



Universiteit
Leiden
The Netherlands

Apocalypse, empire, and universal mission at the end of antiquity: world religions at the crossroads

Shaddel, M.

Citation

Shaddel, M. (2024, September 10). *Apocalypse, empire, and universal mission at the end of antiquity: world religions at the crossroads*. Retrieved from <https://hdl.handle.net/1887/4082983>

Version: Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/4082983>

Note: To cite this publication please use the final published version (if applicable).

Stellingen behorend bij het proefschrift *Apocalypse, Empire, and Universal Religion at the End of Antiquity: World Religions at the Crossroads* door Mehdy Shaddel Basir

1. Islam emerged as a non-supersessionist movement but transitioned to supersessionism within a century
2. The fiscal system of the early Islamic empire was not organised along religious lines and it was only after a social revolution in 750 that it became confessionalised
3. In the early Islamic period, Jewish and Zoroastrian apocalyptic texts expressed hopes for an eschatological universal empire under which Judaism or Zoroastrianism would take over the whole world and supplant other forms of belief
4. Empires with a universal ambition require a universalist ideology to go with and this ideology is almost invariably of a supersessionist hue
5. The study of Islamic apocalypticism ought to avail itself of more form and redaction critical enquiries and make better use of material culture
6. 'Hadith studies' as such has no place in modern academia and hadith can only be employed in conjunction with other forms of evidence, as part of the broader discipline of history
7. The economic history of the first Islamic empire would do well to take a more holistic approach to its subject matter and exploit a wider body of evidence; engagement with both the supply and demand sides, in particular, is a sine qua non of any study of the fiscal regime
8. Apocalypticism is an invaluable asset for the study of popular beliefs and hopes, even if it may not be the most forthcoming of sources for writing old-fashioned political history
9. If Leiden University is to survive the twenty-first century as an institution of higher learning it ought to urgently part company with its old-school ways
10. Having endured five years at Leiden I am confident I can now go to hell and get back alive