

History 283J/383J
Global Islam
Summer 2021
Wednesdays/Fridays, 11:30-12:30 PM

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This course explores the history and politics of Islam in Africa, Asia, Europe, the Middle East and the Americas and reconstructs the novel connections that have linked Muslim communities across the globe in modern times. In analyzing primary and secondary sources, students will gain an understanding of the complex historical and contemporary processes that have

- created new kinds of social, class, racial, and ethnic, and gender hierarchies within and across Muslim communities
- fostered emergent languages of authority, critique, and opposition
- broadened avenues for the participation of women and marginalized communities in positions of religious leadership
- connected the faithful to globalizing ideologies of prosperity, wealth, and development

- proposed new aesthetic practices and engagement with new media
- and opened up a broad contest over the definition of authenticity, heterogeneity, and difference in internal and external debates about a highly globalized tradition.
- This course satisfies the “Engaging Diversity” and “Social Inquiry” *Ways of Thinking/Ways of Doing* breadth requirements.

Class Requirements:

Students will write 4 weekly discussion posts on Canvas or undertake an independent research project (which may take the form of a paper, podcast, video, or other analytical genre) chosen in consultation with the instructor.

In addition to the weekly assigned readings (please see below), we will read excerpts of primary sources together in class.

- For additional background information, please consult the [Oxford Islamic Studies Online](#) database.

Week One - What is ‘Global Islam’? – June 23 and 25

Nile Green, *Global Islam: A Very Short Introduction* (2020), 1-18.

Primary Sources:

Nimrod Hurvitz, Christian C. Sahner, Uriel I. Simonsohn, and Luke B. Yarbrough, eds. [Conversion to Islam in the Premodern Age: A Sourcebook](#) (2020)

Week Two - Islam, Race, Diaspora

Edward E. Curtis, [The Call of Bilal: Islam in the African Diaspora](#) (2014), 1-20, 111-175.

Primary Sources:

Edward E. Curtis, *The Columbia Sourcebook of Muslims in the United States* (2008)

Week Third - The Making of ‘The Islamic World’

Cemil Aydin, [The Idea of the Muslim World: A Global Intellectual History](#) (2017), 1-36, 173-237.

Primary Sources:

Charles Kurzman, *Modernist Islam, 1840-1940: A Sourcebook* (2002)

Week Four – Colonial Orders

Eric Schluessel, [*Land of Strangers: The Civilizing Project in Qing Central Asia*](#) (2020), 1-24, 116-148, 177-222.

Primary Source:

TBD

Week Five – Neoliberal Islam?

James Bourk Hoesterey, [*Rebranding Islam: Piety, Prosperity, and a Self-Help Guru*](#) (2015), introduction, chpts. 1, 3, and conclusion.

Daromir Rudnycky, [*Beyond Debt: Islamic Experiments in Global Finance*](#) (2019), introduction.

----- [*Spiritual Economies: Islam, Globalization, and the Afterlife of Development*](#) (2010), chpts. introduction, 2-3.

Week Six – Islam and the Globalized Self?

Prita Meier, “Objects on the Edge: Swahili Coast Logics of Display,” [*African Arts*](#) (2009): 8-23

Faegheh Shirazi, “Hijab, Islamic fashion, and Modest clothing: Hybrids of Modernity and Religious Commodity,” in Justine Howe, ed., [*The Routledge Handbook of Islam and Gender*](#) (2020), 407-420.

Sandra Cañas Cuevas, “The Politics of Conversion to Islam in Southern Mexico,” in Aisha Khan, ed. [*Islam and the Americas*](#) (2015), 163-182.

Week Seven – New Media and Authority

Abdoulaye Sounaye, “Malama Ta Ce!: Women Preachers, Audiovisual Media and the Construction of Religious Authority in Niamey, Niger,” in [*The Routledge Handbook of Islam and Gender*](#) (2020), 222-235.

Samson A. Bezabeh, “Living Across Digital Landscapes: Muslims, Orthodox Christians, and an Indian Guru in Ethiopia,” in Rosalind I. J. Hackett and Benjamin F. Soares, eds., [*New Media and Religious Transformations in Africa*](#) (2015), 266-281.

Sophia Rose Arjana, “#VoiceOut: Sufi Hardcore Activism in the Lion City,” in [*The Routledge Handbook of Islam and Gender*](#) (2020), 390-402.

Week Eight - Militancy

Jeremy Prestholdt, [*Icons of Dissent: The Global Resonance of Che, Marley, Tupac, and Bin Laden*](#) (2019), 1-33 and 131-159.

Afshon Ostovar, “The Visual Culture of Jihad,” in Thomas Hegghammer, ed. [*Jihadi Culture: The Art and Social Practices of Militant Islamists*](#) (2017), 82-107.

Anne Stenersen, “A History of Jihadi Cinematography,” in [*ibid*](#), 108-127.

Primary Sources:

Abdulbasit Kassim, Michael Nwankpa, and David Cook, eds. [*The Boko Haram Reader: From Nigerian Preachers to the Islamic State*](#) (2018)

Week Nine - Modernity on the Margins?

Till Mostowlansky, [*Azan on the Moon: Entangling Modernity along Tajikistan's Pamir Highway*](#) (2017)

Week Ten - Terrorism, Surveillance, Genocide?

Sean R. Roberts, [*The War on the Uyghurs: China's Campaign against Xinjiang's Muslims*](#) (2020), 1-20, 63-96, 161-251.