



For an updated listing of courses, visit www.gtu.edu. To register for courses as a non-degree student, contact bleyser@sksm.edu



The Graduate Theological Union began with a vision that the future of religious renewal and theological education in this world depends on the willingness of faith traditions to come together in the midst of differences.

Today our consortium of nine theological schools and 10 affiliates offers doctoral and master's programs, as well as education for denominational leadership within a unique interfaith context.

The GTU is a thriving example of what can happen when an atmosphere of open dialogue and exploration is nurtured.



2400 Ridge Road
Berkeley, California 94709
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www.gtu.edu

Islamic Studies *at the* Graduate Theological Union



The Islamic Studies Task Force

The Islamic Studies Task Force of the Graduate Theological Union, was called together in April, 2002, by GTU President James A. Donahue. The Task Force is Chaired by Prof. Dr. Ibrahim Abdurrahman Farajajé, Vice President of Academic Affairs, Dean of the Faculty, and Professor of Cultural and Islamic Studies at Starr King School for the Ministry. The Task Force has identified three main areas for their work:

1. Curricular Development within the GTU,
2. Hosting conferences, symposia, lectures and cultural events of interest to the community,
3. Connecting with the Local Muslim Communities.



Salat at the GTU

The Meditation Room at Starr King School for the Ministry, 2441 LeConte Avenue, is reserved for prayer during business hours. Students, Faculty, Staff and Friends of the GTU are welcome to use this space.

- Sufi retreats, with Guest leaders including Shaykha Fariha Nur Fatima al-Jerrahi, head of the Nur Ashki Jerrahi Sufi Order and Shaykha Eysin Celabi Bayru, a 22nd generation lineal granddaughter of Rumi from Turkey.
- Starr King School for the Ministry and the Center for Jewish Studies co-hosted "Gifts of Al-Andalus" chapel service where Jewish, Christian, Muslim and Unitarian Universalist voices were given space together. Mark Evens' sermon from the evening can be read online at: <http://www.sksm.edu/research/sermons/andalusia.pdf>.



- Opportunities for Salat, Dhikr, and other prayer times

For the latest update on special events at the GTU, visit:

<http://www.gtu.edu/page.php?nav=2> or
http://www.sksm.edu/info/news_and_events.php

- Kiran Rana and Jean Brondino conducted a participatory workshop on Qawwali: The Sacred Music of the Sufis.



- The Surjit Singh lecture featured Dr. S. Nomanul Haq, a Muslim scholar who holds appointments in both the history of art and Asian and Middle East studies.
- Shaykh Aly N'Daw, leader of the Khidmatul Khadim Branch of the Muridiyya Sufi Order (Senegal), taught a workshop on Liberation Therapy, a simple, direct tool this notable Sufi mystic from the lineage of Shaykh Amadou Bamba of Senegal said would help heal the world by first working on self-transformation.

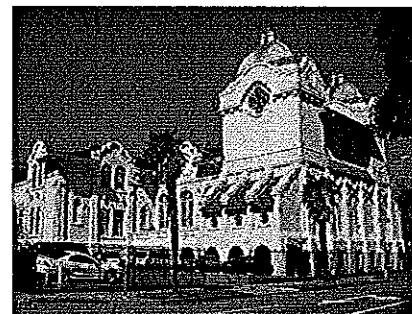


The Andalusian Model

Al-Andalus (Andalusia, Spain) was a time and place of 700 years of rich Jewish, Christian, and Muslim collaboration in scholarship, art, and the life of faith. The experience of Andalusia provides an exciting model for studying theology in a way that looks at texts, histories, rituals, etc. of Judaism, Christianity, and Islam simultaneously. Today, after centuries of “Western” misinformation, antagonism, and stigmatization of Islamic faith and culture, the Graduate Theological Union is playing a pivotal role in renewing constructive dialog, scholarly collaboration, and artistic celebration.

Connecting to the Community

In addition to the many resources of the Graduate Theological Union and the University of California, Berkeley, GTU students are particularly encouraged to work with the many Muslim communities in the Bay Area. In particular, we enjoy a special relationship with: the Islamic Cultural Center of Northern California, and Masjid Al-Iman in Oakland



The Islamic Cultural Center of Northern California (ICCN) is a non-profit organization that was established in 1996.

Course Offerings

Spring 2005

African Literature by Women (AFRICAM 163)

Veve Clark (UCB) 9:30-11:00 a.m., Tuesday and Thursday

Islam, Buddhism and Christianity (HR4810)

Snjezana Akpinar/Giv Nassiri (PSR/IWR)
2:10-5:00 p.m., Monday

Introduction to Sufism (HR4825)

Yassir Chadly (SKSM) 7:10-9:40 pm, Thursday

Race, Religion and Islamophobia (HR 4836)

Ibrahim Farajajé (SKSM)
9:40a.m.-12:30 p.m., Tuesday

Jerusalem: Archaeology and History (HSBS 3650)

Aaron Brody (PSR)

2:10-5:00 pm, Tuesday

Encounters: Christians/Muslims/Jews (HSRS 4137)

Joshua Holo (CJS)
9:40 a.m. to 12:30 p.m. Tuesday

Interreligious Dialogue (RSFT 3179)

Jim Redington (JSTB) 12:40-2:00 p.m., Mon & Thurs.

Introduction to Near Eastern Art and Archaeology (NE Stud 15)

Marian Feldman (UCB) Times TBA

Islam in Iran (NE Stud 143B)

Hamid Algar (UCB) 11:00-12:30, Tuesday and Thursday

Wonder and the Fantastic: The Thousand and one Nights in World Literature (NE Stud 155)

Margaret Larkin

Special Events

In addition to regular course offerings, the GTU and its member schools host various occasional events, often in collaboration with members of local Muslim communities. These include:

- “Religious Pluralism in the 21st Century: Muslim Identities in the Diaspora.” This academic conference included panels, cultural events, and three keynote speeches by Dr. Hamid Algar, Dr. John Esposito, and Dr. Amina Wadud.



- Screening of the film “Oceans of Mercy: African American Sufi Muslims in the San Francisco Bay Area” by producers Ibrahim Farajajé and David Dezern
- Screening of the documentary film “The Missing Peace: Women of Faith and the Failure of War,” which featured 6 women peace activists, 2 Muslim, 2 Jewish and 2 Christian.

Topics in the History of Central Asia and the Turks. (NE Stud 173B) A survey of the main themes in the cultural, ethnic, and linguistic history of Central Asia and adjacent regions, principally from the rise of Islam down to the present. We will first deal with the Iranian element in Central Asia, and particularly with the Tajiks. The second half will be devoted to the Turks, including their history and expansion, not only in Central Asia but also in Anatolia and South East Europe.

Law and Society in the Early Modern Middle East. (NE Stud 174) We will examine the social and religious lives of women and men through the lens of the law. A major concern is the relationship between law and culture, namely, the ways in which the law reflected ideals and tensions ranging from ideological competition between states to the problems of ordinary towns-

people and peasants. In analyzing actual court cases, we will ask how individuals participated in the life of the court, and how they used the court to articulate their own self-interest and sense of moral worth. Students wishing to work with sources in the original Ottoman Turkish should also enroll in Turkish 104 (1 unit).

History and Culture of Afghanistan. (NE Stud 175) We will discuss Afghanistan from ancient times to the present, including the emergence of Afghanistan as a modern nation-state and its geo-strategic importance. The Soviet invasion and aftermath will be emphasized, along with issues of state and society, ethnic diversity and tribal structure, challenges of modernization, and nationalism and political identity. The role of religion and mystical orders and the role of art, music, and literature will also be discussed.

(UCB) 2:00-3:30, Tuesday and Thursday

Religions of Ancient Iran (NE STUD 160) Martin Schwartz (UCB) 12:30-2:00, Tuesday and Thursday

Language Preparation:
The University of California at Berkeley regularly offers introductory and advanced language courses in Arabic, Turkish, Persian, Urdu, and Iranian, as well as reading courses in literature and special topics taught in these languages.



Future Courses
We are working to add the following new courses to the curriculum:

Fall, 2005:
Global Religious Traditions Lee Gilmore (SKSM) W 2:10-5:00 p.m.

A Survey of Islamic Ethics Abbas Kadhimi (GTU) M. 2:10-5:00 pm.

Rumi and the Mystical Path of Sufism Yassir Chadly (SKSM) H 7:10-9:40 p.m.

Images of the Alchemical Art Albert Hand (SKSM) M. 9:40 a.m.-12:30 p.m.

Women and Islam (TBA)

Islams: Multiplicity in Unity Nayer Taheri (SKSM) Online

Spring 2006:
Introduction to Muslim Theology Abbas Kadhimi (SKSM) T. 9:40 a.m.-12:30 p.m.

PAST COURSE OFFERINGS

Past course offerings at the GTU have included:

Introduction to Islam (HR 4312) SKSM Fall 03
Understanding Islam (HR 4315) SKSM Fall 2002,
Introduction to the Qur'an (HR 4818) GTU Fall 02, Fall 03,
Islam in the Modern World (HR 4819) SKSM Sp'04, **Mediating Islam** (HR 4821) SKSM Sp'03, Sp'04, **Intro to Sufism** (HR 4825) SKSM Sp' 03, Sp' 04. **A Survey of Islamic Ethics** (HRCE 4828) SKSM Fall 03, Fall 04, **Islamic Theology** (HR 4835) PSR/IWR Sp 03, Sp 04, **History of Islam in the African American Experience** (HR 4837) SKSM Fall 02, Fall 03, Fall 04, **The Inner Dimensions of Islam: Sufism** (HRSS0417) Summer 04,

The Outer Dimensions of Islam: Texts, History, & People (HRSS0418) Summer 04. **(Christian) History I** (HS1080) Fall 04, **(Christian) Church to 1400** (HS2498) Fall 04, **Swedenborg and Eastern Religions** (PHSP 2412) Fall 04, **Story, Poem, Sermon Over Borders** (RAHR 4118), Fall 04, **Feminist Theology in North America** (STHS 4538) Fall 04.

UCB Courses

GTU students may register for one course per semester at the University of California, Berkeley

African Literature by Women (AFRICAM 163), **The Rise of Islamic Civilization, 600-1200**. (HISTORY 109A), **The Middle East, 1000-1750**. (HISTORY 109B), **The Middle East From the 18th Century to the**

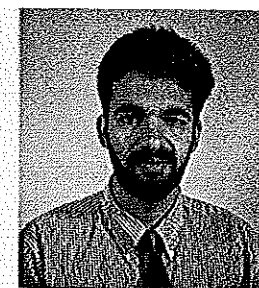


Islam. (NE Stud 146A-146B) A comprehensive and detailed introduction to the sources, doctrines, practices, and institutions of Islam, together with their historical development and elaboration in a select number of ethnic and geographic environments and an overview of Islam in the world today.

Harems and Court Cultures. (NE Stud 172)

This course explores configurations of gender and power in the royal courts of the eastern Mediterranean and Near East, and, for comparative purposes, in courts of China, South Asia, Mesoamerica, and Europe. So often imagined as a site of

male sexual dominance, the harem is treated in this course as a mutable concept that sanctioned a range of gendered roles and identities. The term "harem" originated in the Near East, and for Europeans, the paradigmatic harem was that of the Ottoman sultan. But the broader question of the interplay among gender, the spatial dynamics of palaces, and royal power is universal. Themes considered comparatively include the spatial configurations of palaces; the status of non-wife (concubines and mistresses); patterns of recruitment to palace service; eunuchs as mediators of human and spatial boundaries.



Wonder and the Fantastic: *The Thousand and One Nights* in World Literary Imagination.

(NE Stud 155) After studying the tales themselves and examining their structure and how they fit into the genre of folk literature, we will investigate how the *Nights* was transmitted, translated, and received in Europe, as a window on 19th-century gender and racial attitudes, especially Western views of the "oriental" other. How the *Nights* was creatively manipulated by Western writers will be studied, as will the influence of these tales on modern Arabic literature itself. Several examples of how the *Nights* have been represented in Western films will be considered. All works will be read in English translation.

Religions of Ancient Iran. (NE Stud 160) Principally devoted to Zoroastrianism and Manicheism but with some attention to Indo-Iranian

origins, and relevance of Iranian religion for the history of Hellenistic Gnosticism, Judaism, and Islam.

History of Persian Literature. (NE Stud 162A-162B)

A comprehensive introduction to the main currents in Persian literature from the 10th century to the contemporary period. They introduce students to various genres, period styles, and crucial formal and thematic elements necessary to the understanding of Persian literature. While 162A deals with classical Persian literature, 162B deals with Persian literature since the advent of modernity in Persian-speaking lands, namely the 19th century. Both courses emphasize the impact of social factors, political events, and intellectual currents on Persian literary production. The course is taught in English. Knowledge of Persian is desirable but not required.



Present. (HISTORY 109C), Introduction to Near Eastern Art and Archaeology (NE STUD 15), Topics in Islamic Art. (NE Stud C121B), Archaeology of the Southern Levant. (NE Stud 124A-124B), Shi'ite Islam. (NE Stud 142), Islam in Iran. (NE Stud 143A-143B), Sufism: The Mysticism of Islam. (NE Stud 144), Islam. (NE Stud 146A-146B), The Rise of Islamic Civilization. (NE Stud 147), Folktales of the Middle East. (NE Stud 151), Cultural Encounters in Modern Arabic Literature. (NE Stud 152).

The Medieval Frametale Genre: Its Hispano-Arabic Roots. (NE Stud 153), Wonder and the Fantastic: *The Thousand and One Nights* in World Literary Imagination. (NE Stud 155), Religions of Ancient Iran. (NE Stud 160), History of Persian Literature. (NE Stud 162A-162B), Harems and Court Cultures. (NE Stud 172), Topics in the History of Central Asia and the Turks. (NE Stud 173B), Law and Society in the Early Modern Middle East. (NE Stud 174), History and Culture of Afghanistan. (NE Stud 175)

COURSE DESCRIPTIONS

Global Religious Traditions (HR 4257) An introduction to the fundamental elements of diverse global traditions of belief and practice, as they are embedded within particular cultural and historical contexts. Among others, some regions and perspectives we will explore are: Indigenous, South and East Asian, African and African Diasporic, North African and Middle Eastern, and New Religious Movements. We will ground our survey in the religious pluralism of the U.S., and particularly the diversity of the San Francisco Bay area, as students will be expected to conduct site visits as part of a final research project. Some questions we will consider are: What are

some of the differences within religious traditions, and how do traditions change over time? What are the roles of religions within diverse cultures and in the U.S. experience? What is the relevance of religious pluralism for our own lives?



Introduction to Islam (HR4312) This course is an introduction to the history and theology of Islam. It will introduce students to

Folktales of the Middle East. (NE Stud 151) An introduction to the art of the folktale as practiced in the folk narrative traditions of the Middle East. We will first focus on the cultural dynamics of the Arabic folktale: its portrayal of women, social conflicts and gender roles; its use of imagery, symbolism and the supernatural; and its translation of cultural themes like fate and destiny into plot motifs. We will then compare the Arabic folktale as an oral genre with tales from other traditions including Turkish and Persian.

Cultural Encounters in Modern Arabic Literature. (NE Stud 152) This course is organized around two broad but inter-related issues: the quest for identity and the representation of the "other" in modern Arabic literature. Central to both concerns is the treatment of colonialism, nationalism, and gender in modern Arabic

literature and Arab culture in general.

The Medieval Frametale Genre: Its Hispano-Arabic Roots. (NE Stud 153) The art of inserting stories within stories is typical of certain Oriental literatures and was widely cultivated in Arabic. Via Spain, the Arabs transmitted this form of writing to medieval Europe. A masterpiece such as the *Libro de buen amor*, which stands as an isolated work in Spanish literature, nevertheless bears comparison with certain Arabic works that preceded it. This course will study the structure, meaning, and function of the frametale genre, using examples from Arabic, Spanish, and English, including animal fables, romances, mirrors for princes, and picaresque narratives. It will examine the Arabic literature Spain borrowed, and show how, from Spain, individual tales found their way into the medieval West.

Archaeology of the Southern Levant. (NE Stud 124A-124B) The course provides a general survey of the archaeology of the Southern Levant (Israel, Jordan, Lebanon, Southern Syria, Palestine) from Natufian through Persian times. The material culture of the region is emphasized, along with the major theoretical and interpretive frameworks and issues affecting our understanding of the archaeological record.

Shi'ite Islam. (NE Stud 142) The beliefs, traditions, and practices of the Shi'ite school of Islam.

Islam in Iran. (NE Stud 143A-143B) A general survey of the religious history of Iran in the Islamic period, covering the rise and development of religious institutions, the elaboration of the religious sciences, Sufism, and sectarian movements.



Sufism: The Mysticism of Islam. (NE Stud 144) A general presentation of Sufism that, while not aiming at exhaustiveness, will seek to acquaint students with the place and function of Sufism in Islam; the main outlines of its history; doctrinal and ritual features; the relationship between Sufism and literature, especially poetry; the principal Sufi orders; leading figures in the elaboration of Sufism as a distinct mode of Islamic practice; and the great diversity of Sufism as reflected in its geographic spread throughout the Muslim world.

Islamic religious teaching and practice. It will also explore the diversities of Islam among Sunni, Shi'a and Sufi groups from multiple cultural perspectives. Students will be invited to participate in spiritual practice and community events in the hope that the combination of study and practical experience will deepen their understanding.

Islam, Buddhism and Christianity (HR4810) An investigation of faith and practice in Islam, Buddhism and Christianity through texts that are seminal to all, as well as through issues that arise in the present day. The traditional views of both Islam and Buddhism will be presented in the first half of the class by the instructors. Students will then respond from their perspectives.

Women and Islam (HR 4815) Description to be announced.



Introduction to the Qur'an (HR4818)

The Qur'an is for Muslims the word of God that was mediated by Muhammad. It is the foundation of their society and its constitution. Thus, the precepts of the Qur'an, its spiritual values and moral imperatives became the norms for the Muslim community. We will cover the history of revelation, collection and compilation of Qur'an; role of the Qur'an in Muslim piety; and a thematic reading of the Qur'an.

Islam in the Modern World (HR 4819)

In the last two centuries, Islam has faced new challenges and a variety of responses have been given by diverse Muslim thinkers and activists. This course will examine the development of some major contemporary Islamic movements and trends of

thought in light of the social and political developments in the Islamic world in the 20th century. The focus will be on diverse interpretations of Muslim thinkers ranging from those who called for complete imitation and assimilation with the West to those who preferred a more cautious (and sometimes isolationist) approach.

Mediating Islam (HR4821) We will approach the issue of the diversities in Islam (and our general lack of awareness of them) through the angle of how Islam has been constructed in the "West"



The Rise of Islamic Civilization, 600-1200.

(HISTORY 109A) A survey of Islamic civilization in the Middle East during the medieval period. Topics include the emergence of Islam in Arabia and the role of the prophet Muhammad; the rapid rise of an Islamic empire and its effects on the societies it governed; the creation of an Islamic civilization and the religious, political, and intellectual debates it engendered; contact with Europe and Asia through trade, the Crusades, and nomadic conquest; the contributions of non-Muslims, women, slaves.

The Middle East, 1000-1750. (HISTORY 109B)

The establishment of Turkish power in the Middle East: Seljuks, Mongols, Ottomans, and Safavis.

The Middle East From the 18th Century to the Present. (HISTORY

109C) The breaking of pre-modern empires and the formation of national states in the Arab world, Turkey, and Iran; Islam and nationalism

Introduction to Near Eastern Art and Archaeology (NESTUD

15) The civilizations of Western and Central Asia from preliterate times to the Persian Empire.

Topics in Islamic Art. (NE Stud C121B)

The course will treat in depth topics in Islamic architecture and topics in Islamic art. Subjects addressed may include painting, calligraphy, and book production.

Islams: Multiplicity in Unity (Online) In this class we'll explore a brief history of Islam and the Prophet Muhammad's life. We'll also be introduced to the nature and history of the Qur'an and explore the major branches of Islam: Sunnism, Shi'ism and Sufism, concluding with progressive Muslims' writings on Islam and its relation to gender, justice and sexuality. These readings will show the diversity and dynamic nature of Muslim communities by representing Islam from feminist, liberal and gay Muslim perspectives. Students will examine "life in religious community and interfaith engagement" by participating in individual field trips, making connections with local Muslim communities and posting their explorations in an online forum. The

purpose of these activities is for students to examine the diversity within Islam and to learn from each other by sharing insights and experiences. Through assigned reading, students will examine how Muslims in different corners of the world are dealing with oppression and other social justice issues, as well as the changes brought by feminism, modernism and globalization.

African Literature by Women (AFRICAM 163)

An introduction to writing by women authors from East, Southern, West Africa, and the Maghreb. Course explores 19th-century orature, early settler narratives, and 20th-century significant themes and discourses, such as polygyny, bride price, motherhood, the veil, apartheid, novels of formation, and narratives.



and in "Western" Christian theological discourses. Is it possible to speak of the "West" and "Islam" as mutually exclusive categories? Particular attention will be paid to the ways in which various "media" have helped shape these discourses and practices across time and space. We will look at what we think we know about Islam, how we learn it, and what that knowledge

actually hides. How does this process marginalize experiences of Muslim women? How does this all help us move beyond Islamophobia to embracing and living with peace in the differences? What are the ways in which it is impossible to understand "Western" Christianity without understanding Islam? What is the role of Islam in "Western" Christian aesthetics?

Introduction to Sufism (HR4825) Sufism, a holistic path of mystical union in Islam, is an inner reflection of the outer shari'ah (the Revealed Law). Islam was carried to many parts of the world through Sufi practice. In addition to an overview of the history of Sufism, this experiential course will include a study of the narratives about the lives of Sufi saints and their teachings. Central to Sufism is the practice of dhikr Allah (the remembrance of Allah) through the recitation of the Divine Names and of certain prayers. The daily practices of ritual ablutions, prostrations, recitations, etc. make up the dhikr of the body. Since it is of vital importance to experience lived Sufism, the class will participate in a collective practice of

dhikr. Students will have the opportunity to experience a local Sufi mosque.



Rumi and the Mystical Path of Sufism (HR 4826) In the current cultural scene in the United States and elsewhere, there is a great amount of interest in the life, teaching and poetry of Mevlana Jelalludin Rumi. Most people do not realize

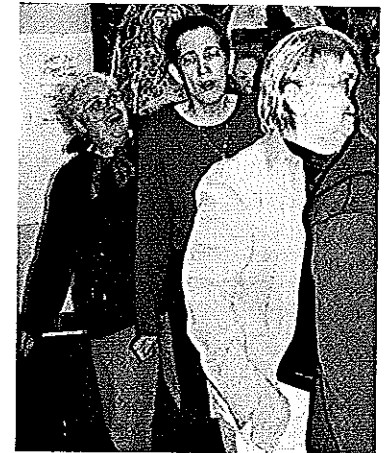
visual art, film, lecture and discussion. We begin with special reference to Christianity and Islam and openness to everyone. The professors will share the leadership, alternating as presenter and respondent in a dialogue with each other and with the class. Convergences and divergences of viewpoints will be noted with respect and compassion. Participants will be encouraged to develop their creativity as scholars and communicators.



Interreligious Dialogue (RSFT 3179) Study and immersion: study the history and theology chiefly in Catholic Christian

Circles; immersion by writing and by involvement with local temples, mosques, synagogues, meditation centers, etc. Readings from Klostermaier, Dupuis, John Paul II, "Dominus Jesus," Panikkar, M. Borrmans, Pieris, etc.

Feminist Theology in North America (STHS 4538) This course focuses on current feminist theologies in North America including Christian, Jewish, Muslim, Buddhist and Wiccan.





Images of the Alchemical Art (RA 4297) An exploration of "turning lead into gold" as a metaphor for spiritual transformation in alchemical visual art, allegory and symbolism. The tradition of Alchemy has roots in antiquity and was developed by Jewish, Christian, and Islamic thinkers. We will focus on visual art, in particular the "Atalanta Fugiens" of Michael Maier, also looking at the use of alchemical imagery and symbolism in literature and psychology, such as Shakespeare's Sonnets and

the work of Carl Jung. Discussion of the history of innovations, cross-cultural influences and re-interpretations of Alchemy from ancient to modern times.

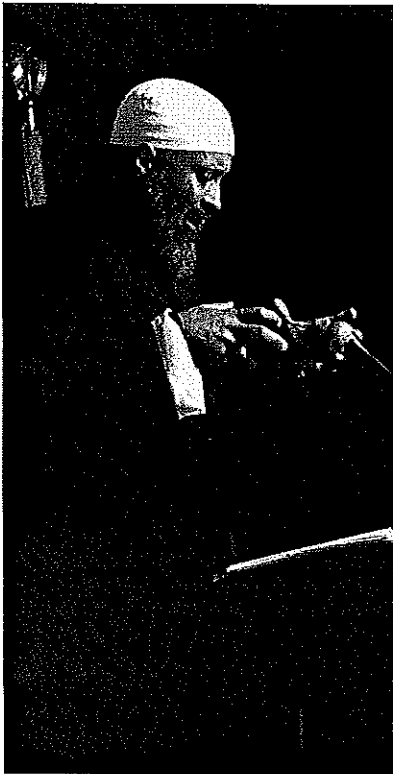
Story, Poem, Sermon Over Borders (RAHR 4118) We will explore storytelling, poetry and preaching across religious and cultural boundaries to enrich our understanding and ability to communicate. The great stories, poems and preaching of world religions will be presented in live performance, drama,

that Rumi was an extremely devout Muslim scholar, rising in the middle of the night to make thousands of prostrations in deep meditation. In fact, Islamic teachings and practice would appear to be the exact opposite of what Rumi was about. This course will look at Rumi in the context of Islamic spirituality, mysticism, and practice, leading us into the true heart of Islam. Our primary text will be the book, *Rumi and Islam*. Students will be invited to journal throughout the semester. An integral part of the class will be initiation to Sufi techniques of breathing, meditation, and movement.

Islamic Theology (HR 4835) A Comparative Discourse Series: Islam with Buddhism and Christianity. An investigation of faith and

practice in Islam through the study of the 12th Century Muslim theologian al-Ghazali. Although problems concerning faith and practice first arose thousands of years ago, debates over how to solve them still resonate through the world. Discourse with other religious traditions is central to a contemporary discussion of these important issues in Islamic theology and philosophy.





Race, Religion and Islamophobia (HR 4836)

The lasting impact of Islam on Europe came from the long years of Muslim sovereignty in Spain (al-Andalus) and Sicily. From a Western European perspective, Africa came to

be identified with the Muslim world, and as such, was seen as the enemy of Christianity. This contributed to the conflation of "Black" and "Moor"; it also led to Africans being seen as the very incarnations of sin, evil, and inferiority. We will examine how Islamophobia, the unfounded hostility towards Islam and Muslims, presents Islam as something monolithic and static, lacking in diversity and dynamism. Examination of the linking of demonised alterity with inferiority will also provide the context in which we look at historical cases, such as Bosnia, where conversion to Islam was equated with a change of "racial" identity. The dynamics of racialised Islamophobia shape a context in which it becomes all the more imperative to read in the in-between

studied to contextualize each of the religion's beliefs and practices. The textbook for the course is Karen Armstrong's "Jerusalem: One City, Three Faiths," which is supplemented with readings from the Hebrew Bible, New Testament, Josephus, and the Qur'an.



Encounters: Christians/ Muslims/ Jews (HSRS 4137) Much of who we are developed in contact—both constructive and destructive—with those around us. "Encounters" will follow the lines of contact from the middle ages to today.

Swedenborg and Eastern Religions (PHSP 2412)

The goal of this class is a dialogue between Swedenborgian spirituality and the religious traditions of the East: Judaism, Islam, Hinduism, and Buddhism. We will

examine historical evidence of Swedenborg's knowledge of Eastern religions. We will also compare Swedenborg's doctrines and

his meditative and visionary practices to Eastern doctrines and practices. Texts include D.T. Suzuki's "Swedenborg: Buddha of the North" and Henry Corbin's "Swedenborg and Esoteric Islam."

(Christian) History I (HS1080) Christianity: from Jewish Sect to Colonial Religion, 100-1700. A study of Christianity from the second century through the Reformation. Introduction to its history in the Roman Empire, Central and East Asia, North Africa and the Byzantine Empire. Closer examination of its place in the development of Europe, from tribal societies to early modern states. Introduction to basic issues in (and the various contexts of) the history of religion and theology (in particular; Christian-Jewish-Muslim-pagan interactions, views of Jesus, personal and social identities, experiences of salvation, and manifestations of authority). Strong emphasis on the interpretation of historical texts in translation.

(Christian) Church to 1400 (HS2498) This lecture-discussion course examines 1) the development of Christianity to 451 within the "one world" of the Mediterranean with its characteristic Greco-Roman culture; 2) the impact on Christianity of the shift from one Mediterranean world ruled by Rome to three Mediterranean worlds represented by Western Christendom, Byzantium, and Islam; 3) development and dissolution of Western Christendom.

Jerusalem: Archaeology and History (HSBS 3650) The three major western religions, Judaism, Christianity, and Islam will be viewed through the prism of a single city holy to all three traditions. The urban layout of the city, its historical geography, and sacred monuments will be

spaces, to analyse absences, and to "read" cultural artifacts as "text". We will also look at how Orientalism substands Islamophobia and shapes the ways in which Islam is studied and represented in this country.

History of Islam in the African American Experience (HR 4837)

We cannot understand the history of Islam in the United States without examining the role of Islam in the African American experience. What is the relationship between Islamophobia and white supremacy? We will look at the history of the African Muslim presence in the Americas before European colonization. We'll read African American Muslim slave narratives and study the Moorish Science Temple, the Nation of Islam, the work of the

Ahmadiyya in African American communities, African American Sunni and Shi'ite communities as well as the role of African Americans in Sufism. We'll examine the importance of Islam in African American popular culture, in the prison-industrial complex as well as look at the leadership of African American Muslim women in crafting creative responses to the HIV pandemic.



A Survey of Islamic Ethics (HRCE 4828)

This course introduces students to the origins and development of the Islamic ethical system and provides a roadmap for the study of Islamic ethics within the context of its natural parent: Islamic theology. Students will read a variety of articles on the topic, in addition to English excerpts from the original texts. In order to provide a context for the topic, the course will begin by discussing the ethical tradition of Pre-Islamic Arabia and the mutual influence between this tradition and Islam. There will also be a discussion of the other influences on Islamic ethics from Pre-Islamic Persia as well as Greek ethics – both of which were incorporated by Muslim scholars. The majority of the readings, however, will focus on the Islamic ethical system,

whose sources come from the Qur'an, the statements of the Prophet, and the work of leading Muslim scholars from different schools and times.

**The Inner Dimensions of Islam: Sufism (HRSS0417)**

We will examine Sufism from its Quranic roots and sources, from the perspective of The Prophet, and its role in history. Sufism will also be covered in its spiritual and theoretical elements and practice, and through other Islamic sciences.

The Outer Dimensions of Islam: Texts, History, & People (HRSS0418)

An in-depth introduction to some of the many aspects of Islam: Qur'an and its exegesis; the Prophet, his traditions and his exemplary model; the Islamic doctrines of faith; the Islamic ritual practices and principles; Islamic disciplines of scholastic theology, wisdom philosophy, jurisprudence, prophetic traditions, socio-political history of Islam and spirituality. We will end with a review of Islam and the modern world.

Introduction to Muslim Theology (HRST 4316)

This course introduces students to the origins and development of Muslim theology, and provides a working knowledge about the major themes of Islamic theological thought. Students will read a variety

of articles, in addition to English excerpts from the original texts. We will begin by discussing the Qur'anic basis of Muslim theology and the relevant statements attributed to the Prophet, Muhammed, followed by a survey of the different views espoused by the three major theological schools of Islam: the Mu'tazilite doctrines, the Sunni doctrines, and the Shi'ite doctrines. Major theological themes will be examined, such as the pillars of faith, doctrines of free will and predestination, God's attributes and acts, Prophethood, the nature of the Qur'an (eternal or created), and other points of theological dispute.

