

Course Syllabus
EMT1851H Surat al-Baqara: An Introduction to the Quran
Emmanuel College
Toronto School of Theology
Fall 2019

Instructor Information

Instructor:	Nevin Reda, PhD, Assistant Professor
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Office Hours:	Thursdays, 11:00 am – 12:00 noon or by appointment (not during reading week)

Course Identification

Course Number:	EMT 1851H L0101
Course Name:	Surat al-Baqara: An Introduction to the Qur'an
Course Location:	TBA
Class Times:	Thursdays, 14:00 pm – 16:00 pm
Prerequisites:	None

Course Description

Located in the beginning of the Quran immediately following a short introductory prayer, Surat al-Baqara is the doorway to understanding this scripture and its distinctive style and organization of ideas. The largest chapter in the corpus, it covers the major themes and discourses and is uniquely suited to begin the study of the Quran and related scholarship. This course is an introduction to the Quran and will familiarize students with the hallmarks of both traditional and western scholarships. It will cover topics such as the collection of the Qur'an, abrogation, mysterious letters and the Quranic sciences. Students will become acquainted with some of the main classical and modern commentaries and will learn how to identify Surat al-Baqara's distinctive structure and unifying themes. Knowledge of Arabic, though useful, is not required. Lectures, readings, class discussions. Class participation 10%; reflection paper: 25%; essay: 25%; research paper: 40%.

Course Resources

Required Textbooks

- Mattson, Ingrid. *The Story of the Qur'an: Its History and Place in Muslim Life*, 2nd ed. Malden: Blackwell, 2013.
- Rahemtulla, Shadaab. *Qur'an of the Oppressed: Liberation Theology and Gender Justice in Islam*. Oxford: Oxford University Press, 2018.

Additional Course Materials

- Zubairi, Furhan. *An Introduction to the Sciences of the Qur'an*. Institute of Knowledge, 2017. (Or Von Denffer, Ahmad. *'Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'ān*. Leicester, U.K.: Islamic Foundation, 1983. (available on-line))

- Calder, Norman, Jawid Mojaddedi and Andrew Rippin. *Classical Islam: A Sourcebook*. London: Routledge, 2003. (available on-line)
- Nevin Reda, *The al-Baqara Crescendo: Understanding the Qur'an's Style, Narrative Structure and Running Themes*. Montreal: McGill-Queen's University Press, 2017.

Optional Readings:

- Nasr, Seyyed Hossein, Caner K. Dagli, Maria Massi Dakake, Joseph E. B. Lumbard, and Mohammed Rustom (eds). *The Study Quran: A New Translation and Commentary*. New York: HarperCollins, 2015.

The Qur'an in Translation

For the meaning of the Qur'an, students are welcome to use any of the translations of the following scholars: Abdullah Yusuf Ali, Marmaduke Pickthall, Laleh Bakhtiar, Muhammad Abdel Haleem and Ahmad Zaki Hammad. 'Abdullah Yusuf 'Ali's *The Meaning of the Holy Qur'an* is one of the oldest and tends to be the most widely disseminated. It is available on-line. Bakhtiar's *The Sublime Qur'an* has the advantage of formal equivalence: She tries to use the same English word for the same Arabic word consistently. Students have found Hammad's *The Gracious Quran: A Modern-Phrased Interpretation in English* to be very smooth and easy to understand. Abdel Haleem's translation tends to be popular in academic circles.

Encyclopaedia of the Quran (EQ) and Other Research Tools

This encyclopedia is a valuable resource and is available on-line through the library catalogue or in book form. You will occasionally be required to read some of its articles in preparation for class. Use *EQ* when conducting research for your paper. You will find valuable information and bibliography. Also use Index Islamicus and Encyclopedia of Islam (*EI*): both are available on-line and in book form, similar to *EQ*.

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>. Students who have trouble accessing Quercus should ask Wanda Chin for further help.

Course Learning Outcomes

Upon successful completion of the course, students are expected to:

Religious Faith and Heritage

- Demonstrate knowledge of religious heritage, and articulate clearly their own theological positions (as related to pastoral practices).
- Interpret scripture and religious texts using a variety of methods, sources, and norms.
- Identify and respect the diversity of theological viewpoints and practices within their religious tradition.

Culture and Context

- Give evidence of critical self-awareness with regard to their own and other faith perspectives and practices of educational ministry.

Spiritual/Vocational Formation

- Display capacity for self-reflexive and spiritual practices within communities of faith.

Ability with Scholarly Tools and Skills

- Demonstrate competence in the use of a library and in the construction of a bibliography
- Demonstrate familiarity with pertinent web-based resources and skills.
- Demonstrate competence in the following skills:
 - Clear and effective communication in both oral and written forms;
 - The construction of a logical argument;
 - The making of informed judgments on complex issues;
 - The use of standard conventions of style for scholarly writing.

Give evidence of an understanding of the nature and processes of research.

Evaluation

Each student should know from the outset that this course requires regular attendance, daily reading, both written and oral assignments, and class participation. For the Emmanuel College Attendance Policy, see below.

Requirements

The final grade for the course will be based on evaluations in four areas.

(1) Preparation, participation and reading (10%) – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to devote two hours or more outside of class for every hour of classroom instruction. Use this time to prepare the required readings and primary texts in advance. Always be ready to provide a brief summary of each reading, list the main points and explain how the readings relate to one another. Your class participation mark will reflect your participation in classroom discussions and two oral presentations: one on your reflection paper and one on your research paper. Although not mandatory, you are also highly encouraged to attend the writing workshops (see below).

(2) Sura reflection paper (25%) – Reflect on one Meccan sura and one long Medinan sura and their various characteristics. Suras will be allocated on the first day of classes. The paper should be 6-8 pages in double-spaced 12 pt Times New Roman font. Like any essay, it should have an introduction and a conclusion. If you like, you may include a brief summary of each sura, highlighting the main sura themes and/or passages that you discuss in your essay. The summaries and introduction together should never exceed more than one third of your paper, preferably less. Your reflection paper should include what struck you the most when reading the sura and your personal thoughts, feelings and opinions. You should also try to relate these passages to each other, the rest of the sura's themes, the Quran or the world around you. Sometimes these reflections can lead to discovery of a unifying theme or idea for each sura; see if you can find one. How are the two suras similar and how are they different?

(3) Essay (25%) – This essay is not a book review, but rather a reflection on the four theologies of liberation that you find described in Shadaab Rahemtulla's *Qur'an of the Oppressed: Liberation Theology and Gender Justice in Islam*. What are their strengths and weaknesses? How would you construct your own liberation theology or theology of social justice? The essay should be 6-8 pages in double-spaced 12 pt Times New Roman font. Like any essay, it should have an introduction and a conclusion. Any footnoting and bibliography need to follow *Chicago Manual of Style*.

(4) Research paper: interpreting the Qur'an (40%) – The topic of your research paper should be focused on a particular theme in the Quran and it should reflect your awareness of the different methods that are used in interpreting relevant passages in both classical and modern times. This assignment should be 10-12 pages in double-spaced 12 pt Times New Roman font. Footnotes and bibliography should consistently follow *Chicago Manual of Style*. Your paper should include the following:

Title page. This includes the paper title, the student's name, the course code and name, the name of the instructor and the date of submission.

Introduction. The most important part of the introduction is the thesis statement, setting out in the briefest possible form the exact proposition or hypothesis which the paper will demonstrate. The introduction also provides the context necessary to show why the paper is important. To this end it identifies the research question and describes its broader setting in academic research. It gives attention to previous enquiry and available secondary literature (the *status quaestionis*). The Introduction should also include a description of the project as a whole (i.e. a one-paragraph road map outlining what you plan to do in your paper).

Your introduction should not exceed 1-2 pages. Some students like to write two or three paragraphs: one with the thesis statement, one with the road map, and one on the state of the scholarship.

For this particular research paper, you may also want to include a section on method, describing the relevant primary literature (e.g. the Qur'an or parts thereof) and the methods to be used for interpreting it (e.g. using vocabulary such as thematic, holistic, intertextual, scientific, linguistic, literary, synchronic, diachronic, modern, classical, esoteric and/or feminist and explaining how your approach relates to the Qur'anic sciences, Ibn Taymiyya's hermeneutics, and past and present contexts). You should give a rationale for the method and indicate how it is used to generate dependable conclusions and verify the thesis statement.

Exposition. The main body of the paper is the clarification, development, and demonstration of the thesis statement, using authoritative evidence. The exposition is typically organized as parts of an argument. The interrelationship of the parts of the exposition, and the direct relevance of each part of the exposition to the thesis statement, should be clear to the reader.

Conclusion. The thesis statement should be recapitulated, the demonstration should be summarized, the limitations of the demonstration and the remaining uncertainties should be acknowledged, and the implications of the study for the faith community, the wider scholarly community, and/or the world should be set forth.

Bibliography. Books, articles, and other sources that have been used must be listed. Primary and secondary literature should always be distinguished, e.g. by having two parts to your bibliography. For the differences between primary and secondary sources, see <http://writing.utoronto.ca/advice/specific-types-of-writing/history>.

(This assignment is based on the TST Basic Degree thesis requirements with modifications.)

Writing Workshops

To assist you write better reflection papers, essays, and research papers, I have organized one-hour, weekly writing workshops on Wednesdays 9:00-10:00 am, beginning with September 18th, 2019 and ending with November 27th, 2019. There will be no writing workshop during reading week. They will be held in the electronic classroom over in the E.J. Pratt Library, room 306, across from the elevator on the 3rd floor at Pratt. In the past, students who have attended writing workshops have generally done better in their writing assignments. You are highly encouraged to attend.

Submission Guidelines

Please submit your assignments in both paper and electronic formats by the due dates/times. For electronic submissions, please email them to nevin.el.tahry@utoronto.ca . If you do not receive a response acknowledging that I have received your assignment within 24 hours, then please resend, since I will probably not have received it.

Requirement Due Dates

<i>Component</i>	<i>Weight</i>	<i>Due Date</i>
Class Participation	10 %	N/A
Sura Reflection Paper	25 %	Oct. 10 @ 2:00 am
Essay	25%	Oct. 31 @ 2:00 pm
Research Paper	40 %	Nov. 28 @ 2:00 pm

Grading System

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Late work. Students are expected to hand in assignments by the date given in the course outline. Penalty for late assignments is 2% reduction in mark per day of lateness. Assignments will not be accepted after one week of the due date. This penalty is not applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is the last day of classes. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

Policies

Emmanuel College Attendance Policy. Attendance is mandatory. A high rate of attendance is key to student success, given the nature of theological education and the importance of classroom interaction and learning at Emmanuel College. Students should not accept significant outside obligations during the academic term. For a regular course, students who register and miss two (2) classes may receive a lower or failing grade for the course. In order to avoid this penalty, students must notify their instructor with a valid reason for any absence before class. Students missing twenty-five (25) percent or more of a course will be automatically withdrawn from that course. For an intensive course, full attendance is mandatory.

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <http://www.tst.edu/content/handbooks>) and the University of Toronto *Code of Behaviour on Academic Matters* (<http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>). A student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges (http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses.

Course Schedule (may be subject to change)

1 Sep. 12

Introduction

Required Readings:

1. Mattson, *Story*, Chapter 1 “God Speaks to Humanity.”
2. Juan Cole, “The Qur’an and the Modern Self: A Heterotopia,” *Social Research Quarterly* 85, no. 3 (2018), pp. 557-571.
3. Suras 1:1-7; 2:1-20.

Optional Readings:

4. Angelika Neuwirth, “Sura,” *EQ*.

2 Sep. 19

Historicizing the Qur'an

Required Readings:

1. Mattson, *Story*, Chapter 2 "The Prophet Conveys the Message."
2. Andrew Rippin "Occasion of Revelation," *EQ*.
3. Zubairi, *Introduction*, Chapter 6 "Makki & Madani," pp. 27-32; Chapter 7 "Causes of Revelation," pp. 33-36.
Or Von Denffer, *'Ulūm al-Qur'ān*, Chapter 5 "Makkan and Medinan Revelations," pp.85-89; "Asbāb al-Nuzūl," pp. 90-101.
4. Calder, *Classical Islam*, "Al-Wāhidī on the occasion of revelation of *sūrat al-baqara*," pp. 73-79.
5. Suras 6-7, 10-12, 14-21, 23, 25-32, 34-46, 50-56, 67-75.

3 Sep. 26

Oral and Written Transmission

Required Readings:

1. Mattson, *Story*, Chapter 3 "The Voice and the Pen."
2. Behnam Sadeghi and Mohsen Goudarzi, "Ṣan'ā' 1 and the Origins of the Qur'ān," *Der Islam* 87, no.1 (2012), pp. 1-36.
3. Sura 2: 1-123, 3-5, 8-9, 13, 22, 24, 33, 47-49, 57-66, 76, 98-99, 110.

Optional Readings:

4. Nicolai Sinai, "When Did the Consonantal Skeleton of the Qur'an Reach Closure?" Part I & II, *Bulletin of the School of Oriental and African Studies* 77, no 3 (2014), pp. 273 – 292, 509-521.
5. Seyfeddin Kara, "The Suppression of 'Alī ibn Abī Ṭālib's Codex: Study of the Traditions on the Earliest Copy of the Qur'ān," *Journal of Near Eastern Studies* 75, no. 2 (2016), pp. 267-289.

4 Oct. 3

Poetics and Structure

Required Readings:

1. Nevin Reda, *Al-Baqara Crescendo*, Chapters 3-4, pp. 68-121.
2. Keith Massey, "Mysterious Letters," *EQ*.
3. Von Denffer, *'Ulūm al-Qur'ān*, Chapter 4 "al-Muqatta'at, Their Occurrences, Variety of Explanations," pp. 83—84.
4. Sura 2.

5 Oct. 10

Interpreting the Qur'an

Required Readings:

1. Mattson, *Story*, Chapters 5-6 "What God Really Means" and "Listening for God."
2. John Burton "Abrogation," *EQ*
3. Zubairi, *Introduction*, Chapter 8 "Abrogation," pp. 37-42.
Or Von Denffer, '*Ulūm al-Qur'ān*, Chapter 5 "*al-Nāsikh wa al-Mansūkh*," pp. 102-111.

Reflection paper due

6 Oct. 17

Classical Sunni *Tafsīr*

Required Readings:

1. Jane McAuliffe, "The Tasks and Traditions of Interpretation" in *Cambridge Companion*, pp. 181-211.
2. Walid A. Saleh, "Ibn Taymiyya and the Rise of Radical Hermeneutics: An Analysis of *An Introduction to the Foundations of Qur'ānic Exegesis*." In Yossef Rapoport and Shahab Ahmed (eds), *Ibn Taymiyya and His Times* (Karachi: Oxford University Press, 2010), pp. 123–162.
3. Sura 109
4. Ibn Kathīr, *Tafsīr*, Sura 109. <http://www.tafsir.com/default.asp?sid=109&tid=59385>
Ibn Kathir's commentary on Sura 109 can also be found on www.qtafsir.com.

Reading Week: No Classes on Oct. 24

7 Oct. 31

Sufi *Ta'wīl*

Required Readings:

1. Alan Godlas, "Sufism" in *Blackwell Companion*, pp. 350-361.
2. Jawid Mojaddedi, "Rumi" in *Blackwell Companion*, pp. 362-371.
3. Calder, *Classical Islam*, "Rūmī and the Mathnawī," pp. 253-261.
4. Sura 18:60-82.

Essay due

8 Nov. 7

Shi'i Ta'wil

Required Readings:

1. Katajun Amirpur, "The Changing Approach to the Text: Iranian Scholars and the Quran," *Middle Eastern Studies* 41, 3 (2005), pp. 337-350.
2. Muhammad Ismail Marcinkowski, "Some Reflections on Alleged Twelver Shi'ite Attitudes toward the Integrity of the Qur'an," *The Muslim World* 91, no. 1/2 (2001), pp. 137-154.
3. Karim H. Karim, "A Semiotics of Infinite Translucence: The Exoteric and Esoteric in Ismaili Muslim Hermeneutics," *Canadian Journal of Communication* 40, no. 1 (2015), pp. 11-28.
4. Calder, *Classical Islam*, "Al-Qummī on Shī'ī alternative readings in the Qur'an," pp. 103-104.

Optional Readings:

5. Diana Steigerwald, "Isma'ili Ta'wil" in *Blackwell Companion*, pp. 386-400.

9 Nov. 14

Modern Quran Interpretations

Required Readings:

1. Mustansir Mir, "The Sūra as Unity: A Twentieth Century Development in Qur'anic Exegesis" in G. R. Hawting and Abdul-Kader A. Shareef (eds), *Approaches to the Qur'an* (London: Routledge, 1993), pp. 211-224. Reprinted in Colin Turner (ed.), *The Koran: Critical Concepts in Islamic Studies: Translation and Exegesis* (4 vols. London: RoutledgeCurzon, 2004), vol. 4, pp. 198-209.
2. Sayyid Qutb, *In the Shade of the Quran*, commentary on Sura 109.
3. Adis Duderija, "Neo-Traditional Salafi Qur'an-Sunna Hermeneutics and Its Interpretational Implications" *Religion Compass* 5, 7 (2011), pp. 314-325.
4. Bustami Mohamed Khir, "The Qur'an and Science: The Debate on the Validity of Scientific Interpretations," *Journal of Qur'anic Studies* 2, no. 2 (2000), pp. 19 – 35.

Optional Readings:

1. Abu-Zayd, Nasr. "The Dilemma of the Literary Approach to the Qur'an" *Alif* 23 (2003), pp. 8-40.

10 Nov. 21

Women's Interpretations

Required Readings:

1. Asma Barlas, "Women's Readings of the Quran" in *Cambridge Companion*, pp. 255-272.
2. Asma Barlas, "Secular and Feminist Critiques of the Qur'an: Anti-Hermeneutics as Liberation?" *Journal of Feminist Studies in Religion* 32, no. 2 (2016), pp. 111-121.

3. Nevin Reda, "From Where Do We Derive 'God's Law?' The Case of Women's Political Leadership: A Modern Expression of an Ancient Debate," in Omaina Abou Bakr (ed.), *Feminism and Islam: New Horizons of Knowledge and Reform* (Cairo: Women and Memory Forum, 2013).
4. Sura 27 (al-Naml)

Optional Readings:

5. Amina Wadud, "Can One Critique Cancel All Previous Efforts?" *Journal of Feminist Studies in Religion* 32, no. 2 (2016), pp. 130 – 134.
6. Aysha A. Hidayatullah, "Claims to the Sacred," *Journal of Feminist Studies in Religion* 32, no. 2 (2016), pp. 134 – 138.
7. Kecia Ali, "On Critique and Careful Reading," *Journal of Feminist Studies in Religion* 32, no. 2 (2016), pp. 121 – 126.

11 Nov. 28

The Qur'an and Mental Health

Required Readings:

1. F. Islam and R. A. Campbell, "Satan Has Afflicted Me!" Jinn-Possession and Mental Illness in the Qur'an," *Journal of Religion and Health* 53, no. 1 (2014), pp. 229 – 243.
2. Seyed M.H. Shirvani, "Raising Hope in Quran and Psychology," *HTS Teologiese Studies/Theological Studies* 74, no. 1 (2018), pp. e1 - e6.
3. Ibtesham T. Hossain, "The Qur'an, Chapter 93: The Morning Hours – Psychiatry and Sacred Texts," *The British Journal of Psychiatry: The Journal of Mental Science* 209, no. 2 (2016), pp. 120 – 120.

Optional Readings:

4. Rabia Malik, "Family Therapy and the Use of Quranic Stories," in *Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice*, ed. Carrie York Al-Karam (New York: Templeton Press, 2018), 152-174.
5. Frankie Samah, "The Qur'an and Mental Health," *Psychologist* 31, no. 6 (2018), pp. 5 – 6.
6. Benaouda Bensaid, Salah ben Tahar Machouche and Fadila Grine, "A Qur'anic Framework for Spiritual Intelligence," *Religions* 5, no. 1 (2014), pp. 179-98.
7. Hassan Babamohamadi and Nemat Sotodehasl and Harold G Koenig and Faten Al Zaben and Changiz Jahani and Raheb Ghorbani, "The Effect of Holy Qur'an Recitation on Depressive Symptoms in Hemodialysis Patients: A Randomized Clinical Trial," *Journal of Religion and Health* 56, no. 1 (2017), pp. 345-354.
8. N. F. Daud and Z. Sharif, "Effect of Listening to the Al-Quran on Heart Sound," *IOP Conference Series: Materials Science and Engineering* 341, no. 1 (2018), p. 12023.

Research Paper due

Required Readings:

1. Asma Afsaruddin, "The Hermeneutics of Inter-Faith Relations: Retrieving Moderation and Pluralism as Universal Principles in Qur'anic Exegeses" *The Journal of Religious Ethics* 37, no. 2 (2009), pp. 331 – 354.
2. Mohammad Hassan Khalil, "Saving/damning non-Muslims through Translation," *World Englishes* 32, no. 3 (2013), pp. 395 – 402.
3. Mohammad Hashim Kamali, "Islam's Religious Pluralism in Context," *Islam and Civilisational Renewal* 2, no. 4 (2011), pp. 714-716.
4. Bevilacqua, Alexander, and Jan Loop, "The Qur'an in Comparison and the Birth of 'Scriptures,'" *Journal of Qur'anic Studies* 20, no. 3 (2018), pp. 149-74.

Additional Bibliography

- ‘Abd al-Raḥmān, ‘Ā’isha (Bint al-Shāṭi’). *al-Tafsīr al-bayānī li’l-Qur’ān al-karīm*. 7th edn. al-Qāhira: Dār al-Ma‘ārif, n.d.
- Abdel Haleem, Muhammad. *Understanding the Qur'an: Themes and Style*. London: I. B. Tauris, 1999.
- . "Grammatical Shift for Rhetorical Purposes: Iltifāt and Related Features in the Qur’ān," *Bulletin of the School of Oriental and African Studies* 55 (1992), pp. 407-431.
- ‘Abduh, Muḥammad. *Tafsīr al-manār*. 12 vols. al-Qāhira: al-Hay’a al-Miṣriyya al-‘Āmma li’l-Kitāb, 1990.
- Abu Zayd, Nasr Hamid. *Reformation of Islamic Thought: A Critical-Historical Analysis*, with the assistance of Katajun Amirpur and Mohamad Nur Kholis Setiawan. Den Haag, Amsterdam: WRR/Amsterdam University Press, 2006.
- Afsaruddin, Asma. *Contemporary Issues in Islam*. Edinburgh: Edinburgh University Press, 2015.
- . *Striving in the Path of God: Jihad and Martyrdom in Islamic Thought*. Oxford: Oxford University Press, 2013.
- Ahmed, Shahab. *What is Islam? The Importance of Being Islamic*. Princeton, N.J.: Princeton University Press, 2016.
- Akash, Hussein Ali. *Die sufische Koranauslegung: Semantik und Deutungsmechanismus der iṣārī-Exegese*, Islamkundliche Untersuchungen, Band 271. Berlin: Klaus Schwarz Verlag, 2006.
- ‘Alī, ‘Abdullah Yūsuf. *The Meaning of the Holy Qur'an*, 4th edn. Brentwood, Maryland: Amana, 1991.
- Almagor, Ella. "The Early Meaning of *majāz* and the Nature of Abu ‘Ubayda’s Exegesis," *Studia Orientalia*, Memoriae D.H. Baneth Dedicata, 307-26. Jerusalem: Magnes, 1979.
- Alūsī, Abū al-Faḍl Shihāb al-Dīn al-Sayyid Maḥmūd al-. *Rūḥ al-ma‘ānī fī tafsīr al-Qur’ān al-‘aẓīm wa’l-sab‘ al-mathānī*. 30 vols. Bayrūt: Dār Iḥyā’ al-Turāth al-‘Arabī, n.d.
- Andalusī, Abū Ḥayyān Muḥammad ibn Yūsuf al-Gharnāṭī al-. *al-Baḥr al-muḥīṭ fī al-tafsīr*. Bayrūt: Dār al-Fikr, 2005.

- Arberry, Arthur John. *The Holy Koran: An Introduction with Selections, Ethical & Religious Classics of the East West*, no. 9. London: George Allen and Unwin, 1953.
- Audebert, C. F. *Al-Ḥaṭṭābī et l'inimitabilité du Coran. Traduction et introduction au Bayān I'jāz al-Qur'ān*. Damas: Institut Français de Damas, 1982.
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