Introduction to Islam
REL 207 | Spring 2016
Professor Lauren Osborne
T/Th 2:30-3:50PM | Olin 220

Email: osbornle@whitman.edu
Office: Olin 150
Office hours: Mondays 11-12 and Thursdays 9-10 (If you aren’t available during these times, please talk to me about setting up an appointment.)

Course Description: This course provides an introduction to the tradition of Islam, beginning with an overview to the foundational sources of the tradition—the Qur’an and the sayings and life of the Prophet Muhammad. Tracing the development of Islam from its origins, students will learn of the diverse ways in which Muslims have lived and defined themselves and the tradition up to the present moment. We will encounter a lived tradition: one that is constantly defined, redefined, and contested through the beliefs and practices of Muslims in interpretation of scripture, ritual life, literature, art, and other modes of expression.

Course Objectives: Through our discussions and students’ independent written work, students will:

- Become familiar with a variety of approaches to studying the religious tradition of Islam.
- Gain knowledge of the origins of the tradition, its historical development and major bodies of literature, and all terminology associated therewith.
- Become acquainted with the diversity of Islam as a lived tradition.
- And through this process, acquire an understanding of the major issues involved in the academic study of religion.

Assignments:

Time Capsule Questionnaire (5%)
Please complete a short survey (linked from the Assignments page on our CLEo site) on why you have chosen to take an Introduction to Islam class and what you come to class knowing about Islam. There are no right and wrong answers, nor is previous knowledge expected. Explain what your knowledge or preconceptions about Islam are currently, no matter if they are based in serious study, casual reading, personal relationships, or hearsay. For students who have engaged in previous study of Islam in a religious context (Muslim or non-Muslim), please explain why you have chosen to study the basics of Islam in a secular university setting. Please post this assignment on CLEo by 5PM on Tuesday 1/26; the responses are graded on timeliness and thoughtfulness on an informal (V-, V, V+) basis. We will revisit the responses at the end of the term in order to think about how your ideas were confirmed, changed, or complicated by our readings and discussions.
Foundations Quiz (15%)
In class on Tuesday 2/23 we will have a quiz on the basic concepts and terminology covered in the first portion of the class.

3 papers, each worth 25% of the grade
Each paper will be 4-6 pages in length, and will draw on both our readings and class sessions. Prompts and guidelines will be provided via CLEo in advance of each due date. In all cases, the papers must be argument and analysis driven. Due Friday 3/4, Monday 4/11, and Wednesday 5/4.

There is no final exam for this class. Paper 3 is in lieu of an exam, and the prompts provided will be broader in reach than those for the previous two papers. You will also be revisiting your responses to the Time Capsule Questionnaire for this assignment.

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<thead>
<tr>
<th>Attendance and Participation</th>
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<td>Time Capsule Questionnaire</td>
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<td>Foundations Quiz</td>
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<td>Paper 3</td>
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Classroom Policies and Assessment:

- Each student will be expected to attend class having read the assignment beforehand so as to participate in discussion to the best of their ability. Additionally, always bring each day’s readings to class.
- Be mindful of your use of technology in class. You may use computers/tablets in class (do not use your phones in class, though), but do keep in mind that technology can often act as a barrier to conversation and meaningful participation in the classroom, however, so I ask you to limit your use of technology to the readings and examples for our class only.
- Participation is worth 10% of the final course grade. I will occasionally lecture on background for some of the readings, but much of the class will be discussion-driven. It is absolutely crucial that students have a copy of that day’s reading in front of them. Participation is not graded on quantity of questions/comments, but rather, quality. Valuable participation is that which demonstrates critical engagement with the texts we have read for that day. Class attendance is obviously a key component of participation. I don’t take attendance but I do notice when a student is absent, and make a note of it. I understand that you may need to miss class 1-2 times for various reasons (illness, job interviews, etc., in which case I always appreciate an email letting me know); missing class beyond that will negatively affect your participation grade. Excused absences (for college-approved reasons such as sports or religious observance) must be communicated to me in advance, and typically made up in office hours.
• All written assignments must be written in clear, grammatically correct prose and follow standard formatting (1-1.5" margins, 12 point standard font such as Times New Roman or Calibri, double spacing). Assignments must be submitted in Word or PDF format; NO PAGES FILES, please. Clear and complete citations must be provided in every piece of written work. Personally, I prefer Chicago Style, and there is a handy quick guide available online here: http://www.chicagomanualofstyle.org/tools_citationguide.html.

• Written work must be turned in via CLEo on the day it is due; late assignments will only be accepted when there are significant extenuating circumstances (eg. medical or family issues) that are communicated to me in advance. In the event of an extension (depending on the timeline), I may not be able to return your work at the same time as that of the rest of the class; I’ll do my best, however.

• Late written work (for which you have not been granted an extension in advance of the deadline) will be graded down one grade percentage per day (eg., A becomes A-, A- becomes B+, etc.). Assignments that are more than 7 days past due will not be accepted.

• It is your responsibility to make sure written work reaches me on the day it is due; if you have any doubts about the reliability of technology, feel free to email me to confirm that your paper arrived, or simply hand in a hard copy in addition to the electronic version.

• All written work must be your own; if you have any questions about academic honesty, please feel free to ask me. Any assignment in which I find plagiarism will receive a failing grade. A second occurrence of plagiarism will result in a failing grade for the course. All instances of plagiarism will be reported to the college.

**Required Texts:**

Most of our readings consist of excerpts taken from larger works, and will therefore be available on CLEo. We will be reading substantial portions of the following texts, which means they will be available for purchase at the bookstore and on reserve in hard copy at the library, and will not be available online.


Readings and Schedule (subject to change):
* indicates a reading that is provided as a pdf or link on CLEo.

**Part 1: Foundations**

**Week 1**

Tu 1/19  
*Introductions: On Studying Religion and Studying Islam*

Th 1/21  
*Pre-Islamic Context*  

**Week 2**

Time Capsule due by 5PM on Tuesday 1/26.

Tu 1/26  
*Qur’an: History and Formation*  

Th 1/28  
*Qur’an: Meccan Suras*  
Sells, Michael. Excerpt from *Approaching the Qur’an.*  
Readings in Early Meccan suras (pdf on CLEo)*

**Week 3**

Tu 2/2  
*Qur’an: Medinan suras*  
Readings in Medinan suras.*

Th 2/4  
*The Prophet: A Believer’s Perspective*  

FYI: Friday 2/5 opening of the Adnan Charara show in the Sheehan Gallery (we will be visiting this collection later in the semester, and studying it in depth.)
Week 4

Tu 2/9

Th 2/11
*The Prophet: A Critical Revisionist Perspective*
Donner, Fred M. “Muhammad and the Believers Movement.” In *Muhammad and the Believers.* Pages 39-89. (You may skim pages 39-50 as these will largely recap the narrative we just covered in Nasr. It will be a helpful reminder, however.)

Week 5

Tu 2/16
*The Prophet: His Legacy in Hadith*

*Readings in Hadith* (linked from CLEo, this reading assignment to be introduced in class on 2/11)*

Th 2/18—NO CLASS, Power & Privilege Symposium

Week 6

Tu 2/23
*Foundations Quiz*

Th 2/25

Week 7

Tu 3/1
*Shi’ism*

Th 3/3

Friday 3/4—Paper 1 due
Week 8

Tu 3/8

**Law: Shari’a and Fiqh**


Th 3/10


**Spring break**

**Part 2: Islam through Lived Tradition**

Week 9

Tu 3/29

**Ritual Life**


optional: watch the film, “Inside Mecca” for this class session as well. We have online access to the film through Penrose, linked via our CLEo site.

Th 3/31

**Qur’an: In Daily Life**


Sells, Michael. Sound charts and listening from *Approaching the Qur’an.*

optional: watch the film “Koran By Heart,” DVD on reserve at Penrose, online version of the film linked via CLEo.

Week 10

Tu 4/5

**Muslim Bodies**


Th 4/7
Abu-Lughod, continued.

Week 11

Monday 4/11—Paper 2 due
Tu 4/12—NO CLASS, Undergraduate Conference

Th 4/14

Week 12

Tu 4/19

Th 4/21
**Today we meet in the Sheehan Gallery for a guided tour of the Charara Collection with Professor Elizabeth Miller.**

Week 13

Tu 4/26
Political Islam, Tolerance, and Intolerance

Th 4/28
IS(IS)
readings TBD

Week 14

Tu 5/3
Islam Americana

Wednesday 5/4—Paper 3 due
Th 5/5

Conclusions
readings TBD
The Qur’an
REL 217 | Spring 2015
Professor Lauren Osborne
Tu/Th/F 10-10:50 | Olin E135

Email: osbornle@whitman.edu
Office: Olin 150
Office Hours: Mondays 3:30-4:30; Thursdays 2:30-4:00

Course Description: This course offers an exploration of the Qur’an, the scripture of Islam. In introducing the text, we will examine the historical and literary context in which it was revealed to the Prophet Muhammad in seventh century Arabia. Through close reading we will survey the many messages, themes, and literary and poetic styles found in the text itself. Special attention will also be given to the range of methods and approaches that Muslims have used in interpreting the Qur’an, and to the role played by the text in ritual life.

Course Objectives and Approach: In this class we will be focusing on close reading and analysis of the Qur’an. In doing so it is imperative that we all strive to put aside our preconceived notions about the content of the text and evaluate it solely on its own terms. Through this approach we make no assumptions about the ultimate truth of the text, but rather evaluate the Qur’an’s claims and self-presentation on their own terms. We will consider a range of possible interpretations, both through our own examination of the text (in the beginning of the course), and those from different points in the development of the Islamic tradition.

Through this process of close reading and encounter, students will develop interpretive skills, coming to identify and describe a variety of topics and styles in the text of the Qur’an, such as prophetic narratives, gender relations, the place of Jews and Christians, poetics, and legal narrative. From the final third of the course, students will be able to recognize and model of range of interpretive positions that different individuals or schools of thought (eg. Sunnis, feminists, Sufis, Islamists) have adopted with respect to the text. Students will be able to identify and evaluate claims about the Qur’an and its interpretation in literature from and about the Islamic tradition and in the news media, and will be able to discuss the role of the Qur’an in the lives of its believers.

Class Policies:

● Each student will be expected to attend class having read the assignment beforehand so as to participate in discussion to the best of their ability.

● Be mindful of your use of technology in class. You may use computers/tablets in class, given that our course draws on a great deal of media, and readings are frequently posted as pdfs on the CLEo site. Technology can often act as a barrier to conversation and meaningful participation in the classroom, however, so I ask you to limit your use of technology to the readings and examples for our class only.

● Students must always bring to class the primary texts assigned for each day.
Written Work Policies:

- Late written assignments will only be accepted in cases where there are extremely dire extenuating circumstances, in which case you absolutely must communicate with me in advance of the deadline. If you have simultaneous deadlines in multiple classes or a conflict with an extracurricular activity, plan in advance.
- Assignments turned in late without making previous arrangements with the instructor will lose one fraction of a grade per day (e.g., an A becomes an A-, an A- becomes a B+, and so on).
- Late assignments will not be accepted more than 7 days after the deadline.
- In the event that you arrange for an extension on written work, I may not be able to return your work with that of the rest of the class. I will always do my best to return your work to you promptly, however.

Assignments:

- **Structural analysis:** For this assignment, you will select one early Meccan sura that we do not otherwise read for class (I will post a list of possible suras on CLEo) and write a 3-4 page structural literary analysis of the sura in light of the secondary readings from Sells and Ernst. **Due in class on 2/10.**

- **Review of “Koran By Heart”:** 2-3 pages long, due in class on 2/24. This assignment is a critical review of the HBO documentary, “Koran By Heart.” Do not summarize the film; rather, organize your review around a central theme or point from the film, and engage with the secondary literature we have read on the topic of Qur’an recitation.

- **Exegesis Essay:** For this assignment, choose a short sura (or a portion of a long sura) that we did not read in class and write an argument-based essay providing a close reading of that passage. You may choose to focus on one translation or to draw on two translations; if you opt for the latter, be sure that your argument is about the passage itself drawing on two translations, rather than simply comparing the two translations. I will provide citations for acceptable translations and make these available to you through links (when they are available online) and/or on reserve. If you wish to use another translation than any of these, you must ask me about it in advance of the deadline. You may draw on any of our secondary readings, lectures, or class discussions, although this is not required, nor should it be the focus of the essay. Instead, state and support an argument about the sura you have chosen and how it presents its meaning to the reader. We will be using this assignment as an opportunity for peer review of drafts. The paper should be 4-5 pages long. **Draft deadline: 3/6 in class. Final paper deadline: 3/13, via CLEo.**

- **Response to Sandow Birk:** We will spend one of the final weeks of class comparing many different translations of the Qur’an. One of these will be an online artistic translation by artist Sandow Birk. In order to prepare for this class session, pick one sura (or a page or two from a longer sura) from his work, “American Qur’an.” Study it closely—the visuals and the text on the page—referring to that passage or sura in our Ahmed Ali translation, and write a 3 page response discussing Birk’s translation. First, what kind of a translation is this? In what ways does it resemble more traditional styles of interpretation that we have examined this week? What interpretive decisions has Birk made in representing your chosen sura/passage in his project? Bring your response to class on **Friday 5/1** and be prepared to discuss the pages you chose with the class.
Final Essay Exam: Our final exam will be a take-home essay exam, due Tuesday 5/19. We will work in groups in class on 5/8 in order to develop prompts for the essay question. The exam will largely be student-designed, although I will select a range of questions from those written in class, reserving the right to edit and add to the questions so that they best represent the material and conversations of our course.

Assessment:

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<th>Participation</th>
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<tr>
<td>Structural analysis</td>
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<td>“Koran By Heart” film review</td>
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<td>Peer review of exegesis essays</td>
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<td>Exegesis essay</td>
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<td>Response to Sandex Birk</td>
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<td>Final essay exam</td>
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Texts:
The following texts are available for purchase at the bookstore and also on reserve at the library. Other readings will be distributed via CLEo and are marked with an asterisk (*) in the syllabus.


Schedule (subject to change):

Week 1

1/20—Introduction; in-class close reading of Sura 112

1/22—Text and Context of the Qur’an

  Carl Ernst, *How to Read the Qur’an*, 1–20 (“Introduction: The Problem of Reading the Qur’an”)
1/23—Early Meccan Suras


Sells pages 13–28 ("Early Meccan Suras")

Week 2

1/27—The Qur’an as God’s Speech

**Sura 1:** Michael Sells, *Approaching the Qur’an*, pages 42–43; Ahmed Ali, *Al-Qur’an: A Contemporary Translation* page 11; *Surat al-Fatiha* handout on CLEo

Ingrid Mattson, *The Story of the Qur’an*, pages 1–26 ("God Speaks to Humanity"); Ernst pages 51–58 ("Literary Genres of the Qur’an");

1/29—The Prophet of the Qur’an

**Suras 53, 73, 81, 93:** Ali pages 455-457, 508-509, 524-525, 540; Sells pages 44–51, 90–91

Mattson pages 27–50

1/30—The Prophet of the Qur’an, continued

Ernst pages 76–104 ("Early Meccan Suras")

Week 3

2/3—The Prophet, a revisionist reading of the sources

excerpt from Fred Donner, *Muhammad and the Believers*

2/5—The Beginning: Creation

Mattson pages 51–77

**Suras 15, 76, (96):** Ali pages 223-227, 514-515, (543);

Sells pages 96–99

2/6—The End and After

Fazlur Rahman, Major Themes of the Qur’an pages 106–120*

**Week 4**

2/10—**structural analysis of an early Meccan sura due, discussion of your chosen suras in class.**

2/12--The Beginning: Humans and Jinn


Brannon Wheeler, “Adam and Eve”*; Mattson pages 197–201

2/13--The Qur’an in Ritual Life

excerpt from William Graham, **Beyond the Written Word***

**Week 5**

2/17--The Qur’an in Ritual Life

Kristina Nelson, “Reciter and Listener: Some Factors Shaping the *Mujawwad* Style of Qur’anic Reciting”*

2/19—NO CLASS—Power & Privilege Symposium

2/20—NO CLASS—watch “Koran By Heart” DVD, on reserve at the library. Take notes for discussion the following week, and write a critical review due in class on 2/24.

**Week 6**

2/24—Qur’an Competitions

**Review of “Koran By Heart” due in class;**
discussion of the film in class, as well as the following article:

Anne K. Rasmussen, “The Qur’an in Indonesian Daily Life: The Public Project of Musical Oratory”*

2/26--Prophets: Moses
**Suras 7:40–162, 20:** Ali pages 136-149, 266-274 (all of Sura 20, even though you have already read a small portion of it)

Brannon Wheeler, “Musa”*;  
Exodus excerpt*;  
start the Ernst reading for Friday if possible

2/27—Moses, cont.

Ernst pages 105–154 (“Middle and Later Meccan Suras”)

**Week 7**

3/3—Prophets: Abraham

**Suras 15, 21, 51:** Ali pages 223-227 (re-read), 275-282, 449-451

Brannon Wheeler, “Ibrahim”*

3/5—Prophets: Jesus and Mary

**Suras 3:1–64, 19:** Ali 51-58, 260-265

Barbara Stowasser, *Women in the Qur’an*, pages 67–82*

3/6—**in class peer review of exegesis essay drafts**

**Week 8**

3/10—Jesus and Mary, cont.

secondary source on Jesus TBD*

3/12—Jews and Christians and Their Scriptures

**Suras 3:65–end:** Ali pages 58-72

Fazlur Rahman, *Major Themes of the Qur’an*, Appendices 1–2*


**Exegesis essays due**
Selected commentaries on Sura 3*

_Spring Break_

_Week 9_

3/31—Community Issues

**Suras 8 & 9:** Ali pages 154-176
Cook pages 95–108

4/2—Community Issues, cont.

Selected commentaries on Suras 8 and 9*;
Mattson pages 185-235

4/3—Community Issues, cont.

Selected commentaries on Suras 8 and 9*

_Week 10_

4/7—NO CLASS—Undergraduate Conference

4/9  **Sura 2:** Ali pages 12-50;
Ernst pages 155–204 (“Medinan Suras”)

4/10  **Sura 2:** Ali pages 12-50;
Ernst pages 155–204 (“Medinan Suras”)

_Week 11_

4/14  **Sura 4:** Ali pages 73-96

4/16  **Sura 4;**
Mattson pages 235-242;
Selected commentaries on Sura 4*

4/17  Selected commentaries on Sura 4*;
excerpt from Ayesha S. Chaudhry, _Domestic Violence and the Islamic_
Tradition: Ethics, Law, and the Muslim Discourse on Gender*

**Week 12**

4/21  Amina Wadud, *Qur’an and Woman*

4/23  Amina Wadud, *Qur’an and Woman*

4/24  Amina Wadud, *Qur’an and Woman*

**Week 13**

4/28—Translation

Cook pages 51-94

4/30—**NO CLASS.** Watch “How (Not) to Translate the Qur’an”—talk linked from the CLEo site. Be prepared to discuss this lecture at the beginning of class on Monday 5/5.

5/1—Alternative translations—**Guest class from Prof Elizabeth Miller**—be prepared to discuss the page from Sandow Birk’s “American Qur’an” (linked from CLEo) that you chose for this short written assignment.

**Response to Sandow Birk due**

**Week 14**

5/5—Discussion of “How (Not) to Translate the Qur’an” AND The Materiality of the Qur’an: Travis Zadeh, “Touching and Ingesting: Early Debates over the Material Qur’an”*

5/7—The Materiality of the Qur’an, cont.

Natalia K. Suit, “*Mushaf* and the Material Boundaries of the Qur’an”*

5/8—In class workshop and design of final exam questions

**Week 15**

5/12—Wrap-up

**Final exam due Tuesday May 19**
IS 301 Introduction to the Sciences of Hadith
Prof. Jawad Anwar Qureshi
Fall 2015
Tuesdays & Thursdays, 1-2:15pm
Room 110

Office Hours: Tuesday 5 or by appointment
Email: qureshi@aicusa.edu

Course Description
This course introduces students to the history and methodology of the collection of the canonical collections of oral reports (Hadith narrations) concerning the Prophet Muhammad’s words and deeds. Topics include the historical evolution of the collection and study of the Hadith, technical terms of Hadith sciences, the categories of Hadith reports, the technical structure of Hadith reports, the science of narrators, the relationship between the Hadith and the Qur’an, the problem of contradiction within Hadith literature, and contemporary controversies within both traditionalist and western academic discussions of Hadith.

Course Objectives
By the end of this class, students will have gained knowledge of
• the historical process and method behind Muslim attempts to preserve one aspect of the legacy of the Prophet;
• some of the main hadith collections, their unique features, and their authors;
• the technical nomenclature used in traditional Muslim studies of hadith (muṣṭaḥal al-ḥadīth);
• how hadith has impacted various aspects of Islamic religious life, including fiqh, theology, and Sufism;
• Western methodologies in the study of hadith and the challenges that it poses; and
• the various ways contemporary Muslims engage hadith.

Approach & Method
We will accomplish the above objectives through the study of two primers in English on hadith (listed below), in addition to reading passages from primary texts of hadith. All of our readings will be in English. However, much of the hadith nomenclature is very difficult to translate into English and often does not help in understanding the ideas behind the term. Given this problem, hadith nomenclature will have to be learned in Arabic.

Required Texts
• Class handouts. These will be uploaded to our POPULI course site.

Assignments & Grades

Grade Distribution:

Your final grade will be determined according to the following breakdown
A. Reading Questions 30%
B. Exam I 20%
C. Exam II 20%
D. Synthesis Paper 20%
E. Class Participation & Attendance 10%

A. Reading Questions. This part of your class work is meant to prepare students to engage lectures and class discussions by giving you an opportunity to organize and articulate your thoughts on that week's readings. These will be due on the MONDAY EVENING of the week we discuss those readings. No late assignments will be accepted because it will defeat the purpose of this exercise.

These questions need to be answered in 400-500 of your own words (i.e. no quotes). This is roughly a full page, single-spaced. Reading reflections will be graded out of five points as follows. The main criteria for grading are thoughtfulness in your response and coherency in presentation.

0 – The reflection was turned in late.
5 – The reflection critically engages the reading; it meets the requirements of length; it is free of grammatical errors and/or typographical errors.
3 – The reflection shows some critical engagement with the readings, though is largely a summary and derivative; it does not meet the required length; it has some grammatical and/or typographical errors.
1 – The reflection simply regurgitates material from the reading; it does not meet the required length; it is riddled with grammatical and/or typographical errors.

The prompts will be given via our course website on Populi. The types of questions will differ depending on what we are reading and will largely consist of compiling definitions of technical nomenclature, analyzing arguments, analyzing the structure of texts, or putting readings in conversation with one another.

C & D. Exams. There are two exams scheduled for this class, one in week eight (10/20) and one before finals (12/10). The exams will consist of definitions, shorts answers, identifications, and short answers. Each exam will count towards 20% of your final grade.
D. Synthesis Paper. The purpose of the synthesis paper is, at the end of the class, to look back and identify some of the key ideas related to the discipline of hadith studies. This paper will be between 5-7 pages. This is NOT a research paper but a SYNTHESIS paper. A list of possible topics will be handed out in week 10 along with a detailed rubric. This paper will be due on our final session DECEMBER 10th and will count towards 20% of your final grade. LATE PAPERS WILL BE PENALIZED.

E. Class Participation & Attendance. Students are expected to be actively present and participating in class. Time spent surfing the Internet on one’s laptop or phone is disrespectful to one’s peers, teacher, and the material being studied. Attendance will be taken for each class session. Recognizing the unpredictable nature of Chicago weather and transportation, a little leeway will be given for unforeseen circumstances. It is always best to inform your instructor via email if/when you are going to be late or absent! Attendance and participation will count towards 10% of your final grade.

Plagiarism & Disabilities
See the attached document detailing AIC’s policies on plagiarism and disabilities.
Weekly Readings and Assignments

Week 1 Introduction 9/1 & 9/3
- Brown: ch. 1 The Prophet’s words then and now
- Siddiqi: ch. 1, 2 The event of Hadith & The Companions

Week 2 Beginnings of Hadith 9/8 & 9/10
- Brown: ch. 2 (15-42) Transmission and Collection of Prophetic traditions
- Siddiqi: ch. 3 After the Companions
- *Mugaddimah*, Ibn Ṣalāḥ al-Shahrazūrī (Category 39 The Companions, 40 The Followers)
- HANDOUTS: Ibn Ḥajar al-ʿAsqalānī’s introduction to *al-Isāba fi tamyīz al-ṣaḥāba*

Week 3 Hadith Texts 9/15 & 9/17
- Brown: ch. 2 (42-66) Transmission and Collection of Prophetic traditions
- Brown: ch. 3 Methods and History of Hadith Criticism (Get a start on this!)
- *Mugaddimah*, Ibn Ṣalāḥ al-Shahrazūrī (Category 23 jarḥ wa ta’dīl)

Week 4 Hadith Criticism 9/22 & 9/24
- Brown: ch. 3 Methods and History of Hadith Criticism (finish this)
- Siddiqi: ch. 7 The Disciplines of formal Criticism
- *Mugaddimah*, Ibn Ṣalāḥ al-Shahrazūrī (Category 24 samāʿ al-hadīth wa tahammulihi)

Week 5 Hadith Nomenclature I 9/29 & 10/1
- *Mugaddimah*, Ibn Ṣalāḥ al-Shahrazūrī (Category 1, 2, 3 saḥīḥ, hasan, daʿīf)
- *Mugaddimah*, Ibn Ṣalāḥ al-Shahrazūrī (Category 5-9 muttaṣil, marfūʿ, maqṭūʿ, mursal, munqaṭṭiʿ)

Week 6 Hadith Nomenclature II 10/6 & 10/8
- *Mugaddimah*, Ibn Ṣalāḥ al-Shahrazūrī
- EXAM 1 (10/8)

Week 7 Major Books: *Muwaṭṭa* of Imām Mālik and *Sunan* Abū Dāwūd al-Sijistānī 9/29 & 10/1
- Siddiqi: ch. 4 Categories of Hadith Collections
- HANDOUTS: *Ṣaḥīfa* of Hammām ibn Munabbiḥ
- HANDOUTS: *Muwaṭṭa* (chapter 30 raḍāʿa)

Week 8 Major Books: Bukhārī and Muslim 10/6 & 10/8
- Siddiqi: ch. 4 (refer back to this!)
- HANDOUTS: Abū Dāwūd (*Risāla ilā ahl Makka*)
- HANDOUTS: “Muslim’s Introduction to his Ṣaḥīḥ” part I
Week 9 Major Book: Tirmidhī 10/13 & 10/15
- Siddiqi: ch. 4 (refer back to this!)
- HANDOUTS: “Muslim’s Introduction to his Ṣaḥīḥ” part II
- HANDOUTS: ‘Ilal of Tirmidhī

Week 10 Hadith and Law I 10/20 & 10/22
- Brown: ch. 5 The Function of Prophetic Traditions in Islamic Law & Legal Theory
- HANDOUTS: Mālik (Risāla ilā Layth ibn Sa’d); Layth (Risālat Layth ibn Sa’d ilā Mālik)

Week 11 Hadith and Law II 10/27 & 10/29
- HANDOUTS: Shāfi‘ī (Risāla) (khabar wāḥid; mursal)

Week 12 Hadith and Theology & Sufism 11/3 & 11/5
- Brown: ch. 6 The Function of Prophetic Traditions in Islamic Theology
- Brown: ch. 7 The Function of Prophetic Traditions in Sufism
  - HANDOUT: Sulamī’s Arba‘īn & Qushayrī’s Arba‘īn
  - Flip through Gardens of the Righteous

Week 13 Hadith & Orientalism I 11/10 & 11/12
- Brown: Ch. 8 The Authenticity Question
- Siddiqi: Appendix II

Week 14 Hadith & Orientalism II 11/17 & 11/19
- Brown: Ch. 8 (continued)
- Brown: Ch. 9 Debates over Prophetic Traditions in the Modern World (start!)

Week 15 11/24 & THANKSGIVING
- Brown: Ch. 9 Debates over Prophetic Traditions in the Modern World (finish!)

Week 16 Hadith & the Modern World 12/1 & 12/3
- Wrap up and exam review
- EXAM II (12/3)
- SYNTHESIS PAPER DUE
In the Name of Allah, the Most Gracious, the Most Merciful

IS 131 – Islamic Origins, History & Civilization 1258 – Present
American Islamic College
Prof. Jawad Anwar Qureshi
Spring 2016
Tuesday/Thursday 3-4:15pm
Room 110

Office Hours: Tuesday 5 or by appointment
Email: qureshi@aicusa.edu

Course Description
This course continues our undergraduate survey of the historical, political, religious, and intellectual developments in Islamic Civilization up to the present. The first part of the course explores the geographical, ethnic, religious, and political diversity of the pre-modern Muslim world, and the second part of the course probes the challenges presented by Modernity and an international order based upon secularism (variously defined) and the nation state. Specific attention will be given to European colonialism in regions where Muslims predominate, independence movements, religious reform movements, Muslims in the west, the challenges of secularism, and Muslim approaches to democracy.

Approach, Method, & Course Outline
The second part of our Islamic civilization sequence covers a large swathe of world history and vast geographical expanse as well. This is a period when the classical empires of the Islamic world fell to different forces. Thus, in the West al-Andalus was lost to a re-emerging European civilization, while in the East, the Mongol invasion changed the face of the Islamic world. The West was never to be recovered, but the East gave birth to new centers of Islamic civilization and some of the longest standing Muslim empires, the Ottomans (in the Near East, Eastern Europe, and North Africa), the Safavids (in modern day Iran), and the Mughals (in India). We will briefly survey the period of Islamic revival and reform in the 17th and 18th centuries and then explore the period of European expansion into the Muslim world in the age of imperialism and colonialism, along with the changes to Islamic civilization that resulted. Finally we will consider the emergence of post-colonial Muslim nation states and emergent conceptions of religion.

Throughout the course, we will use Vernon O. Egger’s *A History of the Muslim Worlds (Since 1260)* as our guide. To supplement Egger’s narrative, we will also read primary texts in
translation. Our supplementary texts will include documentary historical material as well as novels. Additionally, we will screen documentaries and films related to relevant subjects.

By the end of the course, we will have a survey of the major moments of Islamic civilization from the 14th century to the present.

**Readings & Films**

**Required Texts**
- *A History of the Muslim World (since 1260)* by Vernon O. Egger
- *Leo Africanus, Amin Maalouf*
- *Hadji Murat, by Leo Tolstoy*
- *Ambiguous Adventure* by Cheikh Hamidou Kane

**Documentaries & Films**
- *Islam Empire of Faith Part 3: The Ottomans*
- *The Great Moghuls OR Warrior Empire: The Mughals Of India*
- *Lawrence of Arabia*
- *Battle of Algiers*
- *Paradise Now*

**Assignments & Grades**

Student grades will be broken down as follows:
- Mid-Term Exam 30%
- Final Exam 30%
- Reviews 20%
- Presentations 10%
- Attendance & Participation 10%

There will be two exams for this class, a mid-term and a final. The mid-term will be in week 7 March 1st, and the final will be during finals week in May. The exam will consist of short-answers, identifications, and essay questions drawn from our readings and lectures. A review sheet will be given before hand.

Students will have to write five reviews (worth 6% of the final grade each). These will be 4-6 page reviews of the novels that we read, in addition to the films that we screen. There will be ample opportunity to discuss these works in class and their due dates will be announced in advance. A rubric for the assignment will be provided. A sixth review is optional for students that would like extra credit.
Additionally, students will be assigned sections from our novels to present to the class and lead discussions on. This will count towards 10% of your final grade. Presentations must include judicious summaries of the text, in addition to relating the text to the historical and cultural context of Islamic civilization that we are studying, as well as seeing the wider implications of these readings.

Lastly, attendance will be taken daily and students are required to attend all lectures or be penalized. Attendance will count towards 10% of your class.

*Plagiarism & Disabilities*
See the attached document detailing AIC’s policies on plagiarism and disabilities.
Weekly Readings & Lecture Schedule

Week 1 1/19 & 1/21
Egger, Chapter 1 The Great Transformation

Week 2 1/26 & 1/28
Egger, Chapter 2 Unity and Diversity in Islamic Traditions

Week 3 2/2 & 2/4
Egger, Chapter 3 The Central Muslim Lands
Video: *Islam Empire of Faith Part 3: The Ottomans*

Week 4 2/9 & 2/11
Egger, Chapter 4 The Umma in the West

Week 5 2/16 & 2/18
*Leo Africanus*

Week 6 2/23 & 2/25
Egger, Chapter 5 Central Asia and Iran

Week 7 3/1 & 3/3
MARCH 1: MID-TERM
Egger, Chapter 6 South Asia
Video: *The Mughals*

Week 8 SPRING BREAK

Week 9 3/15 & 3/17
Egger, Chapter 7 The Indian Ocean Basin

Week 10 3/22 & 3/24
Egger, Chapter 8 Reform and Renewal, 1750-1875
*Hadji Murat*

Week 11 3/29 & 3/31
Egger, Chapter 9 The Loss of Sovereignty: 1875-1920

Week 12 4/5 & 4/7
Ambiguous Adventure

Week 13 4/12 & 4/14
Egger, Chapter 10 The Interwar Years, 1920-1939

Week 14 4/19 & 4/21
Video: Lawrence of Arabia

Week 15 4/26 & 4/28
Egger, Chapter 11 Regaining Sovereignty, 1939-1970
Video: Battle of Algiers

Week 16 5/3 & 5/5
Egger, Chapter 12 New Direction, 1970-Present
Video: Paradise Now

FINAL: During Finals Week
Introduction to Islam  
THEO 40708/MI 40479/IPS40733  
MW 09:30-10:45 AM, DeBartolo Hall 228  
University of Notre Dame, Spring 2015  

Instructor: Professor Mun’im Sirry  
Office: 1146 Flanner, Phone: (574)631-1796; E-Mail: msirry@nd.edu  
Office Hours: Tue/Thu 12:00-2:00 pm or by appointment  

Course Description  
This is an introductory survey course of the emergence and development of Islam as both a religion and a tradition. Students will be introduced to the primary sources of Islamic beliefs and practices, as well as the relation of Islam to other religions, particularly Judaism and Christianity. In the last few decades, the study of Islam has been, and is still, a vibrant field of research. We will critically examine various approaches to the study of Islam from the traditionalist approach to the critical, revisionist scholarship. The course will also explore the diversity of Islamic worldviews and expressions and the way in which they have been shaped by social, cultural, and political contexts, including the schism between Sunnis and Shi’is, various schools of Islamic law and theology, modern Salafism, and Islamic feminism. A special attention will be given to how certain concepts and/or doctrines developed over periods of time. This course uses an interdisciplinary approach with insights from the fields of theology, religious studies, history, and sociology. No prior knowledge of Islam is required.  

Course Objectives  
By the end of the semester, students will be able to discuss key concepts in the religious thought and practice of Muslims and situate important events in Islamic history. Through careful and critical studies of the development of Islamic thought, the students will also be able to describe major trends and issues that have shaped, and been shaped by, Islam in various historical periods and cultures.  

Required Readings  
Readings for each week are indicated on the attached schedule of lectures. Two required books are listed below, which are available for purchase from the Bookstore. All other readings will be made available on the course Sakai website.  


Recommended Readings  
In addition to the assigned readings, a number of other works have been placed on reserve in the Library. Some of these may be of assistance to you if you wish to explore particular subject in more detail:

**Useful Websites**
Qur’an reference: [http://corpus.quran.com](http://corpus.quran.com); [http://tanzil.net](http://tanzil.net);
General resources on Islamic Studies: [http://islam.uga.edu](http://islam.uga.edu);
[http://www.unc.edu/~cernst/resources.htm](http://www.unc.edu/~cernst/resources.htm);

**Course Requirements**

**Attendance, Participation and Take Home Assignments:** Attendance will be taken at the beginning of each class. You are expected to attend all classes and complete the assigned readings before coming to class sessions. In addition, you are strongly encouraged to participate in class discussions and engage the course materials in class. Regular attendance and thoughtful participation in class will be rewarded. After you study the assigned readings, you must post your reflection about the readings on the Sakai. Your reflection can be a question seeking clarification, or confusing text, or a thought or a response to a colleague’s post on Sakai. I will, but not always, pose guiding questions to help you focus on specific issues or ideas of a reading. Your post can also be an attempt to respond to those guiding questions. You must post a reflection at least two hours before the class starts, so I can address some of the issues you raise in your post. You will not get credit if you post after the deadline.

**Short Response Papers:** There will be two short response papers, consisting of 5 pages (around 1,500 words), typed and double spaced. The purpose of these papers is two-fold: (1) to stimulate you to think more carefully about certain questions covered in the course, and to formulate your ideas on them; and (2) to exercise your skills in writing an analytical essay. The papers are not intended to be research papers, but rather exercise at interpretation and synthesis. Emphasis in grading will be based on clarity of thought, clarity of expression, and effective support of your arguments with available evidence. Assigned readings should provide adequate material for you to formulate and substantiate your ideas; use of outside material is welcome, but receives no extra credit. The first response paper is due on **Monday in Week 5** (February 9), and the second response paper on **Monday in Week 12** (March 30). I will provide detail guidelines about what I expect from your short response papers. Late papers will receive a significant grade reduction for each day after the due date.

**Mid-Term and Final Examination:** Mid-term and Final examination will be given in class and consist of essay questions in which there is a range of choices, e.g. choose three out of four questions. The Mid-term will focus on materials from week 1 to 8, and the final will cover the whole materials from week 10 to 16.
Grading

Attendance/participation/take home assignments  : 25%
Two response papers  : 25%
Mid-term  : 25%
Final exam  : 25%

Grades will be assigned by the following percentage basis:
A (94-100); A- (90-93); B+ (87-89); B (83-86); B- (80-82); C+ (77-79); C (73-76); C- (70-72);
D+ (67-69); D (60-66); F (59 and below).

Honor Code

“All students must familiarize themselves with the Honor Code on the University’s website and
pledge to observe its provisions in all written and oral work, including oral presentations, quizzes
and exams, and drafts and final versions of essays.”

Make-up Policy:

Missed tests may not be made up except under extreme, emergency, circumstances. In the case
of the midterm and final exams, it will be necessary to provide a written excuse (such as doctor’s
note) and contact the instructor at least 12 hours before returning to class from absence. You are
responsible for making arrangements to take the make-up test. It is necessary to make
arrangements for a make-up test as soon as possible. Make-up tests must be taken within the
week following the missed test.

Tentative Schedule of Topics and Readings

Week One
Wed, 1/14  Introduction to the Course

Week Two: Islam, Muhammad and the Qur’an
Mon, 1/19  Readings
Rippin, Muslims: their religious beliefs and practices, pp. 7-19

Wed, 1/21  Readings
Brown, A New Introduction to Islam, pp. 49-68;
Rippin, Muslims: their religious beliefs and practices, pp. 42-56.

Week Three
Mon, 1/26  Readings
Brown, A New Introduction to Islam, pp. 69-87.

**Wed, 1/28**  
**Readings**  
Brown, Jonathan, *Hadith: Muhammad’s legacy in the medieval and modern world*.  
Siddiqi, excerpt from *Hadith Literature*.

**Week Four: Political Development and Expansion**

**Mon, 2/2**  
**Readings**  

**Wed, 2/4**  
**Readings**  

**Week Five: Islamic Literature (Tafsir, Law and Theology)**

**Mon, 2/9**  
**Readings**  
Gilliot, “Exegesis of the Qur’an: classical and medieval.”  
Pink, “Tradition, Authority and Innovation in Contemporary Sunnī tafsīr.”  

[First Response Paper Due]

**Wed, 2/11**  
**Readings**  

**Week Six:**

**Mon, 2/16**  
**Readings**  
Kemali, “Methodological Issues in Islamic Jurisprudence.”  
Hallaq, “Was al-Shafī‘i the Master Architect of Islamic Jurisprudence.”

**Wed, 2/18**  
**Readings**  
Brown, *A New Introduction to Islam*, pp. 172-192  

**Week Seven: Islamic Ritual and Sufism**

**Mon, 2/23**  
: No Class

**Wed, 2/25**  
**Readings**  
Powers, “Interiors, Intentions, and the “Spirituality” of Islamic Ritual Practice”

**Week Eight**

Mon, 3/2 **Readings**
Rippin, *Muslims: their religious beliefs and practices*, pp. 136-149.
Chittick, excerpt from *Sufism*.

Wed, 3/4 : Mid-term

**Week Nine: Spring Break**

Mon, 3/9 : No Class
Wed, 3/11 : No Class

**Week Ten: Crisis and Renewal in Islamic History**

Mon, 3/16 **Readings**

Wed, 3/18 **Readings**
Smith, “The ‘Crisis of Orientation’: The Shift of Egyptian Intellectuals to Islamic Subjects in the 1930’s.”

**Week Eleven: Modern Trends and Issues**

Mon, 3/23 **Readings**
Abu-Rabi, “Contemporary Islamic Thought: One or Many?”
Shepard, “The Diversity of Islamic Thought: Towards a Typology.”

Wed, 3/25 **Readings**
Peters, “Idjtihad and Taqlid in 18th and 19th Century Islam.”
Dallal, “The Origins and Objectives of Islamic Revivalist Thought, 1750-1850.”

**Week Twelve: Islamic Renewal and Reform**

Mon, 3/30 **Readings**
Hoebink, “Thinking about Renewal in Islam.”
Lapidus, “Islamic Revival and Modernity.”

[Second Response Paper Due]

Wed, 4/1 **Readings**
Reinhard Schulze, “Is There an Islamic Modernity.”
Masud, “Islamic Modernism.”
Week Thirteen:
Mon, 4/6    No Class (Easter Holiday)
Wed, 4/8    **Readings**
            Peskes, “The Wahhabiyya and Sufism.”

Week Fourteen: Rethinking Islamic Heritage
Mon, 4/13   **Readings**
Wed, 4/15   **Readings**
            Boullata, excerpts from *Trends and Issues Contemporary Arab Thought*, pp. 1-56.

Week Fifteen: Islamic Feminism and Women Issues
Mon, 4/20   **Readings**
            Amin, “The Emancipation of Woman and the New Woman.”
            Hassan, “Equal before Allah?”
            Adujar, “Feminist Reading of the Qur’an.”
Wed, 4/22   **Readings**

Week Sixteen: Islam and Religious Pluralism
Mon, 4/27   **Readings**
            Ayoub, “The Qur’an and Religious Pluralism.”
            Sirry, “Compete with One Another in Good Work.”
Wed, 4/29   **Readings**

Final exam
Guidelines for Paper Assignment:

There are two short papers in this class. The first paper is due on Monday, February 9, 2015. Your paper should address the following question: *What is the Qur’an?* The second paper is due on Monday, March 30, 2015. Your second paper should discuss the following question: *Is Islamic Law unchangeable?* Late papers will receive a half grade deduction for each day after the due date.

Paper Formatting Instructions:
1. The paper must be 5 full pages in length.
2. The paper must be typed, double-spaced, with 12-point Times New Roman font, and one-inch margin (top, bottom, left, and right).
3. You are required to use at least three sources (journal articles and/or books). Acceptable sources include (but not limited to) your textbooks and assigned readings, recommended readings, other relevant books or journal articles. Please do not use internet sources.
4. Your paper must include (1) introduction, (2) body of paper, and (3) conclusion.
5. Please use footnotes, not endnotes. You don’t need to include a bibliography page.

The paper must be submitted both in hard copy and electronic form. This means that you should bring a copy of your paper to class and email it to me as attachment.
Theo 60833: Islam and Christian-Muslim Relations

MEETINGS: Spring 2015; T.Th. 9:30a-10:45p (117 O’Shag)
WEBSITE: GO TO SAKAI.ND.EDU
CLASS EMAIL ADDRESS: theo60833sp15@sakailogin.nd.edu
PROFESSORS:
- GABRIEL S. REYNOLDS (reynolds@nd.edu, x15138)
- OFFICE HOURS: M 10-11, T/Th. 2:30-3:30 in 227 Malloy
- MUN‘IM SIRRY (msirry@nd.edu)
- OFFICE HOURS: T/Th. 12-2 PM in 1146 Flanner

Course Description
In our course we will consider Christianity’s encounter with Islam, from the Islamic conquests of the 7th century to the internet age. The first section of the course is historical. We will examine how various historical contexts have affected the Christian understanding of Muslims and Islam, from the lifetime of the Prophet Muhammad to the current violence in the Middle East. The second section of the course is systematic. How are Christians today to respond to Islam, in light of recent world events and recent Church teaching? In addressing this question we will analyze primary theological sources that express a range of responses, from pluralism to dialogue to evangelism. Students in this class will be introduced to the Quran, to the life of Muhammad, to the difference between Sunni and Shi’ite Islam, to Church teaching on Christianity’s relationship with Islam, and to trends in the theology of religions. Students will also study the various currents of Muslim thought on Christianity in the classical and contemporary periods. NO BACKGROUND IN ISLAM IS NECESSARY FOR THIS COURSE.

Learning Goals:
By the end of this course students should:
- Demonstrate a familiarity with the form and contents of the classical Islamic sources, above all the Qur’an and Hadith
- Be familiar with Islamic teaching on Christianity
- Understand the principal approaches taken by Christian theologians through the centuries in response to Islamic teaching on Christianity
- Demonstrate an appreciation for the historical development of the Muslim-Christian conversation
- Hold a cogent theological position on how Christians should respond to the Islamic challenge to Christian theology
- Be prepared to speak to Christians and Muslims about Christian teaching in the light of Islamic teaching

Work/Grading
Oral presentations (one on a book, one on your final project) and class participation (including attendance and punctuality): 30%
Book Review (5 pages): 30%
Research paper (10 page): 40%

Texts
1. A Bible of any translation
2. A Qur’an of any translation
3. F.E. Peters, A Reader on Classical Islam
4. C. Troll, Dialogue and Difference (at the Bookstore)
5. .pdfs of articles available through “Resources” on our class sakai site

Reserve (Hesburgh Library)
Books in bold can be chosen for reviews (other books can be chosen with instructor’s permission)
M. Ayoub, A Muslim View of Christianity (2010)
D. Bertaina, Christian and Muslim Dialogues (2011)
W. Burrows (ed.), Redemption and Dialogue: Reading Redemptoris Mission and Dialogue and Proclamation
Christian-Muslim Encounters, ed. Y. Haddad and W. Haddad.
C. Chapman, Islam and the West (1998)
Christian-Muslim Dialogue: Papers from Broumana 1972
C. Cornille, Interreligious Hermeneutics (2010)
Cragg, K. The Call of the Minaret (1956)
J. Dupuis, Christianity and the Religions (2002)
Encounters and Clashes, ed. J.-M. Gaudeul.
J.-M. Gaudeul, Called from Islam to Christ (1999)
Ibn Kathir, Commentary on the Qur’an (Tafsir, English)
J. Jomier Bible and Quran (1959)
F. Jourdan, La Bible face au Coran (2011)
ibid. Dieu des chrétiens, Dieu des musulmans (2011)
M. Zafrullah Khan, Deliverance from the Cross (1978), the story of Jesus from the perspective of an
Ahmadi Muslim who holds that Jesus escaped death and completed his life in Kashmir.
T. Michel and M. Fitzgerald (eds.), Recognize the Spiritual Bonds Which Unite Us: Sixteen Years of Christian
Muslim Dialogue (1994)
Les Musulmans : consultation islamochrétienne (1971). Interviews with leading Muslim
intellectuals: Hamidullah, Muhammad Arkoun, Hasan Hanafi and others.
H. Prideaux, The True Nature of Imposture Fully Display’d in the Life of Mahomet (written in 1697) –n.b.:
available in Hesburgh library on microform.
Recognize the Spiritual Bonds Which Unite Us: Sixteen Years of Christian Muslim Dialogue
L. Ridgeon, Crescents on the Cross: Islamic Visions of Christianity (2001)
M. Younès, Pour une théologie chrétienne des religions (2012)

Course Plan
A. Introduction to Islam
1 (Jan 13)  Introduction to the Qur’an and the Life of the Prophet

2 (Jan 15)  The Message of the Qur’an
reading: Qur’an: Suras 1, 2, 25-26, 105-114

3 (Jan 20)  Muslim Exegesis of the Qur’an
reading: Peters, pp. 191-211

4 (Jan 22)  The Hadith
reading: Peters, 212-29
Bukhari, Selection of hadith

5 (Jan 27)  The Life of the Prophet
reading: Peters, pp. 67-98

6 (Jan 29)  Sunni Islam
reading: Peters, pp. 229-56 and:
Peters, ch. 3 – to be addressed in classes 6 and 7
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<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading</th>
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<tr>
<td>7 (Feb 3)</td>
<td><em>Shīite Islam</em></td>
<td>Peters, ch. 3 - continued</td>
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<tr>
<td>8 (Feb 5)</td>
<td><em>Contemporary Islamic Thought</em></td>
<td>Selections from <em>Islam in Transition</em></td>
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<td>9 (Feb 10)</td>
<td><strong>B. Christian and Islamic Thought through the Centuries</strong></td>
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<td>10 (Feb 12)</td>
<td><em>Early Christian Responses to Islam</em></td>
<td>Hoyland, <em>Seeing Islam as Others Saw It</em>, pp. 53-78, 257-76</td>
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<td>11 (Feb 17)</td>
<td><em>Christian Theology in Arabic</em></td>
<td>Griffith, <em>The Church in the Shadow of the Mosque</em>, ch. 4</td>
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<tr>
<td>12 (Feb 19)</td>
<td><em>An Islamic Response to Christianity</em></td>
<td>Hoyland, <em>Seeing Islam as Others Saw It</em>, pp. 454-89</td>
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<td>13 (Feb 24)</td>
<td><em>Christian Theology and Islam</em></td>
<td>Abu Bakr al-Baqqilani, <em>Refutation of the Christians</em></td>
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<td><em>The Majlis</em></td>
<td>‘Abd al-Jabbar, <em>Critique of Christian Origins</em></td>
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<td>14 (Feb 26)</td>
<td><em>Scriptural Polemics</em></td>
<td>Thomas Aquinas, <em>On the Reasons for the Faith</em>, Kindi, Excerpts from</td>
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<td><em>His Letter to al-Hashimi</em></td>
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<td>15 (Mar 3)</td>
<td><em>Sufism, Perennialism, and Pluralism</em></td>
<td>D. Bertaina, excerpt from <em>Christian and Muslim Dialogues</em></td>
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<td>Dialogue of al-Mahdi and Timothy I</td>
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<td>16 (Mar 5)</td>
<td><em>Mission</em></td>
<td>T. Burman – Excerpt from <em>Reading the Qur’an in Latin Christendom</em></td>
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<td>S. Griffith, “The Qur’an in Arab Christian Texts”</td>
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<td>M. Sirry, Excerpt from <em>Scriptural Polemics</em></td>
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<td>17 (Mar 17)</td>
<td><em>Islamic Responses to Christian Missions</em></td>
<td>L. Ridgeon, “Christianity as Portrayed by Jalāl al-Dīn Rūmī”</td>
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<td>F. Schuon <em>The Fullness of God: Frithjof Schuon on Christianity</em>,</td>
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<td>Introduction, chs. 1, 2 Troll, ch. 4</td>
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<td>18 (Mar 19)</td>
<td><em>Modern Muslim Perspectives on Jesus</em></td>
<td>Rida, Excerpt from <em>Christian Criticisms, Islamic Proofs</em></td>
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<td>Visit <a href="http://www.youtube.com/user/khalifahklothing">http://www.youtube.com/user/khalifahklothing</a> (and watch videos or surf linked sites)</td>
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<td>19 (Mar 24)</td>
<td><em>Modern Muslim Perspectives on Christianity</em></td>
<td>N. Mahfouz, Excerpt from the novel <em>Children of the Alley</em></td>
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<td>K. Iṣaṣayn, Excerpt from <em>The City of Wrong</em></td>
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<td>K. Zebiri, “Muslim Perceptions of Christianity and the West”</td>
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<td>P. Lewis, “Depictions of ‘Christianity’ within British Islamic Institutions”</td>
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<td>20 (Mar 26)</td>
<td>Film and Discussion: <em>Hasan and Marqas</em></td>
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Book Reviews Due

C. Theological Reflections
21 (Mar 31)  Revelation in Islam and Christianity
reading:  J. Hoover, “Revelation and the Islamic and Christian Doctrines of God”
A. Saeed, excerpt from The Qur’an: An Introduction
Troll, ch. 11

22 (Apr 2)  Is the God of Muhammad the Father of Jesus?
reading:  Troll, chs. 7, 8
Volf, Excerpt from Allah
G. Greshake, “Trinity as the Core of Christian Faith”
Mawdudi, The Road to Peace and Salvation

23 (Apr 7)  Is the Jesus of Islam the Jesus of the Church?
reading:  O. Leirvik, excerpt from Images of Jesus Christ in Islam
T. Khalidi, excerpts from The Muslim Christ
Troll, ch. 10

24 (Apr 9)  Evangelism
reading:  P. Parshall, Excerpt from Muslim Evangelism
P.-G. Chandler, Excerpt from Pilgrims of Christ on the Muslim Road
Troll, ch 6
visit:  http://www.youtube.com/profile?user=PfanderFilms

25 (Apr 14)  Dialogue
G. D’Costa, “Interreligious Prayer between Christians and Muslims”
Troll, chs 2, 3
John Paul II, excerpts from John Paul II and InterReligious Dialogue

26 (Apr 16)  Apostasy
reading:  A. Saeed, excerpt from Freedom of Religion, Apostasy and Islam
Excerpts from Gaudeul, Called from Islam to Christ
Troll, ch. 5
M. Talbi, “Religious Liberty: A Muslim Perspective”
visit:  http://formermuslimsunited.org/apostasy-from-islam/fatwa-on-apostasy/
visit:  http://www.youtube.com/user/Muslims4Jesus

27 (Apr 21)  Catholic Perspectives on the Religions
reading:  Nostra Aetate
J. Dupuis, excerpt from Christianity and the Religions
Dominus Jesus
Troll, chs. 12, 13

28 (Apr 23)  Film and Discussion: Of Gods and Men

29 (Apr 28)  Project Presentations

Final Paper due May 7 by email to Reynolds@nd.edu
Course Description
The complex relationship between religion, peace and violence has preoccupied scholars in the last few decades. Some argue that religion is inherently violent, while others contend that it can be a resource for peace. At the heart of this contention is the fact that religious scriptures contain both violent and non-violent passages. The violent passages include a wide range of discourses from simply an exclusivist claim of salvation to various types of scriptural criticism of other religious communities, while the non-violent passages refer to a positive element that extends salvific promise to other religions and promotes peaceful co-existence among different religious communities. These violent and non-violent elements of scriptural tradition have often been discussed independently from one another. This course will discuss both elements in Jewish, Christian, and Muslim scriptures and how they have been interpreted and understood by believers in their exegetical works. We consider such essential questions as: How have these passages been understood in the pre-modern period, and to what extent have they been recontextualized in the modern context? Can the violent element of the Holy Scripture be interpreted fruitfully for interactions among different religious communities in the modern world? This course will address these questions through a critical analysis on how these passages shape the believers’ approach to the “other” even today.

Course Objectives
After completing this course, students should be able to
- Think critically and write smartly about issues of violence and peace
- Reflect and articulate major issues in our scriptural traditions.
- Discuss and engage critically and comparatively the complexities surrounding the subject of scripture, violence and peace.

Required Texts
Readings for each week are indicated on the attached schedule of lectures. Reading assignments given by authors and their work on the syllabus (e.g. “Firestone, Jihad: the Origin of Holy War in Islam, pp. 1-65”) refer to the books listed below, which are available for purchase from the Bookstore. All other readings will be available on Sakai. Common required readings are marked with a star (*).

The Bible with *any* English translation.
The Qur’an with *any* English translation.

**Course Requirements**
Final course grade will be based on the following activities:
- Attendance and class participation: 20%
- Written digests: 20%
- Mid-term: 20%
- Research presentation: 20%
- Final paper: 20%

**Each requirement must be fulfilled**

1. **Attendance and class participation:**
   Attend all classes having prepared all the assigned readings and participate actively in discussions. Some readings will be common; others will be divided among you, to report on to the class (see 2 below). Your physical presence in the classroom is important. So, if you are unable to come to class, please bring a letter of excuse for official or excused absences (limited to severe illness, religious holidays, and family emergencies). Please note that both excused and unexcused absences will result in a participation grade of 0 for the day(s) of missed class. Make sure that you come to class whenever possible. There will be no make-up presentation missed due to unexcused absences.

2. **Report written digests**
   Prepared written digests of readings assigned to you that are not common readings, and bring sufficient copies to class to distribute to all participants. A digest is a brief (one page) distillation of the main argument(s) or conclusion(s) of the book or article being reviewed and any observations you may have on the author’s approach, argument, methodology, etc. It should contain, on the top, full bibliographical data, followed by the digest itself. You should make a brief (10 minutes maximum!) presentation of the basic idea(s) of the piece you have examined, noting how it is relevant to our class and fits in with other works.

3. **Mid-Term Exam**
   There will be a written midterm on Monday, October 13, which will consist of short answer questions relating directly to the class assignments. For example, you will be asked to define terms, or analyze sections of the material. We will review sample questions before the exam.

4. **Research Presentation**
   The purpose of this assignment is to explore a topic of interest to you. Please secure in advance my approval of your topic! You should first identify what you plan to write on for your final paper and then propose a research topic, consists of a title, a paragraph outlining your initial thinking about the subject, and a short bibliography (at least, 2 books and five journal articles). This research topic is due on Monday, September 22 for the instructor’s approval. On the assigned day, each student will be making a 20-25 minute-oral presentation and then followed by QA. You must speak extemporaneously, and your grade will reflect both content and delivery.
All students must use Powerpoint or an equivalent; part of the grade will reflect use of slides/visual aids. A synopsis and an outline of the speech including works cited are also due on the day of the presentation. We will discuss the presentations in more detail throughout the semester.

**Final Paper**
Write a research paper approximately 10-15 pages in length, due on December 10.

**Honor Code**
“All students must familiarize themselves with the Honor Code on the University’s website and pledge to observe its provisions in all written and oral work, including oral presentations, quizzes and exams, and drafts and final versions of essays.”

**Schedule**

**Week 1: Introduction**
Wednesday, 8/27

**Week 2: The Formation of Scripture**
Monday, 9/1
*Neusner (ed.), Sacred Texts and Authority.

Wednesday, 9/3
*Stanley, “Words of Death: Scriptures and Violence in Judaism, Christianity and Islam.”
*Sirry, Scriptural Polemics, chapter 2
Smith, What is Scripture?: A Comparative Perspective.

**Week 3: Conception of Peace and Violence**
Monday, 9/8
*Webel, “Thinking Peace.”
*Galtung, “Positive and Negative Peace.”
*Cortright, “What Is Peace?”
Henten, “Religion, Bible, and Violence.”
Haar, “Religion: Source of Conflict or Resource for Peace.”

Wednesday, 9/10
*Heft, Beyond Violence, pp. 1-42.
Kille, “The Bible Made Me Do It.”
Ellens, “Religious Metaphors Can Kill.”

**Week 4: Ambivalent Attitudes**
Monday, 9/15
*Race, “Christian Theology of Religions.”
*Sachedina, “The Qur’an on Religious Pluralism.”
Schmidt-Leukel, “Exclusivism, Inclusivism, Pluralism.”
Hedges (ed.), *Christian Approaches to Other Faiths.*

Wednesday, 9/17
Wille, “Ambivalence in the Christian Attitude to War and Peace.”
Appleby, *The Ambivalence of Sacred*

**Week 5: Looking at Each Other Scripture**
Monday, 9/22 (Research Topic Due)
*Burman, *Reading the Qur’an in Latin Christendom, 1140-1560,* chapters 1-3.
Randall, “Let’s Play the Game: Which Book is More Violent – the Bible or the Qur’an.”
Kalner, “Comparative Study of the Bible and the Qur’an since 9/11.”

Wednesday, 9/24
*Reynolds, “On Tahrif.”
*Sirry, *Scriptural Polemics,* chapter 4

**Week 6: Exclusivist Salvation**
Monday, 29
*Brill, “The Exclusivist Tradition.”
*Kasper, “The Uniqueness and Universality of Jesus Christ.”
D’Costa, “Taking Other Religions Seriously.”

Wednesday, 10/1
*Sirry, *Scriptural Polemics,* chapter 3
Fadel, “No Salvation outside Islam.”

**Week 7: Theological Issues**
Monday, 10/6
*Lieu, “History and Theology in Christian Views of Judaism.”
*Goshen-Gottstein, “The Triune and the Decaune God.”
Thomas, “Dialogue with Other Faiths as an Aspect of Islamic Theology.”

Wednesday, 10/8
*Sirry, *Scriptural Polemics,* chapter 5
Lassner, “The Origins of Muslim Attitudes towards the Jews and Judaism.”

**Week 8: On Tolerance**
Monday, 10/13
Mid-Term

Wednesday, 10/15
*Neusner, “Theological Foundations of Tolerance in Classical Judaism.”
*Abu el Fadl, “The Place of Tolerance in Islam.”

Week 9 Mid-Semester Break

Week 10: Infidels, Just War, and Jihad
Monday, 10/27
*Cohen, “War and Peace in Judaism and Islam.”
*Amjad-Ali, “Jihad and Just War Theory.”
Baer, “Just Theories Reconsidered.”
Kalsey, “Just War, Jihad and the Study of Comparative Ethics.”

Wednesday, 10/29
*Sirry, Scriptural Polemics, chapter 6
Levy-Rubin, Non-Muslims in Early Islamic Empire: From Surrender to Coexistence.

Week 11
Monday, 11/3

Wednesday, 11/5
Asfaruddin, Striving in the Path of God: Jihad and Martyrdom in Islamic Thought.

Week 12: Interpreting Violent Passages
Monday, 11/10
*Seibert, The Violence of Scripture, chapters 2-4

Wednesday, 11/12
*Seibert, The Violence of Scripture, chapters 5-6
Creach, Violence in Scripture: Interpretation.

Week 13:
Monday, 11/17
*Seibert, The Violence of Scripture, chapters 7-8

Wednesday, 11/19
*Passamanecck, “The Jewish Mandate of Martyrdom.”
*Moss, “The Discourse of Voluntary Martyrdom.”
*Cook, “The Implication of Martyrdom Operation.”
Droge & Tabor, A Noble Death: Suicide and Martyrdom among Christians and Jews in Antiquity.
Cook, Martyrdom in Islam.
Moss, Ancient Christian Martyrdom.

**Week 14: Women Issues**
Monday, 11/24
*Seibert, *The Violence of Scripture*, chapter 9
*Dunn & Kellison, “The Qur’an 4:34 and Violence against Women.”

Wednesday, 11/26 **Thanksgiving**

**Week 15: Exploring Peace**
Monday, 12/1
*Stanley, “Words of Life: Scriptures and Non-Violence in Judaism, Christianity and Islam.”
*Takim, “Peace and War in the Qur’an and Juridical Literature.”
Kauffman, “Dilemmas of Christian Pacifism within a Historical Peace Church.”

Wednesday, 12/3
*Biggar, “Specify and Distinguish!”
*Hays, “Narrate and Embody.”
Clough, “On the Relevance of Jesus Christ for Christian Judgements about the Legitimacy of Violence.”

**Week 16: Scriptural Sources for Peace Building**
Monday, 12/8
*Kalin, “Islam and Peace.”
Abu-Nimer, *Nonviolence and Peace Building in Islam*

Wednesday, 12/10
**Final Paper Due**
CSEM 23102 Section 27: Religious Freedom
Time: Tue/Thu 11:00-12:15
Place: O’Shaughnessy Hall 110
Instructor: Professor Mun’im Sirry
Office: 1146 Flanner
Office Hours: Tue/Thu 1:30-3:00
Phone: (574)631-1796; E-Mail: mmsirry@nd.edu

College Seminar
The College Seminar is a unique one-semester course experience shared by all sophomores majoring in the College of Arts and Letters. The course offers students an introduction to the diversity and distinctive focus of Arts and Letters at the University of Notre Dame. Specific sections of the College Seminar vary in their topics and texts, but all feature an interdisciplinary approach, commitment to engaging important questions, employment of major works, and emphasis on the development of oral skills.

Course Description:
What is religious freedom? Is religious freedom possible? What does it mean to say that we enjoy religious freedom? In addressing these questions, this course will draw on recent theoretical and empirical works dealing with the treatment of religious freedom in the United States, Middle East, and Southeast Asia. This course addresses the question of religious freedom from interdisciplinary perspectives. It relates to difficult questions such as what constitutes “religion”, the nature of church-state relation, and disparity between theory and practice of religious freedom in different parts of the world. Given our “new world of radical normative pluralism,” where the religious marketplace is contested by a seemingly endless plethora of denominations and traditions, this course confronts students with such questions as to whether it is really possible to protect religious freedom. Can we achieve absolute religious freedom? In the absence of a formal, legally enshrined understanding of what constitutes “religion,” is it possible for the state to protect religious freedom?

This course provides a critical introduction to questions of religious freedom in modern times, including the rights of religious minorities. It will pay a specific attention to both contested norms and practices of religious freedom. This course will also examine theological contestations over the status and rights of religious minorities among major religious traditions, especially Christianity and Islam. In addition, we will discuss practical and political dimensions of those issues, including how the state regulates religious freedom and religious minorities within certain historical and political contexts. We will address questions about the religious freedom of minority groups through a careful study of key issues in the normative and legal discourses on majority/minority frameworks as well as the political struggles to negotiate individual and communal relations among different religious traditions.

Goals
1. To enhance your communication skills
2. To discuss and think critically about the question of religious freedom
3. To address and analyze issues related to religious freedom from interdisciplinary perspectives

**Required Books:**

**Course Requirements:**
Final course grade will be based on the following activities:
Attendance and class participation: 20%
Leading class discussion: 20%
Small group discussion and presentation: 10%
Short presentation: 10%
Case study presentation: 20%
Mid-term: 10%
Final: 10%

*Given the oral intensive nature of this course, students are expected to be actively involved in class discussion. This course meets the requirement of a minimum of 66% oral assessment.*

**Attendance and class participation:**
You must attend every class having prepared all the assigned materials. To monitor your reading and preparation, please bring at least three questions to class every session. If you are unable to come to class, please bring a letter of excuse for official or excused absences (limited to severe illness, religious holidays, and family emergencies). Please note that both excused and unexcused absences will result in a participation grade of 0 for the day(s) of missed class. Make sure that you come to class whenever possible. There will be no make-up presentation missed due to unexcused absences. This is a performance-based course that depends on your active participation during all class meetings. A major part of the grade will be based on your active and learned participation in class discussion.

**Leading class discussion:**
You are expected to lead the discussion of one assigned reading or set of readings each session. You will sign up for a date in advance. Please prepare the assigned reading(s) especially carefully, and lead the entire class in a discussion. The purpose of this assignment is to enhance your ability to generate thoughtful conversations. You will be graded not only on your own analysis, but on how well you engage discussion with the class as a whole. Each of you will be designated as a discussion leader twice throughout the semester.

**Small group discussion and presentation:**
You will be divided into two groups, and each group will be given 15 minutes to discuss the assigned readings. You shall designate one person to present your “findings” to the whole class, and then engage in discussion. The purpose of this assignment is to give you an opportunity to
share your thoughts and ideas in a small group discussion, and to gain in formal oral communication. Throughout the semester we will have 5 small group discussions.

**Short presentation: Tues. February 18 – Thur. February 27.**
The purpose of this assignment is to explore a topic of interest to you. Each student will first identify a topic that most closely matches your major or intended major. You will then propose research topic, consists of a title and a paragraph outlining your initial thinking about the subject. This research topic is due on **Tues. February 11** for the instructor’s approval. Each student will give a 5 minute presentation as a preparation for an oral presentation of case study. You don’t need to prepare Powerpoint or note for this short presentation. However, your presentation should be extemporaneous, and your grades will reflect both content (in terms of depth of understanding, quality of thesis, independent thought, supporting materials, etc.) and delivery (voice, gesture, body language, diction, and communicativeness).

**Case study presentation: Tues. April 8– Tues. April 29.**
Each student will be making a 20 minute oral presentation and then followed by QA. As in the short presentation, you must speak extemporaneously as your grade will reflect both content and delivery. Please use Powerpoint or an equivalent as a part of your grade will reflect use of slides/visual aids. On the day of your oral presentation of case study please present a synopsis and/or an outline of your speech in either a hard-copy to be distributed in class or sent to me at least 24 hours in advance to distribute on-line to the class-list (Sakai). We will discuss the presentations in more detail throughout the semester.

**Exams:**
There will be a written **midterm** on **Thurs., March 6** and a written **final exam** on **Tues. May 6**. Midterm will cover materials from week 1 to week 8, while final exam from week 10 to week 17. Both exams will consist of short essay questions relating directly to the assigned readings.

**Course Schedule:**

**Week 1**
*Introduction*
Tuesday, 1/14
READING:

Thursday, 1/16 (discussion leader: Michael)
*Why Religious Freedom*
READING:

**Week 2**
*What is “religion”? How is it “governed”?*
Tuesday, 1/21
READING:

Thursday, 1/23
READING:

Week 3
Religious Freedom in International Law
Tuesday, 1/28
READING:

Thursday, 1/30
READING:

Week 4
Religion-State Relations
Tuesday, 2/4
READING:

Thursday, 2/6
READING:
Week 5
Is Religious Freedom Possible?
Tuesday, 2/11 (Research Topic Due)
READING:

Thursday, 2/13
READING:

Week 6
Religious Freedom and Vatican
Tuesday, 2/18
READING:

Thursday, 2/20
READING:

Week 7
Secularism, Islam, and Global Security
Tuesday, 2/25
READING:

Thursday, 2/27
READING:

**Week 8**
*Muslim Minority in the West*
Tuesday, 3/4
READING:

Thursday, 3/6 (Mid-term)

**Week 9** (Mid-term break)
Tuesday, 3/11
Thursday, 3/13

**Week 10**
*Religious Freedom and Apostasy in Islam*
Tuesday, 3/18

Thursday, 3/20

**Week 11**
*Religious Freedom in Southeast Asia*
Tuesday, 3/25

Thursday, 3/27
Or
Week 12
Religious Minorities in the Middle East
Tuesday, 4/1

Thursday, 4/3

Week 13
Religious Freedom and Global Concern
Tuesday, 4/8

Thursday, 4/10

Week 14
Case Study Presentation
Tuesday, 4/15
Thursday, 4/17

Week 15
Case Study Presentation
Tuesday, 4/22
Thursday, 4/24

Week 16
Case Study Presentation
Tuesday, 4/29

Week 17
Final Exam
Tuesday, 5/6