



# COLLEGE CATALOG

Academic Year 2017-2018



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# MISSION AND PHILOSOPHY OF ZAYTUNA COLLEGE

## Mission Statement

Zaytuna College aims to educate and prepare morally committed professional, intellectual, and spiritual leaders who are grounded in the Islamic scholarly tradition and conversant with the cultural currents and critical ideas shaping modern society.

## A Muslim Liberal Arts Education

Zaytuna College offers a unique liberal arts bachelor's degree program that aims to develop graduates who strive for a life of virtue, who love and commit themselves to learning, and who exhibit the characteristics that inhere in the Arabic term *adab*. The importance of *adab* has been eloquently expressed by the contemporary Muslim philosopher Professor Naquib al-Attas: "The fundamental element inherent in the concept of education in Islam is the inculcation of *adab* (*ta'dib*).” The term encompasses a complex set of meanings that includes decency, comportment, decorum, etiquette, manners, morals, propriety, and humaneness. Most importantly, as an acronym, ADAB reminds us not just of the end of education—a human being with *adab*—but also the means to it: *acquiring* the tools of learning; *demonstrating* grounding in the Islamic and Western scholarly traditions; *analyzing* subjects in relation to each other and with attention to contemporary relevance; and *building* on theoretical knowledge through moral commitment and service to the community.

The Zaytuna curriculum emphasizes: key foundational texts from the Western and Islamic traditions, both selective memorization and critical analysis, a command of the Arabic language, a familiarity with Islamic sciences, and grounding in subjects from history and philosophy to mathematics and astronomy.

Our educational philosophy also reflects our belief that the ability of a student to become part of a living intellectual and spiritual tradition is enhanced by an ongoing involvement with an active community of believers. As our students study, they are integrated into the life of the surrounding community and beyond. Some serve as tutors or mentors for youth in the area, while others perform community service work. In these activities, they are exposed to the full range of daily trials and triumphs that characterize modern society. Students are also offered meaningful opportunities to gain experiential knowledge through trips and internships, and to connect this experiential knowledge with theoretical knowledge.

The Zaytuna curriculum emphasizes universal principles and themes. It fosters interdisciplinary thinking as well as the integration of theoretical and experiential knowledge. In a seminal essay on liberal education, the scholar and poet Mark van Doren tells us: "The student who can begin early in his life to think of things as connected, even if he revises his view with every succeeding year, has begun the life of learning.” This spirit captures an essential aspect of education at Zaytuna College: The study of astronomy raises issues of theology; the study of political science relates to the development of personal ethics; the rise and fall of civilizations are contextualized through a study of world religions; and grammar, logic, and rhetoric are constantly informing the interpretive possibilities of a text.

In his introduction to the 1952 publication, *Great Books of the Western World*, Robert Maynard Hutchins points out that it was considered self-evident, until recently, that “No man was educated unless he was acquainted with the masterpieces of his tradition.” The Zaytuna curriculum takes this claim to heart, and it grapples with an added challenge. As a Muslim liberal arts college in the West, Zaytuna aims to provide its students a foundation in the intellectual heritage of two major world civilizations: the Islamic and the Western. These civilizations share not only common roots but also common aims: to think deeply and systematically about the world (creation), to ponder its ultimate source and purpose (Creator), and to live ethically in the course of our individual and collective lives (spirituality and politics).

As an emerging college, Zaytuna seeks to fully participate in a renewal of the teachings embedded in the Islamic religious tradition so that students may grasp their relevance to the present world. In the words of Hutchins, “If we can secure a real university in this country and a real program of general education upon which its work can rest, it may be that the character of our civilization may slowly change.”

The idea of a Zaytuna education has, at its core, an aspiration that students undergo a personal transformation, leading to an abiding concern for the wider community. As God’s creation, we are all interconnected, and through our diverse cultural histories, we discover our shared humanity and dream of a common future. Because our challenges are, at their root, both spiritual and philosophical, the Islamic intellectual legacy can benefit the broader societal discourse. Through practice, learning, and passionate discourse, Zaytuna College students understand the valuable and contributive role that Islam can play in the modern world, as well as its shared history with the West. Muslim intellectual life began to flourish after the seventh century and contributed to, in the terminology of Marshall Hodgson, “the Great Western Transmutation,” ushering in the era of modernity. And, as historian Dimitri Gutas points out, “One can justly claim that the study of post-classical Greek secular writings can hardly proceed without the evidence of Arabic, which in this context becomes the second classical language, even before Latin.”

A classical liberal arts education equips students with the tools of learning, critical thinking, and eloquent expression. These are the disciplines that comprise the qualitative aspect of the trivium – grammar, logic, and rhetoric – in the liberal arts tradition. At Zaytuna College, students receive five years of Arabic, three semesters in logic, and three semesters in rhetoric. In addition, they apply these tools in classes across the curriculum. With a one-year Arabic language prerequisite for matriculation, Zaytuna places more emphasis on the Arabic language than any other undergraduate program in the country.

As a Muslim educational community, Zaytuna acknowledges the overarching objectives of Islamic law: the preservation of religion, life, intellect, family, private property, and human dignity. These objectives provide the foundation for learning, character, and service that is integral to the mission of the College. Zaytuna’s academic and extracurricular programs are designed to foster and develop the moral, intellectual, and spiritual qualities necessary to cultivate balanced individuals who cherish and desire to pursue these objectives. Therefore, Zaytuna offers eight courses in law and three in theology, both Islamic and comparative, toward its Bachelor of Arts degree in Islamic Law and Theology.

Zaytuna College also strives to prepare its graduates for lives of service and leadership. Students are challenged to grow in intellectual curiosity and to become caring, responsible human beings committed to the stewardship of creation, especially of the weak and vulnerable. Accordingly, the College emphasizes the universal nature of Islamic values. It is our hope that Muslims of all backgrounds, as well as students and faculty of other faiths and perspectives, will find a welcoming community at the College.

Our goal is to make Zaytuna a place where Muslim tradition comes alive. “Tradition,” as Van Doren reminds us, “is most dangerous, and most troublesome, when it is forgotten. It gives strength as well as takes it. It brings life as well as threatens it. It is life fighting to maintain itself in time. For there is the curious fact that tradition is never so healthy as when it is being fought. We deny its authority, but in doing so we use its clearest terms; and end, if we are original, in enriching it so that it may have strength for future wars. It is orthodoxy at its best, thriving on heresies which it digests into nobler problems.”

At Zaytuna, students engage the shared traditions of Islam and the West, studying Aristotle and Avicenna, Aquinas and Ghazali, side by side. Zaytuna is a place for the renewal and reconciliation of our common heritage, and for keeping God and revelation at the center of the conversation. A future of health and healing, we affirm, will be built on the intellectual and spiritual achievements of the past. Our vision, educational philosophy, and curriculum are designed with this in mind.

Our graduates will venture into the world as agents of change. For the ultimate success of a liberal arts education at Zaytuna College is the formation of a healthy human being – body and mind, heart and soul. It is our humble aspiration that a journey through the Zaytuna curriculum may become a journey of self-actualization for our students, from which they will emerge as morally responsible, professionally competent, intellectually mature, and spiritually disciplined individuals, living harmoniously with their neighbors and the environment, moving steadily toward knowledge of the divine.

## **THE COLLEGE**

In 2009, Zaytuna College was founded in Berkeley, California, with a mission that called for grounding students in the Islamic scholarly tradition as well as in the cultural currents and critical ideas shaping modern society. The Summer Arabic Intensive, a residential language program, was its first academic offering, and the undergraduate program welcomed its inaugural freshman class in Fall 2010. In March of 2015, Zaytuna earned accreditation from the Western Association of Schools and Colleges, becoming the first accredited Muslim college in the United States.

### **Zaytuna on “Holy Hill”**

In summer 2015, Zaytuna completed its move to “Holy Hill,” a multi-faith academic community in Berkeley, California, where the College owns two buildings. On Holy Hill, Zaytuna is adjacent to one of the premier research universities in the world, the University of California, Berkeley. The neighborhood is also home to the Graduate Theological Union (GTU), the largest consortium of seminaries and academic centers for the study of religion in the nation. This community gives Zaytuna’s students and faculty an unparalleled opportunity to engage inside and outside the



classroom with educational communities from different faith traditions.

## ACADEMIC REQUIREMENTS FOR THE DEGREE OF ISLAMIC LAW AND THEOLOGY

### ACADEMIC REQUIREMENTS

The Zaytuna College bachelor’s program is founded on an integral liberal arts curriculum consisting of courses from both the Islamic and Western traditions of higher learning. Beginning with the trivium – courses in grammar, rhetoric, and logic – and intensive study of the Arabic language, the student progresses through a series of courses in the areas of theology, law, history, philosophy, science, and literature, with each area covering classical texts in both traditions. The program is designed so that courses taken later both depend and build on earlier courses. The goal of the program is to ensure that every course is essential to the intellectual trajectory of the curriculum as a whole.

Given that each course in the curriculum is a requirement for receiving the bachelor’s degree, and, moreover, that the students of every incoming freshman class (or “cohort”) move through the curriculum together, if a student were for any reason to fall out of the course sequence, he or she would usually be dismissed from the program.

### Graduation Requirements

	Units	Notes
<b>Completion of coursework</b>	137	Must pass all courses in order to graduate
<b>Recitation of the Qur'an (<i>tajwīd</i>)</b>	1	May test out after assessment at start of freshman year or complete requirement by end of sophomore year
<b>Memorization of the Qur'an (<i>hifẓ</i>)</b>	1	<i>Juz' 30; al-Baqarah 255; 285-286; Al-i 'Imran 190-200; al-Kahf 1-10; 101-110; Ya-Sin; al-Waqi'ah; al-Hashr 18-24</i>
<b>Experiential learning</b>	3	Completion of 50 hours of community service accompanied by a reflection paper and discussion with instructor
<b>Senior thesis</b>	4	Completion of an approximately 40-page research project under the supervision of a faculty advisor beginning at the start of the junior year with a research methods seminar
<b>Total units to graduate</b>	147	

Before the student begins the Zaytuna College program, he or she must take and pass the Summer Arabic Intensive (SAI) program, comprising eight weeks of study. If the student fails to pass the SAI final exam, he or she will usually not be admitted to the bachelor’s program. Students are not required to attend the SAI program if the student passes the proficiency exam given upon enrollment.

Beginning in the freshman year of study, all students will, in the first week of the fall semester, take a diagnostic English composition exam, including a grammar and vocabulary element. Depending on the results of the exam, he or she will either be considered “proficient” in English

composition, or be required to spend a certain number of study hours at the Academic Support Center, where the student must submit all academic writing assignments for review and criticism, and sign up for English grammar and composition workshops. At the end of the freshman year, the student will take another diagnostic exam. Depending on the results of this exam, the student will either be deemed competent in all aspects of English grammar and composition, or will usually be dismissed from the program.

In the summer between the freshman and sophomore years, the student will take another Summer Intensive Arabic program. (See Arabic Program for details.) As with the first intensive program, if the student fails the final exam, he or she is usually dismissed from the program.

## CURRICULUM

### Core Curriculum

All courses are three units, except where indicated. Requirements not listed in the table are *tajwīd* (one unit), Memorization (one unit), Experiential Learning (three units), Senior Thesis (three units), the *fiqh* Enrichment Section for female students (optional), and Special Reading Courses (optional).

	Year 1	Year 2	Year 3	Year 4
<b>Fall Semester</b>	<ul style="list-style-type: none"> <li>Arabic Grammar 1 (5 units)</li> <li>Islamic Law 1: Purification and Prayer</li> <li>Freshman Seminar</li> <li>Creedal Theology</li> <li>Introduction to the Qur'an</li> </ul>	<ul style="list-style-type: none"> <li>Arabic Grammar and Texts 1 (4 units)</li> <li>Prophetic Tradition</li> <li>Quranic Sciences</li> <li>Logic in the Islamic Tradition</li> <li>Islamic History</li> </ul>	<ul style="list-style-type: none"> <li>Arabic Text Study 1</li> <li>Constitutional Law</li> <li>Islamic Law: Family</li> <li>Natural Theology</li> <li>Philosophy</li> <li>Senior Thesis: Research Methods Seminar (1 unit)</li> </ul>	<ul style="list-style-type: none"> <li>Contemporary Muslim Thought</li> <li>Metaphysical Foundations</li> <li>Ethics</li> <li>Senior Thesis Writing 1</li> <li>Arabic Rhetoric and Literature</li> </ul>
<b>Spring Semester</b>	<ul style="list-style-type: none"> <li>Arabic Grammar 2 (5 units)</li> <li>Islamic Law 2: Alms, Fasting, and Pilgrimage</li> <li>Formal Logic</li> <li>Rhetoric</li> </ul>	<ul style="list-style-type: none"> <li>Arabic Grammar and Texts 2 (4 units)</li> <li>History of the United States</li> <li>Politics</li> <li>Seminal Ancient Texts</li> </ul>	<ul style="list-style-type: none"> <li>Arabic Text Study 2</li> <li>Texts in Islamic Spirituality</li> <li>Principles of Islamic Jurisprudence</li> <li>Comparative Theology</li> </ul>	<ul style="list-style-type: none"> <li>al-Ghazzali</li> <li>Islamic Law: Commercial</li> <li>Senior Thesis Writing 2</li> <li>Islamic Law: Inheritance</li> <li>Senior Arabic Seminar</li> </ul>

	<ul style="list-style-type: none"> <li>• Prophetic Biography</li> </ul>	<ul style="list-style-type: none"> <li>• Economics</li> </ul>	<ul style="list-style-type: none"> <li>• Islamic Texts and Commentaries</li> </ul>	
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## ACADEMIC REGULATIONS

### Academic Credit

The academic year of Zaytuna College is based on a standard two-semester system (fall and spring), as well as a summer session of intensive Arabic study between the freshman and sophomore years. Each semester runs for 14 weeks of classes, with an additional 10 to 14 days for reading and final exams. One unit of academic credit per semester is based on 15 contact hours. Students are expected to spend three hours of study for every hour spent in class.

### Attendance Requirements

Students are expected to attend all class sessions of their courses each semester. In each class session, attendance is recorded and reported to the Registrar. If a student is absent from class, without having provided an adequate cause to the instructor prior to the class session the Registrar will issue a letter warning of attendance probation. Two unexcused absences will result in a written probation warning from the Registrar, indicating that the student is on attendance probation and that a third unexcused absence will result in an F in that class. The student is then usually dismissed from the College. Each course syllabus specifies in detail the impact of tardiness and absences on the grade for a given course.

Instructors are under no obligation to allow students to complete work missed from unexcused absences, and are not expected to spend office hours reviewing material already covered in class with students who were absent from the class.

### Administrative Withdrawal

Given that each course in the curriculum is a requirement for receiving the bachelor's degree, and, moreover, that the students of every incoming freshman class (or "cohort") move through the curriculum together, if a student were for any reason to fall out of the course sequence, it would usually result in administrative withdrawal from the program.

To advance through the Zaytuna curriculum, a student must achieve a passing grade in every course taken in the prescribed sequence. A student who does not meet the minimum standards for any course, resulting in an F grade, or a C grade in Arabic, is administratively withdrawn from the College.

A student who fails to achieve a cumulative minimum GPA of 2.0 (but without any grade of W or F) does not maintain satisfactory progress, which results in being put on academic probation for the next semester. If, at the end of the probationary period, the student has not raised his or

her cumulative GPA to at least 2.0, the student will be administratively withdrawn from the College.

An “AW” notation is assigned if a student is administratively withdrawn from the program. If a student is placed on suspension or is expelled, the College will assign a notation of “AW.” A student who wishes to be readmitted following administrative withdrawal for any reason, must reapply for admission and submit an application to the Department of Enrollment Management.

### **Leave of Absence**

A student may be granted a voluntary leave of absence from the College if the student’s health is impeding academic progress or if other personal circumstances warrant such a leave. The student must submit an email request to the Dean of Faculty documenting the reason for a leave. The Academic Review Committee will respond with its decision in writing to a leave request. Students who do not reregister after the end of the voluntary period are deemed to have withdrawn, and their registration is terminated.

### **Involuntary Leave of Absence**

The College may place a student on an involuntary leave of absence or require the student to withdraw from the College if the student engages or threatens to engage in conduct that (1) poses a direct threat of harm to himself or herself or others; (2) is disruptive and causes emotional, psychological, or physical distress to other members of the College community; or (3) substantially impedes the ability of other students, faculty, or staff to conduct their work.

### **Withdrawal from the College**

A student wishing to withdraw from the College should contact the Office of Enrollment Management to complete the required paperwork, which must be submitted to the Dean of Faculty. Such requests are rarely granted because withdrawal from a course results in loss of alignment with the cohort and the interruption to taking courses in the sequence set forth in the curriculum.

Any refunds due will be processed per the College refund policy. A student wishing to be readmitted following withdrawal must reapply for admission and financial aid and must meet the academic standards for admission and financial aid.

### **Class Attendance**

#### **First-Days-of-Class Attendance Policy**

Attendance on the first day of class is mandatory. Students must attend the first day of class of every course unless they have acceptable evidence of extenuating circumstances, such as a medical emergency, the death of a close family member, or a required court appearance. Planned events, travel, or alternative study plans in another program do not constitute sufficient reason for absence during the first week of class of each course.

If the student does not have an excused absence for the first-class meeting, missing the first-class meeting of any course will result in immediately receiving a written warning from the Registrar. Upon missing the second week of class, the student is normally dismissed from the College. The student would have to reapply for admission to the College for the following school year.

### **Excused Absences**

Excused absences are those unexpected events that result in missed classes, that the student can explain and document, and that the course instructor accepts. An unexpected event may be a significant illness or injury, death in the immediate family, and court-scheduled appointments.

Students who do not follow the approved and excused absences policy will be considered to have committed academic misconduct. Examples of misconduct include falsifying an illness or family emergency, falsely claiming that attendance at the event is required, falsely claiming to have attended an event, or falsely claiming that an absence is College-approved. If an instructor determines that a student is guilty of misconduct, it will be treated as any other instance of academic misconduct, including a report to the Dean of Faculty.

### **Attendance Probation**

Students placed on attendance probation are barred from participating on College committees, clubs, campus internships, and various other college activities. Attendance probation status is removed after the course instructor notifies the Registrar that the student has returned to regular attendance in class for at least four weeks. Probation status is removed at the completion of the semester course.

### **Class Absences and Volunteering for the College**

If a student's participation in a volunteer activity for the college results in an absence from class, the request must first go through the course instructor(s) affected by the anticipated absence. All requests for volunteer activity must go through the course instructor. The instructor has the authority to deny permission for a student's absence(s), and must report the absence(s) to the Registrar.

### **Grading**

Letter grades are recorded by the Registrar per the chart below. Students must complete all of the curriculum requirements, with letter grades, (with the exception of those classes graded "Pass/Fail") to be eligible to graduate.

## Zaytuna College Grading Criteria

Grade	Percentage
A	93-100
A-	90-92
B+	87-89
B	83-86
B-	80-82
C+	77-79
C	73-76
C-	70-72
D+	67-69
D	63-66
D-	60-62
F	0-59

Students must receive at least a C average – 2.0 grade point average (GPA) – to achieve satisfactory progress. The GPA is computed only on courses taken at Zaytuna College using grades A, B, C, D, and F; grades of P (Pass), AU (Audit), I (Incomplete), W (Withdrawal), and AW (Administrative Withdrawal), carry no grade points and are excluded from grade-point computations.

### Pass/Fail Policy

Zaytuna College students are permitted to take one course per semester for a pass/fail grade. Courses taken on this basis receive either a P (Pass) or an F (Fail) from the instructor. However, in the evaluation of different aspects of work done during the semester, the instructor may choose to assign grades. A “P” grade is assigned to students whose overall performance is deemed satisfactory by the instructor.

A student may exercise this pass/fail option only if the student:

- Has not exercised the pass/fail option for another course in the same semester
- Exercises the pass/fail option by the Friday of the 8th week of the semester
- Is not on academic probation

In Arabic courses, the passing grade is C or above (73% or higher). In other courses, the passing grade is D or above (63% or higher).

### Grades for Arabic Courses

Students who have received grades lower than C in Arabic have little chance of success in the next level of Arabic. Hence, C (not C-) is a prerequisite for advancing to the next level of Arabic. Students with a grade of C- or lower are allowed to review the course and take a challenge exam prior to the start of the next semester. If a student achieves a C or higher on the challenge exam, the student will receive a P (Pass) for the course, allowing advancement to the next Arabic

course, but the original grade stands in terms of computing the GPA and is visible along with the P on the transcripts.

Students with a grade of C- or lower who do not take and pass the Arabic challenge exam with a C or higher are not eligible to advance to the next level Arabic course. In rare cases, and with the permission of the Arabic instructor, first-year students may be permitted to advance to the second semester if they agree to conditions set by the Arabic instructor. If after meeting the conditions in this period of grace, attempts to meet the course standards are still unsuccessful, and the student does not achieve a C or higher in the course, the student is normally dismissed from the College.

### **Incomplete (I) Notation Policy and Procedure**

If a student is unable to complete 25% or less of the course requirement for a required academic course by the end of the semester, an Incomplete Grade Agreement form must be completed and submitted to the instructor. The instructor may, at his or her discretion, grant the student one month from the last day of the semester to complete the work. Incompletes are granted only in dire circumstances, such as a serious illness, and the student (1) has completed 75% of the course requirements, (2) has a minimum of a C average, and (3) the course instructor is willing to grant the student an Incomplete. If after one month the coursework is still incomplete, a student will receive the grade he or she has earned for that course. Students may not carry two Incompletes at the same time under any circumstances.

### **Grade Appeals Policy**

All grades except Incompletes (I) are considered final when assigned by an instructor at the end of a semester. Students who receive a letter grade of C- or below for a course have the option of formally appealing their grade, if they have discussed the grade with the course instructor and not come to a satisfactory resolution. The student must contact the Dean of Faculty within one week of the receipt of the grade. The student appealing the grade has the responsibility of providing evidence to support the claim that the grade should be higher. The appeal, with evidence, will be considered first by the Dean of Faculty, and, if he judges it necessary, by the Academic Review Committee.

### **Academic Standing**

#### ***Satisfactory Progress***

Students enter a cohort and remain with that cohort for the four years of their degree program. To achieve the learning outcomes outlined by the College, students must pass every course each year, thus maintaining satisfactory progress.

Satisfactory progress toward the bachelor's degree requires a cumulative GPA of at least 2.0, with no grade of F and no withdrawal (W or AW) in any course. A failure (F) or withdrawal (W or AW) in any course normally results in dismissal from the College.

Students receiving scholarships or financial aid must reach the higher standard of a 3.0 GPA to maintain their financial assistance (for more details, see the Financial Aid section).

### ***Probationary Status***

A student who does not achieve a semester GPA of 2.0 is placed on probationary status. A student has one semester to raise their GPA to a satisfactory status of 2.0 or higher. Failure to do so will normally result in the student being administratively withdrawn from the College.

### **Academic Appeal Process**

The Academic Review Committee may grant an additional semester of probationary status to allow the student to achieve satisfactory progress. In order to file an appeal, the student must:

- File an appeal of dismissal by email to the Dean of Faculty
- Demonstrate that satisfactory progress can be achieved by the end of the next regular semester
- Accept the conditions specified by the Academic Review Committee

Students who fail to meet the conditions specified by the Academic Review Committee will be disqualified with no further possibility of appeal.

### **Academic Achievement**

Academic honors are conferred at Commencement to students who have excelled in their studies throughout their four years at Zaytuna. Students who graduate with a 3.65 to 3.79 GPA are awarded their degree *cum laude* (with honors); a 3.80 to 3.89 GPA earns distinction as *magna cum laude* (with high honors), and the *summa cum laude* (with highest honors) award is made to students graduating with a 3.90 to 4.0 GPA. Students who have any outstanding academic obligations that have not been satisfied by Commencement Day may not have academic honors announced at the Commencement ceremony, except with written permission from the Dean of Faculty.

### **Transfer Credit**

Due to the unique curriculum of the Zaytuna College bachelor's program, few, if any, credits from other institutions of higher education are likely to be deemed equivalent to Zaytuna's courses, and Zaytuna reserves the right to accept or reject credits earned at other institutions of higher education. Students at Zaytuna advance through their studies in cohorts, so transfer credits may reduce a student's course load for any given semester but will not allow the student to advance through the program in less than four years. Advanced Placement (AP) course credits earned in high school are generally not transferable to Zaytuna.

To request credit, immediately after admission, students must complete the online form provided by the Office of Enrollment Management by July 1, 2017. The form requires a student to clearly identify the courses for which credit is being sought by correlating them with equivalent courses on the student's college transcripts, which are submitted upon admission. Request for each course credit must be accompanied by the syllabus of the equivalent course. A grade of C or higher must have been earned for the course.



Students are notified of credits awarded and provided a course sequence for the duration of their study at Zaytuna, by the first day of class.

**Arabic:** If a student has taken one year of Arabic deemed to be equivalent to Zaytuna's prerequisite Arabic course, Zaytuna does not require attendance at Zaytuna's SAI program if the student passes the proficiency exam given upon enrollment for the undergraduate degree program.

**Islamic Law 1 and 2:** Zaytuna may award credit for first-year *fiqh* (Islamic Law 1–2) if the student demonstrates that the texts were studied successfully elsewhere and that the course learning outcomes were achieved.

**Prior Experiential Learning, Challenge Exams, and Achievement Tests, or Advanced Placement courses:** Zaytuna College generally does not award credit for prior experiential learning or for challenge exams, such as CLEP (College Level Examination Program), Advanced Placement courses or other achievement tests.

### **Conferral of Undergraduate Degree**

The awarding of the undergraduate degree is celebrated at a Commencement ceremony that is typically held in the third or fourth week of May. After students complete all graduation requirements, as evidenced by the official college transcript, the Registrar processes and mails the diploma to the permanent mailing address on file for each student. In rare instances, if all course requirements have been met but a minor portion of the graduation requirements remain to be completed, a student may be allowed to participate in the Commencement ceremony, provided that an acceptable agreement has been reached between the student and the instructor or thesis advisor. Requests and the signed agreement must be submitted to the Dean of Faculty for approval at least a week prior to the date of Commencement. The Office of Enrollment Management maintains the signed agreements. The degree is not awarded until all graduation requirements have been met.

## **ADVISING AND REGISTRATION**

### **ADVISORS**

Incoming students are paired with faculty mentors, who serve primarily as academic advisors and role models. Mentors meet with their students individually at the start of every semester to discuss questions or concerns, identify any challenges to academic success, and review the students' academic performance. As role models, faculty mentors exemplify the habits of lifelong learning that lie at the heart of the Zaytuna vision and experience. Students are encouraged to maintain an ongoing relationship with their mentors.

The Dean of Faculty reviews student-faculty mentor pairings every semester, thus serving as a bridge between the faculty mentors and students who have needs for special services, including academic support and special care due to documented disabilities. The Dean is also open to meeting either with students or mentors to discuss ways to improve student-mentor interactions

or to reassign a student to a different mentor in order to maximize alignment between the two. The Dean can also direct students to meet with different faculty members for specific questions about career choices or advice that pertains to that faculty member's expertise. Faculty mentors are encouraged to meet students individually and in groups, formally and informally, on and off campus. By maximizing opportunities for students and faculty to interact – during office hours, at events, and in community forums – Zaytuna hopes to foster an environment of learning both inside and outside the classroom.

### **Accessing Student Records**

Populi, accessed from the Zaytuna College website, provides students access to confirm their semester attendance, register, and view their general student information, academic transcript, transfer credit report, grades, student account, financial aid information, and graduation status. Students can also update their mailing and email addresses and other personal information through Populi.

## **COURSE DESCRIPTIONS**

### **Course Descriptions**

#### **Freshman: Fall Semester**

#### **Arabic Grammar 1**

Please refer to the ARABIC PROGRAM AT ZAYTUNA COLLEGE section for a description of the course.

*Note: This is a two-semester course and is continued in Arabic Grammar 2. Students with advanced standing may instead enroll in the Advanced Grammar sequence in the first two years. Details for that sequence will be provided at the start of the academic year.*

#### **Islamic Law 1: Purification and Prayer**

Islamic Law 1 introduces two of the five pillars of Islam: the declaration of faith (*shahadah*) and ritual prayer (*salah*). The latter includes study of ritual purification (*taharah*). The course introduces relevant Islamic theological concepts and covers topics that include the meaning of jurisprudence (*fiqh*), the rulings related to ritual prayer, the etiquette of supplication, and the spiritual dimensions of worship. Students may choose to enroll in a course based upon one of the following Sunni schools of jurisprudence: Hanafi, Maliki, or Shafi'i. Students aspiring to join the Honors program are also required to study and memorize a classical text (*matn*) to serve as a memory peg for the jurisprudence of their respective school in their first year.

#### **Freshman Seminar**

The word *seminar* comes from the Latin *seminarium*, meaning "seed plot." This course provides the groundwork for growth in reading and academic writing abilities and for developing an understanding of the purpose and meaning of a liberal arts education. It emphasizes qualitative literacy – through the study of grammar, logic, and rhetoric – as the foundation of classical education, both Islamic and Western. Students develop the strategies of critical and syntopical reading as tools for lifelong learning. Readings across the curriculum and in various genres (e.g., nonfiction, essays, fiction, and lyric poetry) provide seeds of ideas and serve as inspiration for

writing essays. Through discussions of readings and writing assignments, students develop the abilities to analyze, evaluate, and synthesize ideas and texts. Students draft and revise essays that argue a thesis in a focused, clear, organized, and well-developed manner and learn to cite their sources according to accepted academic standards. Effective use of dictionaries and a personal reference library is emphasized to aid students in expanding their vocabulary and research.

### **Creedal Theology**

Creedal Theology introduces students to Islamic creedal theology and its dialectical tradition, with a focus on normative Sunni theology. Students learn about the historical schisms that led to the inherited theological diversity still extant among Muslims, the rational and antirational tendencies that marked the struggle for determining orthodoxy, and the teachings of surviving schools of thought on various issues in theology. Beginning with the Qur'an and branching out into classical manuals, students examine the nature of divinity, prophethood, eschatology, revelation, indiscernible realities, destiny, free will, and theodicy.

### **Introduction to the Qur'an**

Students in this course engage in an introductory reading of the entire Qur'an and are required to read one part (*juz'*) of the Qur'an for every class, in Arabic and in translation. Class discussions focus on the major themes of the Qur'an, its overall structure, and the order of its chapters. Fine points of language, style, and interpretation are explored. The primary learning objective of the course is to familiarize students with the content, arrangement, and vocabulary of the Qur'an.

## **Freshman: Spring Semester**

### **Arabic Grammar 2**

Please refer to the ARABIC PROGRAM AT ZAYTUNA COLLEGE section for a description of the course. The Second part of Arabic Grammar 1.

### **Formal Logic**

A comprehensive introduction to Aristotle's formal logic through readings of core primary texts from his *Organon*, including "Categories," "On Interpretation," and "Prior Analytics," as well as texts from Thomas Aquinas's commentaries. The title "Formal Logic" is used it deals with the *form*, as opposed to the matter, or content, of arguments. Formal logic allows terms to be represented by symbols, thereby revealing the pure form of the different varieties of the Aristotelian syllogism. The course is divided into three parts, each developing core logical principles and the acts of the intellect to which they respectively belong: (1) the concept, which is thought by the act of simple apprehension; (2) the proposition, which is thought by the intellect's combination of concepts; and (3) the syllogism, which constitutes the intellect's act of demonstrative reasoning. The course provides a complete set of concepts, rules, and methods by which students can recognize and construct sound arguments. Special emphasis is placed on identifying and studying the implications of the metaphysical foundations of Aristotelian formal logic.

### **Rhetoric**

Rhetoric introduces students to both theoretical and practical aspects of persuasive communication, using the methods developed in classical rhetoric. Readings range from ancient texts, such as Socrates' *Apology*, to seminal works in American history, such as the *Federalist Papers* and Dr. Martin Luther King, Jr.'s *Letter from Birmingham Jail*. Emphasis is placed on the Aristotelian canons of invention, arrangement, style, and delivery. In addition to analysis and exercises in the imitation of texts and speeches, students learn to apply their skills in oral presentations, debates, and prose.

### **Prophetic Biography**

Prophetic Biography acquaints students with the Prophet Muhammad's life, struggles, and moral character. The Prophet's life is the model for all Muslims, and their highest purpose is to follow his example. In this course, students rely on selections of historical sources and foundational texts to study the authenticated narratives about the Prophet's life and establish his normative biography. The course also examines and evaluates writings external to the Islamic tradition.

## **Sophomore: Fall Semester**

### **Arabic Grammar and Texts 1**

Please refer to the ARABIC PROGRAM AT ZAYTUNA COLLEGE section for a description of the course.

Note: *This is a two-semester course and is continued in Arabic Grammar and Texts 2.*

### **Prophetic Tradition**

This course is an introduction to the study of the prophetic tradition and its sciences. Topics covered include the history of *hadith* compilation; *hadith* structure and content; major *hadith* canons; criteria for *hadith* authentication; *hadith* nomenclature; and the importance and practical uses of *hadith* in law, theology, and ethics, and as historical and rhetorical resources. The course also introduces Western criticism directed at *hadith* sciences and Muslim responses to this criticism. Students are expected to study, decipher, and memorize *al-Manzumah al-Bayquniyyah* (the didactic poem of Imam al-Bayquni) and *hadith* from Imam al-Nawawi's *Forty Hadith* collection. They also encounter excerpts from original Arabic *hadith* canons.

### **The Rise and Fall of Civilizations**

This course is an introduction to the structure and patterns in the dynamics of civilizations. The focus is on the ancient empires of the Middle East and the Mediterranean, especially on examining their economic, social, political, and cultural systems as well as comparing their similarities and dissimilarities as they rise and fall. The course covers theories of both Western and early Islamic scholars about the rise, expansion, and decline of civilizations. A Qur'anic perspective about the trajectories of civilizations is also presented.

### **Mathematics**

This course is a survey in the historical development of mathematics, as well as numbers and number systems and their use in computations. This course covers the basics of abstract treatment of balancing computational problems through the use of algebraic theory. It also

examines the power of deductive reasoning through geometric proofs that follow the Euclidean school. Finally, the course includes a lab component in which students observe, photograph, and analyze geometric ratios and proportions in the world of nature and architecture.

### **Logic in the Islamic Tradition**

Logic in the Islamic Tradition exposes students to logic in the Qur'an and in classical Islamic literature. Students read Imam Abhari's *Isaghuji*, an elementary text on logic in Arabic, as well as Imam al-Ghazali's *al-Qistas al-Mustaqim (The Just Balance)*, a polemical work that outlines key patterns of argument in the Qur'an. The course also examines the use of logic in natural theology through a reading of Imam Sanusi's *Umm al-Barahin*, a primer on the demonstrative arguments used by Muslim theologians to prove the existence and attributes of God. Students also are introduced to some of the criticism of formal logic as a discipline within the Muslim tradition.

## **Sophomore: Spring Semester**

### **Arabic Grammar and Texts 2**

#### Part II of Arabic Grammar and Texts 1

Please refer to the ARABIC PROGRAM AT ZAYTUNA COLLEGE section for a description of the course.

### **Qur'anic Sciences**

Qur'anic Sciences examines the sciences associated with the study of the Qur'an, known in Arabic as *'ulum al Qur'an*. Topics covered include revelation, collection, and arrangement; transmission and variant readings; language and vocabulary; interpretation and abrogation; and virtues and inimitability. Students focus on concepts embedded in the classical Islamic tradition and engage with key contemporary reference works. The course revolves around the seminal *Itqan fi 'Ulum al-Qur'an*, by Jalal al-Din al-Suyuti. Students also read the first part of Imam al-Ghazali's *Jawahir al-Qur'an*. In addition, students engage with contemporary works to demonstrate familiarity with Western historical approaches to the Qur'an, and to critically respond to the challenges they present.

### **Material Logic**

Building upon Formal Logic, this course considers arguments from the standpoint of their matter, or content, rather than their form alone. The first part of the course introduces students to the Latin scholastic development of Aristotle's theory of knowledge, which traces the genesis of concepts in the human intellect through the process of abstraction. By studying the various stages of abstraction, students learn the nature of the special cognitive powers (e.g., imagination, memory, and sense perception), which are indispensable to the intellect's gradual perfection as the seat of human wisdom. The second part of the course covers Aristotle's theory of the first principles of human reasoning, as well as the role that necessity and contingency play, respectively, in demonstrative and dialectical arguments. This part also explores the reasons why modern and contemporary logicians have rejected both syllogism, as the essential form of demonstrative knowledge, and essentialism, which constitutes the traditional metaphysical

foundation of scholastic logic. Finally, the third part involves study of dialectical reasoning and its fallacies, thereby introducing the student to the logical nature of everyday arguments found in, for example, political discourse.

### **History of the United States**

This course is an overview of the history of the United States, from the arrival of the Europeans through the periods of exploration, colonization, revolution, and expansion. Emphasis is given to the Native American experience, the revolution and the creation of the United States and its Constitution, the Civil War and Reconstruction, slavery and the African American struggle for political and civil rights, the women's rights movement, the economic struggle against moneyed interests, waves of immigration and the struggle for worker's rights and unions, antimonopoly legislation, and the role of the United States as a global superpower.

### **Astronomy**

This course is a survey of astronomy from the pre-modern era to the Hubble telescope. This course focuses on humanity's fascination with the stars throughout history and on astronomy's relationship to our spiritual nature. The course covers classical Muslim cosmology, the Qur'anic emphasis on the heavens, and our contemplation thereof. Students study practical calendar calculation, moon sighting, and prayer-time determination based upon the sun's daily movement. By the end of the course, students understand the moon's orbit and the nature of the lunar calendar, and are able to calculate prayer times according to the traditional methods in books of classical jurisprudence. The course also includes a lab component in which students observe, chart, and calculate prayer times; follow the lunar cycle; and identify constellations in the night sky.

## **Junior: Fall Semester**

### **Arabic Text Study 1**

Please refer to the ARABIC PROGRAM AT ZAYTUNA COLLEGE section for a description of the course.

Note: *This is a two-semester course and is continued in Arabic Text Study 2.*

### **Islamic History**

Islamic History focuses on the methods employed in contemporary historical research about Muslim societies. It presents the dominant "power-centric" model of Islamic history and examines critiques of that model. Students learn to differentiate between the study of the history of Islam as a socio-political phenomenon and the study of the Muslim peoples. They also learn the unique qualities of the Muslim community (*ummah*) through a brief study of the spiritual history of Islam. The course further examines the groundbreaking methodological work of Ibn Khaldun, the father of modern historiography, and its significance for subsequent historical studies.

### **History of Science**

History of Science provides a firm grounding in the conceptual history of natural science by introducing students to theoretical models that can be applied to certain episodes of scientific

history. Students begin to understand these episodes as part of a general process of knowledge accretion, rather than as chance events. Students then examine the central role of religion in the development of the scientific method and become acquainted with the key transitions in the shift from pre-modern to modern scientific inquiry.

### **Natural Theology**

Natural Theology examines the formation of the Ash'ari and Maturidi schools of Islamic theology; their synthesis of reason and revelation in dialectics and hermeneutics; their historical consolidation as Sunni orthodoxy; and the dogmatic theology of the Athari response. Through a study of the Ash'ari didactic poem *Jawharat al-Tawhid*, along with the Maturidi text *al-Bidayah fi Usul al-Din*, students explore the central theological issues that majoritarian Sunni Islam examined and the positions it embraced. Students also consider the relationship of theology with spirituality and ethics, how Muslim orthodoxy gives rise to social and political harmony, and the contemporary relevance of theology in dealing with atheism and scientific reductionism.

### **Islamic Legal Philosophy**

Islamic Legal Philosophy introduces a number of universal legal maxims that facilitate the process of legal response (*fatwa*), as well as the stated interests and aims of Islamic law. Students review the standards for responding to sound legal arguments and evaluate contemporary *fatwas*. They learn how maxims and universals were formed and how they are typically applied to new developments, as well as the conditions that regulate or restrict their applicability. They are exposed both to universally accepted legal maxims and to maxims particular to certain schools of law that have an impact on the resulting legal judgments and that differentiate one school from another.

### **Senior Thesis: Research Methods Seminar**

The Research Methods Seminar prepares students for work on the senior thesis. Class sessions consist of readings, exercises, and discussions that introduce students to a range of methodological approaches to research. Readings and lectures are designed to enable students to develop an annotated working bibliography for their senior thesis. By the end of the course, students select a thesis advisor and submit an abstract and proposal for the senior thesis to the advisor. The proposal must be approved by the advisor, and the approved proposal must be filed with the Office of Enrollment Management. A grade of Pass or Fail is assigned for this course.

## **Junior: Spring Semester**

### **Arabic Text Study 2**

Please refer to the ARABIC PROGRAM AT ZAYTUNA COLLEGE section for a description of the course.

The second part of Arabic Text Study 1.

### **The Soul and the Cosmos**

The Soul and the Cosmos examines the normative Muslim view of the nature of the human soul and its relationship to the cosmos. Students study the evolution of Sufism, from the inception of Islam until its consolidation as an orthodox religious science, and the contributions it has made in

providing the theological and intellectual frameworks governing Muslim reflection on reality. The course covers both traditional Muslim and modern scientific explanations of human consciousness. Students are also familiarized with the different genres of Sufi literature.

### **Principles of Islamic Jurisprudence**

Principles of Islamic Jurisprudence introduces students to the study of Islamic legal theory and the foundations of Islamic jurisprudence, known in Arabic as *usul al-fiqh*. The course acquaints students with the philosophical underpinnings of the primary and secondary legal sources, source indications, and the objective criteria that qualify a person to carry out interpretative autonomy (*ijtihad*). Students undertake a guided reading of a number of classical manuals. The language of instruction for this class is Arabic.

### **Economics**

Economics introduces economic thought from an Islamic perspective by examining competing views of man and nature that are reflected in Islamic and secular approaches to production, consumption, and exchange. The course begins with an analysis of the spiritual significance of production in traditional Islamic thought and its implications for the link between ethics and economics in consumption and exchange. Students then study the sequential secularization of the sciences of nature, production, and exchange in the West, which elevated economics as an independent discipline in the eighteenth century. Finally, students consider the effect of the secularization of neoclassical economics, particularly its theory of consumption, which replaces needs with wants and reduces values to tastes.

### **Philosophy**

Philosophy is a seminar in the history of Western philosophy from ca. 350 BC through ca. 1960. Readings consist of primary texts by authors who epitomize the great philosophical movements in the three major epochs: Greek antiquity (Plato, Aristotle, and Plotinus), the Latin Middle Ages (Augustine, Anselm of Canterbury, Thomas Aquinas, and Bonaventure), and the modern and contemporary periods (Thomas Hobbes, René Descartes, Pascal, Nietzsche, Hume, John Stuart Mill, Bertrand Russell, and Jean-Paul Sartre). Students are also introduced to recent trends that deeply affect contemporary ways of thinking, such as deconstruction and critical theory. Emphasis is placed on philosophical reading and writing skills, such as analysis of arguments, definition of terms, identification of principles, and clear summarization of comprehensive systems of thought.

### **Senior Thesis: Research**

Having completed the Research Methods seminar, students work with a faculty advisor on a significant writing project to culminate their undergraduate work. Students spend the semester in intense research on an approved research question. They flesh out the working bibliography that was developed in the previous semester and develop a thesis statement and chapter outline that will guide them through the writing process. Students are expected to write and submit chapters or sections of the thesis to their advisor for comment throughout this semester. A grade of “Pass” or “Fail” is assigned for this course.



## Senior: Fall Semester

### Contemporary Muslim Thought

Contemporary Muslim Thought traces key intellectual, legal, political, and economic ideas in the Muslim world from the late seventeenth century to the present, mainly through an examination of primary texts, ranging from the period of Napoleon's invasion of Egypt to contemporary critiques of Orientalism. Students explore the shifts occurring in mid-to-late Ottoman history, the Capitulation Treaties, territorial losses, and the emergence of European power, as well as the legal, political, and economic challenges accruing from these. Through readings of primary sources, the intellectual foundations of contemporary Muslim movements and trends are also examined, with emphasis on key concepts and major changes in Islamic thought introduced in the late nineteenth and early twentieth centuries and their impacts on Muslim societies.

### Arabic Rhetoric and Literature

Arabic Rhetoric and Literature examines Arabic rhetoric through the ages, from the pre-modern period to the present, with readings reflective of each period. It builds on the general history of rhetoric by examining the evolution of the Arabic elements of style: *al-bayan*, *al-ma'ani*, and *al-badi'*. The course augments theoretical knowledge with a rhetorical analysis focusing primarily on readings from the Qur'an and pre-Islamic Arabic poetry. Students master portions of texts and present the information in Arabic. Integrating the study of grammar and morphology, this course serves as an introduction to rhetoric, the highest discipline in Arabic. This course also surveys the powerful rhetorical effects of the Qur'an, as well as the appearance of Arabic rhetoric in ancient literature.

### Islamic Law: Family

Islamic Law: Family focuses on the laws that govern the formation, care, and dissolution of the family. Students study the Islamic laws of marriage (*nikah*), divorce (*talaq*), legitimacy (*nasab*), suckling (*rada'ah*), child custody (*hadanah*), legal interdiction (*hajr*), and maintenance (*nafaqah*). In the process of this study, they are acquainted with the rights and obligations of the spouses; the conditions of fitness and suitability in marriage (*kafa'ah*); and the rules governing abortion (*ijhad*), adoption (*tabanni*), polygyny (*ta'addud al-zawjat*), guardianship (*wilayah*), and child support; among other family-related subjects.

### Islamic Law: Inheritance

Islamic Law: Inheritance acquaints students with Islamic teachings on disposing of a person's possessions after death. Students study the laws of inheritance and wills by discussing related topics, including heirs, the rules of exclusion (*hajb*), the law of increase (*'awl*), the laws of return (*radd*), and shares. The course also covers areas of disagreement among Muslim legal schools on issues arising from contemporary applications of Islamic inheritance law. Students engage in practical applications and exercises using a number of hypothetical scenarios.

### Comparative Theology

Comparative Theology compares and contrasts Islamic theology with some of the defining elements of the most common theological trends in the Dharmic faiths of Hinduism, Buddhism, and Jainism; the Abrahamic faiths of Judaism and Christianity (Catholic, Orthodox, and

Protestant); and the ancient Far East traditions of Taoism and Confucianism. Particular attention is given to systematic presentations of the main themes, concepts, beliefs, and key players of classical Jewish and Christian theologies and how these themes and concepts intersect with and diverge from traditional Muslim conceptions of God. The course also includes a critical examination of some of the beliefs, theories, and trends that dominate contemporary academic theological discourse, which may include widely divergent perspectives, from Perennialism to New Atheism.

### **Senior Thesis: Writing**

During the fall semester of the senior year, students obtain feedback from their thesis advisor in order to make necessary revisions to the thesis draft submitted at the start of the semester. Students must submit a full draft of their thesis by the last day of Fall Semester. English-language thesis projects must be between 8,000 and 10,000 words, or 35 to 40 pages. Arabic thesis projects are to be approximately 17 to 20 pages. The thesis advisor submits a grade of Pass or Fail for this portion of the senior thesis requirement.

## **Senior: Spring Semester**

### **Senior Arabic Seminar**

Please refer to the ARABIC PROGRAM AT ZAYTUNA COLLEGE section for a description of the course.

The Senior Arabic Seminar involves discussion of texts chosen by students. Each student is asked to lead a class session with texts that the student circulates at least one week in advance. Students may use this opportunity to share texts they found useful for their senior thesis, or they may select texts that reflect their particular interests from any time, place, and genre within the Arabic literary landscape.

### **Politics**

Beginning with Aristotle's *Politics*, this course focuses on the relationship between individuals and the polity. The course examines competing theories of governance in the Western and Muslim traditions. Students learn about the centrality of law and ethics in the formation of political communities and the consequences when either or both are marginalized in a particular polity. The course also introduces students to theories of political legitimacy and the role that legitimacy plays in the perpetuation or demise of a political community. Additionally, students learn the factors that led to the rise of the modern nation-state in Europe and the implications of the global spread of the nation-state model, with emphasis on its impact on the Muslim world.

### **Islamic Law: Commercial**

Islamic Law: Commercial provides students grounding in Islamic teachings about business transactions, sales, and ethics. Students learn the basic components of a business transaction and become familiar with various business and financial instruments, including contracts, types of exchanges, insurance, lease-purchase agreements, mortgages, stocks and bonds, debts, and warranties. The course also covers bankruptcy, monopolies, the various types of Islamic

corporations, and more. Each of these topics is examined in relation to the guidance of the Qur'an, the Sunnah, and the rulings of Muslim jurists.

### **Constitutional Law**

Constitutional Law examines constitutional law and legal theory. Students learn the separation of powers between the legislative, judicial, and executive branches, and study individual liberties in a contemporary constitutional order. Students also learn the relationships and interplay between the federal, state, and local governments, and the roles and limits of these levels of government. The course also compares and contrasts Muslim constitutional theory with the constitutional theories of modern democracies in areas such as the qualifications for holding public office, principles of foreign relations, the legal and rational arguments for installing a head of state, offices of government, the caliphate, the social contract, the philosophical underpinnings of the relationship between the governor and the governed, and taxes.

### **Ethics**

Ethics traces the evolution of ethics as a branch of philosophy, both in its speculative and practical aspects. Special attention is given to virtue ethics, with a reading of Aristotle's *Nicomachean Ethics*. Through readings from Miskawayh, Isfahani, and Ghazali, Hellenistic influences are observed entering the Muslim world, first in their Arabization and ultimately in a complete Islamization of Greek thought. Alternative philosophical trends in the classical Muslim world, such as that of Ibn Hazm, are engaged before moving ahead to Western Enlightenment thought and its turn away from virtue ethics, specifically in Emmanuel Kant's deontological ethics and John Stuart Mill's utilitarianism. The course also invites students to grapple with dilemmas that plague everyday life through select literary works of Shakespeare and George Bernard Shaw. By the end of the course, students gain an appreciation of virtue ethics in the Islamic tradition and its connection to spirituality, recognizing inherent tensions that are identifiable between that tradition and modern ethical frames.

## RECITATION AND MEMORIZATION

As a Muslim liberal arts college that provides grounding in the Islamic scholarly tradition, Zaytuna College expects all graduates to have attained proficiency in the recitation of the Qur'an and to have memorized a portion of the Qur'an that the faculty believe is sufficient for fulfilling basic religious obligations, living a balanced spiritual life, and leading ritual services in the community. Both memorization (*hifz*) and recitation (*tajwid*), therefore, are integral parts of the Zaytuna academic program.

The recitation and memorization requirements are designed for students who have no prior training in Arabic. Students are first oriented to the rules of elocution in the Summer Arabic Intensive program. Then, throughout the school year, instructors in each of these Qur'anic sciences conduct private or small group tutorials (normally not exceeding four students at a time) administered through the *tajwid* and *hifz* center at the College's Academic Support Center. Students who do not pass the *tajwid* and *hifz* qualifying exams are required to make weekly appointments during prescheduled tutorial times, the length of which will be decided by the instructors, and will depend on the needs and, ultimately, the motivation of the student. Details of the availability of the instructors will be available through the Academic Support Center at the start of each semester. Although *tajwid* and *hifz* do not meet in predetermined classroom settings, keeping prearranged, regular appointments constitutes a College attendance requirement. Accordingly, students with unexcused absences from the required tutorial sessions will be sent an initial warning letter from the Office of Enrollment Management. A second warning will result in attendance probation.

The student must complete the *tajwid* requirements by the end of the sophomore year, and the *hifz* requirements by the end of the senior year, by passing qualifying exams administered by the instructors. Students who do not pass the *tajwid* exam by the end of their sophomore year are usually dismissed from the program. Moreover, to facilitate work on the experiential learning requirements and the senior thesis, which must be completed by the junior and senior years respectively, the student is strongly encouraged to complete the *hifz* requirement at the same time as the *tajwid* requirement. The specific memorization requirements can be found in the list of Graduation Requirements. Upon consultation with the instructors, the exams for both *tajwid* and *hifz* can be taken before their respective deadlines. For example, students who fail the *tajwid* exam at the end of the freshman year may take the exam again at the start of their sophomore year. Additionally, students studying privately may arrange to take the exam during the freshman or sophomore year.

Although students may fulfill the *hifz* requirements at any time prior to graduation (but not later than the time grades are due for graduating seniors prior to Commencement), they are required to follow the recommended schedule established by the *hifz* instructor. Students who fall behind this schedule will be advised to spend time on memorization during holidays and over the summer. Students who have not fulfilled the memorization requirement will not receive their degree from the College until the requirement has been met.

## **SENIOR THESIS**

As the capstone project of Zaytuna College's undergraduate degree, the senior thesis is meant on the one hand to provide the student with the opportunity to do in-depth and rigorous research into an area of interest acquired during his or her studies in the curriculum as a whole, and, on the other hand, to show how thoroughly he or she has acquired the skills of the trivium, understood the principles of law, theology, philosophy, and history, and, in general, reached the scholarly maturity that is expected of Zaytuna students. The process of the senior thesis begins with the Research Methods Seminar which, taken in the junior year, provides a semester-long workshop in the skills of writing an academic thesis. Class sessions consist of readings, exercises, and discussions that introduce students to a range of methodological approaches to research. Readings and lectures are designed to enable students to develop comprehensive bibliographies for research and writing. The deadline for submitting the thesis proposal will be the last day of the Research Methods Seminar. Failure to submit the proposal will result in a grade of "Fail" for the course.

In the first weeks of the Research Methods Seminar, students are encouraged to find a faculty advisor who will serve throughout the thesis as the primary faculty resource for reading and providing comments, guiding the research, and overseeing the evaluation of the thesis by the Thesis Committee. The student must also find two additional readers among the faculty who will contribute to evaluating the thesis and, under the leadership of the advisor, make up the Thesis Committee. Whereas the readers may choose to read the thesis only when it has reached the point of being a final draft, the advisor is required to read drafts of the thesis leading up to the final draft. (One of the main tasks of the advisor will be to limit the number of the student's thesis drafts by commenting regularly on the stages of the thesis as they unfold.) The thesis will be due the first Friday after Spring Break in the spring semester of the senior year of studies. Given that many students find it difficult to write the thesis during the course of the fall and spring semesters, the College recommends the completion of a strong first draft before the start of the fall semester of the senior year, thus leaving the rest of the academic year to working with one's advisor and readers in making a strong draft into a finished work. Upon passing a formal, public thesis defense at the end of the senior year – usually during reading week – the student will fulfill the senior thesis requirement.

There are three possible final grades for passing the senior thesis requirement: "Pass with Distinction," "Satisfactory Pass," or "Unsatisfactory Pass." Students who do not finish the thesis by the spring semester deadline will be precluded from receiving a grade of "Pass with Distinction." Moreover, since there will be no Incompletes granted in regard to the senior thesis, failure to complete the thesis by the last day of the semester will result in a grade of "Fail."

### **Senior Thesis Requirements and Guidelines**

The thesis may be written in English or Arabic. The English thesis should be 35 to 40 pages (roughly 8,000 to 10,000 words in 12-point font, double-spaced), and the Arabic thesis should be 15 to 20 pages (or 4,000 to 5,000 words). A thesis may be partially composed of an original translation, in which case the translation is usually at least 10 pages, with the rest of the thesis composed of 15-20 pages of commentary, analysis, etc.

The final thesis submission must include a title page; an abstract of no more than 250 words that includes the thesis statement; method, and significance of the project; table of contents, acknowledgments; and other front matter; and chapters; which usually follow a standard order (introduction, background information, proofs and arguments in favor of the thesis, fair presentation and refutation of opposing points of view, and conclusion). Additional guidelines with more details are provided in the Research Methods Seminar. The final evaluation of the thesis will be made by the Thesis Committee as a whole, using the College rubrics for evaluating English composition, will assign a grade of “Pass with Distinction,” “Satisfactory Pass,” or “Unsatisfactory Pass.”

To be awarded “Pass with Distinction,” the thesis first needs to be nominated for distinction by the thesis advisor, and then seconded by a unanimous vote by the Thesis Committee.

# EXPERIENTIAL LEARNING

## Learning Outside the Classroom

Zaytuna College aims to foster a holistic environment of learning where inquiry, transmission, and debate take place as a way of life inside and outside the classroom. Zaytuna College organizes a wide range of public events on social, political, and religious topics each semester, often collaborating with schools and centers from neighboring educational institutions, such as the Graduate Theological Union and the University of California, Berkeley. Many of these events also fall under the Zaytuna Contemporary Issues Series, which brings Muslim scholars and leaders into conversation with each other as well as with intellectuals and activists of different faiths and perspectives, to address and contend with today’s most pressing societal and moral issues. Zaytuna also hosts and organizes an annual academic conference that attracts presenters from around the world.

In addition to the rich intellectual culture in Berkeley, where venues for interaction and both formal and informal learning abound, Zaytuna faculty collaborate in organizing a regular community forum for students. In these forums, artists, leaders, and educators, as well as Zaytuna administrators and staff, engage Zaytuna students in topics that relate to the curriculum, encouraging students to make connections that transcend the particularities of any single class. Students also engage in a structured learning activity outside the classroom through an experiential learning program. Faculty mentors are available to advise students as they advance through the program, to discuss and help overcome challenges, and to guide and counsel their career aspirations. Faculty and students work closely to facilitate an integrated learning environment where every conversation becomes a class, and every class an adventure.

## Holistic Development

Holistic Development are courses intended to bring about self-actualization and learning that cultivates an individual’s mental, physical, emotional, and spiritual growth.

## Swimming, Archery, and Horseback Riding

Students are also introduced and gain proficiency in swimming, archery and horseback riding as part of the Zaytuna College curriculum. Umar ibn Al-Khattab (may Allah be pleased with him) is reported to have said, “Teach your children swimming, archery, and horseback riding.” *Musnad Ahmad*.

The cohorts take swimming, archery, and horseback riding as follows:

Freshman year	Swimming
Sophomore year	Archery
Junior year	Horseback riding

There are minimum requirements for each sport. Students are offered the opportunity to test out of participating, if they can pass the minimum requirements within the first two weeks of the semester. Participation in each sport is for both semesters of each school year.

## **Experiential Learning**

Experiential learning through community service and civic engagement is integral to the Zaytuna College undergraduate program. Students gain real-world experience by engaging with the broader community through service or civic projects. The projects may be in the community during the academic year or through extended field trips in the winter, spring, or summer breaks. Students are expected to connect these experiences to what they learn inside the classroom and to their efforts toward spiritual and moral growth. Every Zaytuna student must perform at least 50 hours of community service or civic engagement, which is approved and evaluated by a member of the faculty (see preceding Graduation Requirements chart).

Active reflection, prompted by short writing assignments and guided discussions, encourages students to think systematically and creatively about the complex issues related to their chosen community projects. Through their reflections, students begin to understand the wider community, acquire empathy for others, seek solutions to societal problems, and examine their own perspectives in relation to those of others.

Through written and oral assignments, students learn to communicate the valuable lessons learned through their experiences, how these lessons relate to their coursework, and how service is essential to building healthier communities. A final reflection paper captures the sum of the experience and is read by a committee of faculty.

### **Timeline for the Completion of the Experiential Learning Requirement**

Upon successful completion of the requirement, the Registrar receives from the faculty an Experiential Learning Completion Form. To complete the requirement in the fall semester, a final draft of the reflection paper must be formally submitted by December 1, and for the spring semester by May 1. If the deadline falls on a weekend, the paper will be due on the following Monday.

Students are encouraged to complete this requirement by the end of their junior year so that they can then focus on polishing and submitting the senior thesis in the following year. Seniors who need to extend the deadline for the experiential learning reflection paper must have prior permission from the coordinator of Experiential Learning.

Although all 50 hours of experiential learning may be completed in just one semester, it is wise for students to pace themselves by completing some hours each semester, starting in the freshman year, so that the graduation requirements do not become unmanageable toward the end of the program. The experiential learning requirement must be met for the degree to be issued.



## HONORS PROGRAM

Zaytuna College offers an Honors program through which the student completes an additional set of requirements beyond those articulated for the bachelor's degree. Acceptance into the Honors program requires a GPA of at least 3.65 at the end of the freshman year, with no outstanding incomplete grades. Students who have formally enrolled in the program must maintain a GPA of at least 3.5 through the completion of the academic program, and must uphold a record of conduct without reprimand or formal sanction.

The Honors program consists of an extensive memorization component (or for certain texts, examination – see table below), and a presentation of the senior thesis in a formal symposium. The College offers weekly sessions for students in the Honors program to study texts with instructors qualified in the classical Islamic tradition. These sessions are also open as enrichment activities to students not enrolled in the Honors program. The sessions are designed for completion over a three-year cycle to facilitate the timely progress of students enrolling in their sophomore year. Some of the texts that must be memorized as an Honors program requirement are studied in other courses at the College (or an equivalent text in that subject is studied).

<u>Subject</u>	<u>Text</u>	<u>Requirement</u>
Qur'an	Juz' 29; Yusuf; al-Kahf	Memorization
Tajwid	Matn al-Jazariyyah	Memorization
Aqidah	Matn Jawharat al-Tawhid	Memorization
Hadith	Al-Arba'in al-Nawawiyyah; Matn al-Bayquniyyah	Memorization
Fiqh	Ibadat sections of Murshid al-Mu'in (Maliki students) Matn al-Zubad (Shafi'i students) Kifayat al-Ghulam (Hanafi students)	Memorization
Tasawwuf	Tasawwuf sections of Murshid al-Mu'in and Matn al-Zubad	Memorization
Sirah	Matn Qurrat al-Absar	Examination
Usul	Matn al-Waraqat (verse)	Examination
Mantiq	Matn al-Sullam	Examination

## SPECIAL READING COURSES (SRCs)

Students with interests in special areas of study may, as individuals or as groups, approach any faculty member to enroll in a special reading course for a minimum of one, and a maximum of three, credit hours a week. Like the standard courses of the curriculum, SRCs will require a formal course title and syllabus, required readings, and weekly meetings the length of which will conform to the number of units agreed upon between instructor and student. However, graded assignments and/or exams are optional, and at the discretion of the instructor. The work done over the course of the semester will be graded as Pass/Fail, and the name of the course will appear on the student's transcript. As with the regular courses in the curriculum, attendance is required. Moreover, any student who fails to show up to meetings, or to meet the course requirements, will fail the course. A student who fails an SRC will usually not be allowed to take another.

One of the advantages of the special reading course is to offer both the instructor and the student the opportunity to broaden their knowledge in important areas of scholarship. Special readings may be used to further personal interests or explore new areas of study, including topics connected with the senior thesis or experiential learning essays. One student, or small groups of students, hoping to read classical texts in theology, law, history, philosophy, etc., may use SRCs as a way to study topics and themes that are not included in Zaytuna's core curriculum. The total number of students in any one SRC must not exceed seven; however, because they are designed to act as tutorials and not as regular classes, the total number of students would ideally not exceed three. Moreover, *no student may take more than two (2) SRCs per semester.*

Students who would like to earn a traditional license (*ijazah*) in a particular text may consider enrolling in an SRC to formalize their study; while Zaytuna College does not grant such licenses, an individual faculty member who is qualified may choose to do so. While there is no compulsion on the part of the instructor to agree to a student's request to enter into an SRC contract, the faculty contract requires, all things being equal, an openness to allow up to two SRCs per semester.

In order to initiate an SRC, the student must acquire the SRC form from the Office of Enrollment Management. The form must be filled out completely within the first two weeks of the semester and submitted to the Office of Enrollment Management. Note: *Enrolling in directed readings is optional and not a graduation requirement.*

## **ARABIC PROGRAM AT ZAYTUNA COLLEGE**

### **First: Goals of the Department:**

1. Teaching the Arabic language to non-native speakers in a non-Arabic environment and connecting it to the Islamic Studies field.
2. Helping the student gain access to the classical Arabic sources by teaching them the most important grammatical elements, developing reading skills, and Arabic language theory.
3. Preparing graduates to become fluent readers of a variety of classical Arabic texts and, in general, to gain a broad appreciation of Islamic literature as a whole.
4. Contributing toward strengthening the Muslim community's attachment and appreciation of Arabic.
5. Contributing toward the development of skills and knowledge to be able to be effective writers and speakers of the Arabic language.
6. Becoming the destination for students of all backgrounds, who seek to strengthen their skills in Arabic, by offering Summer Intensive courses every year.

## **Second: The Curriculum**

### **Summer Arabic Intensive Program**

#### **Beginning Arabic**

This course is an introduction to modern standard Arabic and strives to help students achieve communicative competence at the elementary level in listening, reading, speaking, and writing. The course follows a proficiency-oriented method that teaches students various aspects of Arab and Islamic culture through written and audio-visual materials. Further emphasis toward the end of the semester is placed on the Arabic grammatical tradition with a focus on morphology, syntax, and oral competence as developed through extensive use of reading exercises and small-group conversation practice. The student will:

- employ a wide range of frequently used Arabic vocabulary.
- compose short essays and letters.
- make brief oral presentations entirely in Arabic while making use of authentic expressions.
- demonstrate comprehension of Arabic passages of medium length on some specialized topics.
- read and comprehend verses from the Qur'an and short Prophetic traditions, as well as recite Qur'anic verses with clarity and basic elocution.
- display knowledge of fundamentals in Arabic morphology, i.e., verb and noun conjugation and derivation and memorization of the 10 verb forms.
- display elementary command of proper Arabic inflection.
- converse in Arabic, at or above the novice and into intermediate-low level according to the ACTFL standards.

#### **Freshman Year**

##### **Intermediate Arabic**

This course is a continuation of the Summer Arabic Intensive, and will, therefore, aim to help students achieve an advanced intermediate level of communicative competence in listening, reading, speaking, and writing. The course follows a proficiency-oriented method that teaches students various aspects of Arab and Islamic culture through written and audio-visual materials. The course places greater emphasis during the semester on the Arabic grammatical tradition with a focus on morphology, syntax, and oral competence as developed through extensive use of reading exercises and small-group conversation practice.

In moving beyond the Summer Arabic Intensive, however, it will also aim to develop an advanced intermediate level of competence in both productive (speaking/writing) and receptive skills (reading/ listening) in Arabic. In addition to the four aforementioned skills, emphasis is placed on acquiring translation skills, both to and from Arabic/English, and knowledge of cultural and religious topics in relation to uses of the language.

Upon successful completion of the course, students should be able to demonstrate:

- knowledge and understanding of a wide range of Arabic vocabulary and the appropriateness of various linguistic structures and cultural expressions in each context.
- knowledge and understanding of intermediate Arabic grammar focusing on proper Arabic inflection and achieving a comprehensive view of Arabic grammar: the nominative case, the accusative case, the genitive case, and the jussive case.
- knowledge and understanding of intermediate Arabic morphology, i.e., verb and noun conjugation and derivation.
- the ability to understand an educated level of spoken standard Arabic and to engage in spoken discourse of medium complexity on every day topics, as well as some specialized topics.
- Comprehension of select verses from the Qur'an and traditions from the Hadith canon.
- The ability to compose passages in written Arabic of medium length on specialized topics.

### **Mandatory Second Summer Arabic Intensive for Zaytuna Students**

All Zaytuna Students must enroll in a second Summer Arabic Intensive program at the end of their freshman year in order to continue with, and complete, their study of modern standard Arabic. Students will spend eight weeks in an intensive, immersive, and Arabic-only learning environment. At the end of this course, students will have completed an entire year of studying modern standard Arabic, preparing for transition to classical Arabic. As with the first Summer Arabic Intensive (SAI), students take a qualifying exam at the end of the second SAI, which is required to pass in order to proceed to the sophomore year of studies at the Zaytuna undergraduate degree program. Students who do not pass the second SAI are normally dismissed from the program; however, because they will have completed what is equivalent to three years of Arabic study (two SAI + freshman year), they will be awarded a certificate of recognition of intermediate level competence in Arabic. This course seeks to complete the intermediate level in both productive (speaking/writing) and receptive (reading/ listening) skills in Arabic. In addition to the four aforementioned skills, emphasis is placed on acquiring translation skills, both to and from Arabic/English, and knowledge of cultural and religious topics in relation to uses of the language.

Upon successful completion of the course, students should be able to demonstrate:

- knowledge and understanding at an advanced intermediate level of a wide range of Arabic vocabulary and the appropriateness of various linguistic structures and cultural expressions in each context.
- knowledge and understanding of advanced intermediate Arabic grammar focusing on proper Arabic inflection with an introduction to a bird's eye view of Arabic grammar: the nominative case, the accusative case, the genitive case, and the jussive case.
- knowledge and understanding of advanced intermediate Arabic morphology, i.e., verb and noun conjugation and derivation.

- the ability to understand spoken modern standard Arabic and to engage in spoken discourse of advanced intermediate complexity on every day topics and some specialized topics.
- comprehension of select verses from the Qur'an and traditions from the Hadith canon
- the advanced intermediate ability to produce passage in written Arabic of medium-length on some specialized topics.

## **Sophomore Year**

### **Arabic Grammar and Texts 1, 2**

Gradually increasing the level of immersion in an Arabic environment, the third year of Arabic at Zaytuna is a high-intermediate course in Arabic and revisits the entirety of grammar rules that were learned in the first two years of the program. This time, the course focuses on direct reading of classical Arabic texts with commentary. With the goal of memorizing the rules of grammar while advancing students toward classical Arabic language proficiency, this course emphasizes the application of grammar and morphology rules as well as comprehension through vocabulary building. A secondary focus is on memorization and application of verb forms. Students are expected to apply skills acquired in previous courses in order to read and understand the classical grammar and morphology texts, *al-Tawdihat al-Jaliyyah* and *al-Tatbiq al-Sarfi*. Additionally, through reading high-intermediate classical texts such as *Kalila wa-Dimna* and Zaytuna's own *Arabic Course Reader*, students learn to apply grammar and morphology rules to texts through writing assignments and participating in Arabic-Arabic classroom discussions. Students are encouraged to memorize the versified text of the *Ajurrumiyyah* that is used in the course and on which the commentary is based.

Note: This is a two-semester course and is continued in Arabic Grammar and Texts 2.

### **Learning Outcomes**

At the end of the course, a student should be able to:

- demonstrate knowledge and understanding of high-intermediate Arabic grammar and morphology.
- display familiarity in noun and verb conjugation, roots, word types, and common noun and verb patterns.
- exhibit knowledge and understanding of a range of classical Arabic and Islamic vocabulary.
- understand vocabulary derivation, syntax, inflection and its signs.
- demonstrate proficiency in nominative, accusative, genitive, and jussive signs of the grammatical structures.
- display mastery of nouns and verbs in the nominative, accusative, and jussive states
- understand passages written and presented in Arabic.
- write essays at high-intermediate level.
- translate Arabic to English and English to Arabic.
- identify and use Arabic vocabulary according to the three parts of speech.

- apply vocabulary and grammar in real-life context.
- develop listening skills in order to benefit from the vast amount of related material on traditional texts.

## **Junior Year**

### **Arabic Text Study 1, 2**

Arabic Text Study 1 focuses on reading Arabic texts at an advanced level. Students read selections from Islamic books that are found in the reference library – novels, literary criticism, autobiography, and letters, as well as a reading selection from various genres of texts drawn from existing Zaytuna courses. The latter exercise will not only strengthen the student’s knowledge of Arabic, but also his or her knowledge of the course materials of subjects such as law and theology. Students develop skills they can use for the systematic analysis of Arabic written texts. Special emphasis is placed on analyzing the process of extracting and constructing meaning from various texts, vocabulary acquisition, critical reading skills, and study skills. The course explores a range of logical approaches and covers analytic skills such as theme identification.

Note: This is a two-semester course and is continued in Arabic Text Study 2.

### **Learning Outcomes**

At the end of the course, a student should be able to:

- demonstrate knowledge and understanding of advanced Arabic grammar and morphology.
- display functioning familiarity of methods used to analyze texts.
- select suitable methods to conduct research.
- demonstrate critical reading and logic when assessing concepts within a text.
- display advanced reading, study, and comprehension skills.
- identify the main idea and supporting ideas.
- write essays at an advanced level.
- determine the author’s purpose and tone.
- distinguish between fact and opinion.
- use context clues to clarify the meaning of words.
- exhibit knowledge and understanding of a range of modern Arabic and Islamic vocabulary.
- identify logical inferences and conclusions.

## **Senior Year**

### **Arabic Rhetoric and Literature**

Arabic Rhetoric and Literature examines Arabic language through the ages, from the pre-modern period to the present, with selected readings reflective of each period. It builds on the general history of Arabic rhetoric and literature production by examining the evolution of the Arabic elements of style: al-bayan, al-ma‘ani, and al-badi‘. The course augments theoretical knowledge with a rhetorical analysis focusing primarily on readings from the Qur’an and pre-Islamic Arabic poetry. Students master portions of texts and develop the ability to present the material to their classmates in Arabic. Integrating the study of grammar and morphology, this course serves as an

introduction to rhetoric, the highest discipline in Arabic. This course also surveys the powerful rhetorical effects of the Qur'an, as well as the appearance of Arabic rhetoric in ancient literature.

### **Senior Arabic Seminar**

The Senior Arabic Seminar involves discussion of texts chosen by students. Each student is asked to lead a class session with texts that the student circulates at least one week in advance. Students may use this opportunity to share texts they found useful for their senior thesis, or they may select texts that reflect their interests from any time, place, or genre within the Arabic literary landscape.

### **Learning Outcomes:**

At the end of the course, a student should be able to:

- demonstrate knowledge and understanding of advanced Arabic grammar and morphology.
- understand and apply important styles in the Arabic language like the use of the imperative and prohibition style, styles of expectation, styles of sympathy, styles of amazement, styles of praise and censure, styles of excluding, etc.
- understand all of the definitions in Arabic rhetoric and extract them in poetry and other Arabic literary texts.
- understand the figurative speech.
- understand the embellishing speech.
- display proficiency in noun and verb conjugation, roots, word types, and common noun and verb patterns.
- understand infinitive and derivatives in terms of their various functions, inflecting action, and noun-verb conversions.
- demonstrate proficiency in rhetoric through the integration of grammar and morphology.
- communicate in classical Arabic, using medieval as well as contemporary vocabulary.
- understand passages written and presented in Arabic on some specialized topics.
- produce essays using persuasive writing skills.
- demonstrate advanced analytical and critical thinking skills, and exhibit oral presentation skills.

### **Advanced Arabic Grammar Program**

Students beginning their studies at Zaytuna come from different backgrounds, with varying degrees of exposure to and training in Arabic: some need to learn the Arabic alphabet, while others have grown up speaking Arabic or have memorized the entire Qur'an. For this reason, the Arabic program has developed a separate track for students who are prepared beyond the freshman and sophomore Arabic requirements when they begin their studies at the College. Advanced students will remain members of their cohort (the group of students who entered in the same year), but will be excused from the standard set of Arabic classes during freshman and sophomore years. Instead, they will study advanced Arabic grammar in a special group study

seminar led by a Zaytuna College instructor, in which they will continue to develop skills beyond the core curriculum. Students who wish to qualify for the advanced track must score at least 85% on a comprehensive exam that is taken in the first two weeks of the fall semester of the freshman year.

The advanced seminar will cycle through four years of advanced grammar texts that can, theoretically, be studied in any order. After two years in the advanced program, students will integrate back into the regular Arabic program in Years 3 and 4, with the option of continuing in the advanced class for enrichment. Students in the advanced track are expected to carry an academic workload equivalent to that of students who are enrolled in the standard curriculum.

Given that teaching is one of the best ways to learn, the advanced track serves multiple purposes: (1) it keeps the cohort intact; (2) it provides a system of support for the Arabic program through tutoring, review sessions, and office hours; (3) it provides a structure for keeping advanced students both engaged and challenged, while maintaining the coherence and integrity of the core curriculum; and (4) it significantly enriches the curriculum with offerings in advanced Arabic grammar.

## **ADMISSION**

### **Applying for Admission**

The application for admission to the bachelor of arts in Islamic law and theology must be supported by the documentation listed below, under General Admissions Requirements. After reviewing applications, the Admissions Committee interviews selected applicants, either in person or online. Following the interview, applicants are notified whether or not they have been accepted for admission. Admission is finalized when the enrollment agreement has been signed and any required deposits have been paid.

### **Admissions Requirements and Policies**

All queries regarding admissions can be directed to the Admissions Office by calling **510-900-3134** or by sending an email to **admissions@zaytuna.edu**. Applicants should review the Admissions section of the Zaytuna College website ([zaytuna.edu/admissions](http://zaytuna.edu/admissions)). Applicants for admission to the bachelor's degree program in Islamic law and theology must be at least 17 years old by the first day of the fall semester. The following documents must be submitted to the Admissions Office:

1. The online Common Application, including a personal statement and an essay on a specified topic
2. A high school diploma, GED, or evidence of satisfactory completion of secondary school requirements and curriculum
3. High school and/or college transcripts
4. Standardized test scores (SAT with essay or ACT with writing) taken after March 2016
5. Documents showing the successful completion of one year of college-level classical Arabic



with a grade of C or higher, or a satisfactory score on the Zaytuna College Arabic placement test

*NOTE: Zaytuna offers classical Arabic in its Summer Arabic Intensive program to help students meet this requirement prior to the start of the freshman year.*

6. Evidence of 40 hours of community service
7. Three letters of recommendation from teachers or persons qualified to comment on the applicant's academic performance, potential, and character
8. A nonrefundable application fee of \$50

### **Application Deadlines**

<b>Decision Type</b>	<b>Deadline</b>	<b>Admissions Notification</b>	<b>Enrollment Deadline</b>
Early Decision	January 30, 2018	March 1, 2018	March 15, 2018
Regular Decision	March 30, 2018	May 1, 2018	May 15, 2018
Rolling Basis <sup>1</sup>	N/A	N/A	N/A

All offers of admission are contingent upon the satisfactory completion of classes in which the student is currently enrolled, and passing the SAI program or passing the Arabic proficiency exam administered by Zaytuna College. Students are required to enroll within two weeks of notification of the decision to accept the student.

### **Homeschooled Students**

Homeschooled students' three letters of recommendation should include two from persons who have worked with them academically and one from a person who has been able to observe the applicant's academic capabilities and can speak to his or her potential. Homeschooled students should contact the Admissions Office for further information about admission requirements. Transcripts are required.

### **Non-native Speakers of English**

The College requires all incoming students to have full proficiency in the English language. Naturalized citizens and permanent residents are evaluated by the same standards as natural-born citizens of the United States and must take the same standardized tests, such as the SAT and ACT.

### **Arabic Language Requirement**

Enrollment at Zaytuna is contingent on the incoming student entering with at least one year of college-level Arabic language credit or a passing grade on a proficiency test. Students who have not studied Arabic before, or who do not pass the proficiency test, are required to enroll in Zaytuna's Summer Arabic Intensive (SAI) program prior to their freshman year. The SAI program

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<sup>1</sup> Applications are accepted after the deadline of March 30, on a rolling basis, however, there is no guarantee that your application will be reviewed after the deadline. Please check the

provides the equivalent of two semesters of college-level credit.

### **Admission Deferrals**

Students who have been admitted to Zaytuna College can defer admission for up to one year. Students seeking a deferral must notify the Admissions Office in writing no later than the enrollment deadline. Deferral requests must be accompanied by a \$50 payment. Deferred students are required to resubmit updated financial aid application, with supporting documentation, prior to the financial aid deadline for the academic year of intended enrollment.

### **International Applicants**

Zaytuna College hopes to admit international students for the undergraduate and Arabic program in the near future. International students interested in enrolling at Zaytuna should check the Admissions page of the College website for updates.

### **Part-time Enrollment/Online Education**

Zaytuna College does not offer part-time enrollment or online courses for the undergraduate degree program.

### **The Arabic Language Placement Test**

All students are required to take an Arabic proficiency test after enrollment, administered by the Office of Enrollment Management. Students admitted to the undergraduate program who fail the proficiency test must complete the equivalent of one year of college-level Arabic prior to the start of the fall semester. They may fulfill this requirement before the fall semester by successfully completing Zaytuna's Summer Arabic Intensive (SAI) or a similar program elsewhere.

Students attending the SAI to fulfill the prerequisite for entering the bachelor's degree program are required to pay summer tuition and fees, as noted on the Zaytuna website, but students do not need to submit a separate application for the Summer Arabic Intensive. Students who have filed an application for financial aid for the undergraduate program may be granted financial aid for the SAI program if needed. Students who pass the proficiency test and believe their level exceeds what Zaytuna offers in the freshman year of Arabic may request a placement exam at the start of the fall semester in order to be placed at the appropriate level. Note, however, that Zaytuna's program is comprehensive and has purposeful repetition built into the curriculum. Repetition not only helps cement concepts, but also fills gaps. For these reasons, students are advised to remain with their cohort and spend any extra time in independent study or in tutoring fellow students.

### **Articulation or Transfer Agreements**

Zaytuna College recognizes the importance of providing pathways for students to succeed in their postgraduate pursuits and aspirations. In addition to the credibility established through accreditation, Zaytuna maintains Memoranda of Understandings (MOUs) with other undergraduate and graduate institutions to create additional educational opportunities for students. These

agreements establish specific terms and procedures regarding program admission and acceptance of credits earned while at Zaytuna. In addition to facilitating admission into these graduate programs, these agreements establish the acceptance of transfer credit in graduate-level courses from undergraduate courses completed at Zaytuna.

Under the terms of these agreements, Zaytuna graduates have the opportunity to enroll in an accelerated MA in Islamic Studies at Claremont Graduate University (CGU), which offers three different tracks oriented toward an analysis of contemporary issues of concern to Muslims globally. Students should apply to CGU’s MA in Islamic Studies program during the fall semester of their senior year. If they are accepted, 12 units of upper division Arabic courses and four Senior Thesis units (for a total of 16 units) will be transferred to CGU, and students may elect to complete a final project in lieu of a thesis at CGU.

Zaytuna College has an agreement with Hartford Seminary that allows 12 Zaytuna credits toward its MA degree in Islamic Studies and Christian-Muslim Relations. The transfer of the 12 Zaytuna credits is worked out in conversation with the Dean or a faculty advisor at Hartford Seminary.

Finally, the Graduate Theological Union (GTU), also located on Berkeley’s Holy Hill, allows Zaytuna graduates an accelerated MA program in which up to 18 credits may be waived. For Zaytuna students who are interested in pursuing medical or other STEM (science, technology, engineering, and mathematics) careers, or who would simply like to enrich their undergraduate education with more science classes, the College has also entered into a memorandum of understanding with the University of California Berkeley’s Center for Race and Gender that allows Zaytuna students to take courses at UC Berkeley through UC Berkeley Extension. Students interested in this option should consult with their faculty mentor for more information. Female students who have a financial need may apply for a scholarship to fund some or all of their STEM courses at UC Berkeley through the extension program.

## **EXPENSES**

### **Program Costs**

For the academic year 2017–2018, the undergraduate program costs are as follows:

	<b>Program Cost</b>	<b>Amount</b>	<b>Deadline</b>
<b>Program tuition &amp; fees (all students)</b>	Tuition for Fall 2017 and Spring 2018	\$19,000 (year)	Due on the first day of classes (August 25, 2017, and January 16, 2018).
	Student Activities fee	\$100	Due on the first day of classes (August 25, 2017).

	UC Berkeley library card fee	\$100	N/A. Paid by the student to UC Berkeley. Zaytuna College will reimburse the student after proper submission of the receipt and an Expense Reimbursement Form.
<b>Nonrefundable program fees (new students)</b>	Enrollment fee	\$250	Due upon enrollment.
	Student Tuition Recovery Fund fee	N/A	For 2017–2018, this fee has been waived (\$0.00) by the State of California. See note below.
<b>Textbooks and readers (all students)</b>	Estimated annual cost for textbooks and course readers	\$900	Generally covered by generous donations.
<b>Student housing (all residents)</b>	Rent for academic year includes \$250 nonrefundable fee August 2017 and May 2018 (prorated): \$600	\$10,000	Monthly rent is due on the 1 <sup>st</sup> of each month. If the 1 <sup>st</sup> is on a weekend or holiday, it is due on the following business day.
	September 2017 to April 2018: \$1,000		August rent is due on August 18, 2017.
	Refundable security deposit	\$500	August 18, 2017.
	Refundable key deposit	\$75	August 18, 2017.

### Payment of Tuition, Housing, and Other Fees

Tuition, housing, and other fees are payable to the Accounting Office electronically via Populi or in person. Tuition is due and payable in advance, no later than the first day of classes each semester. A payment plan option is available for students who are unable to pay the entire tuition due by the first day of classes each semester. Students may enroll in a payment plan by contacting the Accounting Office prior to the start of the semester. No interest is charged, but failure to meet these payment terms may result in administrative withdrawal from the program. If the student does not make the payments within 10 calendar days of the due date, that student is considered to be in default of the enrollment agreement and will be barred from classes until (1) payment is made or (2) a payment plan is made with the Accounting Office. Students who are barred from classes for more than two days for failure to pay their tuition or to finalize a payment plan acceptable to the College are usually dismissed from the College.

Keys cannot be issued to a resident if any outstanding payments are due. Students must settle their account with the Accounting Office before gaining access to their housing at the College. Zaytuna accepts payments in the form of personal checks, cashier's checks, money orders, debit cards, credit cards, and cash. Students must fill out a payment form and submit it with their payments. Checks or money orders should be made payable to "Zaytuna College." Payments can

be mailed to Zaytuna College, Attn: Accounting Office, 2401 Le Conte Avenue, Berkeley, CA, 94709. Credit card payments are accepted through the payment form. Students should email the payment form to [accounts@zaytuna.edu](mailto:accounts@zaytuna.edu).

**Housing/Key Deposits**

At the end of the program, the housing security deposit of \$500, less damages, will be refunded via mail after an inspection of the residential space by Zaytuna staff. The key deposit of \$75 will be refunded, as well, if the resident’s keys are returned to Zaytuna College upon checkout. Refunds are paid within 30 calendar days of checkout.

**Refund Policy**

All enrollment cancellations and requests for refunds must be made in writing to the Office of Enrollment Management.

As of the first day of instruction, tuition and board may be refunded. However, all other fees, such as the student activities fee, are non-refundable. Refunds are calculated by the day, starting after the day the refund is requested. Refunds are paid within 30 calendar days of the student’s request.

Refunds can only be paid to the person from whom the funds originated. All refund amounts exclude any financial aid disbursed by Zaytuna College.

Students on partial financial aid receive a refund commensurate with the percentage of fees they have paid, less any unpaid bills they have at the time of their withdrawal.

**Tuition and Fee Adjustment Policy**

Official date of notification	Adjustment
First day of fall semester classes until November 1	Students may withdraw from the program and receive no more than 60% for the unused portion of the tuition and housing.
Subsequent to November 1	No refunds permitted.
First day of spring semester classes until April 1.	Students may withdraw from the program and receive no more than 60% for the unused portion of the tuition and housing.
Subsequent to April 1	No refunds permitted.

## **FINANCIAL AID**

Zaytuna College does not participate in federal or state sponsored grant or loan programs. Students may apply for financial aid from the College.

### **Application Process**

The process for applying for any type of financial aid is as follows:

1. Students must fill out a financial aid application by February 1 of each year, for the upcoming academic year. All pieces of the application must be completed.
2. Students who are sponsored by their parents or others must include that information as applicable.

Financial assistance may be classified into three types based on the criteria through which the financial assistance is awarded: merit-based, need-based (Zakat), and need-based (Other).

### **Merit-based Scholarship**

Merit-based financial assistance includes scholarships awarded by the College. Scholarships are awarded for outstanding academic achievements, although some merit scholarships can be awarded for leadership potential. A cumulative GPA of 3.70 is required to qualify for a scholarship.

### **Need-based (Zakat) Financial Aid**

Need-based financial aid (Zakat) is awarded on the basis of the financial need of the student for undergraduate studies. Students receiving a Zakat scholarship will have to sign a document that verifies their knowledge that they are accepting Zakat and believes they **are** eligible for such. This form is sent along with this financial aid notification to students awarded Zakat-based financial aid. To maintain eligibility for Zakat Financial Aid, a student must maintain a 3.0 cumulative GPA.

### **Need-based (Other) Financial Aid**

Need-based financial aid is awarded to students who do not meet the requirements of the merit-based scholarship or who are not qualified for Zakat.

### **Financial Aid for Summer Arabic Intensive for Zaytuna Students**

Students approved for *zakat*-based financial aid for the bachelor's program are also granted *zakat*-based financial aid for the Summer Arabic Intensive course.

# **STUDENT LIFE**

## **The Office of Student Affairs**

The Office of Student Affairs serves as a resource for student development and offers opportunities for students to learn and grow outside the classroom through extracurricular activities, programs, and services. The Office of Student Affairs, under the leadership of its Director, is responsible for creating and maintaining a healthy, supportive environment for students. The Director of Student Life oversees Orientation, the Student Shura, and student clubs and their activities; assists in furthering cohort cohesion and developing leadership; supervises the residential spaces and the residential advisors; provides pastoral and career counseling; and works closely with faculty mentors to assist students' success. Assistance to students with health issues, including help finding medical care providers and facilities and counseling outlets, is provided through the Office of Student Affairs.

## **Student Life Policies**

Policies that regulate students' behavior are designed to provide a healthy learning environment in which Islamic social norms are observed and respected. These policies establish limits of acceptable behavior and set forth consequences for unacceptable behavior. Students are expected to observe all published policies and codes of conduct. Policies are subject to change during the academic year, and students must comply with the most recent policies distributed by the College. Students who need guidance about the policies should refer to the Student Handbook and/or contact the Director of Student Life.

## **Orientation**

Zaytuna College's Orientation program provides a planned transition to a life of learning at Zaytuna College. During Orientation, new Zaytuna students are introduced to faculty and staff members; gain a deeper understanding of the curriculum and resources available to support their learning; and become familiar with College policies, safety procedures, and services. During the Orientation in August, students living in Zaytuna housing meet their Resident Advisor (RA), roommates, and classmates. They are also provided time to organize their apartments; get familiar with the area; shop for groceries, household items, and course supplies; and pick up their books. Returning students are also required to attend an Update/Orientation session in August, which brings them up to date on new College policies and procedures as well as other important information that affects them.

## **Residential Life**

Students are encouraged to live in Zaytuna housing, if possible, to minimize commute time, which can take time away from studying as well as from developing strong bonds with fellow members of the learning community. The College strives to offer a safe and supportive environment conducive to learning and personal growth. Student residences are conveniently located within walking distance of the College campus.

Male and female Resident Assistants (RAs) are trained to address any issues related to student

housing, help develop a sense of community, and work with students to help them be responsible residents.

**Off-campus Student Housing**

Students are free to live in non-Zaytuna housing. Students seeking to live off-campus should be advised that Zaytuna College does not provide assistance with locating or securing off-campus housing.

**Student Housing**

<i>Female Residences</i>	2479 Le Conte Avenue, Berkeley, CA 94709
<i>Male Residences</i>	Bancroft House (2340 Bancroft Way, Berkeley, CA)
<i>Married Students</i>	Zaytuna College does not provide married student housing; married students should arrange their own housing. Married students may live in separate dormitories, but will not have visiting privileges in Zaytuna College provided housing.

**Important Residence Dates**

Move-in day; residences open	Tuesday, August 22, 2017, 10am-6:00pm
Move out	Saturday, December 16, 2017
Move in	Saturday, January 20, 2018
Move-out day; residences close	Monday, May 14, 2018 by 3:00 p.m.

Students are required to vacate Zaytuna-leased apartments during extended holidays and College breaks, according to the published schedule. Students do not need to vacate for Eid or Thanksgiving breaks. Students should consult with the Director of Student Life if they have extenuating circumstances that make vacating a residence difficult for them during the academic year. All students must vacate on move-out day after the end of the academic year in May.

**Residential Living Policies**

As the Honor Code emphasizes, Zaytuna College is committed to providing a learning atmosphere consistent with the Islamic tradition. The College is likewise committed to creating such an atmosphere in Zaytuna student housing. Zaytuna’s residential policies help students attain the high standards of behavior outlined in the housing policies distributed during move-in and orientation. Policies are subject to change during the academic year, and students must comply with the most recent policies distributed.

**Resident Assistants: Role and Authority**

Zaytuna College Resident Assistants (RAs) live on each floor of the residential buildings. RAs are



students who are paid staff members of the College; they report directly to the Director of Student Life. Their duties include but are not limited to overseeing dorm life, assisting in the planning of social events, providing practical advice for residents, upholding the Honor Code, and enforcing Zaytuna College policies. As such, RAs represent the College and are to be treated with respect as authority figures.

Residents attend house meetings scheduled by their RA. Students who need to miss a house meeting should seek permission in writing from their RA in advance and should have a valid reason, such as illness or other extenuating circumstance. All questions related to the residences should be directed first to the RA, who will follow up with the appropriate College personnel. Residential Assistants are issued a master key to assist residents in the event of a “lock-out” or other extenuating circumstances. Residents should be aware that situations may arise that require an RA to enter a room without consent of a resident.

### **Roommates**

Requests for roommates should be submitted in writing to the Director of Student Life. Requests for changes in roommates after the initial assignment may be made in unusual or extenuating circumstances, but not all requests will be accommodated.

## **Honor And Academic Integrity Codes**

### **Honor Code**

Zaytuna College seeks to provide an atmosphere consistent with the ideals and principles of Islam. To support this goal, the College has defined the Honor Code, a statement of six core principles related to personal conduct. The College has also established policies that clarify and further the principles embodied in the Honor Code. All students, including students who are not Muslim, must, upon enrollment, and each year at the beginning of the fall semester, sign a pledge to abide by the Honor Code and all College policies. Consult the Student Handbook for complete information on the Academic Integrity and Honor Code policies affecting students.

### **Personal Accountability**

The first principle of the Honor Code is to hold oneself personally accountable for one’s actions, remembering that God will hold each person accountable.

*“So, by your Lord, We will question them all about what they have been doing.”*

*Qur’an, 15: 92-93*

### **Timeliness**

The second principle requires students to value time – their own and others – by being punctual for class, appointments, and meetings; submitting assignments on time; and generally treating time as a precious commodity that should be carefully managed and not squandered. Thoughtful use of one’s time, effective use of time management strategies, and respect for other people’s time are integral to this principle.

*“[A]nd fulfill promises, for the promise will be questioned.” Qur’an 17:34*

*“The Prophet [peace and blessings upon him] once had an appointment with one of his companions. The companion came three days later. The Prophet [peace and blessings upon him] gently told him, ‘You have inconvenienced me, as I have been waiting for you for three days.’”*

Hadith

### **Maintaining Integrity, Respect and Trust**

The third principle concerns being honest, respecting the rights of others, keeping commitments, fulfilling promises, and maintaining trust. Accepting admission to Zaytuna means a student intends to be fully dedicated to each and every course, to meet all course requirements in the best way, and to fulfill the trust inherent in being a student of knowledge.

*“O no! In the case of he who keeps his promise and is conscientious, surely God loves the conscientious.”*

Qur’an 3:76

*“Three traits single out a hypocrite, even if he prays or fasts and claims to be Muslim: If he speaks, he lies. If he makes a promise, he does not keep it. If he is trusted, he betrays the trust.”*

Hadith

### **Cleanliness**

The fourth principle requires one to be clean, to maintain tidy living quarters, and to keep other College facilities clean. Good personal hygiene, as well as neat and modest clothing, is part of the *adab* of Zaytuna students. The outer cleanliness of one’s person and one’s living and studying environment should mirror, God willing, the inner cleanliness and purity of one’s heart and intentions.

*“God loves those who purify themselves.”*

Qur’an 9:108

### **Modesty and Propriety in Dress and Behavior**

The fifth principle is propriety and modesty. This includes being humble in speech and deed, respecting others, maintaining appropriate boundaries, refraining from obtrusive behaviors, and dressing and behaving modestly and appropriately. It is essential that students work to maintain good opinions of others and to avoid unnecessary negative speech, as well as rude behaviors, such as interrupting others who are speaking.

*“Whoever believes in Allah and the Last Day should say something good or remain silent.”*

Hadith

*“It is bad manners to overwhelm someone while speaking and to interrupt them before they end their talk.”*

Al-Haitham ibn Adi, scholar and historian

### **Sobriety and Restraint**

The sixth principle is sobriety and restraint. Alcohol, drugs, gambling, and inappropriate relationships and behaviors are categorically forbidden. Restraint from aggressive speech and behavior, including dangerous or reckless behavior, is essential for the Zaytuna student.

*“They ask you about wine and betting. Say: ‘There is great sin in them, and also advantages for people; but their sin is greater than their advantage.’”*

Students should seek help from faculty and staff if they are dealing with personal, academic, or spiritual difficulties that may lead them to engage in proscribed behaviors. The Director of Student Life, as well as the student's mentor, are available to assist students who need help. In addition to this Honor Code, the College has formulated policies that regulate behavior both on and off campus. These policies are published in the Student Handbook.

### **Academic Integrity Code**

Zaytuna College expects all members of the academic community to pursue excellence in scholarship as well as character. To uphold the values of academic integrity, students are required to sign the Academic Integrity Pledge, certifying that they understand its provisions and will abide by them.

The academic integrity policy is designed to foster an environment of honesty, openness, respect, and mutual trust. Academic integrity is violated by any dishonesty or deception by a student in submitting assignments, tests, research, reports, or other work that serves as the basis for an instructor or administrator assessing the student's academic ability or achievement. In the case of a clear indication of such dishonesty, sanctions will be applied to protect the environment of integrity and to preserve the ethical foundation of the College.

### **Academic Integrity Pledge**

At the start of every academic year, students sign the following Academic Integrity Pledge: "As a student member of an academic community based on mutual trust and responsibility, I pledge:

- to do my own course work at all times, without giving or receiving inappropriate aid;
- to avoid behaviors that unfairly impede the academic progress of other members of my community; and
- to take reasonable and responsible action in order to uphold my community's academic integrity."

Academic dishonesty includes but is not limited to plagiarism, fabrication, and cheating. Policies with regard to violations of the academic code are published in the Student Handbook.

## **ACADEMIC and CAMPUS RESOURCES**

### **The Zaytuna Reference Library**

Zaytuna's own library is a non-circulating reference library that includes a collection of classical Arabic-language reference works in various genres of the Islamic sciences, to support and supplement the core curriculum of the undergraduate program. Our library also has computers available so that students can access a host of other library resources in the Berkeley area.

All students are expected to be familiar with essential reference works in the liberal arts and Islamic studies and to be able to conduct research independently at the undergraduate level, which

includes compiling bibliographies on any topic by drawing on databases and peer-reviewed journals. For these purposes, access to excellent libraries is essential.

Zaytuna College encourages students to obtain a library card at UC Berkeley at the beginning of their freshman year and to keep the card current for their four years here. Zaytuna reimburses students the cost of the library card. Students have access to UC Berkeley's main (Gardner) stacks, its undergraduate (Moffitt) library, and its reference (Doe) facility. In addition, students have access to the library at GTU, which has open stacks (without borrowing privileges). If they wish, students may obtain a GTU library card, which is also reimbursed by the college. Another library resource is the Berkeley Public Library system (with full borrowing privileges and remote access to online resources). The Berkeley Public Library offers online access to the Gale Virtual Reference Library, Encyclopedia Britannica, and other essential references. The Berkeley Public Library also has connections to local academic libraries in the California State University system, and makes inter-library loan privileges available to Zaytuna students.

### **The Academic Support Center**

The Academic Support Center (ASC) includes a Writing Center, a *Tajwid* (Recitation) and *Hifz* (memorization) Center, and an Arabic Center. The ASC also administers grammar, vocabulary, and math diagnostic exams to incoming freshmen. Those students who do not pass the diagnostic exams with an 80 percent or better will be required to take mandatory workshops in the Writing Center. The ASC is also notified by the Office of Enrollment Management of any students who are at risk for failing a course. The ASC coordinates with the instructor to find a suitable tutor to assist the student.

The Writing Center offers workshops and tutorials on writing skills, such as grammar, punctuation, the writing process, and vocabulary development. Workshops addressing study skills, note taking, research skills, and time management are also available. In addition to the workshops, the Writing Center has tutors available weekly during pre-scheduled times, as well as by appointment, to assist students with writing papers. These services include one-on-one support for composition and grammar tailored to the student's needs.

The *Tajwid* and *Hifz* Center's instructors in each of these Qur'anic sciences conduct private or small group tutorials (normally not exceeding four students at a time). This will ensure that students get the individualized attention they need to be successful. Students who do not pass the *tajwid* and *hifz* qualifying exams are required to make weekly appointments during prescheduled tutorial times, the length of which will be decided by the instructors, and will depend on the needs and, ultimately, the motivation of the student.

The Arabic Center offers course support and assistance with Arabic grammar and reading and has tutors available weekly during prescheduled times, as well as by appointment. In addition to tutoring for Arabic classes, the tutors are also available to assist students with Arabic texts required for their other classes.

The Academic Support Center tracks all tutoring and workshop sessions. Instructors and tutors must provide a weekly account of the services they have offered and students who do not keep appointments. This allows the ASC coordinator to track compliance of students for whom

tutoring or workshops are mandatory and to see what times are best to offer workshops and establish tutoring hours. Students who do not attend mandatory tutoring session or workshops will be reported to the Office of Enrollment Management who will then send out a warning letter for academic probation. A second warning will result in academic probation.

## **Information Technology**

Zaytuna College provides email accounts to undergraduate students and wireless Internet access to all students, both on campus and in the dormitories. Three Windows-based desktop computers with printing capability are available for use, but students are strongly encouraged to have their own laptop computer. However, computers are discouraged in the classroom, even for note taking, and instructors have the right to ban all electronic devices from classroom spaces. Studies have shown that note taking by hand introduces a “desirable difficulty” into the learning process, and induces habits of active thinking and analysis even during lectures.

Printing and copying facilities are available at 10 cents per page for black and white copies and 25 cents per page for color copies. Payment is made on an honor system. Students are encouraged to be conscientious in using the resources of the College.

Inquiries related to email password resets, and equipment and networks managed by the College, may be directed to [support@zaytuna.zendesk.com](mailto:support@zaytuna.zendesk.com). Technology support is available Monday through Friday from 8:30 a.m. to 5:30 p.m. Technology support is not available for a student’s personal equipment.

## **Services for Students with Disabilities**

Students with disabilities are advised to request any necessary instructional, learning, testing, or physical accommodations in advance of enrollment through the Office of Enrollment Management. If a student discovers that he or she needs instructional, learning, testing, or physical accommodations after enrolling at Zaytuna, requests must be made via email to the Dean of Faculty.

## **Course Materials**

Thanks to the generous contribution of donors, Zaytuna College provides textbooks and readers for the bachelor’s program at no charge to students on the official class roster; students auditing a class must purchase their own materials. Summer Arabic Intensive program students must purchase their books. The college collaborates with a local bookstore, Eastwind Books of Berkeley, for all its course material needs. Books and readers are generally available at the bookstore in the week prior to the start of the semester. Once received, course materials are the sole responsibility of the student, and the College does not pay the cost of replacement for books or readers lost by a student. Questions regarding books and readers can be directed to the Administrative Assistant to the Dean of Faculty.

## **Campus Safety and Security**

Zaytuna College is committed to a safe and secure campus and reserves the right to take reasonable actions, including alerting appropriate authorities when necessary, in the interest of the general welfare of its students, faculty, and staff. To that end, the College has policies designed to promote the safety of students and employees of the College, including policies concerning campus life, weapons, and violence.

The Office of Safety and Security provides information to students about how to enhance their security, chairs the Emergency Response Planning Committee, and brings in necessary trainers and resources to assist the College in its efforts. It also serves as a liaison with community leaders, including the Berkeley Police Department, the City Council, and community service organizations. RAs and the Dean of Student Affairs can field safety complaints from students and respond to reports of threatening incidents or medical emergencies. All safety and security concerns, on campus, should immediately be reported to the safety and security office.

### ***Emergency Notification System***

OmniLert/E2Campus is Zaytuna College's integrated mass notification system for sending time-sensitive information to students, staff, and faculty. It is activated to contact subscribers when there is an immediate threat to safety or health affecting the campus community. One must opt in for the OmniLert service and specify notification preferences. Students can choose their preferred method of receiving alerts, such as phone, text message, or email. To learn more or to sign up, go to <https://www.e2campus.net/my/zaytuna/signup.htm>. All students are encouraged to sign up for the Emergency Notification System.