

PROF AYOOB'S CLASS (1-29-2007)
AUDIO

PROF:

MUST MOVE TWD, INEVITABLLY MUST MOVE TWD MODERNITY. THINGS ARE FAR MORE COMPLEX. THE VERY CHARACTERIZATION OF THESE SOCIETIES, THESE COLONIAL LANDS AS TRADITIONAL POST COLONIAL STATES, AS TRADITIONAL IS ITSELF HIGHLY INCORRECT, BC THERE IS NOTHING AS TRADITIONAL TRADITION OR.(AUDIO IMPORVES HERE). THAT NOTHING..NOT.. THERE IS VERY LITTLE OF WHAT ONE WOULD CALL TRADITIONALLY TRADITION THAT IS LEFT IN THESE SOCITIES. WHEN ONE THINKS IN THE CASE OF THE MUSLIM WORLD, YOU THINK OF FUNDAMENTALISM AND YOU AND THE CONCEPT OF THE GOLDEN AGE WHICH WE TALKED ABOUT, THE ATTEMPT TO RECREATE A GOLDEN AGE FROM THE PAST, ONE COMES TO THE CONCLUSION THAT THESE PPL ARE SO HIGHLY TRADITIONAL THAT THEY WANT TO GO BACK TO THEIR TRADITIONAL PAST, IN FACT WHAT IS HAPPENEING IS THAT ITS THE INTRUSION OF MODERNITY THROUGH THE COLONIAL PROCESS, WHICH IS ONE OF THE VEHICLES THROUGH WHICH MODERNITY WAS INTRODUCED INTO THIS PART OF THE WORLD THAT HAS LEAD TO THAT REACTION, THAT WE CALL FUNDAMENTALISM TODAY. FUNDAMENTALISM I KEEP ON SAYING OVER AND OVER AGAIN, LIKE THE ECONOMIES, AND MUCH OF THE SOCIAL SYSTEMS IN MANY OF THESE COUNTRIES IS A PRODUCT OF MODERNITY ITSELF.WHAT APPEARS TO BE TRADITIONAL IS OFTEN AN INVENTION OF TRADITION AND INVENTION OF TRADITION BY VERY MODERN FORCES OFTEN BY THE COLONIAL POWERS THEMSELVES. IF YOU LOOK AT THE CASTE SYS IN INDIA TODAY, THE SHARP DIVISIONS WITHIN CASTES IS MUCH MORE A FUNCTION OF THE WAY THE COLONIAL PROCESS IMPACTED ON INDIAN SOCIETY AND THE WAY IT PROPAGATED THE IDEA THROUGH CENSUS AND OTHER MEANS OF CASTE DIVISION. SIMILARILY THE IMPACT ON ECONOMIES, BY THE INTEGRATION OF THESE COLONIAL ECONOMIES INTO THE INTERNATIONAL ECONOMY DOMINATED BY THE EUROPEAN POWERS HAS CREATED AN ECONOMY, HAS CREATED ECONOMIES THAT ARE LARGELY TURNED OUTWARD, THEY WERE PRDUCING PRIMARY PORDUCT FOR EXPORT TO THE METROPOLITAN COUNTRIES. AND SO YOU CALL IT TRADITIONAL BC THEY EXPORT

PRIMARY PRODUCTS, BUT THIS ORIENTATION OF THEIR ECONOMIES IS PRIMARILY (NOISE) I JUST WANT TO PUT THIS DISCUSSION ON FUNDAMENTALISM IN THE ISLAMIC WORLD, IN THAT CONTEXT THAT THIS IS A VERY MODERN PHENOMENON WHICH IS, AS I SAID BEFORE THE OTHER DAY, A PRODUCT OF MODERNITY AND A REACTION TO MODERNITY. YOU CAN NOT REALLY UNDERSTAND WHAT POLITICAL ISLAM AS IT APPEARS TO BE WITHOUT UNDERSTANDING WITHOUT REALIZING THE IMPACT OF THE COLONIAL PROCESS ON MUSLIM LANDS.

OK SO THAT IS WHERE I MUST STOP. AND THEN RACHEL YOU WANT TO START?

STUDENT: (BAD AUDIO & VISUAL ALL OVER)

IM GOING TO START OUT SAYING THE MAIN FOCUS OF THE CHAPTER AND THEN I'LL....

THE MAIN FOCUS IS THERE IS NO INDIVIDUAL OR GROUP THAT SPEAKS AUTHORITY ON BEHALF OF ... BC THERE IS A SENSE OF COMPETITION AND DISTINCT...OF THE MULTIPLE GROUPS RELIGION POLITICS IN THE MUSLIM WORLD. I THINK ALSO ANOTHER THING TO KEEP IN MIND FROM CHAP 1 IS THAT ISLAM MONOLITH AND THAT EXTREMIST GRPS ARE NOT SPOKESPERSONS FOR ISLAM. ...UM. IT BEGINS WITH UH.. SAYING WHO SPEAKS FOR ISLAM BC OF THE MANY ISSUES?.....?? IT FOCUSES A LOT IN THIS CHAPTER....THERE IS NO CLEAR ???RELIGIOUS...?? ALTHOUGH THERE IS NO HIGHER LOWER STRUCTURE?? THE ??THAT ANNOUNCES AUTHORITY IN ISLAM, ALTHOUGH THERE WAS A FIRST ATTEMPT TO TRY TO HAVE A ANNOUNCED?? AUTHORITY IN ISLAM, ??CORRECT ME IF IM WRONG, TO THE ??? BUT THIS BROKE DOWN AFTER ITS DEATH IN 1961??UM THE .. RELIGIOUS AUTHORITY WHICH WAS INSTITUTIONALIZED IN T.....????????????

VISUAL: STUDENTS TAKING NOTES, PROF REACTION

PROF:

YEH.. THERE....AS I SAID EARLIER, ISLAM BY JUDAISM IS A RELIGION OF LAWS RATHER THAN MERELY OF FAITH.

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(CONVERSATION BETWEEN PROF AND STUDENT ON STRUCTURE)

PROF:

(AUDIO LOW)

I THINK IT WAS MORE VOLUNTARY, IT STARTED WITH REGIONAL SCHOOLS , SCHOOLS HAVE THEIR.. REGIONS AND THEIR CERTAIN REGIONS FOR EX THE HARIFE SCHOOL IS POPULAR IN TURKEY, CENTRAL ASIA AND THE INDIAN SUB-CONTINENT, MANY OF IT STARTED IN OR AROUND .. THE CAPITAL, THE...IS MAINLY IN WHAT IS NOW SAUDIA ARABIA IN THE ARABIAN PNENISULA, THE SHY-HIA ARE IN MUCH OF THE FERTILE CRESENT IN EGYPT, THERE ARE MALAKIS(?) IN NORTH AFRICA. THERE IS A REGIONAL DIVISION, BUT IT IS NOT VERY, VERY RIGID, BC EVEN IN PREDOMINANTELY AND VICE VERSA. BUT RECENTLY THERE WERE DISCIPLES OF THESE MAJOR SCHOLARS, AROUND....PROPAGATED THEIR INTERPRETATION OF ISL LAW AND SO THEY GREW 4 MAJOR FOCUSES..OF ISLAMIC LAW THAT WERE CODIFIED, DIFFERENT SCHOOLS AND THE DIFFERENCES ARE NOT HUGE AMONGST THE 4 THEY ARE USUALLY ON MATTERS OF DETAIL... AND SIMILARLY ...WHICH IS NOW PREDOMINATE IN IRAN AND IRAQ NOW....PARTICULARLY OF SHOOTS OF ..

VISUAL: NOTES, STUDENTS HANDS AND WRITING,

STUDENT: DISCUSSES CHAPTER.

(BACKGROUND NOISE- FROM HALLWAY?)

AUDIO IS IN AND OUT....

PROF:

THE SUNNI ISLAMIST, AS WE MENTIONED EARLIER AS WELL, WERE LARGELY ...INTELLECTUALS THAT EXERCISED THEIR RIGHTS TO INDEPENDENT INTERPRETATIONS OF THE SCRIPTURES. WHEREAS THE AND IN THE PROCESS THEY WERE ...CORRUPT RULERS AND SO ON. WHERE IN THE CASE OF THE SHIIA, SHIIA ISLAMISTS,..HAVE EMERGED TO A SIGNIFICANT EXTENT FROM THE..AS EXEMPLIFIED

BY WHAT HAPPENED IN IRAN, ... MAJOR DIFFERENCE BETWEEN WHY THESE TWO.. MUCH MORE BEHOLDEN TO THE STATE AND STATE FUNCTIONARIES AND SO ON, WHEREAS THE SHIIA WERE ALWAYS FINANCIALLY AUTONOMOUS OF THE STATE, AND THEREFORE IN TERMS OF THE INTERPRETATION WERE AUTONOMOUS OF STATE INTERESTS.. AND THIS DETERMINES TO A LARGE EXTENT THE ISLAMIST INTERPRETATIONS ...

STUDENT: DISCUSSES...

PROF: AND ALSO FUNDAMENTALLY.. TO TERMS WITH THE EXISTENCE OF THE STATE, THE .. THEY ALWAYS BELIEVED IN THE ABSENCE OF.. ALL POLITICAL POWER IS ILLIGETIAMTE. THIS YOU COULD SEE TO A LARGE EXTENT IN THE FUNCTION OF THE SUNNI CALIPHATE, IN WHICH THEY LIVED AS MINORITIES AND SOMETIMES PROSECUTED BY MINORITIES. THEY DECIDED TO MAKE PEACE, AT LEAST POLITICALLY, WITH THE STATE, BUT NEVER LEGITIMIZE, EVEN WHEN THE SAFFAVID EMPIRE WAS ESTABLISHED IN IRAN TODAY AND IMPORTED SHIITE. FROM ARAB LANDS.... WHO WERE AT THAT TIME, PREDOMINANTLY SUNNI. THE SHIIA IRMA EVOLVED THIS THEORY THAT THIS IS A BETTER FORM OF RULE THAN, SUNNI AUTOCRACIES

(BETTER AUDIO) BUT NONETHELESS IT IS NOT TOTALLY LEGITIMATE AS WE CAN PUT UP WITH, BUT IT IS NOT TOTALLY LEGITIMATE BC IN THE CASE OF SHIIA INTERPRETATION OF ISLAM NO RULER IS LEGITIMATE UNTIL THERE IS A TURN OF THE ... THE ERROR OF JUSTICE INTO THE WORLD. ALL TEMPORAL RULERS ARE BY DEFINITION ARE ILLIGETIMATE, ALTHOUGH TO DIFFERENT EXTENTS. WHAT'S INTERESTING IS, HUMMANI, THE IRANIAN REVOLUTION, INTRODUCED A MAJOR INNOVATION IN THIS CONTINUITY IN THIS SHIIA INTERPRETATION. HUMMANI REALLY INTRODUCED A NEW CONCEPT OF THE ?? , THE SUPREME JURISTS, AND THEN THROUGH THE VEHICLE OF THE SUPREME JURISTS, DECLARED THE STATE TO BE LEGITIMATE. MANY GRAND ATTULLAH'S SAW HUMMANI AS HUMMANI'S IDEAS AS BODDERING ON ?? BC THIS WAS NOT THE TRADITIONAL INTERPRETATION OF WHAT SHIIA ISLAM WAS REGARDING POLITICAL POWER.

STUDENT: DISCUSSES

NO AUDIO, ONLY VISUAL