I. Course Description:
The resurgence of Islamic Fundamentalism has spawned a number of new versions of Radical Islam in modern times. Radical Muslims (Islamists) advocate a return to the primary sources of Islam as well as a literal interpretation of those texts. Islamic Fundamentalism includes a wide variety of these movements. For some it is a militant ideology and for others it is a peaceful revivalist movement. Most forms of Radical Islam maintain that a true Muslim state and society is essential for following Islamic religious law, and hold that there should be no distinction between religious and political life. However, these movements vary greatly regarding doctrine and social and political positions. Islamic fundamentalism is a primary source of much of the resistance to the West and secular modernism within Muslim countries and this will be one of the greatest challenges to the church in this century.

This course will study the genesis of Radical Islam from the early years of the Islamic community to the present. We will study the historical, theological and political contexts within which Radical Islamic movements have arisen. The role of the state, Islamic law, political ideology, and methods of interpretation will be investigated. This course will ask the question whether Radical Islam can function peacefully in modern, global, civil society. To give us a view from other Muslim perspectives we will also study contemporary hermeneutic theories of liberal Muslim scholars. This should help us to understand how Radical Islamic movements have constructed their interpretations of Islam. Developing an accurate understanding of Radical Islam’s theology and political ideology will be essential for developing an effective, thoughtful and biblical response to Muslims in the coming years.

A. Course Topics:
1. The role of jihad in the justification of political rule.
2. The role of the religious institution in the Islamic political state.
3. The roots of Islamic political conceptions within the core theology of Islam.
4. Islamic leadership structure in pre-Islamic times, during Mohammed’s rule in Medina, and during the period of Muslim occupation of Spain.
5. The roots of Islamic fundamentalism during the Middle Ages
7. Reform movements within Islam today.
8. Islam as an expression of state and community as well as religion. The nature of the state in Islam.
9. The origin of modern jihadism as irregular transnational warfare.
10. The redefinition of jihad into non-military fighting in the works of al-Banna and Sayyid Qutub.
11. The transformation of classical jihad into the contemporary view and practice of jihadism.
12. The doctrine of Islamic dominance (*taghallub*) and the idea of democratic peace and pluralism.
13. The reinterpretation of Islam’s holy texts and the invention of new traditions by eisegesis in the attempt to construct a theology for radical Islam.
14. The reinvention of classical Islamic concepts grafted to a new doctrine of jihadism becoming a mobilizing ideology in the service of jihadist Islamism.
15. Can jihadist regimes recognize and accept the existence of secular nation states?
16. Can the medieval Islamic rationalism of al-Farabi, Ibn Rushd, and Ibn Khaduln offer a viable alternative to the modern jihadist reinterpretation of Islam?
17. How will modern Islamic states fit into the future world order?
18. The agenda of global jihad to topple the existing world order within a strategy of remaking the world.
19. Al-Farabi’s ideal of the perfect state (madina fadila) and God’s rule (hakimayyat Allah).
21. The analysis of exegetical methods of the Quran and the Hadith employed by modern jihadist and Islamists.
22. The rise of the Muslim Brotherhood in Egypt.
23. Shia Islam as a revolution rather than a nation state.
24. The rise of puritanical sects of Islam, from the Kharajites to ISIS.
25. The role of jihad in the justification, expansion, and unity of the Islamic political state.
26. Apocalyptic views in Shia and Sunni Islam and the problem of ‘Cosmic War’
27. Civilizational bridging and models of dialogue.

II. Learning Outcomes:
Upon successful completion of this course students will be able to:
1. Understand the historical, theological and cultural context within which radical Islam has arisen.
2. Distinguish between the interpretations of traditional moderate Islam and those of radical Islamists.
3. Analyze the hermeneutical methods of Islamists.
4. Formulate a thoughtful Christian response to radical Islam in the world today.
5. Contemplate the implications for the future of ministry with Muslims as a result of changing complexities.
6. Articulate a response for the church in light of the challenge of radical Islam.

III. Course Requirements:
A. Required Reading:

Text Books (1,517 pages):

Articles:

Videos:
Obsession. Radical Islam’s War Against the West. 2006.
The Rise of ISIS. Frontline PBS Home Video. 2014

B. Research Paper:
You are to submit a research paper on a topic of your choosing, although it must meet the following standards to be acceptable:
1. It must be on a subject matter related to the course material. Ideally, you should select a topic covered in the course that you can develop in more depth. This could be a topic such as the basis for political thought in Islam, the support for Jihad in the Qur’an, whether classical ‘moderate’versions of Islam are more in keeping with Islamist interpretations, etc. A paper could also be focused upon the Almoravid or Almohad dynasties, the Kharajite movement in early Islam, Wahabbi Islam in Saudi Arabia, the Ayatollah Khomeni’s Shia revolution in Iran, the Muslim Brotherhood in Egypt, Sayid Qutub, Hassan al-Banna, ISIS, or how Christians have responded to Radical Islamic movements. The
bibliography lists texts that are available in the Hamilton campus library. Many of these will be an excellent starting point for honing in on a paper topic.

2. A proposed topic title and thesis statement should be submitted by the end of the first reading week. Include an outline of the topics you will treat in your paper. The thesis statement should also list at least five potential sources. This will enable the professor to give you constructive input before you start your research.

3. The paper must be a minimum of twelve typed pages (double space, 12 pt. type) long, following acceptable standards of form and style (Th.M papers should be 25-30 pages). Include a title page, outline, footnotes, and bibliography.

4. After the outline your paper should have an abstract of 100 words or less that summarizes the main ideas in your paper.

C. Final Exam:
During the last week of the semester a final exam will be scheduled by the registration office. It will be a 3 hour exam and will be comprehensive.

D. Grading:
- Required Reading 30%
- Research Paper 35%
- Final Exam 35%

E. Grading Scale:
A+ 97-100; A 94-96; A- 90-93; B+ 87-89; B 84-86; B- 80-83; C+77-79; C 74-76; C- 70-73; D+ 67-69; D 64-66; D- 60-63; F 0-59.

IV. Bibliography:


