Paper MES38

History of the modern Middle East: Islamic thought in the 20th century Arab world

Answer three questions. All questions carry equal marks.

Answer each question in a separate answer booklet.

Write your number not your name on the cover sheet of each answer booklet.

STATIONERY REQUIREMENTS
8 page answer booklet x 3
Rough Work Pad

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION
None

You may not start to read the questions printed on the subsequent pages of this question paper until instructed to do so.
Answer **three** of the following questions

1. **Either (i)** What was “modern” about Islamic reformism as it emerged in late 19th-century Egypt?

   Or (ii) To what extent did colonial modernity shape early Islamic reformism in the late 19th and early 20th century?

2. **Either (i)** Compare and contrast the treatment of history in the *Tafsīr al-Manār* and Sayyid Qutb’s thought.

   Or (ii) Comment on the text below, with particular reference to significant themes and use of language:

   موالي ويعبث الأرض، في يفسد وسياسة وادب وفناء علما وقوائم دوله، وله من هذا حكم بلد أو ولاية، وهو لا علم عده بشيء من قوانين الدولة، ولا من قوانين الحكومة، ولم يمارس أساليب السياسة، ولا دعم الإدارة، وإنما كل ما عنده من العلم بعض سور من القرآن، فيصل من تلك الولاية قاسدها، ويفضف أنفسها وأموالها وأعراضها، ولا يستأثر بشيء من حقوقها، هذا وهو في حال حرب، وسياسة فتح، مضطر لمراقبة تأميم المواصلات مع جيوش أمته وحكومتهم، وله الذرائع لأنقاض أهلها. وإذا صاحت النفس البشرية أصلحت كل شيء تأخذ به...


3. Compare and contrast Mohamed Talbi’s and Sayyid Qutb’s approaches to exegesis.

4. Discuss the significance of “commanding the right and forbidding the wrong” in the emergence and growth of the Muslim Brotherhood.
5 Either (i) What is the basis of Qutb’s claim to authority in *fi ẓilāl al-qur’ān*?

Or (ii) Comment on the text below, with particular reference to significant themes and vocabulary.

Or (ii) Comment on the text below, with particular reference to significant themes and vocabulary.

Sayyid Qutb, *Tafsīr fi ẓilāl al-qur’ān*, Dār al-Shuruq, Cairo, 1985

6 Either (i) Can pluralism be an Islamic virtue? Discuss with reference to one or more writers you have studied on the course.

Or (ii) Comment on the text below, with particular reference to distinctive themes and vocabulary.

(TURN OVER)

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Islamist discourse represents a “closed world of meaning”. Discuss.

8 Is Islamic liberalism a “secular religion” in Saba Mahmood’s terms? Give reasons for your answer.