

**Course Syllabus**  
**EMT 3607/6607HS Islamic Thought in the Classical Age (7-13 cent. CE)**  
**Emmanuel College**  
**Toronto School of Theology**  
**Winter 2020**

***Instructor Information***

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***Course Identification***

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Course Number: EMT 3607/6607H L0101  
Course Name: Islamic Thought in the Classical Age (7-13 Cent. CE)  
Course Location: EM 105  
Class Times: Wednesdays 11:00 am – 1:00 pm  
Prerequisites: None

***Course Description***

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This course is a historical and topical survey of the origins and development of Islam. The course is primarily concerned with the life and career of Muhammad, the Prophet of Islam, the teachings of the Qur'an, the development of the Muslim community and its principal institutions, schools of thought, law, theology, cultural life and mystical tradition, to about 1300 A.D. Lectures, Readings, Class discussions. Class participation 15%; Biography and book review: 35%; Research paper: 50%.

***Course Resources***

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**Required Textbooks**

- Alexander Knysh, *Islam in Historical Perspective*, 2<sup>nd</sup> ed. (London: Routledge, 2017).
- Asma Afsaruddin, *The First Muslims: History and Memory* (Oxford: Oneworld, 2008).
- Herbert Berg (ed.), *Routledge Handbook on Early Islam* (Abingdon, Oxon; New York, NY: Routledge, 2018). (available online through the U. of T. library catalogue)
- Norman Calder, Jawid Mojaddedi and Andrew Rippin, *Classical Islam: A Sourcebook* (London: Routledge, 2003). (available online through the U. of T. library catalogue)

**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.

### Course Website

- 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

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

Religious Faith and Heritage

- Demonstrate knowledge of the history of classical Islamic thought, its complexity, and its diversity.
- Identify and respect the diversity of theological viewpoints and practices within the Islamic tradition.

Culture and Context

- Demonstrate critical understanding of the relationship between faith practices and cultural contexts in classical Islamic history.

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

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*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 three areas.

(1) Preparation, participation and reading (15%) – 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 an oral presentation on your biography/book review.

(2) Biography and Book Review (35%) – Classical Islamic thought is characterized by the diversity of its disciplines and the multiplicity of its perspectives, which are often in conversation with one another within their respective intellectual environments. This assignment consists of two parts: a biography of a classical author and a book review of one of his major books. Like any essay, it should have an introduction, a body and a conclusion.

For the biography, you should provide a brief history of the scholar's life (early life, education, achievements, his impact on his society and/or the world at large, his importance for today). Most importantly, you should explore his location within the intellectual context in which he was active. (Were there any particular discussions or controversies in his time period? With whom/which intellectual trends is he in conversation? For example, is he writing from a Shi'i perspective in conversation with Sunni ideas? Is his work in conversation with certain gender-related social realities? Is he introducing an esoteric (Sufi) dimension into a more exoteric (Zahir) frame of reference? Is he a Traditionalist (of the *ahl al-hadith*) in conversation with Rationalists (*ahl al-ra'y*)?)

For the book review, you should consider things like genre, purpose, assumptions or tendency and intended audience. Ensure that you identify the author's thesis and that you state your own. If you choose to include a brief summary of the book in your review, ensure that it does **not exceed one third** of your review, preferably less. Ensure that you focus on what kind of job the author did when writing his book, and not the theological contents of a particular discipline. For example, if you are reviewing Ibn Ishaq's *Biography of the Prophet Muhammad*, you should focus on critiquing how well Ibn Ishaq presented the life of Muhammad, not the person and actions of the prophet Muhammad himself. If you choose to explore how others have reviewed the very same book and incorporate some of their ideas, you should always reference them appropriately. For advice on how to write a book review, go to <http://www.writing.utoronto.ca/advice/specific-types-of-writing/book-review>. For editing your review, go to <http://www.writing.utoronto.ca/advice/style-and-editing>.

This assignment should be **6-8 pages** in double-spaced 12 pt Times New Roman font. Footnotes and bibliography should consistently follow *Chicago Manual of Style*.

Choose **one** of the following authors and **one** of their books in translation in any edition available in English. (Students must each choose a different author. Authors will be assigned on a first come first served basis in consultation with course instructor. Advanced degree students will have first choice.)

- 1- Tāj al-Dīn Abū al-Faḥ Muḥammad ibn 'Abd al-Karīm al-Shahrastānī (d. 548/1153), *Muslim Sects and Divisions: The Section on Muslim Sects in Kitāb al-Milal wa'l-Niḥal*, translated by A.K. Kazi and J.G. Flynn (London: Kegan Paul International, 1984).

- 2- Abū Ḥāmid al-Ghazālī (d. 505/1111), *The Incoherence of the Philosophers=Tahāfut al-falāsifa: A Parallel English-Arabic Text*. translated, introduced, and annotated by Michael E. Marmura (Provo, Utah: Brigham Young University Press, 2000).  
OR  
*Niche of Lights (Mishkāt al-anwār)*, a translation and introduction by W. H. T. Gairdner (London Royal Asiatic Society, 1924).  
OR  
*Alchemy of Happiness (Kimiya al-Saadat)* translated from the Persian by Jay R. Crook; introduction by Laleh Bakhtiar. (Chicago, IL: Great Books of the Islamic World, c2005)  
OR  
*Al-Ghazali's Path to Sufism: His Deliverance from Error (al-Munqidh min al-ḍalāl)*, trans. R. J. MacCarthy. Louisville, KY: Fons Vitae, 2000.
- 3- Ibn Rushd (Averroës) (d. 595/1198), *On the Harmony of Religions and Philosophy. A translation, with introd. and notes, of Ibn Rushd's Kitāb faṣl al-maqal, with its appendix (Damina) and an extract from Kitāb al-Kashf'an manahij al-adilla* (London: Luzac 1961)
- 4- Abū Bakr Muḥammad ibn Zakariyya al-Rāzī (Rhazes) (d. circa 312/925), *The Spiritual Physick of Rhazes*, translated by A. J. Arberry in the Wisdom of the East Series (London: John Murray, 1950).
- 5- Abū Ḥātim al-Rāzī (d. 322/933-4), *The Proofs of Prophecy (A'lām al-nubūwwa)* translated by Tarif Khalidi (Provo, Utah: Brigham Young University Press, 2011).
- 6- 'Amr ibn Baḥr al-Jāḥiẓ (d. 255/868-9), *Sobriety and Mirth: A Selection of the Shorter Writings of al-Jāḥiẓ*, translated by Jim Colville (London: Kegan Paul, 2002). *The Epistle on Singing-Girls of Jāḥiẓ*, edited with translation and commentary by A.F.L. Beeston (Warminster: Aris & Phillips, 1980).
- 7- Abū Ja'far Muḥammad ibn 'Alī ibn al-Husayn Ibn Bābawayh al-Qummī known as ash-Shaykh aṣ-Ṣadūq (d. 380/991). *A Shī'ite Creed (I'tiqādātu 'l-Imāmiyyah/ The beliefs of the Imāmiyyah)*, translated by Asaf A. A. Fyze (Tehran: WOFIS, 1982).
- 8- Usāma ibn al-Munqidh (d. 584/1188), *The Book of Contemplation: Islam and the Crusades (Kitāb al-i'tibār)*, translated by Paul M. Cobb (London: Penguin, 2008).
- 9- Farīd al-Dīn 'Aṭṭār (d. circa 617/1220), *Conference of the Birds (Manṭiq al-Ṭayr)*, translated by Dick Davis and Afkham Darbandi (Harmondsworth: Penguin, 1984).
- 10- Muḥammad ibn Aḥmad ibn Jubayr (d. 614/1217), *The Travels of Ibn Jubayr, Being the Chronicle of a Mediaeval Spanish Moor Concerning his Journey to the Egypt of Saladin, the Holy Cities of Arabia, Baghdad the City of the Caliphs, the Latin Kingdom of Jerusalem, and the Norman Kingdom of Sicily*, translated by R.J.C. Broadhurst (London J. Cape [1952]).
- 11- Abū Muḥammad al-Ḥasan ibn Mūsā Al-Nawbakhtī (d. circa 310/922), *Shi'a Sects (Kitāb Firaq al-Shī'a)*, translated by Abbas Kadhim (London: ICAS Press, 2007).
- 12- Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī (d. 310/923), *The Commentary on the Qur'an (Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān)*, translated by J. Cooper (Oxford, Oxford University Press, 1989).

- 13- Jalāl al-Dīn Rūmī (d. 672/1273), *Masnawi*, translated by Jawid Mojaddedi, (Oxford: Oxford University Press).
- 14- 'Alī ibn Muḥammad al-Māwardī (d. 450/1058), *The Ordinances of Government (al-Aḥkām al-sulṭāniyya wa'l-wilāyāt al-dīniyya)*, translated by Wafaa H. Wahba (Reading: Garnet Publishing, 1996).
- 15- Ya'qūb ibn Ishāq al-Kindī (d. 256/873), *On First Philosophy (fī al-falsafa al-ūlā)*, introduction and commentary by Alfred L. Ivy (Albany: State University of New York Press, 1974).
- 16- Ṭaqī al-Dīn Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyya (d. 728/1328), *Muqaddima fī uṣūl al-tafsīr* = An Introduction to the Principles of Tafseer, translated by Muhammad 'Abdul Haq Ansari (Birmingham: Al-Hidayah, 1993).

OR

*Diseases of the Heart and Their Cures*, translated by Abu Rumaysa (Birmingham: Daar us-Sunnah Publications, 2000).

<https://www.kalamullah.com/Books/Diseases%20Of%20The%20Hearts%20And%20The%20Cures.pdf>

- 17- Abū Ishāq Ibrāhīm ibn Mūsā al-Shāṭibī (d. 790/1388), *The Reconciliation of the Fundamentals of Islamic law (al-Muwāfaqāt fī uṣūl al-sharī'a)*, translated by Imran Ahsan Nyazee (Reading, U. K.: Muhammad ibn Hamad al-Thani Center for Muslim Contributions to Civilization in Association with Garnet Publishing, 2011).
- 18- Ibn al-Jawzī (d. 597/1200-1), *The Virtues of the Imam Ahmad ibn Hanbal (Manāqib al-Imām Aḥmad ibn Ḥanbal)*, translated by Michael Cooperson (New York: New York University Press, 2013).
- 19- 'Abd al-Malik ibn Hishām (d. circa 218/833), *The Life of Muhammad: a translation of Ibn Ishāq's Sīrat Rasūl Allāh* with introduction and notes by A. Guillaume (London: Oxford University Press, 1955).
- 20- Abu Zayd al-Balkhī (d. 322/934), *Sustenance of the Soul: The Cognitive Behaviour Therapy of a Ninth-Century Physician*, Translated by Malik Badri (Herndon, VA: IIIT, 2013).
- 21- Fakh al-Dīn al-Rāzī (d. 606/1210), *'Ilm al-akhlā (The Discipline of Ethics): English Translation of his Kitāb al-nafs wa'l-rūḥ wa sharḥ quwāhumā* (The Book of the Self and the Spirit and the Explanation of their Strengths), translation, introduction and commentary by M. Saghīr Ḥasan Ma'sūmī (New Delhi: Kitab Bhavan, 1969).

(3) Research paper (50%) – For EMT 3307, this assignment should be 12-15 pages in double-spaced 12 pt Times New Roman font. For EMT 6607 students, it should be 20-25 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 thesis will demonstrate. The introduction also provides the context necessary to show why the thesis statement 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.

**Exposition.** The main body of the thesis 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. Ensure that you distinguish between primary sources and secondary sources, 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.)

### 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](mailto: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	15%	N/A
Biography and book review	35%	Feb. 12 @ 11:00 am
Research paper	50%	April 1 @ 11:00 am

### Grading System - Basic Degree Students

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

### Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent

B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

**Late work (BD).** Basic Degree students are expected to hand in assignments by the date given in the course outline. Penalty for late assignments is 2% deduction in grade per day of lateness. The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); 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 and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office in the student's college of registration no later than the last day of exam week 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.

**Late work (Graduate).** Graduate students are expected to hand in assignments by the date given in the course outline. Penalty for late assignments is 2% deduction in grade per day of lateness. The absolute deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

**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 to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at [www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf](http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf), policies found in the TST conjoint program handbooks, or college grading policy.

## **Policies**

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**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, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs 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* and the Graduate program Handbooks (linked from <http://www.tst.edu/academic/resources-forms/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 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](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](http://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 in conjoint programs must 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 for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

## ***Course Schedule (may be subject to change)***

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### **Week 1 (Jan. 8)**

#### **Introduction**

##### Required Readings:

1. Calder et al, "al-Nawawi on Faith and the Divine Decree," pp. 143 – 146.

### **Week 2 (Jan. 15)**

#### **The Sacred Sources of Islam**

##### Required Readings:

1. M. A. S. Abdel Haleem, "Qur'an and Hadith," in *Cambridge Companion to Classical Islamic Theology*, pp. 19 – 32.
2. Nevin Reda, "Introduction" in Brian Arthur Brown (ed.), *Three Testaments: Torah Gospel and Quran* (Rowman and Littlefield, 2012).
3. Elliott Bazzano, "Normative Readings of the Qur'an: From the Premodern Middle East to the Modern West," *Journal of the American Academy of Religion* 84, no. 1 (2016), pp. 74-97.
4. Quran 1, 2: 1-40.

##### Optional Readings:

5. Knysh, Chapters 5-6.

### **Week 3 (Jan. 22)**

#### **Muhammad**

##### Required Readings:

1. Knysh, Chapters 1-2.
2. Afsaruddin, Chapters 1-2.
3. Andreas Görke and Gregor Schoeler, "Reconstructing the Earliest Sira Texts: The Higra in the Corpus of Urwa b. al-Zubayr," *Der Islam* 82, no. 2 (2005), pp. 209 – 220.
4. Qur'an 73-74, 96-114.

##### Optional Readings:

5. Ibn Ishaq, *Sirat Rasul Allah* (The Life of Muhammad), Transl. Alfred Guillaume, pp. 683 – 690

### **Week 4 (Jan. 29)**

#### **The Caliphate**

##### Required Readings:

1. Knysh, Chapter 4.
2. Afsaruddin, Chapters 3-4.
3. Calder et al, "Al-Suyūṭī on the assassination of 'Uthmān," "al-Ya'qūbī and al-Muqaddasī on building the Dome of the Rock" and "'Umar II and the 'protected people'," pp. 83 – 94.

##### Optional Readings:

4. Oleg Grabar, "The Umayyad Dome of the Rock in Jerusalem" in Jonathan Bloom (ed.), *Early Islamic Art and Architecture* (Ashgate-Variorum, Aldershot, UK, 2002), pp. 223 – 256.

## Week 5 (Feb. 5)

### Debating Leadership and Community

#### Required Readings:

1. Knysh, Chapters 7-8.
2. Afsaruddin, Chapter 6.
3. Abu Hanifa al-Nu‘man ibn Thabit al-Taymi, “The Epistle of Abu Hanifa to ‘Uthman al-Batti,” in John Alden Williams, *The Word of Islam*, pp. 141 – 144.
4. Calder et al, “Abu ‘Ubayd on Faith” pp. 134 – 142.

## Week 6 (Feb. 12)

### Belief and Practice

#### Required Readings:

1. Knysh, Chapters 17-18.
2. Khalid Blankinship, "The Early Creed" in *Cambridge Companion to Classical Islamic Theology*, pp. 33 – 54.
3. Patrick J. Ryan, “Night Journey to the Furthest Mosque: A Meditation for Jews and Christians on the Muslim Call to Worship,” *Spiritus: A Journal of Christian Spirituality* 17, 1 (2017), pp. 60 – 79.
4. Eva Baer, “The Human Figure in Early Islamic Art” *Muqarnas*, 16 (1999), pp. 32 – 41.
5. Quran 2:152-242.

### Biography and book review due

### Reading Week No Classes on Feb. 19

## Week 7 (Feb. 26)

### Women and Islam

#### Required Readings:

1. Aisha Geissinger, “Aisha bint Abi Bakr and her Contributions to the Formation of the Islamic Tradition” *Religion Compass* 5, no. 1 (2011), pp. 37 – 49.
2. Afsaruddin, Chapter 5.
3. Laury Silvers, “Early Pious, Mystic Sufi Women,” in *Cambridge Companion to Sufism*.
4. Aisha Geissinger, “Feminist Muslim (re)interpretations of early Islam” in *Routledge Handbook on Early Islam*.

Optional Readings: (Warning: Some readers may find this text disturbing, due to its depiction of a dialogue between a fornicator and a pederast in ninth-century ‘Abbasid society.)

5. Al-Jāhīz, “The Pleasures of Girls and Boys Compared” in *Sobriety and Mirth: A Selection of the Shorter Writings of al-Jāhīz*, translated by Jim Colville (London: Kegan Paul, 2002), pp. 202-230.

## Week 8 (Mar. 4)

### Dialectical Theology (*kalām*)

#### Required Readings:

1. Knysh, Chapters 10.
2. Afsaruddin, Chapter 7.
3. John A. Nawas, "A Reexamination of Three Current Explanations for al-Mamun's Introduction of the Mihna," *International Journal of Middle East Studies* 26, no. 4 (1994), pp. 615 – 629.
4. Massimo Campanini, "The Mu'tazila in Islamic History and Thought" *Religion Compass* 6, 1 (2012), pp. 41 – 50.
5. Al-Ma'mūn's letters on the Miḥna in Walter Melville Patton, *Ahmed Ibn Hanbal and the Miḥna: a biography of the Imam including an account of the Mohammedan Inquisition called the Miḥna, 218-234 A.H.* (Leiden: Brill, 1897), pp. 52 – 69 (third letter pp. 65 – 69).

#### Optional Readings:

6. Shaharastani, *Book of Sects and Creeds*, "The Jabrites" pp. 72 – 76; "The Sifatīyya" 77 – 97.
7. Calder et al, "Ibn al-Jawzi on the edicts of the Caliph al-Qadir," pp. 152 – 154.

## Week 9 (Mar. 11)

### Islamic Philosophy and Law

#### Required Readings:

1. Knysh, Chapter 9, 15.
2. Afsaruddin, Chapter 8.
3. Ibn Rushd (Averroës), "Introduction" and "Preface," in *The Distinguished Jurist's Primer*, translated by Imran Ahsan Khan Nyazee (Reading, UK: Garnet, 1994), pp. xxvii-xlix.

## Week 10 (Mar. 18)

### Shi'ism

#### Required Readings:

1. Knysh, Chapters 11-12.
2. Said Amir Arjomand, "The Crisis of the Imamate and the Institution of Occultation in Twelver Shi'ism," in Etan Kohlberg (ed.), *Shi'ism* (Ashgate-Variorum, Aldershot, UK, 2003), pp. 109 – 133.
3. Farhad Daftary, "The Earliest Ismailis," in Etan Kohlberg (ed.), *Shi'ism* (Ashgate-Variorum, Aldershot, UK, 2003), pp. 235 – 266.

#### Optional Readings

4. Joseph Eliash, "On the Genesis and Development of the Twelver-Shi'i Three-Tenet *shahada*" in Gerald Hawting (ed.), *The Development of Islamic Ritual* (Ashgate-Variorum, Aldershot, UK, 2003), pp. 23 – 32.
5. Najam Haidar, "The myth of the 'Shī'ī perspective,'" in *Routledge Handbook on Early Islam*.

## Week 11 (Mar. 25)

## Sufism

### Required Readings:

1. Knysh, Chapters 13-14, 16.
2. William Chittick, "Sufism and Islam" in Jean-Louis Michon and Roger Gaetani (eds), *Sufism: Love and Wisdom* (Bloomington, Indiana: World Wisdom, 2006), pp. 21 – 32.
3. Sara Sviri, "Mysticism in Early Islam," in *Routledge Handbook on Early Islam*.

### **Week 12 (Apr. 1)**

#### **Islam and Christendom**

### Required Readings:

1. Mohammad Hassan Khalil, "Salvation and the 'Other' in Islamic Thought: The Contemporary Pluralism Debate," *Religion Compass* 5, 9 (2011), pp. 511 – 519.
2. Asma Afsaruddin, "Jihād, Gender, and Religious Minorities: The Diachronic View," *Studia Islamica* 114, no. 1 (2019), pp. 1 – 26.

### Optional Readings:

3. Knysh, Chapter 20.
4. Afsaruddin, Chapters 9-12.
5. Justine Howe, "Invocations of Early Islam in US Discourse(s) of Religious Pluralism," in *Routledge Handbook on Early Islam*, pp. 274-388.

### **Research paper due**

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