

COLLEGE CATALOG

ACADEMIC YEAR

2021-2022



ZAYTUNA COLLEGE

The Zaytuna College Seal



The greatest, truest, and only permanent good bestowed upon humanity is that of true knowledge. From such knowledge, all other goods flow, even faith.

And this is why, at Zaytuna College, we have adorned our seal with the prayer *Qul Rabbi zidnī ‘ilman* (“Say: O Lord, increase me in knowledge”). For it is our knowledge of the world alone that enables us to discern a creator; hence true knowledge will always lead to true faith. The greatest Qur’anic commandment is “Know that there is no god but the One True God.”

It is knowledge alone—and most importantly, knowledge of God—that differentiates us from beasts, making us unique among God’s glorious creation.

THE QUR’ANIC QUOTATION IS FROM
SURAH TĀ HĀ, VERSE 114.



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GENERAL STATEMENT AND PUBLIC NOTICE

Zaytuna College is a private, nonprofit institution in Berkeley, California, located at 2401 Le Conte Avenue, 1712 Euclid Avenue, and 2770 Marin Avenue, along with other residential facilities, all within a two-mile radius.

Zaytuna College is accredited by the Western Association of Schools and Colleges (WASC) Senior College and University Commission (WSCUC), at 985 Atlantic Avenue, Suite 100, Alameda, California, 94501; 510-748-9001.

Zaytuna College has no pending petition in bankruptcy, is not operating as a debtor in possession, has not filed a petition within the preceding five years, and has not had a petition in bankruptcy filed against it within the preceding five years that resulted in reorganization under Chapter 11 of the United States Bankruptcy Code (11 U.S.C. Sec. 1101 et seq.).

Prospective students are encouraged to review this catalog prior to signing an enrollment agreement. Prior to enrolling, students are required to receive a school catalog. Print or electronic versions of this catalog are available to any person at any time upon request.

This catalog is applicable to all enrolled and auditing students. Zaytuna College updates the catalog annually and as required by changes in institutional policies and procedures or by other external rules and regulations.

This catalog includes an overview of Zaytuna College's policies, procedures, departments, and services relevant to undergraduate and graduate students, faculty, and staff. The catalog is current as of August 2021; it supersedes and replaces all previous catalogs and student handbooks. The College reserves the right to make changes affecting policies, fees, curricula, or other matters in the catalog at any time.



IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE

PRAYER

O God, bless our Master Muḥammad ﷺ, the opener of what was closed, the seal upon what preceded, the one who with truth makes truth victorious, and the guide to Your straight path.

May this mercy be upon him and his family, according to what his rank and immense degree deserve.

O God, bestow on us the openings of those who truly know You and the success of the righteous.

O God, benefit us from the Qur'an, the judicious reminder.

O God, teach us what benefits us, make us benefit from what You have taught us, and increase our knowledge and acceptable deeds, out of Your mercy,

O most merciful of those who show mercy.

O God, there is nothing easy except what You make easy, and You can make the difficult path a form of ease.

O God protect us from the evil within our souls, and the consequences of our misdeeds, and rectify all our affairs.

*There is no deity but You;
we seek Your forgiveness and repent to You.*

May God bless and grant peace upon our Master Muḥammad ﷺ, his family, and his companions.

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Academic Program

The Muslim Liberal Arts

AT ZAYTUNA COLLEGE, WE have set out to do our best at restoring the broad-based, holistic tradition of what in the West was called the liberal arts and in the Muslim civilization was known as comprehensive studies (*al-dirāsāt al-jāmi‘ah*), which lead one to become an *adīb*, which approximates the English concept of the erudite gentleman.

The ancients understood the world not as matter without purpose but through the matrix of four causes—material, efficient, formal, and final—that placed purpose at the highest level of inquiry. This is the lens through which we can view Muslim efforts to help restore this lost tradition, beginning with the final cause, which answers the question “What is the purpose of education?” The purpose of education from an Islamic perspective—and for Zaytuna College—is to aid students in their own pursuit and discovery of the truth. The Islamic epistemological framework remains rooted in the three laws of thought: the law of identity, the law of the excluded middle, and the law of non-contradiction. Students learn this early on. In the most important theological creed in Islamic history, the *Nasafiyyah*, written in Central Asia in the twelfth century, Imam al-Nasafi and his commentator Imam al-Taftāzānī write,

The people of truth assert that reality is judgment that corresponds with the actual fact. It is applied in a general sense to propositions, to articles of Belief, to religions, and to different schools of practice, with reference to their inclusion of reality. Its opposite is the unreal. But as for the term truth, it is especially applied to propositions; its opposite is falsehood. The distinction that may be made between these two pairs of contrasts is that, in the case of reality, the correspondence is seen from the standpoint of the actual fact, and in the case of truth, from the standpoint of judgment. And the meaning of the expression “the

truth of a judgment” is the agreement of the judgment with the actual fact, and the meaning of the expression “the reality of a judgment” is the agreement of the actual fact with the judgment. And the real essence of a thing and its quiddity is that which constitutes the identity of a thing, as is exemplified by the application of the term *rational animal* to man.

Muslims are committed in the normative tradition to a moderate realism, not dissimilar to what occurs in the Catholic tradition. An undeniable mystical dimension exists alongside this approach and has a heavy influence upon the tradition but is analogous to Newtonian and quantum physics; while appearing mutually exclusive, they nonetheless operate upon different planes, something the Islamic tradition referred to as varying degrees of existence (*marātib al-wujūd*). Muslims believe that truth can be found, supported by reason, and actually realized in a sanctified soul. These three degrees of existence are known as knowledge of certainty (*‘ilm al-yaqīn*), truth of certainty (*ḥaqq al-yaqīn*), and finally the essence of certainty (*‘ayn al-yaqīn*). Al-Ghazālī likens the stages respectively to hearing a fire, seeing the fire, and being burned by the fire. Alongside this pursuit of a discoverable truth, education must inculcate fallibilism, the idea that “I believe I am right in my opinion, but I could be wrong.” Hence, intellectual humility commands a central position in the hierarchy of virtues. In fact, Imam al-Junayd argued it was the first obligation of the human being, as knowledge was unattainable without it.

Exposure to and habituation in the moral virtues inform the entire enterprise. Muslims, like Catholics and Orthodox Christians, borrowed from Aristotle’s cardinal moral virtues and the intellectual virtues. In his *Riḥlah*, Qadi Abū Bakr, a Spanish Muslim scholar, writes, “We find complete agreement among the people of intellect, irrespective of religion, that the matrices of moral virtue are four: courage, temperance,

prudence, and justice.” The intellectual virtues of art (techne), prudence (phronesis), intellect (nous), science (episteme), and wisdom (sophia) are also cultivated. Rhetorical studies instill the techne of writing in the most beautiful manner: first learning principles in material logic and metaphysics; learning science in mathematics, astronomy, and other disciplines; and cultivating wisdom, especially in understanding first and final causes of things through contemplation. Finally, we have the virtues of religion, which in Islam are identified as nine: fear, hope, gratitude, patience, remorse, detachment, trust, contentment, and love.

The result of one who has attained a liberal education rooted in devotion should be a person who never intentionally hurts another. The Prophet ﷺ said, “A believer is the one from whom others are safe from his hand and his tongue.” Such a person is one who makes others feel at ease, does not seek controversy, but does not shy away from a controversial stance if necessary for the common good; concerns oneself with everyone in the room but feels no need to be the center of attention; never dominates when speaking nor makes others feel weary nor steers the conversation to oneself; gives no ear to slander or gossip; tends to have a good opinion of the actions of others; infers the best from the remarks of others; is never petty or petulant; never feels slighted by insults but takes them with forbearance; recognizes the world is a trial and tribulation and thus submits to the vicissitudes of time with dignity and resignation; maintains rigor in one’s arguments during discussion, without malice or overbearingness to those less educated; is clear and not abstruse, reasoned without letting emotions get the best of oneself; never corrects another’s misuse of language, unless teaching a student; is always engaged in what concerns one; deliberates before acting, but once one acts, displays decisiveness; never ridicules another’s beliefs, no matter how absurd; respects authority and knowledge and those who represent them; relishes the beauty and the majesty of creation; lives in joy, as a duty as well as an attitude; believes in religious freedom on principle; and treats family and friends with

loving-kindness, graciousness, and forgiveness when appropriate, strangers with respect and dignity, and enemies with the possibility they may one day become friends.

Material cause involves the curriculum itself, the intellectual material of the education, and the tools and subjects to be studied. For instance, at Zaytuna, we place strong emphasis upon acquisition of the tools, especially grammar, that were traditionally the foundation of Muslim education. The rigor of the Arabic language demands a high level of grammatical understanding to avoid egregious misunderstandings. The reason for this involves the nature of the Arabic language, the fluidity of its syntax, the great difficulty of its morphology, and the vastness of its vocabulary. The vocabulary of premodern scholars was vast, and they tended to use their rich language with great relish. A scholarly Arabic dictionary contains close to twenty thousand roots, and from each root, several words can be formed. The key was to learn the roots and the meaning patterns to discern the word’s meaning in context. To put this in context, Shakespeare used twenty-eight thousand words, 40 percent of which he used only once. Hence, vocabulary acquisition in both English and Arabic is very important.

The efficient cause involves questions of pedagogy: How do we impart knowledge? It involves both the art and the science of teaching. All of teaching is either inductive (working from particulars toward universals) or deductive (working from universals toward particulars). Teaching can also be didactic or dialectical, the highest form being dialectical. At Zaytuna, we seek to revive the didactic element of teaching because it was characteristic of the scholastic methods of both the Arabic and Latin traditions as a prerequisite to the dialectical element, and also because it enriches discussion. Some liberal arts colleges no longer use the didactic method, but the lecture and the discussion ought to be equally revered. Mark Delp, Zaytuna’s first professor emeritus, writes:

Zaytuna believes that a good lecture is the only way in which mature, masterly acts of reasoning can be exemplified for

the student. For this to happen, however, the student must attend not only to what is said—and the what is of supreme importance—but to how the lecturer unfolds its meaning in time. In making ideas manifest for others by the artful use of words, the orderly acts of the intellect, and the clarity and arrangement of discourse, the lecturer bids the student follow his or her way of thinking, which, at Zaytuna, is ideally guided by the content and spirit of our canon of texts.... Moreover, since we study primary texts in their original languages, our lecturers are compelled, almost by a kind of intellectual law of gravity, to keep close to the firm ground of the text—the grammatical roots of Arabic words, from whence, having unearthed a range of possible meanings, the lecturer proceeds to practice the exegetical skills necessary to evince the unity of a passage or of a number of passages in a text. In this light, lectures are rightly understood as living commentaries, and the students who follow them as collaborators in the ancient art of scholarship.

Finally, we have the formal cause, which gets to the essence of education, given the formal cause's profound relationship to the efficient cause, as the formal cause is first an exemplary cause. Hence, the formal cause involves both the pedagogy and the curriculum. The curriculum must consistently be informed by the language arts of grammar, logic, and rhetoric. Books are approached with an understanding that language allows multiple possibilities, and one must strive to determine the author's intent in didactic works, while more freedom exists in works of literature and poetry. Logic enables us to determine the soundness of the reasoning, and rhetoric allows us to assess the merit of the artifice.

The ultimate aim of education is the inculcation of the love of beauty, truth, and goodness in a human being. Muslims call the highest truth *īmān*, or a firm conviction of God's existence and providence; we call goodness *islām*, or submission and resignation to God's will and action in accordance with it, on earth as it is in heaven; and we term beauty *ihsān*, which literally can mean "to make beautiful,"

"to reflect beauty," and "to perceive beauty." Each of these is reflected in the arts of freedom: grammar is our greatest good, logic makes us capable of recognizing truth and seeing falsehood in its absence, and rhetoric enables us to transmit beauty in all we do. With mastery of these arts, we can embark on the discovery of the absolute by light of reason only, free from the constraints of our senses, resulting in the perception (*ma'rifaḥ*) of reality, where at last we find peace and understanding.

The Canon and the Trivium

As a Muslim liberal arts college in the West, Zaytuna offers a curriculum that provides its students with 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).

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. The Zaytuna curriculum emphasizes universal principles and themes. It fosters interdisciplinary thinking as well as the integration of theoretical and experiential knowledge.

THE ZAYTUNA CANON

The books used in the College's curriculum are normally derived from the Zaytuna canon, which includes the great primary texts that shaped the intellectual history of the Islamic and Western traditions, as well as the commentaries—often themselves worthy of being called "great"—that have provided countless students and teachers with the tools to understand and enlarge upon the primary texts.

As the College matures and expands, the canon serves as the guide for all academic programs, thereby anchoring them in our foundational principles. Informed by the many examples of

enduring scholarship in the canon, the faculty, in consultation with the Curriculum Committee, will continue to reflect on whether new texts should be added, which texts should be taught in the curriculum (the canon will always have more texts than can be taught in the four years of the undergraduate program), and which commentaries best complement the primary texts.

THE TRIVIUM

While the Zaytuna canon of great books anchors the College's mission of helping renew the intellectual traditions of Islam and the West, the trivium provides the requisite training necessary for students and teachers to plumb the depths of those traditions.

The trivium is the foundation of the College's pedagogical mission. Its constituent disciplines—grammar, logic, and rhetoric, each of which is taught in both the Islamic and Western traditions—are studied and repeatedly practiced by students throughout their four years of study, to achieve excellence in reading, writing, speaking, and thinking. Accordingly, the great books of grammar, logic, and rhetoric are also in the Zaytuna canon.

About 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 (SAI), a residential language program, was its first academic offering, and the undergraduate program welcomed its inaugural freshman class in fall 2010. In March 2015, Zaytuna earned accreditation from the

Western Association of Schools and Colleges, becoming the first accredited Muslim college in the United States.

In 2014, Zaytuna moved to the neighborhood of Holy Hill, a multi-faith academic community in Berkeley, where the College now owns three buildings, collectively known as the lower campus:

- 1712 Euclid Avenue (dormitory, classroom space, and home to the Publications and Marketing offices)
- 2401 Le Conte Avenue (large event hall, bookstore, extra classroom spaces, offices of MA faculty, Development, Accounting, and Human Relations)
- 2479 Le Conte Avenue (dormitory)

Zaytuna's second location, which is within two miles of the lower campus, is known as the upper campus. It is a nine-acre property in the Berkeley Hills at 2770 Marin Avenue, consisting of eight buildings (including a women's dormitory, classrooms, and administrative and faculty offices) and a beautiful natural environment conducive to serious study and contemplation.

Adjacent to Zaytuna's lower campus is one of the premier research universities in the world, the University of California, Berkeley. Holy Hill 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.

A detailed history of Zaytuna College can be found at zaytuna.edu.

Degree Programs

Bachelor's Degree: Liberal Arts and Islamic Studies*

ZAYTUNA'S BACHELOR OF ARTS (BA) 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 an intensive study of the Arabic language, students progress through courses in theology, law, history, philosophy, science, and literature, while studying and reading classical texts from both traditions. The program is designed so that courses taken later both depend and build on earlier courses. Every course and graduation requirement is essential to the intellectual trajectory of the curriculum as a whole.

BA PROGRAM LEARNING OUTCOMES

The program 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*. In *The Concept of Education in Islam*, Syed Muhammad Naquib al-Attas defines *adab* as the “recognition and acknowledgment of the reality that knowledge and being are ordered hierarchically according to their various grades and degrees of rank, and of one’s proper place in relation to that reality and to one’s physical, intellectual, and spiritual capacities and potentials.” The term encompasses a complex set of meanings that includes decency, comportment, decorum, etiquette, manners, morals, propriety, and humaneness.

As an acronym, **ADAB** reminds us not just of the end result 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

Building on theoretical knowledge through moral commitment and service to the community

Zaytuna’s educational philosophy is rooted in the belief that community engagement is essential for participating in a living intellectual and spiritual tradition.

As 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 BA 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.” These words capture the interdisciplinary 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 constantly inform the interpretive possibilities of a text.

* In May 2021, the College renamed its single undergraduate degree offering to more accurately reflect its curriculum, from the BA in Islamic Law and Theology to the BA in Liberal Arts and Islamic Studies, effective with the Class of 2021.

TEACHING TWO CLASSICAL TRADITIONS

As the first Muslim liberal arts college in the West, Zaytuna College confronts several challenges that do not arise for other liberal arts colleges. First, we have our own traditions of the free (liberal) arts and sciences, which although having the same roots as those of the West, possess the specific differences of, on the one hand, the primacy of the Arabic language, with all the subtle meanings therein expressed that do not have clear correspondences in Latin, Greek, or English, and on the other hand, the particular genius of Muslim teaching institutions, for which, being influenced definitively by Islamic law and theology, the notion of truly free acts of the mind must be given special interpretations. Accordingly, in building our program, we cannot appeal exclusively to the Western canon or to the academic institutions that have, since the Latin Middle Ages, developed the theories of education and methods of reasoned discourse that shaped the course of the modern liberal arts college.

Second, because a foundational part of our mission is to educate students in both the Islamic and Western liberal arts traditions, our curriculum is taxed with the burden not only of offering the best texts of each tradition but also of harmonizing them within an integral program of study: for instance, what Great Book of the West would complement Ibn Khaldūn's *Muqaddimah*? Having a confessional imperative, how do we teach Western texts—even one such as the *Summa Theologica* of Thomas Aquinas—which at times seem to contradict the fundamental teachings of Islamic scholastic theology (*kalam*)?

Third, in contrast with most Great Book colleges, which use only primary texts, our tradition is built as much on great commentaries as on great original works (in this regard, the Arabic and Latin medieval traditions are very much alike); accordingly, we strive to match the best commentaries to their source texts as well as use them independently as the primary material of a course.

Finally, one of the most formidable challenges

for us has been to revive the didactic element of teaching that is characteristic of both Latin and Islamic scholasticism. Whereas it has been a custom of some of the oldest liberal arts colleges to prohibit any didactic teaching during class sessions, while cultivating a democratic, dialectical environment wherein tutors and students collaborate in the research of the text, Zaytuna reveres the lecture as well as rigorous discussion.

Zaytuna recognizes certain commentaries as great works of art in themselves that sometimes approach intellectual heights comparable to the masters of antiquity (among the greatest works of Thomas Aquinas were his commentaries), and though such accomplishments may be rare today, the learned contribution to the commentary tradition, especially as a spoken act, brings to life and makes spiritually present the dialectical drama of the various epochs of human intellectual aspiration. In any given lecture, therefore, the lecturer ideally transcends time and place to meet the minds behind the books, not exclusively to make clear what they were thinking but to make manifest the qualitative life of their minds. Indeed, there are modern commentators—such as Naquib al-Attas in the Islamic tradition and Joseph Pieper in the Catholic tradition—whose works have achieved such intimate communion with the spirit of their masters that their innovations appear to be continuations of an ancient conversation. Zaytuna College, therefore, includes in its curriculum select works of the modern era as rich sources of perennial wisdom. Following the example of these “moderns,” Zaytuna students cultivate the hope of a new era of great books. At Zaytuna College, we do not consider texts themselves to be teachers but a product of one of the highest spiritual activities of human persons.

We also honor and consider necessary the dialectical engagement on the part of students and teachers in the class period, during which students earn the privilege of conducting their own exegesis of the texts by the application of their skills in grammar, rhetoric, and logic; by the exercise of a memory trained in traditional

techniques derived from *hifz* (memorization of the Qur'an); by disciplined reading habits that sensitize them to the complexity and hidden order of variously spaced contexts of meaning, grammatical roots, modes of interpretation, rhetorical tropes, and logical forms; and by the sustained awareness that they too are joining the ancient commentary traditions by contributing rigorously, creatively, and faithfully to class discussions. It has been our custom to leave to the instructor the decision about how much of our three-hour class periods should be devoted to each method; moreover, in our skills courses—Arabic Language; English Grammar; and Literature, Logic, and Rhetoric (the latter two taught in both the classical Western and Arabic traditions)—students may find a greater diversity of methods (e.g., Formal Logic has primarily been taught didactically, while Rhetoric is presently being taught almost completely dialectically).

As we strive to achieve a balanced, hierarchical order of topics for the four years of the bachelor's degree program, we are challenged greatly by the need to integrate both Latin and Arabic hierarchical models of progressive reading. In the medieval Latin tradition, higher education began with the trivium and continued with natural philosophy (including psychology and epistemology), ethics, metaphysics, and theology, among which other concerns (e.g., history, politics, and economics) figured as subtopics. However, in the process of including the best works of our two traditions, it is often difficult to match texts topic to topic. For instance, a text in Islamic law sometimes appears to one trained in Latin scholasticism as a text in theology, or a text in traditional Latin logic sometimes appears to one trained in Islamic scholasticism as a text in theology. In either case, in the freshman and sophomore years, we strive to ground the student in the Latin and Arabic trivium; sacred scripture (Qur'an, hadith); and Western and Islamic history, politics, and economics. In the junior and senior years, we move into higher-level intellectual history (our course in classical Muslim texts and commentaries offers primary texts and commentaries in philosophy, theology, and legal

theory); philosophy; law (both practical and theoretical); metaphysics (Western and Islamic); and theology, with an entire course dedicated to the teachings of al-Ghazālī, who plays a role at Zaytuna College comparable to that played by Thomas Aquinas at Catholic liberal arts colleges.

The general aim of Zaytuna College is to educate students to become morally, intellectually, and spiritually accomplished persons ready to contribute to our contemporary world in ways that are proportionate to their gifts on the one hand and the needs of human society on the other. Rigorously trained in our two classical traditions, the Zaytuna graduate is prepared to act within the world by the light of the principles that have enlightened his or her inner world. These principles allow the graduate to grasp the actual complexity of inner and outer experiences with the completeness demanded by a love of Truth and to communicate that Truth not merely to factually inform but also to enlighten and delight other minds, always with the intention of finding the extent of human wisdom. True education, however, seeks more than human fulfillment. Indeed, in the traditions we follow, reason was considered specifically human, a labor of the mind moving from what is known to what is unknown, while intellect was thought to be divine insofar as it is the simple and immediate intuition of Truth as well as the spiritual disposition in which reason comes to rest. In studying sacred scripture and theology, therefore, the Zaytuna student discovers the end of reason's labors in the intuition of a more-than-human light.

Zaytuna College was founded on the conviction that the gap between faith and reason is a modern invention and that their collaboration is now a modern necessity. The knowledge of thousands of facts—where is the connection? For the Zaytuna student, the knowledge of a single, timeless principle will make sense of thousands of facts. Zaytuna College is the connection.

BA PROGRAM OVERVIEW

Term	Year 1	Year 2	Year 3	Year 4
Summer		Intermediate Arabic 3 (10 units) and pass Arabic qualification exam		
Fall	Intermediate Arabic 1 (5 units)	Arabic Grammar and Texts 1 (4 units)	Advanced Arabic Morphology	Arabic Rhetoric and Literature
	Islamic Law 1	Prophetic Tradition	Islamic Family Law	Metaphysical Foundations
	Introduction to the Qur'an	Qur'anic Sciences	Constitutional Law	Ethics
	Trivium Seminar in Grammar	Logic in the Islamic Tradition	Kalam Theology	Astronomy in the Islamic Tradition
	Prophetic Biography	Islamic History	Philosophy	Contemporary Muslim Thought
			Research Methods Seminar (1 unit)	BA Thesis Writing (1 unit)
	Swimming*	Archery*	Horseback Riding*	
Spring	Intermediate Arabic 2 (5 units)	Arabic Grammar and Texts 2 (4 units)	Advanced Arabic Grammar	Senior Arabic Seminar
	Islamic Law 2	Seminal Ancient Texts	Principles of Islamic Jurisprudence	Islamic Commercial Law
	Trivium Seminar in Logic	Euclid's Elements	Comparative Theology	Islamic Inheritance Law
	Trivium Seminar in Rhetoric	Politics	Readings in Muslim Spirituality	Al-Ghazālī
	Creedal Theology	Economics	Classical Muslim Texts and Commentaries	Principles of Democracy
			BA Thesis Research (1 unit)	BA Thesis Completion (1 unit)
	Swimming (1 unit)	Archery (1 unit)	Horseback Riding (1 unit)	
Other requirements		Qur'anic Orthodoxy (<i>tajwid</i>) (1 unit)		Qur'anic Memorization (<i>hifz</i>) (1 unit) Senior Thesis Service Learning

All courses are 3 units, except where noted otherwise.

*Students receive instruction for each sport over two semesters and are granted one credit unit each at the end of the corresponding academic year.

PREREQUISITES AND ASSESSMENTS

Arabic Language

Before the start of the summer, newly admitted students are administered an Arabic Language Placement Test. Students who fail the placement test must attend the eight-week SAI Program the summer before their freshman year; those who pass the placement test are not required to attend the SAI Program. Those who fail to pass the

SAI course are not admitted to the BA program. Students who pass the proficiency test and believe their level exceeds what the College offers in the freshman year of Arabic may request to be placed at an appropriate level.

In the summer between their freshman and sophomore years, students must attend Intermediate Arabic 3 during the summer and receive a passing grade. They are also required to take a qualification exam at the end of the summer semester. Students who fail the second

SAI course or the qualification exam are usually dismissed from the BA program.

Housing and financial aid are available for the SAI Program.

English Language

Beginning in the freshman year of study, in the first week of the fall semester, all students take a diagnostic exam that includes English grammar and vocabulary. Students who pass the diagnostic exam with a score of 80 percent or higher are deemed to be competent in grammar and to have an adequate vocabulary level. Those who score below 80 percent must take workshops in the areas in which they are deficient and be retested. Those deficient in vocabulary take workshops aimed at giving them a solid knowledge of Greek and Latin word roots.

During the fall semester of their first year, Zaytuna freshmen take a diagnostic exam in English composition. Both the Academic Support Center and the Department of Liberal Arts collaborate in the administration and evaluation

of the examination. Using the standard Zaytuna rubric, this assessment identifies those students who need immediate assistance to develop their writing skills and, conversely, certifies the proficiency of those students who are ready for the challenges of writing across the Zaytuna curriculum. The exam also provides an additional mechanism for assessing the English grammar, syntax, and diction competencies of the freshmen cohort. Students whose work indicates the need for remediation begin obligatory small-group workshops through the Academic Support Center and one-on-one writing conferences with the instructor of the Trivium Seminar in Grammar.

Freshmen without prior college experience are required to take workshops addressing study skills, note taking, research skills, and time management. These workshops are offered by the Academic Support Center.

ARABIC MINOR

The Arabic minor at Zaytuna College introduces students to classical Arabic, the lingua franca

GRADUATION REQUIREMENTS

Area of Study	Evaluation	Units	Due
Core Curriculum			
Courses (see the table on the previous page)	Pass all courses with a D or better; pass all Arabic courses with a C or better; pass the Arabic qualification exam (0 units) at the end of summer term before junior year	137	End of each term
Curricular Learning Outside the Classroom			
Qur'anic Orthoepy (<i>tajwīd</i>)	Pass a written and oral exam	1	End of sophomore year*
Memorization of the Qur'an (<i>hifz</i>)	Pass oral exams: al-Fātiḥah; al-Baqarah 225, 285–86; Āl 'Imrān 190–200; al-Kahf 1–10, 101–10; Yā Sin; al-Wāqī'ah; al-Ḥashr 18–24; all of Juz' 30	1	End of senior year*
Senior Thesis	40-page research paper; oral presentation	3	End of senior year
Experiential Learning Outside the Classroom			
Swimming	Pass a performance exam	1	End of freshman year*
Archery	Pass a performance exam	1	End of sophomore year*
Horseback Riding	Pass a performance exam	1	End of junior year*
Service Learning	50 hours of community service; 10-page reflection paper; formal debrief with instructor	3	End of senior year
Total Credits		148	

*If a student has already achieved the required proficiency, then the student may test out earlier.

of religious discourse of the Islamic tradition. The minor develops a student's command of the four major language skills of speaking, listening, reading, and writing. Emphasis is placed on textual studies through morphology (*ilm al-taṣrīf*) and grammar (*ilm al-naḥw*).

Students minoring in Arabic must pass the following courses:

- Beginning Arabic (5 units)
- Intermediate Arabic 1 (5 units)
- Intermediate Arabic 2 (5 units)
- Intermediate Arabic 3 (10 units)
- Arabic Grammar and Texts 1 (4 units)
- Arabic Grammar and Texts 2 (4 units)
- Advanced Arabic Morphology (3 units)
- Advanced Arabic Grammar (3 units)
- Arabic Rhetoric and Literature (3 units)
- Senior Arabic Seminar (3 units)

HONORS PROGRAM

Zaytuna College offers the Honors Program, in which students complete an additional set of requirements beyond those articulated for the BA degree. Acceptance into the Honors Program requires a grade-point average (GPA) of at least 3.65 at the end of the freshman year, with no outstanding incomplete grades. Students enrolled in the Honors Program must maintain a GPA of at least 3.5 throughout the completion of the academic program and must maintain a record of conduct without reprimand or formal sanction.

The Honors Program includes an extensive memorization component (or for certain texts, examination). 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 so students enrolled in their sophomore year can complete the program in their senior year. Some of the texts that must be memorized are studied in other courses at the College (or an equivalent text in that subject is studied). The Honors Program does not appear on the transcript until the student has completed it in the senior year.

Master's Degree in Islamic Texts

Zaytuna's master of arts (MA) degree in Islamic texts is intended to provide students with higher-level access to the Islamic tradition through a guided course of study in Islam's primary sources. The MA degree is a two-year program that culminates in a summative thesis. The degree is intended for students who have completed a degree in Islamic studies or its ancillary fields (e.g., theology, philosophy, Arabic, Islamic law, and history) and have substantial knowledge in the Islamic tradition. In addition, the MA degree is designed for students who can read, discuss, and engage with the primary Arabic texts of the

UNDERGRADUATE HONORS PROGRAM REQUIREMENTS

Subject	Text	Requirement
Qur'an	Juz' 29; Yūsuf; al-Kahf	Memorization
Qur'anic orthoepy (<i>tajwīd</i>)	<i>Al-Jazariyyah</i>	Memorization
Creed (<i>ʿaqīdah</i>)	<i>Jawharat al-tawḥīd</i>	Memorization
Hadith	<i>Al-Arbaʿīn al-Nawawīyyah</i> <i>Al-Bayqūniyyah</i>	Memorization
Jurisprudence (<i>fiqh</i>)	ʿ ibādāt sections of: <i>Al-Murshid al-muʿīn</i> (Maliki students) <i>Matn al-zubad</i> (Shafi'i students) <i>Kifāyat al-ghulām</i> (Hanafi students)	Memorization
Sufism (<i>taṣawwuf</i>)	Sufism section of: <i>Al-Murshid al-muʿīn</i> <i>Matn al-zubad</i>	Memorization
Prophetic biography (<i>sīrah</i>)	<i>Qurrat al-abṣār</i>	Examination
Legal theory (<i>uṣūl</i>)	<i>Al-Waraqāt</i> (verse)	Examination
Logic (<i>manṭiq</i>)	<i>Al-Sullam</i>	Examination

Islamic tradition at an advanced level.

The coursework includes studies of classical Arabic language and literature; Qur'an and Qur'anic commentaries; Islamic philosophy, theology, and mysticism; Islamic law; and the history of Islam. Furthermore, each of the concentrations has a comparative track that allows students to study texts in the European tradition that parallel the Islamic texts in their ideas and methods. For example, the study of Islamic philosophy can be augmented by the study of Latin scholasticism, and the study of Islamic mysticism can be augmented by readings in Greek Neoplatonism.

AREA OF CONCENTRATION: ISLAMIC LAW

The Islamic law track covers both legal theory (*uṣūl al-fiqh*) and positive law (*furū' al-fiqh*). The course of study takes students through a series of texts that embody the scholastic method and approach to concepts and problems in the two disciplines. The juridical and theological schools of legal theory are also explored. Students study, analyze, and evaluate the major hermeneutic approaches to the sources of Islamic law, as well as focus on the legal reasoning and principles employed by a jurist when interpreting and applying the law to new cases. Additionally, the program emphasizes the rich interplay between law, kalam theology, and the Arabic language when considering the various schools of legal theory, with the goal to read, interpret, and explicate advanced texts in Islamic law.

AREA OF CONCENTRATION: ISLAMIC THEOLOGY AND PHILOSOPHY

This track takes students through the foundational texts of kalam theology and philosophy. Coursework and texts range from the Ash'arī and Māturīdī schools of theology to the Peripatetic and the Transcendental (*al-hikmah al-muta'āliyah*) schools of Islamic philosophy (*falsafah*). Issues of general ontology (*al-umūr al-ammah*)—such as epistemology, existence, quiddity, oneness, multiplicity, emanation, and

causality—are studied using classical texts by major philosophers and theologians of the various schools. Theological problems of the divine attributes, prophecy, infallibility, ethics, and eschatology are studied. In addition to training students in each of the disciplines, emphasis is placed on cultivating the reading, analyzing, and inquiry skills required for accessing texts in the disciplines. This allows students to conduct research on current problems in the areas of kalam theology and *falsafah*.

MA PROGRAM LEARNING OUTCOMES

The main goals of the courses and teaching methods are to sharpen students' ability to read and analyze the primary texts and to consider the socio-religious contexts and scholarly sources out of which the texts emerged, while continuing to engage in well-reasoned academic and scholarly discussion and research. Students are also introduced to methods and research tools in both the Western and Islamic traditions.

The goals of the Zaytuna MA in Islamic texts are to:

- 1 Acquire advanced skills in reading and interpreting traditional Islamic texts in the stated fields of research
- 2 Bring already advanced Arabic reading and speaking skills to the expert, professional level
- 3 Gain fluency in both the dialectical and didactic elements of traditional teaching methods
- 4 Acquire a broad understanding of Islamic intellectual history from its roots in Arabic language and literature, Qur'an and Qur'anic commentaries, hadith tradition and commentaries, law, philosophy, theology, and Sufism

Students will achieve these goals by:

- 1 Demonstrating in class discussions, oral presentations, written work, and the thesis

- and thesis defense a scholarly proficiency in logic, dialectics, and research skills
- 2 Achieving doctoral-level research skills in Arabic texts, as well as in texts in a modern language other than English and/or another ancient language (e.g., Persian or Greek)
 - 3 Directing seminars in the primary texts that demonstrate students' readiness to teach professionally in the areas of concentration
 - 4 Writing publishable papers that make significant contributions to the scholarly literature
 - 5 Expertly translating Arabic when quoting Arabic texts in scholarly papers and in the thesis
 - 6 Writing a publishable thesis of 20,000 to 25,000 words demonstrating scholarly methods of reasoning and inquiry

MA GRADUATION REQUIREMENTS

Requirement	Course description	Courses	Units
Completion of coursework	Primary area of concentration	8*	24
	Skills	5	15
	Electives	1	3
Master's thesis	Research and writing	-	6**
Total		14	48

*Course offerings in the core areas of concentration may vary, depending on the scholarly demographics of the students in the program and on the discretion of the Graduate Faculty Affairs Committee. Tutorials are arranged with individual instructors and conducted as preceptorials.

**Thesis units are meant to provide time for students to work on their thesis during the academic semester. Three thesis credits should amount to approximately nine hours of study, whether in preparation or in writing.

SKILLS REQUIREMENTS

Skills requirements for the MA degree in Islamic texts include five three-unit courses: (1) Arabic Grammar, (2) Arabic Rhetoric: Semantics, Eloquence, and Rhetorical Figures, (3) Arabic Formal Logic, (4) Dialectics and Disputation /

The Science of Lexical Semantics and Word-Coinage, and (5) Research Methods. The first four courses not only supplement those in the area concentrations by training students in advanced forms of reasoning, disputation, and grammar but also constitute in themselves foundational Islamic sciences. The Research Methods course is designed to take students through the full range of reading, composition, and research methods necessary to complete a thesis of publishable quality.

ELECTIVE COURSES

The two elective courses allow students to study in an area of concentration other than the one chosen for their degree, or in another scholarly field altogether. Furthermore, many of our highly skilled professors are available to conduct tutorials in Islamic texts not offered in the curriculum as well as in texts from traditional Jewish, Christian, and classical scholasticism and mysticism.

Additional Requirements

- I MA Thesis Colloquia: Second-year graduate students are required to conduct a colloquium as part of the MA program. The topics of the colloquia usually address ongoing work in the students' special areas of research and serve as a required stage in the thesis-writing and thesis-defense process. The colloquia are open to all students and faculty, and the discussion is meant to be vigorous, benevolently critical, and collegial. Second-year students must sign up for one of the available time slots—designated in the academic calendar—at the beginning of the academic year. Beyond serving to sharpen critical reasoning and research habits, the colloquia habituate students to critical engagement with an audience of peers. A long-term goal of Zaytuna's MA program is to produce students capable of presenting elegant, rationally balanced, and original scholarly work in a public forum.

- 2 Writing expectations: With the exceptions of the skills courses (Arabic Grammar, Logic, and Dialectics), students are required in each course to write a research paper of a minimum of 15 pages that demonstrates their composition and research skills and their mastery of the subject matter.
- 3 Thesis approval: Before officially beginning the writing of the thesis, students must write a master's thesis proposal and have it approved by their thesis advisor. **Note:** The thesis advisor may or may not be one's academic advisor.
- 4 Modern language proficiency: All students are required to demonstrate proficiency in one modern language (other than English) relevant to their field of study. This requirement can be fulfilled by submitting transcripts showing two years of academic study of the language or by taking a challenge exam. No credit toward the MA degree is given for courses taken to prepare for the modern language exam. Depending on students' chosen field of study, an ancient language still spoken today (e.g., Persian or Greek) can count toward the modern language requirement.

Preceptorials (BA and MA Programs)

The *preceptorial* at Zaytuna College, first introduced as the Special Reading Course (SRC), represents a modified version of the Oxford tutorial and uses the term Woodrow Wilson introduced at Princeton University in 1905. In preceptorials, a small group of students (or even a single student) meets with a College faculty member for at least the length of a semester to study a single text, a single author, or a narrowly defined theme from the Western or Islamic canons. Thus, preceptorials may be used to further personal interests or explore new areas of study but are ideally used for topics connected with a student's thesis.

The subject matter of a preceptorial is not drawn primarily from the lectures of Zaytuna faculty or from textbooks but from guided reading. Zaytuna students undertake to augment their apprehension of the curriculum and to foster lifelong habits of learning. Preceptorials allow used mainly students to explore texts within the canon and thus enhance their elective study. Moreover, preceptorials offer a venue for students to profit from the broader expertise of the faculty. Students may also use preceptorials to further their acquisition of the other languages of scholarship, apart from Arabic.

Students with interests in special areas of study may, as individuals or as groups, approach any faculty member to enroll in a preceptorial for a minimum of one and a maximum of three credit hours for undergraduate students, and a minimum of three credit hours for graduate students, per week. The normal maximum number of students in any preceptorial may not exceed three, though an instructor may expand the number of students to as many as seven with the permission of the Provost.

Like the standard courses of the curriculum, preceptorials must include a formal course title; required readings; and weekly meetings, the length of which will conform to the number of units agreed upon between instructor and student(s). Graded assignments and/or exams are optional and at the discretion of the instructor. The work done over the course of the semester is graded as pass/fail, and the name of the course appears on the student's transcript. As with regular courses in the curriculum, attendance is required. Moreover, students who fail to show up to meetings or to meet the course requirements fail the preceptorial. Students who fail a preceptorial are usually not allowed to take another.

Recent preceptorials include the study of Shakespeare's *Hamlet*, *Macbeth*, *King Lear*, *Coriolanus*, and *Othello*; Boethius' *Consolatio Philosophiæ*; Dante's *Divine Comedy*; *katabasis* in Homeric and Roman epics; Plato's *Republic*; Macintyre's *After Virtue*; Syed Muhammad Naquib al-Attas's *On Justice and the Nature of Man*; Greek; and French for academic reading.

Students may also use the preceptorial format to earn a traditional license (*ijāzah*) for work done on a particular text. While the College does not grant such certificates, a qualified faculty member may choose to do so. Using the preceptorial to further work in a student's thesis is highly encouraged.

To initiate a preceptorial, students must reach out to a professor before the start of the semester to make an agreement about the preceptorial and to determine the class text, method of study, and requirements. The text should be ordered in a timely fashion, so it is available during the first week of classes, when the formal studies of the preceptorial begin. If the text is likely to prove hard to find, a PDF copy should be made available if possible. Students must complete the preceptorial registration form (available from the Registrar) no later than one week before the semester begins, and the instructor is expected to send an email to the Registrar outlining the preceptorial content and confirming the roster.

Generally speaking, freshman-year students are not allowed to register for preceptorials because the first year of study requires a special focus to lay the foundation for subsequent studies; exceptions may be made on rare occasions to supplement the Arabic program.

While there is no compulsion on the part of the instructor to agree to a student's request to create a preceptorial, faculty are, *mutatis mutandis*, open to take on up to two preceptorials per semester.

Further guidelines regarding preceptorials are as follows:

- Preceptorials should be determined one week before the semester begins.
- No student may take more than two preceptorials per semester.
- A preceptorial cannot take the place of a core course.
- Credit for preceptorials is not counted toward core course graduation requirements.

- No undergraduate student is allowed to take preceptorial courses, for credit or to audit, from any faculty member of the graduate program.
- Texts taught by faculty for preceptorials must not be currently taught in the curriculum.

Faculty Advisors

Incoming students are paired with members of the faculty, who serve primarily as academic advisors. Advisors meet with their students individually at intervals during the semester to discuss questions or concerns, identify any challenges to academic success, and review the students' academic performance.

Faculty advisors serve as role models to 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 advisors.

The Provost reviews student-faculty pairings every semester and serves as a bridge between advisors and those students who have needs for special services, including academic support and special care due to documented disabilities.

The Provost is also open to meeting with students and/or advisors to discuss ways to improve student-advisor interactions or to reassign students to a different advisor to maximize alignment between the two. The Provost 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 advisors are encouraged to meet with 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.

Academic Policies

STUDENT RECORDS

Populi, Zaytuna's student information system, allows students to easily confirm their class registration and to view their student profile information, class records, academic transcript, transfer credit report, grades, tuition invoices, financial aid information, and graduation status. Students can also update their mailing and email addresses and other personal information through Populi.

ACADEMIC CREDIT

The academic year of Zaytuna College is based on a standard two-semester system (fall and spring) as well as an eight-week summer session of intensive Arabic study between the freshman and sophomore years. Each semester consists of thirteen weeks of classes, with an additional ten to fourteen days for reading and final exams. One unit of academic credit per semester is based on one hour of instruction per week. Faculty expect students to spend at least two hours on work outside of class for every hour spent in class.

ATTENDANCE AND ABSENCES

Each student gathering benefits from everyone's presence and active participation. In addition to scheduled classes, students occasionally attend mandatory programs, including student orientations, residential advisor meetings, and other special assemblies. Attending and arriving on time is a matter of proper *adab* to the instructor and fellow classmates and is expected of every student.

Students are expected to attend all class sessions of their courses, including preceptorials. For each class session, the instructor records attendance in Populi as present, excused, tardy, or absent (unexcused). 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. Excused absences are granted for

reasonable circumstances, such as a significant illness or injury, death in the immediate family, or court-scheduled appointment. Instructors may excuse absences at their own discretion and are not obligated to accept students' requests or explanations without proper documentation. The instructor renders a decision based on the evidence presented; the instructor's decision is final and not subject to appeal.

If students are absent without having provided an adequate cause prior to the class session, or immediately afterward in the case of an emergency, the Registrar issues a letter warning of possible attendance probation. After two unexcused absences, the Registrar will notify the Provost, who will assess the case to determine if the absences warrant an attendance probation or other consequences. Three or more unexcused absences from a course usually result in dismissal from the College. Repeated late arrivals result in disciplinary action (such as being placed on attendance probation and suspension from extra-curricular activities). Because every absence, excused or unexcused, makes for unsatisfactory progress in a course, students are limited to three excused absences per semester, with any further absences normally resulting in disciplinary action, including possible dismissal from the College.

The College places particular emphasis on students being present for the first day of class for each course. Instructors use the first class session to guide students through their syllabus and to explain course content, expectations, assessment of student work, and other classroom policies, as well as to establish the scholarly foundations of the course material. Failure to attend the first day of class in any semester may result in dismissal from the College.

Students are not permitted to miss the start of the term or to interrupt their academic studies due to planned absences or travel. In extenuating circumstances, students may request permission for a planned absence through the Registrar. In the rare event that an extended absence is authorized, residential students must also obtain a separate authorization from the Office of Residential Life to reside in or keep

their belongings in College housing. If students plan to be absent for longer than a week, they should formally request a leave of absence from the College (see section on Voluntary Leave of Absence).

Attendance Probation

Students placed on attendance probation are barred from participating in College committees, clubs, and various other college activities. Attendance probation status is removed after students have returned to regular attendance in class for at least four weeks of instruction.

Voluntary Leave of Absence

Students may be granted a voluntary leave of absence from the College if their health is impeding academic progress or if personal circumstances warrant such a leave. Students must submit a Leave of Absence Request Form (available from the Registrar) to the Provost documenting the reason for a leave, expected term of return, and contact information while on leave. Students are expected to continue attending classes while awaiting a decision. The Provost responds with a decision in writing, with a copy to the Registrar. Students who do not notify the Registrar of their intent to return (via the Return from Leave of Absence Form) are deemed to be withdrawn, and their course registrations and program enrollments are terminated. A student wishing to enroll again at the College following a withdrawal must reapply for admission and financial aid. Students must meet the academic standards for admission and financial aid for the new application year. It is the responsibility of students to inform the College rather than expect the College to follow up.

Involuntary Leave of Absence

The College may place students on an involuntary leave of absence or require students to withdraw from the College if students engage in or threaten to engage in conduct that (1) poses

a direct threat of harm to oneself or to 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.

Administrative Withdrawal

Students may be administratively withdrawn by the College for a number of reasons, as noted here. Students who wish to be readmitted following an administrative withdrawal must reapply to the College:

- 1 Falling out of a course sequence or missing a course
- 2 Excessive absences from courses
- 3 Failing to achieve a passing grade in each course in the proper sequence (i.e., failing to attain a D or greater in non-Arabic courses or a C or greater in Arabic courses)
- 4 Failing to maintain satisfactory academic progress (i.e., failing to achieve a minimum cumulative GPA of 2.0, including after a probationary period)
- 5 Being suspended from the College
- 6 Being expelled from the College
- 7 Violating college policies
- 8 Violating the Honor Code (see Expectations of Students section)

GRADING

Letter grades are recorded by the Registrar, as shown in the chart below. Students must complete all the curriculum requirements with a satisfactory letter grade (with the exception of those classes graded pass/fail) to be eligible to graduate.

The GPA is computed only from courses taken at Zaytuna College, using grades A, B, C, D, and F. Grades of P (pass), AUD (audit), I (incomplete), W (withdrawal), and AW (administrative withdrawal) carry no grade points and are excluded from grade-point computations.

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

Grades for Arabic Courses

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

Students with a grade of C- or lower who do not 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 Department, first-year students may be permitted to advance to the second semester if they agree to conditions set by the Arabic Department. If attempts to meet the course standards are still unsuccessful after this period of grace, students who did not achieve a grade of C or higher in the course are normally dismissed from the College.

Grade Appeals

Grades represent an instructor's professional judgment about students' performance in relation to the goals and requirements of a particular course. Students will not be subjected by instructors to prejudicial or capricious grading arising from misapplication of course criteria or the application of nonacademic criteria, such as race, politics, religion, personal animosity, or gender.

All grades except I (incomplete) are considered final when assigned by an instructor at the end of a semester. However, an instructor may request from the Registrar a change of grade for a student when a computational or procedural error occurred in the original assignment of a grade.

If students believe they have been assigned a grade in error, they should begin by requesting that their instructor review (1) the key factors in assigning the grade and (2) perceptions of where and how that student's performance fell short.

If, after an explanation by the instructor, the student still thinks an error has been made, the student may submit a written appeal to the Provost, who then speaks with the instructor and the student, preferably together, to see if the conflict can be resolved without appeal to the Academic Standards Committee. The student's written appeal must be submitted to the Provost no later than February 15 for a fall semester grade and no later than September 15 for a spring semester or summer session grade.

If reconciliation is not possible between the instructor and student, the Provost convenes the Academic Standards Committee, consisting of the Provost, the Registrar, the Director of Student Life, the Director of Institutional Effectiveness and Planning, the Director of the ASC, and a standing faculty member (other than the subject of the appeal). The decision of the committee is final and is communicated by the Provost in writing to the student, the faculty member, and the Registrar.

The Academic Standards Committee is convened to review and make judgments on academic issues and conflicts arising within the community of faculty, students, and academic staff. Standing members are excused whenever they are involved in the conflict and are replaced, by the chair of the committee, with a person having comparable experience and position.

If students claim to have received a grade as a result of discrimination based on their race, politics, religion, gender, or any other nonacademic reason, the grade appeal is treated as a grievance and is forwarded to the Judicial Review Committee (JRC). Students are advised to keep all graded work from a course until they

are certain they have no reason to challenge their final course grade. They should also make copies of all work submitted for grades during or at the end of a term. If any work that counts as part of the final grade is not returned to students, it should be kept by the instructor for at least two years. If faculty members are unavailable for any length of time, they must arrange access to all course records and student work for other faculty and staff involved in the grade appeals process.

Pass/Fail Option

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. A pass grade is assigned to students whose overall performance is deemed satisfactory by the instructor. Upon successful completion of course requirements, the instructor may convert the P/F to a letter grade at the request of the student.

Students may exercise this pass/fail option only if they:

- Have not exercised the pass/fail option for another course in the same semester
- Exercise the pass/fail option by the Friday of the ninth week of the semester
- Are not on academic probation
- Have the approval of their instructor

In Arabic courses, the passing grade is a C or above (73 percent or higher). In all other courses, the passing grade is a D- or above (63 percent or higher).

Incomplete Courses

An I (incomplete) is a temporary transcript notation assigned by an instructor when extenuating circumstances prevent students from completing a portion (25 percent or less) of the course requirements by the *last day of instruction* in a term. Incomplete grades are strongly discouraged by the College and are granted only in extreme situations, such as illness, family crises,

psychological disability, or significant difficulty with the course material. Students can maintain no more than two incompletes in any given semester.

Students can only receive an incomplete if they have a C average (in the course) or higher at the time of the request and if, in the judgment of the instructor, the missing coursework can be completed by six weeks after the last day of instruction of the term the incomplete request is made. Having received the instructor's permission, students must submit an Incomplete Request Form to the Registrar *no later than the last day of instruction of the term*, complete with the instructor's signature. The form includes details of the work to be completed and the deadline, if different from six weeks after the last day of the term. Furthermore, *the course instructor is not required to grant a student's request for an incomplete*. The Incomplete Request Form requires the following:

- 1 A clear statement of the specific requirements, decided in consultation with the instructor, that must be completed before the incomplete is converted to a grade
- 2 A statement by the instructor indicating what grade will be assigned if the work is not completed by the deadline; the instructor may require the work to be submitted before that date

The Registrar keeps the original signed form, with copies given to the student and instructor. The instructor should notify both parties in writing if any changes are made. If a student fails to complete the required work in the specified time, the Registrar must convert the incomplete to the estimated letter grade specified on the Incomplete Request Form and enter that grade on the student's transcript.

Only the Provost has the authority to extend the deadline beyond six weeks after the last day of the term or allow students to carry more than two incompletes, in cases of extenuating

circumstances (e.g., student or family medical emergencies).

Students in their final term of the program are ineligible to walk in the Commencement ceremony if they have incomplete coursework for any term, including their final term, with the exception of any authorized extensions for the BA or MA thesis.

AUDITING COURSES

Students may audit one course per term. No traditional letter grade is issued for an audited course, and the student does not receive credit for the course. The course will appear on the student's transcript with the notation of AUD (audited). Requests are granted by permission of the course instructor and their faculty advisor, under the following conditions:

- The student is in good academic standing.
- The student is not on probationary status of any type (academic, behavioral, financial, or attendance).
- The student will not take the course in the future.
- The student is not a freshman.
- The classroom has not reached maximum capacity.

The completed Audit Request Form (available from the Registrar) must be submitted to the Registrar by the second Friday of the semester. Auditors are expected to abide by the policies of the instructor regarding course expectations, including seating arrangements and attendance. They are given permission to quietly and respectfully observe and not participate, unless directed otherwise by the instructor. Auditors are subject to consequences for not abiding by the class expectations, as noted by the instructor, and may be removed from the roster, resulting in a W grade notation. Auditors are also responsible for purchasing and obtaining the course materials.

Academic Standing

SATISFACTORY PROGRESS

BA 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 maintain satisfactory progress by passing every course each year.

Satisfactory progress toward the BA degree requires a cumulative GPA of at least 2.0 for a BA student, with no grade of F (failure), W (voluntary withdrawal), nor AW (administrative withdrawal) in any course. A failure or administrative withdrawal in any course normally results in students being administratively withdrawn from the College.

Satisfactory progress toward the MA degree requires a cumulative GPA of at least 3.0, with no grade below a B- (80 percent) and no AW in any course. A failure or administrative withdrawal in any course normally results in students being administratively withdrawn from the College.

Students receiving scholarships must reach the higher standard of a 3.7 GPA to maintain their scholarship.

ACADEMIC PROBATION

BA students who fall below a cumulative GPA of 2.0 and MA students who fall below a cumulative GPA of 3.0 (or their thesis proposal is not approved) are placed on academic probation. They have one semester to raise their GPA to a satisfactory status. MA students must have an approved thesis proposal prior to the third semester of the MA program. Failure to do so normally results in students being administratively withdrawn from the College.

Appeal Process

The Academic Standards Committee may grant an additional semester of probationary status to allow students to achieve satisfactory progress. To be considered, students must:

- 1 File an appeal of dismissal by email to the Provost

- 2 Demonstrate that satisfactory progress can be achieved by the end of the next regular semester
- 3 Accept the conditions specified by the Academic Standards Committee

Students who fail to meet the conditions specified by the Academic Standards Committee have no further possibility of appeal and normally are administratively withdrawn from the College.

ACADEMIC HONORS

Academic honors are conferred at Commencement on students who have excelled in their studies throughout their tenure at Zaytuna College.

Students who graduate with a 3.65 to 3.79 GPA are awarded their degree cum laude (with honors). Students who graduate with a 3.80 to 3.89 GPA are awarded their degree magna cum laude (with high honors). The summa cum laude (with highest honors) is awarded 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 Provost.

TRANSFER CREDIT

Due to the unique curriculum of the Zaytuna College BA program, few if any credits from other institutions of higher education are likely to be deemed equivalent to Zaytuna's courses, and the College reserves the right to accept or reject credits earned at other institutions. Students at the College advance through their studies in cohorts; consequently, while transfer credits can reduce a student's course load for any given semester, they do not advance a student to the next cohort. Students are not required to enroll in another course in place of the course for which transfer credits are awarded. Considering the College's belief that all students should continue to make progress in their learning regardless of

their level of proficiency, students are expected to enroll in preceptorials in the same subject area or, if they are qualified, to serve as teaching assistants for courses in the program. Importantly, transfer credits do not allow a student to advance through the program in fewer than four years. While they count toward graduation requirements, transfer credits are not factored into the calculation of GPAs. The College does not award credit for prior service learning or for challenge exams, such as the College Level Examination Program (CLEP), Advanced Placement (AP) courses, or other achievement tests.

Students initiate the process by completing the Transfer Credit Request Form (available from the Registrar) and submitting all required documents. The course instructor assesses the request in conjunction with the Provost, after which the decision is communicated to the student by the course instructor.

Arabic Fluency

The College may award credit for the required Arabic courses if students have a fluency deemed to be equivalent to the College's learning outcomes. The student's proficiency is assessed through various forms of examination (oral or written) by the Arabic Department faculty. If eligible, the student receives transfer credit and may enroll in an advanced-level preceptorial for between one to three credit hours as an alternative.

First Year of *Fiqh*

The College may award credit for first-year *fiqh* (Islamic Law 1-2) if students demonstrate that the texts were studied successfully elsewhere and that the course's learning outcomes were the same as for the College's Islamic Law 1-2 courses. The student's proficiency is assessed through various forms of examination (oral or written) by the course instructors. If eligible, the student receives transfer credit and is enrolled in an advanced-level preceptorial with between one to three credit hours as an alternative.

Conferral of Degree

Graduation is celebrated at the Commencement ceremony, which is typically held in the third or fourth week of May. Graduating on time indicates that Zaytuna alumni are organized, focused, and responsible. Most of all, it shows a record of having met important and demanding deadlines. Future job applicants who present College transcripts with graduation extensions can appear inconsistent and risky to both potential employers and graduate admissions. Across the country, however, fewer than half of American undergraduates complete their degrees in four years or less. Costs, gaps in advising, changing programs, and necessary remediation commonly have a negative impact on students' success. At Zaytuna College, however, cohort learning, a coordinated curriculum leading to a single undergraduate degree, and outstanding financial aid place us in a unique position in American higher education.

Zaytuna College, therefore, holds that on-time graduation constitutes the ordinary commitment that all students freely undertake by accepting their offer of admissions and the economic benefits of their financial aid. Zaytuna donors, board members, faculty, and staff expend tremendous energy and resources to nurture the success of each student. In turn, students show proper *adab* to their families, their teachers, their cohort, and themselves by meeting the

deadlines for timely completion of all graduation requirements both in and outside the classroom.

Walking in the Commencement ceremony is not equivalent to being awarded a degree. The date of graduation is not necessarily the date of Commencement but is the date all academic requirements are met. After a student completes all graduation requirements, as evidenced by the official college transcript, the Registrar mails the diploma to the permanent mailing address on file for that student.

In rare instances, if all course requirements have been met but a minor portion of the graduation requirements remains to be completed, a student may be allowed to participate in the Commencement ceremony. The BA and MA thesis is the only graduation requirement that can remain pending, provided an agreement has been reached between the student and the thesis advisor. Students who have not completed all of their graduation requirements at the end of spring semester in their final term will not graduate on time, may not participate in Commencement, and are not listed with graduating members of their cohort. To graduate *ex post facto*, aspirants to graduand status must (1) file an application for special student status, (2) pay a continuation fee, and (3) post periodic progress reports. Lingered students are not eligible for financial aid or college housing. Requests and the signed agreement must be submitted to the Provost for approval at least a week prior to the date of Commencement.

The Curriculum

The Registrar maintains the signed agreements. The degree is not awarded until all graduation requirements have been met. Additionally, diplomas are not mailed if any holds (e.g., a financial hold due to money owed) remain on a student's account.

Arabic in the BA Program

BEFORE FRESHMAN YEAR (SAI 1)

Beginning Arabic

THE SUMMER ARABIC INTENSIVE (SAI 1) PROGRAM introduces students to Modern Standard Arabic. Following a proficiency-oriented teaching method, it aims to help students achieve elementary-level competence in listening, reading, speaking, and writing and to introduce them to various aspects of Arab and Islamic culture through the curriculum of *Al-Kitaab, Part 1* and various multimedia. The Arabic grammatical tradition receives special consideration by focusing on morphology, syntax, and oral competence, as developed through extensive use of reading exercises and small-group conversation practice. This course is usually given as an intensive course in the summer.

Note: Students who pass the Arabic Language Placement Test upon enrollment do not have to take SAI 1.

FRESHMAN YEAR

Intermediate Arabic 1 and 2

This two-semester sequence builds upon the foundation of the SAI 1 Program and helps students achieve intermediate-level competence in listening, reading, speaking, and writing. The proficiency-oriented teaching method employs both written and audiovisual materials to teach various aspects of Arab and Islamic culture. The Arabic grammatical tradition receives special emphasis, with a focus on morphology, syntax, and oral competence, as developed through extensive use of reading exercises and small-group conversation practice.

Through this course, students expand their language competence in both the productive skills of speaking and writing and the receptive skills of reading and listening, from the low-intermediate level to the middle-intermediate

level. Additionally, instruction emphasizes the acquisition of competence in translation at the intermediate level, as well as familiarity with cultural and religious topics.

SUMMER BEFORE SOPHOMORE YEAR (SAI 2)

Intermediate Arabic 3

This course consists of a systematic study of standard Arabic morphology (*ilm al-taṣrīf*) and grammar (*ilm al-naḥw*) through *Al-Ājarrūmiyyah*, a comprehensive classical text by Ibn Ājarrūm. The course emphasizes the application of grammatical knowledge of morphological forms and syntactic declension to a close linguistic reading of the Qur'an and authentic Islamic literature across a variety of disciplines. This course is usually given as an intensive course in the summer.

Note: This course is mandatory for Zaytuna students.

Arabic Qualification Exam

At the end of the summer, students must pass an Arabic qualification exam with a grade of 85 percent or higher to proceed to the sophomore year. This exam assesses students' readiness for the rest of the BA program and covers all the Arabic courses they have taken so far (Beginning; Intermediate 1, 2, and 3). Students who do not pass this exam are dismissed from the program. Nonetheless, having completed the equivalent of three years of Arabic study, departing students receive a certificate of recognition indicating intermediate-level proficiency in Arabic.

SOPHOMORE YEAR

Arabic Grammar and Texts 1 and 2

This two-semester course gradually increases the level of immersion in an Arabic environment, reviewing previous grammatical rules through the reading of intermediate-high-level texts and

completing *Al-Kitaab, Parts 2 and 3*. Instruction focuses on the application of grammatical and morphological concepts, with the goal of cementing these rules while advancing students toward proficiency. This course emphasizes vocabulary acquisition through reading, writing, and classroom discussions.

JUNIOR YEAR

Advanced Arabic Morphology

This course in Arabic morphology (*ilm al-taṣrīf*) entails a focused study of the Arabic word (*al-kalimah*) based on topics presented in *Taṣrīf al-Izzī*, by Abd al-Wahhāb b. Ibrāhīm al-Zanjānī. Students study morphological derivation (*ishtiqaq*), verb conjugation (*taṣrīf al-af'āl*), and lexical semantics (*ma'ānī*) to undertake linguistic analysis of classical literature for accurate reading and comprehension.

Advanced Arabic Grammar

The Arabic linguistic tradition refers to the effect of one word on another as the syntactic effect (*al-ʿamal*). Thus, one understands all constituents of a sentence as either syntactic agents (*awāmil*) or affected words in that sentence (*ma' mūlāt*). Such governance produces a tripartite case ending on nouns and verbs, known as declension/conjugation (*al-i'rāb*). This course presents foundational topics in Arabic grammar (*naḥw*) and semantics (*ma'ānī*) through the theory of syntactic effect, as outlined in *Matn al-ʿawāmil*, by Zayn al-Dīn Muḥammad b. Bīr al-Birgīvī. Students improve upon their reading comprehension by applying key grammar skills to weekly selections from classical Arabic literature.

SENIOR YEAR

Arabic Rhetoric and Literature

This is an introductory course in the science of eloquence (*ilm al-balāghah*), as crystallized in the thirteenth century CE into three branches—

namely, (1) the science of meanings (*ilm al-ma'ānī*), focusing on the role of syntax in literary beauty; (2) the science of elucidation (*ilm al-bayān*), covering simile, metaphor, and metonymy; and (3) the science of rhetorical figures (*ilm al-badīʿ*), as presented in *Durūs al-balāghah*, by Ḥanafī Nāṣif, Muḥammad Diyāb, Muṣṭafā Tammūm, and Sulṭān Muḥammad. Building upon the previous study of diction, morphology, and syntax, theoretical knowledge is augmented with a rhetorical analysis of selections from the Qur'an, prophetic traditions, and select genres of classical poetry and prose.

Senior Arabic Seminar

This seminar involves student-led discussions about a variety of advanced Arabic texts across disciplines and literary genres. Students may use this opportunity to share texts they found useful for their senior thesis or texts that reflect their particular interests from any time, place, and genre within the Arabic literary landscape.

Advanced Arabic Program

Advanced students remain members of their cohort (the group of students who enter in the same year) but are excused from parts of the standard curriculum, based on their level, as determined by performance on Advanced Arabic Placement (AAP) exams.

AAP exams can be taken at the beginning of each year (usually during Orientation week; exact dates to be announced each year); a request should be submitted in advance to the Arabic Department. The exams are designed to test students on topics taught in each year of the undergraduate curriculum. Students must get a score of 85 percent or higher on the corresponding AAP exam to be excused from a specific year.

Students must complete all parts of the curriculum before taking part in the Advanced Arabic Program. If students finish the Arabic requirement before their senior year, they should consult with the director of the Arabic Language Program.

BA Course Descriptions

YEAR I : FALL

All Arabic Language Courses

Please refer to the previous section on Arabic courses for details.

Islamic Law I | Hanafi *Fiqh*: Purification and Prayer

The study of the pillars of faith (*shahādah*) and prayer (*ṣalāh*), which includes purification (*tahārah*) and ceremonial prayer, introduces Islamic theology and examines the most important and foundational ritual of Islam. Students engage relevant Islamic theological concepts and explore the meaning of jurisprudence (*fiqh*), the rulings related to ritual prayer, the etiquette of supplication, and the spiritual dimensions of worship. Students aspiring to join the Honors Program must also study and memorize a classical text (*matn*) in the first year to serve as a memory peg for the jurisprudence of their school.

Islamic Law I | Maliki *Fiqh*: Purification and Prayer

Islamic law forms the foundation for a life of devotion and servitude to God. The curriculum in Maliki *fiqh*, therefore, introduces Islamic theology and examines the most important and foundational rituals of Islam. Working systematically through the principles and rules of Muslim ceremonial practice, as envisioned in the school of Imam Mālik b. Anas and explained in *Al-Murshid al-muʿīn*, students undertake a detailed study of the pillars of faith (*shahādah*) and prayer (*ṣalāh*), which includes purification (*tahārah*) and ceremonial prayer. The course explores the meaning of jurisprudence, the rulings on ritual prayer, obligatory and supererogatory prayers, the etiquette of supplication (*duʿāʾ*), prerequisites for prayer, the status of the one who abandons prayer, apostasy, the status of the worship of non-Muslims, the manner of repairing ruptures

in devotional acts, exemptions from compulsory worship, and the spiritual dimensions of worship.

Islamic Law I | Shafiʿi *Fiqh*: Purification and Prayer

As an introduction to Islamic positive law, this course equips students with the knowledge to navigate and fulfill lifelong religious duties, bringing knowledge and confidence to their worship of God. Instruction makes use of two classical texts and their respective commentary traditions: *Matn al-ghāyah wa al-taqrīb*, by Abū Shujāʿ al-Aṣḥānī, and *Umdat al-sālik*, by Aḥmad b. al-Naqīb al-Miṣrī. Students learn detailed rulings on purification and daily prayer. They also examine some of the textual proofs for those rulings. Specifically, instruction treats the methods, instruments, and aims of purification, as well as the types of water, ablution, wiping on leather socks, purification while wearing casts, the ways of preparing for prayer, the requirements for valid prayer, the importance of correctly reciting *al-Fātiḥah*, Friday and Eid, funeral prayers, prayer while sick or while traveling, what may invalidate prayer, and exceptional situations. Key concepts, together with stipulative and declaratory rulings, receive special consideration. Throughout the semester, students keep a journal, participate regularly in class discussions, and prepare written assignments. They also take midterm and final exams. The course strongly emphasizes students' ability to memorize, recall, and apply key concepts related to purification and prayer.

Introduction to the Qur'an

Students undertake an introductory study of the Qur'an to familiarize themselves with its content, arrangement, and vocabulary. For each class, they prepare one part (*juz'*) of the Qur'an, both in Arabic and in translation. Surveying some of the finer points of language, style, and interpretation, class discussions focus nonetheless on the major themes and arguments of the Qur'an, its overall structure, and the order of its chapters. From a confessional perspective, increased familiarity with every aspect of the Qur'an justifies itself.

Additionally, this course prepares students for deeper engagement with the sacred text in Qur'anic sciences during their sophomore year. Finally, as the course requires frequent writing, students refine their critical thinking and research skills.

Trivium Seminar 1: Grammar

Grammar focuses students' attention on the symbolic representation of thought in language. To frame grammar in metaphysics, students read Aristotle's *Categories*, which lays the foundation for further study of logic and rhetoric. Thereafter, the seminar reviews (1) the prescriptive rules of language, (2) taxonomies of linguistic phenomena, and (3) the mechanics of prosody and syntax. As the cornerstone upon which the whole of a liberal arts curriculum rests, this course develops the analytical skills needed for the close reading of texts. *Oedipus Tyrannus* provides the paradigm students scrutinize in multiple readings, each through a distinct theoretical lens. Aristotle's *Poetics* comments directly upon Sophocles and offers an analysis of mimesis and the elements of tragedy. Through Freud's *On the Interpretation of Dreams*, students investigate the pathologies of pity and fear represented in Oedipus's plight. Finally, Nietzsche's *The Birth of Tragedy* explores the Dionysian and Apollonian forces at work in ancient drama. While instruction places primary emphasis on clear writing and cogent argumentation in frequent short essays on these great texts, the course also includes exercises in recitation, lexicography, and criticism.

Prophetic Biography

To express love, one must know the beloved. The Qur'an affirms that the path to learning divine love consists of following the footsteps of our beloved Prophet ﷺ. To accomplish this task, one must come to know the life, struggles, and moral character of the final Prophet ﷺ. Indeed, the Prophet Muḥammad ﷺ is the model for Muslims, as individuals and communities, and it is the highest purpose for every Muslim to follow his

example. Students engage with selections from original historical sources and such foundational texts as the *Sīrah* of Ibn Hishām, compiled and synthesized in the work of contemporary scholar Martin Lings. Freshmen further examine the authenticated narratives related to the Prophet ﷺ and acquaint themselves with the normative biography Muslims across the globe have recognized. Class participation constitutes an important verification of the care students take to read and assess the arguments and themes in assigned materials. Use of the Socratic method quickly exposes incomplete, faulty, or haphazard preparation. The course further requires a critical review in writing of a contemporary monograph on prophetic biography and a final research paper.

YEAR 1: SPRING

Islamic Law 2 | Hanafi Fiqh: Fasting, Zakat, and Pilgrimage

Freshmen continue their examination of the pillars of Islam by focusing on fasting, zakat, and hajj. Students learn how the school of Imam Abū Ḥanīfah understands the principles and rules of fasting, of purifying one's wealth, and of the rites of the hajj as the basis for a life of devotion and servitude to God. The course covers the linguistic and technical meanings of key terms, as well as the rulings concerning fasting, zakat, and hajj—their integrals, recommended acts, offensive acts, invalidators, ways of making up missed acts, and supererogatory forms. Students gain detailed knowledge of all three pillars of the religion, while also studying some of the pertinent scriptural sources. Lastly, students begin to read legal manuals of the tradition in the Arabic language.

Islamic Law 2 | Maliki Fiqh: Fasting, Zakat, and Pilgrimage

Freshmen continue their examination of the pillars of Islam by focusing on fasting, zakat, and hajj within the framework of the Maliki school. This class delves further into *Al-Murshid al-mu'īn*, introduced in the first semester. In particular,

students learn how the school of Imam Mālik b. Anas articulates (1) the principles and rules of Muslim financial practices in charity and business dealings, (2) the principles and rules regarding fasting, and (3) procedures to follow in performing hajj as the basis for a life of devotion and servitude to God. Special topics include zakat on monetary wealth, zakat on agriculture and livestock, zakat regarding merchandise and merchants' inventory, and recipients of zakat. The students and instructor discuss fasting in detail, as well as the full procedure of hajj. The course also briefly touches on the diseases of the heart and their cures.

Islamic Law 2 | Shafi'i Fiqh: Fasting, Zakat, and Pilgrimage

This second course on Islamic positive law in the Shafi'i tradition builds upon the foundation of the previous semester and continues the students' introduction to the *Matn al-ghāyah wa al-taqrīb*, by Abū Shujā' al-Aṣfahānī, and *Umdat al-sālik*, by Aḥmad b. al-Naqīb al-Miṣrī. Students explore the methods, instruments, aims, and objectives of zakat, fasting, and hajj, along with an examination of some of the textual proofs for those rulings. The course treats such issues as the properties on which zakat is obligatory, livestock, currency, wealth, trade goods, inventory, gold and silver, *zakāt al-ḥajr*, and the distribution of zakat. With regard to fasting, students examine the conditions obligating the fast, things that invalidate the fast, and matters regarding spiritual retreat. Lastly, with regard to hajj, students learn the full procedure of hajj, including the conditions obligating hajj, the integrals of hajj and *umrah*, what to do and what not to do during hajj, and the question of expiation. Throughout the semester, students keep a journal, participate regularly in class discussions, and prepare written assignments. They also take midterm and final exams. The course strongly emphasizes the students' ability to memorize, recall, and apply key concepts related to the pillars of Islam.

Trivium Seminar 2: Logic

Students learn Aristotle's formal system of logic, as developed in the *Organon*, especially the *Prior* and *Posterior Analytics* and *On Interpretation*. Texts include ancient, medieval, and Renaissance commentaries on the *Corpus Aristotelicum* from Porphyry, Thomas Aquinas, and John of Saint Thomas. Formal logic refers to the structure rather than the matter or content of arguments. It represents terms by symbols, which reveal the elements of a logical proposition and the construction of a syllogism. The metaphysical foundations of Aristotelian formal logic receive special emphasis. Developing core logical principles in light of the acts of the intellect to which they correspond, students' learning centers upon (1) the concept, which is the product of the act of simple apprehension; (2) the proposition, which arises from the intellect's combination and division of concepts; and (3) the syllogism, which constitutes the intellect's act of demonstrative reasoning. The Trivium Seminar in Logic provides a complete set of concepts, rules, and methods by which students can recognize and construct sound arguments. In each class session, students work together to complete logical exercises. In the course of the semester, they take exams that emphasize each discrete act of the intellect. A comprehensive final exam concludes the semester. By the end of the course, students are able to analyze an argument, designate its premises and conclusion, recast it into proper syllogistic form, and identify formal fallacies.

Trivium Seminar 3: Rhetoric

Rhetoric constitutes the third discipline of the trivium. Considered the master art, rhetoric presupposes a solid grasp of grammar and logic and draws constantly upon them. For Aristotle, rhetoric is "the faculty of observing in any given case the available means of persuasion." As the influential modern rhetorician Kenneth Burke put it, "Rhetoric is rooted in an essential function of language itself, a function that is wholly realistic and continually born anew: the use of language as a symbolic means of inducing

cooperation in beings that by nature respond to symbols.” Students, therefore, analyze important historical treatises in rhetorical theory. In the *Gorgias* and the *Phaedrus*, they encounter Plato’s censure of the practice and purpose of rhetoric. In Aristotle’s *Sophistical Refutations*, they apply deductive reasoning to rhetorical praxis, and in his *Rhetoric*, they find a new theoretical basis for the art. Cicero’s *De oratore* attempts to reconcile Greek views, and the *Institutio oratoria* of Quintilian concerns itself with method and application. Putting into practice their training in grammar and logic, students write and revise epideictic, forensic, and deliberative essays. They further undertake exercises in common rhetorical progymnasmata to invest their academic writing with greater clarity, vigor, and persuasion.

Credal Theology

Islamic credal theology and its dialectical tradition, with special emphasis on normative Sunni doctrine, form the core of this material. Students learn about (1) the historical schisms that generate the theological diversity contemporary Muslims have inherited, (2) the rational and anti-rational tendencies that marked the struggle for determining orthodoxy, and (3) the teachings of surviving schools of thought on various doctrinal issues. Beginning with the Qur’an and branching into such classical sources as *Al-‘Aqīdah al-Taḥāwīyyah* and *Al-Fiqh al-akbar*, students examine the nature of divinity, prophethood, eschatology, revelation, indiscernible realities, destiny, free will, and theodicy. Class participation constitutes an important verification of the care students take to read and assess the arguments and themes in assigned materials. Use of the Socratic method quickly exposes incomplete, faulty, or haphazard preparation. Lexicography assignments assist students in developing the specialized Arabic nomenclature that expresses scholarly proficiency in the field. A final research paper, meant in part to exhibit students’ competence in deploying the technical lexicon, concludes the semester.

YEAR 2: FALL

Qur’anic Sciences

This course examines the sciences associated with the study of the sacred text, known in Arabic as *‘ulūm al-Qur’ān*. Topics include types of revelation; books of revelation; history of the transmission, collection, arrangement, and standardization of the Qur’an; variant/multiple readings found in the ‘Uthmānic Codex as well as the pre-‘Uthmānic manuscripts; language; vocabulary; textual analysis/collation and translation theories; principles of exegesis and abrogation; virtues; and inimitability. Students focus on concepts embedded in the classical Islamic tradition but also explore key contemporary reference works. Instruction centers upon the seminal *Al-Itqān fi ‘ulūm al-Qur’ān*, by Jalāl al-Dīn al-Suyūṭī, as presented by contemporary scholars Ahmad von Denffer and Justice Mufti Muhammad Taqi Usmani. To gain familiarity with contemporary Western diachronic and synchronic approaches to the Qur’an, and to respond critically to the challenges they may present, students engage with Michel Cuypers’s *The Composition of the Qur’an: Rhetorical Analysis*, along with Carl Ernst’s *How to Read the Qur’an*. The standard *Geschichte des Qorans* of Theodor Nöldeke (1836–1930) recurs prominently throughout the semester.

Prophetic Tradition

The prophetic tradition and the sciences associated with it form the core of this seminar. Topics include the history of hadith compilation; hadith structure and content; major hadith canons; criteria for hadith authentication; nomenclature; the importance and practical uses of hadith in law, theology, and ethics, and as historical and rhetorical resources; as well as Western criticism and Muslim responses to this criticism. Students must study, decipher, and memorize *Al-Manzūmah al-Bayqūniyyah*, the didactic poem of Imam al-Bayqūnī, and hadith from al-Nawawī’s *Forty Hadith* collection. Lastly, they interact with excerpts from original Arabic hadith canons.

Logic in the Islamic Tradition

The history of Arabic logic, its development in the classical period, and its reception in subsequent Muslim thought forms the core of this material. Instruction focuses on terms, definitions, propositions, syllogisms, and fallacies. Such historical texts as the sixteenth-century *Al-Sullam al-munawraq fi 'ilm al-mantiq*, a versification of Imam al-Abhari's medieval work the *Kitāb al-Īsāghūjī*, bring to light the place of logic in the other Islamic sciences. Students develop a firm grasp of Arabic logical terms and so acquire a vital toolkit for future scholarship in the Islamic tradition. The course also surveys the contributions of Muslim thinkers to the ongoing development of logic. While preparing weekly assignments, students see that assigned readings and class discussions provide a platform to identify and develop topics for their research paper on the history of logic in the Islamic tradition. A comprehensive exam concludes the semester.

Islamic History

This course is designed to provide students with a basic outline of Islamic history and introduce them to various methods employed in contemporary historical research about Muslim societies. Students learn how to distinguish between the study of Muslim peoples and the study of the history of Islam as a socio-political phenomenon. They are exposed to the unique spiritual and intellectual traditions of Islam, as distinct from the dynastic, or power-centric, model of Islamic historical study. Students also examine the global impact of Western European modernization, the ways in which Muslim societies responded, and how those responses inform the contemporary challenges and crises of the Muslim world.

YEAR 2: SPRING

Euclidean Geometry

In thirteen books, the *Elements* works out the logic of plane and solid geometry, elementary number theory, and incommensurable lines.

Starting from just five axioms, Euclid derives most of basic geometry in Book I. Although the conceptual framework of a mathematical proof and its necessity constitutes a difficulty even for advanced math majors, the *Elements* offers direct and accessible inferential argumentation expressed in ordinary language without dense theoretical preliminaries. Leading from axiom through deduction, the *Elements* builds mathematical structure from scratch. In this introductory course, students verify the propositions of Book One that yield the Pythagorean theorem and its converse (I.47 and I.84). In place of exams, students develop and present geometric proofs both orally in class and through written homework assignments. Well acquainted with the nomenclature of geometry, students learn to formulate a proof with an irrefutable argument and to grasp how a mathematical system unfolds.

Seminal Ancient Texts

History and literature provide the lens through which students examine the important ancient texts written before or during the Axial Age (*Achsenzeit*; the eighth to third centuries BCE). Using both descriptive and prescriptive approaches, students engage with these texts directly to analyze their themes, contents, literary styles/devices, and meanings. They also familiarize themselves with the lost world from which these texts emerged. Comparing and contrasting the texts, students seek to determine whether and how early texts might have influenced later ones. Most of all, they think about what these works may mean for the world today. Readings include the *Epic of Gilgamesh*, the *Code of Hammurabi*, the *Pentateuch*, and the *Psalms of David* from the ancient Near East; the *Hymn to the Aten* from ancient Egypt; the *Theogony* and *Works and Days*, by Hesiod, and the *Histories*, by Herodotus, from ancient Greece; the *Analects*, by Confucius, and *Tao Te Ching*, by Lao Tzu, from ancient China; and the *Bhagavad Gita* and *Dhammapada* from ancient South Asia.

Politics

Directly examining the works of Plato (the *Republic*), Aristotle (the *Politics*), Thomas Aquinas (*Questions on Law*), Machiavelli (*The Prince* and the *Discourses on Livy*), Hobbes (*Leviathan*), Locke (*Second Treatise on Government*), Rousseau (*On the Social Contract*), Mill (*On Liberty*), Marx (*The Communist Manifesto* and selections from *Capital*), and Nietzsche (*On the Genealogy of Morals*), seminar participants seek to understand how political philosophy shapes the institutions of government. These major texts from the history of political thought raise questions about the design of political and social orders. Students explore the ways in which these great thinkers responded to the particular political problems of their day, and the ways in which they contributed to a broader view of human goods and needs, the concepts of justice and democracy, and the proper relationship of the individual to the state. Throughout the semester, students research and write a final paper in stages that deliberately imitate in miniature the elements of the senior thesis project.

Economics

A Muslim perspective on economic thought takes into account the competing views of humanity and nature reflected in Islamic and secular approaches to matters of production, consumption, and exchange. This course, therefore, 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.

YEAR 3 : FALL

Islamic Family Law

Principally, this course teaches the laws that govern the formation, care, and dissolution of the family. Students study the Islamic codes of marriage (*nikāh*), divorce (*talāq*), legitimacy (*naṣab*), suckling (*raḍā'ah*), child custody (*haḍānah*), and maintenance (*nafaqah*). In the process of this study, they become acquainted with the rights and obligations of spouses, fitness and suitability in marriage (*kafā'ah*), abortion (*ijhād*), polygyny (*ta'addud al-zawjāt*), guardianship (*wilāyah*), child support, and other topics.

Constitutional Law

This course in Constitutional law treats both law and legal theory in the United States. Students examine the legal ramifications of the separation of powers between the legislative, judicial, and executive branches and study individual liberties in our contemporary constitutional order. They also inquire into the relationships and interplay between federal, state, and local governments and the roles and limits of those levels of government. Case study forms the core discipline that shapes the thinking and develops the analytical skills of the students.

Kalam Theology

This course examines the formation of the Ash'arī and Māturīdī 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 Ash'arī response. Students undertake a careful examination of the Ash'arī didactic poem *Jawharat al-tawhīd* and its important modern commentary tradition. They further engage with the Māturīdī text *Al-Bidāyah fī uṣūl al-dīn* (An introduction to Islamic theology) to discover the central theological issues that majoritarian Sunni Islam examined and the positions it embraced. Finally, students 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. Weekly discussions probe students' grasp of demanding texts.

A major project requires the memorization, recitation, and explication of selections from *Jawharat al-tawhīd*. A short research paper offers students the opportunity to demonstrate clear writing and cogent argumentation in the field.

Philosophy

The history of Western philosophy from c. 350 BCE through c. 1960 CE unfolds in three major epochs: (1) Greek antiquity (Plato and Aristotle), (2) late antiquity (Plotinus) and the Latin Middle Ages (Thomas Aquinas and William of Ockham), and (3) the modern and contemporary periods (Descartes, Nietzsche, Hume, Kant, and Ayer). Students also read contemporary philosophical texts that engage religious traditions with modern philosophical problems. The course furthers students' development of philosophical reading and writing skills, with an emphasis on careful analysis and exposition of arguments, clear definition of terms, consistent identification of fundamental principles, and the concise summarization of broad systems of thought.

Research Methods Seminar

This practicum in research and writing takes students step by step through the processes of (1) scholarly investigation; (2) the compilation and analysis of their findings; and (3) the production of a well-argued, properly documented research paper. Using *A Manual for Writers of Research Papers, Theses, and Dissertations*, by Kate L. Turabian, and Garner's *Chicago Guide* as reference works, class sessions consist of presentations on research methods and academic writing; research and note-taking exercises; and directed, practical, hands-on activities at the libraries of UC Berkeley and the GTU. Students formulate their senior thesis research question, articulate a clear thesis statement, prepare a preliminary outline, present an annotated bibliography,

and submit their formal senior thesis proposal together with an abstract. The practicum director offers commentary and assesses each of these assignments and students' performance in each of the class activities.

YEAR 3 : SPRING

Principles of Islamic Jurisprudence

The study of Islamic legal theory and the principles of Islamic jurisprudence (*uṣūl al-fiqh*) forms the core. Students learn the philosophical underpinnings of the primary and secondary legal sources; the indications of these sources; and the objective criteria that qualify a person to derive legal rulings directly from the sources of Islamic law (*ijtihād*), without being bound by legal precedent. Preconditions for the practice of this science include strong familiarity with positive law (*furūʿ*), Arabic grammar and morphology, and logic. Students undertake a guided reading of a number of classical manuals, with a focus on the memorization of the key nomenclature of this science. The language of instruction for this class is English, with the requirement of reading texts in Arabic.

Comparative Theologies

How does Islamic theology compare to or contrast with the defining elements in the dharmic faiths of Hinduism, Buddhism, and Jainism; the ancient Far Eastern traditions of Taoism and Confucianism; and the Abrahamic faiths of Judaism and Christianity (Catholic, Orthodox, and Protestant)? Answering this question requires a systematic presentation of the main themes, concepts, beliefs, and key figures of each religious tradition. Special attention is given to the most common trends in classical Jewish and Christian theologies and how they intersect with or diverge from traditional Muslim conceptions of God. Students also critically examine some of the beliefs, theories, and trends that dominate contemporary academic theological discourse, which may include such widely divergent

perspectives as perennialism and new atheism.

Readings in Muslim Spirituality

Is there a 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 contribution it made in providing the theological and intellectual frameworks governing Muslim reflection on reality. Students also become familiar with the different genres of Sufi literature. The rich lexicon of terms in spirituality and related concepts provides students with extraordinary access to the history of the field and especially to textual traditions. To this end, we use the text *Al-Risālah*, by Abū al-Qāsim al-Qushayrī, one of the foremost authorities in this science. Class participation constitutes an important verification of the care students take to read and assess the arguments and themes in assigned materials. A final project requires memorization, recitation, and explication of selected spiritual aphorisms.

Classical Muslim Texts and Commentaries

Classical Muslim Texts and Commentaries introduces juniors to some of the most influential texts of the classical period's greatest scholars. In this course, students study the *Muqaddimah* of Ibn Khaldūn, which is considered one of the great books in the Islamic scholarly tradition. *Muqaddimah* serves as the prolegomena to his larger work on history, entitled *The Book of Ibar, the Record of the Origins and Events of the Days of the Arabs, Persians and Berbers, and of Those of Their Contemporaries Who Were Possessors of Great Power*. Ibn Khaldūn intended the *Book of Ibar* to be a book of history yet with a unique approach and methodology, wherein the universal nature of man, society, and social organization is to be discovered and applied to understanding man's reality. We study the *Muqaddimah* with the aim of understanding Ibn Khaldūn's conception of historiography as the science of human culture (*umrān*), along with a focus on the concepts of group solidarity (*aṣabiyyah*) and human culture

as constituents of the nature of man and social organization. This leads us to examine laws governing historical events and human social organization, thereby allowing us to understand their causes and nature.

BA Thesis Research

The research section of the BA thesis process is worth 1 unit. During the winter break before the start of the spring semester of the junior year, students continue building their research reading list. Students are required to send their reading list to their advisors before the start of the semester; the advisor and readers meet and approve the list by the second Friday of the semester. The students then begin in-depth research for their thesis. During the semester, students are required to meet with their advisors at least once a month to discuss the progress of their research. Students are assessed on the completion of their tasks and deliverables.

YEAR 4: FALL

Metaphysical Foundations

We cannot escape metaphysics. Even so, the term is notoriously difficult to define. Muslim theologians and philosophers have identified the subject matter of this science as the most general and universal of all things: the existent (*al-mawjūd*) qua existent, hence called the *scientia generalis*. In the Islamic tradition, it has taken on the following names: science of divinity (*al-ilm al-ilāhī*), *scientia universalis* (*al-ilm al-kullī*), kalam theology (*ilm al-kalām*), and the first teaching (*al-ta'lim al-awwal*). In this course, we will first explore the subject-matter of metaphysics and its relation to other sciences followed by studying topics in general ontology (*al-umūr al-ammah*), such as existence, nonexistence, essence and quiddity, individuation, necessity, possibility, impossibility, eternity, temporality, unity, multiplicity, and causality. This will allow us to investigate the following topics in metaphysics: substance, accidents, the predicaments (categories), atomism, hylomorphism, universals, particulars,

nominalism, immaterial objects, abstraction, persistence, proofs for the existence of the soul, and the faculties of the soul. Syed Muhammad Naquib al-Attas's explanation of the Islamic vision of reality and truth as "a metaphysical survey of the visible as well as the invisible worlds including the perspective of life as a whole" opens this course to topics such as the conception of religion and the meaning of happiness. Other topics covered include essentialism, conceptions of the self, social ontology, conception of the natural world, natural kinds, and epistemology.

Ethics

How has ethics evolved as a branch of philosophy, both in its speculative and practical aspects? To answer this question, students start their inquiry with virtue ethics, especially as it unfolds in both the *Euthyphro* and the *Gorgias* of Plato, and in Aristotle's *Nicomachean Ethics*. They continue by exploring the development of aretaism in Jewish, Christian, and Muslim thought, especially Maimonides, Aquinas, and al-Iṣfahānī. Thereafter, the course focuses on the Enlightenment and its turn away from virtue theory, particularly in the deontological ethics of Kant and the utilitarianism of Mill. Finally, students look carefully at the challenges of moral relativism in light of aretaic theory. Throughout the semester, students observe how metaphysics informs ethical perspectives and attempt to arrive at a clearer understanding of current ethical debates in the light of multiple perspectives. By the end of the course, students have gained an appreciation of virtue ethics, recognizing the inherent tensions between aretaic traditions and modern ethical frameworks. Student assessments include short essays in response to text-centered prompts and ongoing work in building a technical lexicon for ethics.

Astronomy in the Islamic Tradition

Astronomy investigates the origin of the cosmos (‘ilm al-kawniyyāt), the motion of celestial bodies (‘ilm al-falak), and time-keeping (‘ilm al-tawqīt). Historically, sustained and careful inquiry into

these discrete fields of astronomy has generated other branches of empirical science. Students explore the development of astronomy in both Islamic culture and the West, with special emphasis on how the heavens signal God's order and design. Examining ancient and modern sources, students follow the discoveries of Ptolemy, al-Tūsī, al-Shāṭir, Ibn al-Haytham, al-Bīrūnī, Copernicus, Brahe, Kepler, Newton, and Einstein and arrive at last at a contemporary understanding of the universe. Their study emphasizes the motion of the sun, stars, and planets; moon phases; and the interrelation of celestial phenomena. Students then apply theory to practice by building an astrolabe to model the motion of the sun. Using their instruments to track star movement throughout the year makes it possible for them to correctly work out the times for prayer prescribed by Islam. While sighting the crescent moon further endows them with a fundamental skill for keeping time, the study of positional and navigational stars teaches students how to reliably orient themselves to the qiblah. Assessments include written work, computational assignments, quizzes, and a final exam.

Contemporary Muslim Thought

The key intellectual developments in the Muslim world from the late seventeenth century to the present unfold in this seminar, which investigates the thought and contributions of various figures who have influenced contemporary Islamic discourse in the areas of law, theology, philosophy, politics, ethics, and spirituality (*taṣawwuf*). Specific topics include secularism, reform (*iṣlāḥ*), independent reasoning (*ijtihād*), following qualified scholarship (*taqlīd*), public and private good (*maṣlaḥah*), loss of *adab*, vicegerency (*khilāfah*), the nation-state, Muslim fundamentalism and extremism, constitutionalism, critical assessment (*taḥqīq*), critique, progressive Islam, gender, sexual orientation, the decline thesis, scholars (‘ulamā’) and new Muslim intellectuals, religious authority, Islamism, Islamization, Muslim feminist thought, tradition, and philosophia perennis.

BA Thesis Writing

The writing section of the BA thesis process is worth 1 unit. In the summer between the junior and senior years, students continue their research and begin the writing process. In the second week of the semester, students meet with their advisor and submit ten to fifteen pages of their thesis. During the fall semester of the senior year, students write the first draft of their thesis and submit it to their advisor by the last day of the semester. Students are required to meet twice a month with their advisors. Students are assessed on the completion of their tasks and deliverables.

YEAR 4: SPRING

Islamic Commercial Law

This course acquaints students with the Islamic teachings on business transactions, sales, and ethics. Students learn the basic components of a business transaction, contracts, types of exchanges, the rules of buying and selling, the impermissible forms of transaction, insurance, lease-purchase, mortgages, stocks and bonds, bank accounts, debts, refunds, financing, warranties, bankruptcy, monopolies, the various types of Islamic corporations, and much more. All topics are dealt with based on the guidance of the Qur'an, the sunnah, and the findings of Muslim scholars.

Islamic Inheritance Law

What is the prescribed way of disposing of a person's possessions after death, according to Islamic teachings? This course covers the laws of inheritance and wills, including heirs, the rules of exclusion (*hajib*), the law of increase (*awl*), the laws of return (*radd*), and shares. Students also study areas of disagreement between Muslim legal schools, along with some contemporary applications. Students engage in practical applications and exercises related to a number of hypothetical scenarios.

Al-Ghazālī

Our tradition regards Abū Hāmid al-Ghazālī, called “the proof of Islam” (*hujjat al-islām*), as the renewer (*mujaddid*) of the fifth-century hijrah. This advanced course looks deeply into al-Ghazālī's synthesized understanding and approach to Islam in its legal, theological, cosmological, ethical, spiritual, political, sociological, and metaphysical dimensions. To this end, students study al-Ghazālī's writings, focusing on the areas of epistemology, rationality, scriptural hermeneutics, the conception and classification of knowledge, the divine names and attributes, prophetology, the Qur'an, religious psychology, political and social dimensions of religion and religious practice, and heresiography. Students explore these fields, with the goal of developing a clear understanding of al-Ghazālī's science of the path to the afterlife (*ilm tariq al-ākhirah*). The course teaches a method of close textual reading and proposes an interpretation of al-Ghazālī's own method that distinguishes and holds together doctrinal judgments and comprehension. Additionally, students study the reception of al-Ghazālī and his works by the later Islamic tradition.

Principles of Democracy

What do modern people mean when they speak of democracy? Is democracy always a government of the people, by the people, for the people? What are the historical roots of democracy? How do democratic institutions function in the modern world? Answers to these questions require a detailed investigation of foundational assumptions about democratic rule, the variety of political institutions that make it work, and the social impact that results therefrom. First, we survey historical critiques of democracy and republics in Thucydides, Plato, Aristotle, Livy, Machiavelli, and Hobbes. Next, we consider the nascent liberalism of Locke and the systematic political taxonomy of Montesquieu, together with his theory of the separation of powers. Afterward, we focus upon the United States specifically and the concept of democratic pluralism as it unfolds

in the Federalists (Hamilton, Madison, Jay), the anti-Federalists (Jefferson, Henry, Mason), the US Constitution itself, and de Tocqueville's *Democracy in America*. Finally, these classical treatments of democracy become the lens through which the seminar examines two contemporary works: March's *The Caliphate of Man: Popular Sovereignty in Modern Islamic Thought* and Hallaq's *The Impossible State: Islam, Politics, and Modernity's Modern Predicament*.

BA Thesis Completion

The completion section of the BA thesis writing process is worth 1 unit. Students meet with their thesis advisor to receive feedback twice a month during the semester. The students also present a BA Thesis Colloquium, to be scheduled with their advisor and the thesis coordinator. The final draft of the thesis is due the Friday following spring break. Students are assessed on the completion of their tasks and deliverables.

MA Course Descriptions

SKILLS COURSES

Arabic Grammar

A strong foundation in Arabic grammar (*al-naḥw*) is fundamental to correctly and precisely understanding all Islamic sciences, as well as the primary sources of the Qur'an and Hadith. *Izhār al-asrār fī al-naḥw*, by Zayn al-Dīn Muḥammad b. Bīr al-Birgīvī, is a classical intermediate-level text on Arabic grammar. The text's highly organized structure distinguishes it from other grammar texts and provides students with a framework for the grammatical concepts of the Arabic language. The *Izhār* comprises three sections: the syntactic agent (*al-āmil*), the affected word in a sentence (*al-mā'ūl*), and the syntactic effect (*al-amal*). Upon completion of the text, students have a working knowledge of all the major issues (*masā'il*) of Arabic grammar. They are able to navigate classical Arabic texts and have the skills to derive the meanings of the core texts

(*mutūn*) and commentaries (*shurūḥ*) studied in the MA program. Additionally, the *Izhār* serves as a useful reference, providing students clear and precise definitions and examples. Oral exams confirm that students can correctly infer meaning (*istinbāt*) from the text, while preparation, in-class participation, and group review ensure a thorough understanding and retention of key definitions and grammatical concepts.

Arabic Rhetoric: Semantics, Eloquence, and Rhetorical Figures

This intermediate-level course in Arabic Rhetoric is the last requirement of the skills component of the MA program. It plays a necessary role in understanding and analyzing the Qur'an and its commentaries, as well as jurisprudential, theological, and literary texts. The main textbook used in this course is *Talkhīṣ al-miftāḥ*, by al-Khaṭīb al-Qazwīnī, a book that became the standard for those looking to deepen and sharpen analytical rhetorical skills. It is supplemented by *Jawāhir al-balāghah*, by Aḥmad al-Hāshimī, and *Al-Minhāj al-wāḍiḥ*, by Ḥāmid 'Awnī. The course provides students with a framework for the rhetorical concepts of the Arabic language. Sixteen primary rhetorical concepts and a dozen sub-concepts are investigated: eight of these concepts relate to word order (*'ilm al-ma'ānī*), which is concerned with semantic syntax; three relate to figurative speech (*'ilm al-bayān*), which discusses allegorical and non-allegorical significations, linguistic allusion, and linguistic signaling; and two relate to rhetorical figures (*'ilm al-badī'*), which focus on how to bestow decorative lexical and semantic features upon speech. Through journal compositions, presentations, and exams, students are assessed on their ability to memorize, recall, and apply key concepts when analyzing prose, poetry, and Qur'anic verses.

Arabic Formal Logic

Scholarly texts in both the rational and

transmitted sciences (‘*aqliyyah* and *naqliyyah*, respectively) are written adhering to the rules of formal logic, making knowledge of logic a key tool for accessing those books. This course introduces students to the Arabic logic tradition (*mantīq*) through a close reading of *Al-Mirqāt of Faḍl*, by Faḍl-i Imām al-Khayrābādī. Khayrābādī was a leading scholar of the rational sciences (*al-‘ulūm al-‘aqliyyah*) and his *Mirqāt* represents the culmination of logic primers in the Avicennian tradition. Students learn the main problems of the Arabic tradition of formal logic, divided broadly into the acts of the mind, conceptions (*taṣawwūrāt*), propositions, and reasoning (*taṣḍīqāt*). To this end, they study signification (*dalālāt*), terms (*alfāz*), definitions (*ḥudūd*), propositions (*qaḍāyā*), syllogisms (*qiyās*), modals (*muwajjahāt*), formal and material fallacies (*mughālaṭāt*), and the five arts of logic (*al-ṣinā‘āt al-khams*). The course draws on supplementary material from the greater Arabic logic tradition as well as material from the Western tradition to further discussion. Through three exams, students are assessed on their ability to accurately recall and correctly deploy the nomenclature of Arabic logic, as well as apply the rules for definitions and syllogistic reasoning.

Dialectics and Disputation

This third skills course of the program consists of two parts. The first part is dedicated to dialectics and disputation (*ādāb al-baḥṭh wa al-munāẓarah*), while the second part is dedicated to the science of lexical semantics and word-coinage. The first part introduces students to the method of reasoning and argumentation employed by Muslim theologians and jurists to reveal the truth. Although originating from debates in kalam theology and legal methodology (*uṣūl al-fiqh*), dialectics and disputation later developed into an independent science. Its usage now permeates textual discourses across the major scholastic disciplines of Islam, making learning it a critical undertaking for students and researchers alike. In this course, Muḥammad b. Abī Bakr Sājaqlīzādah’s *Al-Risālah al-waladiyyah fi ādāb al-baḥṭh wa al-munāẓarah* is studied in depth. This

text is one of the most thorough presentations of the science of *munāẓarah* and gives students the requisite knowledge of terminology and patterns of debate (*taqrīrāt*) needed to analyze the Islamic texts read in the MA program. Students learn the technical terms of disputation, the various ways of analyzing arguments and of objecting to premises and conclusions, and the ethics of disputation. A cumulative translation project gives students a strong working knowledge of and familiarity with the science of *munāẓarah*, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

The Science of Lexical Semantics and Word-Coinage

This second part of the third course is on the science of lexical semantics and word coinage (‘*ilm al-waḍ‘*), an Islamic science that details theories about the conventional relation of words to their meanings. Along with grammar, logic, and rhetoric, it is one of the ancillary subjects that give students the tools needed to master the core Islamic sciences. According to theories of *waḍ‘*, language has three indispensable components: vocables (*alfāz*; vocal combinations), meanings (*ma‘ānī*), and a positor (*wāḍ‘*). The springboard theory upon which the science of *waḍ‘* is built is that meanings are ideas in the mind, human beings produce vocables, and a positor decides which vocable corresponds to every meaning. Thus, all of language consists of a fixed mental relationship between two sets of independent entities: vocables and meanings. The texts studied in this course are *Matn fi al-waḍ‘*, by al-Akīnī, and *Riṣālat al-waḍ‘ al-‘aḍudiyyah*, by ‘Aḍud al-Dīn al-Ījī. The former is noted for its comprehensive presentation of ‘*ilm al-waḍ‘*, while the latter was the first formalized text on the subject. Additionally, Ījī is credited with introducing a robust theory that explains the distinction between how categorematic and syncategorematic words relate to their meanings. A cumulative translation project gives students a strong working knowledge and familiarity

with the science of *wadʿ*, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

Research Methods (prerequisite for MA thesis supervision course)

As a foundation for their graduate work, this course introduces students to research tools and resources for the academic study of Islam. It engages both traditional Muslim and critical/historical approaches to primary Islamic sources. To this end, it introduces students to the major reference works in the Islamic tradition related to the two streams of study at Zaytuna College: Islamic law, and theology and philosophy. Additionally, it introduces students to the key European reference works in those areas and to the problems studied in the European tradition(s) of Islamic studies. The course is designed to help students formulate a thesis problem, generate an annotated bibliography related to their thesis, and write a thesis proposal.

THEOLOGY AND PHILOSOPHY

Theology 1: Foundations of Kalam Theology

In the Sunni tradition, kalam theology represents the highest science as it is concerned with matters divine and thus serves as the foundation of all religious sciences. This course covers the central problems of kalam theology as summarized in *Al-Iqtisād fī al-ʿtiqād*, by Abū Ḥāmid al-Ghazālī. As a survey of the problems covered by kalam works, *Al-Iqtisād* provides a basis for readings in intermediate and advanced Islamic theology as well as comparative theology. Organized around four poles (*aqṭāb*), this book articulates Sunni philosophical theology on the entity, attributes, and acts of God and prophetology. The latter includes beliefs known solely through transmission (*ṣamʿiyyāt*), *imāmah*, and the definition of believer. The purpose of the course is to study al-Ghazālī's argumentation and

employment of dialectic in arguing the key points of Ashʿarī doctrine. Supplementary readings in Arabic from al-Ghazālī's other writings are given throughout the course, as well as studies on al-Ghazālī and Ashʿarism. Students are expected to present summaries of readings, lead class discussions, and write papers.

Theology 2: Intermediate Kalam Theology: History, Epistemology, and Divine Attributes

Building on the Foundations of Kalam Theology course, this course covers the first half of *Sharḥ al-ʿaqāʾid al-Nasafīyyah*, Saʿd al-Dīn al-Taftāzānī's commentary on Najm al-Dīn al-Nasafī's manual on Islamic creed.

Sharḥ al-ʿaqāʾid is arguably one of the most significant textbooks for Sunni kalam, receiving numerous commentaries from throughout the Muslim world. Nasafī's *matn* is a Māturīdī text, while Taftāzānī's commentary follows the Māturīdī school, occasionally favoring the Ashʿarī school, and often providing his own verifications. As one of the most important textbooks in the postclassical Islamic world, and in the Ottoman and Mughal empires in particular, it has garnered substantial attention through numerous super-commentaries (*ḥawāshī*). Where relevant, students read from *Al-Nibrās: Sharḥ sharḥ al-ʿaqāʾid*, by Muḥammad ʿAbd al-ʿAzīz al-Farḥārī, as well as the super-commentaries of Khayālī, Ramaḍān Efendi, and al-Qiṣṭilī. After situating al-Taftāzānī's text in the Islamic theological tradition, the key problems students examine are discussions of the historical development of kalam, epistemology, arguments for the existence of God, and God's attributes. Students write a research paper as well as lead a seminar session.

Theology 3: Intermediate Kalam Theology: Divine Attributes, Prophetology, and Transmitted Beliefs

This course covers the second half of *Sharḥ al-ʿaqāʾid al-Nasafīyyah*, Saʿd al-Dīn al-Taftāzānī's

commentary on Najm al-Dīn al-Nasafī's *matn* on Islamic creed. Continuing from the previous semester, the key problems students examine relate to beliefs known from transmission (*al-samʿiyyāt*). In particular, they look at discussions related to governance (*imāmah*), end times (*ashrāt al-sāʿah*) and messianic doctrines (*al-mahdī*), and eschatology (*al-mawt wa mā baʿ dahā*). In addition to a paper, students lead seminar session on selected passages from the text.

Theology 4: Advanced Kalam Theology: Ontological Principles and Divine Attributes

The objective of this course is to take a deeper and critical look at the conclusions and methods of the theologians and compare them with those of the philosophers. The main textbook for this course is *Al-Mawāqif fi ʿilm al-kalām*, a widely acclaimed kalam manual by al-Ījī. Additional texts drawn on as aids to students' studies include *Nashr al-ṭawālī*, by Sājiqlizādah, and *Sharḥ al-mawāqif*, by al-Jurjānī. The focus for the latter is on three of the six stations (*mawāqif*) and covers the first ten principles (*muqaddimāt*); the second station, which is on *umūr ʿammah*; and the fifth station, which is on *ilāhiyyāt*. The chosen texts are well positioned to enable students to navigate some of the pinnacle texts of Islamic theology. Hence, after examining the author's introduction concerned with epistemology and logical reasoning, the methodology adopted by the theologians (*mutakallimūn*) will be used to systematically investigate what is known as general ontology or universal knowledge (*al-umūr al-ʿammah*), such as the classification of things known, existence, quiddity, necessity and possibility, eternity and temporality, singularity/multiplicity, and causality. Next, principles gained from general ontology are applied to topics related to theology. Through a journal, review, presentations, and essays, students are assessed on their ability and skills to interpret, analyze, debate, synthesize, and critique theological positions and methods.

Philosophy I: Avicennian Physics and Metaphysics

The study of Islamic philosophy (*falsafah*) is an integral component of properly engaging with mid-to-high-level texts in kalam because of the amalgamation of philosophical concepts with Islamic theology. *Hidāyat al-ḥikmah*, by Athīr al-Dīn al-Abharī, is one of the most prominent philosophy texts of the Islamic scholastic tradition, owing to its brevity and accuracy. Imam al-Abharī was a direct student of Imam Fakhr al-Dīn al-Rāzī and a master of the rational sciences in his own right. He composed this text to aid philosophy students in comprehending the ideas of Avicenna, who was a major figure in the development and growth of Arabic philosophy, but left behind lengthy, difficult works. Thus, before beginning *Bidāyat al-ḥikmah* in Philosophy II–IV, students learn the technical vocabulary and major doctrines of the Peripatetic school, as represented by Avicenna, by studying *Hidāyat al-ḥikmah*. The text is broadly divided into three sciences: logic (*al-mantiq*), physics (*al-ṭabīʿiyyāt*), and metaphysics (*al-ilāhiyyāt*). While logic is studied independently in the first semester of the MA program, this course focuses on the subjects of physics and metaphysics. The sections on physics cover abstract physical ideas, mechanics, and organic matters. Metaphysics covers issues related to existence (e.g., universals and particulars, substances and accidents, and potentiality and actuality) and concludes with a detailed exposition of Peripatetic theology. Term papers provide students with an opportunity to delve deeply into topics covered in class, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

Philosophy II: The General Principles of Existence

Sayyid Muḥammad Ḥusayn Ṭabāṭabāʾī wrote *Bidāyat al-ḥikmah* in 1970, intending to provide students with a comprehensive, succinct text as an alternative to the much longer *Manzūmah*, by Mullā Hādī al-Sabzawārī. *Bidāyat al-ḥikmah* has

since been recognized for several noteworthy qualities that aid in the mastery and retention of the major discussions in Islamic metaphysics. One of these is that the chapters (*marāḥil*) adhere to the rules of logic (*manṭiq*), such that each forthcoming issue relies and builds upon the comprehension of the last. Each chapter is further divided into sections (*fiṣūl*), which facilitates students' learning. Furthermore, the text relies exclusively on demonstration (*burhān*) to prove the truth of each opinion, supporting it only with the strongest, most reliable proofs. Finally, unlike other texts, *Bidāyat al-ḥikmah* gives students exposure to the positions held by various Peripatetic and transcendentalist philosophers, thus enriching their understanding of Islamic metaphysics as a whole.

Over the course of three semesters, students cover all twelve chapters on the major topics of Islamic metaphysics. In this course (Philosophy II), they complete chapters 1 through 5 on issues related to existence (*wujūd*), quiddity (*māhiyyah*), and the three modes (*al-mawādd al-thalāth*). Term papers provide students with an opportunity to delve deeply into topics covered in class, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

Philosophy III: The Categories of Existence and Causality

See the description of Philosophy II.

Over the course of three semesters, students cover all twelve chapters on the major topics of Islamic metaphysics. In this course (Philosophy III), they complete chapters 6 through 9 on the categories (*ma'qūlāt*), cause and effect (*ʿillah wa ma'lūl*), existence as one and many (*wāḥid wa kathīr*), and priority and posteriority (*sabq wa luḥūq/qidam wa hudūth*). Term papers provide students with an opportunity to delve deeply into topics covered in class, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

Philosophy IV: The Nature of Knowledge and Divinity

See the description of Philosophy II.

Over the course of three semesters, students cover all twelve chapters on the major topics of Islamic metaphysics. In this course (Philosophy IV), they complete chapters 10 through 12 on actuality and potentiality (*fi'l wa quwwah*), knowledge, knower and the known (*ʿilm, ʿālim, ma'lūm*), and the Necessary Being (*al-wājib al-wujūd*). Term papers provide students with an opportunity to delve deeply into topics covered in class, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

ISLAMIC LAW

Positive Law I: Trade, Exchange, and Collateral

This is the first part of a two-semester course focusing on Islamic laws of business transactions according to the Hanafi school of law. It covers the positive law of business transactions, based on the text *Al-Lubāb fī sharḥ al-kitāb* (The Quintessence: An exegesis of the Book), by ʿAbd al-Ghanī al-Ghunaymī al-Maydānī. Students learn the definition, the conditions, and the integrals for twenty-six types of transactions.

The types of transactions covered are sales (*buyūʿ*), contract revocation (*iqālah*), cost-plus sale (*murābahah*), usury/interest (*ribā*), pre-paid forward sale (*al-salam*), money exchange (*al-sarf*), collateral (*rahn*), freezing someone's business transactions (*al-ḥajr*), confessions (*al-iqrār*), renting/hiring contracts (*ijārah*), preemption (*shufʿah*), partnership (*sharikah*), and trust financing contract (*muḍarabah*). Students examine each type of transaction and distinguish between them through examples and applications. They learn contract requirements as well as the reasons certain topics are ordered a specific way in the book.

Positive Law 2: Partnership, Charitable Transaction, and Insurance

Continuing their study of the Islamic laws of business transactions according to the Hanafi school of law, students explore all the positive laws of business transactions, again based on the text *Al-Lubāb fī sharḥ al-kitāb*, by ʿAbd al-Ghanī al-Ghunaymī al-Maydānī. Students learn the definition, the conditions, and the pillars for each of the following types of transactions: commissioning (*wikālah*), contract of guarantee (*kafālah*), resolutions (*ṣulḥ*), gift giving (*hibah*), endowment (*waqf*), extortion (*ghaṣb*), deposit for safekeeping (*al-waḍʿ ah*), lending items for use (*al-ʿāriyah*), abandoned items (*luqatah*), missing persons (*mafquḍ*), reviving dead land (*iḥyāʾ al-mawāt*), the slave who is authorized to do business (*al-maʿdhūn*), and sharecropping and watering for a share of the crop (*al-muzārah wa al-musāqāh*).

As in the first course, the content includes examples and applications of each type. Students examine each type of transaction as well as compare and contrast them. They learn contract requirements as well as the reasons certain topics are ordered in a specific way in the book.

Legal Theory 1: Linguistic and Textual Implications

This two-semester course is an introduction to the science of Islamic legal theory (*uṣūl al-fiqh*), according to the school of the jurists (i.e., the Hanafi school). Students focus on the foundational sources of law as well as the key principles by which legal reasoning may be conducted, based on the text *Ifādat al-anwār ʿalā uṣūl al-manār*, by Muḥammad ʿAlāʾ al-Dīn al-Ḥaṣkafī.

Legal Theory 1 focuses on the fundamental definitions and categories that constitute the science of legal theory, and on the linguistic and logical interpretive method, as applied to the Qurʾān as a primary source of law. The course covers topics such as general and specific terms and propositions (*al-ʿāmm wa al-khāṣṣ*), absolute and restricted propositions (*al-muṭlaq wa al-*

muqayyad), homonyms (*al-mushtarak*), interpreted texts (*al-muʿawwal*), explicit and implicit terms (*al-ṣarīḥ wa al-kināyah*), literal and figurative expression (*al-ḥaqīqah wa al-majāz*), commands and prohibitions (*al-amr wa al-nahy*), meanings of prepositions (*maʿānī al-ḥurūf*), prompt performance and belated performance (*al-adāʾ wa al-qadāʾ*), and textual implications (*mutaʿallaqāt al-musūs*).

Legal Theory 2: Scholarly Consensus and Legal Reasoning

This second course on the principles of Hanafi legal theory focuses on the foundational sources of law as well as the key principles by which legal reasoning is conducted. The course continues its study of *Ifādat al-anwār ʿalā uṣūl al-manār*, by Muḥammad ʿAlāʾ al-Dīn al-Ḥaṣkafī.

Legal Theory 2 focuses on the fundamental definitions and categories that constitute the science of legal theory, and on the linguistic and logical interpretive method, as applied to Prophetic traditions. It covers the role of scholarly consensus (*ijmāʿ*) and legal analogical reasoning (*qiyās*) in the derivation of legal rulings. It examines secondary sources, including the use of inductive reasoning (*istiqrāʾ*) and the considerations of juristic equity (*istiḥsān*), custom (*ʿurf*), and the presumption of continuity (*istiṣḥāb*). The course also covers types of rulings, such as injunctive rulings (*al-ḥukm al-tashrīʿī*) and stipulative rulings (*al-ḥukm al-waḍʿī*).

Legal Theory 3: Fundamental Principles of Textual Interpretation

The study of legal theory (*uṣūl al-fiqh*) is considered essential for a jurist's training. This course is the first in advanced studies in Islamic legal theory, aiming to deepen the skills and abilities needed to read, interpret, and contextualize classical jurisprudential works. The main text of study is *Jamʿ al-jawāmiʿ*, by Tāj al-Dīn al-Subkī, along with *Al-Sharḥ al-jadīd*, a commentary by ʿAbd al-Karīm al-Dabbān, where the approaches of both the theologians

and the jurists are comprehensively covered. Additionally, *Al-Ghayth al-hāmi*^c, by Walī al-Dīn al-^cIrāqī, along with various marginal-glosses, are used as study aids. The exploration of the text extends over two semesters. In the first semester, the focus is on the postulates along with two of the primary sources of the law: the Qur'an (*al-kitāb*) and the prophetic utterances and acts (*al-sunnah*). Special attention is given to declaratory and stipulative rulings, and to relevant topics, such as rules of interpretation (*dalālāt*), explicit and implicit textual significations (*mantūq* and *mafḥūm*), commands and prohibitions (*amr* and *nahy*), general and specific ^c*āmm* and *khāṣṣ*, absolute and restricted (*muṭlaq* and *muqayyad*), and abrogation (*naskh*). Through a journal, reviews, presentations, and essays, students are assessed on their ability and skills to analyze classical

jurisprudential positions and methodologies.

Legal Theory 4: Consensus and Analogical Reasoning

This is the second course in advanced studies in Islamic legal theory. The aim is to continue deepening the skills and ability needed to read, interpret, and contextualize classical jurisprudential works. Toward this end, we continue to study *Jam*^c *al-jawāmi*^c, by Tāj al-Dīn al-Subkī, with the main commentary *Al-Sharḥ al-jadīd*, by al-Dabbān, along with *Al-Ghayth al-hāmi*^c, by al-^cIrāqī, as a supplementary commentary. In the second semester, we focus on the third and fourth agreed-upon sources of law—namely, consensus (*ijmā*^c) and analogical reasoning (*qiyās*), covered in sections four and

Guidelines for Graduation Requirements

five of the book. Attention is given to subsidiary topics, such as *khilāf*, *qawl al-ṣaḥābī*, *illah*, *istiḥsān*, *maṣlaḥah*, and *maqāṣid*. At the end, a brief overview of other indicators of the law (*istidlāl*), weighing of conflicting legal indicators (*ta'arud* and *tarjih*), and independent legal judgment (*ijtihād*) are investigated. Through a journal, reviews, presentations, and essays, students are assessed on their ability and skills to analyze and contextualize classical jurisprudential positions and methodologies.

Legal Maxims

This course is an in-depth exploration of the science of legal maxims within Islamic legal sciences. It covers the role of legal maxims and how this science is both distinguished from and related to other legal sciences. The course begins with the definition of this science, its importance and principles, and its historical development. The main focus of this course is on the five leading maxims: matters are determined according to intentions (*al-umūr bi maqāṣidihā*), certainty is not overruled by doubt (*al-yaqīn la yazūl bi al-shakk*), hardship brings facilitation (*al-mashaqqah tajlib al-taysīr*), harm must be eliminated (*al-ḍarar yuzāl*), and custom is a basis for judgment (*al-ādah muḥakkamah*). Each major maxim is examined according to the establishment of its validity as a principle in Islamic law, its various articulations within the legal schools, its application in both classical and modern Islamic jurisprudence, and the exceptional cases relating to the maxim. The course also investigates the relationship between the legal maxims and independent legal judgment (*ijtihād*). The primary text for the course is *Sharḥ al-qawā'id al-fiqhiyyah*, by Aḥmad al-Zarqā'.

Aims of the Law

The study of the aims of the shariah (*maqāṣid al-sharī'ah*) constitutes the pinnacle and perfection

of a jurist's training, providing him or her with a deep understanding of shariah countenanced goods and the principles of their ordering. Hence, mastery of the *maqāṣid* has been considered requisite for a jurist to attain the rank of *ijtihād*. The aims of the shariah serve many roles in the derivation and application of God's rulings (*aḥkām*). We study this subject's problems by reading the seminal texts in the field, leading us to writings of contemporary legal theorists on the subject. This course takes as its starting point the early and late *loci classici* of legal and theological scholarship on the *maqāṣid*.

To that end, the treatment of the *maqāṣid* and its related problems and concepts is studied mainly using the well-acclaimed book *Al-Muwāfaqāt*, by al-Shātibī. Two additional texts are drawn on as aids to our studies: summaries or variations of *Muwāfaqāt*, including *Al-Marāfiq al-muwāfiq*, by Muṣṭafā b. Muḥammad Māmayn, and *Mashāhid min al-maqāṣid*, by Abdullah bin Bayyah. Throughout the course, we resort to the writings of al-Juwaynī and al-Ghazālī on various topics. These close readings provide students with the fundamental concepts and topics in the area of law focusing on the nebulous topic of the unstated good (*al-maṣlaḥah al-mursalāh*). This prepares students to study contemporary jurists' discourse on the *maqāṣid*, allowing them to engage with contemporary issues, such as the order of the higher goods of the shariah, the relationship of the unstated good with the scriptural sources of law, and the application of the *maqāṣid* to contemporary legal issues. For this part of the course, we also take a brief look at the works of Muḥammad al-Tāhir b. 'Āshūr, Abdallah bin Bayyah, Ali Jumū'ah, and others. This course synthesizes the contents and skills of the positive law and legal theory courses in the Islamic law track. Through a journal, reviews, presentations, and essays, students are assessed on their ability to interpret, analyze, debate, and critique theological positions and methods.

BA and MA Thesis Guidelines

GUIDELINES FOR STUDENTS, ADVISORS, AND READERS (BA AND MA PROGRAMS)

Students' Thesis Responsibilities

STUDENTS ARE RESPONSIBLE for the progress of their thesis and for all thesis-related activities (e.g., thesis submission) that lead to the completion of the degree. Students should demonstrate a deep interest in the selected area of research and a strong commitment to pursue their studies. They may use a paper, or sections from a paper, written during their coursework as a basis for their thesis, but they must significantly revise and expand upon the topic by adding layers of critical analysis and scholarly sources. Additionally, the writing must display a commensurate command of the field of study.

Students are expected to:

- 1 Spend the required number of hours on research activities, coursework, and/or thesis writing within the time frame specified by Zaytuna College
- 2 Exhibit independent judgment, academic rigor, and intellectual honesty
- 3 Submit material in a timely manner for adequate assessment by their advisor or thesis committee
- 4 Define, with their thesis advisor, a work plan consistent with the objectives of the thesis
- 5 Meet with their thesis advisor at least once a month during their junior year and twice a month during their senior year
- 6 Adhere to all deadlines and policies regarding registration, and meet milestones of the thesis project
- 7 Regularly update their advisor of any issues arising during the thesis project

Thesis Advisors' Responsibilities

The thesis advisor is the student's primary

guide, from the inception of the thesis through its successful defense. The advisor serves as the authoritative voice for the student, funneling and filtering feedback and recommendations of the readers to the student. Additionally, and perhaps most importantly, the advisor is the advocate for the student's thesis and the mediator between the student and the readers, ensuring the thesis remains true to its initial content and form.

Thesis advisors are responsible for:

- 1 Being thoroughly familiar with the College's thesis requirements, relevant processes, forms, and policies (using the latest edition of *A Manual for Writers of Research Papers, Theses, and Dissertations*, by Kate L. Turabian, as a reference throughout the process)
- 2 Meeting with the student to discuss the plan for writing the thesis, including (1) the (rough) anticipated date of final submission; (2) the role of the thesis readers; and (3) the schedule for submission and return, with comments, of thesis chapters
- 3 Supervising the writing of the prospectus and working with the student on the structure of the thesis
- 4 Organizing the thesis defense in collaboration with the student
- 5 Documenting all meetings and entering notes into Populi (documentation includes topics discussed, updates on writing progress, feedback provided, tasks, and progress on action items)
- 6 Reading chapter drafts and providing timely feedback (within two weeks after each submission) to the student
- 7 Coordinating distribution of chapters to the thesis readers and working with them to provide feedback to the student
- 8 Providing supervision in a way that leaves the student with room for autonomy

- 9 Being available to the student to explain feedback and offer constructive advice for the successful completion of the thesis
 - 10 Guiding the student to incorporate feedback from the thesis readers, especially when the advice is conflicting
 - 11 Ensuring the thesis is ready for the readers
 - 12 Ensuring the thesis is ready for defense by the first Friday after spring break in the senior year
 - 13 Ensuring the thesis conforms to Zaytuna College's formatting requirements (available at the ASC or on MS Teams in the ASC team channel)
- 1 The student showed extraordinary initiative and originality in working on the thesis.
 - 2 The content is exceptional. Specifically:
 - a The student has a well-defined thesis and has discussed the importance of the topic.
 - b The thesis demonstrates the student's exceptional depth of knowledge on the topic.
 - c The student demonstrates strong research abilities, evidenced by multiple and varied sources.
 - d The student engages significant interlocutors, addresses their objections, and answers their major counterarguments.
 - e The thesis demonstrates logical consistency and rhetorical effectiveness.
 - 3 The thesis combines and evaluates existing material to arrive at new insights.
 - 4 The thesis does not contain major substantive or methodological flaws that are not easily amendable.
 - 5 The thesis is convincingly written in language representative of its academic context.

Thesis Readers' Responsibilities

Thesis readers are selected in consultation with the thesis advisor and the student.

The readers are responsible for:

- 1 Providing timely feedback on chapters and selections of the thesis, as provided by the thesis advisor
- 2 Ensuring the thesis is aligned with the initial conception of the project
- 3 Providing feedback about the primary and secondary sources in the thesis
- 4 Identifying theoretical or methodological flaws early in the writing of the thesis and communicating them to the thesis advisor
- 5 Understanding the readers' responsibilities during the thesis defense (e.g., that the defense is not merely a test but an opportunity for the student to demonstrate oral communication skills and for dialogue with other professionals in the field)

Criteria for Thesis Distinction Eligibility (BA and MA Programs)

For a thesis to be considered for distinction, it must meet the following requirements:

Substantive Requirements

Formal Requirements

- 1 The thesis must be submitted by the Friday after spring break.
- 2 The average score from the committee members on the assessment rubric must be 97 or above.
- 3 The thesis should not have received lower than a three on any item of the rubric.
- 4 All thesis committee members must agree that the thesis merits the "with distinction" assessment.

BA Degree: Senior Thesis

As the capstone project of Zaytuna College's undergraduate degree, the senior thesis is meant, on the one hand, to provide students with the opportunity to conduct rigorous research in an area of interest acquired during their studies, and

TIMELINE FOR BA THESIS COMPLETION

Task/Deliverable	Due date	Month
Summer of Sophomore Year		
Begin reading general surveys on topics of interest	Summer prior to junior year	
Fall of Junior Year		
Prepare research methods and compose preliminary thesis proposal	Fall semester junior year	
Select and meet with thesis advisor	Fourth week of fall semester junior year	September
Meet with the advisor and select two readers	Sixth week of fall semester junior year	October
Meet with thesis committee and discuss current research, share preliminary topic, collect feedback, ask questions about process; committee approves topic and signs Senior Thesis Form	Thirteenth week of fall semester junior year	November
Prepare and compose proposal, with Senior Thesis Form and committee signatures	Last day of fall semester	December
Winter Break of Junior Year		
Continue building reading list		
Spring Semester of Junior Year		
Send reading list to the thesis advisor	Before start of spring semester	February
Advisor and readers hold thesis reading list meeting, approve final reading list	Friday of the second week of spring semester	February
Meet with advisor and begin research	Spring semester	March
Meet with advisor	Arrange with advisor	April
Meet with advisor	Arrange with advisor	May
Summer of Junior-Senior year		
Continue research and begin writing process		

Task/Deliverable	Due date	Month
BA Thesis Colloquia	During the senior year in consultation with the advisor	Any month during the academic year
Fall Semester of Senior Year		
Meet with advisor, submit 10–15 pages of thesis	Second week of fall semester	Mid-September
Meet with advisor	Arrange with advisor	September
Meet with advisor	Arrange with advisor	October
Meet with advisor	Arrange with advisor	October
Meet with advisor	Arrange with advisor	November
Meet with advisor	Arrange with advisor	November
Submit full draft of thesis to advisor	Last day of the semester	December
Spring Semester of Senior Year		
Meet with advisor to receive the thesis with feedback	Friday of the second week of spring semester	February
Meet with advisor	Arrange with advisor	February
Meet with advisor	Arrange with advisor	March
Meet with advisor	Arrange with advisor	March
Submit final draft of the thesis	Friday following spring break	March/April
Meet with advisor for approval to submit to readers; thesis is considered defendable	Friday of the twelfth week	April
Meet with advisor and schedule defense day and time	Arrange with advisor	April
Thesis defense	Reading or finals week	May
Advisor submits Senior Thesis Response Form on Populi	Prior to grade submission deadline	May

on the other hand, to show that they have (1) acquired the skills of the trivium; (2) understood the principles of law, theology, philosophy, and history; and (3) reached the scholarly maturity expected of Zaytuna students.

The senior thesis process begins in the fall of the junior year with the Research Methods Seminar, a semester-long workshop on 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.

Early in the Research Methods Seminar, students should find a faculty advisor for the thesis to serve as the primary resource for reading and providing comments, guiding the research, and overseeing the evaluation of the thesis by the thesis committee. With the help of their thesis advisor, students must find two readers from the faculty to evaluate the thesis and to serve on the thesis committee, under the leadership of the advisor. The deadline for submitting the thesis proposal is the last day of the Research Methods Seminar. Failure to submit the proposal results in a grade of F (fail) for the course.

Before the start of the spring semester of the junior year, students send their reading list to their advisors; the advisor and readers meet and approve the list by the second Friday of the semester. Students then begin in-depth research for their thesis. In the summer between the junior and senior years, students continue their research and begin the writing process. During the fall semester of the senior year, students write the first draft of their thesis and submit it to their advisor by the last day of the semester. Students finalize their thesis during the spring semester. The advisor is required to read drafts of the thesis leading up to the final draft. (One of the main tasks of the advisor is to limit the number of a student's thesis drafts by commenting regularly on the stages of the thesis as they unfold.) Once the advisor feels a section is ready for the readers, the advisor sends it to them for their comments. The readers then submit their comments to the

advisor, who passes them on to the student.

The defensible thesis is due the first Friday after spring break of the senior year. Many students find it difficult to write the thesis during the fall and spring semesters, so the College recommends the completion of a strong first draft before the start of the fall semester of the senior year, leaving the rest of the academic year for students to work with their advisor and readers to develop the draft into a finished work. Students fulfill the senior thesis requirement upon completing a thesis colloquium during their senior year, on a date arranged in consultation with their thesis advisor. Upon the recommendation of their advisor, students also have the option to conduct a formal thesis defense, which is not a graduation requirement.

Students receive one of three possible final grades for completing the thesis requirement: pass with distinction, satisfactory pass, or unsatisfactory pass. Students who do not finish the thesis by the spring semester deadline but finish it at a later date are precluded from receiving a grade of pass with distinction.

BA 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 (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 and includes 15 to 20 pages of commentary, analysis, and so on.

The final thesis submission must have a signature page; a title page; an abstract of up to 250 words that includes the thesis statement, method, and significance of the project; a 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, using the thesis rubric, is made by the thesis committee, which then assigns a grade of pass with distinction, satisfactory pass, or unsatisfactory pass.

Master’s Degree: Thesis

GOALS OF THE MASTER’S THESIS

- To demonstrate graduate-level academic research, providing the most important commentaries, historical studies, and textual analyses of the chosen primary sources
- To formulate and develop an engaging thesis that evaluates a salient problem in the Islamic intellectual tradition and is in conversation with the relevant scholarly literature
- To demonstrate and apply the core skills in analyzing primary Islamic texts relevant to the thesis
- To construct a sustained, sound argument, with subsidiary arguments linked together in a clear chain of inferential reasoning
- To convincingly defend the thesis and the soundness of its argument before the thesis committee, displaying a firm grasp of the scholarly sources, and giving trenchant and insightful responses to questions posed by the committee members

RESEARCH METHODS COURSE

The three-unit course takes students through a broad range of research methods, tools, text traditions, general library use, and styles in thesis composition. The course, which takes place in the spring semester of the first year, is mandatory for all graduate students.

FORMING A THESIS COMMITTEE

Students are expected to form a thesis committee during the spring semester of their first year of the MA program. Identifying the committee is

TIMELINE FOR MA THESIS COMPLETION

Time	Deliverable	Submit to
End of second semester	Thesis proposal and thesis proposal form	MA administrative director
Before third semester	GFAC approved thesis proposal	MA administrative director
End of third semester	Beginning drafts of chapters	Advisor
Beginning of fourth semester	Near finished draft of thesis	Advisor
End of spring break of fourth semester	Completed defendable draft	Advisor
End of reading week of fourth semester	Corrected draft from readers	Advisor
Finals week of fourth semester	Completed, defended, and approved thesis	Registrar

part of the overall thesis proposal requirement for the Research and Methods course. The thesis advisor serves as the chair of the thesis committee and must hold a degree that is higher or equivalent to the degree sought by the candidate and that is in the area of concentration or a similar area; this does not apply to readers on the committee. Each thesis committee is composed of a minimum of three members, including the advisor and at least one other member of the Zaytuna College faculty. The committee members serve as readers. The thesis advisor and readers may be from the undergraduate or graduate program. Students are welcome to include a committee member from another institution with the requisite qualifications. All committee members must be approved by the chair of the committee.

GUIDELINES FOR WRITING THE THESIS

The thesis must be between 20,000 to 25,000 words in length (not including the bibliography). The bibliography must consist of twenty-five to thirty sources of the greatest relevance to the thesis; be focused on a primary source or tradition; include, in addition to secondary sources and journal articles, the most important historical commentaries; and be formatted according to the latest edition of *A Manual for the*

Writers of Term Papers, Theses, and Dissertations, by Kate L. Turabian.

GUIDELINES FOR THESIS SUBMISSION

Students must submit their MA thesis via email to the thesis advisor by the Friday following spring break in the semester they are going to graduate (typically the fourth semester of their MA studies). When the advisor is satisfied that the thesis is defensible, he or she sends the thesis to the readers and solicits their feedback, and then shares their feedback with the student.

GUIDELINES FOR THESIS DEFENSE

The advisor schedules the thesis defense near the end of the semester. The thesis committee members are present at the defense, and the advisor moderates the defense, beginning by reading the thesis title. The student must present a fifteen- to twenty-minute summary of the thesis. Each reader offers comments and asks questions of the student, not to exceed five minutes per reader. The advisor offers concluding remarks.

If the defense is open to the public, audience members are granted five to ten minutes to pose questions. The committee then convenes privately to assess the defense.

ASSESSMENT

The final evaluation of the thesis is made by the thesis committee as a whole; using the College rubric for evaluating English composition, the committee assigns a grade of pass with distinction, satisfactory pass, or unsatisfactory pass. When the committee has agreed on the grade, the advisor submits the Master's Thesis Response Form to the Registrar's Office and provides feedback to the student.

To be awarded a distinction, the thesis must first be nominated for distinction by the advisor and seconded by a unanimous vote of the committee members. For the criteria for thesis distinction eligibility, see the BA section.

GRACE PERIOD

Students who do not submit their thesis by the end of finals week must request a grace period in order to qualify for a May graduation. The grace period is two weeks after the last day of finals.

The final submission must be approved by the thesis advisor. Theses submitted after the grace period will reflect the date of approval.

At the beginning of the next semester, students whose theses have not been submitted must register as continuing students and pay the required continuation fees. Continuing students are not eligible for any kind of financial aid or lodging.

Students must observe the established move-out date for the spring semester, which is posted on the College-wide calendar during that academic year.

Bachelor's Degree Requirements

RECITATION AND MEMORIZATION

As a Muslim liberal arts college that aims to ground students in the Islamic scholarly tradition, Zaytuna College expects all graduates to have attained proficiency in Qur'anic recitation 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 College's 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 orthoepy in the SAI Program. Then, throughout the school year, instructors in each of the Qur'anic sciences conduct private or small-group (normally less than four students) tutorials, administered through the Tajwid and Hifz Center at the College's ASC. Students who do not pass the *tajwid* and *hifz* qualifying exams are required to make weekly appointments, the length of which is decided by the instructors, based on

the needs and, ultimately, the motivation of the student. The hours when instructors are available and the locations of the classes can be found at the ASC at the start of each semester. Keeping prearranged, regular appointments at *tajwīd* and *ḥifẓ* tutorials constitutes a College attendance requirement. Accordingly, students with unexcused absences from the required sessions are sent an initial warning letter from the Registrar's Office. A second warning results in attendance probation.

Students are expected to complete the *tajwīd* requirements by the end of the sophomore year, and the *ḥifẓ* requirements by the end of the senior year, by passing qualifying exams administered by the instructors. Students who do not pass the *tajwīd* 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 end of the junior and senior years, respectively—students are encouraged to complete the *ḥifẓ* requirement at the same time as the *tajwīd* requirement. The specific memorization requirements can be found in the list of Graduation Requirements. Upon consultation with the instructors, the exams for both *tajwīd* and *ḥifẓ* can be taken before their respective deadlines and taken again if students do not pass them. For example, students who fail the *tajwīd* 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 *ḥifẓ* requirements at any time prior to graduation (but not later than when grades are due for graduating seniors, prior to Commencement), they are required to follow the recommended schedule established by the *ḥifẓ* instructor. Students who fall behind this schedule are advised to spend time on memorization during holidays and over the summer. Students who have not fulfilled the memorization requirement cannot receive their degree from the College until the requirement has

been met.

EXPERIENTIAL LEARNING

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. The College also organizes a wide range of public events on social, political, and religious topics each semester, often collaborating with schools and centers from neighboring institutions, such as the GTU and UC Berkeley. Some of these events, sponsored by Zaytuna's journal, *Renovatio*, bring 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.

Students also engage in a structured learning activity outside the classroom through an experiential learning program. Faculty advisors 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.

SUNNAH SPORTS

The tradition of sunnah sports is based on the saying of the Prophet ﷺ, who is reported to have said, "Teach your children swimming and archery," and on 'Umar b. al-Khaṭṭāb's statement "Teach your children swimming, archery, and horse riding." To revive the tradition, Zaytuna College includes swimming, archery, and horseback riding in its curriculum. Student cohorts take swimming, archery, and horseback riding in their freshman, sophomore, and junior years, respectively.

The principles of a liberal arts education create a foundation that emphasizes interdisciplinary study. To be liberally educated is to be personally transformed by an integrated curriculum that

over time unifies the student's body, mind, and soul. Liberal education is the cultivation of wisdom and virtues, and of habits that are the result of deliberate, focused, and disciplined effort. The College's sunnah sports curriculum aspires to cultivate comparable virtues in an athletic setting, thus thoroughly integrating the spiritual development of the body with the spiritual development of the mind.

Swimming presents an environment in which students learn to overcome fears, such as fear of bodily harm, fear of failure, and fear of pushing one's body beyond its capacity. Therefore, completing the swimming requirement builds courage and develops resilience in students. Archery compels an inner struggle with the self to reach one's target, despite distractions and preoccupations. Therefore, to be successful in archery, students must demonstrate temperance, which leads to inner stillness and sharp focus. Horseback riding presents the challenge of working with another living being that has its own will and intelligence. Therefore, horseback riding teaches students how to regulate relationships with others, to be fair and just in their interactions, and to respect all of God's creatures.

To achieve these goals, the College initiated its Sunnah Sports Program. The program is an integral part of the curriculum, and all students must meet the requirements for a degree to be issued. 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.

Swimming

Every freshman—unless medically excused—must achieve a level of proficiency in swimming. Swimming classes are an hour long and are held once a week for each gender.

Learning Outcomes

All students must learn to swim continuously for three hundred yards, using a combination of freestyle (with side breathing and a strong kick) and one other competitive stroke (butterfly, breaststroke, or backstroke), with correct coordination and satisfactory power. Students must also be able to tread water continuously for two minutes.

Archery

Every sophomore—unless medically excused—must achieve a level of proficiency in archery. Archery classes are sixty or ninety minutes long and are held at the upper campus once a week. Students receive instruction from the Director of Student Life, who is Level II certified with the USA Archery organization.

Learning Outcomes

Archery students must successfully demonstrate a working knowledge of range safety, knowledge of all parts of a recurve and compound bow and of an arrow, how to string and de-string a recurve bow, and how to score an end using a 40 cm face target and shoot a minimum score of 24 on a 40 cm target from a distance of 18 meters.

Student Life

Horseback Riding

Every member of the junior cohort—unless medically excused—must achieve a level of proficiency in horseback riding. Horseback riding classes are one hour long and are held at Kismet Farms in Martinez, CA, twice a week. The College has exclusive access to facilities during class time, and male and female students receive instruction in a group setting.

Learning Outcomes

Students learn how to properly handle, move around, and lead a horse; groom the horse with proper tools; and care for the equipment. Students also learn blanket and stall safety, how to mount and dismount, and how to use the bridle and saddle (supervised with minimal assistance), as well as learn positioning (hands, seat, legs, eyes, and balance), control (steering through obstacles, halting, backing, and basic patterns), and pace (lengthening, collecting, and working at the trot).

COMMUNITY SERVICE AND CIVIC ENGAGEMENT

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 fifty hours of community service or civic engagement, which is approved and evaluated by a member of the faculty, in order to graduate.

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 the Director of Student Life. Students must complete an oral reflection session to fulfill the Experiential Learning graduation requirement.

Completion Timeline

Students are encouraged to complete this fifty-hour requirement by the end of their junior year. Students who need to extend the deadline for the experiential learning reflection paper into their senior year must have prior permission from the coordinator of Experiential Learning.

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

To complete the requirement in a fall semester, the final draft of the reflection paper must be formally submitted by December 1, and in a spring semester, by May 1. If the deadline falls on a weekend, the paper is due on the following Monday.

AT ZAYTUNA COLLEGE, students find an abundance of opportunities for personal, intellectual, and spiritual growth. Students enter the College as part of a cohort, a community of learners who travel together through the curriculum and are encouraged to study together, teach each other, and reinforce what they have learned by reviewing with their peers. They also find connections beyond their class; upperclassmen who have traveled the same path assist those who come after, because they have read the same books and navigated the same academic plan. Companionship is based not only on shared backgrounds and hobbies but also on the shared journey of seeking sacred knowledge.

The primary purposes of the Office of Student Life are to create and maintain a healthy, supportive environment for students; to serve as a resource for their development; and to offer opportunities for them to learn and grow outside the classroom through extracurricular activities, programs, and services. The office also oversees Orientation, the Student Affairs Committee (SAC), athletics, and student clubs and their activities; assists in furthering cohort cohesion and developing leadership; supervises the residential spaces, the Residential Life Coordinator, and the residential assistants; provides pastoral counseling; and works closely with faculty advisors to assist students' success. The office also provides guidance for students with health issues and helps them find medical care providers and facilities. Students can reach the Director of Student Life at 510-295-4464.

Counseling Support Services

To facilitate students' development, success, and holistic wellness, the College offers various types of support and resources through the Office of Student Life. Students can seek assistance for issues related to their emotional, spiritual, and personal wellness. Appointments to meet with the Director of Student Life should be made through the administrative assistant of the Director of Student Life.

Zaytuna College, in partnership with the

Khalil Center, a community psychological and spiritual wellness center, offers a range of services for the students and staff through its office on campus. The Khalil Center's approach emphasizes psychological reconstruction, behavioral reformation, and spiritual elevation. The Center uses faith-based approaches rooted in Islamic theological concepts, while integrating the science of psychology toward addressing social, psychological, communal, and spiritual health. The services offered to Zaytuna students and staff include confidential individual counseling, drop-in consultations, and occasional support groups/group therapy. The Khalil Center also offers consultations to faculty and staff on student mental health issues and concerns, and occasional training for College faculty and staff.

Safety and Well-Being Support

Students who need medical care and those who do not have a medical care provider in the Berkeley area may contact the Office of Student Life, which can suggest medical facilities. In life-threatening medical emergencies or if students' safety or security is threatened or in case of any doubt about safety or security, students should immediately call 911, as well as the Head of Campus Safety and Security, J. J. Botha, at 510-631-6331.

Student Affairs Committee (SAC)

The SAC is a function of the Office of Student Life. The purpose of the committee is to promote the quality of the Zaytuna College educational experience, as related to co-curricular programs and student support services that are overseen by the Office of Student Life. It provides input into the formulation and recommendation of major policies and program initiatives that affect student life and that contribute to students' satisfaction and success. The committee is chaired by the Director of Student Life. The committee is made up of the College Provost, three staff members, and one faculty member, in addition to the chair of the committee. In addition to the

Director and Provost serving by virtue of their positions (*ex officio*), the selection of committee members is determined by the chair and reviewed periodically. Faculty membership shall be reflected in their contract with the College, as approved and overseen by the Provost.

The Student Shūrā Council

The Zaytuna College Shūrā Council is the College's student representation body that works with College administration to facilitate communication between the student body and administration. The Council is made up of student representatives from each of the four cohorts, who hold the title of Nā'ib/Nā'ibah (pl. Nuwwāb). The primary function of the Nā'ib(ah) is to act as the link between a cohort and administration. This entails bringing class concerns to appropriate administrative leaders, as needed; communicating administrative concerns to the cohort; and otherwise providing communication between administration and the cohort.

Academic and Campus Resources

ZAYTUNA COLLEGE'S REFERENCE LIBRARY

Zaytuna College has a non-circulating reference library, located on the upper campus, 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 BA and MA programs. Students can use the library computers to access a host of other library resources in the Berkeley area. The library is a quiet space for study; no food or drink is allowed. Students may use library books in the area immediately outside the library but must return them to the library before leaving the area. Allegations of violations of this policy should be reported to the administrative assistant to the Provost.

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 by drawing on databases and

peer-reviewed journals. For these purposes, the College encourages students to obtain a library card at UC Berkeley at the beginning of their freshman year and to keep the card current during their time at the College. The College reimburses students for 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 the 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). That library offers online access to the Gale Virtual Reference Library, *Encyclopedia Britannica*, and other essential references. It also has connections to local academic libraries in the California State University system and makes inter-library loan privileges available to Zaytuna students.

ACADEMIC SUPPORT CENTER (ASC)

The ASC includes the Writing Center, the Tajwīd (recitation/orthoepy) and Ḥifẓ (memorization) Center, and the Arabic Center. The ASC also administers grammar, vocabulary, and composition diagnostic exams to incoming freshmen. Students who do not pass the diagnostic exams with an 80 percent or higher score are required to take mandatory workshops in the Writing Center. The ASC is also notified by the Registrar of any students who are at risk for failing a course and coordinates with the instructor to find a suitable tutor to assist each student. The ASC maintains a Note Bank of lecture notes developed by student volunteers. These notes are provided to students with learning disabilities who qualify for them.

The Writing Center offers workshops and tutorials on grammar, punctuation, the writing process, and vocabulary development, as well as on study skills, note taking, research, and time management. Incoming freshmen without prior college experience are required to attend these

workshops. In addition to the workshops, the Writing Center has tutors available weekly during prescheduled 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 students' needs. To support students in their career searches or future studies, the Writing Center also provides workshops on resume, cover letter, and statement of purpose writing. Additional activities include workshops on how to apply to graduate schools and alumni panel discussions on applying to medical and law school.

The Tajwīd and Hifz Center's instructors conduct private or small-group tutorials (normally not exceeding four students at a time) in these Qur'anic sciences to ensure students get the individualized attention they need. Students who do not pass the *tajwīd* and *hifz* qualifying exams are required to make weekly appointments, the length of which are decided by the instructors and depend on students' needs and motivation.

The Arabic Center offers 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 language classes, tutors can assist students with Arabic texts required for their other classes.

The ASC requires instructors and tutors to provide a weekly account of the services they offered and students who failed to keep appointments. This allows the ASC coordinator to track compliance of students for whom attending workshops is mandatory and to see what times are best to offer workshops and establish tutoring hours. Students who do not attend mandatory tutoring sessions or workshops are reported to the Registrar, who sends out a warning letter for academic probation. A second warning results in academic probation.

INFORMATION TECHNOLOGY

Zaytuna College provides students with Microsoft email accounts and part of the Office suite (Excel, Word, PowerPoint, Notes, and Teams), along with wireless internet access, both

on campus and in the dormitories. 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.

Students may print or make copies at the ASC (upper campus) at ten cents per page for black-and-white copies and fifteen cents per page for color copies. Payment is made on an honor system, and students are encouraged to be conscientious in using the resources of the College.

Inquiries related to email password resets, equipment, and networks managed by the College may be directed to sakhtar@zaytuna.edu and jbotha@zaytuna.edu. Technology support is available Monday through Friday from 8:30 a.m. to 5:00 p.m. Technology support is not available for students' personal equipment.

DISABILITY ACCOMMODATIONS

Under applicable laws, otherwise qualified students with disabilities are entitled to reasonable accommodation so they have equal access to College programs and facilities. A disability is a physical or mental impairment that substantially limits a major life activity, such as caring for oneself, performing manual tasks, seeing, hearing, eating, sleeping, walking, standing, lifting, bending, speaking, breathing, learning, reading, concentrating, thinking, communicating, and working, as legally defined. Students with disabilities may submit a request for accommodation, including but not limited to registration, housing, and classroom accommodations, by filling out the Disability Accommodation Request Form. The Registrar contacts students who complete the online form to discuss the details and process the request. Zaytuna College works with each student to determine reasonable accommodations; the College's goal is to provide accommodations

that are effective, even though they may not be the specific accommodations requested in all cases. Students who have questions should email registrar@zaytuna.edu.

Receiving services or accommodations at the high school level, at another college or university, or from a testing agency does not necessarily mean the College will conclude a student is disabled and/or agree to provide the same services or accommodations received at other educational institutions or agencies.

To receive disability services or accommodations from Zaytuna College, a student must self-identify and fill out the Disability Accommodation Request Form from the Office of the Registrar. When submitting the Disability Accommodation Request Form, it must be accompanied by documentation of their disability at the time of enrollment. Students who choose not to self-identify prior to the start of the semester forfeit their right to claim accommodations. Ex post facto claims will not be considered by the Academic Standards Committee. Nonetheless, students with no prior knowledge of a disability who are diagnosed during the course of a Zaytuna semester may request accommodations.

After the student completes the above steps (i.e., self-identifies at the time of registration, fills out a Disability Accommodation Request Form, and provides current documented proof of their disability), the student's counselor meets with faculty and the student's faculty advisor to provide informational training sessions regarding the student's disability. The student receives a Student Accommodation Plan at the start of the fall semester that covers the student's strengths, areas of difficulty, recommended accommodations, and personal responsibility.

Rights of students with disabilities:

- Equal access to courses, programs, services, and activities
- Reasonable accommodations

- Right to file a grievance

Responsibilities of students with disabilities:

- Meet qualifications and provide documentation
- Self-identify that the student has a disability
- Follow established institutional procedures (see steps for requesting accommodations)
- Request accommodations in a timely manner each semester by meeting with the Disability Coordinator (Registrar)
- Notify the Disability Coordinator of any difficulties securing accommodations or of any quality issues with the accommodations
- Participate fully in the interactive accommodation process

Rights of the College:

- Identify and establish policies and procedures to work with students requesting accommodations
- Determine reasonable accommodations
- Deny a student's request for accommodations or change an accommodation in specific situations when an accommodation would change the fundamental nature of the program and/or pose an undue burden

Responsibilities of the College:

- Ensure that programs, services, and activities, when viewed in their entirety, are accessible
- Explore and provide appropriate reasonable accommodations
- Receive students' current documentation
- Ensure that all information is maintained and used in accordance with applicable confidentiality requirements

Student Honor Code

Zaytuna College is founded on the idea that education should aim to develop a person of high moral character, imbued with a sense of the profundity of the purpose of human existence, and in possession of both a strong intellect and the virtues of the heart. The College's curriculum strives toward a holistic understanding of human life, informed by the sacred scripture of Islam and the words and deeds of Prophet Muḥammad ﷺ. The College's policies are likewise designed to support the development of the whole person. Academic and student policies at the College are designed to support students' success and are crafted and finalized through the Academic Standards Committee, SAC, Faculty Affairs Committee, and Graduate Faculty Affairs Committee. Any member of the faculty, staff, or student body is welcome to offer suggestions, which may be submitted in writing to the appropriate committee, regarding any policy proposals related to the program.

COLLEGE HONOR CODE

Zaytuna College seeks to foster a community of learning and to provide an atmosphere consistent with the ideals and principles of Islam. As such, the College has formulated 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 that regulate behavior both on and off campus.

All students are expected to abide by the Honor Code and all College policies.

Serious or repeated violations of the Honor Code, College policies, or both will result in sanctions that may include suspension or expulsion from the College.

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 Khalil Center, are

available to assist students who need help with their problems.

Principle 1: 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)

Principle 2: Timeliness

The second principle requires students to value time—their own and that of others—and to be punctual for classes, appointments, and meetings; to submit assignments on time; and to generally treat time as a precious commodity that should not be 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.

“And fulfill promises, for the promise will be questioned.” (Qur'an 17:34)

“The Prophet ﷺ once had an appointment with one of his companions. The companion came three days later. The Prophet ﷺ gently told him, ‘You have inconvenienced me, as I have been waiting for you for three days.’” (Hadith)

Principle 3: Maintaining Integrity, Respect, and Trust

The third principle requires being honest, respecting the rights of others, keeping commitments, fulfilling promises, and maintaining trust. By virtue of accepting admission to the College, students agree 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)

Principle 4: Cleanliness

The fourth principle requires one to be clean, to maintain tidy living quarters, and to do one’s part in keeping 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)

Principle 5: Modesty and Propriety in Dress and Behavior

The fifth principle requires propriety and modesty, which 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 God 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-Haytham b. ‘Adī, scholar and historian)

Principle 6: Sobriety and Restraint

The sixth principle requires sobriety and restraint.

This means that 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.’” (Qur’an 2:219)

Violations of the Honor Code

Students are expected to study and adhere to the Honor Code and all published College policies. These policies are made available to all students and are discussed in a designated session at the beginning of each academic year, during Orientation at the start of the fall semester. Students who are unclear about any policy or any aspect of the Honor Code should seek clarification from the Director of Student Life. Ignorance of these policies is not a defense or an excuse for violations.

In the case of an alleged violation, the Office of Student Life first investigates alleged violations of the Honor Code and/or student life policies. If evidence of a violation is found, the JRC, which includes faculty and staff, is convened by the Director of Student Life to conduct a hearing and make a recommendation to the JRC chair, who makes the final determination about the violation. The hearing may include testimony by witnesses and by the accused student, as well as by expert authorities, if necessary. Hearings may also be conducted in absentia.

In some cases, students in violation of College policy may be placed on an involuntary leave of absence, with conditions for return. If the conditions are not met, the student may be expelled permanently. Due to Zaytuna’s cohort system, suspensions are either for one, two, or three academic years.

Verified violations of the Honor Code or of other college policies concerning the following matters generally result in a suspension or

expulsion from the College:

- Violent or aggressive acts, threats of violence, harm or threats of harm to self or others, with or without a weapon
- Nonpayment of tuition, housing, or fees, without a written agreement with the College
- Proscribed behaviors, including dating, sexual misconduct, and other behaviors that violate Islamic legal norms
- Academic dishonesty, including but not limited to plagiarism and cheating
- Harassment of any type, including but not limited to sexual harassment, stalking, repeated unwanted attempts to contact a person, verbal or emotional abuse, and threats
- Possession, use, or sales of illegal drugs or marijuana; abuse of prescription drugs
- Possession or consumption of alcohol
- Violating a contract or written agreement with the College
- Repeated violations of housing policies
- Illegal acts
- Repeated major violations of College policies or the Honor Code

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. **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 contact the Director of Student Life.

ACADEMIC INTEGRITY

Zaytuna College regards academic integrity and

honesty as indispensable elements of its teaching mission. Upon enrollment, each student accepts the responsibilities of academic integrity and honesty, with the understanding that those who submit work not their own or who deceive their instructors in the production or submission of their work violate this principle and subject themselves to disciplinary action. Zaytuna College expects all members of the academic community to pursue excellence in scholarship and character. Pledging to academic integrity is designed to foster an environment of honesty, openness, respect, responsibility, and mutual trust.

The College will, therefore,

1. nurture an ethos of personal accountability for maintaining the highest standards of academic integrity and honesty,
2. provide clear guidance regarding the nature and duties of academic integrity and honesty,
3. review periodically the effective operation of the principles of academic integrity and honesty in the intellectual life of the College, and
4. adjudicate reported violations (e.g., plagiarism, fabrication, falsification, cheating, or any academic misconduct) according to established procedures.

Faculty, administrators, and students of Zaytuna College recognize the pledge to academic integrity as fundamental to the educational process. Any instance of academic dishonesty is a violation of academic integrity. Fundamental to the principle of independent learning are the requirements of honesty and integrity in the performance of academic assignments, both in and out of the classroom.

Academic integrity depends on the willingness of students, individually and collectively, to maintain and perpetuate standards of academic honesty. All Zaytuna students accept the responsibility to be honorable in their own academic affairs, as well as to support the Code as it applies to others. Any student who becomes aware of an academic integrity violation is bound

by honor to take some action. The student may report the violation or speak personally to the one observed in violation of the Code. If, however, Zaytuna students merely stand by and do nothing, both the spirit and operation of academic integrity will suffer.

Students should do their own coursework at all times, without giving or receiving inappropriate aid. They must avoid behaviors that unfairly impede the academic progress of other members of the Zaytuna community. And they must take reasonable and responsible action to uphold college-wide academic integrity.

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 are applied to protect the environment of integrity and to preserve the ethical foundation of the College. Students engaging in such activities face disciplinary action administered by the Provost in conjunction with the Academic Standards Committee.

Actions specifically prohibited by the Academic Honor Code include plagiarism, fabrication, cheating (e.g., in examinations and written work), unauthorized collaboration, and unauthorized reuse of work in more than one course. The following list of common violations is not intended to be exhaustive.

Plagiarism

Knowingly using another person's work without proper acknowledgment violates fundamental principles of academic integrity. Besides being a kind of theft, plagiarism is a form of academic dishonesty that violates the bond of trust between students and faculty. Even unintentional or inadvertent plagiarism is a type of intellectual negligence and is unacceptable at Zaytuna College. Willful plagiarism occurs when a person represents another person's work—words, ideas, or data—as his or her own without attributing it to the author by way of footnote or other form

of attribution. Unintentional or inadvertent plagiarism occurs when a person, through carelessness in research and writing, uses another person's work—words, ideas, or data—without proper attribution. If students are in doubt as to whether they are engaging in plagiarism, they have the responsibility to seek guidance from their instructor. Examples of plagiarism include:

- Verbatim copying of another person's work without explicitly acknowledging the source
- Paraphrasing ideas from another source in a way that leads the reader to think they are the author's own original ideas
- Taking the work of another person and blending it with one's own without acknowledgment
- Partial or incomplete attribution of words, ideas, or data taken from another person or source

Fabrication or Falsification

Fabricating or falsifying occurs when a student invents or distorts the origin or content of information used in academic work. Examples of fabrication or falsifying include:

- Citing sources that are simply made up and that do not exist
- Knowingly attributing propositions, ideas, words, or information to a source that is not their true source
- Fabricating information or statistical results to support conclusions

Cheating

Cheating occurs when students copy another person's work or allow another student to copy from their work or use materials that are disallowed during an exam or assignment. It is a deceptive and dishonest activity aimed at misleading the instructor. Examples of cheating include:

- Copying someone else's work during an exam or in completing an assignment

- Allowing another student to copy from one's own work during an exam or when completing an assignment
- Using unauthorized materials during an exam or an assignment
- Letting another person take an exam or finish an assignment for oneself, or doing the same for someone else

Unauthorized Collaboration

Whether or not collaboration in course work (labs, reports, papers, homework assignments, take-home tests, or other academic work for credit) is permitted depends on expectations established in individual courses. Students may, for example, be encouraged to collaborate on a difficult text but told to submit translations independently. Students should presume that collaboration on academic work is not permitted and that submission of collaborative work would constitute a violation of academic integrity, unless an instructor specifically authorizes such collaboration. Students should not presume that authorization in one class applies to any other class, even classes in the same subject area. Students should discuss with instructors in advance any questions or uncertainty regarding permitted collaboration.

Use of Same Work in More Than One Course

Submission of the same paper, translation, research project, speech, or other academic work (whether in identical or rewritten form) in more than one course without the prior approval of all professors responsible for the courses is a violation of academic integrity. The intent of this rule is that a student not receive academic credit more than once for the same work product without permission. The rule is not intended to regulate repeated use of an idea or a body of learning developed by the student, but rather to prevent the identical formulation and presentation of that idea. Students with questions about the application of this rule in a specific case should seek faculty advice.

Other Academic Misconduct

Besides plagiarism, fabrication, cheating, unauthorized collaboration, and reuse of the same work, other intentionally dishonest and deceitful acts considered academic misconduct include the following:

- Trying to gain an unfair academic advantage by bribery or any act of offering, giving, receiving, or soliciting anything of value for such purpose
- Changing or altering grades or other official educational records
- Unlawfully entering a College building to obtain an unauthorized test

Violations of Academic Integrity

Violations of academic integrity are taken seriously and carry significant consequences, including suspension or permanent expulsion from the College.

Students who observe or learn of a violation of academic integrity must notify the faculty member responsible for the course in which the incident occurred. The faculty member in turn reports to the Provost, who determines the course of action to be taken, if any, and whether the matter should be referred to the Academic Standards Committee.

Social Comportment

Students' conduct, bearing, dress, and cleanliness signify their own character and express their esteem for the institution and its other members. Students' conduct on and off campus reflects on the College. Prophetic teachings entail that students are expected to conduct themselves in conformity with the dignity of their social roles as students. Zaytuna College is committed to creating a learning and social environment grounded in the Islamic principles embedded in the Honor Code, and students are expected to behave in ways that are respectful of the rights and needs of others. Allegations of violations should be reported to the Director of Student

Life.

Gender Relations

Zaytuna College encourages gender interactions that are purposeful and that foster wholesome relationships among students so that students can focus on learning and academic achievement. Outside class hours, students should study and socialize with members of their own gender. Dating, sexual activity, and romantic relationships between unmarried students are not allowed either on or off campus. Moral character formation remains the foundation of the Zaytuna College education.

Students requiring further explanation of this gender relations policy should contact the Director of Student Life. Allegations of violations should be reported to the director, who investigates and determines if there is substantial evidence to be heard by the JRC. If the JRC determines that a serious policy violation has occurred, it will recommend disciplinary action, which may include suspension or permanent expulsion from the College.

Tutoring and Studying with the Opposite Gender

If students need to engage in tutoring or group study with the opposite gender, that activity must include three or more students and can only occur in open and approved campus spaces. Security staff, faculty, or administrative staff must be in the vicinity and aware of the activity. Tutoring sessions should only involve academically purposeful and respectful speech and behavior that is becoming of a student of knowledge.

One-on-one tutoring between students of the opposite gender is not permitted on or off campus.

Allegations of violations should be reported to the Director of Student Life, who investigates and determines if there is substantial evidence to be heard by the JRC. If the JRC determines that a serious violation has occurred, it will recommend sanctions.

Dress Code

The dress and grooming of both men and women should always be modest, neat, clean, and consistent with the dignity inherent of a student of knowledge. Modesty and cleanliness are values that reflect the personal dignity and integrity through which members of the Zaytuna College community represent the principles and standards of Islam.

Equally important is dressing in a manner that is befitting to the activity one is undertaking. God says, “Children of Adam, dress well whenever you are at worship” (Qur’an 7:31). Based on this verse, scholars are in agreement that it is strongly recommended to dress well when engaged in any act of worship. Scholars also derive the principle of dressing in accordance with the activity one is engaged in from this verse.

Men and women should always maintain a well-groomed appearance. Hairstyles should be clean and neat, avoiding extreme styles or colors. Shoes must be worn in all public campus areas.

Clothing is inappropriate when it is sleeveless, revealing, or form fitting. Men may not wear shorts on campus. Women’s dresses, skirts, and trousers must be full length and non-transparent; no shorts or capri length pants are allowed, regardless of whether they are worn with leggings or tights. Students should not wear leggings; sweats; t-shirts; pajamas; baseball caps; or torn, tight, or ragged clothing in classrooms, meeting spaces, or offices or at College events either on or off campus. Students may not wear clothing emblazoned with large corporate logos. Allegations of violations of this policy should be reported to the Director of Student Life, who investigates and takes appropriate action.

Staff and Faculty Relations with Students

In upholding a sense of community on the campus, the college encourages supportive, meaningful, and collegial interactions among all members of the campus, but within the bounds of policies and etiquettes. All staff and faculty are expected to embody integrity, as commanded in the Qur’an, to encourage the good and forbid

wrong. Staff and faculty must understand that students are expected to adhere to college policies, regardless of an employee's presence among students or their opinion on a given situation. Any staff or faculty member serving as a chaperone must be aware of student policies, as found in the College catalog.

Therefore, the college expects staff and faculty to promote compliance among students by familiarizing themselves with the student policies and student honor code found in the College catalog and to respect the authorities who establish and govern student policies. Unless designated by an established authority, staff and faculty shall not override, introduce, or dismiss any policies. In particular, staff and faculty should familiarize themselves with policies concerning mixed-gender gatherings.

For further information on any student policies, please contact the Director of Student Life.

Off-Campus Prohibitions

Students are prohibited from going to bars, nightclubs, casinos, or other places where actions prohibited in Islam (e.g., drinking alcohol, illegal drug usage) are a primary activity. Reported allegations of violations of this policy are investigated by the Director of Student Life. If the investigation yields evidence of a possible violation, the matter is referred to the JRC, which makes recommendations for sanctions. Verified violations may result in suspension or permanent expulsion from the College.

Campus Space and Transportation

Policies pertaining to spaces on Zaytuna College properties exist to help facilitate a comfortable and safe environment for learning.

USE OF CLASSROOMS AND CAMPUS SPACES

Zaytuna College's administrative office hours are Monday through Friday from 8:30 a.m. to

5:30 p.m. If any activities or events are planned for hours outside those published, whether on weekdays or weekends, two weeks' advance notice by email must be given to the Events Manager and Manager of Facilities and Security, and written permission must be granted for the events

DESIGNATED QUIET STUDY SPACES

After class hours, many designated quiet study spaces are available to students on both the upper and lower campuses. Students may not disturb the quiet atmosphere in these spaces by talking, playing music or videos, or engaging in other loud activities. Other classrooms and the student lounge are available for study groups, peer tutoring, and quiet conversations. Signs are posted designating these areas for such purposes. Allegations of violations of this policy should be reported to the Office of Student Life.

BICYCLES AND STORAGE

Students who have bicycles are not permitted to store them in a dorm room. Limited bicycle parking is provided on the campus; bicycles may not be parked or stored in the common areas of campus buildings or attached to handrails, balconies, benches, or lampposts on the grounds. This is for students' protection because many bikes are stolen every year, as well as for the safety and well-being of other residents, who might be injured by a carelessly placed bike. The College assumes no liability for stolen bicycles.

Allegations of violations of this policy should be reported to the Office of Student Life. Bikes found in hallways, stairs, fire escapes, and lounges; parked on pathways; or chained to railings are subject to confiscation. Locks that are cut to remove an improperly stored bicycle will not be replaced by the College. (Students who need a lock cut off their bike for any other reason may contact the Manager of Facilities and Security).

AUTOMOBILES AND PARKING

All students are allowed to park their automobiles

at the upper campus, provided they park in the designated location; on the upper campus, the student parking area is behind the auditorium. The only hours students are allowed to park on the lower campus (i.e., on Euclid or Le Conte) are Monday through Thursday from 5:00 p.m. to 7:00 a.m., Friday from 3:00 p.m. to 7:00 a.m., and on weekends. Any vehicle parked in the Zaytuna parking area outside of the designated times and locations is subject to towing. Towing of vehicles on Zaytuna College property is at the sole discretion of the Facilities and Security Manager. Students who choose to bring cars are responsible for their own parking arrangements and expenses, including the payment of parking fines. The College is not liable for the theft of a vehicle from the College campuses or for any damage of any nature to the vehicle whatsoever.

STUDENTS' USE OF ZAYTUNA VEHICLES

Students are not permitted to drive Zaytuna vehicles under any circumstances. Students should make necessary accommodations when transportation is needed outside of College-provided times. When applicable, the College may arrange a shuttle service to assist students' travel between the upper and lower campuses. Prior to transportation, students receive, via email, communication indicating designated pick-up and drop-off locations and corresponding times. The College does not provide transportation to students to fulfill personal needs, including but not limited to grocery purchases and Jumū'ah prayers. Students are responsible for arranging and paying for their own transportation.

STUDENTS DRIVING CARS OF FACULTY OR STAFF

Students are not permitted to drive any vehicle belonging to a staff or faculty member, on any trip related to Zaytuna College, without prior authorization from the Director of Student Life. To obtain authorization, the Office of Student Life must be given the name of the student and whose car the student intends to drive, and that

faculty or staff member must have the required paperwork on file.

Rights and Responsibilities of Students

Zaytuna College recognizes that all members of its educational community have rights and responsibilities. The College expects and values mutual respect and good will among students, faculty, and staff, each of whom should display proper *adab* with each other. The Prophet ﷺ has informed us that he has been sent to perfect moral character. The College, therefore, anticipates that all individuals, regardless of rank or office, will conduct themselves with the highest standards of ethical behavior. Faculty too have rights and responsibilities concerning teaching and facilitating students' learning inside and outside the classroom, while students have rights and responsibilities related to maximizing their acquisition of knowledge, skills, and abilities.

According to a saying attributed to the Prophet ﷺ, "Scholars are the heirs of the prophets." Traditionally in Muslim societies, teachers are considered second in rank only to parents. As an institution that blends the best of what has been practiced in Muslim culture within the context of Western liberal arts, Zaytuna College balances the requisite of deference to teachers with a respect for inquisitiveness, creativity, and reasoned debate. Faculty have authority and responsibility in areas related to course content and grading, classroom procedure and expectations, and assessment of students' work. Students are not in a position to assess instructors' competence or their judgment—that is the purview of their faculty peers as professional faculty scholars and administrators. Students should view their relationship to the faculty in light of these values and through the prism of their rights and responsibilities. Students bear the primary responsibility for their own learning. Accordingly, they are afforded both rights and responsibilities that will maximize the benefits they derive from a Zaytuna College education.

STUDENT RIGHTS

All Zaytuna College students have the following rights:

- To have a fully executed copy of their enrollment agreement and to cancel this agreement
- To have access to a current Zaytuna College catalog that provides necessary information about policies and procedures, regulations, curriculum, and graduation requirements
- To receive a course syllabus on the first day of class that states the expected course outcomes, the required texts, what will be evaluated, the types of measurement instruments to be used, the grading system, course expectations, relevant course or College policies, and office hours and contact information for the instructor
- To have the full number of hours of the class taught by the instructor assigned to teach the course or by a designated substitute approved by the Provost in the event of the absence of the course instructor
- To have all course assignments and tests graded and returned within a reasonable period of time and to have the opportunity to discuss assessments and grades with the faculty member in a timely manner
- To have grades and assessments kept confidential and shared only on a need-to-know basis
- To receive notification at midterm if they are failing or in danger of failing a course
- To use grievance procedures and to seek redress if they believe their academic rights have been violated
- To have the privacy of their records maintained by College personnel in accordance with state and federal law and statutes (the College views a student's educational records as confidential information that cannot be released without the written consent of the student)

Residential Life

Other information (e.g., names, dates of attendance and graduation, and details about awards and honors) is considered to be directory information that can be released without a student's written permission. If a student does not wish to have any such information released, the student may sign a form to that effect in the Registrar's Office.

STUDENT RESPONSIBILITIES

All Zaytuna College students have the following responsibilities:

- To meet all academic and course requirements stated in the course syllabus and College catalog
- To comply with all College policies and with the Zaytuna College Honor Code
- To check their Zaytuna College email daily when school is in session and regularly during vacation periods or breaks; to use College email appropriately, per the College policy
- To access their student information system account (Populi) daily when school is in session and regularly during vacation periods or breaks
- To keep up with course announcements and status changes to their financial account or academic record
- To be aware of their academic standing and of their semester and cumulative GPA
- To respond in a timely manner to written or emailed requests from College faculty and staff
- To treat faculty, staff, and other students with respect inside and outside the classroom
- To provide required payments, documents, forms, requests, and information in a

timely manner and within specified deadlines

- To meet with their faculty advisor by the end of the second week of each semester and to respond to communication from the faculty advisor or instructors in a timely manner throughout the semester
- To maintain dormitory space in a clean and organized manner if living on campus
- To respect the rights of their roommate(s)

Students who need guidance or have questions about their rights and responsibilities should contact their faculty advisor or the Director of Student Life.

Student Grievances

Students who experience problems with members of the Zaytuna College community should first assess the matter charitably and maturely. When appropriate, the student should attempt to resolve the issue with the person. If doubts arise, the student should contact the Director of Student Life for advice on seeking a resolution.

Students who believe an act of discrimination (e.g., related to race, religion, ethnicity, gender, or political beliefs), harassment, or retaliation has occurred should file a grievance with the Director of Student Life.

After such a filing, the College may convene a session of the Grievance Committee, comprising faculty, staff, and students, to review grievances filed with the Director, to deliberate upon the matter, to render a decision if appropriate, and to communicate to the Provost's Office. Students receive notification of the status of administrative action within fifteen days.

Grade disputes are addressed under the Grade Appeals Policy.

ZAYTUNA COLLEGE ENCOURAGES students to live in residential housing, a safe and supportive environment conducive to helping students dedicate more time to their studies and develop strong bonds with fellow members of the learning community. Student residences are located on Zaytuna's campus, and two or three students typically share a dorm room.

As the Honor Code emphasizes, the College is committed to fostering a learning atmosphere in its classrooms and residential communities that is consistent with the Islamic tradition and the mission of the College. The College's residential policies, distributed during move-in and orientation, help students attain these high standards of behavior. Policies are subject to change during the academic year, and students must comply with the most recent policies distributed.

Residential Assistants: Role and Authority

Resident Assistants (RAs) live in each of the residential buildings. RAs are students who, as paid employees, represent the College's authority; they report directly to the Residential Life Coordinator. Their duties include overseeing dorm life, assisting in planning social events, providing practical advice for residents, and upholding the Zaytuna Honor Code and residential policies. All questions related to student housing should be directed first to the RA, who will follow up with the appropriate College personnel.

RAs are trained to address issues related to student housing and to help students develop a sense of community and responsibility. All RAs are certified through the American Red Cross in first aid and CPR. They also receive psychological first aid training through the Khalil Center, a psychological and spiritual wellness center.

Residents of student housing are expected to attend house meetings, as scheduled by their RA, unless they have a valid reason for their absence, such as illness or other extenuating circumstance. Students who must miss a house meeting should

seek advance permission in writing from their RA. Students should refer to the academic calendar on the College website and the Office of Student Life for move-in dates.

College Breaks and Move-Out Policies

Students are required to vacate College housing during winter and summer breaks, according to dates published in the College's academic calendar. Students need not vacate for Eid or Thanksgiving breaks. Consideration for an exception is given to students whose documented circumstances demonstrate a valid and compelling reason (e.g., genuine housing insecurity) for remaining in the residence, provided that the College is able to facilitate the students' request. Housing insecurity is defined as homelessness (i.e., not having a home or having one's home unavailable for occupancy) at the time of the student's petition.

Students who wish to vacate their dorms prior to the official move-out date must obtain approval from the Residential Life Coordinator at least two weeks prior to their intended departure date. Students leaving the dorms early must complete all move-out tasks and cleaning responsibilities, as assigned by the RA.

Students are responsible for arranging storage for their belongings off-campus during the summer break.

Student Housing

FEMALE RESIDENCES

Alalusi Dormitory, Upper Campus:
2770 Marin Ave, Berkeley

The dormitory consists of nineteen two-person rooms. The rooms are furnished with bunk beds or twin beds, desks, and built-in bookshelves and closets. The dormitory has a small workout room, quiet study room, and common lounge with a connecting kitchen. The building is equipped with internet, and a coin-operated washer and dryer are located in a separate building across from the dormitory in Sophia Hall. The dorm is 1.9 miles from the lower campus.

MALE RESIDENCES

Euclid Dormitory, Lower Campus:
1712 Euclid Ave, Berkeley

The dormitory consists of a mixture of twenty-one single, double, and triple rooms. The rooms are furnished with bunk beds or twin beds, desks, chairs, armoires, chests of drawers, and bookshelves. The dormitory includes a student lounge, quiet study room, rooftop patio, and communal kitchen and dining space, as well as a communal prayer area. The building is equipped with internet, and laundry facilities are conveniently located in the basement of the building. Students residing in the dormitory are responsible for the regular upkeep of all communal areas.

OFF-CAMPUS STUDENT HOUSING

Unmarried students may choose to live off campus in independent housing. Students who opt to live off campus while Zaytuna housing is available are not eligible for financial aid for housing. The College also does not provide assistance with locating or securing off-campus housing.

HOUSING FOR MARRIED STUDENTS

Under limited circumstances, campus housing may be available for married Zaytuna students and their spouses. Campus housing for married students is subject to married student housing fees. Students interested in married housing should contact the Residential Life Coordinator for more information. Married students who live off campus or in campus housing may be eligible for housing aid. If married students choose to live in Zaytuna's male or female residences, their spouses do not have visiting privileges even if they are also Zaytuna students. Allegations of violations should be reported to the Residential Life Coordinator, who investigates complaints and takes appropriate action.

REQUIRED, RECOMMENDED, AND PROHIBITED ITEMS

The following lists contain recommendations for making students' apartments comfortable. Students should keep in mind that all items brought to student housing must be completely removed by the students at the end of the academic year.

Required

- Twin-size sheets

Recommended *(not provided by the College)*

- Desk lamp
- Clothes hangers
- Pillows and pillowcases
- Blankets, comforter, or bedspread
- Laundry supplies (e.g., detergent)
- Towels and toiletries (e.g., soap, shampoo)
- Cooking supplies and kitchen utensils for personal use

Prohibited *(see the Fire Safety Policy)*

- Pets
- Extra furniture
- Candles and incense
- Heaters and heated blankets
- Electric cooking implements with coils
- Microwaves, toaster ovens, and hotplates
- Torchiere floor lamps and halogen lamps

FURNITURE AND DECORATIONS

Students are not allowed to make any significant changes to a room, such as replacing or removing furnishings, without a legitimate need that is approved in writing by the Residential Life Coordinator. Students are responsible for the replacement costs of missing furniture and repair costs of damaged furniture. Any other damage costs resulting from decorations or other additions are also billed to the student.

Decorations taped, glued, or stapled to walls or ceilings and not removed upon vacating result

in damage charges. Screws or other fasteners may not be used on the walls. Due to the danger of fire, the use of halogen lamps/torchiere floor lamps of any size is not permitted.

All exterior surfaces and hallways are considered to be public areas, and by order of the fire marshal, cannot be decorated or furnished. This includes the exterior surfaces of apartment doors (other than the name card on the door) and the walls on either side of the doors. Bulletin boards located in the hallways and common areas are the only authorized surfaces for posting notices or other information. Allegations of violations of this policy should be reported to the RA.

ROOMMATES

Requests for roommates should be submitted through the Housing Registration and Roommate Preference Form at the end of each academic year; not all roommate preferences can be honored. Requests for changes in roommates after the initial assignment may be made in unusual or extenuating circumstances, but the Residential Life Coordinator may not be able to accommodate all such requests. All Zaytuna students living in the dorms should expect to share their room with at least one roommate.

VISITORS AND GUESTS

Visiting hours are from 8:00 a.m. until 8:00 p.m. Sunday through Friday, and from 8:00 a.m. until 10:00 p.m. on Saturdays. When hosting guests, students are required to inform their roommates and their RA and obtain their permission prior to the visit. It is highly recommended that visits be kept to a minimum due to the rigorous academic demands of the Zaytuna program.

All guests, including visiting family members, must comply with the residential living policies and the Honor Code while on the premises of College housing. Students are expected to inform their guests about these policies.

Members of the opposite gender, including parents and spouses, are not permitted to visit student dormitories at any time, except on the

official move-in and move-out days/times, unless they obtain special prior written permission from the Residential Life Coordinator. This policy is strictly enforced, and alleged violations should be reported to the Residential Life Coordinator. Verified violations may result in suspension or expulsion from the College and from campus housing, without any refund.

For security reasons and for the comfort of all residents, students residing in College housing should not plan to have guests, including visiting family and friends, stay overnight in their rooms. However, in extenuating circumstances and with written permission from the Residential Life Coordinator (see procedure below), students may host overnight guests of the same gender. No guest may stay overnight longer than three consecutive nights.

Visit Request Procedure

The Office of Student Life operates a virtual lobby to maintain a safe environment for College residents. Residents must sign in their daytime visitor(s) electronically using the Residential Visitation Form.

For overnight guests, two levels of approval are required: (1) from the Residential Life Coordinator and (2) from roommates. Residents must submit the Overnight Visitors Request form seventy-two hours in advance, and their roommates must submit the Overnight Visitor Consent form. RAs facilitate communication between all parties. Additional details regarding the procedures can be found on the Residential Visitation Form, available through the Office of Student Life.

GATHERING IN DORMITORIES

Large gatherings (more than five people) are not permitted without prior written approval from the Residential Life Coordinator.

QUIET HOURS

The residential spaces and their vicinity should be sufficiently quiet to permit study and rest at

all times. Any activity or noise that interferes with a resident's ability to study or sleep should immediately cease upon request. A more dedicated quiet atmosphere must be preserved between the hours of 10:00 p.m. and 7:00 a.m. Violations of this policy should be reported to the RAs and the Residential Life Coordinator.

CURFEW AND SAFETY

Residential students must sleep in Zaytuna dorms

Sunday through Thursday unless they receive written permission forty-eight hours in advance from the Residential Life Coordinator to stay elsewhere.

RAs must be notified in writing of any intended overnight absence on weekends.

Students are generally encouraged to remain in their residences after dark, unless they have a compelling reason not to, such as studying during the evening in a local library. Students

Admissions and Financial Aid

residing in College housing are also required to abide by an 11 p.m. curfew, which is intended to promote sufficient rest and sleep. The curfew is typically lifted at the onset of the dawn prayer (*fajr*), unless otherwise advised by the Residential Life Coordinator. Students who expect to miss the curfew must notify their RA by text in advance and provide information about their location and expected return time. Students who neglect to notify their RA will be reported to the Residential Life Coordinator.

Students are strongly encouraged to walk in groups of three or more, especially after dark. It is strongly recommended that students not walk alone after dark.

CLEAN LIVING SPACES

Students are expected to maintain clean living spaces and respect the rights of their roommates and other residents in student housing. Periodic room and dorm inspections may be conducted by RAs or other College staff. Students may be asked to clean their rooms and dorms to maintain a healthy, safe, and pleasant living environment. Students who are not keeping their rooms, bathrooms, and communal spaces in good order are required to rectify this within two days.

When students move out at the end of the academic year, RAs conduct strict checkout inspections to ensure that each room has been properly cleaned and returned to its original condition. Students' housing deposits are subject to partial or complete forfeiture if the condition of a residential space is less than satisfactory upon departure. The student enrollment agreement contains additional details.

STAFF ENTRY

Students living in College housing must be aware that facilities and other authorized staff and their agents may enter the premises in the event of an emergency to make inspections, repairs, or improvements; to supply agreed-upon

services; to exhibit the premises to City/County inspectors; and to give tours to prospective students, donors, and guests. Except in cases of emergency, the College provides at least an hour's notice of intent to enter.

Authorized College personnel may enter a student's room at any time in the event of an emergency, with or without the student being present, to resolve a life- or health-threatening situation or when a state law or College policy is being violated.

WAIVER OF CLAIMS AND INDEMNIFICATION

Students in College housing waive any claim against the College and/or the landlord for injury or death to any person, or damage to any property, in or about the housing, from any cause whatsoever, unless due to either the landlord's or the College's willful misconduct. Without limiting the generality of this waiver, students in College or College-leased housing expressly release the landlord and the College from any liability for loss or damage to the property of the student arising from water leakage, breaking pipes, theft, or criminal activity. The College is not liable for loss or damage to students' personal property. The College recommends that students carry a standard renter's insurance policy from a recognized insurance firm.

ASBESTOS AND LEAD DISCLOSURE STATEMENTS

Certain areas of student housing and the campus are known to contain lead and asbestos. The lead warning statement and asbestos notices are available to all students at the Office of Campus Safety and Security.

ZAYTUNA COLLEGE SEEKS students who demonstrate intelligence, diligence, and perseverance; who have a track record of service and volunteer work; who are energized by long hours of study; and who desire to develop their character as they develop their intellect.

The Zaytuna degree program is extremely rigorous, and incoming students must possess superb reading, writing, and time-management skills. Acquiring tools for accessing great books, in English and in Arabic, that contain timeless truths is a way of life at Zaytuna College.

BA Admissions

The application for admission to the BA program in liberal arts and Islamic studies must be supported by the documentation listed under Admissions Requirements and Policies. The admission process is finalized when admitted applicants submit the enrollment agreement and pay the enrollment deposit. Admitted applicants must complete all required pending academic work in a satisfactory manner and meet all conditions of enrollment prior to the beginning of the first semester of their freshman year.

ADMISSIONS REQUIREMENTS AND POLICIES

All inquiries regarding admissions are directed to the Admissions Office by sending an email to admissions@zaytuna.edu. Applicants should review the Admissions section of the Zaytuna College website (zaytuna.edu/admissions). Applicants for admission to the BA program in liberal arts and Islamic studies must be at least seventeen years old by the first day of the fall semester. The following documents must be submitted digitally to the Admissions Office:

- 1 Application form found on the Common Application
- 2 Transcripts: High school and/or all postsecondary transcripts, or GED/CHSPE report
- 3 Standardized test scores: SAT, ACT, or CLT
- 4 Admissions essays

- 5 Three letters of recommendation
- 6 Interview
- 7 Forty documented hours of community service (waived for fall 2022 admissions)
- 8 A nonrefundable application fee of \$50
- 9 For international applicants: TOEFL, IELTS, or CEFR level score

Further details on admissions requirements and the application process are available on the Zaytuna College Admissions website, Zaytuna.edu/admissions.

APPLICATION DEADLINES

Under the Zaytuna College rolling admissions system, any candidate who has completed the junior year of high school may apply, starting in early fall. The Admissions Committee admits qualified applicants until the total available seats are filled, which typically occurs by late February. The Admissions Committee only considers completed applications. It is in the applicant's interest to apply as early as possible.

All offers of admission are contingent upon (1) the satisfactory completion of academic work in progress, (2) passing the Arabic proficiency exam administered by Zaytuna College or successfully passing the SAI Program, and (3) the demonstration of *adab* in all interactions with College staff and faculty. Applicants must read, sign, and return the enrollment agreement and pay the deposit within two weeks of notification of admission.

HOMESCHOOLED STUDENTS

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, ACT,

or CLT. International applicants are expected to submit a TOEFL, IELTS, or CEFR level score.

ARABIC LANGUAGE REQUIREMENT

Matriculation for fall semester in the year of admission is contingent upon passing the Arabic Language Placement Test or successful completion of the SAI Program. Students who do not pass the proficiency test are required to enroll in Zaytuna's SAI Program prior to their freshman year. Successful completion of the SAI Program provides the equivalent of two semesters of college-level credit in Arabic. Students who do not pass the SAI final exam are not admitted to the BA program.

Students attending the SAI Program to fulfill the prerequisite for entering the BA 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 SAI. Students who have filed an application for financial aid for the undergraduate program may be granted financial aid for the SAI, if needed.

ADMISSION DEFERRALS

Applicants who have been admitted to Zaytuna College may ask to defer matriculation for up to one year. Admitted students seeking a deferral must notify the Admissions Office and submit the requisite form. Deferral requests must be accompanied by a \$50 payment. Students with deferred admission are required to resubmit an updated financial aid application, with supporting documentation, prior to the financial aid deadline for the academic year of intended matriculation.

INTERNATIONAL APPLICANTS (F-I STUDENTS)

The Principal Designated School Official (PDSO) provides resources and support to international students regarding their application for F-1 visas to ensure compliance with US federal regulations. The PDSO can be reached at pdso@zaytuna.edu. The College also refers applicants to

www.studyinthestates.dhs.gov.

Getting an I-20 from Zaytuna College

To apply for an F-1 student visa, applicants must first send a copy of their passport to the Registrar, along with proof of financial ability to cover the cost of tuition, fees, and living expenses of the program for one full academic year. Students should contact the PDSO for a breakdown of estimated costs. Students who are awarded scholarship or financial aid from the College may use award letters issued by the College as proof of financial ability. After the College receives the documents, the College issues Form I-20: "Certificate of Eligibility for Nonimmigrant Student Status." Applicants will receive a letter of admission, an I-20, and, if applicable, proof of financial resources from Zaytuna in order to apply for the F-1 visa.

Required documents to send to the PDSO:

- Copy of current valid passport
- Financial documents
- Completed Certificate of Financial Resources Form
- Bank statement or letter from the bank
- Scholarship information, if applicable
- Educational loan information, if applicable
- Mailing address (where I-20 can be mailed)

All documentation must be provided to the PDSO or designated school officer (DSO) at Zaytuna College at pdso@zaytuna.edu. The College then creates and sends the I-20 to the applicant to apply for a visa. Applicants must inform the PDSO upon receipt of their visa.

How to Apply for a Student Visa

Although applying for an F-1 visa is not difficult, it can take a few weeks or months to obtain a visa appointment at a US Embassy or Consulate. For

this reason, it is recommended that students begin the visa application process as soon after admission as possible to ensure all the necessary steps are completed before the beginning of classes.

After international students have received the I-20, they need to pay the I-901 SEVIS fee (see <https://studyinthestates.dhs.gov/2013/01/what-is-the-i-901-sevis-fee>). Students need the I-20 and proof of fee payment for their visa appointment at a US consulate. When students have received their visa and travel to the United States, all documents must likewise be presented at the port of entry. Students will not be able to travel to the US more than 30 days before the program start date listed on the I-20. Students should consult the PDSO for more information on the visa application process.

F-1 Students Transferring from Another US School

Students currently studying in the United States on an F-1 visa with an I-20 issued by another institution may transfer their Student and Exchange Visitor Information System (SEVIS) record to Zaytuna College. After students return the signed enrollment agreement to the College, it is necessary to speak with the International Student Advisor or the International Student Office on their initial campus about transferring their SEVIS record. For this transfer, students need:

- Written confirmation of acceptance
- The contact information for Zaytuna College’s PDSO or DSO, found at pdso@zaytuna.edu, so the transferring school can make contact
- The SEVIS school code for Zaytuna College (SFR214F56055000)

Transfer students should carefully coordinate with their initial school to choose a transfer release date based on their academic needs, financial obligations, and travel plans. Students must contact the PDSO or DSO at Zaytuna College within fifteen days of the program start

date to register for classes. The PDSO or DSO at Zaytuna College then creates an updated I-20 that shows the status of the student and that the transfer was approved.

The I-20 and SEVIS record must always show the current status and location of each student.

Student Travel

Fee Description	Cost
Tuition	\$19,000
Nonrefundable enrollment deposit*	\$250
Continuation fee*	\$600/semester
Housing	\$10,000
Refundable housing security deposit*	\$500

Students must inform the PDSO and seek approval for any travel outside the United States.

Fee Description	Cost
Tuition	\$27,592
Nonrefundable enrollment deposit*	\$250
Continuation fee*	\$4,400
Records maintenance fee during leave of absence (per semester)*	\$100
Housing	\$12,000
Refundable housing security deposit*	\$500
Reinstatement fee (for students who have withdrawn and wish to return)*	\$150
MA graduation fee*	\$150
ID card placement*	\$25

The PDSO must sign the I-20 any time the student leaves the United States. Failure to do so may prevent the student from reentering the

Fee Description	Cost
Tuition	\$3,000
Housing	\$3,000

country.

Change of Address

F-1 students are required to inform the PDSO of any change in their physical or mailing address in the United States or their foreign address within three days. Students who do not report a change of address within ten days are in violation of their F-1 status.

Leave of Absence

Students who need to take a leave of absence will have their SEVIS records terminated for authorized early withdrawal and must leave the country within fifteen days. Students need a new I-20 with a new SEVIS number and must pay the I-901 SEVIS fee again when returning from any leave of absence that exceeds five months.

PART-TIME ENROLLMENT AND ONLINE EDUCATION

Zaytuna College does not offer part-time enrollment or online courses.

MA Admissions

APPLICATION DEADLINES

The master's degree program at Zaytuna College has an early application deadline of December 1 and a regular application deadline of January 31. Any candidate who has earned a terminal degree, such as a bachelor's degree or seminary (madrasa) equivalent, is eligible to apply.

MINIMUM REQUIREMENTS

- Bachelor's degree or seminary (madrasa) equivalent
- Competency in reading and comprehending classical Arabic texts
- Oral examination administered as part of the admissions interview to assess Arabic reading/comprehension and area of concentration proficiencies
- Studied rudimentary classical texts of grammar, Islamic law, legal theory, theology, rhetoric, and the other Islamic sciences with a qualified teacher
- Proficiency in the English language similar to a native speaker
- Three letters of recommendation
- Statement of purpose
- Statement of research interests
- Statement of academic history (optional)

- Academic transcripts
- Writing sample

RECOMMENDED QUALIFICATIONS

- An existing BA degree in Islamic Studies or ancillary field (e.g., theology, philosophy, Arabic, Islamic law, history)
- Foundational training in the Islamic sciences
- Foundational training in Qur'anic studies (memorization is highly valued)
- GPA of 3.5 or higher

Further details on admissions requirements and the application process are available on the Zaytuna College Admissions website at Zaytuna.edu/admissions.

Expenses

UNDERGRADUATE PROGRAM COSTS

*These fees are not eligible for financial aid.

GRADUATE PROGRAM COSTS

*These fees are not eligible for financial aid.

SUMMER ARABIC INTENSIVE

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 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 students do not make the payments within ten calendar days of

the due date, they are considered to be in default of the enrollment agreement and are barred from classes until (1) payment is made or (2) a payment plan is created with the Accounting Office. Students who are barred from classes for more than two days for failure to pay their tuition or to finalize an acceptable payment plan are usually withdrawn from the College. Students must settle their account with the Accounting Office before gaining access to their housing at the College.

The College accepts payments in the form of personal checks, cashier's checks, money orders,

~~debit cards, credit cards, and cash.~~ 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, and students should contact the Accounting Department at 510-924-1965.

HOUSING DEPOSITS

At the end of the academic year, the housing security deposit of \$500, minus damages, is refunded via mail after an inspection of the

General Policies

residential space by College staff. Refunds are paid within thirty calendar days of checkout.

REFUND POLICY

All enrollment cancellations and requests for refunds must be made in writing to the Registrar's Office. After the first day of instruction, tuition and board may be refunded; however, all other fees are nonrefundable. Refunds are calculated by the day, starting the day after the refund is requested. Refunds are paid within thirty 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, minus any unpaid bills they have at the time of their withdrawal.

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 directly. Students who are claimed as a financial dependent by their parents or others on their tax forms must include that information in financial aid requests, as applicable. Financial assistance is classified as two types, based on the criteria through which financial assistance is awarded: merit-based assistance and need-based assistance (zakat).

NEED-BASED AID (ZAKAT)

Need-based aid is awarded on a scale depending on the student's and (if applicable) parents' income and assets. Need-based aid is designed to ensure that all qualified students can attend Zaytuna College while contributing only what they are reasonably able to pay toward their education.

MERIT-BASED AID

Merit scholarships are available through generous donations to the College. Any student or applicant with a GPA of 3.7 or above may apply for a merit scholarship.

FINANCIAL AID FOR SAI

Students approved for financial aid for the BA program are also granted financial aid for the SAI Program.

LIVING EXPENSE AID

Zaytuna College offers limited aid for living expenses to students with exceptional financial need. Eligible students must apply each month and provide necessary documentation of their financial need. The Office of Financial Aid should be contacted for more information.

EMERGENCY AID

Students who experience unplanned financial need due to emergency circumstances, such as a personal health crisis, may be eligible for limited emergency aid from Zaytuna College. Students need to apply and provide sufficient documentation. The Office of Financial Aid should be contacted for more information.

Anti-discrimination Policy

ZAYTUNA COLLEGE DOES not discriminate on the basis of age, race, religion, gender, nationality, or ethnic origin in the admission of students or in its educational or other policies. If students feel they have been the subject of discrimination, they may file their claim of discrimination with the Director of Student Life, who will investigate the allegation(s) and take appropriate action. Any claims of discrimination filed by a student must be sent via College email or discussed in person with the Director of Student Life.

Minors

Zaytuna College is committed to providing a safe environment for students who are minors, defined in California as persons under the age of eighteen. Minors will be treated respectfully and are expected to respect all faculty and staff. The College does not tolerate any physical or sexual abuse of minors by College students, employees, or volunteers and thoroughly investigates any allegations of such abuse and reports them to law enforcement authorities, as required by law. Alleged violations of this policy should be reported to the Director of Student Life.

Prohibition of Smoking, Alcohol, and Illegal Drugs

Students, faculty, staff, and visitors are strictly prohibited from using, possessing, distributing, or promoting cigarettes, tobacco, marijuana, alcoholic beverages, and illegal or controlled drugs and intoxicants on the Zaytuna College campus and its residential facilities and at its sponsored events.

Smoking, vaping, or the use of tobacco or marijuana is not allowed in or near College housing units and other College buildings, including entranceways and the courtyard. One verified violation results in a written warning from the Director of Student Life, while two such violations may result in expulsion from the

College and from housing, without any refund.

Confirmed consumption or possession of alcohol and/or illegal substances on campus, including in College housing, or off campus results in the immediate expulsion from the College and from campus housing, without any refund. Illegal acts are referred to local authorities.

Violence and Intimidation

POLICY ON VIOLENCE

Zaytuna College requires employees and students to treat others fairly and with dignity. Differences or problems between persons should be resolved with civility and without reprisals. Violence and threats of violence, whether verbal or written, are not tolerated.

For purposes of this policy, *violence* is defined as an overt act or threat of harm to a person or property, or any act that poses a substantial threat to the safety of any person or property. Such violence is prohibited in any space owned or leased by the College; in any of its constituent units, including vehicles; and in any location where College events or activities are conducted.

Conduct that may violate this policy includes but is not limited to the following:

- Intimidating, harassing, or threatening behavior
- Physical abuse, including hitting, slapping, poking, kicking, punching, and grabbing
- Verbal abuse, including yelling; shouting; and use of sexually, racially, or ethnically charged epithets
- Vandalism
- Any other act that a reasonable person would consider to constitute a threat of violence, including oral or written statements, gestures, or expressions that communicate a direct or indirect threat of physical harm
- Endangering the safety of any employee, student, or visitor

- Intentional behavior that has a harmful impact on an individual's physical and/or psychological well-being
- Behavior that causes damage to personal or College property
- Behavior that creates a hostile campus environment

PROHIBITION OF WEAPONS

The use or possession of weapons, as defined under California law, is prohibited on the College campus, in campus housing, and at College events or activities.

REPORTING THREATS, CRIMES, VIOLENT ACTS, OR EMERGENCIES

Anyone in imminent physical danger should call 911 to report a threat, crime, violent act, or emergency on campus. For non-life-threatening concerns or situations, call the City of Berkeley Police Department at 510-981-5911. As soon as possible thereafter, report the incident to the Manager of Facilities and Security by calling 510-631-6331. Resident students should also notify the Residential Life Coordinator and their RA. Staff or faculty who receive incident or emergency reports communicate them to the Manager of Facilities and Security.

PROHIBITION OF HARASSMENT

Zaytuna students and employees are expected to demonstrate respect for others. Harassment is defined as conduct that is abusive or that substantially interferes with a person's pursuit of his or her customary or usual affairs. Harassment can be verbal, physical, or written. It can be a behavior committed once or multiple times.

One's gender, ethnicity, race, age, or other personal characteristics can all be the target of harassment. Sexual, racial, ethnic, and religious harassment are violations of law. All forms of harassment are unacceptable and may incur sanctions. Harassment or other suspected legal violations should be promptly reported to the Director of Student Life, who will investigate the

allegation(s) and take appropriate action.

PROHIBITION OF STALKING

Stalking occurs when a person engages in a course of conduct or repeatedly commits acts toward another person, under circumstances that would place the person in reasonable fear for his or her safety, or in fear of harm or bodily injury to self or others, or that would reasonably cause substantial emotional distress.

A course of conduct refers to a pattern of behavior of two or more acts over a period of time that can be reasonably regarded as likely to alarm, harass, or cause fear of harm or injury to that person or to a third party. The feared harm or injury may be physical; emotional; psychological; or related to the personal safety, property, education, or employment of that individual.

Stalking can involve individuals who are known to one another or who are not known to one another. Allegations of stalking are taken seriously and investigated by the Director of Student Life and may lead to disciplinary action, including referral to prosecution if a crime has been committed.

Suspected incidences of harassment; sexual harassment; any type of violence, including domestic or dating violence; or stalking should be reported to the Director of Student Life, who will investigate and commence appropriate next steps. If any of these violations is verified, disciplinary action is taken against the guilty party through the JRC. Consequences may include expulsion of the guilty party or other action, including prosecution if a crime has been committed.

PROHIBITION OF RETALIATION

Retaliation against a person who has filed a complaint is prohibited. Any individuals who believe they have witnessed or experienced retaliation for having filed a complaint should report their concern to their manager or another manager of the College. Students should report retaliation concerns to the Director of Student Life.

Prohibition on Trespassing

Students are prohibited from entering any private or normally locked room or common area on campus without obtaining appropriate permission. Failing to scan a student access card at a designated entry point also constitutes trespassing. Students may be subject to disciplinary action for entering or accessing restricted areas (e.g., private rooms or offices, emergency exit doors, fire escape doors, attic/roof access doors, or towers) without authorization and/or for their unauthorized presence on rooftops, ledges, seismic bracing, or fire escapes; in attic spaces or emergency exits; or in any area marked as or known to be restricted in any residential or campus facility. Climbing on any College building, scaffolding, or temporary structure is prohibited. Using windows for entrance or exit during non-emergency situations or tampering with or removing windows, window screens, window stops, or security screens is prohibited. Violation of these rules results in an automatic fine of \$100, and further disciplinary action may be taken against students in violation of these rules. Allegations of violations should be reported to the Office of Student Life.

Communications and Privacy

DIGITAL COMMUNICATIONS POLICY

All Zaytuna students are issued official email accounts, and email is an official method of communication at the College; students are expected to read emails daily. In their email communications, students are expected to adhere to the principles of *adab* found in the Honor Code. They are also prohibited from using their College-issued email accounts for unlawful, inappropriate, or unethical purposes or for private commercial purposes. Violations of this policy may result in serious consequences.

Students should familiarize themselves with Microsoft Outlook for scheduling meetings and events. Emails that students receive from

the College, including attachments, are for the exclusive use of the person or entity to which they are addressed and may contain confidential, proprietary, and/or privileged information. Any review, retransmission, dissemination, or other use of this information—or any action taken with reliance upon this information—by persons or entities other than the intended recipient is prohibited. Students are prohibited from using the student email listserv to forward emails from persons or organizations outside Zaytuna. Egregious violations of the policy will result in serious consequences, which may include suspension from the College or permanent expulsion.

The College appoints monitors of College email distribution lists to prevent abuse of College emails. Information about appropriate use of Zaytuna information technology is also available for faculty and staff in the faculty and employee handbooks.

MEDIA AND PUBLIC RELATIONS POLICY

All Zaytuna College communications with representatives of the media should be coordinated and approved by the Director of Publications. With rare exceptions, the College prohibits media representatives from interviewing, photographing, or filming on campus. Students, faculty, and administrative staff are not permitted to represent the College to journalists, documentary filmmakers, or any outside individuals or institutions seeking interviews or information, without first seeking the approval of the Publications Department. Students and staff who are approached by journalists, other media representatives, or people conducting any type of research on the College should refer such individuals to the Director of Publications.

IMAGE RELEASE POLICY

Zaytuna College takes and uses photographs and electronic images and makes video and audio recordings of students and visitors on College

property and at College-sponsored events for educational, promotional, and fundraising purposes. All students have an opportunity to decline the use of their photographs or images by submitting an opt-out form to Aaron Haroon Sellars (hsellars@zaytuna.edu) in the Marketing Department.

PRIVACY POLICY

Zaytuna College respects the privacy rights of all students. Academic records, medical history and events, and other personal information are only shared with faculty and staff on a need-to-know basis. Students over the age of eighteen are entitled to the privacy of all their records and personal information.

Students may give written permission to the College if they want to allow parents, guardians, or others access to these records. The records of students under the age of eighteen may be shared with their parents and legal guardians if it is deemed in the best interest of the student to do so.

A form may be submitted to the Registrar to give the administration permission to provide information to parents, if the College is contacted, on any issues regarding academic records, financial responsibilities, academic performance, or the student’s well-being. Questions regarding the College’s student privacy policy should be directed to the Registrar.

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 established policies designed to promote the safety of students and employees of the College, including policies concerning campus life, weapons, and violence.

The Manager of Facilities and Security provides information to students about how

Description	Number
Life-threatening, police, fire, or medical emergencies	911
Non-life-threatening emergencies or incident reports: (Berkeley Police Department)	510-981-5900
Non-life-threatening emergencies or incident reports: (Zaytuna College)	510-631-6331

to enhance their security; brings in necessary trainers and resources to assist the College in its efforts; and serves as a liaison with community leaders, including the Berkeley Police Department, the City Council, and community service organizations. The Residential Life Coordinator, RAs, and Director of Student Life can field safety complaints from students and respond to reports of threatening incidents or medical emergencies.

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Students, faculty, and staff should always be cognizant of their surroundings. When walking outside the campus after dark, students are

strongly encouraged to walk in groups of three or more. Students should have their RA's cell phone number and the Berkeley Police Department number on speed dial in their cell phone.

Students should immediately call 911 if they believe they are in imminent danger. Once they

are in a secure place or state, they should also call 510-631-6331 to report the incident to the

Manager of Facilities and Security.

Ali Ataie

FIRE SAFETY Associate Professor

ataie@zaytuna.edu

The following actions are prohibited:

BIN BAYYAH HALL

1 Failure to evacuate a building

immediately upon the sound of an

alarm or to follow specific evacuation

procedures

causec@zaytuna.edu

2 Misuse or tampering of fire safety

equipment (e.g., pulling a fire alarm in

a non-emergency situation; removal of

doors, door closers, exit signs, smoke

detectors, or fire extinguishers)

3 Use of explosives or flammable

liquids (e.g., lamp

oil, gasoline, lighter fluid, and other

chemicals that are toxic or explosive in

nature)

4 Use of any object that creates an open

flame (e.g., candle, incense, matches,

lighters, charcoal, hookahs, and flame

starters), including on balconies and in

entryways to buildings

6 Use of unapproved appliances (in or

outside designated kitchen spaces) and

of any appliance, other than a personal

iron, that has an open coil or creates heat

or a flame

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LE CONTE

LE CONTE

- 7 Possession and use of barbecues; unapproved cookouts in or around any campus property
- 8 Use of halogen lamps and decorative strings of lights in or around any residential facility
- 9 Unapproved use of common area fireplaces

An automatic fine of \$250, plus the cost of replacing equipment, is charged to any student or recognized organization violating these regulations, and further disciplinary action may be taken. Students and their guests should be aware that any person who causes an alarm to be set off for improper purposes is liable for the expenses incurred by any City of Berkeley service responding to the alarm.

EMERGENCY NOTIFICATION SYSTEM

Zaytuna College uses the Populi College Management's integrated notification system for sending time-sensitive information to students, staff, and faculty. Information regarding threats to safety or health that may affect the campus community are sent to all users. All students, staff, and faculty are automatically signed up for the alert system. All alerts will be received via text message.

IMPORTANT PHONE NUMBERS

SAFETY AND SECURITY QUESTIONS

Further information about campus safety policies and procedures is available from the Manager of Facilities and Security. Students who have questions or concerns related to campus safety and security should contact the Manager of Facilities and Security at jbotha@zaytuna.edu. Additional important information is provided during Orientation.

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LOWER CAMPUS

2401 Le Conte Avenue, Berkeley, CA 94709 CA
1712 Euclid Avenue, Berkeley, CA 94709

UPPER CAMPUS

Founders Hall, Founders Hall Annex, Sophia
Hall, Sophia Hall Annex, and Bin Bayyah Hall:
2770 Marin Avenue, Berkeley, CA 94708

OUR MISSION

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.





ZAYTUNA COLLEGE