COLLEGE CATALOG

ACADEMIC YEAR
2020-2021

ZAYTUNA COLLEGE

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

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Catalog
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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): 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 September 2020; 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.

PRAYER

*O God, bless our Master Muḥammad, 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,
his family, and his companions.*

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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 ʿilman* ("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 Qurʾanic
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.

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-jāmiʿah*), 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-Nasafī and his commentator Imam al-Taftāzānī write,

> The people of truth assert that reality is judgement 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 judgement. And the meaning of the expression "the truth of a judgment" is the agreement of the judgement with the actual fact, and the meaning of the expression "the reality of a judgement" is the agreement of the actual fact with the judgement. And the real essence of a thing and its quiddity are 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 the Catholic tradition. An undeniable mystical dimension exists alongside this approach that 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 (*ʿilm al-yaqīn*), truth of certainty (*ḥaqq al-yaqīn*), and finally the essence of certainty (*ʿayn 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 informs the entire enterprise. Muslims, like Catholics and Orthodox Christians, borrowed from Aristotle's cardinal moral virtues and the intellectual virtues. In his *Riḥlah*, Qāḍī 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 uses twenty-eight thousand words, 40 percent of which he uses 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 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 *iḥsān*, 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 of the constraints of our senses, resulting in the perception (*maʿrifah*) 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.

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 HR)
- 2479 Le Conte Avenue (dormitory)

Zaytuna's second location is within two miles of the lower campus, 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: Islamic Law and Theology

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.

PROGRAM 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.

As the first Muslim liberal arts college in the West, Zaytuna College confronts several challenges that do not arise for other liberal arts colleges. Firstly, 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.

Secondly, 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 Introduction to History (*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)?

Thirdly, 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. Conceding that the standard lecture practiced in American colleges and universities generally has become unreflectively habitual, coercive, and often merely a means of disseminating information, 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. Indeed, we believe that a single, brilliant lecture can do more to teach the skills of the trivium (grammar, rhetoric, and logic) than any amount of reading can. 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.

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 signs of the highest spiritual activity of human persons, with the Qur'an as the unequaled archetype.

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 *ḥifẓ* (memorization of the Qur'an); by disciplined reading habits, which 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 a 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 as to 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)—one may find a greater diversity of methods: for example, 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, such as 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; while 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

Term	Year 1	Year 2	Year 3	Year 4
Summer	Admissions prerequisite: SAI program or pass Arabic proficiency exam	SAI program (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
	Swimming*	Archery*	Horseback Riding*	
			Research Methods Seminar (1 unit)	
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
	Swimming (1 unit)	Archery (1 unit)	Horseback Riding (1 unit)	
Other requirements		Qur'anic Orthoepy (*tajwīd*) (1 unit)		Qur'anic Memorization (*ḥifẓ*) (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.

two classical traditions, the Zaytuna graduate will be prepared to act within the world by the light of the principles that have enlightened his or her inner world. These principles will 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 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.

PREREQUISITES AND ASSESSMENTS

Arabic Language

Before the start of the summer, newly admitted students are administered an Arabic proficiency exam. Students who fail the proficiency exam must attend the eight-week SAI Program the summer before their freshman year; those who pass the proficiency exam are not required to attend the SAI Program. Those who fail to pass the SAI *final* exam are not admitted to the BA program.

In the summer between their freshman and sophomore years, students must attend a second SAI Program. As with the first intensive program, students who fail the final exam are usually dismissed from the 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 more 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.

In the ninth week of freshman year, after completing several writing assignments for the Trivium Seminar in Grammar, students are given a diagnostic English composition exam.

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 (*tajwīd*)	Pass a written and oral exam	1	End of sophomore year*
Memorization of the Qur'an (*ḥifẓ*)	Pass oral exams: al-Fātiḥah; al-Baqarah 225, 285–86; Āl ʿImrān 190–200; al-Kahf 1–10, 101–10; Yā Sīn; al-Wāqiʿah; al-Ḥashr 18–24; all of Juzʾ 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.

This exam is graded using the standard Zaytuna writing rubric. Students who are not proficient writers continue to work with the Writing Center to improve their skills.

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

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 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 the primary Arabic texts of the 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

UNDERGRADUATE HONORS PROGRAM REQUIREMENTS

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

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 (*furūᶜ 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 Ashᶜarī and Māturīdī schools of theology to the Peripatetic and Illuminationist (*ishrāqī*) schools of *falsafah*. Issues of general ontology (*al-umūr al-ᶜāmmah*)—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*.

PROGRAM 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

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 from time to time, 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: Arabic Grammar 1, Arabic Grammar 2, Logic, Dialectics, and Thesis 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 Thesis 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

1 Student presentations: Second-year graduate students present informal lectures as part of the MA program. The topics of the lectures 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 lectures 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, these lectures 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 Research readiness paper: In the first year of study, students must submit for approval to their advisor a research

readiness paper, which is a 15- to 20-page research paper written for one of the required or elective courses and which they choose to exemplify the kind and quality of research to be pursued for their master's thesis. The research readiness paper must be approved by the academic advisor before students write their master's thesis proposal.

4   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.

5   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, including topics connected with the senior thesis or experiential learning essays.

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 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 and syllabus; 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 reach 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 (from the Registrar's Office) by the second Friday of the semester, 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, the faculty contract requires, mutatis mutandis, an openness to take on up to two preceptorials per semester.

Additionally:

- No student may take more than two preceptorials per semester.

- A preceptorial cannot take the place of a core course.

- Credit for preceptorials will not be counted toward core course graduation requirements.

- No undergraduate student shall be allowed to take preceptorial courses, for credit or to audit, from any faculty member of the MA program.

- Texts taught by faculty for preceptorials must not be a text currently being 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 either 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 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

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

The academic year of Zaytuna College is based on a standard two-semester system (fall and spring), as well as a summer session of intensive Arabic study between the freshman and sophomore years. Each semester 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. Students are expected to spend at least two hours of work out of class for every hour spent in class.

CLASS ATTENDANCE

Students are expected to attend all class sessions of their courses each semester. In each class session, the faculty member records attendance in Populi. If students are absent from a class, without having provided an adequate cause prior to the class session, or immediately afterward if illness or injury, the Registrar issues a letter warning of possible attendance probation.

After two unexcused absences, the Registrar issues a letter notifying students they have been placed on attendance probation. Three or more unexcused absences from a course usually result in dismissal from the College. In addition, arriving to class on time is regarded as a matter of proper *adab* and is expected of every student. Repeated late arrivals result in disciplinary action.

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 significant illness or injury, death in the immediate family, or court-scheduled appointments.

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. 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 dismissal from the College.

First-Days-of-Class Attendance Policy

Because instructors use the first class session of the semester 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, the College places particular emphasis on students being present for the first day of class for each course.

Students' presence at the start of the semester is also a matter of showing respect for the instructor and for their classmates. Accordingly, it is the College's policy that students *must* attend the first week of class of every course, unless they have acceptable evidence of extenuating circumstances, such as a medical emergency, the death of a close family member, or a required court appearance. Planned events, travel, or alternative study plans in another academic program do not constitute sufficient reason for absence during the first week of classes. Any exception to this policy must be submitted by the student in written form to the faculty member(s).

The instructor's decision concerning a student's excuse for the absence is final and not subject to appeal. Failure to attend the first day of class in any semester may result in dismissal from the College.

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.

Student Travel or Planned Absences

Students are not permitted to interrupt their academic studies to travel or spend time with family or friends.

In extenuating circumstances, students may request permission for a planned absence in accordance with College policies, as outlined in the College catalog. In the event that students interrupt their academic studies, they are not allowed to reside in or keep their belongings in College housing.

Administrative Withdrawal

Students may be administratively withdrawn by the College for a number of reasons:

1 Falling out of course sequence or missing a course

2 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)

3 Failing to maintain satisfactory academic progress (i.e., failing to achieve a minimum, cumulative grade point average [GPA] of 2.0, including after a probationary period)

4 Being suspended from the College

5 Being expelled from the College

6 Violating attendance or housing policies

7 Violating the Honor Code (see Expectations of Students section). Students who wish to be readmitted following an administrative withdrawal must reapply to the College.

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. 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 are deemed to have withdrawn, and their registration is terminated. It is the responsibility of students to inform the College rather than expecting 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.

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.

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

Students must receive an average cumulative grade of at least a C (2.0 GPA) to achieve satisfactory progress. The GPA is computed only from courses taken at Zaytuna College, using grades A, B, C, D, and F. Grades of P (pass), AU (audit), I (incomplete), W (withdrawal), and AW (administrative withdrawal) carry no grade points and are excluded from grade-point computations.

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, after meeting the conditions in this period of grace, attempts to meet the course standards are still unsuccessful, and they did not achieve a grade of C or higher in the course, students are normally dismissed from the College.

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 the 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 might 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 Administrative Director of Graduate Studies, 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 among 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 non-academic 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 grades. 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.

Incomplete Courses

An I (incomplete) is a temporary transcript notation assigned by an instructor when extenuating circumstances prevent students from completing a portion (25% or less) of the course requirements by the *last day of instruction* in a term. 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, they have a chance of completing the coursework by the *last day of instruction of the following semester*. 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 the last day of the following semester.

Incomplete grades are strongly discouraged by the College and should be granted only in extreme situations, such as illness, family crises, psychological disability, and significant difficulty with the course material. Furthermore, *the course instructor is not required to grant a student's request for an incomplete*. The Incomplete Grade Agreement 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 last day of the following semester; the instructor may

require the work to be submitted before that date

Only the Provost has the authority to extend the deadline beyond the one-semester limit. The Provost must notify the Registrar in writing about any extensions to the original deadline.

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.

Students can maintain no more than two incompletes in any given semester. In cases of extenuating circumstances (e.g., student or family medical emergencies), the Provost may allow students to carry more than two incompletes.

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% or higher). In all other courses, the passing grade is a D- or above (63% or higher).

Full-time students may audit one course per semester, by permission of the instructor and Faculty Advisor, under the following conditions:

- The student is in good academic standing.
- The student is not on probationary status of any type (academic, financial, or attendance).
- The student is not requesting to audit a course he/she is required to take in the future.
- The student is not a freshman. (Freshmen are ineligible to audit courses.)
- 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 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 and no 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%) 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.

PROBATIONARY STATUS

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 four years at Zaytuna.

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, so transfer credits may reduce students' course loads for any given semester but do not allow students to advance through the program in fewer than four years. Advanced placement (AP) course credits earned in high school are not transferable to Zaytuna College.

Arabic Fluency

If students have a fluency deemed to be equivalent to the College's prerequisite Arabic course (the SAI Program), attendance in the SAI is not required as long as students pass the proficiency exam given upon admission.

First Year of *Fiqh*

Zaytuna 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 learning outcomes were achieved.

Other Transfer Credits

The College does not award credit for prior experiential learning or for challenge exams, such as the College Level Examination Program (CLEP), AP courses, or other achievement tests.

Conferral of Undergraduate Degree

Graduation is celebrated at the Commencement ceremony, which is typically held in the third or fourth week of May. *Walking in the Commencement ceremony is not equivalent to being awarded the degree.* The date of graduation is not necessarily the date of Commencement, but the date all academic requirements are met.

After students complete all graduation requirements, as evidenced by the official college transcript, the Registrar mails the diploma to the permanent mailing address on file for each student.

In rare instances, if all course requirements have been met but a minor portion of the graduation requirements remains to be completed, a student may be allowed to participate in the Commencement ceremony, provided an acceptable agreement has been reached between the student and the instructor or thesis advisor.

Requests, and the signed agreement, must be submitted to the Provost for approval at least a week prior to the date of Commencement. 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.

The Curriculum

Arabic in the BA Program

Beginning Arabic

THE SAI 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* 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.

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

Intermediate Arabic 1 and 2

This two-semester sequence builds upon the foundation of the SAI 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 an intermediate level, as well as familiarity with cultural and religious topics.

Intermediate Arabic 3

This course consists of a systematic study of standard Arabic morphology (ʿilm al-taṣrīf) and grammar (ʿilm al-naḥw) through *Al-Ājarrūmiyyah*, a comprehensive classical text by Ibn Ājarrūm (d. 1323). 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.

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 better to proceed to the sophomore year. 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.

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.

Advanced Arabic Morphology

This course in Arabic morphology (ʿilm al-taṣrīf) entails a focused study of the Arabic word (al-kalimah) based on topics presented in *Taṣrīf al-ʿIzzī* by ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī (d. 1257). Students study morphological derivation (ishtiqāq), verb conjugation (taṣrīf al-afʿāl), and lexical semantics (maʿānī) to undertake linguistic analysis of classical literature for accurate reading and comprehension.

Advanced Arabic Grammar

The Arabic linguistic tradition refers to the grammatical effect of one word on another as ʿamal (governance). Thus, one understands all constituents of a sentence as either ʿawāmil (sg. ʿāmil, governors) or maʿmūlāt (sg. maʿmūl, governed). Such government produces a tripartite case ending on nouns and verbs, known as al-iʿrāb (declension/conjugation). This course presents foundational topics in Arabic grammar (naḥw) and semantics (maʿānī) through the theory of ʿamal, as outlined in *Matn al-ʿawāmil,* by Zayn al-Dīn Muḥammad b. Bīr al-Birkawī (d. 1573). 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 ʿilm al-balāghah (the science of eloquence) as crystallized by the thirteenth century CE into three branches: namely, (1) ʿilm al-maʿāni (the science of meanings), focusing on the role of syntax in literary beauty; (2) ʿilm al-bayān (the science of elucidation), covering simile, metaphor, and metonymy; and (3) ʿilm al-

badīʿ (the science of rhetorical figures), as presented in *Durūs al-balāghah* by Ḥanafī Nāṣif (d. 1919), Muḥammad Diyāb (d. 1921), Muṣṭafā Tammūm (d. 1935), and Sulṭān Muḥammad (n.d.). Building upon the previous study of diction, morphology, and syntax, theoretical knowledge is augmented with a rhetorical analysis of selections from the Qurʾan, prophetic traditions, and select genres of classical poetry and prose.

Senior Arabic Seminar

This seminar involves student-led discussions around 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 they may select 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

All Arabic Language Courses

Please refer to the special 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 (*ṭahārah*) 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 are also required to study and memorize a classical text (*matn*) in the first year to serve as a memory peg for the jurisprudence of their respective 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 (711–793) and explained in *Al-Murshid al-muʿīn* (The helpful guide), students undertake a detailed study of the pillars of faith (*shahādah*) and prayer (*ṣalāh*), which includes purification (*ṭahārah*) 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-Aṣfahānī and *ʿUmdat 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 (*juzʾ*) 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' 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 selections from original historical sources and such foundational texts as the *Sīrah* of Ibn Hishām (d. 218 AH/833 CE), 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. 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.

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

Sophomores 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

Sophomores 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-muᶜīn, 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 Shujāᶜ al-Aṣfahānī and ᶜ*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-fiṭr*, 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 ᶜ*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 St. 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 into 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 (1897–1993) 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 analyze important historical treatises in rhetorical theory. In the *Gorgias* and the *Phædrus*, they encounter Plato's censure of the practice and purpose of rhetoric. In Aristotle's *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 practice common rhetorical progymnasmata to invest their academic writing with greater clarity, vigor, and persuasion.

Creedal Theology

Islamic creedal 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-ʿAqīdah al-Ṭaḥāwiyyah* 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. 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.

Qur'anic Sciences

This course examines the sciences associated with the study of the sacred text, known in Arabic as *ʿulūm 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 ʿUthmānic Codex as well as the pre-ʿUthmānic 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 *Itqān fī ʿulūm al-Qur'ān* by Jalāl al-Dīn al-Suyūṭī (d. 911 AH/1505 CE), 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' *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-Manẓūmah 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 fī ʿilm al-manṭiq*, a versification of Imam al-Abharī'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.

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* of Hesiod and the *Histories* of Herodotus from ancient Greece; the *Analects* of Confucius and *Tao Te Ching* of 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*), and Marx (*The Communist Manifesto* and selections from *Capital*), 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 build a lexicon of political thought and write weekly essays in response to prompts on the reading material.

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.

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 (*nikāḥ*), divorce (*ṭalāq*), legitimacy (*naṣab*), suckling (*raḍāᶜah*), child custody (*ḥaḍānah*), and maintenance (*nafaqah*). In the process of this study, they become acquainted with the rights and obligations of spouses, fitness and suitability in marriage (*kafāʾah*), abortion (*ijhāḍ*), polygyny (*taᶜaddud 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 Ashᶜarī 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 Asharite response. Students undertake a careful examination of the Ashᶜarī didactic poem *Jawharat al-tawḥīd* and its important modern commentary tradition. They further engage with the Māturīdī text *Al-Bidāyah fī uṣūl al-dīn* 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 scientist reductionism. Weekly discussions probe students' grasp of demanding texts. A major project requires the memorization, recitation, and explication of selections from *Jawharat al-tawḥīd*. 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: Greek antiquity (Plato and Aristotle), late antiquity (Plotinus) and the Latin Middle Ages (Thomas Aquinas and William of Ockham), and 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 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.

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. 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

This advanced course introduces juniors to the most influential texts of the classical period's greatest thinkers: al-Kindī, Ibn Sīnā (Avicenna), al-Ghazālī, and Ibn Rushd (Averroës). The semester begins with al-Kindī, the first Muslim philosopher to have engaged Greek philosophy with Islamic teachings. Afterwards, students study Ibn Sīnā's *Al-Ishārāt wa al-tanbīhāt* (Remarks and admonitions) and examine its influence in shaping the curricula of the madrasa system, from its introduction to the present. Thirdly, students examine al-Ghazālī's *Mishkāt al-anwār* (The niche of light), in which he establishes the grounds, both in the Qur'an and hadith, for his philosophical and theological work. Finally, students consider Ibn Rushd's *Faṣl al-maqāl* (The decisive treatise), which presents a clear view of the relationship between philosophy and religion from the perspective of both philosopher and a jurist (*qāḍī*). As students explore these texts, they discuss the central issues and concepts of Islamic philosophy and theology and the relationship between religion, theology, philosophy, and Sufism. By the end of the semester, students grasp the main principles and themes addressed by these texts and are able to describe their formative influence on Islamic thought.

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, it has been called the *scientia generalis*. Since metaphysics comes after physics (*ʿilm mā fī baʿd al-ṭabīʿah*), we think of it as the science of divinity (*al-ʿilm al-ilāhī*), *scientia universalis* (*al-ʿilm al-kullī*), kalam theology (*ʿilm al-kalām*), and the first teaching (*al-taʿlīm al-awwal*). This course covers topics such as existence, nonexistence, quiddity, causation, substance, accidents, the categories, atomism, hylomorphism, universals, particulars, nominalism, immaterial objects, identity, 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-Isfahani. 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 will have gained an appreciation of virtue ethics, recognizing the inherent tensions between aretaic traditions and modern ethical frameworks.

Astronomy in the Islamic Tradition

Astronomy investigates the origin of the cosmos (ʿilm al-kawniyyāt), the motion of celestial bodies (ʿilm al-falak), and time-keeping (ʿilm at-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-Ṭūsī, 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 correctly to work out the times for prayer prescribed by Islam. While sighting the crescent moon further endows them with a fundamental skill for keeping time, study of positional and navigational stars teaches students how reliably to 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), decorum (adab), vicegerency (khilāfah), the nation-state, Muslim fundamentalism and extremism, constitutionalism, critical assessment (taḥqīq), critique, progressive Islam, gender, sexual orientation, the Enlightenment, modernity, the decline thesis, scholars (ʿulamāʾ) and new Muslim intellectuals, religious authority, Islamism, justice, freedom, Islamization, Muslim feminist thought, tradition, and philosophia perennis.

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 (ḥajb), the law of increase (ʿawl), 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 Ḥāmid al-Ghazālī, called "the proof of Islam" (ḥujjat 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 (ᶜilm ṭarīq 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 will examine 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*.

MA Course Descriptions

SKILLS COURSES

Arabic Grammar

A strong foundation in Arabic Grammar (naḥw) is fundamental to correctly and precisely understanding all Islamic sciences, as well as the primary sources of the Qur'an and Hadith. *Iẓhār al-asrār fī al-naḥw*, by Zayn al-Dīn Muḥammad b. Bīr al-Birgivī (d. 1574), is a classical intermediate-level text in 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 *Iẓhār* comprises three sections: the grammatical agent (al-ᶜāmil), the governed (al-maᶜmūl), and the agent (al-ᶜaml). 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 *Iẓhār* serves as a useful reference, giving students clear and precise definitions and examples. Oral exams confirm that students can correctly infer meaning (istinbāṭ) 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 Embellishment

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 *Talkhīs 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-wādiḥ*, by Ḥāmid ʿAwnī. 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 (ʿilm al-maʿānī), which is concerned with semantic syntax; three relate to figurative speech (ʿilm al-bayān), which discusses allegorical and non-allegorical significations, linguistic allusion, and linguistic signaling; and two relate to embellishment (ʿilm al-badīʿ), which focuses on how to bestow decorative lexical and semantic features upon speech. Through a journal, review, 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 (ʿaqliyyah 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 (manṭiq) through a close reading of the *Īsāghūjī*, by Athīr al-Dīn al-Abharī (d. 1262), along with its commentary by the Ottoman polymath Ismāʿīl al-Gelenbevī (d. 1790). Al-Abharī's *Īsāghūjī* is a basic primer in logic, whereas Gelenbevī's commentary, written five centuries later, summarizes a tradition of commentary and

prepares students for upper-intermediate and advanced studies in logic, as well applying the principles of logic to other sciences. Students learn the main problems of the Arabic tradition of formal logic as it is divided broadly into the acts of the mind, conceptions (taṣawwurāt), propositions, and reasoning (taṣdīqāt). To this end, they study signification (dalālāt), terms (alfāẓ), definitions (ḥudūd), propositions (qaḍāyā), syllogisms (qiyās), fallacies (mughālaṭāt), and the five arts of logic (al-ṣināʿāt 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 core skills course of the program consists of two parts. The first part of the course is dedicated to dialectics and disputation while the second part is dedicated to the science of lexical semantics and word-coinage.

This first part of the course, on dialectics and disputation (ādāb al-baḥth wa al-munāẓarah), 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 (d. 1737) *Al-Risālah al-waladiyyah fī ādāb al-baḥth wa al-munāẓarah* will be 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 (muṣṭalaḥāt) 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 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 third core skills course of the program consists of two parts. The first part of the course is dedicated to dialectics and disputation while the second part is dedicated to the science of lexical semantics and word-coinage.

The second part of the course is on the science of lexical semantics and word-coinage (ʿ*ilm al-waḍ*ʿ), 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*ʿ, language has three indispensable components: vocables (*alfāẓ*; vocal combinations), meanings (*maʿānī*), and a positor (*wāḍiʿ*). The springboard theory upon which the science of *waḍ*ʿ 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 fī al-waḍ*ʿ, by al-Akīnī, and *Risālat al-waḍ*ʿ *al-*ʿ*aḍudiyyah*, by ʿAḍud al-Dīn al-Ījī (d. 1356). The former is noted for its comprehensive presentation of ʿ*ilm al-waḍ*ʿ, while the latter is 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 *waḍ*ʿ, 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 philosophy and theology. 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.

PHILOSOPHY–THEOLOGY

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-Iqtiṣād fī al-iʿtiqād* (Moderation in belief), by Abū Ḥāmid al-Ghazālī (d. 505 AH/1111 CE). As a survey of the problems covered by kalam works, the *Iqtiṣād* provides a basis for readings in intermediate and advanced Islamic theology as well as comparative theology. Organized around four poles (*aqṭāb*), this book centers on studying the entity, attributes, and acts of God and prophetology. The latter includes beliefs known solely through transmission (*sam*ʿ*iyyāt*), *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 lead class discussions, as well as write a term paper on a preapproved topic of their choice.

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-Nasafiyyah*, Saʿd al-Dīn al-Taftāzānī's (d. 792 AH/1390 CE) commentary on Najm al-Dīn al-Nasafī's (d. 1142) *matn* on Islamic creed. The *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 and Taftāzānī's commentary follows the Māturīdī school, while occasionally favoring the Ashʿarī school and often providing his own verifications. As one of the most important textbooks in the postclassical Islamic world, 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-Farhārī (d. 1823), as well as the super-commentaries of Khayālī, Ramaḍān Efendi, and al-Qisṭilī. 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-Nasafiyyah*, Saʿd al-Dīn al-Taftāzānī's (d. 792 AH/1390 CE) commentary on Najm al-Dīn al-Nasafī's (d. 537 AH/1142 CE) *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 (*ashrāṭ al-sāʿah*) and messianic doctrines (*al-mahdī*), and eschatology (*al-mawt wa mā baʿdahā*). 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 to compare them with those of the philosophers. This course studies *Nashr al-ṭawāliʿ*, the commentary by Muḥammad b. Abū Bakr al-Marʿashī (also known as Sājiqlīzādah) on ʿAbd Allāh al-Bayḍāwī's *Ṭawāliʿ al-anwār min maṭāliʿ al-anẓār*. The text and commentary are well positioned to enable the students to navigate some of the pinnacle texts of Islamic theology, such as *Sharḥ al-mawāqif* of al-Ījī and *Sharḥ al-maqāṣid* of al-Taftāzānī. After examining the author's introduction concerned with epistemology and logical reasoning, the methodology adopted by the *mutakallimūn* (theologians) will be used to systematically investigate what is known as *al-umūr al-ʿāmmah*, or general ontology, such as classification of things known, existence and nonexistence, quiddity, necessity and possibility, eternity and temporality, singularity/multiplicity, and causality. Following that, relevant topics from the sections on accidents, substances, theology, and prophetology will be explored. Through a journal, review, presentations, and essays, students will be assessed on their ability and skills to interpret, analyze, debate, 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. *Ḥidāyat al-ḥikmah* (Guide to philosophy), by Athīr al-Dīn al-Abharī (d. 1265), 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 (d. 1210) 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 *Ḥidāyat al-ḥikmah*. The text is broadly divided into three sciences: logic *(manṭiq)*, 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 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 (d. 1981) wrote *Bidāyat al-ḥikmah* in 1970, intending to provide students with a comprehensive, succinct text as an alternative to the much longer *Manẓūmah,* by Mullā Hādī al-Sabzawārī (d. 1878). *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 strategic sections *(fuṣūl)*, 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 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 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 *(maqūlāt)*, cause and effect *(ʿillah wa maʿlūl)*, existence as one and many *(wāḥid wa kathīr)*, and priority and posteriority *(sabq wa luḥūq/qidam wa ḥudūth)*. Term papers provide students 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 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 *(fiʿl wa quwwah)*, knowledge, knower and the known *(ʿilm, ʿālim, wa maʿlūm)*, and the Necessary Being *(al-wājib al-wujūd)*. Term papers provide students 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 1: 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 (d. 1298 AH/1880 CE). 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 *(murābaḥah)*, usury/interest *(ribā)*, pre-paid forward sale *(al-salam)*, money exchange *(al-ṣarf)*, collateral *(rahn)*, freezing someone's business transactions *(al-ḥajr)*, confessions *(al-iqrār)*, renting/hiring contracts *(ijārah)*, preemption *(shufʿah)*, partnership *(sharikah)*, and trust financing contract *(muḍārabah)*. 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 (d. 1298 AH/1880 CE). 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-wadīʿah)*, lending items for use *(al-ʿāriyah)*, abandoned items *(luqaṭah)*, missing persons *(mafqūd)*, reviving dead land *(iḥyāʾ al-mawāt)*, the slave who is authorized to do business *(al-maʾdhūn)*, and sharecropping and watering for a share of the crop *(al-muzāraʿah 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 *Ifāḍat 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 Qurʾan 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-muᶜawwal*), 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 (*maᶜānī al-ḥurūf*), prompt performance and belated performance (*al-adāʾ wa al-qaḍāʾ*), and textual implications (*mutaᶜallaqāt al-nūṣūṣ*).

Legal Theory 2: Scholarly Consensus and Legal Reasoning

This second class on the principles of Islamic legal theory according to the Hanafi school focuses on the foundational sources of law as well as the key principles by which legal reasoning is conducted. The course is centered on the Arabic text *Uṣūl al-Shāshī* (Al-Shāshī's principles of Islamic jurisprudence), by Niẓām al-Dīn al-Shāshī.

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 (*ijmāᶜ*) 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 (*ᶜurf*), and the presumption of continuity (*istiṣḥāb*). The course also covers types of rulings, such as injunctive rulings (*al-ḥukm al-tashrīᶜī*) and stipulative rulings (*al-ḥukm al-waḍᶜī*).

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 skills and abilities to read, interpret, and contextualize classical jurisprudential works. The main text of study is *Jamᶜ al-jawāmiᶜ*, by Tāj al-Dīn al-Subkī, along

with *Al-Sharḥ al-jadīd,* a commentary by ᶜAbd al-Karīm al-Dabbān, where the approaches of both the theologians and the jurists are comprehensively covered. Additionally, *Al-Ghayth al-hāmiᶜ*, 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 Qurʾan (*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 (*manṭūq* and *mafhūm),* 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, review, 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 the journey of deepening skills and ability to read, interpret, and contextualize classical jurisprudential works. Toward this end, we will continue to study *Jamᶜ al-jawāmiᶜ* by Tāj al-Dīn al-Subkī, with the main commentary *Al-Sharḥ al-jadīd* by al-Dabbān, along with *Al-Ghayth al-hāmiᶜ* by al-ᶜIrāqī as a supplementary commentary. In the second semester, we will focus on the third and fourth agreed-upon sources of law, namely, consensus (*ijmāᶜ*) and analogical reasoning (*qiyās*), covered in sections four and five of the book. Attention will be given to subsidiary topics such as *khilāf, qawl al-ṣaḥābī*, ᶜ*illah, istiḥsān, maṣlaḥah,* and *maqāṣid*. At the end, a brief overview of other indicators of the law (*istidlāl*), weighing of conflicting legal indicators (*taᶜāruḍ* and *tarjīḥ*), and independent legal judgment (*ijtihād*) will be investigated. Through a journal, reviews, presentations, and essays, students will be

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 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-ʿādah 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-qawāʿid al-fiqhiyyah*, by Aḥmad al-Zarqāʾ.

Aims of the Law

The study of the aims of the law (*maqāṣid al-sharīʿah*) constitutes the pinnacle and perfection of a jurist's training, providing the jurist with a deep understanding of shariah-countenanced goods and the principles of their ordering. Consequently, 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 will study this subject's problems by reading seminal texts in the field leading us to writings of contemporary legal theorists on the *maqāṣid*. This course will take 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 will be studied mainly using the well-acclaimed work *Al-Muwāfaqāt* of al-Shāṭibī (d. 790/1388). Two additional texts will be drawn on as aids to our studies: a summary of *Al-Muwāfaqāt*, *Al-Murāfiq ʿalā al-muwāfiq* by Muṣṭafā b. Muḥammad Māmayn and *Mashāhid min al-maqāṣid* by Abdullah Bin Bayyah (b. 1935). Throughout the course, we will resort to the writings of al-Juwaynī (d. 478/1085) and al-Ghazālī (d. 505/1111) on various topics. These close readings will provide students with the fundamental concepts and topics in this area of law, focusing on the nebulous topic of the unstated good (*al-maṣlaḥah al-mursalah*). This will prepare us to study contemporary jurists' discourse on the *maqāṣid*, allowing us to engage in contemporary issues such as the order of the higher goods of the shariah, the relationship of the unstated good with scriptural sources of law, and the application of the *maqāṣid* to contemporary legal issues. This course synthesizes the contents and skills of the positive law and legal theory courses in the Islamic Law track of the program. Through a journal, review, presentations, and essays, students will be assessed on their ability and skills to interpret, analyze, debate, and critique legal positions and methods.

Guidelines for Graduation Requirements

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 faculty channel)

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

1 The student showed extraordinary initiative and originality in working on the thesis.

2 The content must be exceptional:

   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.

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 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 in the skills of writing an academic thesis. Class sessions consist of readings, exercises, and discussions that introduce students to a range of methodological approaches to research. Readings and lectures are designed to enable students to develop comprehensive bibliographies for research and writing.

Early in the Research Methods Seminar, students should find a faculty advisor for the thesis who will 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.

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 the 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 defendable 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."

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."

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		
Research methods preparation and composition of a 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
Preparation and composition of 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		
Thesis reading list meeting, approval of 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
Fall Semester of Senior Year		
Meet with advisor, submit 10–15 pages of thesis	Second week of fall semester	Mid-September
Second meeting with advisor	Arrange with advisor	September
Meet with advisor	Arrange with advisor	October
Second meeting with advisor	Arrange with advisor	October
Meet with advisor	Arrange with advisor	November
Second meeting 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
Second meeting with advisor	Arrange with advisor	February
Meet with advisor	Arrange with advisor	March
Second meeting 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
Senior Thesis Response Form submitted by advisor to Registrar	Prior to grade submission deadline	May

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 write in precise and concise language that is stylistically elegant and free of grammatical errors

- To construct a sustained, sound argument,

with subsidiary arguments linked together in a clear chain of inferential reasoning

- To choose and develop an engaging thesis that is relevant to an important tradition in Islamic intellectual history and is grounded in the scholarly literature
- 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 will be part of the overall thesis proposal requirement for the Research and Methods course. The thesis advisor serves as the chair of the thesis committee; the advisor must hold a degree higher than that of the candidate for the graduate degree in the area of concentration or similar area (this does not apply to readers on the committee). Each thesis committee is composed of a minimum of three members, which includes the advisor, and must have at least one other member of the Zaytuna College faculty who will serve as a reader.

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 studies). When the advisor is satisfied that the thesis is defendable, 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.

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

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.

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.

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 (*ḥifẓ*) and recitation (*tajwīd*), 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 Tajwīd and Ḥifẓ Center at the College's ASC. Students who do not pass the *tajwīd* and *ḥifẓ* 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

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 ʿUmar 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.

Goals

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.

Goals

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, 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.

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.

Goals

Students learn how to properly handle, move around, and lead a horse; groom the horse with proper tools; and care for the equipment. Students must 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 a faculty committee.

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.

Student Life

AT ZAYTUNA COLLEGE, our 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 that travel together through the curriculum, and they are encouraged to study together, teach each other, and reinforce what they've learned by reviewing with their peers. They also find connections beyond their classes; upperclassmen who have traveled the same path assist those who come after because they've 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 or on his cell phone.

Counseling Support Services

To facilitate students' development, success, and holistic wellness, the College offers various types of counseling services through the Office of Student Life. Students can seek assistance for issues related to their emotional, spiritual, academic, and personal well-being. Appointments should be made through the administrative assistant to 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 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

The Student Affairs Committee (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 chairperson 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 chairperson 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. Those 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 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.

The Tajwīd and Ḥifẓ 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 *ḥifẓ* qualifying exams are required to make weekly appointments, the length of which are decided by the instructors and depend on students' needs and the 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 also 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, and equipment and networks managed by the College, may be directed to Endsight (support@endsight.net or 510-280-2020). 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 defined by law. 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.

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 if there are difficulties securing accommodations or with the quality of 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 and receive current documentation
- Determine reasonable accommodations
- Deny a 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
- Ensure that all information is maintained and used in accordance with applicable confidentiality requirements

Expectations of Students

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 or submit, in writing to the appropriate committee, 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, including students who are not Muslim, must 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.

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. ʿAdī, 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)

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.

Violations of the Honor Code

Students are expected to study and take seriously 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.

The Office of Student Life first investigates alleged violations of the Honor Code and student life policies. If evidence of a policy 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, including marijuana; abuse of prescription drugs
- Possession or consumption of alcohol
- Violating a contract or written agreement with the College
- 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.

Zaytuna College expects all members of the academic community to pursue excellence in scholarship and character. The academic integrity policy is designed to foster an environment of honesty, openness, respect, responsibility, and mutual trust.

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 in order 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 will be applied to protect the environment of integrity and to preserve the ethical foundation of the College. Academic dishonesty includes but is not limited to plagiarism, fabrication, and cheating, as described in the following sections. Students engaging in such activities will face disciplinary action administered by the Provost in conjunction with the Academic Standards Committee.

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

Other Academic Misconduct

Besides plagiarism, fabrication, and cheating, other intentionally dishonest and deceitful acts considered academic misconduct include:

- 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
- Submitting the same work for more than one class, without disclosing this situation to the instructor(s)

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.

Off-Campus Prohibitions

Muslim 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 will be investigated by the Director of Student Life. If the investigation yields evidence of a possible violation, the matter will be referred to the JRC, which will make 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. 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 will arrange a shuttle service to assist student travel between the upper and lower campuses. Prior to transportation students will receive, via email, communication indicating designated pick-up and drop-off locations and corresponding times. Zaytuna College does not provide transportation to students to fulfill personal needs, including but not limited to grocery purchases and Jumuʿah 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 regard among students, faculty, and staff, who are all expected to display proper *adab* with each other. The Prophet ﷺ informed us that he has been sent to perfect moral character. The College expects all individuals,

regardless of rank or office, to conduct themselves with the highest standards of ethical behavior. Faculty 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 a Western liberal arts setting, Zaytuna College balances the requisite of showing deference to teachers with a respect for inquisitiveness, creativity, and reasoned debate. Faculty have the 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 the Zaytuna College education.

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 the College, including 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 faculty member
- 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 students 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)

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.

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 read their Zaytuna College email regularly, because this is the College's primary channel of communication with students, and to use College email appropriately per the College policy
- To access their student information system account (Populi) regularly 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, and information in a timely manner, and when applicable, 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 a problem with any member of the Zaytuna College community should document the problem in writing and attempt to first resolve it with the person with whom the problem has occurred. Failing that, the student should contact the Director of Student Life for advice on seeking a resolution.

However, any 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.

The Grievance Committee, comprising faculty, staff, and students, convenes to review any grievances filed with the Director, render a decision, and communicate it to the President or designee. Students receive notification of the decision from the President or designee within fifteen business days after the decision has been rendered by the committee.

Grade disputes are addressed under the Grade Appeals Policy.

Residential Life

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 other 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.

Important Residential Dates

- Move-in day; residences open Thursday, August 20, 2020, 10:00 a.m.
- Residences close for winter recess Saturday, December 12, 2020, 3:00 p.m.
- Residences open after winter recess Saturday, January 23, 2021, 10:00 a.m.
- Move-out day; residences close Monday, May 17, 2021, 3:00 p.m.

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. Students should consult with the Residential Life Coordinator if they have extenuating circumstances that make vacating their residence difficult. Consideration for an exception is given to students whose documented circumstances demonstrate a valid reason for remaining in the residence, such as an international permanent address, housing insecurity, and other extenuating circumstances. 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. An extenuating circumstance is defined as a circumstance in which any student returning to a home faces the prospect of physical, emotional, or psychological forms of abuse.

For the winter break, students residing in the Alalusi dormitory are required to place all their belongings in storage, located on campus, so their rooms can be used for winter residential programs at the College.

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.

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 student housing fees that apply to the Zaytuna student and rental fees that apply to the student's spouse. The rental fees are based on the fair rental value of the spouse's share of the apartment, as determined by the College. 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 for damaged furniture. Any other damage resulting from decorations or other additions is also billed to the student.

Decorations taped, glued, or stapled to walls or ceilings and not removed upon vacating will 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 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 *fajr* time, 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 should always walk in groups of three or more, especially after dark. It is strongly recommended that students do 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.

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.

Admissions and Financial Aid

ZAYTUNA COLLEGE IS a place for traditional and formal studies. We seek 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 Islamic law and theology must be supported by the documentation listed under Admissions Requirements and Policies. The admission process is finalized when the enrollment agreement has been signed and the required deposits have been paid. All academic work in progress at the time of admission must be completed in a satisfactory manner.

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 Islamic law and theology 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 report
3 Standardized test scores: SAT, ACT, or

CLT (waived for Fall '21 admissions)
4 Personal essay
5 Three letters of recommendation
6 Interview
7 Forty documented hours of community service (waived for fall '21 admissions)
8 A nonrefundable application fee of $50
9 For international applicants: TOEFL, IELTS, or CEFR level score

APPLICATION DEADLINES

Under the Zaytuna College rolling admissions system, any candidate who has completed the junior year of high school may apply, at any time. The Admissions Committee only considers completed applications. The Admissions Office communicates the timeline for decision to the applicant.

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 expectation 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.

Matriculation for fall semester in the year of admission is contingent upon passing an Arabic proficiency test or the 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.

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

The Registrar's Office provides resources and support to international students regarding their application for F-1 visas to ensure compliance with US federal regulations. The Registrar's Office can be reached at registrar@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 who are awarded scholarship or financial aid from the College may use award letters issued by the College as proof of financial ability. Once the College receives the documents, the College will issue 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 Registrar:

- 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 (address where I-20 will be mailed)

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

International 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 (Principal Designated School Official, US Department of Homeland Security) or DSO (Designated School Official, US Department of Homeland Security) at registrar@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 the 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

The PDSO must sign the I-20 any time the student leaves the US. Failure to do so may prevent the student from re-entering the US.

PART–TIME ENROLLMENT AND ONLINE EDUCATION

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

THE ARABIC LANGUAGE PLACEMENT TEST

Admission is provisional upon demonstration of Arabic language proficiency, according to the standards established by the Zaytuna Arabic Language Program. Students who do not pass the placement test may enroll in the SAI Program or a comparable program designed to cover the equivalent of two semesters of Arabic, but their matriculation depends upon the demonstration of proficiency by passing the Zaytuna placement test.

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. 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.

MA Admissions

APPLICATION DEADLINES

The master's degree program at Zaytuna College has a rolling admissions system. Any candidate who has earned a terminal degree, such as a bachelor's degree or seminary (madrasa) equivalent, may apply at any time after October 15, 2020. The College will consider complete applications and will communicate admissions decisions periodically, starting in the late fall of each year. It is in the applicant's interest to apply as early as possible.

- Competency in reading and comprehending classical Arabic texts (to be determined based on an oral examination that will be administered as part of the admissions interview)
- Studied rudimentary classical texts of grammar, *fiqh*, 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 fields (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

Expenses

UNDERGRADUATE PROGRAM COSTS

Fee Description	Cost
Tuition	$19,000
Nonrefundable enrollment	$250
Housing	$10,000
Refundable security deposit	$500

GRADUATE PROGRAM COSTS

Fee Description	Cost
Tuition	$27,592
Continuation fee	$4,400
Records Maintenance fee during leave of absence (per semester)	$100
Special fees: MA application fee	$40
Housing	$12,000
Reinstatement fee (for students who have withdrawn and wish to return)	$150
MA graduation fee	$150
ID card placement	$25

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 made with the Accounting Office. Students who are barred from classes for more than two days for failure to pay their tuition or to finalize 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.

At the end of the academic year, the housing security deposit of $500, less damages, is refunded via mail after an inspection of the 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, less 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 into 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 maintaining that students, with their families, contribute what they are reasonably able to towards 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. If applicants do not qualify for financial aid, the costs are:

Tuition $3,000
Housing $3,000

General Policies

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.

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. Zaytuna 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, alcoholic beverages, and illegal or controlled drugs and intoxicants on the Zaytuna College campus and its residential facilities and at its sponsored events.

Smoking or the use of tobacco is not allowed in or near College housing units and other College buildings, including entranceways and the courtyard. One verified violation will result 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.

Consumption or possession of alcohol and/or illegal substances on campus, including in College housing, or off campus will result in 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, and 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

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 are verified, disciplinary action will be 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.

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 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 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.

Students, faculty, and staff should be aware of their surroundings at all times. 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.

FIRE SAFETY

The following actions are prohibited:

1 Failure to evacuate a building immediately upon the sound of an alarm, or to follow specific evacuation procedures

2 Misuse or tampering of fire safety equipment (e.g., pulling a fire alarm in a nonemergency situation; removal of doors, door closures, exit signs, smoke detectors, or fire extinguishers)

3 Possession of explosives or flammable substances, including firecrackers and flammable liquids (e.g., lamp oil, gasoline, lighter fluid, and other chemicals that are toxic or explosive in nature)

4 Blocking of indoor or outdoor stairwells, corridors, pedestrian paths, or balconies, including by locking bicycles to railings or leaving shoes, backpacks, or other objects in the hallways

5 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, outside designated kitchen spaces, of unapproved appliances and of any appliance, other than a personal iron, that has an open coil or creates heat or flame

7 Possession and use of barbecues; unapproved cookouts in or around all campus properties

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 replacement of 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

OmniLert/E2Campus is Zaytuna College's integrated mass notification system for sending

time-sensitive information to students, staff, and faculty. It is activated to contact subscribers when an immediate threat to safety or health is affecting the campus community. All students must sign up for the emergency notification system. They must opt in for the OmniLert service and specify notification preferences. Students can choose their preferred method of receiving alerts, such as phone, text message, or email. To learn more or to sign up, go to https://zaytuna.omnilert.net.

IMPORTANT PHONE NUMBERS

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

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 at Orientation.

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ZAYTUNA COLLEGE