

General Education Course Information Sheet
Please submit this sheet for each proposed course

Department & Course Number ISLAMIC STUDIES M50
 Course Title Islam and Other Religions
 Indicate if Seminar and/or Writing II course _____

1 Check the recommended GE foundation area(s) and subgroups(s) for this course

Foundations of the Arts and Humanities

- Literary and Cultural Analysis X
- Philosophic and Linguistic Analysis _____
- Visual and Performance Arts Analysis and Practice _____

Foundations of Society and Culture

- Historical Analysis X
- Social Analysis X

Foundations of Scientific Inquiry

- Physical Science _____
With Laboratory or Demonstration Component must be 5 units (or more) _____
- Life Science _____
With Laboratory or Demonstration Component must be 5 units (or more) _____

2. Briefly describe the rationale for assignment to foundation area(s) and subgroup(s) chosen.

The course considers literary, cultural, and social evidence through a variety of historical-theoretical lenses. It uses literatures produced by inter-religious interactions to approach group formation in historical societies, culminating in a consideration of such interaction in the secular public sphere.

3. "List faculty member(s) who will serve as instructor (give academic rank):

Asma Sayeed, Associate Professor (OR Luke Yarbrough, Assistant Professor beg. 7/2018)

Do you intend to use graduate student instructors (TAs) in this course? Yes X No _____

If yes, please indicate the number of TAs 3

4. Indicate when do you anticipate teaching this course over the next three years:

2017-18	Fall	_____	Winter	_____	Spring	_____
	Enrollment	_____	Enrollment	_____	Enrollment	_____
2018-19	Fall	_____	Winter	<u>X</u>	Spring	_____
	Enrollment	_____	Enrollment	<u>100</u>	Enrollment	_____
2019-20	Fall	_____	Winter	<u>X</u>	Spring	_____
	Enrollment	_____	Enrollment	<u>100</u>	Enrollment	_____

5. GE Course Units

Is this an **existing** course that has been modified for inclusion in the new GE? Yes _____ No X

If yes, provide a brief explanation of what has changed. _____

Present Number of Units: _____ Proposed Number of Units: 4

6. Please present concise arguments for the GE principles applicable to this course.

<p>❑ General Knowledge</p>	<p>Wide-ranging survey of the beliefs and practices of Islam, with a focus on historical relations between Muslims and non-Muslims in a variety of geographical settings. Weekly quizzes measure acquisition of general knowledge.</p>
<p>❑ Integrative Learning</p>	<p>Builds in a variety of theoretical and methodological viewpoints on the study of interreligious relations, and asks students to use one of these as a theoretical lens for a historical analysis in the final essay.</p>
<p>❑ Ethical Implications</p>	<p>Foregrounds normative and prescriptive aspects of historical Islamic societies, particularly norms governing interreligious relations.</p>
<p>❑ Cultural Diversity</p>	<p>Focuses on dynamics of group formation, hierarchy, inclusion, and marginalization (e.g., non-Muslims in the early Islamic empires, Muslim subjects of modern European imperial regimes, secular politics).</p>
<p>❑ Critical Thinking</p>	<p>Students synthesize a range of weekly readings, both substantive and theoretical, to provide a reasoned answer to a single weekly question. Final essay requires extended historical analysis, using a theoretical lens, in addition to critical comparison.</p>
<p>❑ Rhetorical Effectiveness</p>	<p>Students are evaluated on quality of contributions to class discussion and clarity and cogency of prose on written assignments.</p>
<p>❑ Problem-solving</p>	<p>Weekly “axis questions” pose open-ended, recurrent problems of coexistence in diverse societies. One learning outcome is to consider how historical interreligious relations can inform discussion of contemporary problems.</p>
<p>❑ Library & Information Literacy</p>	<p>Students perform supported independent research for final essay.</p>

(A) STUDENT CONTACT PER WEEK (if not applicable write N/A)

1. Lecture:	<u>2</u>	(hours)
2. Discussion Section:	<u>1</u>	(hours)
3. Labs:	_____	(hours)
4. Experiential (service learning, internships, other):	_____	(hours)
5. Field Trips:	_____	(hours)

(A) TOTAL Student Contact Per Week **3** **(HOURS)**

(B) OUT-OF-CLASS HOURS PER WEEK (if not applicable write N/A)

1. General Review & Preparation:	<u>1</u>	(hours)
2. Reading	<u>5</u>	(hours)
3. Group Projects:	_____	(hours)
4. Preparation for Quizzes & Exams:	<u>2</u>	(hours)
5. Information Literacy Exercises:	_____	(hours)
6. Written Assignments:	<u>3</u>	(hours)
7. Research Activity:	<u>1</u>	(hours)

(B) TOTAL Out-of-class time per week **12** **(HOURS)**

GRAND TOTAL (A) + (B) must equal at least 15 hours/week

15 (HOURS)

ISLAMIC STUDIES ####: Islam and Other Religions

Instructor: Dr Asma Sayeed (e-mail: sayeed@humnet.ucla.edu) [+ Teaching Assistants]

Time and Location: TBD // Office Hours: TBD

Catalogue Description

History of cooperation, conflict, conversion, and hybridity between Muslims and non-Muslims in multi-religious and multi-ethnic societies, from the formation of Islam to the modern period. P/NP or letter grading.

Details

Students who take this course gain close familiarity with historical cases and modes of interaction between Muslims and non-Muslims in plural societies. Each week, as we build literacy in the history and terminology of Islam and other religions, we will consider “axis questions” such as the following, around which our discussion will turn. How does the Qur’an reflect religious plurality? How does it situate Islam vis-à-vis its alternatives? What encounters did the rapid expansion of Islam bring about in diverse societies? How did Islam and other religions change through debate, war, and the exchange of ideas? What roles has political power played in conditioning inter-religious interaction? How have conversion and hybridity affected what it means to be Muslim? What is different about inter-religious interactions in secular states and societies, and how is the past invoked to justify opinions and policies today? We will seek answers to these questions by conducting micro-studies: close readings of sources through a theoretical lens.

Required Text (other readings posted on CCLE)

IHVSH = Adam Silverstein. *Islamic History: A Very Short Introduction* (Oxford: Oxford University Press, 2010), pbck ISBN 9780199545728.

MB = Fred Donner. *Muhammad and the Believers* (Cambridge, MA: Harvard University Press, 2010), pbck ISBN=9780674064140.

UIR = David Cheetham, et al., eds. *Understanding Interreligious Relations* (Oxford: Oxford University Press, 2014), pbck ISBN= 9780199645855.

Learning Outcomes: You will gain the ability to...

- explain the basic history, beliefs, and practices of Islam, especially as they relate to other religions and their adherents in religiously diverse societies
- analyze historical inter-religious interactions from multiple theoretical perspectives
- discuss contemporary issues of inter-religious relations in the light of historical precedents
- evaluate invocations of historical inter-religious relations in contemporary rhetoric
- communicate more clearly and succinctly in writing and in oral discussion

Objectives: To reach these goals, you will...

- actively attend all classes
- complete and discuss all assigned readings
- complete all quizzes, exams, and written assignments successfully

Assignments: Attaining these objectives means that you...*Attend class*

You must attend all scheduled classes. Absences will be excused only in the case of documented medical and family emergencies, religious commitments, and official University conflicts. If you find that you will be absent and believe that the absence may be excusable, please e-mail your TA immediately. The first unexcused absence will be noted as a warning. Each subsequent unexcused absence will deduct one percentage point from your attendance grade (5%). More than four such absences will jeopardize your ability to pass the course. You are responsible for keeping track of your attendance record, and will not be notified of warnings or loss of credit due to unexcused absences.

Participate actively

Take part in discussion by asking thoughtful questions and by responding to others' questions and comments. Participation takes other forms, too. For example, each week you will post a half-page answer to the "Axis Question" (see *Written Assignments* below). Those who make a good-faith effort to participate in these ways will earn high marks for participation.

Complete the readings

The readings for each meeting are listed on the course calendar below. Read all assigned material for the week **before the week's first meeting**. After reading, ask yourself two questions: (1) Can I re-articulate the main ideas of this passage? (2) Have I retained enough information that my non-expert friend could follow my re-articulation? If your answer is "no," look for alternate reading strategies (and please ask for help).

Complete quizzes and exams successfully

The first meeting each week will begin with a five-minute, pass/fail **MICRO-QUIZ** on the readings. If you do the readings, these quizzes will be no problem. There will also be a **MIDTERM** in Week 6; it is designed to help you consolidate the knowledge you have acquired, and to hone your ability to synthesize that knowledge into original analysis.

Complete the written assignments successfully

The course has two kinds of written assignment. The **first** is your answer to the **WEEKLY AXIS QUESTION**, posted on CCLE by **midnight Monday**. It need not exceed a **half page**, but do write clearly and correctly, so that your TA can guide your writing before the final essay.

The **second** kind of written assignment is the persuasive **FINAL ESSAY**. This essay requires you to use evidence from primary and secondary sources to support a clear, original, and well-organized argument. You should discuss your ideas, outlines, drafts, etc. with your instructor and/or TA well before the due date. The Rubric for Written Work and the Guide to Source Use will be distributed in class. The prompt is at the end of this syllabus.

LATE WORK will lose one third of a letter grade per day late (e.g., B+ to B). Deadlines are firm and literal. Excuses for late assignments work the same way as excuses for absences (see “Attend Class” above), but there are no “warnings” for late assignments.

Act with integrity

“With its status as a world-class research institution, it is critical that the University uphold the highest standards of integrity both inside and outside the classroom. As a student and member of the UCLA community, you are expected to demonstrate integrity in all of your academic endeavors. Accordingly, when accusations of academic dishonesty occur, The Office of the Dean of Students is charged with investigating and adjudicating suspected violations. Academic dishonesty, includes, but is not limited to, cheating, fabrication, plagiarism, multiple submissions or facilitating academic misconduct.” **No academic dishonesty of any kind will be tolerated in this course. Violations will entail an automatic zero on the assignment, as well as probable disciplinary action.** For more information, please visit

<https://www.deanofstudents.ucla.edu/portals/16/documents/studentguide.pdf> and

http://www.deanofstudents.ucla.edu/portals/16/documents/uclacodeofconduct_rev030416.pdf (§II.B)

Grading

The relative weights of grades earned on the above assignments are as follows:

Attendance	5%
Class participation	20%
Micro-Quizzes (10)	15%
Axis-Question Weekly Answers	20%
Midterm Examination	15%
Final Essay	25%

Grades are earned on the following percentage basis:

%	Grade	%	Grade
97-100	A+	80-82	B-
93-96	A	77-79	C+
90-92	A-	73-76	C
87-89	B+	70-72	C-
83-86	B	60-69	D

A Note Concerning Laptops and Smartphones

[Research reveals](#) that the use of electronic devices in educational settings adversely affects learning outcomes for users and those around them. In this class, laptops, cell phones, and their various hybrids should be turned off and put away. If you must take your notes on a laptop, and do not have official accommodation to do so, please e-mail the instructor to request an agreement in which you pledge to turn off wireless functionality / cell data during class. Using the internet during class may cause forfeiture of the participation grade (20%). Electronic disruptions (ringing cell phones, texting, etc.) may also affect that grade.

Course Calendar

In this calendar, *readings* include primary and secondary sources. We will spend time learning to use each of these, especially the former, and also to use certain sources as *theoretical lenses*. *Classes* supply elements that the readings don't, such as the grand narrative arc of Islamic history and models of producing micro-studies by viewing sources through a theoretical lens.

Week 1—The Big Picture

Axis Question: By what historical processes did distinctly Muslim social identities first develop?

- ❖ Class 1: Our Itinerary (Syllabus) + The Practices and Precepts of Islam
Read: Syllabus
- ❖ Class 2: MICRO-QUIZ + The First Believers
Read: MB ch. 1-2 (“The Near East on the Eve of Islam” and “Muhammad and the Believers’ Movement,” pp. 1-89) + IHVSH intro, ch. 1 (“The story,” pp. 1-48).

Week 2—The Qur’an and its Community

Axis Question: In what ways does the Qur’an reflect religious plurality and pluralism?

- ❖ Class 1: MICRO-QUIZ + The Qur’an and the “sectarian milieu”
Read: IHVSH ch. 2 (“Peoples and cultures,” pp. 49-62); Gabriel Said Reynolds, *The Emergence of Islam*, ch. 4-5 (“The Qur’an and its message,” “The Qur’an and the Bible,” pp. 93-134).
- ❖ Class 2: Unbelievers in the Qur’an + The Case of Bahira
Read: UIR ch. 7 (D. Thomas, “Islam and the Religious Other,” pp. 148-72); Uri Rubin, “Jews and Judaism,” *Encyclopedia of the Qur’an*, pp. 21-34; Sura 9 “Repentance” (CCLE); The Christian Legend of Bahira (CCLE).

Week 3—Jihad, Crusade, and Accommodation

Axis Question: In what ways do experiences of violence change a religious tradition and its practitioners?

- ❖ Class 1: MICRO-QUIZ + Struggles over jihad
Read: MB ch. 3-4 (“The Expansion of the Community of Believers,” “The Struggle for Leadership of the Community,” pp. 90-193); IHVSH ch. 3 (“Institutions,” pp. 63-79).

- ❖ **Class 2:** Crusade and encounter + The Case of Usama ibn Munqidh
Read: Carole Hillenbrand, “The First Crusade: The Muslim Perspective,” in *The First Crusade: Origins and Impact*, pp. 130–52; Usama ibn Munqidh, *The Book of Contemplation*, trans. P. Cobb, excerpts (CCLE).

Week 4—Cultures of Debate

Axis Question: What have been the social functions of formal, recorded debates between Muslims and others?

- ❖ **Class 1:** MICRO-QUIZ + The *majlis*
Read: *MB*, ch. 5 (“The Emergence of Islam,” pp. 194–224; *UIR* ch. 9 (Marianne Moyaert, “Interreligious Dialogue,” pp. 193–217); Sidney Griffith, “Disputes with Muslims in Syriac Christian Texts: From Patriarch John (d. 648) to Bar Hebraeus (d. 1286),” in *Religionsgespräche im Mittelalter*, ed. B. Lewis and F. Niewöhner, pp. 257–59.
- ❖ **Class 2:** The Case of John and the Emir + Modern debates about the study of the Islamic past
Read: Michael Penn, *When Christians First Met Muslims*, pp. 200–208; *IHVSI* ch. 4–5 (“The sources,” “Competing approaches,” pp. 80–107).

Week 5—Conversion, Continuity, and Hybridity

Axis Question: To what extent has conversion to and away from Islam historically represented a sharp rupture?

- ❖ **Class 1:** MICRO-QUIZ + The Many Meanings of Conversion + The Cases of Zuqunin, ‘Aṭṭār, and the Nusantara
Read: *UIR* ch. 8, 15 (Andrew Wingate, “Interreligious Conversion,” Catherine Cornille, “Multiple Religious Belonging,” pp. 175–92, 324–40); Conversion stories (CCLE).
- ❖ **Class 2:** MIDTERM EXAMINATION
Read: Prepare for exam using study guide provided.

Week 6—The Islamic Study of Other Religions

Axis Question: Why did pre-modern Muslims want to study the beliefs and practices of non-Muslims?

- ❖ **Class 1:** Curiosity amid Certainty in Islamic Literatures
Read: J. Waardenburg, “Muslim Studies of Other Religions: The Medieval Period,” in *idem*, ed., *Muslim Perceptions of Other Religions: A Historical Survey*, pp. 18–69; *UIR*, ch. 16

(David Vishanoff, “Boundaries and Encounters,” pp. 341–64).

- ❖ **Class 2: Modern Reappraisals + The Heresiographers and Beruni**
Read: Waardenburg, *op. cit.*, “The Modern Period,” pp. 70–84; Beruni, *Alberuni’s India*. Trans. E. Sachau, 1910, ch. 1–2 (“On the Hindus in General,” “On the Belief of the Hindus in God,” pp. 17–32); Bruce Lawrence, “Shahrastānī on Indian Idol Worship,” *Studia Islamica* 38 (1973), pp. 61–73.

Week 7—Sacred Spaces

Axis Question: What do conflict and accommodation in particular spaces tell us about what has given spaces religious significance for Muslims and others?

- ❖ **Class 1: Sharing and Converting Space**
Read: *IHVSH* ch. 6 (“Religious significance,” pp. 108–18); Elizabeth Key Fowden, “Sharing Holy Places,” *Common Knowledge* 8 (2012), pp. 124–46; Dionigi Albera, “Why are you mixing what cannot be mixed?: Shared Devotions in the Monotheisms,” *History and Anthropology* 19:1 (2008): 37–59.
- ❖ **Class 2: Theory and the Historical Study of Religions + The Case of the Babri Masjid**
Read: *UIR*, ch. 2–3 (David Cheetham, “Religion and the Religious Other,” Jeffery Long, “Hinduism and the Religious Other,” pp. 15–63); Paola Bacchetta, “Sacred Space in Conflict in India: The Babri Masjid Affair,” *Growth and Change* 31:2 (2000), 255–84.

Week 8—Early Modern Muslim Empires and their Non-Muslim Subjects

Axis Question: What strategies did the Ottoman and Mughal empires use to enable their rule over non-Muslims?

- ❖ **Class 1: Ottoman Pluralism**
Read: *UIR* ch. 10 (Peter Phan and Jonathan Tan, “Interreligious Majority-Minority Dynamics,” pp. 218–40); Heather Sharkey, *A History of Muslims, Christians, and Jews in the Middle East*, 2017, ch. 3 (“The Ottoman Experience,” pp. 64–114).
- ❖ **Class 2: Mughal Pluralism**
Read: Rajeev Kinra, “Handling Diversity with Absolute Civility: The Global Historical Legacy of Mughal *Ṣulḥ-i Kull*,” *The Medieval History Journal* 16:2 (2014), pp. 251–95; Muzaffar Alam and Sanjay Subrahmanyam, “Frank Disputations: Catholics and Muslims in the Court of Jahangir (1608–11),” *Indian Economic and Social History Review* 46:4 (2009), pp. 457–511.

Week 9—Modern European Empires and their Muslim Subjects

Axis Question: What strategies did French and British imperial powers use to enable their rule over Muslims?

❖ Class 1: French Policy

Read: *IHVSH* ch. 7 (“Political Significance,” “Conclusion,” pp. 119–39); Donal O’Brien, “Towards an ‘Islamic Policy’ in French West Africa, 1854–1914,” *The Journal of African History* 8:2 (1967), pp. 303–16; Robert Launay and Benjamin Soares, “The formation of an ‘Islamic sphere’ in French Colonial West Africa,” *Economy and Society* 28 (1999), pp. 497–519.

❖ Class 2: British Policy + The Case of Muslim Soldiers

Read: Nile Green, *Islam and the Army in Colonial India: Sepoy Religion in the Service of Empire*, intro, ch. 1 (“Traditions of supernatural warfare,” pp. 1–30); G. Fitzclarence, “Observations on the Employment of Mahomedan Mercenaries in the Christian Armies,” *The Naval and Military Magazine* 3 (1827), pp. 33–48.

Week 10—Muslims and Others in the Secular State

Axis Question: What kinds of interactions has the rise of officially secular state formations in the modern period *facilitated* and, conversely, *foreclosed*?

❖ Class 1: A Secularist Utopia?

Listen: SherAli Tareen interview of Saba Mahmood, “New Books in Islamic Studies,” <http://files.newbooksnetwork.com/islamicstudies/068islamicstudiesmahmood.mp3>.
Read: *UIR* ch. 11 (Douglas Pratt, “Fundamentalism, Exclusivism, and Religious Extremism,” pp. 241–61)

❖ Class 2: Private Religion and Interfaith Rapprochement

Read: *UIR* ch. 14, 17, 18 (Mario Aguilar, “Dialogue, Liberation, and Justice”; Paul Weller, “Interreligious Cooperation”; D. Cheetham, D. Pratt, and D. Thomas, “The Future of Engagement,” pp. 306–323, 365–401).

Final Essay: Anatomy of an Encounter (five pages, due ##/##/2019)

Your mission is to analyze a specific, textually recorded historical interaction between Muslims and others. A menu of around a dozen options, texts included, will be distributed in class; these will include cases of conversion, accommodation, conflict, hybridity, curiosity, attraction, and repulsion. The principal question you will answer is the following:

“What non-obvious insight regarding inter-religious relations in plural societies does your informed analysis of this historical interaction reveal?”

Your analysis will include the following components, all of which must be documented in reputable scholarly sources through your own research, as explained in class:

- the historical context
- identification of key people and terms
- a theoretical lens
- a comparison to one other historical case, drawn from the readings for the class or from your own research (in consultation with your TA)
- an expository answer to the principal question (above)

Please remember to consult the [Rubric for Written Work](#) and the [Guide to Source Use](#), both of which were posted to the course website and discussed in class.



New Course Proposal

Islamic Studies M50 Islam and Other Religions

Course Number Islamic Studies M50

Multiple Listed With Arabic M50

Title Islam and Other Religions

Short Title

Units Fixed: 4

Grading Basis Letter grade or Passed/Not Passed

Instructional Format Lecture - 3 hours per week
Discussion - 1 hours per week

TIE Code LECS - Lecture (Plus Supplementary Activity) [T]

GE Requirement Yes

Requisites None

Course Description Students who take this course gain close familiarity with historical cases and modes of interaction between Muslims and non-Muslims in plural societies. Each week, as we build literacy in the history and terminology of Islam and other religions, we will consider "axis questions" such as the following, around which our discussion will turn. How does the Qur'an reflect religious plurality? How does it situate Islam vis-à-vis its alternatives? What encounters did the rapid expansion of Islam bring about in diverse societies? How did Islam and other religions change through debate, war, and the exchange of ideas? What roles has political power played in conditioning inter-religious interaction? How have conversion and hybridity affected what it means to be Muslim? What is different about inter-religious interactions in secular states and societies, and how is the past invoked to justify opinions and policies today? We will seek answers to these questions by conducting micro-studies: close readings of sources through a theoretical lens.

Justification Our department would like to add more GE courses to our curriculum to offer a wide variety of courses.

Syllabus File [Islm St M50 - GE syllabus.pdf](#) was previously uploaded. You may view the file by clicking on the file name.

Supplemental Information Approved on behalf of our department chair, Kara Cooney.

Grading Structure Attendance: 5%
Class participation: 20%
Micro-Quizzes (10): 15%
Axis-Question Weekly Answers: 20%
Midterm Examination: 15%
Final Essay: 25%

Effective Date Fall 2018

Instructor

Name	Title
Yarbrough, Luke	Assistant Professor

Quarters Taught Fall Winter Spring Summer

Department Near Eastern Languages & Cultures

Contact

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Routing Help

ROUTING STATUS

Role: Dean College/School or Designee - Schaberg, David (DSCHABERG@COLLEGE.UCLA.EDU) - 54856, 50259

Status: Pending Action

Role: FEC School Coordinator - Ries, Mary Elizabeth (MRIES@COLLEGE.UCLA.EDU) - 61225 [Page 13 of 14](#)

Status: Returned for Additional Info on 4/24/2018 8:40:17 AM

Changes: No Changes Made

Comments: no changes

Role: Initiator/Submitter - Ramirez, Isamara (IRAMIREZ@HUMNET.UCLA.EDU) - 53623

Status: Submitted on 4/23/2018 4:31:26 PM

Comments: Initiated a New Course Proposal

[Back to Course List](#)

[Main Menu](#) [Inventory](#) [Reports](#) [Help](#) [Exit](#)
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