

FALL QUARTER

Course: Arabic M106/Religion M109: The Qur'an

Instructor: Behnam Sadeghi

Description: Lecture, three hours. How Qur'an as scripture shapes Muslim doctrine, rituals, and culture, and how throughout history Muslims have determined interpretations and applications of Qur'anic doctrines and prescriptions. Critical evaluation and analysis of contemporary discourses on Islam. Letter grading.

Course: Islamic Studies M110/Religion M109: Introduction to Islam

Instructor: Asma Sayeed

Description: Formerly numbered Islamics M110. Lecture, three hours; discussion, one hour.

Introduction to the basic doctrines, scripture, rituals, and history of Islam. Students will engage with reading and analysis of primary sources (including early Islamic Arabic scriptural, historical, and legal sources in translation). The course also introduces students to a range of contemporary issues including women's rights, Qur'anic interpretation, Sufism, and Islamic law. Students will acquire background and analytical tools necessary to contextualize and understand Islam as it is presented in the public sphere.

Course: Arabic 250 Premodern Arabic Literature (Classical Islamic Texts)

Instructor: Behnam Sadeghi

Description: The course is based on readings in primary Arabic sources in the key fields of pre- modern Islamic scholarship according to the interests of the students. In addition to focusing on the language, contents, and historical context of the texts covered, the course introduces genre- specific historical research methods. The reading selections may be derived from Qur'anic interpretation (*tafsīr*), the *ḥadīth* literature, *adab*, biographical dictionaries, heresiographies, *fiqh*, *ta'rik*, *kalām*, Sufism, or any other field that interests the students. Reading knowledge of Arabic is required.

Course: Islamic Studies 291A: Variable Topics in Islamic Studies (Anthropology 297, Section 6: Special Topics / Comparative Literature 290, seminar 2): Urban Humanities Initiative: Urban North Africa and the Mediterranean

Instructor: Susan Slyomovics

Description: This course examines urbanism in North Africa and the eastern Mediterranean to provide a comparative literary, architectural, and ethnographic study of the contemporary city by emphasizing global connections whether spanning the African continent or across the Mediterranean. We first consider North African cities according to a history of urbanism based on Islamic law and custom about architecture and city life to lay the groundwork for an

examination of colonial legacies (the “European” quarters versus the “native” *madina* and the Jewish *mellah*) and the strategic role that North African cities have played in globalization and empire. What are the formal aspects of the city, and how is it created in space? More important, what is the urban process, the integration of the specific social, political, technical and artistic forces that generate any given city's form? How may the architecture of a city be situated within cultural discourse and how may the city be explained both formally and culturally as lived-in space?

Course: Anthropology M171P: Culture Area of Maghrib (North Africa)

Instructor: Aomar Boum

Description: Same as Arabic M171 and History M108C.) Lecture, three hours. Designed for juniors/seniors. Introduction to North Africa, especially Morocco, Algeria, Tunisia, and Libya, also known as Maghrib or Tamazgha. Topics include changing notions of personal, tribal, ethnic, linguistic and religious identities; colonialism; gender and legal rights, changing representations of Islam, and religions in public spaces. P/NP or letter grading.

Course: Art History 185: Undergraduate Seminar: “Architecture in Iran, c. 900 – 1650: The Canon and Beyond”

Instructor: Keelan Overton

Description: This seminar examines icons of Iranian architecture from the early Islamic to early modern periods. Each week will be devoted to analyzing a single site (mosque, tomb, shrine, madrasa, palace, square) through multiple lenses, including the topographical, architectural, socio-historical, political, and religious. Requirements include a research paper, class presentation, weekly reading responses, a visit to YRL Special Collections, and/or a Final Exam.

Course: Art History 119A: Western Islamic Art

Instructor: Keelan Overton

Description: (Formerly numbered 104A.) Lecture, three hours. From Tigris and Euphrates Rivers to Spain, 7th to 16th century. P/NP or letter grading.

Course: History 19: ISIS, Syria, and New Middle East

Instructor: James Gelvin

Description: Discussion of rise of ISIS: its ideology and expansion, as well as its future. Students also look at Syrian civil war: how it evolved, and what prospects are for resolution. Exploration of what some commentators are referring to as New Middle East—that is, Middle East that emerged in wake of American invasion and occupation of Iraq,

and Arab uprisings of 2010-11.

Course: History 201K: Topics in History: Understanding Afghanistan: Islam, Modernism, and Internationalism

Instructor: Nile Green

Description: No previous knowledge of Afghanistan required. Survey of period that saw remote mountain kingdom become increasingly integrated into global affairs. Focus on tensions between attempts to create stable Afghan state and factors that destabilized nation-building project, with particular attention to Afghan interactions with surrounding world from around 1880 to 1960.

Course: Religion 120: Judaism, Christianity, and Islam: Comparative Approach

Instructor: Reinhard Krauss

Description: Seminar, three hours. Introduction to analysis of complex relationship of Judaism, Christianity, and Islam as living traditions whose historical origins, current interactions, and future development continue to shape spiritual, cultural, political, and social aspects of human civilization in 21st century. Letter grading.

Course: World Arts Culture 202: Research Methodologies *

Instructor: Allen F. Roberts

Description: Seminar, three hours; outside study, nine hours. Hands-on course designed to help students develop understanding of many developed qualitative research methods and designs they encounter in their work. Identification and creation of research problems, development of designs, actual data collection, and analysis procedures to address those problems. S/U or letter grading. (**See instructor to determine relevance for Islamic Studies as topics are variable.*)

Course: World Arts Culture 220: Seminar Culture and Performance: Arts of Time*

Instructor: Allen F. Roberts

Description: Exploration of cultural constructions of time, colonization of time, time and body, and how time may be experienced and produced through arts. Focus on readings from anthropology, art history, and cultural studies. Features media ranging from cross-cultural calendrics to dance/performance to contemporary time-based arts. (**See instructor about topics covered to determine relevance for Islamic Studies as topics are variable.*)

WINTER QUARTER

Course: Arabic M110/ Comparative Literature M110: A Thousand and One Nights/ Alf Layla Wa-Layla

Instructor: Susan Slyomovics

Description: Since its appearance in Europe in 1704, A Thousand and One Nights is the most well-known work of Arabic literature in the West. This course examines the cycle of tales contemporary oral performances of the tales in the Arabic-speaking world, the literary emergence of the vernacular language in relation to Classical Arabic, and Western appropriations of the tales in music, film, and novel (Ravel, Rimsky-Korsakov, Barth, Poe, and Walt Disney).

Course: Islamic Studies M111/Middle Eastern Studies M111/Art History M119C: Introduction to Islamic Archaeology

Instructor: Katherine Burke

Description: Formerly numbered Islamic Studies M111.) (Same as Art History M119C and Middle Eastern Studies M111.) Lecture, three hours. From earliest monuments of Islam in Arabia and Jerusalem to humble remains of small Egyptian port, broad focus on archaeological and standing remains in central Islamic lands (primarily Syria, Egypt, and Iraq), Turkey, Iran, North Africa, and Spain. Profound cultural transformations occurred from birth of Islam in 7th century to early Ottoman period in 16th and 17th centuries, which are traceable in material records. Assessment of effectiveness of tools afforded by historical archaeology to aid understanding of past societies. P/NP or letter grading.

Course: Anthropology 156: Anthropology of Religion

Instructor: Aomar Boum

Description: Lecture, three hours. Survey of various methodologies in comparative study of religious ideologies and action systems, including understanding particular religions through descriptive and structural approaches, and identification of social and psychological factors that may account for variation in religious systems cross-culturally. P/NP or letter grading.

Course: Anthropology 157: Special Topic in Social Anthropology

Instructor: Aomar Boum

Description: Lecture, three hours. Study of selected topics in social anthropology. Consult "Schedule of Classes" for topics and instructors. May be repeated for credit. P/NP or letter grading.

Course: Arabic 220: Seminar: Islamic Texts

Instructor: Behnam Sadeghi

Description: Seminar, three hours. Communities often define their boundaries in terms of concrete things: language, lineage, locale, color of skin, food, rituals, and passports. Yet some traditions also make beliefs a basis of group identity. In this course we examine the ways in which notions about the nature of God defined theological communities in classical Islam. Muslims were divided on such issues as God's power (free will vs. predestination), the age of the universe (is the world pre-eternal or did it come into being at some point?), and the roots of ethics (what makes an act right or wrong?). Each group's interpretation of the Qur'ān was in harmony with its positions on these issues. The course introduces the different theological movements and focuses on the Ash'arites. The following questions are considered: What makes some ideas more likely than others to serve as markers of group identity? Were the different groups distinguished by different *methods* of reading religious texts? Did differences in the interpretation of the Qur'ān generate the communal divisions, or did differing communal identities generate different interpretations of the Qur'ān? Reading knowledge of Arabic is required.

Course: Art History 119B: Eastern Islamic Art

Instructor: Keelan Overton

Description: (Formerly numbered 104B.) Lecture, three hours. From Tigris and Euphrates Rivers through Afghanistan and parts of central Asia; Ottoman Empire. P/NP or letter grading.

Course: Comparative Literature 290: Islam and Modernity: Philosophy, Politics, Culture

Instructor: Aamir Mufti

Description: Seminar, three hours. Requisite: course 200A. This advanced graduate seminar is meant to familiarize students with a range of contemporary discussions about Islam in the modern era. Our readings will, I hope, help us to generate a number of ways of thinking about the philosophical and theological literature on modernity in a number of Muslim societies—India-Pakistan, Egypt, Iran and Europe—from the late nineteenth century to our own times. Throughout we will be concerned with the possibilities for critical thinking about the question of religion in modernity. In the aftermath of the widely announced exhaustion of the secularization thesis in recent years—announced by such disparate figures as Jürgen Habermas, Charles Taylor and Talal Asad—what possibilities remain for secular-critical approaches to “the varieties of religious experience” in the contemporary world?

Hovering above or behind many of these writings is the figure of al-salafiyya (Salafism), the relatively diffuse and decentralized tendency in Sunni Islamic thought that emerged across the Muslim world in the late nineteenth century out of the violent encounter with modern European colonialisms. (As such it will have for us a wider reference than is the case in contemporary Islamic politics.) It is well understood that this “neo-orthodoxy” settled the

question of religious authority in favor of Law, rendering heterodox a range of institutions and forms of authority with which it had had to compete in society. I want us to explore the colonial dimension of this rearrangement of authority in culture and society. The colonial moment thus marks the victory of the theologico-juridical in Sunni Islam and the very establishment of Sunnism as orthodoxy against a range of now externalized practices, such as Shiism, some with a centuries long history of regional or local preeminence. In this (colonial) reliance on the authority of law, Salafism ties itself to the modalities (and the fortunes) of the colonial and postcolonial state. I am interested in exploring the thesis that Islamic neo-orthodoxy could thus be viewed as a majoritarian doctrine of the modern state.

Course: History 105A (rise of Islam to 1300)

Instructor: Michael Morony

Description: Lecture, three hours; discussion, one hour (when scheduled). Designed for juniors/seniors. Background and circumstances of rise of Islam, creation of Islamic Empire, and its development. Rise of Dynastic Successor States and Modern Nation States. Social, intellectual, political, and economic development. P/NP or letter grading.

History 105B: (Middle East 1300 to 1700)

Instructor: Michael Morony

Description: Lecture, three hours; discussion, one hour (when scheduled). Designed for juniors/seniors. Background and circumstances of rise of Islam, creation of Islamic Empire, and its development. Rise of Dynastic Successor States and Modern Nation States. Social, intellectual, political, and economic development. P/NP or letter grading.

Course: Sociology 180A: Sociology of Religion

Instructor: Jeff Guhin

Description: This course will introduce students to the social scientific study of religion with a special emphasis on sociology. The course will primarily focus on classic texts (Weber, Durkheim, Marx, DuBois, Said), but it will also pay attention to contemporary scholarship, particularly that which shows religion's intersection with other key elements of social life: race, gender, sexuality, politics, science, class, and health.

Course: Sociology 189: Graduate Special Topics: Sociology of Religion

Instructor: Jeff Guhin

Description: This course will examine ongoing theoretical debates about the definition of religion, with a recurring emphasis on Islam and how both Muslim and non-Muslim scholars have defined Islam. The course will examine philosophical and social scientific work on the nature of social categories and institutions, asking how social science, religious studies,

and theology can work together to find a middle space between essentializing religious categories and "explaining the away." The course will use both classic texts in the sociology of religion alongside important new voices.

SPRING QUARTER

Course: Arabic 120: Islamic Texts

Instructor: Behnam Sadeghi

Description: This course introduces some of the most important features of the Islamic religious tradition. It explores the different ways in which Muslims have interpreted and practiced their religion. The main subjects of discussion—including the life of the Prophet Muhammad, the Qur'an, law, ritual, mysticism, theology, politics, and art—will be considered with reference to their proper historical contexts. Some of the topics covered include abortion, gender, rebellion and violence, and the visual vocabulary of paintings. No prior knowledge is required.

Course: Arabic 220: Islamic Texts

Instructor: Asma Sayeed

Description: Variable topics. Contact instructor for details.

Course: Arabic 291A: Variable Topics in Islamic Studies

Instructor: Behnam Sadeghi

Description: The course examines the evolution of Muslim legal and ethical norms and their relationship with social context. Topics include marriage, divorce, inheritance, ritual, war, rebellion, and relations with non-Muslims. After several weeks on the premodern background, we turn to the present era to study the relationship between customary law, state law, and the Islamic legal heritage in different countries, including Egypt and Indonesia. The course explores Muslim laws and legal institutions and the factors that have shaped them, including social values and customs, politics, legal precedents, and textual interpretation.

Course: Archeology M112/Islamic Studies M112/Middle Eastern Studies M112/Art History M119D: Archeology and Art of Christian and Islamic Egypt

Instructor: Katherine Burke

Description: (Same as Archaeology M112, Art History M119D, and Middle Eastern Studies M112.) Lecture, three hours. Culture of Egypt transformed gradually after Muslim conquest in mid-7th century C.E. According to material evidence such as ceramics, textiles, architectural forms, and building techniques, it is functionally impossible to separate pre-Islamic Christian Egypt from early Islamic Egypt. Although population may have become

largely Muslim by 10th century, Egypt remained Coptic in many senses even to 14th century and retains sizeable Christian minority to present. Survey of archaeological remains and standing architecture of Egypt from 6th to 19th century, charting changes and continuities in material culture and shifts in human geography and land use. P/NP or letter grading.

Course: History 105C: Survey of Middle East, 500 to Present: 1700 to Present
Instructor: James Gelvin

Description: Lecture, three hours; discussion, one hour (when scheduled). Designed for juniors/seniors. Background and circumstances of rise of Islam, creation of Islamic Empire, and its development. Rise of Dynastic Successor States and Modern Nation States. Social, intellectual, political, and economic development. P/NP or letter grading.

Course: History 108A (North Africa from Antiquity to 1578).
Instructor: Michael Mornony

Description: Lecture, three hours; discussion, one hour (when scheduled). Designed for juniors/seniors. Survey of political, social, economic, and religious history of Islamic West (Maghrib) from Muslim conquest in 7th and 8th centuries C.E. until 1578. P/NP or letter grading.

Course: 111C: Topics in Middle Eastern History: Modern
Instructor: James Gelvin

Description: Lecture, three hours; discussion, one hour (when scheduled). Designed for juniors/seniors. Middle East underwent widespread social, economic, and cultural changes during 19th century that propelled society, at least portions of society and aspects of its social/cultural life, in entirely new direction. Examination of those changes to understand exactly what modernity meant for region. May be repeated for maximum of 16 units with topic and/or instructor change. P/NP or letter grading.

Course: Philosophy 104: Topics in Islamic Philosophy
Instructor: Adam Crager

Description: Development of Philosophy within the orbit of Islam from the the beginning of interaction of Islam with Ancient Philosophy to the period of hegemony of the Ottoman Empire. Figures treated may vary but will usually include many of al-Kindi, Ibn Sina (Avicenna), al-Ghazali, ben Maimon (Maimonides) Ibn Rushd (Averroes) and Suhrawardi. Topics will usually include central issues in metaphysics and epistemology."