Summer Examinations 2015

HIS303015N

Module Title: The History of Radical Religious Politics in the Islamic World
Level: Six
Time Allowed: One hour and thirty minutes

Instructions to students:

- Enter your student number not your name on all answer books.
- Answer two questions: one from Section A and one from Section B.
- Section A carries 67% of the overall marks. Section B carries 33% of the overall marks.
- Begin each answer in a separate answer book; label each answer book clearly with the number of the question you are answering. The same material should not constitute a substantial part of more than one question.
- Neither books nor notes may be taken into the examination.

<table>
<thead>
<tr>
<th>No. of Pages</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Questions</td>
<td>5</td>
</tr>
</tbody>
</table>
Section A

Section A carries 67% of the overall marks.

Answer **one** question from Section A.

1. Compare and contrast the attitudes towards Western modernity of two of the following:
   
   a) Muhammad Abduh,
   b) Hasan al-Banna,
   c) Sayyid Qutb,
   d) Hasan al-Turabi

2. How did the revolutionary Islamist ideology of Khomeini contrast with forms of Islamist ideology in the Sunni Muslim world?

3. To what extent has Islamist thought lacked consistency? Answer with reference to two of the following:
   
   a) Jamal al-Din al-Afghani,
   b) Mawdudi,
   c) Ali Shariati,
   d) Hasan al-Turabi

End of Section A

Section B follows overleaf
Section B

Section B carries 33% of the overall marks.

Comment on one of the following from Section B:


I thank you, women of Iran and women of Qum. May God and the Imam of the Age be pleased with you. Carrying your infants in your arms, you came into the streets and supported Islam with your ardent demonstrations... Islam has particular regard for women. Islam appeared in the Arabian Peninsula at a time when women had lost their dignity, and it raised them up and gave them back their pride. Islam made women equal with men; in fact, it shows a concern for women that it does not show for men. In our revolutionary movement, women have likewise earned more credit than men, for it was the women who not only displayed courage themselves, but also had reared men of courage. Like the Noble Qur’an itself, women have the function of rearing and training true men. If nations were deprived of courageous women to rear true men, they would decline and collapse.


If Islam is a “Religion”, and Muslims are a “Nation”, according to the commonly accepted understandings of these terms, then Jihad - despite the fact that it has been dignified with the title “The Best of all Prayers” in Islam - becomes a meaningless and useless term. But Islam is not the name of a mere “Religion”, nor is Muslim the title of a “Nation”. The truth is that Islam is a revolutionary ideology which seeks to alter the social order of the entire world and rebuild it in conformity with its own tenets and ideals. “Muslims” is the title of that “International Revolutionary Party” organized by Islam to carry out its revolutionary programme. “Jihad” refers to that revolutionary struggle and utmost exertion which the Islamic Nation/Party brings into play in order to achieve this objective. Like all revolutionary ideologies, Islam shuns the use of current vocabulary and adopts a terminology of its own, so that its own ideals may be clearly distinguished from common ideals. The word “Jihad” is one such example of the unique vocabulary of Islam. Arabic words for “war”, such as Harb were rejected in favour for the word Jihad, which basically means “struggle”, although it has a wider and more forceful connotation than the English word. The nearest correct meaning for “Jihad” in English would be: To exert one’s utmost efforts in promoting a cause.”

End of Section B

End of Paper

Page 3 of 3