone, *Medieval Islamic Political Thought* (Edinburg, 2005) = *God's Rule. Government and Islam* (New York, 2004).

Louise Marlow, *Hierarchy and Egalitarianism in Islamic Thought* (Cambridge, 2002).

Hugh Kennedy, *Caliphate. History of an Idea* (New York, 2016).

1) Introduction (29 August)

Abu Bakr al-Baghdadi and the modern caliphate

2) Late Antiquity (5 September)

*G.W. Bowersock, *Empires in Collision in Late Antiquity* (Waltham, 2012). @CUNY

James Howard-Johnston, *Witnesses to a World Crisis: Historians and Histories of the Middle East in the Seventh Century* (Oxford, 2010).

Gerrit J. Reinink, 'Heraclius, the New Alexander. Apocalyptic Prophecies during the Reign of Heraclius', in Gerrit J. Reinink and Bernard H. Stolte (eds), *The Reign of Heraclius (610-641). Crisis and Confrontation* (Leuven, 2002), 81-94.

Nadia Maria El-Cheikh, 'Muḥammad and Heraclius. A Study in Legitimacy', *Studia Islamica* 89 (1999), 5-21.

James Howard-Johnston, 'Heraclius' Persian Campaigns and the Revival of the East Roman Empire, 622-630', *War in History* 6 (1999), 1-44.

Walter E. Kaegi, *Heraclius. Emperor of Byzantium* (Cambridge, 2003).

Theophilus of Edessa's Chronicle and the Circulation of Historical Knowledge in Late Antiquity and Early Islam, trans. Robert G. Hoyland (Liverpool 2011).

3) Arabia in Late Antiquity: Muhammad (12 September)

'Muhammad's Leadership' in Tottoli/Salvatore

Chase F. Robinson, 'Prophecy and Holy Men in Early Islam', in James Howard-Johnston and Paul Anthony Hayward (eds), *The Cult of Saints in Late Antiquity and the Middle Ages: Essays on the Contribution of Peter Brown* (Oxford, 1999), 241-252.

Chase F. Robinson, 'The Rise of Islam, 600-705', in Chase F. Robinson (ed.), *The New Cambridge History of Islam*, vol. 1 *The Formation of the Islamic World, Sixth to Eleventh Centuries* (Cambridge, 2010), 171-225.

Michael Lecker, *The "Constitution of Medina". Muhammad's First Legal Document* (Princeton, 2004).

Avraham Hakim, 'Umar ibn al-Khattab and the Title *Khalifat Allah*: A Textual Analysis', *Jerusalem Studies in Arabic and Islam* 30 (2005), 207-30.

Aziz Al-Azmeh, *Muslim Kingship. Power and the Sacred in Muslim, Christian, and Pagan Politics* (London, 2001).

Robert Hoyland, 'Writing the Biography of the Prophet Muhammad: Problems and Solutions', *History Compass* 5/2 (2007), 581-602.

4) Arabia in Late Antiquity: the Qur'an (26 September)

Wadad Kadi, 'Caliph', in Jane Dammen McAuliffe (ed.), *Encyclopaedia of the Qur'ān* (Leiden, 2001-6), I, 276-8. @GC

Han Hsien Liew, 'The Caliphate of Adam: Theological Politics of the Qur'ānic Term *Ḥalīfa*', *Arabica* 63/1-2 (2016), 1-29.

Wadād al-Qāḍī, 'The Term "Khalīfa" in Early Exegetical Literature', *Die Welt des Islams* 28 (1988), 392-411.

5) Umayyad caliphate (3 October)

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

Suzanne Pinckney Stetkevych, *The Poetics of Islamic Legitimacy. Myth, Gender, and Ceremony in the Classical Arabic Ode* (Bloomington, 2002), chapter 3 ('Celebration and Restoration: Praising the Caliph. Al-Akḥṭal and the Umayyad Victory Ode'), 80-109. @GC

Garth Fowden, *Qusaʿyr ʿAmra. Art and the Umayyad Elite in Late Antique Syria* (Berkeley, 2004), chapters 5 and 7. @GC

Andrew Marsham, *Rituals of Islamic Monarchy. Accession and Succession in the First Muslim Empire* (Edinburgh, 2008).

6) Sectarianism, fitna (10 October)

Wilferd Madelung, *The Succession to Muhammad: A Study of the Early Caliphate* (Cambridge, 1997).

Crone, *Medieval Islamic Political Thought*, 'The Khārijites' (54-64), 'The Shī'ites of the Umayyad Period' (70-86) and 'The Imamis' (110-124).

Najam Haider, *Shīʿī Islam. An Introduction* (Cambridge, 2014), 'Imāmate (Legitimate Leadership)', 31-49.

Abdulaziz Abdeulhussein Sachedina, *The Just Ruler in Shi'ite Islam. The Comprehensive Authority of the Jurist in Imamate Jurisprudence* (Oxford, 1988).

Marshall G.S. Hodgson, 'How Did the Early Shī'a Become Sectarian?', *Journal of the American Oriental Society* 75 (1955), 1-13.

Etan Kohlberg, 'From Imamiyya to Ithna'ashariyya', *Bulletin of the School of Oriental and African Studies* 39 (1976), 521-534.

7) Mihna (17 October)

John Nawas, 'The Mihna of 218 A.H./833 A.D. Revisited: An Empirical Study', *Journal of the American Oriental Society* 116/4 (1996), 698-708.

John Nawas, 'A Reexamination of Three Current Explanations for al-Ma'mun's Introduction of the Mihna', *International Journal of Middle East Studies* 26/4 (1994), 615-629.

Nimrod Hurvitz, 'Mihna as Self-Defense', *Studia Islamica* 92 (2001), 93-111.

Michael Cooperson, *Al Ma'mun* (Oxford, 2006).

Dimitri Gutas, *Greek Thought, Arabic Culture. The Graeco-Arabic Translation Movement in Baghdad and Early Abbasid Society (2nd-4th/8th-10th Centuries)* (London, 1998). @GC

8) Post-mihna commonwealth (24 October)

Paula Sanders, *Ritual, Politics, and the City in Fatimid Cairo* (Albany, 1994).

Paul E. Walker, 'The Fatimid Caliph al-Aziz and His Daughter Sitt al-Mulk: a Case of Delayed but Eventual Succession to Rule by a Woman', *Journal of Persianate Studies* 4 (2011), 30-44.

Mercedes García-Arenal, *Messianism and Puritanical Reform. Mahdīs of the Muslim West* (Leiden, 2006).

Maribel Fierro, *'Abd al-Rahman III: the First Cordoban Caliph* (Oxford, 2007).

Susana Calvo Capilla, 'The Reuse of Classical Antiquity in the Palace of Madinat al-Zahra' and Its Role in the Construction of Caliphal Legitimacy', *Muqarnas Online* 31/1 (2014), 1-33.

9) Buyids and Ghaznavids (31 October)

Roy P. Mottahedeh, *Loyalty and Leadership in an Early Islamic Society* (London, 2001).

Carter Vaughn Findley, *The Turks in World History* (Oxford, 2005), chapter 2 ('Islam and Empire from the Seljuks through the Mongols'), 56-92.

C.E. Bosworth, 'The Titulature of the Early Ghaznavids', *Oriens* 15 (1962) 210-233.

Nicola Di Cosmo, 'State Formation and Periodization in Inner Asian History', *Journal of World History* 10 (1999). 1-40.

Christopher I. Beckwith, *Empires of the Silk Road. A History of Central Eurasia from the Bronze Age to the Present* (Princeton, 2009), 'Prologue: The Hero and his Friends', 1-28.

Wael Hallaq, 'Caliphs, Jurists and the Saljuqs in the Political Thought of Juwayni', *Muslim World* 74 (1984), 26-41.

10) Mongol crisis (7 November)

Peter B. Golden, 'Imperial Ideology and the Sources of Political Unity amongst the Pre-Činggisid Nomads of Western Eurasia', *Archivum Eurasiae Medii Aevi* 2 (1982), 37-76.

Peter B. Golden, "'I Will Give the People Unto Thee': The Činggisid Conquests and Their Aftermath in the Turkic World', *Journal of the Royal Asiatic Society* series 3, 10 (2000), 21-41.

Ovampir Anjum, *Politics, Law, and Community in Islamic Thought. The Taymiyyan Moment* (Cambridge, 2012).

Ibn Taymiyya, *Muslims under Non-Muslim Rule*, trans. Yahya Michot (Oxford, 2006).

11) Literature (14 November)

The Arabian Nights. Tales of 1001 Nights, translated by Malcolm C. Lyons, Robert Irwin and Ursula Lyons, 3 vols (London, 2010), excerpts.

Louise Marlow, 'Surveying Recent Literature on the Arabic and Persian Mirrors for Princes Genre', *History Compass* 7/2 (2009), 523-538.

Louise Marlow, 'Among Kings and Sages. Greek and Indian Wisdom in an Arabic Mirror for Princes', *Arabica* 60 (2013), 1-57.

Erik Ohlander, 'Enacting Justice, Ensuring Salvation. The Trope of the 'Just Ruler' in Some Medieval Islamic Mirrors for Princes', *Muslim World* 99/2 (2009), 237-252.

Linda T. Darling, 'Mirrors for Princes in Europe and the Middle East: a Case of Historiographical Incommensurability', in Albrecht Classen (ed.), *East Meets West in the Middle Ages and Early Modern Times. Transcultural Experiences in the Premodern World* (Berlin, 2013), 223-242.

'Andarz', in Encyclopaedia Iranica

12) Philosophy (28 November)

Hans Daiber, 'Political Philosophy', in S.H. Nasr and Oliver Leaman (eds), *History of Islamic Philosophy* (London, 1996), 841-885.

Al-Fārābī, *Al-Farabi on the Perfect State. Abū Naṣr al-Fārābī's Mabādi' Ārā' Ahl al-Madīna al-Fāḍila*, A revised text with introduction, translation, and commentary by Richard Walzer (Oxford, 1985).

'Al-Farabi', in Encyclopaedia Iranica.

Mawardi, *The Laws of Islamic Governance*, trans. Adadullah Yate (London, 1996).

Mawardi, *The Ordinances of Government*, trans. Wafaa H. Wahba (Reading, 1996).

Jeremy Kleidosty, 'Mawardi and Machiavelli. Reflections on Power in their Mirrors for Princes', *Philosophy East and West* (April 2017).

Andrew F. March, 'What Is Comparative Political Theory?', *The Review of Politics* 71 (2009), 531-565.

13) Post-classical (5 December)

Stephen Cory, *Reviving the Islamic Caliphate in Early Modern Morocco* (London, 2013).

14) Conclusions (12 December)

Michael Cook, *Ancient Religions, Modern Politics. The Islamic Case in Comparative Perspective* (Princeton, 2014), 'Polity', 309-360.

