

Instructor: Carl Petry  
 Place: 555 Clark B03  
 Time: MWF 1:00-1:50 PM  
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Winter Quarter, 2019

## History 300-O-31: ISLAMIC LAW and ISLAMIC MYSTICISM

### Required Texts:

W. B. Hallaq, *An Introduction to Islamic Law* (Cambridge: available at Norris)  
 J. M. D. Anderson, *Islamic Law in the Modern World* (**selections in Canvas Files**)  
 A. J. Arberry, *The Koran Interpreted* (Simon and Schuster: available at Norris)  
 N. J. Coulson, *A History of Islamic Law* (Edinburgh) (**selections in Canvas Files**)  
 F. Rahman, *Major Themes of the Qur'an* (**selections in Canvas Files**)  
 C. Ernst, *Sufism: An Introduction to the Mystical Tradition of Islam* (Shambhala: available at Norris)  
 al-Ghazzali, *The Alchemy of Happiness* (Sharpe) (**selections in Canvas Files**)  
 M. Smith, *Readings from the Mystics of Islam* (**selections in Canvas Files**)  
 A. J. Arberry, *Discourses of Rumi* (**selections in Canvas Files**)  
 A. J. Arberry, *Mystical Poems of Rumi* (**selections in Canvas Files**)

### Works on Reserve:

F. Rosenthal, ed., *Ibn Khaldun, The Muqaddima*  
 M. G. S. Hodgson, *The Venture of Islam* (3 vols.)

### Course Description:

We will consider the following two subject areas: a) the development of Islamic Law or Shari'a and its intellectual-social implications; b) Sufism or Islamic Mysticism as an alternative spiritual approach to orthodox legalism. Mysticism provided an alternative personal means of communicating with God directly, thereby allowing the individual to attain a state of grace through sharing divine love.

Analysts of Islamic institutions have frequently regarded Shari'a and Sufism as mutual opposites. Yet many distinguished jurists have also identified as devout Sufis. This course will compare these two institutions to examine whether their approaches have been confrontational or complementary.

### Course Requirements:

There will be an in-class mid-term on the topic of Islamic Law (questions distributed in advance, date to be determined), and a take-home final on the topic of Mysticism. Both will be in essay form, addressing substantive issues and controversies that have confronted both indigenous

Muslim scholars, and more contemporary analysts from non-Muslim, secular traditions. Essays submitted for the final examination are due on **Wednesday 22 March 11 AM**

Grading Guidelines: The History Department has established criteria for evaluating student performance in classes; posted in the section on undergraduates in the Department website.

Policy on use of electronic devices during class sessions: when relevant to issues under discussion, such use is encouraged. Extraneous applications are inappropriate.

Students can find useful resources for safety and security, academic support, and mental and physical health and well-being at the NUhelp [website](#) and [app](#).

Topics to be Discussed:

## I. The Sources of Islamic Law

### a. The scope of the Shari‘a

Hallaq, introduction, ch. 1

Coulson, introduction; Anderson, ch. 1; Rahman, 1-36

### b. The Koran as a Source of Prescription and Theory

Hallaq, ch. 2

Coulson, ch. 1; Rahman, 37-64, 80-105; Koran: on the authority of God and the Prophet: iv 61-62, 68, 82, v 52, xxi 23, xxxiii 36, xlii 11, 20, xlv 17, xlviii 10, lxxv 36;

on marriage: ii 220-223, iv 3, 19-30, 38-39, 127-129, v 8, xxiv 2-9; on inheritance: iv 11-15, 175

### c. Classical Law Books and Legal Schools

Hallaq, ch. 3

Coulson, chs. 2-3; Rahman, 132-170; Koran: on abrogation: ii 100, xvi 103-104; against Qiyas: vii 12; on istihsan: xxxix 18-19; on Ijma‘: ii 138, iii 100, 106, iv 115

### d. Synthesis of the Orthodox System: al-Shafi‘i

Coulson, chs. 4-5; rec. Hodgson I, 315-358

### e. Evolution of the ‘Ulama’ Class

Hallaq, chs. 4, 5, 6

Coulson, chs. 6-10; rec. Rosenthal, 333-358, 411-431;

Anderson, chs. 3-4

## II. Sufism: Islamic Mysticism

a. Background to the Phenomenon of Mysticism in Society  
Ernst, xiii-xxiii; Rahman, 65-79; Smith, 1-7

b. What is Sufism?  
Ernst, 1-31; rec. Rosenthal, 358-367

c. The Founders of Islamic Mysticism  
Ernst, 32-80; Smith, 8-36

d. Martyrdom as the Supreme Mystic Experience: al-Hallaj  
Smith 36-59

e. Harmonizing the Sufi Way with Orthodoxy: Ghazzali  
Ernst, 81-119; Smith, 59-101; Ghazzali, xi-xxxix, 3-44, 57-92.

f. Sufism as a Transcendental Experience: Rumi  
Ernst, 147-198; Arberry D-R and M-P (selections to be assigned); Smith, 101-109

g. Mysticism Institutionalized: The Way (Tariqa) and the  
Order (Ta'ifa)  
Ernst, 120-146; Smith, 109-135; Hodgson II, 201-254

h. The Political Impact of Sufism in Islamic History  
Ernst, 199-228