Age of Doubt

Qurtuba Online

Course Overview

First, this course will provide you with critical introduction to Modernity in order to facilitate a proper understanding of what it is and what it is not.

Second, this mini-course introduces students to the Islamic '*Aqeedah* (or worldview) as a mode of critical awareness that can inform our thoughts and actions in the Modern Age. It will explore key ideas that ground critical awareness: consciousness, structures, metaphysics, epistemology, morality and identity.

Course Structure/Modules

Module One: Our Situation

Module Two: A Framework: the Structure of Thought

Module Three: A Genealogy of the Age of Doubt (Modernity and the Secular)

Module Four: *Tawḥīd* as Critical Awareness, Islam as Liberation, Beyond *Apologia*

Module Five: Beyond the Margins, the Modern World and the *Tawḥīdic* Critique

MODULE ONE

Our Situation

What is **Islam?**

Ideology?

Religion?

Culture?

Ethnicity?

What is **Modernity**?

Governance?

Epoch?

Economic System?

Science?

Religion?

Whose *Islam*?

New Generation: *Generation M*

Distinct by its disposition to *Muslim-ness* – Islam as the *Proper Name* – the *Master Signifier.* What's in a **name**?

"A name is not only a shorthand expression of something that already exists but, more profoundly, *it is through the process of naming that the thing being referred to enters our consciousness*" … "by which heterogonous elements are marshalled together to *become the intrinsic features* of the named entity" … "*act of becoming*". [Salman Sayyid, Recalling the Caliphate, p. 2]

New Battle Ground: the Muslim Question

"The act of naming is an exercise in history making: only those with names can write their own history; only those with names can give themselves a destiny. Thus, the division of the world between the named West and the nameless non-West becomes a division between people who have their own history and those who do not." … "Muslims become a 'people without a history', thus ceasing even to be a people'" … "People without history not because they lack a past but because, paradoxically, they cannot narrate themselves into the future" [Salman Sayyid, Recalling the Caliphate, p. 2]

New Horizons, New Futures: Conditions of Agency

1. **Independence of Thought/Capacity to Reflect**
2. **Capacity to Act/Praxis**
3. **Recognition of Responsibility/Duty**

Independence [Liberation] of Thought

Independence of Thought: Future – Whose Horizons?

"a *situation in which dominant forms of representation and contestability frame and limit the terms* in which the meaning of any social or cultural phenomena can be understood" [Hesse, Barnor (2011) Self-Fulfilling Prophecy: The Postracial Horizon. *The South Atlantic Quarterly* 110 (1): 155-178]

New Horizons, New Futures: *Estekhlaf*

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةًۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

Estekhlaf Paradigm: provides an **independent basis** for thought (*tawhic*) and course of action that is not delimited by oppressive structures of thought (*Shari'ah*/Prophetic Method) and designates responsibility (liberation via *estekhlaf*)

Core of Course:

Independent [Tawhidic] Thought

REFERENCES

- Towards an Islamic Decoloniality, Syed Mustafa Ali
- Islam and the Political, Amr G.E. Sabet
- Recalling the Caliphate, Salman B. Sayyid